GRADUATE SCHOOLS OF
THEOLOGY, PSYCHOLOGY
AND WORLD MISSION

Fuller
Theological
Seminary

With the Word
to the World

Accredited by the Western Association of Schools and Colleges

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

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

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

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

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

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

Staff Concerns Coordinator
Director of Human Resources, Coordinator for Employee Concerns, 180 N. Oakland, 2nd floor

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

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

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

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

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

THEOLOGICAL STANCE

Evangelical Commitment

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

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

Doctrinal Perspective

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

Statement Of Faith

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

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

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

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.
VII. God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.

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

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

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

The Mission Beyond The Mission

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

**Imperative One:** Go and make disciples

**Imperative Two:** Call the church of Christ to renewal

**Imperative Three:** Work for the moral health of society

**Imperative Four:** Seek peace and justice in the world

**Imperative Five:** Uphold the truth of God’s revelation

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

INSTITUTIONAL GOALS

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

Academic Excellence

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

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

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

3. Interaction with nonevangelical viewpoints;

4. A commitment to maintain the highest possible standards of responsible academic freedom;

5. A commitment to flexibility in curriculum design — to allow room for innovation and growth — to recognize individual needs and specialized ministries;

6. A commitment to the best of theological traditions;

7. An academic program which will encourage and foster the spiritual formation of the individual;

8. Recognition by regional and professional accrediting agencies — Western Association of Schools and Colleges — Association of Theological Schools — American Psychological Association — Commission on Marriage and Family Therapy Education.
Professional Competence

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 ministers
   — missionaries
   — clinical psychologists
   — youth ministers
   — administrators
   — research psychologists
   — professors
   — chaplains
   — campus ministers
   — Christian educators
   — counselors
   — evangelists
   — marriage and family therapists
   — social workers;
3. A correspondence between the enrollment in each program and placement opportunities
   — responding to the church's request for ministers with specifically defined training (e.g., preaching, Christian education, family ministries, administration)
   — observing the growing need for mission training, particularly at the professional level
   — addressing the continued need for...
clinical psychologists and marriage and family therapists;
4. The offering of extension courses in theological education to allow laypersons, many of whom are already involved in vocational service, to strengthen skills in Christian ministry;
5. The opportunity for in-service training which provides both academic stimulus and spiritual growth.

Personal Maturity

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

Social Concern

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

Ethnic and Racial Diversity

Fuller reflects the multiethnic and cultural richness of the body of Christ. Through its setting in Southern California and its international student constituency, Fuller Seminary is faced with the challenges and opportunities of multicultural ministry in a badly divided and broken world. This situation assumes for a theological seminary that:
1. Christ has broken down the dividing wall of hostility that separates people and races (Ephesians 2:14). But redemption does not erase the created cultural differences of people, but rather enables God’s people to enter more deeply into a fellowship of mutual understanding and love.
2. Since each cultural group has unique gifts to offer the church and its life, each one must be given a place where it can feel safe in the academic community and empowered to make its contribution to the upbuilding of the body of Christ.
3. Through a broad ranging discussion of all parts of the community, programs will be developed that welcome and affirm the cultural diversity of its students both in providing faculty and staff models and a curriculum that develops a multicultural perspective on theology and ministry.

Local and International Perspective

The Seminary community is dedicated to the task of proclaiming the gospel both in its local setting in Pasadena and throughout the world. This commitment assumes that there exists:
1. A need for an evangelical, multidenominational seminary on the West Coast—with a continued location in Pasadena—ministering in the changing multi-cultural population of Southern California;
2. A concern not only to share the gospel with those outside the Seminary but also to implant a missionary vision within the life of
every Fuller student;
3. A dedication to the growth of the church in every culture of the world confronted with rapid change and unrest.

Interdisciplinary Endeavor

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

Responsible Stewardship

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

The Distinctives of Each School

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

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

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

School of World Mission
Equipping men and women who serve as international church leaders, midcareer missionaries and emerging cross-cultural missionaries, thus furthering their development in commitment and competence to relevant ministry, research and communication concerning Christ’s world mission, with special emphasis on:
1. Encouraging a deeper commitment to the biblical basis, authority and norm of mission and church growth;
2. Communicating the gospel appropriately in every cultural context;
3. Planting and developing churches among every people;
4. Equipping others for mission;
5. Expanding the awareness of the life and ministry of the global church.

THE HISTORY

The Founding. The founding of Fuller Theological Seminary resulted from the combination of the dreams of two well-known evangelical leaders, Charles E. Fuller, famous radio evangelist, and Harold John Ockenga, pastor of the Park Street Church, Boston. In Dr. Ockenga, Dr. Fuller found one who not only shared his zeal for evangelism and mission, but one whose academic achievements suited him well for a role in founding a theological seminary.
In May, 1947, the two men and four other evangelical scholars met in downtown Chicago for a time of seeking God’s will concerning the feasibility of launching a new theological seminary. So strong was the spirit of prayer that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary was launched. As the result of announcements made on the “Old Fashioned Revival Hour” that summer, 39 students enrolled in the first entering class in the fall of 1947. Charter members of the faculty were Drs. Everett E. 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 (chairman), formed the founding Board of Trustees.

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

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

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

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

In 1963 the Board of Trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard’s guidance included the introduction of the core curriculum, the inauguration of the Doctor of Ministry (D.Min.) and the Doctor of Philosophy (Ph.D.) in the School of Theology, and the founding of the Schools of Psychology and World Mission. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.
When Dr. Hubbard retired in June of 1993 after 30 years as president, an international search culminated in the appointment of Dr. Richard Mouw as president. Dr. Mouw had come to Fuller in 1985 as professor of Christian philosophy and ethics after 17 years on the faculty of Calvin College, and had served since 1989 as provost and senior vice president at Fuller.

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

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

Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January 1965. That September, 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one postdoctoral fellow initiated the program of the new school. In December of 1972, the American Psychological Association granted approval to the doctoral program in clinical psychology (Ph.D.) of the Graduate School of Psychology.

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

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

In 1991 the Lee Edward Travis Institute for Biopsychosocial Research was inaugurated. The Institute provides a distinctive research unit within the Fuller Graduate School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing activities with a common focus. It also fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuroimmunology, psychophysiology, and others. The Travis Institute became the second entity of its kind in the School of Psychology. Fuller College, and had served since 1989 as provost and senior vice president at Fuller.

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

In 1964, under the leadership of President Hubbard, a faculty committee was appointed to explore the founding of a school of world evangelism. It thoroughly canvassed the field and reviewed programs of seminars and missionary training schools across the nation. A steering committee of 24 noted missionary leaders was
having matured, Dr. McGavran was invited to serve as consultant to the newly formed School of World Mission and Institute of Church Growth. Theological Schools in 1993 to expand the delivery of courses to include all students residing in the United States.

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

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

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

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

The School of Theology began a new decade of innovation in 1990 with the inauguration of two new concentrations in the Master of Arts in Theology program, family life education and Christian higher education. In June of 1992 a new degree program, the Master of Arts in Christian Leadership, was approved by the Association of Theological Schools. Enrollment in this program, with concentrations in ministry of the laity, adolescent ministries, and Christian higher education, began in the fall of 1992 on the Pasadena campus and at the Seminary's Extended Education sites.

Continuing and Extended Education. In 1973, Fuller Seminary opened extension centers in six other cities for the training of lay persons in the context of the local church. By the fall of 1979, extension programs were operating in six cities in the western United States, with the M.A. in theology available through the Seattle, San Francisco Bay and Southern California Extensions. In 1994, the Seminary enrolled over 800 students in its Southern California, Northern California, Washington, Arizona and Colorado Extended Education areas. The Seminary broke new ground in theological education in 1992 with the development of a new model for the Master of Divinity degree which allows selected students to complete the entire degree in Seattle. This program, provisionally approved by the Association of Theological Schools, is offered in cooperation with the Seattle Association for Theological Education, a partnership of Fuller...
Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches.

The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially planned model of the Doctor of Ministry offered the resources of the three schools of 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. In 1994, the Schools of World Mission and Psychology initiated their first degree programs to be offered through Continuing and Extended Education. The Doctor of Ministry in Global Missions was developed to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries. In order to provide training for marital and family therapy in northern California, the Division of Marriage and Family of the School of Psychology opened a Master of Arts program in Menlo Park, joining the School of Theology in the long-established Fuller in Northern California program.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

The Seminary has committed itself to the principle that the spiritual development of every student is a matter of prime importance in theological education. To foster and implement this commitment the Seminary has formed an office and a program of spiritual formation. Under the leadership of the Office of Christian Community, student interns from the three schools provide resources, encouragement and programs designed to enrich the spiritual life and faith of all members of the Seminary community. Retreats, special services, small groups, spiritual direction, special-interest prayer and fellowship groups, community Days of Prayer, seminars and workshops are among the resources used to foster spiritual growth.

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

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

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

Chapel Services. The Seminary family—faculty, staff and student body—meets at midmorning two days a week for a one-hour chapel service. Chapel provides a time of community celebration and reflection and an opportunity to share together in worship, teaching, and exhortation. Both traditional and contemporary forms of Christian worship are experienced.

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

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

Christian Church (Disciples of Christ)
Christian Reformed
Church of Christ
Church of God
Church of God (Anderson, Indiana)
Church of God (Cleveland, Indiana)
Church of God in Christ
Congregational
Conservative Baptist
Episcopal
Evangelical Church
Evangelical Covenant
Evangelical Free
Evangelical Holiness
Evangelical Lutheran Church in America
Evangelical Presbyterian
Foursquare
Free Methodist
Friends
Full Gospel
Independent
Korean American Presbyterian Church
Korean Evangelical Church (USA)
Korean Presbyterian Church in America
Lutheran
Lutheran Church (Missouri Synod)
Mennonite Brethren Church in North America
Mennonite Church
Messianic Judaism
Methodist (International)
Nazarene
Nondenominational
Open Bible Standard
Pentecostal
Pentecostal Holiness
Presbyterian
Presbyterian Church (U.S.A.)
Presbyterian Church (International)
Presbyterian Church of America
Presbyterian Church of Korea
Reformed Church in America
Roman Catholic
Salvation Army
Seventh Day Adventist
Southern Baptist
United Church of Christ
United Methodist
Vineyard Christian Fellowship

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 distinctive, such as church government, are taught by persons 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 100 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

The following affiliations were represented on campus by five or more students during 1994-95:

African Methodist Episcopal
American Baptist Churches in the U.S.A.
Anglican
Assemblies of God
Baptist
Baptist General Conference
Brethren Church
Christian and Missionary Alliance
Christian Church (Independent)

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

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

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

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

Denominational Relations

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

Office of Presbyterian Ministries

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

Theological Education Agency of the Reformed Church in America

This program was established in 1985 by the General Synod of the Reformed Church in America. Located on Fuller’s Pasadena campus, its purpose is to serve all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries. The director supervises students in preparation for ordination, assists in locating internships, and offers instruction in RCA polity, history, confessional statements and worship.

American Baptist Theological Center

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

Opportunities for Worship and Service

In the Los Angeles and Orange County areas, there are thousands of congregations representing nearly every denomination or affiliation, providing everyone at Fuller with the opportunity to be involved in the life of the church. Every student is encouraged to unite with one of these communities of Christians.

In addition, there are many specialized church and parachurch ministries in the area which offer students varied opportunities for training, witness and service.
AN ACADEMIC COMMUNITY

Faculty

The resident faculty of Fuller Theological Seminary is composed of more than 80 men and women who are committed to the highest standards of teaching, research and writing in the various fields of theological, psychological and missiological study. In recent years, members of the Seminary faculty have published more than 100 books, as well as numerous chapters or articles in books, periodicals and professional journals. Fuller professors serve as editors of professional societies and organizations and as members of theological and professional journals and series. In addition to their teaching ministries at the Seminary, they are actively involved in various kinds of ministry with area churches.

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

Academic Programs

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

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

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

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

Continuing and Extended Education Programs

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

The Doctor of Ministry Program of the Schools of Theology and World Mission is designed to provide continuing education for ministers, missionaries, international church leaders and mission executives while they remain active in their ministries. In the School of Theology, an emphasis in areas such as church growth and evangelism, spirituality and renewal, pastoral care and counseling, small groups and Christian community, leadership and management, preaching and worship, and Bible and theology may be pursued. In the School of World Mission, courses are offered in anthropological and intercultural communication, Chinese studies and evangelism, Islamic studies, leadership, mission trends and perspectives, missions in the local church, and urban mission. The program of study combines intensive two-week classroom sessions on the Pasadena campus with presession preparation and postsession projects completed off-campus. Some of the two-week classroom sessions are also available in a number of off-campus settings.

The In-Service Program of the School of World Mission enables students around the world 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 evalu-
tion by a member of the School of World Mission faculty.

The Extended Education Program was originally developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses from all three schools in five areas of the United States: southern California (Orange County, San Diego County, Riverside County, Palm Desert, Santa Barbara/Ventura and Bakersfield); northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Washington (Seattle and Tacoma); Arizona (Phoenix and Tucson); and Colorado (Colorado Springs). Extended Education seeks to provide educational resources and experiences which will enable students to discover and develop their gifts for service and ministry. By offering fully accredited graduate courses off-campus 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 or the Master of Arts in Christian Leadership may in some cases be earned in their entirety through extension programs in Seattle, Menlo Park, Orange County, Phoenix and Colorado Springs. Two-thirds of the M.Div. degree may be earned in these areas. In all locations, courses completed in extension may be applied to the M.A., M.Div., or Th.M. in Theology degrees upon admission to that program on the Pasadena campus.

The School of Theology recently inaugurated a special program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle. Fuller Seminary significantly expanded its Extended Education offerings in the Fall of 1994 when the Marriage and Family Division of the School of Psychology began a program in northern California (Menlo Park) leading to the Master of Arts in Marital and Family Therapy.

Interdisciplinary Studies

Fuller Theological Seminary is committed to the integration in the areas of theology, missiology and psychology in the curriculum and programs of its three schools. The Graduate School of Psychology is distinctive in its attempt to integrate the social and behavioral sciences and theology in theory, research and practice. Students in the Ph.D. programs in the School of Psychology also earn an M.A. or M.Div. degree from the School of Theology. The Doctor of Psychology (Psy.D.) and the Doctor of Marital and Family Therapy (D.M.F.T.) degrees include a major theology component.

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

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

Library Facilities

The library contains the bibliographic resources which support the degree programs of Fuller Theological Seminary and independent faculty research. Through the generosity of the McAlister Fund, many loyal alumni/ae, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 207,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Dr. Wilbur Smith, which were donated to the McAlister Library.

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

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

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 equip-
ment. The David du Plessis Center houses the papers of David J. du Plessis and will also hold historical records and memorabilia of the Seminary. Special resources in Women’s Studies are also available. The rare-book room contains leather-bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes. Students at Fuller have borrowing privileges at the library of the School of Theology at Claremont, and, by referral, students may borrow books at eight other regional theological libraries. In addition, 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, as well as computer-based research tools such as Gramcord, the Thesaurus Lingua Graece (TLG) and the PsycLIT database on CD/ROM, and Dissertation Abstracts.

Lectureships

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

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

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

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

Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”
Orvilles Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”
William P. Wilson, 1975, “Christian Nurture, Life Adjustment and Mental Disease”
Stanley R. Hopper, 1976, “Psyche, Logos and the Human Spirit”
Orlo Strunk, 1977, “Personal Religious Values: A Psycho-Theological Understanding”
David G. Meyers, 1979, “Our Human Condition”
John G. Finch, 1980, “Can Psychology be Christian?”
Vernon Grounds, 1984, “Unselfing the Self: A Pivotal Problem in Psychology and Theology”
Alvin Dueck, 1986, “Ethical Contexts of Healing”
Donald M. Mackay, 1987, “The Pastor and the Brain Scientist” (presented in absentia)
Lucy Bregman, 1989, “Death in the Midst of Life”
Paul C. Vitz, 1990, “The Importance of Narratives for Christian Psychology”
Don S. Browning, 1992, “Love in America: Practical Theology and Family Decline”
Nicholas Wolterstorff, 1993, “Living With Grief”
Sydney Callahan, 1994, “Christ and the Unconscious”

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

J. W. Pickett, 1962, “Dynamics of Church Growth”
Harold Lindsell, 1966, “Barriers to Church Growth”

David Store, 1967, “Ecumenicity and Evangelism”
Harold Cook, 1969, “Historic Patterns of Church Growth”
John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”
Lewis Luzbetak, 1974, “Cross-Cultural Sensitivity and Evangelization”
Donald R. Jacobs, 1975, “Socio-Religious Change in Post-Conversion Experience”


Charles L. Chaney, 1979, “Church Planting in America: Possibilities in the Eighties”

Oscar I. Romo, 1982, “Evangelizing Ethnic America”

Paul Yonggi Cho, 1984, “Dynamic Church Growth: Growing and Leading the Multiple Staff Church”
George G. Hunter III, 1989, “Communicating Christianity to Secular People”
Vinson Synan, 1990, “Evangelization and the Charismatic Renewal”
Eva Burrows, 1992, “Church Growth: A Denominational Dynamic”
Lamin Sanneh, 1994, “Pentecost or Hijra: Translation in Comparative Reflection”

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

Kathleen Storrie, 1983, “Women and Theology”
Aurelia Fule, 1984, “Women and the Church: A Theologian’s Point of View”
Elouise Renich Fraser, 1986 “The Need of Feminist Theology,” “An Encounter with Karl
Scholarships and Awards

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

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

Faculty and Administration Wives’ Memorial Award. This award is presented in memory of Virginia Archer, Margaret Barker, Jerel Bush, Grace Fuller, Mary Gay, Winifred Ladd, Mary Elizabeth McGavran, Mary Jane Smith and Frances Southard. The award is given annually to one or more women students entering the third year of study in one of the three schools, who exemplifies the Christian commitment and qualities of the women in whose memory the award is given, and who also shows promise of making a significant contribution to the ministries of Jesus Christ.

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

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

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

Four Dilworth Fellowships are awarded annually to overseas students who intend to work in their country of origin.

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

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

Fred and Carolyn Keefe Preaching Award. This award is made possible by Bruce and Eileen Hooper and is given in honor of Frederick and Carolyn Keefe. The award is given annually to a returning student in the School of Theology who has shown outstanding giftedness in the area of homiletics and is preparing for ministry in the local church.
Israel Rosales Hispanic Ministries Award.
This award is made possible by the family of Reverend Israel Rosales in his honor. The award is presented yearly to a returning student in the Hispanic Church Studies Department in the School of Theology for the express purpose of purchasing textbooks and other reference materials for use in his or her theological studies. Recipients will be of Hispanic descent, with a desire to minister to the Hispanic community in the United States. Preference will be given to candidates with a stated desire to minister to a church congregation in the greater Los Angeles area.

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

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

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

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

**Delano M. Goehner Memorial Award.** This award is given annually to that graduating student who, in the judgment of the faculty of the 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 two second or third year students for demonstrating competence in relating Christian faith and psychology principles to the emotional problems of individuals and families.

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

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

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

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

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

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

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

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

**David Cho Church Growth Awards.** This award is given by Church Growth International and provides for two annual awards for Fuller students who have demonstrated excellence in their academic pursuits in the area of church growth, and whose ministry is making, or promises to make, a significant contribution to the church growth movement.
School of World Mission Dean's Award. This award is given annually to the School of World Mission student who produces the best thesis or dissertation on a missiological subject in a language other than English.

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

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

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

STUDENT SERVICES

Office of Student Services

The Office of Student Services is responsible for special services and programs designed to foster a campus environment which is supportive of students in their academic, spiritual, and professional development. The office is open to individuals for expression of their needs and concerns. Services provided by this office include new student orientation and assistance with grievances involving students. The office serves to coordinate support of and assistance to students with disabilities. The Office of International Student Services and the Office of Women's Concerns are part of the larger structure of the Office of Student Services. The office also edits and distributes the weekly campus newsletter (The SEMI).

Health Services

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

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

International Student Services

International Student Services, a branch of the Office of Student Services, provides a wide range of assistance to students and studying in a second culture. Services include immigration assistance (visa papers and related processes), orientation in the United States, help with furnishings, utensils, and other needed household items (for students from overseas), and social activities for international students and families. International Student Services works with the Fuller Auxiliary to provide the Good Neighbor program to link international students with people who can help them feel at home. An international student orientation manual gives practical information on a variety of aspects of life at Fuller Seminary and in the community. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

Women's Concerns

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

Student representatives from each school and each program serve on the Women's Concerns Committee, which works with the Office of Women's Concerns to plan programs and events to meet the needs of women students at Fuller. These committees in turn meet with other groups of women on campus to provide a wide representation of needs and interests.
Community Life Program

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

Academic Advising

Fuller Theological Seminary offers a unique program of academic advising to students in the School of Theology, the School of World Mission, and the marriage and family division of the School of Psychology. Advisors are current or former students specially trained to assist students with the structuring of a program of study and the quarterly selection of classes. Advisors work throughout the year to serve students in such areas as evaluation of transfer credit, clarification of academic policies, assistance with petitions and other special needs and exploration of vocational and academic goals. These advisors are also available to help prospective students with information regarding students seeking roommates, houses shared in Christian community living, housing/employment offers, and rooms in private homes. A limited number of furnished apartments are also available for the temporary usage of students or their guests at reasonable rates.

Financial Aid

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

Housing Services

Fuller Theological Seminary is committed to provide Fuller-owned or Fuller-leased housing for as many students as possible. Approximately 550 unfurnished apartments in several complexes convenient to campus provide single, married and family housing. An emphasis is placed on the development of Christian fellowship among neighbors. Housing Services also offers limited assistance in locating alternative housing in the area. Housing Services maintains contact with many property owners who prefer to rent houses or apartments to Fuller students, and coordinates information regarding students seeking roommates, houses shared in Christian community living, housing/employment offers, and rooms in private homes. A limited number of furnished apartments are also available for the temporary usage of students or their guests at reasonable rates.

Placement Services

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

Counseling Resources

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

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

Programs of the Psychological Center are staffed by supervised interns and trainees of the Graduate School of Psychology and by Christian clinical psychologists and marriage and family therapists. Broad approaches are implemented in an attempt to treat the whole person. Recognizing the financial needs of students and their families, these services are available on a sliding fee scale. Referrals may also be given to local Christian therapists in private practice.

STUDENT ORGANIZATIONS AND ACTIVITIES

All Seminary Council and Graduate Unions

The student body is constitutionally organized as the All Seminary Council. This organization reflects the structure and diversity of the institution. Students from the Schools of Theology, Psychology and World Mission elect representatives to their particular Graduate Union. Each Graduate Union represents needs, interests and opinions which are of concern to the students it represents. Graduate Unions have their own by-laws and elect representatives annually. Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the two members of the All Seminary Council Cabinet (president and vice-president). Two representatives from each Graduate Union serve on the Council, as well as representatives from the Arts Concerns, Multicultural Concerns, Women’s Concerns, International Students Concerns, Mission Concerns, and Peace and Justice Concerns Committees. The All Seminary Council and the Graduate Unions work closely with the administrative processes of the Seminary. Student representatives appointed by the Council or Graduate Unions serve on Seminary committees and on faculty committees in each of the three schools, as well as on Board of Trustees committees.

Multicultural Concerns Committee

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

International Students Concerns Committee

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

Mission Concerns Committee

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

Peace and Justice Committee

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

Women's Concerns Committee

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

Arts Concerns Committee

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

Computer Lab

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

Sports Program

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

The Catalyst

Established by students in 1977, the Catalyst offers sandwiches, gourmet coffee, muffins and other foods in a pleasant, informal setting. Rental of the facilities for private uses or Seminary-related functions may be arranged.

Fuller Wives

SUPPORT (Student Wives Uniting, Praying, Preparing, Overcoming, Renewed Together) is a support group designed to strengthen and encourage seminary wives in their various roles and ministries in the Body of Christ and in their personal and spiritual growth. The group provides support and fellowship through Bible study groups, support groups, a prayer chain, and childcare for some group activities. FOCUS is a group committed to focusing on the needs of Fuller wives by supporting and sharing with one another in a small- and large-group setting. They offer fellowship, celebrations and workshops for the women who have an important and unique role as individuals and as part of a married team going through the rigors and joys of graduate school.
The Fuller Student Fund

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

CAMPUS FACILITIES AND SERVICES

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

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

The administration and faculty of the School of Theology also occupy a building complex on the Arol Burns Mall and Ford Place, including Taylor Hall, which houses the African-American and Hispanic Ministers programs.

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

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

In the fall of 1986, the School of Psychology moved into a new three-story building. This structure houses offices for administration, faculty, and student interns, The Psychological Center (including 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 207,000 cataloged volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

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

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

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

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

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

Prospective Students

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

Prospective Student Days for 1995-96 are:
Monday, October 23, 1995
Monday, January 22, 1996
Monday, April 22, 1996

Standards for Admission

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

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

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

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

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

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

Categories of Admission

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

Limited Enrollment Student: one who is qualified for regular admission but wants to take no more than five master's-level courses (20 units);

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

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

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

Application for Admission

A Request for Application form is included at the back of this catalog. Applications may be obtained by returning the request form or by writing or phoning the Admissions Office. Different programs of the Seminary have different applications; it is important to request the application for a specific program and to make sure it is the correct application before submitting it.
Admission is granted to a specific program and not to the Seminary or a school at large. All forms should be completed and returned to the Admissions Office as soon as possible, and no later than the application deadline for the quarter for which admission is sought (see below). The nonrefundable application fee is $50.00 for degree programs as well as special and unclassified admission, and $25.00 for all other classifications. Complete application instructions are included with the application packet.

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

**Application Deadlines and Notification of Acceptance**

Most programs in the Schools of Theology and World Mission have quarterly application deadlines approximately 30 days before the beginning of the quarter for regular and special admission. For 1995-96, they are as follows:

**Fall Quarter 1995** - August 25, 1995  
Winter Quarter 1996 - December 4, 1995  
Spring Quarter 1996 - February 26, 1996  
Summer Quarter 1996 - May 17, 1996  
Fall Quarter 1996 - August 23, 1996

The African-American Ministers program admits students only in the Fall and Spring quarters, with the above deadlines applicable.

Students who miss the application deadline for a particular quarter may still seek late admission. Admission requirements are the same as those for regular acceptance, and is not available to those applying for admission as special students. Late admission is valid for one quarter only.

Decisions of the Admissions Committee will normally be announced within four weeks of the completion of an application file. Some programs require that a matriculation fee be paid within 30 days of notification of acceptance. The matriculation fee is nonrefundable, but will be applied toward the first quarter’s tuition. Failure to pay this fee within the stated time may result in a cancellation of the student’s acceptance in order to offer the position to another student.

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

**School of Theology**

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

**School of Psychology**

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

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

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

School of World Mission Ph.D. programs  
Application deadline January 1

If openings are available, the Division of Marriage and Family will give consideration to exceptional applicants for the Winter, Spring or Summer Quarters. Application files must be complete two months prior to the beginning of the quarter. Please refer to the academic calendar at the end of this catalog for the beginning dates of these quarters. Conditions of such an admission are described in the Marriage and Family section of this catalog.

**International Students**

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

International students who do not have permanent resident status in the United States will be considered for admission to Fuller Theological Seminary only if they can meet the requirements of a financial guarantee for themselves and all dependents who are accompanying them to the United States. The financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if...
they are to accompany the student to the Seminary, or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student’s support that there are sufficient funds available to cover their financial commitment. If the dependents are remaining in their home country, the Seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student’s expenses in the United States.

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

Appropriate visa application forms will be sent to the student. The student may be required to deposit in advance a portion of the financial guarantee with the Seminary to ensure that sufficient funds are available for initial housing and registration expenses upon the student’s arrival in the United States. Questions regarding visas should be addressed to the Immigration Counselor in the International Student Services Office.

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

English Language Requirements

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

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

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

English as a Second Language Program

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

There are two levels in the program, the High Intermediate Level and the Advanced Level. Eligibility for each level is based on the applicant’s TOEFL score and the results of a placement test. Each level consists of a full quarter of full-time ESL studies, including courses in reading and writing, speaking and listening, culture and communication, and auditing a selected master’s-level class in Fuller’s regular curriculum. The High Intermediate Level also includes a course in Theological English. Students admitted to the High Intermediate Level must pass this level before proceeding to the Advanced Level. Students who successfully complete the Advanced Level may then enroll in regular master’s-level classes for academic credit. No academic credit is granted for ESL classes at either level.
EXPENSES

All expenses are payable in U.S. currency. The Seminary reserves the right to change rates and policies when necessary. The following rates and policies are in effect Summer Quarter 1995 through Spring Quarter 1996. NOTE: Tuition is charged based on the school and level of the class, not on the student’s program.

Tuition and Regular Fees 1995-96

<table>
<thead>
<tr>
<th>Application, nonrefundable</th>
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<tbody>
<tr>
<td>Degree programs, Special, Unclassified</td>
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<tr>
<td>All other classifications</td>
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<tr>
<th>Transcript Evaluation</th>
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<table>
<thead>
<tr>
<th>Matriculation, nonrefundable</th>
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<tbody>
<tr>
<td>(Applies against tuition)</td>
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<tr>
<td>Theology</td>
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<tr>
<td>Clinical Psychology</td>
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<tr>
<th>School of Theology Tuition</th>
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<tbody>
<tr>
<td>500-level (M.A., M.Div., Th.M.)</td>
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<tr>
<td>600-level (Ph.D., D.MFT.)</td>
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<tr>
<td>700-level (D.Min.)</td>
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<td>800-level (Th.M., Ph.D.)</td>
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<th>School of World Mission Tuition</th>
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<tr>
<td>500-level (M.A.)</td>
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<td>Audit. nonrefundable</td>
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<td>600-level (Th.M.)</td>
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<td>700-level (D.Min.)</td>
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<td>700-level (D.Miss.)</td>
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<tr>
<td>800-level (Ph.D.)</td>
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<tr>
<th>School of Psychology Tuition</th>
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<tr>
<td>Clinical Psychology Division</td>
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<tr>
<td>500-level</td>
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<tr>
<td>800-level (Ph.D., Psy.D.)</td>
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<td>Continuation fee</td>
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<tr>
<th>Marriage and Family Division</th>
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<tr>
<td>500-level (M.S.)</td>
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<tr>
<td>800-level (Ph.D., D.MFT.)</td>
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<tr>
<td>Ph.D., D.MFT.</td>
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<td>Continuation</td>
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<tr>
<td>Ph.D., D.MFT. dissertation</td>
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<tr>
<td>Continuation</td>
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<tr>
<td>M.S. MFT.</td>
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<td>Continuation</td>
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<tr>
<td>M.S. MFT practicum</td>
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<tr>
<th>Miscellaneous Fees 1995-96</th>
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<tr>
<td>All Seminary Council Fee</td>
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<tr>
<td>Fall-Winter-Spring:</td>
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<tr>
<td>8 units or more</td>
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7 units or less | per quarter | $15.00 |
Summer: 8 units or more | per quarter | $19.00 |
7 units or less | per quarter | $10.00 |
Health Insurance: Student | per quarter | $162.00 |
Student/Spouse | per quarter | $497.00 |
Student/Children | per quarter | $447.00 |
Family | per quarter | $782.00 |
Adminstration Fee | per policy | $8.00 |
Ph.D. / Th. M. Language Examination | each | $50.00 |
Cost incidental to Psychology Dissertation Defense (estimated) | $350.00 |
Marriage and Family Doctoral Dissertation Defense Fee | $350.00 |
Dissertation Microfilming and Copyright | $95.00 |

Special Fees 1995-96

| Late Registration Fee | $15.00 |
| Registration change fee | $5.00 |
| Incomplete Fee | $5.00 |
| Deferred payment fee | $15.00 |
| Parking per quarter | $15.00 |
| Replace diploma | $15.00 |
| Transcript fee | $3.00 |

Housing Expenses 1995-96

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

Bachelor Apts | per month | $285-370.00 |
Studio Apts | per month | $370-475.00 |
1 bedroom apt | per month | $440-650.00 |
2 bedroom apt | per month | $550-765.00 |
3 bedroom apt | per month | $725-810.00 |

1Chargeable only when no formal application is submitted.
2Free and reduced-charge audits are also available. See below in this section of the catalog for a complete statement of audit policy.
3Charged each quarter beginning the quarter after course work is completed until degree is awarded.
4Charged each quarter (Fall, Winter, Spring) in which a student does not register for a seminar, reading course or language study, and also each quarter after course work is completed until degree is awarded.
5Charged each quarter (Fall, Winter, Spring) when a student does not register for coursework, and also after course work is completed until degree is awarded, if the student is in residence.
6Charged each year, beginning in Fall Quarter, when a student does not register for coursework, and also after course work is completed until degree is awarded, if the student is not in residence.
Charged when a student does not register for coursework, and also after coursework is completed until degree is awarded. Charged each quarter (Fall, Winter, Spring) to such students if in residence; charged each year, beginning in Fall Quarter, to such students if not in residence.

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

Tuition Refund Policy

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

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

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

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

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

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

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

Tuition Payment Policy

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

Overdue Accounts Policy

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

Disenrollment Policy

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

government funds, and HEAL, to defer half of tuition and aid to their
available for the
ded to pay for
charged with
registered payment
must be paid at
next quarter's
will accrue the
registration and
by the Seminaries

Chapter or book
not be able to receive diploma
who account to legal collection
right to disallow
Non-registered situation: (1)
made by a client's
(2) Registration
appropriate
payment in full
do not
than approach
has been given
payment history
delinquent and
Office with
unpaid, failure to

37
In most cases, the student will be permitted five working days to remedy the situation before being disenrolled. In the case of repeated offenses, however, the Seminary reserves the right to disenroll the student immediately. In all cases, once the student has been disenrolled, reenrollment for that quarter will not be granted even if the situation is subsequently resolved. Future enrollment will depend on whatever conditions are imposed by the office(s) involved as necessitated by the situation.

FINANCIAL AID

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

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

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

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

Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. In most cases, the appropriate forms are available to prospective students after they have applied to a degree program. Students entering the clinical psychology programs of the School of Psychology will receive applications for grant assistance when they are admitted. Ph.D. students in the School of Theology may apply for graduate assistantships and limited merit-based scholarship funds through the Center for Advanced Theological Studies upon admission. Students entering any other programs of the Seminary in Pasadena should request grant applications through the Office of Financial Aid. Students studying in the Seminar’s Extended Education areas should contact their local Area Director for information regarding limited tuition assistance. Loan applications for students in all degree programs of all three schools, both in Pasadena and in Extended Education areas, are processed through the Office of Financial Aid.

Grants-In-Aid

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

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

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

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

In addition, the following special funds have been established to provide financial aid to students at Fuller. Most of these funds are endowed by benefactors of the Seminary; the balance are funded on an annual basis. Application for aid from these funds is made through the normal application processes of the Office of Financial Aid.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Headington Scholarship for African-American and Hispanic Ministerial Students.** Established by Mr. and Mrs. J. Edward Headington and Mr. Greg Headington, this fund provides financial aid, based on need, for Afri-
can-American and Hispanic students in the M.Div. program of the School of Theology.

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

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

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

**Johnston/Yinger Scholarship Fund.** Given by Mr. and Mrs. Robert Johnston and Mr. and Mrs. William Yinger in honor of their parents, this grant is awarded to a student who plans to work with a non-U.S. student who plans to return to his or her home country upon graduation.

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

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

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

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

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

**Norman Vincent Peale Scholarship.** This endowed fund in recognition of the outstanding ministry of Norman Vincent Peale is intended to assist with the financial needs of second or third year School of Theology students preparing for the local church ministry. Students must be recommended for this award by professors in the Department of Preaching.

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

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

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

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

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

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

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

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

**Team Ministry**

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

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

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

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

Loans

The following are loan sources available to eligible Fuller students. Applicants for federally funded loan or grant programs must be U.S. citizens, permanent residents or residents of the Trust Territories, must be in compliance with Selective Service laws, must be enrolled at least half-time, and payment does not begin until six to nine months following graduation or withdrawal. Funds are limited in this program, and are therefore available only to those persons with exceptional need.

Subsidized Stafford Student Loans. These loans may be obtained through financial institutions and are guaranteed privately or by the state in which the loan is granted. Payment is deferred and interest is paid by the federal government while the student is enrolled at least half-time. Repayment begins six months after the student graduates or drops to less than half-time enrollment.

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

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

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

Other Sources

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

The Fund for Theological Education. The FTE provides North American Ministerial Fellowships to outstanding seminarians who are
willing to give serious vocational consideration to ordained ministry. Persons already attending theological schools are not eligible. Candidates must be nominated by a member of the clergy, faculty or administration, or a former Fund Fellow. Direct applications are not accepted. Nominations must be received by The Fund for Theological Education no later than November 10 of the year prior to attendance.

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

Scholarships and Awards. There are a limited number of scholarships and awards given to Fuller students in recognition of achievement in various areas. These are described more fully in the first section of this catalog. They are awarded by academic divisions and departments of the Seminary on the basis of performance in Fuller classes. There are no applications for these scholarships and awards.

REGISTRATION

Orientation

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

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

Registration for Classes

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

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

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

Registration for new students for Winter, Spring, or Summer Quarters takes place on the scheduled orientation day, usually the Friday before the first week of the quarter, or the day before classes start; see the Academic Calendar in this catalog for the dates of new student registration in these quarters. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter.

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

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

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

Registration Deadlines

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

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

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

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

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

Course Changes

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

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

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

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

Auditing

Students enrolled in any degree program of the Seminary, or their spouses, are permitted to audit master's-level classes in all three Schools for a fee of $25 per course, as long as the student is enrolled for credit, or has been during the current academic year (fall through summer). Fuller graduates are invited to audit two master's level courses per year without charge. Active full-time pastors and missionaries who are not already Fuller students or graduates are invited to audit available master's level courses in the School of Theology or School of World Mission without charge for the first course. Subsequent courses may be audited for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee.

Enrollment as an auditor is subject to all limitations of class size, the priority of students enrolled for credit, any special requirements for auditing a particular class, and the exclusion of auditors from a particular class or a given type of class.

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

Continuing Education Units

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

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

**ACADEMIC POLICIES**

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

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

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

**Residence Requirements and Transfer Credit**

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

**Satisfactory Academic Progress**

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

**Enrollment Status**

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

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

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

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

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

**Half-Time Study.** Six to eleven (6-11) units per quarter constitutes half-time status at the master's level, and in the doctoral programs in the School of Psychology. Half-time status for other Ph.D. programs, the D.Miss. program, and the Theology Th.M. program is defined as four
The maximum number of units in any quarter is limited to 20 units. Thus, a student may study to a maximum of 120 units in any academic year. The maximum number of units in a quarter is limited to 20 units. Thus, a student may study to a maximum of 120 units in any academic year.

For students in the full-time study plan, the maximum number of units in any quarter is 20 units. Thus, a student may study to a maximum of 120 units in any academic year. The maximum number of units in a quarter is limited to 20 units. Thus, a student may study to a maximum of 120 units in any academic year.

For students in the part-time study plan, the maximum number of units in any quarter is limited to 11 units. Thus, a student may study to a maximum of 66 units in any academic year. The maximum number of units in a quarter is limited to 11 units. Thus, a student may study to a maximum of 66 units in any academic year.

For students in the off-time study plan, the maximum number of units in any quarter is limited to 10 units. Thus, a student may study to a maximum of 50 units in any academic year. The maximum number of units in a quarter is limited to 10 units. Thus, a student may study to a maximum of 50 units in any academic year.
to seven (4–7) doctoral-level units per quarter. In the D.Min. program, four to eight (4–8) units in any given quarter constitute half-time enrollment for that quarter and the following quarter.

**International Students**

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

**Absences and Withdrawal**

In the event of absence, it is the student’s responsibility to make necessary arrangements with the instructor. Faculty members decide their own policies concerning class attendance.

Whenever possible, students are expected to report to their academic advisor any anticipated extended absences. Students who do not expect to register for a given quarter (except Summer) should consult with their academic advisor. In some cases of extended absence, it may be necessary for the student to reapply for admission.

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

**Academic Standing**

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

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

**Academic Probation**

In the event that a student fails to meet the above standards for good academic standing, he or she will be placed on academic probation. Students whose cumulative grade point average falls below 2.00 may be subject to academic dismissal.

**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 of the decision after review by the committee.

**Satisfactory Academic Progress and Financial Aid**

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

**Student Status and Financial Aid.** Special students are ineligible for Seminary financial aid as well as federal financial aid (except that students admitted through the African-American or Hispanic Ministries special access programs are eligible for the Seminary grant). Students admitted as special students who are later granted regular acceptance into a degree program will then become eligible for all forms of financial aid.

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

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

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

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

**Time Limits for Completion of Degrees**

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

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

**Examinations**

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

**Grading**

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

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

Grades CR (Credit) and NC (No Credit), which were used until Fall 1993, also are not computed in the grade point average.

**Incomplete**

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

If the Incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the quarter.
Grade penalties for work completed during this period may be assessed if such a policy has been clearly described in the syllabus for the course. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of F is warranted, based on the policy published in the course syllabus. The incomplete must be resolved to a regular grade (A through C– or F) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of the School involved) are normally not granted. When the grade has been recorded, the student's transcript is marked with either a P (pass) or F for the course. For students seeking to remove from academic probation, the actual grades submitted will be taken into account in determining good academic standing. Students who select the Pass/Fail option may request, on an appointment basis, to be informed of their actual grade in a course, but that grade can never be recorded on the transcript or reported in any way outside the Seminary.

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

### Formal Statements of Community Standards

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. In order to clarify their understanding of Christian standards in areas of special concern, the Seminary faculty and Board of Trustees may adopt formal statements of community standards. Five such statements which have been adopted are those on academic integrity; sexual harassment; marriage and divorce; respect for people and property; sexual standards; and substance abuse. These statements and other Seminary position statements may be found in the Appendices of this catalog.

### Graduation

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

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

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their matriculation for the degree which they are seeking. Students who change programs are responsible for meeting the graduation requirements in effect when they request the change. Students who take extended leaves of absence of more than one year...
are subject to the graduation requirements in effect at the time of their reinstatement unless written permission was obtained prior to their extended leave.

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

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

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

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

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

Commencement. Baccalaureate and Commencement exercises are held only at the end of the Spring Quarter. Students who have graduated in the most recent Summer, Fall or Winter quarters and have not already attended Commencement are invited to participate, as are those who apply for graduation in the current Spring Quarter. Graduates who were eligible for the previous year’s Commencement but did not attend are also invited. Students who expect to graduate at the end of the Summer Quarter, as well as students who have internships to complete after Summer quarter, may also participate, subject to certain limitations (see below). Participation in Commencement exercises is not equivalent to the conferral of the degree, which is official only when faculty approval has been given, the Registrar’s Office has determined that all academic requirements have been met, and satisfactory financial arrangements have been made.

Special Commencement Participation Policies. A special policy permits master’s-level students who have no more than 20 units of course work (not to include theses or dissertations, qualifying exams, etc.) to complete during the Summer quarter to participate in the June Commencement exercises. The deadline for application is the end of the first week of the Spring quarter, just as for Spring quarter applications. Special conditions apply; copies of the policy may be obtained from the Registrar’s Office and academic advising offices. A further policy offers the same possibility of participation to students who will have completed all requirements by the end of Spring or Summer Quarter except for a three-quarter internship. The purpose of this policy is to encourage and facilitate doing a three-quarter internship following the completion of coursework. Again, special conditions and limitations apply; copies of the policy may be obtained from the Registrar’s Office and academic advising offices.
School of Theology

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Unclassified Students

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Field Education
Multidenominational Representation

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Admission Requirements
Residence Requirements and Transfer
Credit
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Concentrations

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Courses of Study
CHARACTER AND MISSION

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

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

- Foundational theological reflection, research, and writing — in the service of the church — for all the disciplines of the seminary community — for the academy
- Theological education — for the entire seminary community — for professional preparation and development — for church, denomination, and parachurch
- Spiritual Formation — for individual and interpersonal integrity — for spiritual and intellectual maturity — for corporate commitment and responsibility — for competence in the practice of ministry
- Advanced theological study — in the development of faithful scholarship — in the mentoring and preparation of future teachers of the church — through advanced degree programs
- Continuing education — for the church — for professional ministry — for lay ministry and enrichment

ADMISSION

Requirements

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

Unclassified Students

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

THE THEOLOGICAL CURRICULUM

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

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

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

Degree Programs

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

Field Education

An internship in a church or related setting is an integral part of the curriculum for the Master of Divinity degree and can be incorporated in other master's-level programs. Its purpose is to provide an educational opportunity to apply what is learned in the classroom in a practical area of ministry under qualified supervision. The Office of Field Education helps students arrange approved internships and provides counsel relating to internships and other field experiences.

Multidenominational Representation

Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctives, such as church government, are taught by persons who represent the various denominations. Furthermore, the Seminary faculty comprises such a cross-section of church affiliation that most of the major traditions of the church are represented. In addition, the Seminary has an Office of Presbyterian Ministries, and has on its campus the office of the Theological Education Agency of the Reformed Church in America, which serves all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries, and the American Baptist Theological Center. In addition, representatives of several denominations—The Reformed Church of America, American Baptist Churches in the U.S.A., and the United Methodist Church—serve on the School of Theology faculty as Ecclesiastical Faculty. Denominational concerns are coordinated by an office of denominational relations.

MASTER OF DIVINITY

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

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

Purpose

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

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

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

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

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

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

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

5. The Christian minister should be an advocate of truth, a person able convincingly to demonstrate the credibility of the faith and, while informed of the strongest arguments that have been made against it, one able to witness to the revelation of God in Christ in the confidence of the Spirit of Truth. The Master of Divinity program is designed to foster ministry that is intellectually articulate.

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

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

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

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

Admission Requirements

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

Residence Requirements and Transfer Credit

A minimum of 64 units must be earned at Fuller Seminary. At least 48 units, not including field education or independent studies, must be taken on the Pasadena campus (except for those admitted to the special M.Div. program in Seattle). Requests for transfer of credit for approved graduate studies done at an institution accredited by The Association of Theological Schools or a recognized regional or international accred-
Curriculum

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

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

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

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

<table>
<thead>
<tr>
<th>CORE AREAS (120 units)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Languages (20 units)</td>
</tr>
<tr>
<td>HEB 1. Hebrew</td>
</tr>
<tr>
<td>LG 502 Beginning Hebrew (8 units)</td>
</tr>
<tr>
<td>CRK 2. Greek</td>
</tr>
<tr>
<td>LG 512 Beginning Greek (12 units)</td>
</tr>
<tr>
<td>Biblical Studies (32 units)</td>
</tr>
<tr>
<td>1. Old Testament. Select one from each group. Either the OTB or the OTC must be taken as a book study, with a prerequisite of LG502.</td>
</tr>
<tr>
<td>OTA a. OT 501 Pentateuch</td>
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<td>OTB 1, 3 b. OT 502 Hebrew Prophets</td>
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<tr>
<td>C. OT 503 OT 515 Isaiah</td>
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<tr>
<td>516 Jeremiah</td>
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<tr>
<td>519 Joshua, Judges, Samuel, Kings</td>
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<tr>
<td>521 Amos</td>
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<tr>
<td>OTC c. OT 504 OT 534 Old Testament Theology</td>
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<tr>
<td>525 Biblical Wisdom Literature</td>
</tr>
<tr>
<td>526 Psalms</td>
</tr>
<tr>
<td>OT 528 Job</td>
</tr>
<tr>
<td>OT 534 Old Testament Theology</td>
</tr>
<tr>
<td>NS 505 Unity of the Bible</td>
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<tr>
<td>NTT 5. New Testament Exegesis. Select any course identified on the quarterly schedule as meeting the NTE core. Prerequisites: LG512; NE500 or NE502; and NS500 and NS501.</td>
</tr>
<tr>
<td>NE 500 Hermeneutics</td>
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<tr>
<td>NE 502 Exegetical Method and Practice/Metodo Exegético</td>
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<tr>
<td>HERM 2. Hermeneutics and Exegetical Method. Select one of the following courses. Prerequisite: LG512 Beginning Greek.</td>
</tr>
<tr>
<td>NE 500 Hermeneutics</td>
</tr>
<tr>
<td>NE 502 Exegetical Method and Practice/Metodo Exegético</td>
</tr>
<tr>
<td>3. New Testament (both required)</td>
</tr>
<tr>
<td>NTI 3, 5 NS 500 New Testament 1</td>
</tr>
<tr>
<td>NT II 3, 5 NS 501 New Testament 2</td>
</tr>
<tr>
<td>NTT 4. New Testament Theology. Select any course identified on the quarterly schedule as meeting the NTT core. Prerequisites: NS500 and/or NS501. Some such courses require prior completion of LG512, while others do not. Such courses treat either a theme or a sector of the New Testament. Examples:</td>
</tr>
<tr>
<td>NS 505 Unity of the Bible</td>
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<tr>
<td>NS 507 Gospel and Law</td>
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<tr>
<td>NS 509 Life of Jesus/Vida de Jesus</td>
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<tr>
<td>NS 511 Emergence of the Church</td>
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<td>NS 527 Baptism in the Holy Spirit</td>
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<td>NS 528 The Holy Spirit in Early Christianity</td>
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<td>NS 533 Aspects of Pauline Soteriology</td>
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<tr>
<td>NS 542 God of the Gospels</td>
</tr>
<tr>
<td>NS 545 The First Urban Churches</td>
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<tr>
<td>NS 549 The First Urban Christians</td>
</tr>
<tr>
<td>NS 551 Worship in the New Testament and Today</td>
</tr>
<tr>
<td>NS 559 New Testament Spirituality</td>
</tr>
</tbody>
</table>

Church History and Theology (32 units)

1. Church History. Select one from each group:

| CHA a. CH 500 Early Church History |
| CH 501 Patristic Theology |
| CHB 2. b. CH 502 Medieval and Reformation History |
| CH 503 Medieval and Reformation Theology |
| CHC 2. c. CH 504 Modern Church History |
| CH 505 Post-Reformation and Modern Theology |
| CH 506 American Church History |

The curricular materials are copyrighted. Except for those a\n
*Not included in this list are the following courses: NT 527, NT 528, NT 534, OT 528, and NS 528.*
| PHIL 2. Philosophical Theology (select one) | PR 502<sup>2</sup> Predicación entre  
                  | PH 500<sup>2</sup> Reasoning in Religion | Hispánicos (4)  
                  | PH 504<sup>2</sup> Christian Worldview and  
                  | PH 508 Issues in Apologetics | PR 509<sup>2</sup> Evangelistic Preaching (2)  
                  | PH 505<sup>2</sup> Theories of Human | PH 512<sup>2</sup> Preaching Practicum (2)  
                  | PH 507 Issues in Apologetics | PR 512<sup>2</sup> African-American  
                  | PH 510<sup>2</sup> An Evangelical Theology | Preaching Practicum (2)  
                  | PH 516<sup>2</sup> Philosophical Theology | PR 514<sup>2</sup> Making Doctrine Live (2)  
                  | PH 525<sup>2</sup> Constructive Evangelical  
                  | PH 529 Philosophy of Spirituality | PR 520<sup>2</sup> Preaching from Romans (2)  
                  | PH 536 Kierkegaard | CO 500 Communication (2)  
                  | PH 544 Philosophical Theology II | CO 503 Advanced Communication (2)  
                  | MIN3 3. Evangelism. (select one) | CO 517 Communicación Interpersonal  
                  | ST 501<sup>2</sup> Systematic Theology I | EV 500 Art of Evangelism  
                  | ST 512<sup>2</sup> Theological Anthropology  
                  | ST 502<sup>2</sup> Systematic Theology II | EV 503 Foundations for Communicating the Gospel  
                  | ST 514 Reconciliation and the  
                  | ST 503<sup>2</sup> Systematic Theology III | EV 508 Evangelism in the Local  
                  | ST 516 Theology of Christian  
                  | MIN4 4. Christian Formation and Discipleship (select one) | Church  
                  | Ministry (36 units) | EV 511 Small Group Evangelism  
                  | MIN1 1. General Ministry and Spirituality  
                  | EV 513 Campus Evangelism | EV 518 Urban Evangelism  
                  | (each of the following<sup>*)</sup> | EV 519 Evangelismo entre  
                  | GM503 Foundations for Ministry 1 | Hispánicos  
                  | 1 unit) | EV 525 Modern Culture and  
                  | GM504 Foundations for Ministry 2 | Evangelism  
                  | 1 unit) | EV 513 Campus Evangelism  
                  | GM505 Foundations for Ministry 3 | EV 518 Urban Evangelism  
                  | 2 units) | EV 519 Evangelismo entre  
                  | MIN2 2. Preaching and Communication (8  
                  | MIN5 5. Pastoral Counseling (select one) | HISPÁNICOS  
                  | units) | CN 503 Personalidad, Teología y  
                  | PR 500<sup>2</sup> Homiletics (4), or | Pastoral Counseling  
                  | PR 501<sup>2</sup> African-American  
                  | PR 500<sup>2</sup> Homiletics (4), or | preacher  
                  | Preaching (4), or | Preaching (4), or  
                  |
CN 504 Family Therapy and Pastoral Counseling
CN 516 Training Lay Counselors in the Church
CN 520 Pastoral Counseling
CN 522 Basic Counseling Skills
CN 525 Pastoral Counseling in the African-American Church
CN 531 Theology of Faith and Human Development
CN 533 Grief, Loss, Death and Dying
CN 539 Ministering to Immigrant Families
CN 543 Psicologia Pastoral
CN 560 Pastoral Counseling Across Cultures
CN 561 Developing Lay Counselors in the African-American Church

MIN6 6. Pastoral Ministry and Theology (select 4 units)
PM 500 Foundations of Pastoral Ministry
PM 501 Theology of Pastoral Care
PM 503 Pastoral Theology
PM 507 Equipping Pastor
PM 511 Person and Practice of Ministry
PM 517 African-American Church Administration and Leadership
PM 520 Church Management
PM 527 Teologia Pastoral
DP 500 Reformed Church Doctrine and Polity (2 units)
DP 505 Presbyterian Polity and Worship
DP 508 Baptist Doctrine and History
DP 512 United Methodist Polity
DP 515 Assemblies of God Polity
DP 517 Foursquare Polity
DP 522 United Church Polity
DP 523 Congregational Church (CCCC) Polity

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

Pasadena campus students must also enroll in the course PM511 Person and Practice of Ministry during one of the quarters in which they are enrolled in field education.

MIN8 8. Missions (select one)
GM 518 Introduction to Urban Studies
GM 578 Latino Urban Church
ST 553 Theologizing in a Multicultural Setting
TM 505 Multiculturalism Today
TM 506 Contemporary Evangelism and Missions
MB 530 Language/Culture Learning and Mission
MC 502 Applied Missiology for Ministry
MI 501 Introduction to Missiology
MM 520 Ministry in the Chinese Church
MM 536 Mission Education in the Local Church
MN 576 Incarnation and Mission Among the World’s Urban Poor
MT 522 Mission of the Local Congregation
MT 540 Missiological Issues: The Church in the City

ELECTIVES (24 units)
The remaining courses may be drawn from the core, language or elective offerings. A student may use any course offered to satisfy the elective component of the M.Div. curriculum.

1The 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 (available in the library and in academic advising offices).
2Courses in these core areas may have prerequisites. See the course descriptions for details.
3Additional courses or seminars may be designated by the department to satisfy this requirement.
4Students meeting this requirement during 1995-96 at Fuller’s Extended Education sites may select one of the following where available: GM500 Foundations for Ministry; GM515 Introduction to Christian Spirituality; GM520 Foundations for Spiritual Life; GM525 Liberating the Laity Across Cultures; or CH565 History and Practice of Christian Spirituality in the West. Only the sequence GM500-504-505 will meet this requirement on the Pasadena campus.
5School 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.

Concentrations

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

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

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

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

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

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

Choose two from the following group:
CF 501 Leading and Teaching in the Church
CF 530 Christian Formation of Children
CF 540 Philosophy and Models of Youth Ministry

CF 560 Adult Formation and Discipleship
CF 565 Empowering the People of God
CF 580 Formation Seminar

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

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

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

School of Theology (112 units)
Greek (12)
Hebrew (8)
Hermeneutics (4)
New Testament (8)
New Testament Exegesis (4)
New Testament Theology (4)
Old Testament (12)
Church History (12)
Systematic Theology (12)
Ethics (4)
Communications (4)
Evangelism (4)
Christian Formation (4)
Counseling (4)
Pastoral Ministry and Theology (4)
Field Education (4)
School of Theology Elective (4)
School of World Mission (32 units)

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

One of the following:
MC 520 Foundations of Church Growth
MH 520 Historical Development of the Christian Movement

One of the following:
MB 530 Language/Culture Learning and Mission
MC 502 Applied Missiology for Ministry
MT 522 Mission of the Local Congregation

Select four School of World Mission Electives (16 units)

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

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

Courses available include:

LG 512 Griego
NS 500 Nuevo Testamento I
NS 501 Nuevo Testamento II
NS 505 Unidad de la Biblia
NS 531 Teología Paulina
NE 502 Método Exégesis
NE 506 Exégesis del Nuevo Testamento: Romanos 12-15
ST 522 Orientación para Investigación Teológica

ST 546 Theological Research Orientation I
ST 547 Theological Research Orientation II
ST 552 La Crisis Hispana de las Americas
PH 580 African-American Culture and World View
GM 560 Historia y Cultura Hispánicos
GM 566 Ministerio Urbano
GM 567 Iglescienimiento Avanzado
GM 568 La Iglesia y La Familia Hispana
GM 577 The African-American Church and Community
GM 582 Models of Ministry in the African-American Church
PR 501 African-American Preaching
PR 512 African-American Preaching Practicum
PR 502 Predicación entre Hispánicos
CO 517 Comunicación Interpersonal
EV 518 Evangelism in the African-American Church
EV 519 Evangelismo entre Hispánicos
CF 548 Evangelizing and Discipling African-American Youth
CN 525 Pastoral Counseling in the African-American Church
CN 543 Psicología Pastoral
CN 561 Developing Lay Counselors in the African-American Church
PM 517 African-American Church Administration and Leadership
PM 527 Teología Pastoral
MU 540 African-American Sacred Music Styles

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

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

- CN 503 Personality, Theology and Pastoral Counseling
- CN 504 Family Therapy and Pastoral Counseling
- CN 506 Conflict and Conciliation
- CN 516 Training Lay Counselors in the Church
- CN 520 Pastoral Counseling
- CN 525 Pastoral Counseling in the African-American Church
- CN 539 Ministering to Immigrant Families
- CN 560 Pastoral Counseling Across Cultures
- CN 561 Developing Lay Counselors in the African-American Church
- PM 501 Theology of Pastoral Care
- PM 502 Ministry to the Dying and Bereaved
- PM 503 Pastoral Theology
- PM 590 Directed Study
- Pastoral Care and Counseling Elective

Field work experiences will be concentrated in local churches or pastoral counseling centers where students will work under the supervision of a pastor and the director of the family pastoral care and counseling program. Practical experience during the first year will be designed to expose students to all facets of general pastoral ministry with the second and third years focused on family ministries and pastoral counseling. Students will also take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility.

The Master of Divinity with a concentration in family pastoral care and counseling is designed so that it may be completed within three to four years. However, the program may be pursued on a part-time basis and many students choose to extend course work over a greater period of time. Faculty Coordinator: Dr. David Augsburger.

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

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

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

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

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

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

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

The Master of Divinity degree concentration in family life education requires completion of

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

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

Select 12 units, with at least 4 units of FL courses, from the following:
- FL 501 Family Life Education
- FL 502 Parent Education and Guidance
- FL 503 Marital Enrichment (2 units)
- FS 500 Introduction to Family Systems
- FS 501 Gender and Sexuality
- FS 505 Child and Family Development
- FS 511 Cultural and Ethnic Issues
- FS 515 Value Formation in Family Intervention

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**MASTER OF ARTS IN THEOLOGY**

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

**Purpose**

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

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

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

**Admission Requirements**

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

**Residence Requirements and Transfer Credit**

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

**Degree Requirements**

Flexibility marks the Master of Arts in Theology program in the School of Theology at Fuller. The degree requirements can be completed in two years of full-time study, although many elect to earn the degree over an extended period of time through part-time study. The degree may be completed over a six-year period through evening courses alone. All requirements for the Master of Arts in Theology (general program format) may be completed in several extension areas, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County in Southern California. Courses offered at any Fuller Extended Education site may be counted toward the degree, but at least 24 units must be completed at the Pasadena campus or one of the areas listed above.
In general, the Master of Arts in Theology degree requires:
1. A total of at least 24 courses (96 quarter units);
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary;

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

Biblical Languages. Biblical languages are not required for the M.A. degree (with the exception of the biblical studies and theology format). Every student, however, is strongly advised to learn at least one biblical language since all theological education should be grounded on the Scriptures, the careful understanding of which is aided by a knowledge of the original languages. Also, a majority of the courses in biblical studies require the knowledge of a biblical language.

Four Formats. The student in the Master of Arts in Theology program selects one of four curricular formats: 1) the general program format; 2) the Biblical Studies and Theology format; 3) the concentration format, or 4) the children’s ministry format.

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

Ministry Foundations: choose one course
GM 500 Foundations for Ministry
GM 525 Liberating the Laity Across Cultures
HE 507 Leadership in Diversity: Gender, Multicultural, and Ethnicity
PM 507 Equipping Pastor
PM 511 Person and Practice of Ministry

Spirituality: choose one course
GM 514 The Pursuit of Wholeness
GM 515 Introduction to Christian Spirituality
GM 520 Foundations for Spiritual Life
GM 580 Christian Spirituality Seminar
CF 500 Teaching for Christian Formation

Globalization: choose one course
TM 505 Multiculturalism Today
TM 506 Contemporary Evangelism and Mission
MB 530 Language/Culture Learning and Mission
MC 502 Applied Missiology for Ministry
MI 501 Introduction to Missionary Discipleship
MN 576 Incarnation and Mission Among the World’s Urban Poor
MT 522 Mission of the Local Congregations

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

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

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

Biblical Studies (24 units)
Hermeneutics or Exegetical Method
New Testament A: Gospels
New Testament B: Epistles
Old Testament A: Pentateuch
Old Testament B: Prophets
Old Testament C: Writings
(Either Old Testament B or C must be taken as an exegetical book study using Hebrew.)

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

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

General Requirements (16 units)
Ministry / Spirituality (any course that meets M.Div. core MIN1)
Communications (2 courses, 2 units each)
Electives (8 units)

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

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

Biblical Studies (24 units)
Hermeneutics or Exegetical Method (with Greek prerequisite)
New Testament A: Gospels
New Testament B: Epistles
Old Testament A: Pentateuch
Old Testament B: Prophets
Old Testament C: Writings
(Either Old Testament B or C must be taken as an exegetical book study using Hebrew.)

Theology and Church History (28 units)
Each of the following:
Systematic Theology A: Theology and Anthropology
Systematic Theology B: Christology and Soteriology
Systematic Theology C: Ecclesiology and Eschatology
Philosophy or Ethics
Select two of the following:
Church History A: To Chalcedon
Church History B: To Reformation
Church History C: To Modern Period

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

General Studies (8 units)
Ministry / Spirituality (any course listed under Ministry Foundations or Spirituality in the General Program format)
Communications (2 courses, 2 units each)

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

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

Concentration Format

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

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

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

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

Choose any two OT, NE, or NS courses

**Church History and Theology (28 units)**
Choose one from each of the following three groups:
- CH 500 Early Church History
- CH 501 Patristic Theology
- CH 502 Medieval and Reformation History
- CH 503 Medieval and Reformation Theology
- CH 504 Modern Church History
- CH 505 Post-Reformation and Modern Theology
- CH 506 American Church History

Choose one from each of the following three groups:
- ST 501 Systematic Theology I
- ST 512 Theological Anthropology and the Revelation of God
- ST 502 Systematic Theology II
- ST 514 Reconciliation and the Healing of Persons
- ST 503 Systematic Theology III
- ST 516 Theology of Christian Community and Ministry

Choose any one core course in Ethics, Apologetics or Philosophy

**Ministry Foundations: choose one**
- GM 500 Foundations for Ministry
- GM 525 Liberating the Laity Across Cultures
- HE 507 Leadership in Diversity: Gender, Multicultural, and Ethnicity

**Spirituality: choose one**
- GM 514 The Pursuit of Wholeness
- GM 515 Introduction to Christian Spirituality
- GM 520 Foundations for Spiritual Life
- GM 580 Christian Spirituality Seminar
- CF 500 Teaching for Christian Formation
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CH 565 History and Practice of Christian Spirituality in the West
- HE 505 Leadership and Character Development
- CF 574 Adolescent Spirituality and Worship

**Globalization: choose one**
- TM 505 Multiculturalism Today
- TM 506 Contemporay Evangelism and Mission
- MB 530 Language/Culture Learning and Mission
- MB 576 Incarnation and Mission Among the World’s Urban Poor
- MC 502 Applied Missiology for Ministry
- MI 501 Introduction to Missiology
- MT 522 Mission of the Local Congregation

Concentrations available include Christian formation and discipleship, youth ministries, family life education, evangelism, multicultural ministries, pastoral ministry, Old Testament, New Testament, apologetics, philosophy and ethics. Additional concentrations may be developed.

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

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

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

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

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

#### Ministry (select 12 units from the following):

- CF 501 Teaching and Leading in the Church
- CF 507 Building Christian Community Through Small Groups
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 543 Dynamics of Adolescent Development

#### Family Life Education Electives:

- CF 500 Teaching for Christian Formation
- CF 504 Formational Bible Study
- CF 507 Building Christian Community Through Small Groups
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 543 Dynamics of Adolescent Development
- CF 559 Urban Youth Ministry
- CF 588 Camping Ministries

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### Youth Ministries

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

#### Select four:

- CF 500 Teaching for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 543 Dynamics of Adolescent Development
- CF 559 Urban Youth Ministry
- CF 588 Camping Ministries

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### Other Concentrations

- CF 501 Teaching and Leading in the Church
- CF 507 Building Christian Community Through Small Groups
- CF 530 Christian Formation of Children
- CF 536 The Family and the Church
- CF 543 Dynamics of Adolescent Development

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### Footnotes

- Faculty Coordinator: Dr. Julie Gorman.

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### Bibliography

- Old Testament Biblical Studies
- New Testament Biblical Studies
- Theology

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### Additional Resources

- Fuller Seminary website
- Academic Calendar
- Student Handbook
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>CO 500</td>
<td>Communication (2 units)</td>
</tr>
<tr>
<td>FE ???</td>
<td>Field Education or CPE (2 or 4 units)</td>
</tr>
<tr>
<td>FL 501</td>
<td>Family Life Education</td>
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<tr>
<td>FL 502</td>
<td>Parent Education and Guidance (2 units)</td>
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<tr>
<td>FL 503</td>
<td>Marital Enrichment (2 units)</td>
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<tr>
<td>FS 500</td>
<td>Introduction to Family Systems</td>
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<td>FS 501</td>
<td>Gender and Sexuality</td>
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<td>FS 505</td>
<td>Child and Family Development</td>
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<td>FS 511</td>
<td>Cultural and Ethnic Issues</td>
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<tr>
<td>FS 515</td>
<td>Value Formation in Family Intervention</td>
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</tbody>
</table>

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

**Old Testament.** The Master of Arts in Theology with a concentration in Old Testament has been designed for the student who seeks a program which allows a broad investigation of biblical studies and Hebrew, theology and church history, and ministry, while providing an opportunity to specialize in the study of the Old Testament scriptures. **Faculty Coordinator: Biblical Division.**  
Within the outline of the concentration format described above, the M.A. in Theology with a concentration in Old Testament has the following requirements:  
- Old Testament Studies (32 units)  
- Biblical Hebrew (8 units)  
- Biblical Studies (16 units)  
- Theology/Church History (28 units)  
- Ministry, Spirituality, Globalization (12 units)

**New Testament.** The Master of Arts in Theology with a concentration in New Testament has been developed for the student who desires a program of study that is broad enough to encompass biblical studies and Greek, theology and church history, and ministry, while allowing for specialization and indepth investigation of the New Testament scriptures. **Faculty Coordinator: Biblical Division.**  
Within the outline of the concentration format described above, the M.A. in Theology with a concentration in New Testament has the following requirements:  
- New Testament Studies (36 units)  
- New Testament Greek (12 units)  
- Biblical Studies (8 units)  
- Theology/Church History (28 units)  
- Ministry, Spirituality, Globalization (12 units)

**Evangelism.** The Master of Arts in Theology with a concentration in evangelism is designed for people with a gift and calling to evangelism who wish to prepare themselves to serve in a local church, a parachurch agency, or as an independent evangelist. It offers a range of courses ensuring an adequate theological foundation, and provides insights into the contemporary challenges of relating the gospel to nominal Christians, secularists and people of other faiths. The importance of equipping local churches to be effective in their evangelism within a variety of contexts is emphasized. **Faculty Coordinator: Dr. Richard Peace.**  
In addition to the basic requirements of the concentration format described above, the M.A. in Theology with a concentration in evangelism requires the following 32 units:  
- Each of the following:  
  - MB 525 World View and World View Change  
  - EV 500 The Art of Evangelism  
  - EV 511 Small Group Evangelism  
  - EV 525 Modern Culture and Evangelism  
  - EV 514 Urban Evangelism  
  - FE 578 Evangelism Practicum  
- Select one:  
  - CO 500 Communications (2) and  
    - FE 578 Evangelism Practicum  
  - CO 503 Advanced Communications (2), or  
    - PR 500 Homiletics (4)  
- Select one:  
  - Any NE, NS, or NT Christology course

**Multicultural Ministries.** The Master of Arts in Theology with a concentration in multicultural ministries is designed to enable all students, regardless of ethnic background, to prepare for ministry in an increasingly ethnically pluralistic church and society. The emphasis of the M.A. in Theology program on a strong biblical, historical, and theological core of coursework is strengthened by a component of six courses with a particular ethnic emphasis. A range of curricular offerings which specialize in issues uniquely relevant to the African-American and/or Hispanic church and community is available as a resource for this concentration. Students who anticipate pastoral ministry in the African-American church or Hispanic church, or ministry in Southern California or wherever the population is richly varied in its ethnic diversity, will benefit from selection of this concentration.  
Normally, four of the six courses in the multicultural component of this concentration will be taken from the offerings of the Ministry Division, and two from the offerings of the Biblical and/or Theological Divisions. Selection of
appropriate coursework compatible with the interests of this concentration may be made in consultation with the appropriate academic advisor. A list of some of the courses available may be found under the listing for this concentration in the Master of Divinity section. **Faculty Coordinator: Dr. Isaac J. Canales**

**Pastoral Ministry.** The Master of Arts in Theology with a concentration in pastoral ministry is designed for people who are exploring the possibility that they are gifted for and called to the service of God as a pastor or as part of a pastoral staff. It is also a useful program for those whose church or denomination does not require the M.Div. degree as a qualification for pastoral ministry. The curriculum covers the basic areas of theology, biblical studies and ministry. When this concentration is joined with supervised ministry in a local church, the outcome promises to be especially effective in the preparation of students for pastoral ministry in today's world. **Faculty Coordinator: Ministry Division.**

In addition to the basic requirements of the concentration format described above, the M.A. in Theology with a concentration in evangelism requires the following 24 units:

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

Select one:
- CO 500 Communications (2) and CO 503 Advanced Communications (2), or PR 500 Homiletics (4)

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

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

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

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

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

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

Each of the following:
- PH 501 Reasoning
- PH 548 Theological Uses of Postmodern Philosophy
Select one:
PH 512 Christianity and Western Thought
PH 516 Philosophical Theology

Select any four courses in Philosophy or Ethics

All of the following:
Biblical Studies (24 units)
Theology and Church History (24 units)
Ministry, Spirituality, Globalization (12 units)
Electives (8 units)

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

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

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

Select one:
PH 504 Christian Worldview and Contemporary Challenge
MB 525 World View and World View Change
MB 583 Methods of Discovering World View
GM 555 African-American Culture and World View
GM 560 Historia y Cultura Hispánicos

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

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

Children’s Ministry Format

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

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

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

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

Ministry / Spirituality / Globalization (select 20 units)
GM 500 Foundations for Ministry
GM 520 Foundations for Spiritual Life
CH 565 History and Practice of Christian Spirituality in the West
HE 505 Leadership and Character Development
HE 507 Leadership in Diversity: Gender, Multicultural, and Ethnicity
ML 523 Mentoring

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

Children’s Ministry (32 units):

Each of the following:
CF 500 Teaching for Christian Formation
CF 501 Teaching and Leading in the Church
CF 532 Teaching the Bible to Children
PM 529 Pastoral Staff Relationships
Select 16 units from the following (additional courses by petition):

Family Life Enrichment and Education
CN 504 Family Therapy and Pastoral Counseling
CF 536 Family and the Church
FL 501 Family Life Education
FL 502 Parent Education and Guidance
FS 515 Value Formation in Family Intervention

Administration and Equipping
CF 520 Curriculum Design and Development
CF 565 Empowering the People of God
ML 523 Mentoring
ML 543 Curriculum Design

Crisis Intervention
CF 525 Children in Crisis
CN 503 Personality, Theology, and Pastoral Counseling
CN 520 Pastoral Counseling
FS 507 Family Stress and Crisis Intervention

General Studies
FS 505 Child and Family Development
CF 530 Christian Formation of Children
EV 522 Evangelizing Children

Additional courses by petition

MASTER OF ARTS IN CHRISTIAN LEADERSHIP

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

Purpose

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

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

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

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

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

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

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

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

Admission Requirements

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

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

Residence Requirements and Transfer Credit

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

Degree Requirements

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

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

The following courses will meet the requirements of the first three components of the program. Other courses may be added to this list from time to time by the various divisions. The term “core course” in the following outline refers to courses that are listed in this catalog or a published schedule as meeting M.Div. core requirements.

Biblical Studies (16 units)

Select one from each of the following groups:

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

Church History and Theology (16 units)

Select one from each of the following groups:

1. Church History: Any CH core course
2. Systematic Theology: Any ST core course
3. Philosophy: Any PH core course, or CH 575 Women in Church History and Theology
4. Ethics: Any course with an ET prefix

Leadership Ministry (24 units)

Select one from each of the following groups:

1. Leadership Foundation I: Any course in spirituality with a GM prefix, or HE 505 Leadership and Character Development
2. Leadership Foundation II: any basic course in leadership
3. Leadership Foundation III: HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity
4. Leadership Elective
5. Leadership Practica: Two courses (8 units)

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

Concentration Requirements

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

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

Faculty Coordinator: Dr. Robert Banks.

1. Select one of the following:
   GM 525 Liberating the Laity Across Cultures
   CF 565 Empowering the People of God

2. Select three from the following (other courses by petition):
   GM 518 Introduction to Urban Studies
   GM 519 Christian Perspective on Popular Culture
   GM 521 Christian Lifestyle
   GM 526 Influential Lay Christian Thinkers
   ET 518 Ethics of Everyday Life
   ET 527 Values in the Workplace
   CN 516 Training Lay Counselors in the Church
   CN 561 Developing Lay Counselors in the African-American Church

   EV 525 Modern Culture and Evangelism
   CF 504 Formational Bible Study
   CF 514 Small Group Bible Studies
   CF 550 Adolescent Culture
   ST 543 Theology and Art
   ST 565 Theology and Contemporary Literature

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

Adolescent Ministries I: Select one course
   CF 550 Adolescent Culture
   GM 547 Christianity and Urban Culture
   CF 549 Adolescent Sexuality and Pastoral Ministry

Adolescent Ministries II: Select one course
   CN 522 Basic Counseling Skills
   MF 513 Family Perspectives in Counseling
   MF 511 Counseling the Family System
   CN 523 Intervention Counseling Skills
   CF 507 Building Christian Community Through Small Groups

Adolescent Ministries Electives: Select two courses (8 units)
   GM 547 Christianity and Urban Culture or
   FE 577 Urban Mission Practicum
   FE 563 Leadership III: Strategic Planning for Youth Ministry
   CF 549 Adolescent Sexuality and Pastoral Ministry
   CF 547 Development Strategies for Incarnational Youth Ministries
   CF 504 Formational Bible Study
   GM 519 Christian Perspective on Popular Culture
   CO 5?? Communications (4 units)
DOCTOR OF MINISTRY

The Doctor of Ministry is a professional degree. The program is designed to serve the need of ministers for an experience of continuing education which renews the personal life of faith, further develops professional competence and stimulates continued growth in biblical and theological foundations for ministry. Using the resources of the Seminary, a program of study has been developed which provides options including emphases in pastoral care, church growth, worship/preaching, renewal/evangelism, marriage and family ministries, church management, spirituality, small groups, leadership, and ministry of the laity. A special program in Korean ministries is also available.

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

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

THE CENTER FOR ADVANCED THEOLOGICAL STUDIES

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

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

Doctor of Philosophy (Ph.D.) Degree

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

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

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

An overall grade point average of 3.5 from master's-level study is required for admission to the Ph.D. program. Native speakers of English must have taken the Graduate Record Examination (GRE) within the last five years. A combined (verbal and quantitative) GRE score of 1050 is normally considered a minimum entrance requirement, with preference given to those with verbal scores in excess of 600.

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

Applications for admission must be received by January 15. Application files, including transcripts, references, GRE or TOEFL scores, and a specimen of scholarly work, must be completed by February 15. Notification of a decision is sent out by April 15. During the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular quarter, deferment of the admission is possible only under unusual circumstances, subject to the approval of the CATS Committee and the secondary readers. Inquiries regarding CATS fellowships should be directed to the CATS office.

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

The major field of study is chosen from one of the eight concentrations offered by the Center: Old Testament, New Testament, Biblical Studies, history, theology, ethics, philosophy of religion/apologetics, and practical theology. In addition to a major concentration, students also choose a minor field of study. Students are required to take no fewer than five courses in their major field and at least three courses in a minor field. Courses in minor fields are selected from one or more of the other concentrations under the guidance of the student's primary mentor.

Biblical studies majors take all nine courses in Old Testament and New Testament, with at least three courses in each of these two fields. Students wishing to pursue the Interdisciplinary Studies option will take their major concentration in one of the existing CATS doctoral concentrations and their minor courses in the School of World Mission or School of Psychology, subject to the approval of those Schools. The primary mentor will be a member of the CATS Graduate Faculty, and the secondary
Language Requirements. In order to engage in high level research both in their degree program and in their future careers, students must be proficient in research languages that relate to their field of study. In addition to New Testament Greek and biblical Hebrew, which are required for admission to the program, Ph.D. students must demonstrate knowledge of two modern languages (normally German and French) and one ancient language (normally Latin). The ancient requirement and one modern language requirement must be satisfied by the beginning of the second year of study, and the second modern language requirement must be met before the fifth course is taken. Old Testament majors must substitute Aramaic or Syriac for Latin, and New Testament and biblical studies majors may also substitute Aramaic for Latin. Students majoring in practical theology may meet the language requirement by choosing any three of the following: one ancient language, one modern language, one seminar in empirical research methods, or one course in integrative studies. Students may take up to three graduate seminars or directed readings courses while completing their first modern language requirements and their ancient language requirements. The initial language requirements must still be satisfied by the deadline stated above.

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

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

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

When a graduate seminar is offered in the field of a student’s studies, the student is expected to enroll in the designated seminar. Students may select a paper topic within the general framework of the seminar which relates to their dissertation topic. Students in Stage One of the program may also take directed reading courses with the approval of their mentor and the CATS Committee.

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

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

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

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

The residency requirement for the Ph.D. program is defined as at least two years of full-time study (or in the case of part-time students, at least five eight-unit seminars or directed studies) on the Pasadena campus. Students may
William A. Dyrness

James T. Butler  Frederic William Bush

The major concern for every student is to complete either the four-year or the two-year sequence. Each student is required to complete a minimum of 60 semester hours of credit work, which includes a year-long sequence of core courses in the natural and the social sciences. The core courses are designed to provide a broad foundation in the liberal arts and sciences. Each student is required to take a minimum of six courses in the natural sciences, six courses in the social sciences, and six courses in the humanities. The core courses also include a course in mathematics, a course in foreign language, and a course in computer science.

The Department of Electrical Engineering offers two majors: Computer Engineering and Electrical Engineering. The major in Computer Engineering is designed for students who wish to specialize in the design and development of computer systems. The major in Electrical Engineering is designed for students who wish to specialize in the design and development of electrical systems. Both majors require the completion of a minimum of 120 semester hours of credit work, which includes a year-long sequence of core courses in the natural and the social sciences. The core courses are designed to provide a broad foundation in the liberal arts and sciences. Each student is required to take a minimum of six courses in the natural sciences, six courses in the social sciences, and six courses in the humanities. The core courses also include a course in mathematics, a course in foreign language, and a course in computer science.

The Department of Electrical Engineering offers two minors: Computer Engineering and Electrical Engineering. The minor in Computer Engineering is designed for students who wish to specialize in the design and development of computer systems. The minor in Electrical Engineering is designed for students who wish to specialize in the design and development of electrical systems. Each minor requires the completion of a minimum of 30 semester hours of credit work, which includes a year-long sequence of core courses in the natural and the social sciences. The core courses are designed to provide a broad foundation in the liberal arts and sciences. Each student is required to take a minimum of six courses in the natural sciences, six courses in the social sciences, and six courses in the humanities. The core courses also include a course in mathematics, a course in foreign language, and a course in computer science.

The Department of Electrical Engineering offers two certificates: Computer Engineering and Electrical Engineering. The certificate in Computer Engineering is designed for students who wish to specialize in the design and development of computer systems. The certificate in Electrical Engineering is designed for students who wish to specialize in the design and development of electrical systems. Each certificate requires the completion of a minimum of 15 semester hours of credit work, which includes a year-long sequence of core courses in the natural and the social sciences. The core courses are designed to provide a broad foundation in the liberal arts and sciences. Each student is required to take a minimum of six courses in the natural sciences, six courses in the social sciences, and six courses in the humanities. The core courses also include a course in mathematics, a course in foreign language, and a course in computer science.
Mittie McDonald DeChamplain

Daniel Payton Fuller

Julie A. Gorman

Samuel J. Gantt, III
petition the CATS Committee to take up to three courses or the equivalent of a full school year at an accredited graduate school in the United States or another country.

**Comprehensive Examinations.** Comprehensive Examinations are taken following the completion of the first 40 units and the three language requirements (one ancient and two modern). Three examinations will cover subject matter in the student’s major concentration and one examination will cover subject matter in the student’s minor concentration. The examinations are normally given three times a year, during the third and fourth week of October, the first two weeks of February, and the first two weeks of April. Students are advanced to candidacy or admitted to Stage Two of their course work when they have successfully completed their Comprehensive Examinations. They may register for their sixth course while awaiting the outcome of their Examinations, but may not proceed further.

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

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

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

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

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

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

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

7. Candidates must submit two copies of their dissertation to the CATS office no later than the first week of January of the year preceding the Spring graduation. These copies will then be sent for formal evaluation to the two internal examiners (normally the primary and secondary mentors). The student will have opportunity to make revisions to the dissertation based on the internal readers’ comments. The dissertation will then be sent to the external examiner. No dissertation will be sent to the external examiner until cleared by the primary mentor through the CATS Committee.

8. Candidates are not required to take an oral examination unless one of the examiners requires the examination. In preparation for the oral examination candidates will be required to submit three readers’ copies of the dissertation by April 15 of the year of graduation. These copies should embody any corrections and necessary alterations previously noted by the examiners. All revisions should be made in consultation with the primary mentor. The examination usually involves both mentors, the Graduate Faculty of the major field department, representatives of the CATS Committee, plus a review of the written comments of the external examiner (if not present).

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

10. In all cases where a reader grades a dissertation Resubmit the original recommendations of the readers will be reviewed following the resubmission of the dissertation. Candidates will be required to pay an additional fee of $400.00 if the dissertation receives a Resubmit evaluation. This fee covers costs incurred by reexamination of the dissertation.

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

**Master of Theology (Th.M.) Degree**

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

Admission Requirements. General standards for admission to the Seminary may be found in the second section of this catalog. Applicants should possess an M.Div. degree or its educational equivalent from an accredited school, with an overall GPA (grade point average) of at least 3.0, and a competency in at least one biblical language (or depending on the concentration chosen, two languages) to the level required by the Fuller M.Div. degree. Students who do not have a biblical language already may make this up as part of their Th.M. coursework. In addition, for the practical theology concentration, a minimum of two years of prior vocational experience is also required. Applicants whose first language is not English must have passed the TOEFL (Test of English as a Foreign Language) with a minimum score of 600. International applicants to the program who have earned an M.Div. degree in the United States with an acceptable grade point average are not required to retake the TOEFL. If a student entered a degree program in the United States without having taken the TOEFL, the student must take the examination to be admitted to the Th.M. program.

Admission to the program is made on a rolling basis, with most students beginning their program in the fall quarter. Completed applications for admission, including all transcripts, references, TOEFL scores, and supporting documents, must be received no less than 30 days prior to the beginning of each quarter. Preference for fall admission will be given to those submitting complete applications, including all transcripts, references, TOEFL scores, and supporting documents, by May 15. Notification of decisions are sent out by June 15.

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

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

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

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

Six 4-unit courses drawn from the M.Div./M.A. curriculum;

One 8-unit Methods or Foundation Seminar in the area of the student's concentration, or both the New Testament Methods Seminar and the Old Testament Seminar at the 800-level if the student is following the Biblical Studies concentration;

One 8-unit seminar or directed study course in the area of the student's concentration or a related field;

One 8-unit course devoted to the writing of a thesis on a topic in the student's area of concentration.

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

In order to encourage breadth and also to utilize the rich diversification of the Seminary’s course offerings, Th.M. students are permitted (subject to the needs of the student’s concentration and the overall program requirements) to take any four-unit course offered by the Seminary on campus or in extension in fulfillment of their degree requirements. All eight-unit courses must be taken on campus, and be supervised by a resident member of the Graduate Faculty.

Language Requirements. Students who wish to specialize in Old Testament, New Testament, or Biblical Studies, must have Hebrew and Greek to the level required by the Fuller M.Div. All other students must have either Hebrew or Greek to the level required by the Fuller M.Div. Students may take Hebrew or Greek for up to eight units of credit in the Th.M. program.

The Th.M. requires competence in a research language in addition to one or more of the biblical languages. In order to fulfill this requirement, students may take courses in the following languages for credit as part of their coursework: Theological German; Theological French; Theological Latin. These courses will provide an opportunity for pastors and others to engage in advanced study.

Fees for a four-unit language course will be the same as for other four-unit courses. It is expected that the thesis will show some knowledge of theological literature in the designated language as evidence of a student’s ability to engage in advanced study.

Students may petition the CATS Committee to be allowed to take a written examination in lieu of taking a language course. In such cases, in addition to passing the examination, the student must take another course from the curriculum instead of the language course. Students who have taken a foreign language for credit in another degree program may petition the CATS Committee to substitute another course for the theological language course. Students may also petition the CATS Committee to substitute a different language from those listed above, provided that the language is relevant to their coursework.

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

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

Thesis. The thesis is designed to demonstrate the student’s competence in his or her area of concentration. It should deal with a specific topic in a way comparable with a paper published in a professional journal. The aim should be to surpass and also to extend the student’s knowledge and competence in the wide variety of courses offered by the Seminary on campus and in extension.

Students who wish to earn the Ph.D. do not have the option of a terminal degree. However, the Th.M. may be viewed as a complement to the D.Min. program, in view of the fact that the latter concentrates on competence in the practice of ministry in such areas as church growth, counseling, preaching, management, etc. The Th.M. provides an opportunity for pastors and others to pursue advanced study in Old Testament, New Testament, Biblical Studies, Theology, History, Ethics, Philosophy of Religion/Apologetics or Practical Theology, as well as to extend their knowledge and competence in the wide variety of courses offered by the Seminary on campus and in extension.

Students who wish to participate in commencement must be eligible to participate in the commencement ceremony. Students may be cleared for graduation during any quarter of the academic year provided that all degree requirements have been met.

Relation to Other School of Theology Degree Programs. The Th.M. is designed as a self-contained terminal degree. However, the Th.M. may be viewed as a complement to the D.Min. program, in view of the fact that the latter concentrates on competence in the practice of ministry in such areas as church growth, counseling, preaching, management, etc. The Th.M. provides an opportunity for pastors and others to pursue advanced study in Old Testament, New Testament, Biblical Studies, Theology, History, Ethics, Philosophy of Religion/Apologetics or Practical Theology, as well as to extend their knowledge and competence in the wide variety of courses offered by the Seminary on campus and in extension.
subject to meeting the entrance requirements in effect at the time of application in competition for available places. Only students who have earned a minimum cumulative GPA of 3.7 or better for their Th.M. work will be considered for admission to the Ph.D. program.

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

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

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

Time Limit for Completion of Degrees

The normal upper limit for completion of the Ph.D. is eight years and five years for the Th.M. degree, dated from the first quarter the student is enrolled in the program in any way.

Continuation Fees

Students are expected to register each Fall, Winter, and Spring Quarter. Students who do not register for course work or language study are required to pay a continuation fee as well as any applicable Seminary registration fees. Students who do not register for three successive quarters (not including summer quarter) may be placed on the Inactive list. In order to reenter the program they must petition the CATS Committee in writing. Reentry is subject to availability of place, full payment of fees, and the approval of the CATS Committee.

Course Listings

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

SPECIAL AND COOPERATIVE PROGRAMS

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

1. Employ alternate systems for the delivery of education, such as extension classes, convocations, seminars, symposiums and workshops;
2. Join theology with other disciplines to address specific areas of ministry, such as cross-cultural ministries and marriage and family ministries;
3. Utilize the professional expertise of parachurch ministries, such as Gospel Ministries for the Deaf;
4. Make nondegree study available to those involved in ministry.

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

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

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

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

Cross-Cultural Studies Program

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

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

Faculty, academic 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.

Theological Studies Programs for African-American and Hispanic Ministers

The Theological Studies Programs for African-American and Hispanic Ministers combine theological and pastoral studies designed to assist women and men in their ministry in the African-American and Hispanic communities. These programs are open to qualified persons who do not have a baccalaureate degree but have significant involvement in the church's ministry for ten or more years and are at least 31 years of age (35 years of age for the African-American Ministers Program).

Entrance into either program is coordinated by the program director and staff and an advisory committee. Upon recommendation by this committee, the applicant may be accepted as a special non-degree student. Admission to the African-American Ministers Program is only considered in the Fall and Spring Quarters. Deadlines for applications may be found in the second section of this catalog.

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

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

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

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

The outreach profile of Gospel Ministries for the Deaf includes three purposes:

1. Evangelism: to use all means available to win the Deaf to faith in Jesus Christ;
2. Christian growth: to strengthen groups of Deaf people meeting for worship, Bible study, and fellowship;
3. Leadership training: to develop spiritual leaders, both Deaf and hearing, who are knowledgeable in the art of teaching the Deaf and reaching them for Jesus Christ through programs in cooperation with churches, existing institutions of higher education, mission schools for the Deaf, and other organizations serving the Deaf.

Fuller After Five

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

In most cases, by attending as few as two evening courses per quarter, the Master of Arts in Christian Leadership degree can be earned in 3-4 years, the Master of Arts in Theology degree in 4-5 years, or a Certificate of Graduate Studies in two years. Degree programs can be accelerated by including summer courses and/or two week intensives.

Further information may be obtained from the School of Theology academic advising office.

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 program.

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

Degree Programs. A student may complete all requirements for the Master of Arts in Theology degree (general program format) in several extension centers, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County in Southern California, and up to 24 courses may be taken toward the Master of Divinity degree program. The Master of Arts in Christian Leadership degree is offered through Fuller’s Extended Education program as well, although not all courses required for each concentration may be readily available in each extension area.

The School of Theology recently inaugurated a special program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle. In all locations, courses completed in extension may be applied toward an M.A. or M.Div. degree upon admission to that program.

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

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

David du Plessis Center for Christian Spirituality

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

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

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

Global Research Institute

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

Study in Israel

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

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

This section contains descriptions of the courses which constitute the curriculum of the School of Theology. This curriculum is subject to change through normal academic channels. Changes in course offerings and course content are initiated by the appropriate departments, divisions or programs and approved by the academic dean. A schedule of courses and expanded course descriptions are published in advance of each quarter. The information in these publications supersedes the information in this catalog.

The following key designates the departmental prefixes, course numbering system and common abbreviations used in the School of Theology.

Prefix indicates:
- CF Christian Formation and Discipleship
- CH Church History and History of Doctrine
- CN Counseling
- CO Communication
- DP Denominational Polity
- ET Ethics
- EV Evangelism
- FE Field Education
- GM General Ministry
- HE Christian Higher Education
- LG Language
- MU Church Music
- NE New Testament Exegesis
- NS New Testament Studies
- NT New Testament (800-level courses)
- OT Old Testament
- PH Philosophy
- PM Pastoral Ministry and Theology
- PR Preaching
- ST Theology
- TH Theology (800-level courses)
- TM Missions

Course numbering indicates:
- 500-599 Graduate-level courses (M.A., M.Div., Th.M.)
- 700-799 Professional doctoral level (D.Min.)
- 800-899 Academic doctoral level (Th.M., Ph.D.)

Common abbreviations that appear in certain course descriptions:
- M.Div. core: OTC. Master of Divinity core. The capitalized letters that follow indicate the core area which the course meets in the Master of Divinity curriculum. Refer to the complete list of these core area abbreviations in the Master of Divinity Degree Program section of the catalog.
- CFD. Christian Formation and Discipleship Program

MASTER OF DIVINITY AND MASTER OF ARTS

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

Division Of Biblical Studies

Faculty
- Leslie C. Allen, Professor of Old Testament
- Francis I. Andersen, David Allan Hubbard Visiting Professor of Old Testament
- Frederic W. Bush, D. Wilson Moore Professor of Ancient Near Eastern Studies
- Donald A. Hagner, George Eldon Ladd Professor of New Testament
- Seyoon Kim, Professor of New Testament
- David M. Scholer, Professor of New Testament
- Russell P. Spittler, Professor of New Testament
- Daniel P. Fuller, Senior Professor of Hermeneutics
- James T. Butler, Associate Professor of Old Testament
- Richard J. Erickson, Associate Professor of New Testament
- Judith Gundry-Volf, Associate Professor of New Testament
- G. Walter Hansen, Associate Professor of New Testament
- Arthur G. Patzia, Associate Professor of New Testament
- Pamela J. Scalise, Associate Professor of Old Testament
- Marianne Meye Thompson, Associate Professor of New Testament Interpretation
- Isaac J. Canales, Assistant Professor of New Testament and Hispanic Studies
- Samuel J. Gantt III, Instructor in Biblical Languages

Biblical Language Studies (LG)

The teaching of Hebrew and Greek is under the supervision of the Old Testament and New Testament Departments. The beginning courses are taught by resident or adjunct faculty and by Graduate Teaching Fellows—graduate students pursuing the Th.M. or Ph.D. degrees who are committed to the teaching and use of Greek and Hebrew.

Biblical Hebrew. A knowledge of biblical Hebrew that is sufficient to begin exegetical work in the Old Testament is a prerequisite for the required Old Testament book study (to be drawn from either OTB or OTC offerings). LG502
Beginning Hebrew (8 units) is designed to give a student this ability. Students who have already acquired a knowledge of biblical Hebrew, either by course work or self-study, may meet this requirement by passing a reading evaluation examination in biblical Hebrew. This exam will be arranged upon request.

**New Testament Greek.** A reading knowledge of New Testament Greek is a prerequisite for most of the New Testament courses in the M.Div. and D.Min. programs.

Reading knowledge means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegetical work in the New Testament. LG512 Beginning Greek, an intensive course (12 units), designed to give a student this ability, is offered each quarter, including the summer. It is also offered in a less intensive format over three quarters, beginning in the fall.

Students who have already acquired a knowledge of New Testament Greek, either by course work or by self-study, may meet this requirement by passing the Greek Waiver Examination, which will be arranged upon request. The examination is designed to test the student’s ability to read and translate the New Testament in Greek, to recognize and identify common words and forms, and to explain the more common syntactical constructions. Students who pass this exam receive a waiver for the triple course (12 units) requirement in New Testament Greek in the M.Div. curriculum and may substitute electives of their choice. Passing of the exam also meets the Greek prerequisite for New Testament courses requiring Greek. In any case, no credit is granted for passing the exam.

In order to help students ascertain their level of competency and areas of weakness, a trial examination comparable in scope, difficulty and format to the entrance exam is made available to the applicant for self-administration. The exam may be requested from the Theology Academic Advising office. An answer key is provided with the exam so that the student may grade the exam and determine the areas where review or further study is needed.

**The Divided Course Option.** Normally, LG512 Beginning Greek will also be offered as a divided course, spread over three quarters for four units per quarter. This option is provided for part-time students, students with low language aptitude, those whose schedules preclude taking the intensive course, those who wish to extend their study of Greek over a longer period of time, or those who wish to take other courses at the same time. Beginning Greek is also offered in Spanish over two quarters when there is sufficient need.

**LG 502 Beginning Hebrew.** The elements of Hebrew vocabulary, morphology and grammar. Offered as a two-quarter course, four units per quarter. Also offered as an intensive course. Also taught in Spanish. 8 units. M.Div. core: HEB.


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

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; also offered in Spanish over two quarters.

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

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


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

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

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

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


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

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. Prerequisites: LG502 and LG525. Elective. Bush

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

Old Testament (OT)

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

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

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

OT 505 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 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 519 Joshua, Judges, Samuel, Kings. A survey of Israel's history from conquest to exile as portrayed in these books. Special investigation into the relationship between Israel's historical traditions and its theological appropriation of those traditions around such themes as election, law, the land and leadership. Prerequisite: LG502. M.Div. core: OTB. Butler

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

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

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

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

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. Prerequisite: LG502. 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 ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. Prerequisite: LG502. M.Div. core: OTC. Butler, F. Andersen

OT 530 Archaeology and the Bible. A survey of the archaeology of the Near East and its relevance to the Bible from the beginning through Old Testament times. 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 538 Lamentations. A study of Lamentations in the Hebrew text. Attention will be paid to exegesis, structure, form, setting, and canonical value. Prerequisite: LG502. M.Div. core: OTC. Allen

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

OT 566 Qumran, The Dead Sea Scrolls and the Bible. A basic introduction to the field of Qumran studies examining the history and the beliefs of the sect that compiled these documents as well as how the study of these texts has impacted our understanding of the Old Testament and Christian origins. Selected Qumran documents will be read in the original Hebrew language and interpreted. Elective.

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

OT 571 The Religion of Israel. Studies the development of the Religion of Israel from the Patriarchal age and through the eras of the Monarchy, the Exile and the Restoration. Elective.

OT 585 The Old Testament as Theological Literature. Deals with the questions as to how the Christian can read the Old Testament and learn theology in so doing. Introduces the student to newer ways of reading the Old Testament using literary and canonical approaches to shed new light on the Old Testament and its relation to the New. Prerequisite: Permission of instructor. Elective. F. Andersen

OT 588 Old Testament Critical Approaches. A seminar devoted to the various approaches used in current scholarship and their value in elucidating the Old Testament. Prerequisites: OTA, OTB, OTC, and permission of instructor. Elective. Allen

OT 590 Directed Study in Old Testament

New Testament Studies (NS)

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


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

NS 505 The Unity of the Bible. The hermeneutical problem of relating the intended meanings of the biblical writers into a unity. Tracing through God’s purpose in redemptive history from creation to the consummation. M.Div. core: OTC or NTT. Also taught in Spanish. Fuller, Canales

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

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


NS 521 New Testament Ethics. The ethics of Jesus, early Judaism and Christianity as disclosed in the New Testament and related documents from antiquity. Special attention is given to key ethical matters as they arise from the texts and their bearing on issues in our contemporary world. Also taught in Spanish. Elective. Banks, Canales

NS 527 Baptism in the Holy Spirit. A study of the major biblical texts, coupled with the reading of significant theological treatments and ecclesiastical statements of the theme. The aim is to formulate a doctrine of the baptism in the Holy Spirit consistent with both the Scriptures and the churchly commitments of each student. Conducted as a seminar. Prerequisites: LG512, NS500, NS501 and permission of instructor. M.Div. core: NTT. Spittler

NS 528 The Holy Spirit in Early Christianity. Analyzes the earliest Christian experiences of the Holy Spirit in the life of Jesus; the churches associated with Paul’s ministry; and the churches following the destruction of Jerusalem. Prerequisite: NS500. M.Div. core: NTT.

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

NS 532 Aspects of Pauline Soteriology. A study of significant aspects of Paul’s doctrine of salvation, including the role of the law, the death of Christ and its benefits, the salvation of Israel, perseverance and falling away, and universalism. Prerequisite: NS501. M.Div. core: NTT. Gundry-Volf

NS 533 Sermon on the Mount. An inductive study in the English Bible of Matthew 5-7. The goal is to grasp the intended meaning of the author/redactor. Elective. Fuller

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

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

NS 545 The First Urban Churches. This course looks at the way the first urban communities were founded, nurtured and matured, with a special emphasis on the way all members undertook pastoral, counseling and missionary responsibility. The focus of the course is on the work of the apostle Paul. Prerequisite: NS501. M.Div. core: NTT. Banks
NS 546 Community and Leadership in Paul. The content of this course is similar to NS545, except that it does not assume an introductory knowledge of the New Testament and therefore gives more attention to basic Pauline ideas and background. Elective. Banks

NS 548 Paul the Missionary and Theologian. A study of Paul's apostle for what he really was, a missionary theologian. The course will concentrate on three main areas: the origin of his gospel and apostleship; the interrelationship between his mission and his theology (christology, soteriology, ecclesiology, eschatology, etc.); and his missionary goals, strategies, and praxis. The course will be conducted in critical discussion with some recent writers, as well as with a view to drawing out some practical lessons for our mission today. Prerequisites: NS501 and Korean. M.Div. core: NTT. Kim

NS 549 The First Urban Christians. Examines the way the first urban Christians were encouraged to resolve a range of everyday pressures and dilemmas arising from their culture and beliefs, and explores its relevance to various issues facing Christians today. Prerequisite: NS501. M.Div. core: NTT. Banks


NS 553 Spiritual Gifts. Exegesis of relevant biblical texts on spiritual gifts, with attention to the history of their interpretation and application. Pursuit of a constructive theology of spiritual gifts in view of the varied ecclesiastical traditions. Prerequisites: NS500 and NS501. M.Div. core: NTT. Spittler, Robck

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

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

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

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

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


NE 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. Fuller


NE 502 Método Exegético. Basic principles and practice of exegesis in the Greek New Testament, with attention to methodological and bibliographical resources. Prerequisites: LG512 and Spanish. M.Div. core: HERM.

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

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


NE 506 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew's theology as determined by redaction-critical analysis. Prerequisites: LG512; NE502 or NE500; NS500 and NS501. M.Div. core: NTE. Hagner

NE 506 Gospel of John. A study of the Gospel of John, emphasizing its literary character, relationship to the Synoptics, distinctive presentation of Christ, and historical setting. Prerequisites: LG512; NE502 or NE500; and NS500. M.Div. core: NTE. Thompson

NE 506 1 Corinthians. Detailed exegesis of the Greek text of 1 Corinthians. Focus on the sociological makeup of the church and on the dynamics of its growth and development.
and theological orientation of the Corinthian church, Paul’s view of the church and the world, life in the Spirit, the meaning of the cross for Christian spirituality, and the eschatological hope. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Gundry-Volf, Spittler

NE 506 2 Corinthians. This course is primarily exegetical and seeks to throw light on this New Testament letter using translation, comment and setting, with a view to determining the letter’s message then and now. Use of scripture in ministry will be highlighted. Prerequisites: LG512, NE500 or NE502; and NS501. M.Div. core: NTE. Hagner, Scholer

NE 506 Galatians. Exegesis of the Greek text of the epistle, with special attention to Paul’s authority, the Pauline gospel, and Paul’s view of the Law. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner, Scholer

NE 506 Ephesians. An exegetical study of the epistle with consideration given to the central issues of the authorship, teaching and significance of the document. Prerequisites: LG512, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 506 Colossians and Philemon. Exegesis, interpretation, and application of the books of Colossians and Philemon. Some attention will be given to related background to the two books, such as Hellenistic cosmic philosophy and slavery in the Roman period. Practice in methods of biblical study, enhancement of abilities using Greek, and consideration of critical questions such as authorship. Prerequisites: LG512, NS501, and either NE500 or NE502. M.Div. core: NTE. Spittler

NE 506 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 506 Epistles of John. An exegetical study of 1, 2, 3 John with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. Thompson

NE 506 James and 1 Peter. An exegetical study of the English translations with a view to determining the books’ message then and now. Elective.

NE 556 The Revelation of John. A study of this New Testament apocalypse with attention to issues of genre, socio—historical setting, purpose, cultural-religious contexts, and the variety of interpretations upon the Church. The theology of Revelation and suggestions for preaching will also be covered. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Scholer


DIVISION OF THEOLOGY

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

Church History and History of Doctrine (CH)


CH 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. Thompson, Fisher-Ogden

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

CH 503 Medieval and Reformation Theology. A survey of doctrinal development in the West emphasizing the Augustinian heritage both of the medieval scholastics and of the Reformers, from the fifth to the 16th century. M.Div. core: CHB. Thompson
CH 504 Modern Church History. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and Second Vatican Council. M.Div. core: CHC. Bradley

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

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

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

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

CH 516 Church and State Seminar. This seminar examines the political thought of leading twentieth-century theologians, including Barth, Bonhoeffer, Moltmann, Cone and Segundo, with emphasis on questions of authority, natural rights, equality and liberation. Elective. Bradley

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

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

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

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

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

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

CH 579 The Church in Modern Society. This course surveys pivotal crises in the church and society since the Enlightenment, particularly in Britain and North America, with attention given to leading theories of secularization. Elective. Bradley

CH 581 Contemporary Ecumenical Issues. This course will explore several of the critical issues which currently divide the church. Recent discussions on baptism, eucharist, ministry, sexuality, Mary, the meaning of apostolicity, and racism will be among the items reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. Prerequisite: Permission of instructor. Elective. Robeck

CH 583 History of Armenian Christianity. Emphasis given to social, cultural, and geographical as well as theological factors in the history of Armenian Christianity. Elective. Haleblian

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

CH 590 Directed Study in Church History.

Theology (5T)

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

ST 502 Systematic Theology II: Christology and Soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the Mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption and sanctification. Also taught in Spanish. M.Div. core: STB. Brown, Volf

ST 503 Systematic Theology III: Ecclesiology and Eschatology. The doctrine of the church, its nature and authority. The worship of the church, the sacra-
ments and prayer. The doctrine of last things, death and resurrection, the final judgment, heaven and hell. Also taught in Spanish. M.Div. core: STC. Brown, Volf

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

ST 514 Reconciliation and the Healing of Persons. The place of Christology in the theological curriculum, the incarnation as revelation and reconciliation, the nature of the atonement, the doctrines of justification and sanctification, regeneration and conversion, growth in love as the form of new being in Christ. M.Div. core: STB. Anderson

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

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

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

ST 527 Church, Society, and Cultures. Reexamines the typology of the relation between Christ and culture developed by H. Richard Niebuhr in his classic Christ and Culture which has dominated theological reflection on the topic for years. The goal being to enrich our understanding of how the church should relate to the multiplicity of rapidly changing cultures and sub-cultures in today's world. Prerequisite: Written permission of instructor. Elective. Volf


ST 531 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

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

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

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

ST 547 Theological Research Orientation II. This course is designed to acquaint the student with leading contemporary African-American theologians as well as traditional European scholars. Research methods and scholarly presuppositions will be discussed in an attempt to assist the students as they appropriate and develop their own theological resources. Elective.

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

ST 564 Contemporary Christology. An advanced seminar offered annually which includes discussion of selected books and presentation of research papers. The focus of the seminar and the books selected change annually. Prerequisite: Permission of instructor. Elective. Brown

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

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

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

ST 574 Theology of C. S. Lewis. A survey of the entire range of C. S. Lewis's theological and imaginative writings with a view to his major themes, both apologetic and spiritual. Elective. Clark

ST 582 Evangelical Perspectives on Feminist Theology. This course will survey the wide variety of strands within the rapidly expanding field of feminist theology. Students will be introduced to feminist critiques of traditional Christianity through readings and lectures. They will be encouraged to evaluate, wrestle and reflect personally with those critiques, through class discussions, short response papers, journaling, and other assignments. Elective. Howes
ST 558 Issues in Non-Western Theology. This course is designed to focus on a limited number of key issues that are currently being raised in non-Western theology and to discover not only their intrinsic importance, but also to see ways in which they might enrich the theological conversations in the West. Elective. Dyrenna and Volf

ST 590 Directed Study in Theology

Ethics (ET)

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

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

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

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

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

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

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

ET 529 Human Rights and Religious Freedom. Examines trends of Christian persecution, surveys the history of, and current views of, religious freedom within a context of a Christian theory of human rights. The course also considers persecution around the world and what remedies are available. M.Div. core: ETH.

ET 558 Method in Doctrine and Ethics. Discusses three main methods of critical or philosophical self-examination of Christian thought, attempting to show the strengths and weaknesses of the three with due emphasis upon the still-developing non-foundationalist approach. Prerequisite: One course in theological doctrine, one course in theological ethics, and permission of instructor. Elective. McClendon

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

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

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

ST 585 Directed Study in Ethics

Philosophy (PH)

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

PH 504 Christian Worldview and Contemporary Challenge. An introduction to basic themes in a Christian perspective on reality, with a focus on the differences between Christian thought and such contemporary movements as secular humanism and the New Age cults. M.Div. core: PHIL. Mouw

PH 505 Theories of Human Nature. A survey of some prominent philosophical accounts of 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

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

PH 512 Christianity and Western Thought. An introduction to philosophical thinking, exploring the historical relationship between Christianity and Western
thought. The course is based on a selective study of thinkers and movements from Plato to the present day. M.Div. core: PHIL.

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

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

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

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

PH531 Contemporary Relativism. An exploration of the philosophical problem of relativism as it occurs with regard to rationality and truth, morality, and textual interpretation. Elective. Murphy

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

PH 544 Philosophical Theological II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. Prerequisite: Permission of instructor. M.Div. core: PHIL. McClendon

PH 548 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for rethinking such issues as the nature of apologetics, theological method, and theological language. Prerequisite: Permission of instructor. Elective. Murphy

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

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

PHS580 African-American Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. Elective.

PH 590 Directed Study in Philosophy of Religion

Theological Language Studies (LG)

LG 557 Theological French I. Credit: 2 units.

LG 558 Theological German I. Credit: 2 units.

LG 559 Theological Latin I. Credit: 2 units.

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

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

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

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

DIVISION OF MINISTRY

Faculty

David W. Augsburger, Professor of Pastoral Counseling
Robert J. Banks, Homer L. Goddard Professor of the Ministry of the Laity
William E. Pannell, Arthur DeKruyter/Church Oak Brook Professor of Preaching
Richard V. Peace, Robert Boyd Munger Professor of Evangelism and Church Renewal
Robert N. Schaper, Senior Professor of Preaching and Practical Theology
Mittie McDonald DeChamplain, Associate Professor of Preaching and Communications Studies
Julie Gorman, Associate Professor of Christian Formation and Discipleship
Marguerite Shuster, Associate Professor of Preaching
GM 500 Foundations for Ministry. The practice of ministry as defined by the Great Commandment. The course focuses on the nature of ministry, the minister as a person, and the spiritual disciplines as a foundation for ministry. Offered in Extended Education as a one-quarter version of the three-quarter sequence GM503-504-505. M.Div. core: MIN 1 (in Extended Education only). Peace and Patterson

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


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

GM 515 Introduction to Christian Spirituality. An introduction to the classic disciplines of the spiritual life, examined biblically, historically and experientially, with special reference to the responsibilities of ministry. M.Div. core: MIN 1 (in Extended Education only). Gregg

GM 518 Introduction to Urban Studies. This course is designed to introduce students to the complexity of urban studies. Students will interact with professionals who are involved in urban life. Such persons will be guest lecturers and panelists who will integrate social responsibility and religion from various points of view. Perspectives will include politics, business and economics, health and human services, law enforcement, race relations, immigration, and arts and leisure. M.Div. core: MIN 8. Borgman, G. Dyress, Colletti

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

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

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 525 Liberating the Laity Across Cultures. Explores on a biblical and historical basis contemporary models for developing the full potential and ministry of the people of God in the church and the world, in several cultural settings. M.Div. core: MIN 1 (in Extended Education only). Banks and Hertig

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

GM 531 Women and Men in Ministry. Deals with the scriptural, theological, historical, and ecclesiastical issues in relation to the topic of women in ministry. Focuses on the contexts within which women and men minister and includes sociological / psychological and cultural aspects of women in leadership, and of women and men working together. Elective. Patterson

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

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

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

GM 552 Growing Asian-American Ministries. This course is designed to inform and equip the person to minister to the growing number of marginal Asian
Americans who are beyond the reach of most existing churches. **E elective. Fong**

**GM 556 Korean Culture and Church.** This course is a missiological survey and analysis of Korean churches within Korean culture. The purpose is to approach the study of Korean culture anthropologically in order to appreciate theological issues in Korean churches. It is designed for overseas Koreans and others who desire to understand Korean felt needs and theological issues in Korean churches anywhere in the world. **Elective. Cho**

**GM 559 African-American Spirituality.** Beginning with the religion of slaves, surveys the influence of African-American women, the music of the Black church, and the writings of poets and preachers upon African-American spirituality. Compares the themes of community, connectedness, and prayer in the lives and writings of Howard Thurman and Martin Luther King, Jr. and explores contemporary themes in African-American spirituality. **Elective.**

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

**GM 568 La Iglesia y La Familia.** A study of the sociocultural, psychological and spiritual dimensions of the Hispanic family and its relationship to the church. **Prerequisite:** Spanish. **Elective. Taylor**

**GM 577 African-American Church and Community.** Assists the seminary community in gaining a better understanding of the role of the pastor and the meaning and use of power in society. **Elective.**

**GM 578 Latino Urban Church.** **M.Div. core: MIN 8.**

**GM 579 Preparando al Pueblo de Dios para el Ministerio.** Explores the biblical, pedagogical, and cultural bases for lay formation in the Hispanic / Latino Church and provides students with skills for evaluating and choosing or designing a discipleship / lay leadership training program for use in his or her church. **Taught in Spanish. Elective.**

**GM 586 Lay Leadership and Development Church Practicum.** A supervised experience connected with a student’s work in a congregation in development of leadership skills in lay ministry. **Prerequisite:** CF565 or GM525 or TH539. **Elective. Banks/Staff**

**GM 587 Lay Leadership and Development World Practicum.** A supervised experience connected with a student’s work in the marketplace in development of leadership skills in lay ministry. **Prerequisite:** CF565 or GM525 or TH539. **Elective. Banks/Staff**

**GM 588 Religion, Public Policy and Urban America.** Helps students reflect on the meaning and direction of their public responsibility by examining the roles of local government and the church in the formation of public policy. Instructors will advance a theological-social-ethical framework for dealing with public policy and suggest goals in several areas of urban concern today. **Elective.**

**GM 589 Introduction to Spiritual Theology.** Examines the principles of spiritual formation as part of a coherent structure with special reference to the Asian context. Focuses on the theological basis of spiritual praxis rather than on practical tips with equal emphasis given to the individual and corporate aspects of the Christian life. **Elective.**

**GM 590 Directed Study in General Ministry**

**Preaching (PR)**

**PR 500 Homiletics.** Both theological and practical questions about the nature of preaching are explored and discussed. A practicum element is an essential part of this course. **Prerequisites:** LG512 and either NE500 or NE502. **M.Div. core: MIN 2. Pannell, Shuster, DeChamplain**

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

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

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

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

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

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

**PR 514 Making Doctrine Live.** A practicum focusing on preaching on great doctrinal themes in ways that show their relevance for modern life. **Credit: 2 units. Prerequisite:** PR500. **M.Div. core: MIN 2. Shuster**

**PR 520 Preaching from Romans.** A preaching practicum designed to give students experience in preaching as well as clarify how the preacher’s exegetical work shapes and is expressed in the sermon. Students enrolled in this practicum must be enrolled at the same time in NE 506 Romans. Professors will facilitate integration of the tasks of exegesis and sermon preparation. **Prerequisite:** PR500. **M.Div. core: MIN 2. Shuster (with Hagner)**
PR 590 Directed Study in Preaching.

Communication (CO)


CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. Credit: 2 units. Prerequisite: CO 500. Elective. Permission may be given for this course to fulfill the MIN 2 requirements for students not preparing for the pastoral ministry. DeChamplain

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

CO 590 Directed Study in Communication.

Evangelism (EV)

EV 500 The Art of Evangelism. A foundational course which explores evangelism from a biblical, theological, historical, and practical vantage point as it seeks to equip students for creative and effective outreach in a variety of settings. M.Div. core: MIN 3. Peace

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


EV 503 Foundations for Communicating the Gospel. This foundational course is designed to establish a theological basis, spiritual dynamic and practical guidelines for evangelistic effectiveness in today's world. It is concerned with the need both to live out and to articulate the gospel. The classes provide opportunities in small group settings to develop skills in sharing personal faith stories and in presenting the gospel in ways appropriate to particular groups and individuals. M.Div. core: MIN 3.


EV 509 Spirituality and Creativity for Evangelism and Worship. This course focuses on the need for effective evangelization in today's church, and the opportunities and challenges of the contemporary cultural context in which Christians minister. Its basic premise is that worship is fundamental to the evangelistic enterprise, and consequently the affirmation and renewal of congregational spirituality will be a vital component in effective sharing of faith. This course includes practical exploration of new ways in which this can be facilitated, based on an awareness of the present crisis in modernity, and incorporating insights from the New Testament as well as the experience of the world church, and reflecting current debates on the theology of creativity and the arts and related discussions of creation-centered spirituality and the impact of New Age thinking on the Christian community. M.Div. core: MIN 3. Drane and Drane

EV 511 Small Group Evangelism. Small groups are the ideal vehicles for communicating the essence of Christian faith to Baby Boomers and the X Generation. In this hands-on course, students will learn both how to do small group outreach and to train lay Christians in this art. M.Div. core: MIN 3. Peace

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 focus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the church's approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban ministries. M.Div. core: MIN 3. Pannell


EV 518 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.

EV 521 Cross-Cultural Evangelism. This course is designed to examine and establish the biblical and practical foundations for living out our Christian faith in an increasingly diverse, shrinking, and fragmented society and world. The course focuses on developing skills for effective cross-cultural communication and applying them to life and ministry in the student's own sphere of influence. The goal of the class is to equip Christians according to Ephesians 4:11-12 for kingdom service here or abroad. M.Div. core: MIN 3.

EV 522 Cross-Cultural Evangelism. This course is designed to examine and establish the biblical and practical foundations for living out our Christian faith in an increasingly diverse, shrinking, and fragmented society and world. The course focuses on developing skills for effective cross-cultural communication and applying them to life and ministry in the student's own sphere of influence. The goal of the class is to equip Christians according to Ephesians 4:11-12 for kingdom service here or abroad. M.Div. core: MIN 3.

EV 525 Modern Culture and Evangelism. By blending together communication theory and cultural analysis, the process of evangelism is considered from the point of view of the one being evangelized. Reaching baby boomers and baby busters will be a special focus. M.Div. core: MIN 3. Peace

EV 536 Evangelism Among Intellectuals. Explores the crucial dimensions of the evangelism mandate for the stimulating context of intellectuals in North American culture. The course will consider the nature of intellectuals and why it is important to communicate the Gospel to this group. There will be exposure to a theology of evangelism utilizing scripture, church traditions, and current experiences in reasoning. M.Div. core: MIN 3.
EV 542 Evangelizing Nominal Christians. Nominality is defined, its extent and progress recognized, and approaches to deal with the problem are discussed. Nominality is considered with regard to the individual’s personal relationship with God, the institutional church, and the impact of the secular world.
M.Div. core: MIN 3.

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

EV 590 Directed Study in Evangelism.

Missions (TM)

TM 505 Multiculturalism Today. The purpose of this course is to explore the varied experiences of multiethnic, multicultural people groups, to learn from their historical journeys, and to develop cultural sensitivities. Initial focus for this study will center on the African-American, Hispanic American, Korean American, and Chinese American experiences.
M.Div. core: MIN 8. Wong with faculty team

TM 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions over the relationship between evangelism and social responsibility in mission, and the relationship between the gospel and culture in the church’s evangelistic task. Attention is given to motivating local congregations to participate in the evangelistic and missiological tasks.
M.Div. core: MIN 8. Vannell

NOTE: Several School of World Mission courses are also available for M.Div. core: MIN 8. See the M.Div. core listing earlier in this section of the catalog for a list.

Christian Formation and Discipleship (CF)

CF 500 Teaching for Christian Formation. An introductory course in developing a biblical philosophy of Christian formation through the practice of personal, corporate, and instructional disciplines. Includes a study of the uniqueness of learning theory when it comes to being transformed by biblical content, with implications for the nature, processes and goals of Christian formation ministries in the church.
M.Div. core: MIN 4. Gorman

CF 501 Teaching and Leading in the Church. A leadership course on the teaching ministry of the church, including biblical and theological foundations, the role of the pastor, the ministry of the Christian education specialist, the organization, administration and evaluation of formational ministries, and a survey of curricula and programs.
M.Div. core: MIN 4. Murray

CF 504 Formational Bible Study. A course where students learn Bible study methods to enable change in the life of the participants. Designed to equip the student with tools for seeing, studying, applying and teaching the World of God.
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.
M.Div. core: MIN 4. Gorman

CF 507 Building Christian Community Through Small Groups. Actual development of communities that utilize biblical and social principles while engaging mutual ministry and growth within Christian small groups, particularly in local congregations.
Lecture and laboratory. M.Div. core: MIN 4. Gorman

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

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

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

CF 530 Christian Formation of Children. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for moral and value training; factors in building self-esteem and socialization in the person of the child. Recommended background: CF 500 or CF 501 or CF 510.
M.Div. core: MIN 4. Gorman

CF 540 Philosophy and Models of Youth Ministry. An examination of adolescent development from junior high through college age with special focus on the church’s ministry with youth.
M.Div. core: MIN 4. Borgman

CF 550 Adolescent Culture. Components of youth culture influencing adolescent behavior, values, systems and attitudes will be studied. The course will include lectures with case studies and research.
Elective. Borgman

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

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

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

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


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

CF 566 Ministry to Single Adults. A presentation of both proven and experimental methods of developing an effective ministry, through the church, to the single adult. Recommended background: CF500 or CF560. Elective.

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

CF 573 Adolescent Counseling and Support Ministry. This course is intended to provide a practical overview of several major struggles (or potentially problematic areas) facing youth, and then to examine the role of the youth worker in helping young people and families deal with each struggle. These struggles or areas are: identity and self-esteem; divorce; child molestation and abuse; sexuality (sexual identity, heterosexual relationships, and homosexuality); AIDS and other sexually transmitted diseases; problem pregnancy; substance abuse (alcohol and drugs); eating disorders; and suicide. Also covered will be some of the legal responsibilities placed upon ordained and nonordained youth workers, finding and using community resources, and basic counseling skills. Elective.

CF 574 Adolescent Spirituality and Worship. Elective. Borgman


CF 590 Directed Study in Christian Formation and Discipleship.

Christian Higher Education (HE)

HE 505 Leadership and Character Development. This course takes a general look at leadership theory and practice from the light of spirituality and character formation. Additionally, the course looks at the practice of leadership with a focus on self insight, giftedness, personality and styles of leadership. Students produce personal mission statements that allow them to place their leadership contexts in perspective. Elective.

HE 507 Leadership in Diversity: Gender, Multicultural, and Ethnicity. This course will provide an overview of the different dimensions and sensitivities that frame the leadership context. Gender, multicultural and ethnicity issues will be explored in relationship to leadership style and practice. Students will be challenged to consider their own blocks to effective leadership in diverse settings. Elective. Patterson

Counseling (CN)

CN 503 Personality, Theology and Pastoral Counseling. The development of personality, a theology of human nature, and the study of religious experience will be examined as a theoretical, theological, experiential, and practical base for pastoral caregiving and pastoral counseling. The work of Freud, Jung, Adler, Klein, Horney, Erikson, Miller, Gilligan, Piaget, Kohlberg, Fowler, and others will be critiqued by and correlated with theology and Christian experience. M.Div. core: MIN 5. Augsburger

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

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

CN 516 Training Lay Counselors in the Church. This course will provide an overview of a biblical approach to lay Christian counseling, and will detail a model developed by the course instructor for training and using lay Christian counselors in the church. Other lay training models and programs in Christian counseling and relevant literature on lay pastoral care in general will also be briefly reviewed. M.Div. core: MIN 5. Tan

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. M.Div. core: MIN 5. Augsburger
CN 522 Basic Counseling Skills. Examines the relational aspects of counseling with particular emphasis on the practice and attainment of relationship skills within the context of the local congregation. M.Div. core: MIN 5.

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

CN 525 Pastoral Counseling in the African-American Church. Provides basic counseling skills for pastors working in Black churches. M.Div. core: MIN 5. Gooden

CN 531 Theology of Faith and Human Development. Provides a psychological interpretation of human development in our culture with an emphasis upon moral and religious development through the life span and the implications of this study for the minister or Christian educator. M.Div. core: MIN 5.

CN 532 Women's Perspective and Experience in Pastoral Counseling. This course will explore the rich contributions that have been made to pastoral theology and the practice of pastoral care and counseling by the perspectives and experiences of women. The psychological development of women, Jung's perspective of the feminine, and particular issues related to the pastoral counseling of women will be examined in the context of pastoral theology and practice. M.Div. core: MIN 5. Robinson

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

CN 535 Grief, Loss, Death and Dying. These major crises of life will be explored experientially, psychologically and culturally. The focus will be on personal growth as the preparation for pastoral presence, caregiving and counseling. M.Div. core: MIN 5. Augsburger

CN 539 Ministering to Immigrant Families. This course seeks to understand abrupt changes that affect immigrant families in all dimensions-cultural, social, and psychological. It focuses on identifying the stages of migration and its effect on migrant family life, analyzing the power distributions within the family, and exploring biblical models and creative ways to reconcile the tension between discontinuity and continuity both socially and culturally within the immigrant families through their offspring. M.Div. core: MIN 5. Hertig

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. Taylor

CN 560 Pastoral Counseling Across Cultures. A seminar for the advanced student for examination of major issues in cross-cultural pastoral counseling and psychotherapy. The interface of psychological anthropology, pastoral care and counseling, and transcultural theological reflection will be explored and an appreciation of what is universal, cultural, and individual will be achieved. Prerequisite: 48 units and two basic counseling courses, or significant ministry or cross-cultural experience. M.Div. core: MIN 5. Augsburger

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

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

Pastoral Ministry and Theology (PM)


PM 501 Theology of Pastoral Care. Purposes and practices of shepherding as described in the Bible and in moral and systematic theology, with special emphasis upon the application of theology to specific pastoral problems. M.Div. core: MIN 6.


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


PM 511 Person and Practice of Ministry. Integrates the practice of ministry from theological, practical, and psychological perspectives. Emphasizes the development of a personal theology for ministry. M.Div. core: MIN 6. Must be taken concurrently with any one quarter of Field Education. Patterson, Redman

PM 517 African-American Church Administration and Leadership. This course is designed to enhance the leadership and administrative skills of those who are called to lead Black congregations. M.Div. core: MIN 6. Long

PM 520 Church Management. The process of planning and implementing administration in accordance with theological and denominational purposes of the

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

PM 529 Pastoral Staff Relationships. Explores issues and roles involved in being on a pastoral staff. Examines personal assets and develops perspectives, philosophy of ministry, and offensive strategies for strengthening and surviving as a team. Elective. Gorman/Broyles

PM 580 Leadership Development. Introduces students to dimensions of leadership including character development, spirituality, styles of leadership, and organizational context, as well as theological and philosophical reflections on leadership. Elective. Offered only at Fuller in Colorado for Young Life staff.

PM 590 Directed Study in Pastoral Ministry and Theology

Church Music (MU)

MU 502 Theology and Practice of Music and Worship. This course consists of a study of the place of music in the context of corporate worship, from a theological and practical point of view. This study is set in four wider contexts: a biblical, systematic theology of worship, a theology of the arts in general, a consideration of the place of music in contemporary Western culture, and recent developments in the use of music in the worship of non-Western churches. Elective. Begbie

MU 505 Music in Contemporary Worship. This course is a survey of the purpose and place of music in contemporary corporate worship. Worship practices in contemporary churches will be examined. Theological, historical, and cultural foundations for the wide variety of worship styles will be scrutinized. Biblical standards of worship and the use of music in worship will be explored. Elective. Bouma

MU 540 African-American Sacred Music Styles. This course is a study of the various facets of African-American sacred music styles and the social history that helped to shaped them. Music literature will be reviewed and the ministry of African-American sacred music will be examined. Elective.

Denominational Polity (DP)

The Seminary is committed to offer whatever courses in denominational distinctives are required for a student’s ordination. These courses are offered under the instruction of officially appointed denominational representatives. Polity courses not indicated for M.Div. core credit (MIN 6) may receive such credit by special permission from the divisional chairperson.

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

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


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

DP 503 Reformed Church Creeds. A contextual study of the confessional statements of the Reformed Church in America designed to enable the student to gain the theological ethos of the Reformed Church. Elective.

DP 504 Reformed Worship. This course focuses on the theology, history and practice of worship in the Reformed tradition. Helps develop an awareness of worship from a biblical, incarnational and trinitarian perspective and traces the development of Reformed worship patterns from the Reformation to the present. Explores issues related to the ministry of worship in Presbyterian and Reformed congregations, including the sacraments, prayer, hymnody, weddings, funerals, children and youth in worship, and personal devotion. M.Div. core: MIN 6. Redman


DP 506 Presbyterian Creeds. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. The origin, development and growth of 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.


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

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

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


DP 518 Lutheran Polity. Elective.


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. Halebian

DP 590 Directed Study in Denominational Polity.

Field Education (FE)

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

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

Padena campus students must also enroll in the course PM 511 The Person and Practice of Ministry during any one of the quarters in which they are enrolled in field education.

NOTE: Of the following Field Education courses, FE501-503 are graded only on a "Pass/Fail" basis, and are also offered in the Extended Education Program.

FE 501 Nine-Month Part-time Church Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision. M.Div. core: MIN 7.

FE 502 Full-Time Church Internship. An approved, planned, supervised and evaluated practical experience under the supervision of a pastor/supervisor in a church, institutional or mission setting. Elective.

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

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

FE556 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 561 Leadership I: Foundations for Incarnational Youth Ministries. Practicum in the basic methods of evangelistic youth outreach, emphasizing the development of personal relationships with young people through relevant forms of group ministry. A portion of the course focuses on the recruitment, training and ongoing enabling of volunteers for outreach ministries to youth. Offered only at Fuller in Colorado for Young Life staff. Credit: 8 units. Elective.

FE 562 Leadership II: Building Resources for Incarnational Youth Ministries. This course is designed to build the skills of people in youth ministry as well as their ability to train others in the areas of discipleship, adult ministry, camping, and fundraising. Offered only at Fuller in Colorado for Young Life staff. Credit: 8 units. Elective.

FE 563 Leadership III: Strategic Planning for Incarnational Youth Ministries. Practicum in the development and implementation of a strategy for Young Life ministry in an area including contact with relevant institutions and agencies, committee development and establishment of a support base. Offered only at Fuller in Colorado for Young Life staff. Elective.

FE 577 Urban Ministry Practicum. Elective.

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.

DOCTOR OF PHILOSOPHY AND MASTER OF THEOLOGY

The following classes and seminars are offered in support of the School of Theology's Doctor of Philosophy and Master of Theology programs, through the Center for Advanced Theological Studies.

LG 806 Advanced Hebrew (2 units)
LG 807 Advanced Hebrew Reading (2 or 4 units)
LG 825 Biblical Aramaic (2 units)
LG 826 Syriac (2 units)
LG 829 Old South Arabic (2 units)
LG 830 Beginning Arabic (2 units)
LG 831 Advanced Arabic (2 units)
LG 833 Beginning Ugaritic (2 units)
LG 834 Advanced Ugaritic (2 units)
LG 835 Beginning Akkadian (2 units)
LG 836 Advanced Akkadian (2 units)
LG 837 Readings in Akkadian (2 units)
LG 845 Comparative Semitics (2 units)
LG 846 Northwest Semitic Texts (2 units)
LG 850 Readings in Semitics (2 units)
LG 851 Elementary Egyptian (2 units)
LG 852 Qumranic Hebrew (2 units)

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

OT 802 Old Testament Exegesis (4 units)

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

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

NT 820 Second Century Christian Literature. A study of the Apostolic Fathers, Justin Martyr, Melito, the Apocryphal New Testament, the Odes of Solomon, the early martyr acts, the Nag Hammadi literature, the Apologists, Irenaeus, Tertullian, Clement of Alexandria, and Hippolytus, with attention to Jewish-Christian relations, christology, church office and organization, church and society, and theological tensions and issues of authority. (8 units). Scholar

NT 804 Hermeneutics and Exegetical Method (8 units)

NT 805 New Testament Theology (8 units)

CH 808 Historiography (8 units)

CH 858 Contemporary Ecumenical Issues. This course will explore several of the critical issues which currently divide the church. Recent discussions on bap-
tism, eucharist, ministry, sexuality, Mary, the meaning of apostolicity, and racism will be among the items reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. (8 units) Robec

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

TH 805 Philosophical Theology Seminar II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. (8 units). McClendon

TH 806 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for re-thinking such issues as the nature of apologetics, theological method, and theological language. (8 units). Murphy

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

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

PH 808 Philosophical Methods Seminar. A survey of methods in philosophy, with special attention to their consequences for philosophy of religion. (8 units). Murphy

PH 831 Contemporary Relativism. An exploration of the philosophical problem of relativism as it occurs with regard to rationality and truth, morality, and textual interpretation. (8 units). Murphy

Directed Readings and Independent Studies

Students in the Ph.D. and Th.M. programs design their programs in conjunction with their mentor. The student and the professor whose specialty the student desires to pursue agree together to participate in a directed readings or independent studies course and decide on the contents and requirements of the course before the quarter of study begins. The student must make arrangements for the course with the CATS program administrator before registration, and must register for academic credit within normal quarterly registration deadlines. The student is responsible to meet with the professor throughout the quarter of study to discuss his or her progress and the completion of the paper. All regular CATS policies and procedures apply to directed readings and independent studies courses.
Higher Education for Cross-Cultural Mission: Its Character and Purpose
Globalized Missiological Education
Multilingual and Multidisciplinary Research and Publishing
Leadership in Missiology

Admission
Predoctoral Program

Degree Programs
Residence Requirements
Transfer Credit
Concentrations and Specializations
Master of Arts in Cross-Cultural Studies
Master of Arts in Intercultural Studies
Master of Theology in Intercultural Studies
Master of Theology in Chinese Ministry and Mission
Doctor of Ministry in Global Ministries
Doctor of Missiology
Doctor of Philosophy in Intercultural Studies
Doctor of Philosophy in Missiology

Special and Cooperative Programs
Certificate of Graduate Studies in Cross-Cultural Studies
Cross-Cultural Studies Program
Translation Program
In-Service Program
Program for Mission Executives
Global Research Institute

Curriculum
Missiological Integration Seminar

Courses of Study
School of World Mission Faculty
Course Descriptions
Behavioral Sciences (MB)
Church Growth (MC)
International Development (MD)
Mission History (MH)
Mission Integration (MI)
Leadership Training (ML)
Ministry (MM)
Urban Mission (MN)
Religions (MR)
Translation (MS)
Mission Theology (MT)
We at the School of World Mission and Institute of Church Growth at Fuller Theological Seminary believe that we stand at a critical juncture of the missionary task. Everything in the past 185 years of modern missions has set the stage for a great harvest. Apart from some small ethnic groups in Oceania, Asia, Africa and Latin America, the “discipling of the peoples” (Matthew 28:19) remains to be done. The great populations of Earth—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 School of World Mission aims to be a resource for this growing movement.

Furthermore, Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening of ecclesiastical competition and hatred, rising religious relativism, the battle for justice, accelerating religious fundamentalist movements in all of the world’s major religions and a vastly accelerated secularization of life. Education for mission must prepare believers to propagate the Christian faith in this new world 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 of his “co-mission.” Since no person comes to the Father but by him, propagating his gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

However, in each situation the Church is to be shaped in a way that affirms and utilizes the most positive aspects of the culture. New believers should not be torn out of their cultural matrix and forced to become “foreign” in order to become followers of Christ.

Thus the School of World Mission aims to help prepare and provide leadership for the task of world mission in today’s emerging world in several ways.

Globalized Missiological Education

The School of World Mission seeks to help prepare and supply missiological leadership by providing advanced graduate-level education for midcareer missionaries and mature international church and mission leaders and by preparing missionary candidates for their ministry in a new language and culture.

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

The faculty seeks to accomplish its purpose by developing degree programs and delivery systems that combine academic integrity, professional training and ministry maturation. These balanced delivery approaches include both resident and extension modes that integrate research and field ministry development. The study of mission embraces a vast body of knowledge from a wide range of disciplines. The well-prepared missionary should see it as an integrated whole. In presenting this area of study through experiential learning, lectures, reading and research two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of “hot” transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip the people of God to meet the rapidly changing conditions of the modern world.

Multilingual and Multidisciplinary Research and Publishing

The School of World Mission seeks to facilitate multilingual and multidisciplinary missiological research to support the mission of the church. The school seeks to encourage and facilitate the
publication of the findings of this research not only in English, but in the languages where the research is done.

Though the discipling of the nations is a chief and continuing goal of Christian mission, much remains to be discovered about how individuals and their specific societies are discipled and formed into reproductive, serving churches. In most lands, some churches have broken through to great growth and engaged in transformational service, but these examples are often unknown to other parts of the church. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes multidisciplinary missiological research as an integral part of the education process. The approach to higher education emphasizes discovering and teaching new insights concerning the wholistic growth of churches in ways which remain biblically faithful and culturally appropriate.

Leadership in Missiology

The School of World Mission provides leadership in missiology by giving continuing leadership to the multiple disciplines in missiology and calling attention to the unfinished and complex task of bringing people to commitment to Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the formation of mission structures that meet the demands of the missionary movement in the world. The School of World Mission also seeks to lead in providing missiological education to all who are qualified while reducing the time and place constraints. Thus the School of World Mission continues to implement new delivery systems through extended and continuing education.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary may be found in the second section of this catalog.

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

Those entering the Master of Arts program (both cross-cultural studies and intercultural studies) must normally hold an undergraduate degree (B.A. or equivalent) from an accredited institution.

Admission to the Master of Theology in Intercultural Studies or Doctor of Ministry in Global Ministries requires an accredited M.Div. or its equivalent with a 3.0 cumulative grade point average.

The Doctor of Missiology, the Doctor of Philosophy in Intercultural Studies and the Doctor of Philosophy in Missiology programs require 48 units of graduate level missiology with a 3.4 cumulative grade point average for the D.Miss. and a 3.7 for the Ph.D. programs. In addition, all applicants for a missiology or intercultural studies program must give evidence of graduate-level competence in research and writing and experience in significant cross-cultural communication of the Christian faith, and must normally demonstrate fluency in a second language. A special provision may be made for experienced mission executives, missions pastors and experienced church leaders who lack cross-cultural experience (see Special and Cooperative Programs).

Applications for the Doctor of Missiology or the Ph.D. programs in missiology or intercultural studies are considered for admission only one time each year. All applications must be received by January 1 and completed by Wednesday of the second week in January.

Applicants for the Master of Arts degrees, Master of Theology in Intercultural Studies, and Doctor of Ministry in Global Ministries whose native language is not English are required to have achieved a minimum score of 550 on the Test of English as a Foreign Language (TOEFL) prior to admission. Applicants to master's-level programs with TOEFL scores between 500 and 549 who are otherwise qualified for admission may seek admission through Fuller's English as a Second Language Program. Applicants for the Doctor of Missiology or the Ph.D. programs in missiology or intercultural studies whose native language is not English are required to have achieved a minimum score of 600 on the TOEFL prior to admission.
A limited number of students may be admitted under one of the following classifications:

**Limited Enrollment Student:** one who is qualified for regular admission to an M.A. program but wants to take no more than five courses (20 units).

**Unclassified Student:** one who is academically qualified for admission to an M.A. program, wants to take an unlimited number of courses, but does not want to pursue a degree program.

**Special Student:** one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status, but is at least thirty-one years of age and has had significant ministry experience.

**Visiting Student:** one who is currently enrolled as a student in good standing in the post-bachelor’s level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

**Predoctoral Program**

A Doctor of Missiology or Doctor of Philosophy applicant who has had at least twenty graduate level units of missiology, who has not met the other prerequisites (writing requirement, 48 units of graduate level missiology, cross-cultural ministry experience, core competencies in understanding the church and its expansion, culture and biblical foundations of mission), and who is not seeking a Master of Arts or Master of Theology degree from the School of World Mission may upon application to a doctoral program be admitted to the predoctoral program.

The predoctoral program of the School of World Mission is designed as an institutionally recognized means by which one may complete the doctoral prerequisites. Acceptance into the pre-doctoral program, however, does not guarantee acceptance nor provide acceptance priority into a doctoral program. In any case, no degree is granted in this program. Enrollment in this program is limited to one calendar year.

**DEGREE PROGRAMS**

The School of World Mission offers degrees to prefield missionaries in cross-cultural studies, and missiology and intercultural studies degrees to missionaries and church and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. International church leaders qualify through demonstrating their facility in English and evidencing significant ministry.

**Residence Requirements**

Students in the Master of Arts in Cross-Cultural Studies (M.A. CCS) and Master of Arts in Intercultural Studies (M.A. ICS) programs and the Master of Theology in Intercultural Studies (Th.M. ICS) program are required to take a minimum of 48 units from the School of World Mission. These units may include missiology courses on the Pasadena campus, in the School of World Mission In-Service Program, in independent studies done with School of World Mission regular or adjunct faculty, in School of World Mission extensions both in the U.S.A. and overseas, or through a writing project or thesis.

Students in the Doctor of Ministry in Global Ministries program must complete at least one 12-unit seminar on the Pasadena campus.

Students in the Doctor of Missiology (D.Miss.) program are expected to complete at least four tutorials and the dissertation with School of World Mission faculty. For the Ph.D. degree, a student is expected to complete at least four tutorials and the dissertation with the School of World Mission faculty.

Even with the flexible range of options for course work, possibilities to transfer credit into M.A. programs and the occasional granting of advanced standing for nontranscripted postsecondary missiological teaching, opportunities for external tutorials in both the D.Miss. and Ph.D., a physical presence on the Pasadena campus is still required for each of these programs. The M.A. and Th.M. ICS programs require that a person spend at least two quarters on campus. The D.Miss. program similarly requires two quarters on campus including the participation in 18 doctoral seminar sessions. The Ph.D. program requires two and one-half quarters of physical presence including the participation in 25 doctoral seminar sessions.

**Transfer Credit**

Given the requirement that one must take a minimum of 48 units of missiology from the School of World Mission in an M.A. CCS or M.A. ICS program, one may transfer a maximum of 48 units from another accredited seminary into an M.A. CCS or M.A. ICS program. A maximum of 24 units of advanced standing for post-secondary nontranscripted missiological teaching or translation may be considered. However, a maximum of 48 units of transfer credit and advanced
standing may not be exceeded in an M.A. program.

Transfer credit is not accepted into the Th.M. ICS program except for the linguistics courses required in the translation concentration. Transfer credit is not accepted into either the D.Miss. or Ph.D. programs, and is normally not accepted into the D.Min. in Global Ministries.

Concentrations and Specializations

A concentration is an institutionally designed set of courses which address a given ministry arena. A specialization is a set of courses designed by the student to address his or her own ministry development needs in a sequential and integrated way. Concentrations available in the Master of Arts curriculum in intercultural studies or cross-cultural studies currently include anthropology, church growth, communication, contextualization, general missiology, history of missions, international development, Islamic studies, Judaic studies and Jewish evangelism, leadership, research in missiology, spiritual dynamics in mission, theology of mission, translation, and urban mission. Specializations may be arranged according to individual needs and interests utilizing the resources of all three schools of the Seminary. Provision is made for field research practica and internships for credit.

Missiological Integration Seminar

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

Master of Arts in Cross-Cultural Studies

This two-year program is designed to prepare students for ministry in cross-cultural situations. It provides a foundation for involvement in mission through the study of cultures and worldviews along with the biblical, historical and theological studies which are basic to the task of mission. Combining the resources of the School of World Mission and the School of Theology, with some options in the School of Psychology, this degree program provides special preparation for future missionaries and others in a variety of professions who hope to share their faith cross-culturally.

Applicants to this program must meet the general standards for admission to the Seminary (see the second section of this catalog), including a baccalaureate degree or its equivalent from an accredited institution. Core missiological competencies are required in the Master of Arts in Cross-Cultural Studies, including the ability to integrate and apply an understanding of the biblical foundations of mission and an understanding of culture to the ministry of the church. To meet these competencies, the curriculum for the Master of Arts in Cross-Cultural Studies consists of 96 quarter units beyond the bachelor’s degree, divided between the School of Theology and the School of World Mission as follows:

**School of World Mission (56 units):**
- Missiological Integration Seminar (4 units)
- Core Competencies (16 units)
  - Biblical Foundations of Mission
  - Anthropology
  - Church Growth or Historical Development of the Christian Movement
  - Language and Culture Learning
  - Concentration (24 units)
  - Electives (12 units)

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

School of World Mission, Theology or Psychology General Electives (8 units)

The entire academic program of the M.A. CCS is expected to show continuity, sequence, and integration around the student’s area of interest and calling for ministry, as well as the foundational missiological perspectives which characterize the School of World Mission.

**Master of Arts in Intercultural Studies**

The Master of Arts in Intercultural Studies is a two-year program designed to meet the need for midcareer training for missionaries and international church and mission leaders. Students seeking admission must meet the general standards for admission to the Seminary (see the second section of this catalog), including a B.A. degree from an accredited institution, must have completed three years of cross-cultural ministry and normally must have mastered a field language.
The M.A. in Intercultural Studies (M.A. ICS) requires 96 quarter units beyond the bachelor’s degree, including:

1. A minimum of 20 units of biblical studies, theology and church history.
2. Missiological Integration Seminar (4 units)
3. Core competencies (12 units):
   - Biblical Foundations of Mission
   - Anthropology
   - Church Growth or Historical Development of the Christian Movement
4. Concentration (24 units)
5. Mission Electives (8 units)
6. General Electives (28 units)

The whole academic program of the M.A. ICS is expected to show continuity, sequence and integration around the student’s area of interest and calling for ministry, as well as the foundational missiological perspectives which characterize the School of World Mission.

Master of Theology in Intercultural Studies

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

This program requires 40 units of graduate studies in missiology, and a thesis (8 units), all of which must be completed in the School of World Mission. The 40 units of coursework are to be divided so as to include the following requirements:

1. The Missiological Integration Seminar (4 units).
2. Core competencies (12 units):
   - Biblical Foundations of Mission
   - Anthropology
   - Church Growth or Historical Development of the Christian Movement
3. Concentration (24 units)

Master of Theology in Chinese Ministry and Mission

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

Doctoral Programs

Four doctoral programs are offered by the School of World Mission: the Doctor of Ministry in Global Ministries (D.Min. GM), the Doctor of Missiology (D.Miss.), the Doctor of Philosophy in Intercultural Studies (Ph.D. ICS), and the Doctor of Philosophy in Missiology (Ph.D. Miss.).

The D.Min. in Global Ministries aims to equip a person for a higher level of competence than can be achieved in a foundational M.Div. program. It seeks to serve M.Div. graduates as well as those with advanced degrees, providing both with a way to upgrade and update their ministry perspectives in missiology. The D.Miss. is the highest level of professional certification in missiology. The Ph.D. represents the highest level of academic certification, and is designed to contribute to the development of missiological scholarship and to prepare one to teach at the university and graduate level.

Applications for a doctoral program must have completed the prerequisites before their application will be considered. Applicants for a D.Miss. or Ph.D. program must have mastered a field language, demonstrated research and graduate-level writing competence, completed 48 units of graduate level missiology, and satisfied the core competency requirements in the areas of the historic growth of the church, biblical foundations of mission, and cross-cultural sensitivity as developed in coursework such as cultural anthropology. Applicants whose native language is not English are required to have achieved a minimum score of 600 on the TOEFL prior to admission.

Applications for the Doctor of Missiology or the Ph.D. programs in missiology or intercultural studies are considered for admission only one time each year. All applications must be received by Wednesday of the second week in January.

Doctor of Ministry in Global Ministries

The Doctor of Ministry in Global Ministries requires 40 units of missiology beyond the M.Div. and a ministry project (8 units) that makes a significant contribution to missiological practice. The D.Min. in Global Ministries is built around three 12-unit courses conducted in two-
week sessions, one 4-unit ministry philosophy course, and one 8-unit ministry project or dissertation. This program is designed to be completed in a three to seven year period while the candidate is involved full-time in ministry. It is not intended to be a residential degree program. Further information about this program, including course descriptions, may be found under the Doctor of Ministry heading in the Continuing and Extended Education section of this catalog.

Doctor of Missiology

The Doctor of Missiology requires 40 units in missiology beyond the master's level and a dissertation (8 units) that makes a significant contribution to missiological practice. Candidates must complete advanced studies with a minimum grade point average of 3.4, and pass comprehensive examinations. Candidates for whom English is a second language may be permitted under certain conditions to write dissertations in their own language. In such cases summaries in English are required.

The Doctor of Missiology program is built around four tutorials (8 units each), two methods courses (4 units each) and a dissertation (8 units). The tutorials may be done with the approval of the student's doctoral guidance committee as either large independent studies or a combination of class work and independent studies under the supervision of a faculty tutor. In consultation with his or her mentor and the faculty tutor involved, a student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

A student must have completed 56 units of biblical and theological studies from an accredited seminary before he or she may take the comprehensive exams and be promoted to doctoral candidacy or enroll for the doctoral dissertation. This work may have been taken prior to admission or may be taken at Fuller during the doctoral program.

Doctor of Philosophy in Missiology

The Ph.D. requires 40 units in missiology and 32 units in theology with a minimum grade point average of 3.7 and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete a major in the School of World Mission (consisting of five 8-unit tutorials), two minors in the School of Theology (two 8-unit seminars each), and comprehensive examinations. They must demonstrate proficiency in Greek, Hebrew, a field language and a research language.

The tutorials may be done with the approval of the student's doctoral guidance committee as either large independent studies or a combination of class work and independent studies under the supervision of a faculty tutor. A student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support each tutorial.

A student must have completed 48 units of biblical and theological studies from an accredited seminary before he or she may take the comprehensive exams and be promoted to doctoral candidacy or enroll for the doctoral dissertation. This work may have been taken prior to admission or may be taken at Fuller during the doctoral program.
SPECIAL AND COOPERATIVE PROGRAMS

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

Certificate of Graduate Studies in Cross-Cultural Studies

Students may receive the certificate by completing 12 selected courses (48 units), including core competencies (16 units), and two mission electives (8 units). This represents the equivalent of one year of full-time study. Further information is available from the School of World Mission Academic Advising Office.

Cross-Cultural Studies Program

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

Translation Program

A concentration in translation is offered within the various programs. This program combines the resources of the School of World Mission, the School of Theology, and secular universities to equip students in biblical languages and exegesis, linguistics, translation theory, anthropology, missiology and communication theory.

A cooperative arrangement has been made with the University of Texas at Arlington (UTA) which allows for transfer of units between the two schools so long as they are applied to the translation emphasis and students abide by the catalog requirements of the institution which grants the degree. This arrangement may also be applied to a cooperative program between the School of World Mission and the Summer Institute of Linguistics, leading to an M.A. in linguistics from UTA.

In-Service Program

The School of World Mission In-Service Program (ISP) enables those interested in cross-cultural ministry to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus.

Students who wish to pursue a program in missiology may take seven courses (a total of 28 units) at the M.A. level and five courses (a total of 20 units) at the Th.M. level through this program.

Courses available through the In-Service Program include the foundational courses and several electives. To register for courses through this program, a student must first apply and be accepted at Fuller Seminary. Payment for course materials and a minimum of $200 towards tuition must be submitted at the time of registration. A deferred payment plan is available for the remainder of the tuition.

Course materials include class lectures (recorded on cassette tapes), the course syllabus (outline and assignments), and required textbooks. Students are to complete all the assignments for the course and return the packet to the coordinator of the In-Service Program for evaluation and grading by the professor. All coursework must be submitted within six months of registration if the student resides in the United States or Canada, or 12 months if the student resides outside North America.

Program for Mission Executives

This special program enables mission executives without significant cross-cultural experience to study missiology at Fuller. Those who have been professionally involved in mission administration for a minimum of seven years may apply for a degree program without cross-cultural experience. Busy executives are encouraged to take advantage of the intensive courses taught throughout the summer as well as during the other three quarters.
Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for scholars from the Two-Thirds World. Sponsored by the Schools of Theology and World Mission, the institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out research and write texts and monographs on their own national churches and schools. See this heading in the School of Theology section of this catalog for further information.

CURRICULUM

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

- Anthropology, language learning, communication and sociology (MB)
- Church growth foundations and case studies (MC)
- International Development (MD)
- History of missions and church expansion (MH)
- Integration (MI)
- Leadership selection and training (ML)
- Ministry (MM)
- Urban Mission (MN)
- The Christian mission vis-à-vis non-Christian religions (MR)
- Translation (MS)
- Theory and theology of mission (MT)

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

COURSES OF STUDY

In any given quarter, courses will be offered from among the following, depending on the availability of faculty and the composition of the student body. Course offerings and course descriptions are subject to change through normal academic processes.

The courses are numbered according to the following guidelines:

- MB Behavioral Sciences
- MC Church Growth
- MD International Development
- MH Mission History
- MI Mission Integration
- ML Leadership Training
- MM Ministry
- MN Urban Mission
- MR Religions
- MS Translation
- MT Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program. Students in the Th.M. in Intercultural Studies program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. The 800-level courses are for Ph.D. students only. Most courses listed at the 500 level are also available at the 600 or 700 level for Th.M. and doctoral students.

Course with the label Foundational Course serve as the recommended basic courses for their respective School of World Mission concentrations. Courses with the label Core Competency serve to meet the core competency requirement for that area in the various degree programs.

Courses for the Doctor of Ministry in Global Ministries are listed and described in the Doctor of Ministry section of the Continuing and Extended Education section of this catalog.

School of World Mission Faculty

- J. Robert Clinton, Professor of Leadership
- Pablo A. Deiros, Professor of History of Mission
- Dean S. Gilliland, Professor of Contextualized Theology and African Studies
- Charles H. Kraft, Professor of Anthropology and Intercultural Communication
- Paul E. Pierson, Professor of History of Mission and Latin American Studies
- R. Daniel Shaw, Professor of Anthropology and Translation
- Wilbert R. Shenk, Professor of Mission History and Contemporary Culture
C. Peter Wagner, Donald A. McGavran
Professor of Church Growth
J. Dudley Woodberry, Professor of Islamic Studies
Arthur F. Glasser, Professor Emeritus of Theology and East Asian Studies
Edgar J. Elliotson, Associate Professor of Leadership and Development
Viggo B. Søgaard, Associate Professor of Communication
Charles E. Van Engen, Associate Professor of Theology of Mission
Hoover Wong, Associate Professor of Chinese Studies
Betty Sue Brewster, Assistant Professor of Language and Culture Learning
Robert E. Freeman, Instructor in Distance Learning and Continuing Education
Judith Tiersma Watson, Instructor in Urban Mission

Behavioral Sciences (MB)


MB 521 Theory of Anthropology. Examines the conceptualization of a wide variety of anthropological theories for insight and application to the effort of world mission. Prerequisite: MB 520. Kraft, Shaw.

MB 522 Social Anthropology. Study of principles of social anthropology, including social structures/networks, worldview, and economic concerns. Principles are applicable in urban and rural cultures. Shaw

MB 525 World View and World View Change. Study of the nature and functions of world view and the dynamics of world view change. Special attention to Christian transformational change in world view. Prerequisite: MB 520 or MR 520. Kraft.

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. Core Competency for CCS. Brewster

MB 534 Writing in Context. Designed to develop two-thirds world writers. Includes writing theory, research, and practical exercises. The focus is on writing nonfiction feature articles. N. Thomas

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

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

MB 542 Communicating With Nonliterate. Study and application of principles of intercultural communication to reach effectively the nonliterate 70 percent of the world with Christian messages. Shaw, Søgaard

MB 544 Christian Communication Through Music. Past, present and prospective uses of music in communicating the gospel, in Christian worship and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. King

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

MB 547 Media in Church and Missions. Study of media, media limitations and possibilities, and multimedia applications. Development of basic skills that will make strategy decisions possible. Søgaard

MB 548 Survey Research for Effective Communication. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. Søgaard

MB 550 Methods of Observing and Interpreting Culture. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. Prerequisite: MB 520. Shaw

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings and conclusions). Required for all D. Miss. and Ph.D. programs. Elliotson

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

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

MB 583 Methods of Discovering Worldview. This course teaches various semantic-based analyses designed to help students develop an understanding of worldview. This understanding is then applied to developing a contextualized Christianity. Prerequisite: MB 520. Shaw

MB 580 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.
J. Dudley Woodberry

J. Robert Clinton

Betty Sue Breoster

Dean S. Gililand
MB 591 Independent Study (M.A.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 595 Topics in Behavioral Sciences. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. "Kraft, Shaw"

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

MB 691 Independent Study (Th.M.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.

MB 700 Tutorial in Behavioral Sciences. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in a behavioral science area.

MB 701 Methods in Behavioral Sciences. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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

MB 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Church Growth (MC)

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

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

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

MC 525 Starting and Multiplying New Churches. A basic orientation to the biblical, theological, sociological and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. "Wagner, Logan"

MC 526 Dynamics of Church Planting Movements. Analyzes what is involved in developing a comprehensive regional or national church planting strategy. Topics include strategic intercession, cultivating commitment to a church planting vision, mobilizing and coaching church planters, and multiplying congregations through parent churches. "Logan"

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. "Foundational Course. Prerequisite: MC 520. Van Engen"

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

MC 552 Spiritual Approaches for World Evangelization. Study of emerging spiritual approaches to evangelizing unreached peoples on the world's most unevangelized regions. Visiting experts will participate. "Wagner"

MC 560 Church Growth in Contexts of Persecution. Studies the dynamics of persecution and its effect on the growth of the church in cultures resistant to evangelization. "Sterk"

MC 582 Dynamics of Church Growth in the Two-Thirds World. A critical analysis of those factors (historical, cultural, sociological, psychological, spiritual) that help us to understand the impressive growth of evangelical congregations in the Two-Thirds World today. "Deiros."

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

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

MC 595 Topics in Church Growth. Current issues in the field of church growth not included in other courses are presented, discussed, and researched.

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

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

MC 700 Tutorial in Church Growth. Independent investigation under faculty supervision of topics re-
related to the program and/or dissertation of D.Miss.

MC 701 Methods in Church Growth. Guidance in the methodology for researching topics related to the program and/or dissertation of D. Miss. students.

MC 730 Theology of Church Growth. Provides biblical and theological foundations for the application of church growth principles. The course considers dimensions of growth, biblical expectations relating to numerical growth, the role of the Holy Spirit, the relationship between the church and Kingdom, discipleship, unity and diversity in the church, the missionary structure of the church, priorities in mission, and leadership models. Prerequisite: MC520. Van Engen

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

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

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

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

International Development (MD)

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

MD 531 Facilitating Holistic Community Development. Examines the basic tasks and skills of a project coordinator in participatory development, with specific applications to selected example areas, such as health care or participatory evaluation. Hoke

MD 533 Participatory Project Planning and Management. Examines theory and practice of participatory processes in church-based holistic development activity. Plans with community members rather than for them in group process. Hoke

MD 540 Theological Issues in Development. Focus on establishing a strong biblical foundation for Christian development. Discussions of social justice, planned change, the local church, and ethics. Hoke

MD 570 Practicum in International Community Development.

MD 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

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

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

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

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

MD 700 Tutorial in International Development Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.

MD 701 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MD 800 Tutorial in International Development. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

MD 801 Methods in International Development. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MD 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission History (MH)

MH 520 The Historical Development of the Christian Movement. An analysis of the dynamics of growth of the Christian movement from the apostolic age to the present, including prospects by A.D. 2000. Special attention given to various types of mission structures. Foundational Course. Core Competency. Pierson

MH 521 History and Theology of Renewal. Study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. Pierson

MH 525 History of Missiology in the Modern Period. Traces the development of mission studies since 1800 in relation to the mission movement, with special attention to leading theorists and attempts to formulate a theoretical framework for mission policy and practice. Shenk

MH 541 Mission History of the Korean Church. Traces the missionary movement of the Korean church to the present as a major contemporary world mission. Park

MH 580 Chinese Experience in North America. An overview of the historical migration and experiences of the Chinese in North America from 1856 to the
present. The Chinese mindset during the early years is compared to the mindset of immigrants today. Wong.

MH 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MH 591 Independent Study (M.A.). Reading, reporting and discussion on historical topics at the M.A. level, under faculty supervision.

MH 595 Topics in Mission History. Courses in topics such as history of missions to native Americans or history of the Roman Catholic missions.

MH 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MH 691 Independent Study (Th.M.). Reading, reporting and discussion on historical topics at the Th.M. level, under faculty supervision.

MH 700 Tutorial in Mission History. Independent investigation under faculty supervision of topics of relevance to Doctor of Missiology students preparing dissertations in historical areas.

MH 701 Methods in Mission History. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MH 800 Tutorial in Mission History. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. students.

MH 801 Methods in Mission History. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

MH 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Integration (MI)

MI 501 Introduction to Missiology. Studies world missions in the biblical revelation with historical, cultural, and strategic dimensions of world missions. Offers students participation in mission and help in training others. Elliston

MI 520 Missiological Integration Seminar I. Assists students to select and/or design a study program which will serve their ministry development needs for mission service. Credit: 2 units. Required of all M.A. and Th.M. students. Shaw

MI 521 Missiological Integration Seminar II. Assists students to bring an integrative closure to their whole study program. Credit: 2 units. Required of all M.A. and Th.M. students. Prerequisite: MI520. Wong

Leadership Training (ML)

ML 501 Key Issues for Emerging Leaders. A study of leadership selection processes, including development phases, process items, spheres of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. Clinton

ML 512 Church-Based Leadership Development. Surveys the kind of leadership development which normally occurs in the context of the local church, and provides a set of curricular perspectives for both selecting and applying an appropriate set of leadership development approaches for a given congregational setting. Elliston

ML 513 Leading Large Churches. Study of the nature, characteristics, development, strategies and organization of local congregations with growing memberships, including the issues raised by critics. Special emphasis is placed on the world’s largest evangelical congregations. Detros

ML 520 Foundations of Leadership. A survey of leadership theory, including the history of leadership and contributions from various disciplines (including sociology, anthropology, and management theory). Explores biblical perspectives on leadership, including such topics as styles, spiritual gifts, modeling, emergence patterns, and church structures. Foundational Course. Elliston

ML 521 Developing Giftedness in Leaders. An 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. Prerequisite: Significant ministry experience. Clinton

ML 523 Mentoring. Conducts an indepth study of relational empowerment and the nine basic mentor types: mentor discipler, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model and divine contact. Clinton

ML 524 Developing Ministry Philosophy. Examines ministry theory and philosophical concepts. Analysis of historical mentors and personal application of learned principles. Focus on developing a personal philosophy of ministry. Clinton

ML 530 Lifelong Development. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, spheres of influence, spiritual authority, and
leadership principles, all in the context of study of actual biblical, historical and present-day leaders. Prerequisite: Significant ministry experience. Foundational Course. Clinton

ML 534 Value Based Leadership in the Old Testament. Assesses various leadership perspectives in the Old Testament using several study methods. Focuses on cross-culturally applicable leadership principles. Clinton

ML 536 Value Based Leadership in the New Testament. Examines New Testament perspectives on leadership elements and styles, philosophical models, mentoring, change dynamics, etc. Studies Peter, John, and Paul as leaders. Clinton

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

ML 545 Developing Leaders for Urban Ministries. Equips professional church leaders and designated instructors with parachurch organizations to plan and design programs to train volunteer Christian leaders to minister effectively in a multicultural urban setting. Elliotson

ML 560 Change Dynamics. A course for executive and middle-level leadership of Christian organizations which explores change agent roles, organizational dynamics, and decision making processes. Introduces several change models as heuristic models for analyzing current change situations. Clinton

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

ML 591 Independent Study (M.A.). Reading, reporting and discussion on leadership selection and training at the M.A. level, under faculty supervision. Morgan

ML 595 Topics in Leadership. Current issues in the field of leadership selection and training not included in other courses are presented, discussed, and researched.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

ML 691 Independent Study (Th.M.). Reading, reporting and discussion on leadership selection and training at the Th.M. level, under faculty supervision.

ML 700 Tutorial in Leadership. Independent investigation under faculty supervision of topics of relevance to Doctor of Missiology students preparing dissertations in leadership areas.

ML 701 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students. ML 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations.

ML 800 Tutorial in Leadership. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students.

ML 801 Methods in Leadership. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students.

ML 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Ministry (MM)

MM 520 Ministry in the Chinese Church. Considers the student’s transfer from the seminary into the pastorate, the cross-cultural adjustment, and the early beginnings of ministry. Includes the diagnostic means of understanding the congregation. Wong

MM 523 Chinese Ministry: Theology and Practice. Develops a philosophy of ministry for the Chinese church, including a long-term strategy. Considers organizational culture, linking real needs to resources in the church. Prerequisite: MM520. Wong

MM 524 Contemporary Issues of the Chinese Church. Deals with contemporary issues in the Chinese Church, such as traditional patriarchal authority and communal decision making versus Western individualism. Wong

MM 530 Multicultural Care and Counseling. Helps students understand their own culture and develop cross-cultural counseling skills. Hettig

MM 531 Ethnicity, Class, Gender, and Mission. Examines how ethnicity, class, and gender issues shape our society and how they challenge the mission of our churches. Hettig

MM 536 Mission Education in the Local Church. Studies the role of the local church in cross-cultural mission. Helps integrate mission into the educational ministries of children, youth, and adults. Hettig


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

MM 544 Prayer Ministry for Cross-Cultural Workers. Teaches theory and practice of lay counseling in deep-level healing. Focuses on spiritual, emotional, and physical freedom to Westerners and non-Westerners ministering cross-culturally. Knuff
MM 550 Preaching Today in the Chinese Church. Study and comparison of the art of OBC and ABC preaching, that is, the intuitive as compared to the inductive respectively. An assessment of the place and validity of both styles as they relate to the student's present, particular audience. Focus on the important use of story form (saga), history, nature, and parables in Chinese hortatory preaching. Wong

MM 567 Family in Cross-Cultural Setting. Studies family dynamics when facing a second culture, stress factors, assimilation, and accommodation. Explores family's role in cultural transmission. Hertig

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

MM 571 Developing a Korean Mission Theology. Studies the growing role of Korean missionaries in world mission and ways to develop biblical, cultural, and theological themes for Korean missiology. Taught in Korean. Im


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

MM 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission. Wong

MM 591 Independent Study (M.A.). Reading, reporting and discussion in some area of ministry and mission at the M.A. level, under faculty supervision. Wong

MM 595 Topics in Ministry and Mission. Current issues in the field of mission ministry not included in other courses are presented, discussed, and researched. Wong

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

MM 691 Independent Study (Th.M.). Reading, reporting and discussion on ministry and mission at the Th.M. level, under faculty supervision. Wong

MM 700 Tutorial in Ministry and Mission. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students. Wong

MM 701 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students. Wong

MM 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations. Wong

MM 800 Tutorial in Ministry and Mission. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students. Wong

MM 801 Methods in Ministry and Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students. Wong

MM 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations. Wong

Urban Mission (MN)

MN 520 Foundations of Urban Mission. Designed as a traveling seminar in urban mission. Exposure experiences will confront the participant with a wide range of contextual dynamics and an equal range of ministry responses. Foundational Course. Tiersma Watson

MN 523 Christian Ministry and Urban Social Problems. An analysis of the task of ministry viewed from the perspective of urban sociology. Attention is devoted to the pressing social problems of the city and to the cults that exist in modern urban centers. Benefiel

MN 528 Empowerment of the Poor. A study of the challenge that faces the church in a world marked by poverty, marginalization, exploitation, abuse, and injustice. An inter-disciplinary inquiry into the challenges of poverty and the missiological response of the local church. Christian

MN 529 Spirituality and Urban Mission. Designed to assist those who seek to understand and develop a spirituality that is both sustaining within and foundational for urban mission. Our stories, the biblical story and the stories of the city will invite us to develop a spirituality that includes mental, emotional, social and spiritual dynamics. Tiersma Watson / Thiessen

MN 535 Economic Development in the City. The course examines urban community economic development from a Christian perspective, focusing particularly on the promise and potential of the role of the Church in promoting and facilitating economic change among the poor. Hoke/Power

MN 540 Church Planting in the Urban Context. An exploration of how churches grow in an urban world, using the Apostle Paul's mission paradigm and a holistic approach. Wolf

MN 544 Chaos to Harmony: Renewal in Urban Mission. This course examines a variety of theological attitudes towards the apparent disorder of the city and seeks to reformulate a theology and a hermeneutic that views the disorder in terms of redemptive possibilities. Tink

MN 550 Urban Religious Movements. Designed to introduce the student to a wide variety of religious groups indigenous to the city, this course combines sociological and missiological perspectives with the purpose of assisting the student in more fully understanding the nature of urban religious experience and in developing relevant models for urban ministry. Benefiel
MN560 The City in Theological Perspective. This course assists students in reflecting theologically on the challenges and opportunities of the urban context and on Christian ministry carried out in that context by exposing them to a variety of contemporary theological perspectives, assisting them in developing a method of reflecting theologically on urban life. Tink.

MN 572 Practicum in Urban Mission. A followup to other urban courses, for the purpose of integrating urban mission theory with practical experience. Tiemstra Watson.

MN 576 Incarnation and Mission Among the World’s Urban Poor. The principles of self denial, sacrifice and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience: projects and interviews among the poor. Bresar.

MN 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MN 591 Independent Study (M.A.). Reading, reporting and discussion in some area of urban mission at the M.A. level, under faculty supervision.

MN 595 Topics in Urban Mission. Current issues in the field not included in other courses are presented, discussed, and researched.

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

MN 691 Independent Study (Th.M.). Reading, reporting and discussion on urban mission at the Th.M. level, under faculty supervision.

MN 700 Tutorial in Urban Mission. Independent investigation under faculty supervision of topics related to the program and/or dissertation of D.Miss. students.

MN 701 Methods in Urban Mission. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

Religions (MR)


MR 526 Jewish Evangelism. Through consideration of key Old Testament prophecies the course will equip both those in Jewish mission work and those who desire to witness to Jewish people they encounter. It will provide an understanding of how Jewish people view the Gospel and how an approach can best be made. Robinson.

MR 528 Rashi and the Torah. Rabbi Solomon Isaac’s (Rashi) contribution to the interpretation of the first five books of the Hebrew Bible have had a profound effect on the understanding of Scripture for both Jews and Christians. Attention will be given to Rashi’s method of Bible study, his treatment of texts traditionally understood as messianic and his influence on issues related to biblical ethics to better facilitate dialogue and mission.

MR 529 The Jewish Prayer Book Viewed from a Missiological Perspective. Examines the history, structure, and theology of the Jewish prayer book and facilitates use of it for a mission and/or Messianic congregation. Dauermann.

MR 530 Judaism and Christianity. Affirms the Jewish roots of biblical faith, and studies Jewish history, the Holocaust, the State of Israel, Jewish evangelism, etc. Glasser.

MR 531 Jewish History, Literature and Thought of the Second Temple Period. Designed to acquaint the student with a thousand year period of Jewish history and the Jewish literature of this period, a period which included New Testament history and literature.

MR 532 Jewish History, Literature and Thought of the Medieval Period. This course is designed to give the student a working knowledge of Jewish history during the Middle Ages (650-1650 CE), with an emphasis upon the flow of that history in relationship to events outside the Jewish community.

MR 533 Jewish History, Literature and Thought of the Modern Period. This course is designed to introduce the student to the social, political and religious aspects of modern Judaism from the eighteenth to the twentieth centuries.

MR 534 Jesus the Messiah: The Messiah in Jewish Christianity. A study of the person and work of Jesus Christ, including discussion of the manner in which the Jewish community in Jesus’ day interpreted the Messianic passages in the Hebrew scriptures.

MR 535 The History of Jewish Christianity. An introduction to the life and faith of the Jewish Christian community in the Land of Israel in the first five centuries. A.D.
MR 537 Heritage of Deuteronomy for Missions and Ministry. Study of the mission of Israel as observed in Deuteronomy. Focus on Jewish mission work. Robinson, Glasser

MR 538 Jewish Evangelism Practicum I. Glaser

MR 539 Jewish Evangelism Practicum II. Glaser

MR 554 Hinduism and Christian Witness. The class gives an overview of the Hindu World and Christian evangelization attempts in the past and present and evaluates the possibilities which exist for reaching Hindus. Hedlund.

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

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

MR 552 History of the Muslim-Christian Encounter. The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. Foundational Course. Gilliland

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

MR 554 Church Planting in Muslim Contexts. Deals with material from the call of the church planter to the emergence of the church. Covers the practical problems and salient theological issues that arise as the gospel comes into contact with Muslim societies.

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

MR 557 Women in Islam. An examination of the identity and role of women in historic and contemporary Islam as revealed by the Qur'an and Hadith and throughout society, covering various cultural contexts. M. Kraft

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

MR 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

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

MR 595 Topics in Religions. Current issues in the field of religions not included in other courses are presented, discussed, and researched.

MR 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MR 691 Independent Study (Th.M.). Reading, reporting and discussion on topics in religions at the Th.M. level, under faculty supervision.

MR 700 Tutorial on Religions. Independent investigation under faculty supervision of topics of relevance to Doctor of Missiology students preparing dissertations in the area of religions.

MR 701 Methods in Religions. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

MR 800 Tutorial in Religions. Investigation under supervision of topics of relevance to the program and/or dissertation of Ph.D. students.

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


Translation (MS)

MS 520 Foundations of Translation. Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic and exegetical. Foundational Course. Shaw, Rountree

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

MS 540 Theory of Translation. This course seeks to examine translation theory and its relevance to technical and biblical translation. Issues such as communication theory, relevance theory, literary genre, style and discourse, lexical and thematic diversity, semantic structures and proposition will be considered. Shaw.

MS 542 Theological Factors in Bible Translation. Challenges the concept that translators "just translate" and do not need to focus on theological issues either in preparation for translation, when translating, or in followup. Prerequisites: MT520 and MS520. Shaw, Van Engen
MS 550 Cultural Factors in Translation. Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. Prerequisite: MB520, MS520 or equivalent. Shaw

MS 560 Translation Evangelism and the Church. Ways in which Bible and Christian literature translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. Shaw

MS 565 Training National Translators. Considers learning and teaching styles, receptor-oriented needs, biblical background knowledge, cross-cultural communication styles, and curriculum design. Rountree, Shaw

MS 570 Translation Consulting Principles and Practices. Develops a model of consultants as encouraging members of the translation teams, emphasizing cross-cultural interaction and training. Prerequisite: MS520. Shaw

MS 590 Project/Thesis (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

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

MS 595 Topics in Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theoretical problems.

MS 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

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

MS 700 Tutorial in Translation. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in a translation area.

MS 701 Methods in Translation. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Theology (MT)


MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. Foundational Course. Gilliland

MT 522 Local Congregation as Mission. Seeks to stimulate reflection and creativity concerning the church from both sociological and theological points of view. Looks at both the minimal center of what may be called "Church" and the maximal limits of what may genuinely be included as legitimate arenas of "Church life." Van Engen


MT 524 Interpreting the Bible in Cross-Cultural Contexts. Studies ethnohermeneutics, using dynamically equivalent hermeneutical methodologies to aid biblical interpretation in specific cultural contexts. Caldwell

MT 530 Contemporary Theologies of Mission. A comprehensive evaluation of contemporary theologies of mission in the light of the Great Commission, with particular reference to the conciliar-evangelical debate, post-Vatican II Roman Catholic missiology, and the current revolution of rising expectations throughout the world. Prerequisite: MT520. Shenk, Van Engen

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

MT 533 Theology of Religious Encounter. Investigation of the relation between revelation and Christian- ity in the context of elenctic missionary encounters with people of other faiths, or no religious allegiance.

MT 537 Theologizing in Mission. Introduces students to the skills of doing theology in search of biblical truth, in relation to a broad range of complex issues involved in missiology. Prerequisite: MT520. Van Engen
MT 540 Missiological Issues: The Church in the City. A presentation of the nature, shape, and missiological orientation of the church in the city. The course seeks to foster reflection, new insights, onsite observation, and creative vision for the way the church might be reshaped and reoriented in order to be missiologically viable in the cities of today's world. Van Engen

MT 541 Theology and Practice of Mission Among the Urban Poor. Develops a story-based theological framework around the Kingdom of God theme in developing holistic poor peoples' churches. Grigg

MT 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: MB520. Kraft

MT 551 Conversion. Analysis of the anthropological, theological and psychological factors relating to conversion, with focus on distinguishing cultural and supracultural elements, so that missionaries may encourage conversion that is truly Christian, yet culturally appropriate. Kraft.

MT 590 Research Project (M.A.). Guidance provided to those involved in research projects. Special attention paid to problems assigned by church or mission.

MT 591 Independent Study (M.A.). Reading, reporting and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology. Current issues in the field not presented in other courses.

MT 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MT 691 Independent Study (Th.M.). Reading, reporting and discussion on mission theology at the Th.M. level, under faculty supervision.

MT 700 Tutorial in Mission Theology. Independent investigation under faculty supervision of topics of relevance to D.Miss. students preparing theses in theology of mission. Prerequisite: MT520.

MT 701 Methods in Mission Theology. Guidance in the methodology for researching topics related to the program and/or dissertation of D.Miss. students.

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

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

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

MT 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.
THE GRADUATE SCHOOL
OF PSYCHOLOGY

Degree Programs and Accreditation

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

The Division of Clinical Psychology offers two degree programs, the Doctor of Philosophy (Ph.D.) and the Doctor of Psychology (Psy.D.). Both are approved (professionally accredited) by the American Psychological Association (APA).

The Division of Marriage and Family offers several degree programs: the Master of Science (M.S.) in marital and family therapy, the Doctor of Marital and Family Therapy (D.M.F.T.), the Doctor of Philosophy (Ph.D.) in marital and family therapy, and the Doctor of Philosophy (Ph.D.) in marriage and family studies. The M.S. in marital and family therapy is accredited by the Commission on Accreditation for Marriage and Family Therapy Education. In addition, the Division of Marriage and Family Therapy offers the Master of Arts (M.A.) in marital and family therapy as part of the Seminary’s extension program in Northern California (Menlo Park).

Mission Statement

The Graduate School of Psychology, in embracing the broader mission of the Christian church to minister to the spiritual, moral, emotional, relational, and health needs of people throughout the world, seeks to prepare men and women as distinctive scholars and practitioners whose scientific and therapeutic endeavors are formed by a deep understanding of both the human sciences and the Christian faith.

Goals

The primary goals of the Graduate School of Psychology are:

1. To train qualified Christian persons to function as competent practitioners in the field of mental health.

2. To foster the formation of a theological understanding of the human condition and to provide an educational environment for the study of the integration of the human sciences and the Christian faith.

3. To provide opportunities for faculty and students to engage in scholarship and research into the biopsychosocial and spiritual bases of human behavior and to apply this research and scholarship wherever they may serve.

4. To strengthen marriage and family life by researching and developing strategies for family life education, and the treatment and prevention of marital and family dysfunction, at a time when the erosion of these components of society is of great concern to the church and community at large.

5. To assist the Seminary in fulfilling its mission to the church throughout the world by seeking to supplement the theological education of all its students and graduates and other Christian leaders with appropriate psychological, sociological, and educational knowledge that can alleviate human suffering and build healthier families, churches, and communities.

6. To offer continuing and extended education to professionals in various health fields that will aid in improving the spiritual, moral, and mental health of society.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Small fellowship groups are formed each fall for incoming students who wish to participate. Students represent a diverse array of geographies, backgrounds, and cultures. Opportunities are provided for spouses to participate in many of the activities of their partner’s graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the School of Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psy-
bears the experience of serving their peers and the concerns affecting student life, and to afford members in all matters of academic and professional concerns. Responsible for all affairs related to the organization is to represent members in all matters, including explicitly the ethnic resource coordinator, women's resource coordinator, professional liaison, social events coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the division. The Marriage and Family Division cabinet is composed of a president, secretary, chaplain, ethnic resource coordinator, women's resource coordinator, professional liaison, resource coordinator, social events coordinator. A Clinical Psychology/Marriage and Family Liaison sits on both cabinets.

The Clinical Psychology Division cabinet publishes a newsletter. It sponsors a short-term emergency loan fund and the annual Travis Awards for Predissertation Study of Issues Relating to the Integration of Psychology and Religion. The Marriage and Family Division cabinet publishes a monthly newsletter, and the Marriage and Family Division president publishes a periodic newsletter. The executive cabinet (combined divisions) provides students making professional presentations with small honoraria. It also holds quarterly social events for the membership, and plans the annual Gene Pfrimmer Memorial Softball Game.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body, with full responsibilities and privileges. Two students represent psychology students on the general Seminary student council. Other students serve on the library, clinical psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. In every instance students serving on committees in the program have full voting rights. Students may serve without vote on dissertation committees for other students; it is the student's option to serve and the candidate's option to select. The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students complete extensive course evaluations of the professor's sensitivity to issues related to women, ethnic minorities and religious dimensions.

Women

The Graduate School of Psychology follows an "equal opportunity" admissions policy, with about 50% of its students being women. The faculty endorses the guidelines to reduce bias in language of the American Psychological Association and the American Association of Marriage and Family Therapy. The Graduate School of Psychology requires that a representative from each year as Women’s Issues Resource Coordinator. The persons in these positions are responsible for providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, and the educational process for women students. These persons also plan regular social events for students and faculty and keep them informed of local workshops, meetings, speakers, and other events focused on women's issues.

Ethnic Minorities

The Graduate School of Psychology is committed to the recruitment and training of students with ethnic American backgrounds—Asian, African-American, Hispanic and Native American. It follows a proactive admissions policy and is part of the GRE Minority Student Locator program. All Graduate School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For all students, a seminar on multicultural issues is offered every year, and a number of faculty and students conduct research in this area. Clinical experience with relevant groups is encouraged in the diverse population.
which surrounds Pasadena and the Los Angeles area.

Two minority students (one in each division) are appointed each year as Ethnic Issues Resource Coordinators. The persons in these positions are responsible for sensitizing students, faculty and staff of the psychology programs and the Seminary as a whole to issues related to minorities. This includes identifying the unique needs of students, addressing issues pertinent to therapy with ethnic-Americans, and providing resources for students and faculty. In the Clinical Psychology Division, this person also serves on the admissions committee as a full member.

Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the Graduate School of Psychology students. In addition, students are encouraged to participate in the related activities in this area offered by the Schools of Theology and World Mission.

Financial Assistance

Financial assistance for these programs is limited. Students are strongly encouraged to finance their education through parental and other private support, personal savings, veterans or state disability benefits, outside scholarships, church care, etc.

For students who are not able to support their education in one of the above ways, limited grant-in-aid is available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms may be obtained from the Office of the Associate Dean for Clinical Psychology following admission.

For eligible students, loans through government and commercial sources are available in amounts up to $18,500 per year, and may be applied for through the Seminary’s Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. The Psychological Center provides the largest number of assistantships; it provided partial support for 50 students during 1994-95. The Travis Institute provided partial support for 8 students during this same year.

The Seminary’s Office of Career Services aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are in the mental health fields (clinics, counseling centers, etc.) or in residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Typically, salaries range from $6 per hour to $10 per hour, and hours vary from eight to 20 per week for students and up to full time for spouses. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

Students should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student’s clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of 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 or marital and family therapists and for which the student is in training within Fuller’s degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student’s term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage, family, child counselor, a licensed clinical psychologist or a board-certified psychiatrist throughout the student’s term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job’s beginning.

Community Resources

Because of Fuller’s fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental
health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.

DIVISION OF CLINICAL PSYCHOLOGY

Character and Purpose

The Division of Clinical Psychology of Fuller's Graduate School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of clinical psychologist: women and men whose understandings and actions are deeply informed by both psychology and the Christian faith. It is based on the conviction that the coupling of Christian understanding of women and men with refined clinical and research skills will produce Christian clinical psychologists with a special ability to help persons on their journeys to wholeness and salvation.

Toward these goals, an attempt is made to avoid reducing human beings to the descriptive data of psychology, and theology to a set of propositions about God. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each. The models of training which emerge from this perspective have been termed the Scientist/Practitioner/Christian model and the Practitioner/Evaluator/Christian model. This reflects the School's commitment to clinical training grounded in scientific psychology and Christian theology.

At its simplest, theology may be defined as conceptualizing God and God's relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new generation and situation. Its task is to state the message of the Bible, making clear the relevance of this message to every person's current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the School espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog. Admission to the Ph.D. or Psy.D. programs in clinical psychology of the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to these programs is very competitive. The entering student in the fall of 1995 had a median grade point average of 3.70, and the median score on the Graduate Record Examination was 1120 (verbal and quantitative). Applicants whose GRE scores (verbal and quan-
The graduate course of study normally spans a period of six years for the Ph.D. program and five years for the Psy.D. program. Students may select up to but no more than 16 units of course work per quarter, with the core of the curriculum scheduled during Fall, Winter, and Spring quarters. Each student is assigned a general and a specific master's or doctoral advisor, depending on the student's major. Faculty advisors are chosen from those who have agreed to take personal and academic interest in the student and to work as closely as possible with them. The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each Ph.D. student will be assigned individually to a faculty advisor, to facilitate the research mentoring necessary for the master's level research as well as the Ph.D. dissertation. The Psy.D. students are usually assigned in a group (or groups), following a cohort model, to one faculty advisor, thus facilitating better opportunities for team efforts in the Psy.D. dissertation process.
Quarters. Each curriculum is divided into four parts: general psychology, research and evaluation, clinical psychology, and theology/integration.

Part I: General Psychology

The core curriculum of general psychology provides the student with a solid grounding in the literature of general psychology. These specific courses are numbered PG800-859. Ph.D. and Psy.D. students take 26 units of general psychology. This total includes the following required first- and second-year courses:

- **PG 800** History and Systems of Psychology (4)
- **PG 843** Psychopathology (4)
- **PG 855** Introduction to Assessment and Psychometrics (4)
- **PG 834** Multicultural Issues in Clinical Psychology (2)

Ph.D. students must select an additional 26 units of general psychology. Psy.D. students must select an additional 20 units of general psychology. These units can be selected from courses numbered PG800-859.

Each student must demonstrate competence in four content areas of general psychology: biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual bases of behavior. Such competence can be established by taking general psychology electives numbered PG800-859 or by taking general psychology courses which fall into these four areas listed below. Each student is responsible to ensure his or her compliance with this requirement.

- Biological bases of behavior: PG810-819
- Cognitive-affective bases of behavior: PG820-829
- Social bases of behavior: PG830-839
- Individual behavior: PG840-849

Comprehensive Examination. One of the assumptions underlying these programs is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, theories, data, and methods of general psychology. Students are expected to reach a superior level of mastery of general psychology, which is operationally defined by the faculty as a score of 650 on the Psychology Subject Test of the Graduate Record Examination (GRE). This requirement must be met before a student may apply for an internship. After this score is earned, students may substitute clinical psychology seminars (PC830-838) for general psychology electives. Students may substitute only clinical seminars actually taken after passing the comprehensive examination requirement.

Students who take the GRE prior to admission to the program may submit their previous scores of 650 or higher as long as these are valid. Transcripts of such scores must be sent directly from the Educational Testing Service to the Office of the Associate Dean for Clinical Psychology. In recognition of the fact that the literature of general psychology changes rapidly, the validity of a 650 score on the Psychology Subject Test of the GRE will only be recognized for seven years. Students who have not graduated by that time must retake the GRE Psychology Subject Test and obtain a score of 650 or higher.

Students are encouraged to take the GRE at the earliest possible date after completing their basic general psychology coursework. A student may take the examination at any of the national testing centers designated by the Educational Testing Service. All costs of this examination are the responsibility of the student. Although students may take the examination as often as necessary to obtain a passing score, any failing performance will be reviewed by the faculty in order to recommend better strategies of preparation for the exam. Repeated failures may lead to a faculty recommendation that the student terminate graduate studies.

Part II: Research and Evaluation

The curricula for both degree programs include a series of foundational courses and team experiences in research and evaluation. These consist of:

- **PG 850** Basic Methods for Research and Evaluation (4)
- **PG 851** Intermediate Research/Evaluation Methods (4)
- **PG 852** Advanced Research Methods (4) (Ph.D. only)
- **PG 853** Program Evaluation (4) (Psy.D. only)
- **PG 856** Research Colloquium (2)

Research training involves three overlapping components: classroom instruction, apprenticeship, and faculty modeling. First, a thorough program of classroom instruction (PG850-PG854) lays a foundation of knowledge. For Ph.D. students, this introduction culminates in the planning and execution of a master's-level research project under the supervision of the faculty advisor. The Psy.D. student learns to critique research methods and to conduct program evaluations. All students are exposed to research through the Research Colloquia. Second, students are continually involved with research as apprentices, through participation in research teams and close supervision of the master's research project, and the independent research involved with the dissertation. Third, students are expected to benefit from faculty models and
colloquium speakers. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist-practitioner or practitioner-evaluator.

Master’s Research Project. Each Ph.D. student must complete a master’s research project prior to beginning the dissertation. Credit for the master’s project may be earned by registering for PG857 Individual Research or PG808 Independent Readings. The amount of credit earned is based directly on the amount of time spent working on the research project.


Research Teams and Research Colloquia. All doctoral students are encouraged to participate in research teams. Psychology research colloquia, involving lectures by distinguished research psychologists, are presented three times each quarter. Each student in the Ph.D. or Psy.D. programs is required to attend 18 of the 27 colloquia offered during the student’s first three years in the program. Students will be asked to sign in at each colloquium, and the student will receive 2 units of credit by registering for PG856 Research Colloquium during the Spring or Summer Quarter of the third year.

Part III: Clinical Psychology

The clinical psychology curriculum follows the guidelines set by the Committee on Accreditation of the American Psychological Association, and also makes available courses required for licensure in California. The curriculum introduces each student to a broad sweep of target populations through clinical coursework, practicum placements, and supervised field training (clerkship and internship) in various approved settings. Target groups for assessment and intervention include normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, the economically and socially deprived, minority groups, and other populations. Students also gain experience with a wide range of major assessment techniques, including behavioral observation and description, diagnostic interviewing, objective and projective testing, and specialized testing techniques such as neuropsychological assessment.

Each Ph.D. student will complete 138 units in clinical psychology. Each Psy.D. student will complete 154 units in clinical psychology. The required curriculum is summarized below. The remaining quarter hours must be selected from elective clinical seminars (course numbers PC830-838).

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Name</th>
<th>Units</th>
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</thead>
<tbody>
<tr>
<td>PC 803</td>
<td>Legal and Ethical Issues</td>
<td>2</td>
</tr>
<tr>
<td>PC 804</td>
<td>Test Administration</td>
<td>2</td>
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<tr>
<td>PC 805</td>
<td>Report Writing</td>
<td>2</td>
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<tr>
<td>PC 800</td>
<td>Clinical Foundations I (2)</td>
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<tr>
<td>PC 801</td>
<td>Clinical Foundations II (2)</td>
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<td>PC 802</td>
<td>Clinical Foundations III (2)</td>
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<tr>
<td>PC 810</td>
<td>Clinical Psychology A—Adult</td>
<td>4</td>
</tr>
<tr>
<td>PC 811</td>
<td>Clinical Psychology B—Gerontology</td>
<td>4</td>
</tr>
<tr>
<td>PC 812</td>
<td>Clinical Psychology C—Consultation/Community</td>
<td>4</td>
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<tr>
<td>PC 813</td>
<td>Clinical Psychology D—Child</td>
<td>4</td>
</tr>
<tr>
<td>PC 814</td>
<td>Clinical Psychology E—Adolescent</td>
<td>4</td>
</tr>
<tr>
<td>PC 815</td>
<td>Clinical Psychology F—Family</td>
<td>4</td>
</tr>
<tr>
<td>PC 816</td>
<td>Program Administration (Psy.D. only)</td>
<td></td>
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<tr>
<td>PC 817</td>
<td>Marketing Professional Services (Psy.D. only)</td>
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<td>PC 820</td>
<td>Ph.D. Practicum I (2-2-2)</td>
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<tr>
<td>PC 821</td>
<td>Ph.D. Practicum II (2-2-2)</td>
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<tr>
<td>PC 822</td>
<td>Psy.D. Practicum I (2-2-2)</td>
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<tr>
<td>PC 823</td>
<td>Psy.D. Practicum II (2-2-2-2)</td>
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<td>PC 824</td>
<td>Ph.D. Clerkship (4-4-4-4)</td>
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<td>PC 825</td>
<td>Psy.D. Clerkship (4-4-4-4)</td>
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<tr>
<td>PC 840</td>
<td>Pre-Internship (4-4-4-4)</td>
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<tr>
<td>PC 841</td>
<td>Ph.D. Internship (12-12-12-12)</td>
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<tr>
<td>PC 842</td>
<td>Psy.D. Internship (16-16-16-16)</td>
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</table>

Clinical Psychology Sequence (PC800-PC825).

All doctoral students, regardless of their background, are required to complete the designated clinical sequence. These courses are to be taken in the order listed, with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.

Students must select their remaining clinical units from elective clinical seminars (PC830-839). Psy.D. students may also select PG844 Psychopathology Seminar.

Field Training. The Psychological Center of the Graduate School of Psychology offers clinical training opportunities to many students in clinical psychology, especially during the early years of training. Students are also placed in other clinical facilities throughout the Los Angeles area for their clerkships, and internship placements are made throughout the country, especially in Southern California.
cially for those students who have finished their dissertation research.

Practicum. Practicum training takes place during the third year of the program, and introduces the student to the wide array of professional activities basic to the practice of clinical psychology. Psy.D. students have a twelve-month placement, divided into six-month rotations. Ph.D. students have a nine-month placement. Students spend six hours per week in client contact, supervision groups, staff meetings, and paperwork.

Clerkship. Students enroll in and contract for 12 hours of clerkship per week for twelve months, for a total of 600 hours for the year, to earn 4 units of credit per quarter. This usually begins Summer Quarter following the third year. Prior to the clerkship, students must have completed 72 quarter units of psychology at the graduate level and must have completed the clinical sequence with no holds.

Internship. The internship consists of a minimum of 40 hours per week for twelve months, for a total of at least 2,000 hours for the year, earning 16 units per quarter for a total of 64 units. Psy.D. students take the internship their fifth year. Ph.D. students take the internship during their sixth year. An optional pre-internship is available to Ph.D. students during the fifth year.

Before being allowed to apply for an internship, students must have advanced to doctoral candidacy and have completed the dissertation proposal colloquium. Before commencing the internship, a student must have successfully completed the clerkship. It is the student's responsibility to ensure that their field training meets the requirements of the state in which they wish to be licensed.

Clinical Evaluation. The evaluation of a student's clinical competency is a continuing process which extends to the end of the internship year. The evaluation process is designed to ensure that the student is thoroughly prepared to: 1) practice as a skilled clinical psychologist and 2) pass crucial post-doctoral examinations such as those required for licensure and certification. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases described below. Further details may be found in the Clinical Psychology Division Student Handbook. The clinical curriculum is designed so that all clinical evaluation requirements may be met by satisfactory completion of required courses, practica, clerkship, and internship. The student will be provided with a checklist of items to be signed off by course instructors and clinical supervisors.

Phase I: Assessment Evaluation. This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of selected psychological tests; 2) demonstration of the ability to conduct an in-depth mental status examination and arrive at a diagnosis; and 3) submission of written reports demonstrating the student's ability to delineate the client's clinically relevant history and level of current functioning, to integrate clinical interview and psychometric test data, to formulate diagnostic impressions on the five axes of the current Diagnostic and Statistical Manual (DSM), and to develop an appropriate treatment plan. This phase is completed by the end of the clerkship year.

Phase II: Professional Issues Evaluation. This phase includes a standardized contract designed to demonstrate that the student is knowledgeable in the professional areas of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining passing grades in the relevant required courses (PC800 - PC803 Clinical Foundations 1 - III and PC803 Legal and Ethical Issues) and relevant components of the clinical sequence and field training. This phase should be completed by the end of the clerkship year (prior to commencing the internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student must demonstrate ability to 1) understand presenting problems; 2) gather information regarding personal history, interpersonal relationships, and present functioning; 3) summarize and synthesize psychodiagnostic data; 4) state diagnostic impressions; 5) formulate treatment goals; 6) apply relevant research to treatment planning and therapeutic process; 7) engage in effective interventions; and 8) evaluate the progress made in therapy. These elements are included in the clinical sequence, practicum, and clerkship. This phase is to be completed prior to the internship year.

Phase IV: Final Clinical Examination. In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APA-approved internship satisfies this requirement. A student whose internship is not APA-approved must register for PC845 Clinical Evaluation and design an individual contract. A brief written report of the student's understanding of integration issues is also required.

Personal Growth of Students. Two components of the training program focus on enhancing the sensitivity of the future clinical psychologist. First, there is intensive supervision of all clinical work, which includes a focus on the student's personality as it interacts with the personality of the client. Second, doctoral students are encouraged to participate in individual, marital, group, or family therapy. Students interested in psychotherapy are provided a list of therapists willing to see students at a reduced fee. Psycho-
therapy may also be recommended by the fac­ulty after its annual evaluation of students.

Part IV: Theology and Integration

The uniqueness of Fuller’s doctoral programs lies in their emphasis on relationships between psychology and theology. Each doctoral student must complete a minimum of 76 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology.

- Biblical studies courses (6)
- Theology / church history courses (6)
- Ministry courses (2)
- Integration seminars (4)
- Interdisciplinary course (1)

Upon completion of these requirements, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Theology. Students who choose to take additional courses can earn the Master of Arts in Theology or the Master of Divinity (M.Div.) degree.

Students who have earned a master’s degree in theology from an accredited institution prior to entering a doctoral program in clinical psychology at Fuller will be required to complete a 36-unit integrative studies component at Fuller. This includes the following:

- Biblical Studies course (1)
- Theology / Church History courses (4)
- Integration seminars (4)
- Further details are available from the School of Theology academic advising office.

**General Integration Curriculum.** Students are encouraged to take integration seminars for their electives, but may choose electives from the School of Theology curriculum or School of World Mission courses that are available to the Seminary at large.

The integration curriculum includes three types of courses, which are generally team-taught by faculty of the Schools of Psychology and Theology or World Mission.

The Introductory Seminar (PI800) must be taken prior to any other integration seminar. It lays the theoretical and philosophical foundations for contemporary expressions of integration.

The Integration Symposium (PI801) is offered in conjunction with the annual Integration Symposium lecture series.

Topical Integration Seminars (PI802) are offered regularly. These focus on current topics of special interest to the field of integration.

**Typical Progress**

The following table lists program requirements, the number of required units each year, units available each year to be used for electives, and a recommended schedule for completing discretionary components of the program. Individual courses required each year are identified in the course descriptions. Considerable variation within this scheme is possible. It assumes that students take courses during the Summer Quarter to complete all requirements in the allotted time.

**First Year**

- Required Units (40)
  - Foundational courses
  - Integration seminar
  - Assessment and Psychopathology practica
- Units Available / Recommendations (24)
  - General psychology courses
  - Theology courses

**Second Year**

- Required Units (Ph.D. 20, Psy.D. 20)
  - Clinical sequence courses
  - Report Writing
  - Clinical Practica
- Units Available / Recommendations (Ph.D. 44, Psy.D. 42)
  - General psychology courses
  - Theology courses
  - Integration seminars
  - Completion of master’s project (Ph.D. only)
  - Successful completion of the comprehensive examination

**Third Year**

- Required Units (Ph.D. 20, Psy.D. 28)
  - Clinical sequence courses
  - Clinical practica
  - Marketing Professional Services (Psy.D. only)
  - Program Administration (Psy.D. only)
  - Research Colloquia
- Units Available / Recommendations (Ph.D. 44, Psy.D. 36)
  - General psychology courses
  - Clinical and general psychology courses
  - Theology courses
  - Integration seminars
  - Completion of master’s project (Ph.D. only)
  - Successful completion of the comprehensive examination

**Fourth Year**

- Required Units (16)
  - Clerkship
  - Clinical Evaluation, Phases I & II
  - Psy.D. dissertation (4-4-4-4)
- Units Available / Recommendations (48)
  - Clinical psychology courses
  - Theology courses
  - Integration seminars
  - Ph.D. Dissertation
Fifth Year (Ph.D. students)
Required Units (16)
Pre-internship
Clinical Evaluation, Phase III
Units Available/Recommendations (48)
Completion of coursework
Continued work on dissertation

Fifth Year (Psy.D. students)
Required Units (64)
Internship
Completion of doctoral project
Clinical Evaluation, Phases III & IV

Sixth Year (Ph.D. students)
Required Units (48)
Internship
Completion of dissertation
Clinical Evaluation, Phase IV
Units Available/Recommendations (16)
Completion of dissertation units

GENERAL ACADEMIC ISSUES

Registration
Registration is the student’s responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Associate Dean for Clinical Psychology. Failure to respond to the letter within two weeks will be understood as the student’s resignation from the program. Special fees will be assessed for late registration for nonclassroom experiences such as internships, dissertation, etc.

Student Handbook
In addition to the information contained in the Seminary Student Handbook, essential policies, procedures and information concerning students in the program are contained in the Division of Clinical Psychology Student Handbook. This handbook contains not only basic academic policies, but also guidelines for personal and professional behavior and procedures for processing grievances against students and faculty. Students are expected to comply with the regulations in both handbooks.

Academic and Clinical Reviews
Students are reviewed formally and informally at least once each year. All students are required to consent to academic and clinical reviews of their performance by faculty and/or appropriate clinical supervisors. The policy and procedures used for these reviews are detailed in the Division of Clinical Psychology Student Handbook.

Transfer of Credit
Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours required to fulfill Fuller’s degree requirements should contact the Office of the Associate Dean for Clinical Psychology after admission. Approval of the student’s advisor and the associate dean is required. Only courses taken for a letter grade will qualify for transfer. Transfer of credit does not necessarily mean that a course requirement will be waived, and waiver of a course requirement does not necessarily mean that graduate credits are being transferred. Waiver of particular course requirements is a separate matter handled by a petition, also available from the Office of the Associate Dean for Clinical Psychology.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required to earn a Fuller degree should contact the Theology Academic Advising Office.

The clinical sequence, including Clinical Foundations, is required for all doctoral students. Due to this requirement, a minimum of four years is required for Psy.D. students to complete the program, and five years for Ph.D. students. Students entering with graduate-level coursework in theology and/or psychology must have a minimum of 48 units of transferable credit to qualify to apply for advanced standing, which involves “collapsing” the third and fourth years of the program. Application for this advanced standing takes place in the second year, and is subject to faculty approval.

Doctoral Candidacy
A student shall formally be considered a doctoral candidate when the following criteria have been met:
1. Passing the comprehensive examination (650 or higher on the Advanced Test in Psychology of the Graduate Record Examination).
2. Satisfactory completion of the clinical sequence.
3. Satisfactory acceptance of the master’s research project, or its equivalent (Ph.D. only).
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have advanced to candidacy status. A letter will be sent to students informing them of their candidacy.

Terminal Master’s Degree

A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are met:

1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master’s level research project under the direction of a faculty advisor (Ph.D. students), or the passing of the comprehensive examination (a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination).
3. Residency of at least three quarters.

Students who receive a terminal master’s degree are not subsequently readmitted to the doctoral program in clinical psychology at Fuller without full consideration by the faculty and surrender of the M.A. degree.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements are met. In order to participate in the June Commencement exercises, a student must have 1) completed all coursework, 2) completed the clinical evaluation and all dissertation requirements by the dates specified, and 3) contracted to complete the Internship at an APPIC-approved internship site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only at the end of the quarter within which the Registrar’s Office has determined that all requirements for the degree have been completed.

An updated schedule of deadlines for each requirement leading to graduation is included in the Division of Clinical Psychology Student Handbook.

Courses of Study

For any course title including the word “seminar” either students or faculty may suggest areas for study. The particular topic covered is indicated on the student’s transcript. A seminar may be repeated for credit as new topics are offered. The unit credit for each course offering is listed at the end of the course description. In assigning the number of credits, the following guidelines are used: 4 units = 100-120 hours; 2 units = 50-60 hours; 25 pages of reading = 1 hour; research papers = 1 hour per page; 1 class contact hour = 1 hour. Designations such as “First year” indicate scheduling for required courses.

Selected courses are also offered at the 500-level for students in master’s degree programs in the Marriage and Family division of the School of Psychology and the Schools of Theology and World Mission.

Clinical Psychology Division Faculty

Warren S. Brown, Jr., Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
James D. Guy, Jr., Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Professor of Psychology
Henry Newton Malony, Senior Professor of Psychology
Hendrika Vande Kemp, Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Leonardo M. Marmol, Associate Professor of Psychology
David A. Stoop, Associate Professor of Psychology
Siang-Yang Tan, Associate Professor of Psychology
Wayne T. Aoki, Assistant Professor of Psychology
Jeffrey P. Bjorck, Assistant Professor of Psychology
Philip S. Pannell, Assistant Professor of Psychology
Nancy Stiehler Thurston, Assistant Professor of Psychology
Linda Mans Wagner, Assistant Professor of Psychology
Janet A. Yang, Assistant Professor of Psychology

General Psychology (PG)

PG 800 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy, theology and the natural sciences. (First year) (4)
PG 801 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. (2)

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes, causality, types of evidence and demonstration, probability, and freedom and determinism. (4)

PG 803 Philosophical Psychology. An overview of the fundamentals of theory-building and testing in psychology, including issues of formality and informality, the nature of abstraction, realism versus idealism, objectivity versus subjectivity, introspection versus extrospection, the nature of persons, dialectic, and the meaning of human freedom. (4)

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology or the philosophy of science. (2)

PG 808 Independent Readings. Special or advanced reading in areas not covered by regular courses in the curriculum. The topic covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of instructor. (Variable credit)

PG 809 Teaching of Psychology Practicum. Seminar or independent study designed to prepare students for college or university teaching, or to provide credit and supervision for unpaid teaching assistants. Occasional formal seminars cover course planning and design, teaching skills, resources for teachers, and unique professional and ethical issues for teachers. Prerequisite: Permission of instructor. (2)

PG 810 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology. (4)

PG 811 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain injury and disease in human beings. Prerequisite: PG810. (4)

PG 812 Foundations of Health Psychology. An introduction to the theoretical base and research literature in the fields of health psychology and behavioral medicine across the life span. (4)

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in physiological psychology, neuropsychology, health psychology or behavioral medicine. Prerequisite: PG810, PG811, or PG812. (2)

PG 820 Cognitive Psychology. An overview of the major theories, issues, data and research methodologies of cognitive psychology. (4)

PG 821 Motivation. An overview of the major theories, issues, data and research methodologies of the psychology of motivation. (4)

PG 822 Learning. An overview of the major theories, issues, data and research methodologies of psychology and learning. (4)

PG 823 Perception. An overview of the major theories, issues, data and research methodologies of the psychology of perception. (4)

PG 829 Seminar in Cognitive-Affective Bases of Behavior. Intensive treatment of specific topics relating to cognitive-affective components of human behavior. Prerequisite: PG820, PG821, PG822, or PG823. (2)

PG 830 Social Psychology. An overview of the major theories, issues, and data and research methodologies of social psychology. (4)

PG 831 Group Processes. An overview of the major theories, issues, and data and research methodologies of the psychology of small groups. (4)

PG 832 Family Psychology. An eclectic theoretical overview of family psychology with an emphasis on family assessment and evaluation, with the applied focus on the student's family of origin. (4)

PG 833 Psychology of Religion. An overview of the major theories, issues, and research methodologies of the psychology of religion. This course is highly recommended as a supplement to the integration curriculum, especially for those who plan undergraduate teaching careers. (4)

PG 834 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories in cross-cultural psychology. Special emphasis on how the psychologist's values and theoretical orientation affect the assessment and treatment of ethnic clients. (2)

PG 835 Psychology of Gender. Exploration of issues relating to gender identity, gender differences, gender socialization and related topics. (2)

PG 836 Social Learning Theories. An introduction to the classic integration of learning and psychoanalytic theories and the consequent social/interpersonal psychology of socialization. (4)

PG 839 Seminar in Social Bases of Behavior. Intensive treatment of topics in the social bases of behavior. Prerequisite: One of PG830-833 or PG836. (2)

PG 840 Personality. An overview of the major theories, issues, and research methodologies of the psychology of personality. (4)

PG 841 Child/Adolescent Development. An overview of the major theories, issues, data and research methodologies of developmental psychology covering childhood and adolescence. (4)

PG 842 Adult Development. An overview of the major theories, issues, data, and research methodologies of developmental psychology covering early adult and midlife development. (4)

PG 843 Psychopathology. An overview of the major theories, concepts, issues, and data research methodologies of psychopathology, including an introduction to official diagnostic nomenclature. (4)

PG 844 Psychopathology Seminar. Intensive treatment of special diagnostic groups, treatment popula-
tions, and other special topics in psychopathology. Meets clinical seminar requirement for Psy.D. students only. Prerequisite: PG843. (2)

PG 845 Applied Diagnostic Nomenclature. Practical training in the use of the current DSM. (2)

PG 849 Seminar in Individual Bases of Behavior. An introduction to the development, selection, use, and evaluation of standard psychological assessment instruments for individual development and behavior. Prerequisite: One of PG480-483 or PG485. (2)

PG 850 Basic Methods for Research and Evaluation. Concepts and techniques of hypothesis development, experimental design, data analysis, and an introduction to APA style for research reports. (First year) (4)

PG 851 Intermediate Research/Evaluation Methods. The design and analysis of multivariable experiments and quasi-experiments. Prerequisite: PG850. (First year) (4)

PG 852 Advanced Research Methods. This course focuses on individual hypothesis formulation, and the planning, execution, and reporting of a psychological experiment. Prerequisite: PG851. (First year Ph.D.) (4)

PG 853 Program Evaluation. This course covers the major models and methods of evaluating the effects of intervention packages or programs on individuals, couples, families, groups and organizations. The emphasis is on procedures which the practicing clinical psychologist may use to set goals and objectives, document services, evaluate outcomes, perform cost/benefit analyses, and use available information to improve professional services. Prerequisite: PG851. (First year Psy.D.) (4)

PG 854 Multivariate Analysis. An introduction to multivariate analysis, path analysis, and meta-analysis. Prerequisite: PG852. (Third year Ph.D.) (4)

PG 855 Tests and Measurements. An introduction to principles of psychometric theory, with a specific focus on the development, selection, use, and evaluation of standard psychological assessment instruments for clinical and research applications. (First year) (4)

PG 856 Research Colloquium. Colloquia are offered nine times per year by distinguished research psychologists. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. (Third year) (2)

PG 857 Individual Research. Assigns credit for independent research and evaluation projects conducted prior to the dissertation. May be repeated for credit. Prerequisites: PG850-851 and permission of the instructor. (Variable credit)

PG 858 Research Seminar. Intensive study of research methodologies and specific research topics. (2 or 4)

PG 859 Research Methods Seminar. This seminar allows the exploration of special research methodologies, statistical methods, and psychometric techniques. Prerequisite: PG852. For Ph.D. students only. (2)

PG 900 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to develop and carry out a research project for submission as a publication or to make a unique contribution historical, philosophical, or integration literature. The project constitutes the equivalent of a half-time load for four quarters and is designed to be completed during the fifth year. Prerequisite: Completion of master's research project. (32)

PG 901 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 32-unit PG900 requirement. (0)

PG 902 Psy.D. Dissertation. The dissertation experience affords each Psy.D. student an opportunity to design and carry out a program evaluation project following the guidelines established in Program Evaluation, or some other empirically-based project. If the project is carried out in the cohort model, 8 units of credit will be required. If the project is carried out in an individual basis, 16 units of credit will be required. Prerequisite: PG853. (8 or 16)

PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 8- or 16-unit PG902 requirement. (0)

Clinical Psychology (PC)

PC 800 Clinical Foundations I. First of a three-seminar sequence in which entering students are introduced to basic therapeutic skills and primary professional issues. (First year) (2)

PC 801 Clinical Foundations II. Second of a three-seminar introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 802 Clinical Foundations III. Third of a three-seminar introduction to basic therapeutic skills and professional issues. (First year) (2)

PC 803 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. (First year) (2)

PC 805 Report Writing. An introduction to relevant elements of a psychological report and models for integrating test and interview data. (Second year) (2)

PC 806 Test Administration. An introduction to theories of intelligence, administration and scoring of standard intelligence/achievement tests, and simple report writing. Primary emphasis will be on current versions of the WAIS, WISC, and WPPSI. There will also be a brief survey of Raven's Progressive Matrices, WRAT, Stanford-Binet, PIAT, PPVT, Leiter, Baily Infant Scales, Quick Test, K-ABC, Woodcock-Johnson, and the Mini Mental Status Exam. (First year) (2)

PC 810 Clinical Psychology A. Adults constitute the target population in this course. Fall (Second year) (4)
PC 811 Clinical Psychology B. Senior citizens constitute the target population. Winter (Second year) (4)

PC 812 Clinical Psychology C. Organizations constitute the target population, with a particular emphasis on the role of churches as psychological service systems. Consultation is highlighted as the method of intervention. Spring (Second year) (4)

PC 813 Clinical Psychology D. Children constitute the target population in this quarter. Fall (Third year) (4)

PC 814 Clinical Psychology E. Adolescents constitute the target population in this quarter. Winter (Third year) (4)

PC 815 Clinical Psychology F. Families constitute the target population. Spring (Third year) (4)

PC 816 Program Administration. This course covers the basic principles and methods of developing and managing organizations devoted to the delivery of professional psychological services. The course includes such issues as program development, budgeting, cost accounting, personnel management, fund raising, risk management, quality assurance, and relevant legal/ethical principles. Prerequisite: PC 829. (Third year Psy.D.) (4)

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. Included are such topics as service definition, needs assessment, identifying market opportunities, planning marketing strategies, researching the competition, setting objectives, choosing promotional tools, and professional ethics. Prerequisite: PC 829. (Third year Psy.D.) (4)

PC 820 Ph.D. Practicum I. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. (Second year) (2 per quarter for 3 quarters)

PC 821 Ph.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. (Third year) (2 per quarter for four quarters)

PC 822 Psy.D. Practicum I. A twelve-month clinical practicum (six hours per week), usually taken in an inpatient, residential or day treatment facility. (Second year) (2 per quarter for three quarters)

PC 823 Psy.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting, Psy.D. only (Third year) (2 per quarter for four quarters)

PC 824 Ph.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC 820. (Fourth year) (4 per quarter for 4 quarters)

PC 825 Psy.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. Prerequisite: PC 822. (Fourth year) (4 per quarter for 4 quarters)

PC 829 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of a series of individually designed contracts. To be used only when the dissertation final oral and all other requirements are completed. (0)

PC 830 Psychological Assessment Seminar. Intensive treatment of special psychological tests, assessment procedures, and target diagnostic groups. Meets clinical seminar requirement. Prerequisite: PC 809. (2)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific models of psychotherapy and related topics. Meets clinical seminar requirement. Prerequisite: PC 827. (2)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. Meets clinical seminar requirement. Prerequisite: PC 803. (2)

PC 833 Community Psychology Seminar. Intensive treatment of the role of the clinical psychologist in community mental health. Meets clinical seminar requirement. Prerequisite: PC 823. (2)

PC 834 Church Consultation Seminar. Intensive treatment of special topics in church consultation. Meets clinical seminar requirement. Prerequisite: PC 823. (2)

PC 835 Foundations of Christian Therapy. An overview of the major theories of Christian counseling and therapy. Meets clinical seminar requirement. Prerequisite: PC 821. (2)

PC 836 Human Sexuality. An overview of physiological, psychological, and social-cultural variables associated with sexual identity, sexual behavior, and sexual disorder as specified in Section 1382 of the Regulations Relating to the Practice of Psychology. Includes an overview of the psychosexual disorders and their assessment and treatment. Meets clinical seminar requirement and requirement for California licensure. (2)

PC 837 Clinical Issues/Child Abuse. This course is designed to meet the requirements of California Assembly Act AB 141, which specifies that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also covered. Meets clinical seminar requirement and requirement for California licensure. (2)

PC 838 Alcoholism/Substance Abuse. This course is designed to meet the requirements of Senate Bill 1796 for training in the detection and treatment of alcoholism and chemical dependency. Meets clinical seminar requirement and requirement for California licensure. Prerequisite: PC 810. (2)

PC 840 Pre-internship. Ph.D. students only. (Fifth year) (4 per quarter for 4 quarters)

PC 841 Ph.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 840. (12 per quarter for four quarters)

PC 842 Psy.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. Prerequisite: PC 825. (16 per quarter for four quarters)

PC 843 Ph.D. Internship Continuation.
The degree programs of the Division of Marriage and Family at Fuller’s School of Psychology are designed to prepare persons for careers in marital and family therapy, as well as to move into the expanding frontiers in research, teaching, and clinical practice available to those trained at the doctoral level. All marriage and family degree programs are identified by six characteristics.

The Fuller Tradition. Consistent with the Fuller tradition, the marriage and family faculty are representative of denominational diversity and distinguished service in their particular specialties. Also consistent with the Fuller tradition, the marriage and family faculty stand united in their evangelical commitment, their pursuit of academic excellence, and their promotion of social concerns. The heritage of the Fuller tradition provides a solid foundation for developing a redemptive vision for marriages and families.

Redemptive Vision. Each member of the marriage and family faculty is committed to training persons who are capable of addressing the full scope of the contemporary challenge confronting the family and the family mental health profession. Moreover, they are committed to graduate training that is undergirded by a redemptive vision. The redemptive vision for the family is Christ-centered, and integrates Christian values with marriage and family relationships, and theological studies with the disciplines of the social and behavioral sciences.

Care for Families. Christ called for laborers who could respond in care and vision to a field ready for harvest. In similar manner, the marriage and family faculty seeks to select and train leaders who can respond with care and vision to the myriad of needs confronting troubled couples and families and a burgeoning profession. The goal of the faculty is to prepare persons who are thoroughly equipped in theory and practice who, because of their own care and vision, become ministers of God’s grace and exhorters of God’s ways.

Spiritual and Moral Guidance. Preparing persons for professions in marriage and family who can share God’s grace and exhortation, requires training persons to view spiritual and moral guidance as a part of their professional task and identity. This is a major goal of the marriage and family faculty who believe the task of helping marriages and families is at the heart of God’s love for persons.

Christian Scholarship. At Fuller, the marriage and family faculty train Christian scholars to translate their care and vision into the highest quality of marital therapy, research and writing. Since the task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in marital and family therapy, and since the task of developing integrative theory and therapy strategies involves complex interdisciplinary strategies, the marriage and family faculty seeks to select and train leaders who can respond in care and vision to the full scope of the contemporary challenge confronting the family and the family mental health profession. Moreover, they are committed to graduate training that is undergirded by a redemptive vision.
ies, Fuller students engage in the rigorous challenge of Christian scholarship.

**Integrative Strategies.** The Fuller Graduate School of Psychology has long been committed to integrating the Christian faith and clinical psychology through the programs offered in the Division of Clinical Psychology. Today, the Division of Marriage and Family proudly stands in that tradition, seeking to honor and expand that commitment. It is a commitment that spans theory and praxis, involving interdisciplinary studies in theology, ethics, and marriage and family studies and therapy and the development of integrative therapy strategies that help couples and families become whole. During the 1990s, as the next generation of interdisciplinary and integrative studies evolves, the marriage and family division faculty will be on the cutting edge.

**Program Distinctives**
The above six characteristics are foundational to the degree programs developed by the Division as it seeks to train persons who will provide leadership in addressing such contemporary challenges as troubled marriages, single parenting, divorce, blended families, and the expanding clinical and research needs of the marriage and family professions.

The purpose of the Master of Science and Master of Arts degrees in marital and family therapy (M.S. MFT and M.A. MFT) is to prepare Christian individuals with entry level clinical skills for licensure or certification as marital and family therapists. The curricula are designed to meet the academic requirements of Section 4980.37 of the State of California Business and Professions Code, and the M.S. MFT is accredited by the Commission on Accreditation of Family Therapy Education. The theoretical perspective is systems-oriented, and requires 15 months of supervised practicum with a minimum of one hour of individual supervision per week.

The purpose of the Doctor of Marital and Family Therapy (D.MFT) degree program is to prepare Christian individuals for professional practice with the highest quality clinical skills, fully competent in the assessment and treatment of marital and family dysfunction. The curriculum is designed to meet the academic requirements of Section 4980.37 of the State of California Business and Professions Code. The theoretical perspective and clinical skills incorporate both systems and psychodynamic approaches.

The purpose of the Ph.D. in marital and family therapy (Ph.D. MFT) is to prepare Christian individuals with both the highest quality clinical and research skills. The curriculum is designed to meet the academic requirements of Section 4980.37 of the State of California Business and Professions Code. The theoretical perspective and clinical skills incorporate both systems and psychodynamic approaches.

**Program Locations**
The Master of Science in marital and family therapy (M.S. MFT) and all of the doctoral programs of the Division of Marriage and Family are offered only on the Pasadena campus. The Master of Arts in marital and family therapy (M.A. MFT) is offered only in the San Francisco Bay Area (Menlo Park) as part of Fuller in Northern California.

**Admission**
General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog. Admission to the Master of Science or Master of Arts in marital and family therapy requires that a student has earned a bachelor's degree from a regionally accredited institution. Admission to doctoral programs requires that a student has earned a master's and a bachelor's degree from a regionally accredited institution. New students are admitted to the following master's, doctoral or combined programs primarily in the fall quarter, but exceptional students may be admitted in any quarter.

1. M.S. MFT
2. M.A. MFT
3. M.S./M.A. MFT and D.MFT.
4. M.S./M.A. MFT and Ph.D. MFS
5. M.S./M.A. MFT and Ph.D. MFT
6. D.MFT.
7. Ph.D. MFS
8. Ph.D. MFT

Students beginning their degree program other than the fall quarter will be limited to enrollment in marriage and family courses for which they have satisfied the prerequisites. Also, priority for financial aid is given to those entering in the fall quarter.

Application deadlines and dates for notification of admission decisions for fall quarter are listed in the second section of this catalog. Exceptional applicants seeking admission for other than the fall quarter must have a completed application on file two months prior to the be
beganning of the quarter. Admission to each of these programs is competitive and is based upon five criteria.

Personal Maturity. Applicants must possess the emotional, spiritual, and intellectual maturity, and the vocational suitability to engage in a career in either marital and family therapy or family studies. These qualities are evaluated through letters of recommendation, a psychosocial history (i.e., family of origin information, marital history), the applicant’s statement of purpose, prior experience in counseling, and an interview when appropriate for M.A. and M.S. applicants, and for all doctoral applicants.

Grade Point Average. Applicants to the master’s degree normally have a minimum 3.0 GPA in their undergraduate coursework, while applicants to the doctoral or combined master’s and doctoral degree programs (i.e. options 2-7 above) normally have a minimum 3.5 GPA in both undergraduate and graduate coursework. Exceptions to this policy require satisfactory scores on aptitude testing (see below).

Prerequisite Coursework. Persons applying to the M.S. MFT, the M.A. MFT, or to one of the combined master’s and doctoral degree programs should have at least one year of study (36 quarter hours or 24 semester hours) in the social sciences prior to admission. Admission to the program is contingent upon the committee’s evaluation of the appropriateness of an applicant’s academic preparation. In particular, applicants are strongly advised to have completed basic coursework in individual development, abnormal psychology, personality theory, and social science research. Even if admitted, applicants who are lacking coursework in these areas are advised to familiarize themselves with each subject, since this background will be assumed in the structure and content of the curriculum. A reading list can be obtained from the Office of the Associate Dean for Marriage and Family.

Applicants to a doctoral degree program must meet appropriate master’s-level requirements, equivalent to holding the M.S. or M.A. MFT from Fuller Seminary. Beginning with Fall Quarter 1996, doctoral applicants without the M.S. or M.A. MFT will be required to demonstrate equivalency in one of two ways: 1) registering for and successfully completing the specified prerequisite courses at Fuller, or 2) passing an equivalency examination. The applicant selects which method is most appropriate to each of the equivalency requirements. Applicants may be admitted to the program provisionally, with full regular status to be granted upon completion of equivalency requirements. Equivalency must be established within one year of provisional admission to retain enrollment in the program. Details on prerequisites for each degree program may be found in the application packet, or may be obtained from the Office of the Associate Dean for Marriage and Family.

Aptitude Testing. In addition to the achievement of academic excellence in previous undergraduate and/or graduate coursework, applicants are expected to demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants fulfill this requirement by submitting their scores from the Graduate Record Examination taken within the past five years. Normally applicants to the M.A. or M.S. degree program should have a combined score of 1000 on the verbal and quantitative sections, or a score of 65 on the Miller Analogies Test. Normally applicants to a doctoral degree program should have a combined score of 1100 on the verbal and quantitative sections, or a score of 70 on the Miller Analogies Test.

In exceptional cases, equivalent demonstrations of graduate level aptitude may be considered at the discretion of the admissions committee. Such considerations may include, but are not limited to previous performance in graduate work at institutions accredited by the Western Association of Schools and Colleges or another equivalent regional accrediting body. Normally, an applicant must have achieved a minimum 3.5 cumulative grade point average in prior undergraduate and graduate coursework. Those seeking such a substitution must petition the admissions committee in advance of the application deadline. In addition to the general test of the Graduate Record Examination or the Miller Analogies Test, applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL). A minimum score of 550 is required for admission to the M.S. or M.A. in marital and family therapy degree programs while a minimum score of 600 is required for admission to a doctoral program. The TOEFL must have been taken within the past five years.

Interview. All applicants are reviewed by an admissions committee consisting of marriage and family faculty members and a graduate student. The committee selects all applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing applicants when appropriate.

In instances of financial hardship, a telephone conference interview may be substituted for a personal interview. The admissions committee, then makes the final selection of master’s students and the recommendations to the marriage and family faculty for doctoral students.

Marriage and Family Student Handbook

In addition to the information contained in the Seminary Student Handbook, certain policies, procedures and information concerning students
in the program are contained in the Marriage and Faculty Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policies and procedures for processing grievances regarding students and faculty. It is an implied contract that all students will comply with regulations in both handbooks while they are students under the jurisdiction of the Division of Marriage and Family and the Seminary.

The Training Experience

The scope of the training experience in marital and family therapy or studies at Fuller is integrative in nature and encompasses a three-fold focus: 1) theoretical training in a variety of subject areas (i.e., family studies, marital therapy and family therapy, theology and integration, research); 2) clinical training (i.e., lab training, live team observation, practicum); and 3) personal growth experiences. Throughout these training experiences, faculty strive to integrate theology and ethics with the social and behavioral sciences.

Integration Studies

Each of the degree programs of the Division of Marriage and Family incorporates an integrative distinctive into the theoretical, clinical and personal growth components of the curriculum. The distinctiveness of the Marriage and Family Division goes beyond its commitment to excellence in training and scholarship. The faculty believe that the moral context of a Christian seminary is uniquely suited to the training of practitioners and academicians who will be committed to the viability of family life. In this vein, the task of integrating faith with academic and clinical training is of central importance.

The Marriage and Family faculty view this integration as a life-long process. Coursework is intended to provide a foundation of experience, knowledge and skills, taught from a Christian perspective. Faculty encourage the integration of biblical, theological and philosophical perspectives as they communicate course material that reflects their own integrative efforts. They also seek to challenge students to begin to deal with the full range of human experience, to articulate a coherent system of values and beliefs, and to be agents of spiritual transformation in the healing of persons and families. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

Curriculum

In its Ph.D. programs in family studies and marital and family therapy, the Division of Marriage and Family has adopted the professional-scientist model as most appropriate to its purpose, and in the M.S., M.A., and D.MFT. programs, the practitioner-evaluator model. These ideals are reflected in the curriculum of each degree program.

Students select up to four full-time courses (4 units each) during each of the three quarters. Students in all programs must take a minimum of 12 units of marriage and family coursework per quarter until all marriage and family curricular requirements have been met. Theology courses, practicum courses and a limited number of marriage and family courses are available during the Summer Quarter. The following period of time estimates presuppose a full-time course of study. Reduction in time and coursework may be allowed for prior graduate work.

The course of study for an M.S. or M.A. in marital and family therapy normally spans a three year period, but may be completed in an accelerated two year track.

The post-M.S./M.A. doctoral courses of study normally span a period of three to four years for the D.MFT.; a three-year period for the Ph.D. in marriage and family studies; and four-year period for the Ph.D. in marital and family therapy. The estimated time periods for the Ph.D. degree programs include the M.A. degree in theology.

The duration of study for the combined M.S. MFT or M.A. MFT and doctoral programs may be calculated by adding the estimated time for the M.S. MFT and the desired doctoral degree. The number of units taken quarterly determine the length of time required to complete the individual course of study.

The curriculum is divided into five parts: family studies, family life education, theology and integration, marital and family therapy, and family research. The curriculum for the various degrees differs in terms of some of the course content, the practicum experience, and the nature of the dissertation. The master’s degree does not require a dissertation, and the doctoral degree in marriage and family studies does not require practicum experiences or coursework in family therapy.

Marriage and family courses are prefixed by the subject area designations listed below, and are distinguished as master or doctoral courses by the respective designation of a 500 or 800 series:

FS Family Studies
FL Family Life Education
FI Family Integration
FR Family Research
FT Family Therapy
The specific unit requirement of each degree program is delineated according to the subject area.

<table>
<thead>
<tr>
<th>Subject Area</th>
<th>M.S. / M.A.</th>
<th>D.MFT.</th>
<th>Ph.D. MFS</th>
<th>Ph.D. MFT</th>
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</thead>
<tbody>
<tr>
<td>Family Studies</td>
<td>16/ 20</td>
<td>24</td>
<td>44</td>
<td>22</td>
</tr>
<tr>
<td>Family Life Education</td>
<td>0/ 4 16</td>
<td>0</td>
<td>16</td>
<td>0</td>
</tr>
<tr>
<td>Theology</td>
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<td>24 8*</td>
<td>24 8* 40*</td>
<td>40* 2* 4*</td>
</tr>
<tr>
<td>Integration</td>
<td>8 8*</td>
<td>12 12</td>
<td>12 12</td>
<td>16* 16*</td>
</tr>
<tr>
<td>Marital/Family Therapy</td>
<td>40/ 38</td>
<td>44</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>Family Research</td>
<td>4 4</td>
<td>20* 20</td>
<td>16</td>
<td>16</td>
</tr>
<tr>
<td>FT Clinical Training</td>
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<td>0 0</td>
<td>2 2</td>
<td>2 2</td>
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<td>Exam</td>
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<tr>
<td>Dissertation</td>
<td>0 8</td>
<td>24 24</td>
<td>28</td>
<td>28</td>
</tr>
<tr>
<td>TOTAL</td>
<td>126 123</td>
<td>140 148</td>
<td>160 168</td>
<td>160 168</td>
</tr>
</tbody>
</table>

1 In addition to the 32 units of theology and 8 units of integration required in the Fuller M.S. M.F.T.
2 In addition to the 24 units of theology required in the Fuller M.S. M.F.T or M.A. M.F.T. Students choosing to complete the M.A. in Christian Leadership must complete an additional 24 units of theology, while students electing the M.A. in Theology must complete an additional 40 units.
3 In addition to the 8 units of integration required in the Fuller M.S. M.F.T or M.A. M.F.T.
4 In addition to the 8 units required at the master’s level. Students choosing to complete the M.A. in Christian Leadership must complete an additional 12 units of integration, while students electing the M.A. in Theology must complete an additional 16 units.
5 In addition to the 4 units required in the Fuller M.S. M.F.T or M.A. M.F.T.
6 Students must pass the National Family Therapy Exam with a minimum score determined by the Marriage and Family Division faculty.

I. Family Studies. The core curriculum of family studies provides the student with a solid base for understanding the psychosocial structure and functioning of marriage and the family. M.A. M.F.T and M.S. M.F.T students are required to complete 16 to 20 units. In addition to the M.A. / M.S. M.F.T requirements or their equivalent, D.M.F.T. students are required to complete a 24 unit core in family studies. Ph.D. students are required to complete an additional 8 units of elective credit in family studies, for a total of 32 units in this area.

- FS 500 Introduction to Family Systems Theory (4)
- FS 501 Gender and Sexuality (4)
- FS 505 Child and Family Development (4)
- FS 507 Family Stress and Crisis Intervention (4)

- FS 511 Cultural and Ethnic Issues (4)
- FS 515 Value Formation in Family Intervention (4)
- FS 516 Social Structure, The Family and Missions (4)
- FS 585 Special Topics in Family Studies (2-4)
- FS 803 Psychology of Marriage (4)
- FS 806 Families in Contemporary Society (4)
- FS 808 Value Formation and the Family (4)
- FS 885 Special Topics in Family Studies (2-4)
- FS 840 Sociology of Religion for Ministry (4)
- FS 855 Teaching Methods (4)
- FS 851 Marriage and Family Teaching Practicum (2/4)

II. Family Life Education. Only Ph.D. M.F.S. students are required to take family life education courses. However, students in the M.A. or M.S. program may fulfill their 4-unit general elective by completing a course in family life education. The following eight units are required of all Ph.D. M.F.S. students:

- FL 801 Family Life Education (4)
- FL 802 Parent Education and Guidance (2)
- FL 803 Marital Enrichment (2)

III. Theology and Integration. As indicated above, training therapists and researchers with a Christian perspective on spiritual, moral, emotional, and relational wholeness, is a central objective of the marriage and family faculty. Therefore, all degree programs require coursework in bible, theology, and integration to equip future therapists with both the conceptual skill necessary to engage in interdisciplinary dialogue and the clinical skill necessary to foster integration in individuals, couples and families.

All M.A. or M.S. marriage and family students complete the following 32 units of theology. The following theology units have been determined jointly by the Division of Marriage and Family and the School of Theology:

- Biblical Studies (8 units):
  1. Any Old Testament core course, or OT508 Old Testament Literature, and
  2. Any New Testament core course designated NT1 or NT2, or NT512 New Testament Literature
Systematic Theology (12 units):
1. Any theology core course designated STA,
2. Any theology core course designated STB,
3. Any theology core course designated STC
Ethics (4 units)
Any ethics core course (ETH)
Philosophy (4 units)
Any philosophy core course (PHIL)
Church History (4 units)
1. CH 504 Modern Church History, or
2. CH 505 Post-Reformation and Modern Theology, or
3. CH 506 American Church History, or
Each M.S. or M.A. student also completes 8 units of integration coursework in addition to the above 32 units of theology required of all marriage and family students:
1. FI 500 Integrative Foundations of Family Practice, and
2. Any course with the prefix FI (4)

Each doctoral student must complete a minimum of 76 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology. 

Biblical studies courses (6)
Theology/Church history courses (6)
Ministry courses (2)
Integration seminars (4)
Interdisciplinary course (1)

Upon completion of these requirements, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Psychology and the School of Theology.

IV. Family Therapy. The master's-level family therapy curriculum introduces each student to a broad spectrum of theoretical approaches and clinical training experiences. Fifty-six units of coursework and clinical training is required (FT 500-550). An additional two to four units in elective credit may be selected. D.MFT. and Ph.D. MFT students complete an additional 63 units of coursework and clinical training (FT 801-890). Doctoral students in marriage and family studies are not required to complete doctoral coursework in family therapy. Marital and family therapy doctoral students are expected to master the literature in the assessment and treatment of marital and family dysfunction.

FT 500 Moral and Ethical Issues in Professional Life (4)
FT 502 Legal Issues in Family Practice (2)
FT 508 Psychopathology and Family Systems (4)
FT 511 Family Therapy I (4)
FT 514 Family Therapy II (4)
FT 515 Marital Therapy (4)
FT 520 Child and Adolescent Therapy (4)
FT 522 Introduction to Assessment (2)
FT 523 Assessment Lab I (2)
FT 524 Assessment Lab II (2)
FT 525 Medical Issues in Family Therapy (2)
FT 526 Addiction and Family Treatment (2)
FT 527 Divorced and Reconstituted Families (4)
FT 530 Clinical Foundations (2-2)
FT 531 Live Team (2-2-2)
FT 539 Advanced Child Therapy (4)
FT 555 Practicum (2-2-2-2-2)
FT 555 Practicum Continuation (0)
FT 590 Directed Study in Marital and Family Therapy (2/4)

FT 801 Supervision of MFT (4)
FT 810 Family Assessment (2)
FT 811 Marital Assessment (8)
FT 812 Child Assessment (2)
FT 813 Report Writing (2)
FT 825 Advanced Family Therapy (8)
FT 826 Advanced Marital Therapy (8)
FT 827 Advanced Sex Therapy (2)
FT 830 Advanced Clinical Foundations (2)
FT 831 Live Team (1-1-1)
FT 839 Advanced Child Therapy (4)
FT 840 Therapy with Asian Families (2)
FT 841 Therapy with African-American Families (2)
FT 842 Therapy with Hispanic and Latino Families (2)
FT 850 Clinical Doctoral Practicum (2-2-2)
FT 851 Internship (3-3-3-3)
FT 855 Clinical Evaluation I (1)
FT 858 Clinical Evaluation II (1)
FT 890 Directed Studies in Marital and Family Therapy (2/4)
Elective credit (8)
V. Family Research. Master's degree students develop a basic understanding of research design and data analysis through FR 501. D.MFT degree students develop intermediate data analysis skills through FR 801, which prepares them for writing a professional dissertation. Ph.D. MFT degree students develop advanced data analysis skills through 16 units of coursework from FR 802-806, while Ph.D. MFS degree students take 20 units from the series of courses.

FR 501 Research Methods, Statistics, and Design (4)
FR 801 Program Evaluation in Family Therapy (4)
FR 802 Theory Building in Social Science Design (4)
FR 803 Family Research Methods (4)
FR 804 Quantitative Data Analysis (4)
FR 805 Qualitative Research Methodology (4/8)

VI. Dissertation. Doctoral students demonstrate their research skills through the completion of a dissertation. D.MFT. students engage in program evaluation research for which they earn eight units of credit. Ph.D. MFT students make a unique research contribution to family studies for which they earn 28 units of credit, while Ph.D. MFS students make a unique research contribution to family studies for which they earn 24 units of credit.

FR 890 Ph.D. Dissertation (24/28)
FR 891 Ph.D. Dissertation Continuation (0)
FR 892 D.MFT. Dissertation (8)
FR 893 D.MFT. Dissertation Continuation (0)

Clinical Training

Students in the master's or doctoral programs in marital and family therapy engage in clinical training throughout their studies, beginning with the first quarter. The various combinations of laboratory training, live observation, practicum, and internship in which master and doctoral students participate are established upon the following eight assumptions.

1. Marital and family therapy is a discipline that is rapidly growing and changing;
2. Marital and family therapists should be encouraged to critically assess and research MFT theories in order to foster the development of effective methods of treatment;
3. Marital and family therapists need high quality competence in the diagnosis, prognosis and treatment of a broad spectrum of marital, family, and relationship problems;
4. Marital and family therapists must be able to consult with a variety of professionals, including clergypersons, internists, psychiatrists, psychologists, and family law specialists;
5. Marital and family therapists need competence in counseling ethnic families;
6. Marital and family therapists need skill in the identification and treatment of the moral and spiritual dimensions of marital and family dysfunction;
7. Core clinical faculty should have an integral role in clinical training, demonstrating the application of theory to clinical practice; and
8. Mental health facilities must be utilized in training marital and family therapists to ensure a broad range of exposure to family dysfunction.

Clinical Foundations. All students in the M.S. and M.A. MFT programs engage in a peer laboratory training experience during their first two quarters of study. This training is condensed into one quarter of study for MFT doctoral students. These weekly labs provide an initial practice experience where students can develop basic counseling skills through role-play, audio-video taped feedback and participation in a weekly triad.

Live Team. Students in the master's degree program are required to enroll in a minimum of three quarters of practice counseling in a live team setting, while doctoral students are required to enroll in three quarters of practice counseling in a live team setting. Under the direction of a faculty member, and through the medium of a specially equipped observation room with a one-way mirror, students learn various assessment and intervention skills by participating as a cotherapist or team member in live marital or family therapy sessions.

M.S. Practicum. M.S. MFT students must have a minimum of 500 hours of direct client contact experience, with 250 of these hours devoted exclusively to couple or family work. The student must receive a minimum of 100 hours of supervision to maintain the ratio of one hour of supervision for every five hours of client contact. A student is required to have at least 52 hours of individual supervision. In addition, fifty percent of the time spent in supervision must involve interaction with “live” material, that is, audio, video or observation. These AAMFT requirements must be satisfied prior to graduation.

M.A. Practicum. During the twelve months of practicum training, M.A. MFT students will complete a minimum of 250 hours of direct client contact experience and a minimum of 50 hours of supervision. Supervision must occur weekly, with a minimum of one hour of supervision for every five hours of client contact. In addition, students must receive at least one hour of individual supervision per week. Practicum begins in the Spring Quarter of the second year.
in the program and continues until the end of the third year. Continuous enrollment for five consecutive quarters is required, including the Summer Quarter.

**Doctoral Practicum.** Doctoral students must have successfully completed Clinical Foundations and 500 hours of master's-level practicum prior to entering doctoral practicum. Doctoral practicum students are required to engage in a minimum of 500 hours of supervision prior to admission to doctoral internship. They are to have one hour of supervision for each ten hours of client contact at their practicum site. In addition, they will attend weekly supervision on campus. Fifty percent of the supervision received must be in the "live" mode, that is, audio, video or observation, with a minimum of one hour of supervision per week. Students will work in a practicum site a minimum of nine consecutive months. Doctoral students must work under a licensed psychologist, board-certified psychiatrist, or licensed MFCC who holds an earned doctoral degree. All supervisors must have held their license for at least three years and be approved by the director of clinical training prior to commencing supervision.

**Internship.** In addition to the practicum experience for marital and family therapy doctoral students, a one-year internship is required during the third year of study. Including the M.A. or M.S. practicum, and the doctoral practicum and internship, Ph.D. MFT and D.MFT. students must complete a minimum of 500 hours of clinical training.

The internship training experience, in a family mental health training facility, is designed to expand the marital and family therapist’s skill in the areas of assessment, treatment, and cooperative work with psychiatrists and clinical psychologists.

During the doctoral internship, the student must engage in 500 hours of training in their agency, including a minimum of 250 hours of client contact in marital and family therapy, and 100 hours of supervision. The 250 marital and family hours must include more than one family member participating in the session. Students may complete this training concurrently while engaged or employed in other counseling experiences.

**Clinical Evaluation of M.A. and M.S. Students.** To ensure basic competence in clinical skills, students in the M.A. or M.S. MFT program are evaluated during the Clinical Foundations and practicum. During Clinical Foundations, basic counseling skills and personal readiness for practicum are assessed. This occurs during the first two quarters of their studies. During practicum, evaluation of clinical and professional progress is conducted on a quarterly basis. The entire evaluation process is coordinated by the director of clinical training, in consultation with the Clinical Foundations instructors, agency directors and supervisors. As a result of their evaluation students are counseled about concerns or questions regarding their clinical ability and progress.

**Clinical Evaluation of Doctoral Students.** To ensure the mastery of clinical skills, MFT doctoral students are required to demonstrate their clinical competence through the fulfillment of a series of individually designed contracts.

**Phase I: Marital and Family Therapy Evaluation.** During the last quarter of doctoral level practicum (800 series), a clinical evaluation committee is convened for each MFT doctoral student. The committee is composed of a professor of marital and family therapy, a clinical supervisor, and an optional third member. At this first meeting, the student presents a history of clinical experience, a written case report, a video-taped counseling session, and responds to oral interviewing. The committee provides feedback to the student regarding strengths and areas for improvement to be addressed during internship training.

**Phase II: Marital and Family Therapy Evaluation.** At the completion of the internship, each marital and family therapy doctoral student must be evaluated to determine her or his level of competency in the diagnosis, prognosis and treatment of marital and family dysfunction. The purpose of this phase is to evaluate the student’s level of competency in 1) understanding presenting problems; 2) gathering information regarding personal history, interpersonal relationships, and present functioning; 3) identifying the moral and spiritual aspects of dysfunction; 4) summarizing and synthesizing assessment data; 5) stating diagnostic impressions; 6) formulating treatment goals; 7) applying relevant research to both treatment planning and actual therapy; 8) engaging in effective therapeutic intervention; and 9) evaluating the progress made in therapy.

Competency will be assessed in an oral examination, part of which will include observation of a videotape of the student in a therapy session. A written case summary must be submitted.

Based upon this evaluation, the clinical evaluation committee will either certify the student’s competence or prescribe whatever remediation is necessary for the student to develop and demonstrate mastery of doctoral level marital and family therapy practice. Students needing remediation must satisfy the requirements of the committee before graduation.

**Personal Growth and Therapy**

Personal maturity and growth are foundational to training in marital and family therapy. There-
fore, it is expected that persons training to be marital and family therapists possess characteristics such as personal integrity, empathy, emotional stamina and stability, an ability to manage transference and countertransference, a commitment to the historic Christian faith, and a commitment to one's own individual, marital, and family growth.

The Division assists students in facilitating the development and utilization of these characteristics through two means. First, the faculty provide each student with opportunities to evaluate her or his personality strengths and weaknesses through classroom experiences and intense clinical supervision. Secondly, the faculty encourages all marriage and family students to participate in individual, marital and family therapy. Ph.D. MFT students are required to complete one year of individual therapy and one year of group therapy as part of their degree program. Students are usually free to decide whether they will enter therapy; however, in some cases, students may be required to enter therapy for a specified period of time or to take a leave of absence to remediate personal, marital, or family problems.

Students who do enter therapy receive incentive credit toward the 3,000 hours of experience required for MFCC licensure in the state of California. The MFCC licensing board allows the licensure applicant to triple count up to 100 actual hours of therapy (i.e., 100 x 3 = 300) as long as: 1) the therapy was obtained after entering the qualifying degree program; and 2) the therapist is a state licensed MFCC, psychologist, social worker, or a board certified psychiatrist.

Comprehensive Examination and Journal Article

One of the assumptions underlying Fuller's D.MFT. and Ph.D. programs is that a person earning a doctoral degree in marital and family therapy or studies should have a broadly based foundation in the concepts, data, methods and theories of family therapy and family studies. Students are expected to reach a superior level of mastery and to demonstrate that mastery through either the successful completion of a comprehensive examination or the writing of a publishable article for a professional journal.

The doctoral student, in consultation with her or his mentor, should choose between the comprehensive examination and the journal article and successfully complete this evaluation process at the conclusion of all coursework and prior to the final approval for the dissertation. Details on the nature of the National Family Therapy Exam may be obtained from the Office of the Associate Dean for Marriage and Family.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in June Commencement exercises, a master's student must have completed all coursework and practicum hours.

Doctoral students also may graduate at the end of any quarter having 1) completed all coursework, 2) completed the clinical evaluation and all dissertation requirements by the date specified, and 3) completed the internship. Participation in June Commencement exercises requires that the first two requirements be met prior to Commencement, and that the internship be contracted for completion by no later than August 31 following the June Commencement exercises.

Transfer of Credit

Students who have completed graduate work in marriage and family at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Assistant to the Associate Dean after admission. Approval of the Associate Dean for Marriage and Family is required.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required at Fuller should contact the Theology Academic Advising Office. In most cases the theology requirement can be waived if the student possesses equivalent graduate theological training accredited by the Association of Theological Schools (ATS).

Cooperative Programs

In conjunction with the School of Theology, a Master of Arts (M.A.) and Master of Divinity (M.Div.) with a concentration in family life education are offered. Details may be found in the School of Theology section of this catalog. Also, the Doctor of Ministry degree (D.Min.) may be pursued with a concentration in marriage and family. See the Continuing and Extended Education section of this catalog for further details.
Marriage and Family Faculty

Jack O. Balswick, Professor of Sociology and Family Development
James D. Guy, Jr., Professor of Psychology
Richard A. Hunt, Professor of Psychology
Judith K. Balswick, Associate Professor of Marital and Family Therapy
YeA Sun E. Kim, Associate Professor of Marital and Family Therapy
Cameron Lee, Associate Professor of Marriage and Family Studies
Thomas L. Needham, Associate Professor of Marital and Family Therapy
David A. Stoop, Associate Professor of Marital and Family Therapy
Jorge J. Taylor, Associate Professor of Marital and Family Therapy
James L. Furrow, Assistant Professor of Marital and Family Therapy
Janice Morgan Strength, Assistant Professor of Marital and Family Therapy

Course of Study

NOTE: Marriage and Family Division courses are open only to students enrolled in marriage and family degree programs unless otherwise noted.

Family Studies (FS)

FS 500 Introduction to Family Systems. An introduction to the family systems perspective, through an overview of various schools of family systems theory. This course is intended to introduce students to the epistemological underpinnings of the family therapy field, but not to teach clinical skill. (4)

FS 501 Gender and Sexuality. An examination of the current redefinition of gender roles in the family, taken together with a study of the physiological, psychological, and social aspects of human sexuality. Open to all students with the permission of the instructor. (4)

FS 505 Child and Family Development. An overview of child and family development from a life span perspective. Open to all students with permission of instructor. (4)

FS 507 Family Stress and Crisis Intervention. A survey of the literature in family stress theory, with application to family crisis intervention. Topics include an examination of both normative and non-normative stressors in family life. Open to all students. (4)

FS 511 Cultural and Ethnic Issues. An overview of cross-cultural variations in family lifestyle and values and their relation to social class. Special emphasis is given to the application of cultural perspectives to the practice of family therapy with African-American, Asian and Hispanic/Latino families. (4)

FS 515 Value Formation in Family Intervention. This course introduces students to the role of the family in value formation, focusing on the contributions of such individuals as Damon, Erickson, Rest, Rokeach and Kohlberg. Students will gain experience in assessing values. Open to all students. (4)

FS 516 Social Structure, the Family, and Missions. An examination of the development of social structures and the family within the context of Christian missions. The course will focus upon attempts at Christian transformational change at the family, primary group, community, and societal systems levels. Special attention will be given to understanding the missionary family and mission community as social systems. Open to all students. (4)

FS 585 Special Topics in Family Studies. This course focuses on selected rotating topics in family studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant coursework in family studies which falls outside the regular curriculum. (4)

FS 803 Psychology of Marriage. A study of the psychological dimensions of marriage, such as compatibility, interdependence and the role of individual difference. (4)

FS 806 Families in Contemporary Society. A survey of current research in the sociological study of contemporary American families. Topics include demographic trends, variant family structures, changing gender roles, and family and workplace issues. Special consideration is given to the implications for ministry. (4)

FS 808 Value Formation and the Family. An in-depth study of value formation across the family life span from a psychodynamic perspective, utilizing stage theory, ego-structuralization theory, and secular and Christian models of maturity. Special attention is given to the roles of both the family theorist and the family therapist. Prerequisite: FS 515 or permission of instructor. (4)

FS 811 The Development of Family Studies. A core course that examines the major field, through a study of its history and scope, surveying the range of subdisciplines and their methods. Students will be encouraged to focus their reading upon specialized areas of interest, while contextualizing the more narrow literature emphasis within the development of the field as a whole. (8)

FS 812 The Ecology of Family Interaction. The course focuses on a contextual understanding of family life in its larger community and societal contexts. The ecological approach will be employed as a metatheoretical perspective, employing Bronfenbrenner’s scheme as a framework for developing a more holistic view of social systems and research. (8)

FS 813 Philosophical and Theological Issues in Family Studies. The course examines issues of content and method related to an integrative approach to family studies. While philosophical and theological perspec-
tives of family life, interaction, and theory will form one locus, the primary locus will be to examine the skills needed to develop such perspectives in a scholarly manner. (8)

FS 814 Marriage and Family Enrichment. An intensive study of several areas of contemporary research directly related to marriage, e.g. mate selection, marital communication, etc. The course strives to maintain a close connection between these substantive areas of research and the strategies for enrichment based on them, including a survey of the empirical evidence for the validity of marital enrichment. (8)

FS 815 Parent-Child Relationships and Enrichment. A study of the empirical research and theoretical literature on parent-child interaction and its relationship to family and child outcomes. A particular focus will be the critical review of popular parent education programs, and the development of a theological base for educative interventions. (8)

FS 816 Personality Development in the Family. This seminar will explore the literature regarding various personality theories of development within the family. Arrested development and its relation to psychopathology in families will be addressed. (8)

FS 820 Gender Roles and Sexuality. This course focuses explicitly on the issues of gender roles, the physiology of sexual response, and the changing norms of gender and sexuality in modern society. Course material will explore the most recent research available. (4)

FS 821 The Family and the State. This course surveys legal trends both inside and outside of the domain of family law that are significant for the definition of the boundaries of family life, and the relationship of families to the state. Particular emphasis will be given to trends in California law, and a Christian focus on the bases of recent Christian activism and church/state relations. (4)

FS 822 The Family Life Course and Human Development. This course assumes a familiarity with Carter and McGoodrick’s model, and proceeds to a consideration of two areas: what contemporary scholarship tells us about the changing life course over history, and a survey of recent research. The course seeks to achieve a balance between systemic and individual models of development, within a larger sociocultural framework. (4)

FS 840 Sociology of Religion for Ministry. A practical examination of the church as a social institution and its relationship to the wider society, with a focus on ministry applications. Among the topics covered are the appeal of religious cults and New Age religion, the impact of civil religious secularization and modernization upon church life, models for healthy congregational community life, churches as plausibility structures/faithing communities, defining and assessing healthy small groups ministries, worship and church growth, issues of personal sin and social evil, and the church’s response to societal problems. (4)

FS 855 Teaching Methods. A course which focuses on educational goals and the variety of instructional methods and technologies currently available to the educator. While the primary focus will be upon teaching in the academy, secondary applications will be upon professional presentations and teaching in the local church. (4)

FS 856 Marriage and Family Teaching Practicum. A one-quarter teaching experience in which doctoral students will be observed and evaluated by their own students, peers, and faculty. (2/4)

FS 885 Special Topics in Family Studies. Doctoral-level offering of FS585. (4)

Family Life Education (FL)

FL 501 Family Life Education. A course which develops a general philosophy of family life education and ministry, and trains students to design and implement educational programs. Open to all students. (4)

FL 502 Parent Education and Guidance. A course which articulates a biblical rationale for parent education in the church. The course emphasizes an ecological approach to parent-child interaction. Open to all students. (2)

FL 503 Marital Enrichment. A course developing the rationale and the strategies related to planning and implementing both preventive premarital education and post-marital enrichment programs. Open to all students. (2)

FL 801 Family Life Education. Doctoral-level offering of FL501. (4)

FL 802 Parent Education and Guidance. Doctoral-level offering of FL502. (2)

FL 803 Marital Enrichment. Doctoral-level offering of FL503/(2)

Family Integration (FI)

FI500 Integrative Foundations of Family Practice. This course introduces the integrative vision of the Marriage and Family Division. The task of educating Christians for clinical ministries is placed in the context of a vision of seminary training that responds to contemporary Evangelical trends. With this foundation, the course considers topics pertaining directly to family practice. Lectures address larger contextual issues, such as arguments for the moral and spiritual role of the family and the relationship of therapeutic treatment to the mission of the church, as well as more specific professional concerns, such as the understanding of the relationship of sin, human development, and psychopathology considered within a systemic framework. Open to all students. (4)

FI 501 The Family as Faith Community. This course develops a paradigm in which families are interpreted as communities of faith and value, organized around an historic and moral core. The purpose of this course is to encourage cross-disciplinary thought as to the intertwining themes of the family’s central place in...
society, human development, and the church. The lectures attempt to integrate sociological and theological perspectives into a moral vision of family commitment and continuity. Issues to be addressed include the viability of normative language regarding family structure, and feminist critiques of traditional family forms and values. Open to all students. (4)

FI 502 Spiritual and Moral Issues in Clinical Practice. A psychodynamically oriented study of the interrelationship of moral and spiritual development with dyadic and family functioning. Emphasis is placed on the development of a rationale for clinical strategies that provide for the integration of fragmented human functioning. Open to all students with permission of instructor. (4)

FI 505 Men in Difficult Times. This course offers an indepth look at the issues now facing Christian men as they attempt to redefine their own manhood in light of the current men's movement and a biblical view of gender roles. Special attention is given to men in ministerial and therapeutic settings. Issues to be dealt with include definitions of masculinity, power and control, competition, aggression and war, inexpressiveness and intimacy, spirituality, sexuality, father, male/male friendships and male/female friendships. Open to all students. (4)

FI 506 A Christian Perspective on Popular Culture. This course offers a theological and sociopsychological critique of various aspects of popular culture, especially those connected with the various electronic media, such as television, and cinema. Attempts to identify fundamental motifs expressed through popular culture by examining its representation of human nature, evil, and redemption; gender and family; community and politics; and race and religion. Within this there will be two tracks, one devoted primarily to psychological, sociological, and familial aspects of popular culture, and the other to theological and more generally religious dimensions. The impact of popular culture upon people's worldview, beliefs, attitudes, values, and lifestyles will be a major concern. (4)

FI 585 Special Topics in Family Integration. This course focuses on selected rotating topics dealing with the integration of religion and the Christian faith with family therapy and studies. It is designed to allow students to pursue creative research in the field of the integration of religion and the Christian faith with family therapy and studies. The student will select a professor who will actively supervise the student's research and monitor the student's progress. This course may be used only once to fulfill the core requirement in family integration. (4)

FI 885 Special Topics in Family Integration. Doctoral-level offering of FIS85. (4)

Family Research (FR)

FR 501 Research Methods, Statistics, and Design. A survey of the relevant methodologies in the observation, measurement, and study of marriage and the family. A synthesis of qualitative and quantitative approaches is encouraged. Open to all students with permission of instructor. (4)

FR 801 Program Evaluation in Family Therapy. A review of fundamental statistical and research design principles, with application to program evaluation and basic outcome research. Prerequisite: FR501 or equivalent. For D.M.T. students only. (4)

FR 802 Theory Building in Social Science Research. This course introduces the student to how theories are formed in the social sciences, from the content review of published literature to the formulation of new theoretical propositions and testable hypotheses for research. The course is foundational to the preparation of a dissertation research proposal. (4)

FR 803 Family Research Methodology. A survey course examining the variety of methods used to study the family, designed to familiarize students with the techniques encountered in the professional literature. The course addresses both experimental and nonexperimental models, including the development of scales for survey and self-report instruments. (4)

FR 804 Quantitative Data Analysis. The purpose of this course is to familiarize students with the step-by-step methods and rationale for conducting various analyses by microcomputer. Students will work together to create a common database (or one will be
various treatment approaches in the context of the

Students review the central role of the personhood of the

normally be completed after the conclusion of all

community of planning, executing and reporting on an ap­

presented by the instructor), to be used for exercises

and exam purposes. (4)

FR 805 Qualitative Research Methodology. A semi­
nar designed to prepare students to conduct qualita­
tive research on the family, focusing upon the skills of

FT 514 Family Therapy II. This course focuses on

communications, structural and strategic approaches to

family therapy. Experiential and Brief Family

Therapy will also be discussed. Prerequisite: FT511. (4)

FT 515 Marital Therapy. A study of various approaches to

marital therapy. A pragmatic approach to therapy,

including systems, behavioral, experiential/commu­
nications perspectives. This course covers areas such as

the anatomy of a marriage, marital assessment,

unsuccessful marriage, interventions and working

through the stages of marital therapy. (4)

FT 520 Child and Adolescent Therapy. An introduc­
tory course exploring issues related to the assessment

and treatment of childhood and adolescent disorders,

from within the perspective of family systems. (4)

FT 522 Introduction to Assessment. An introductory

survey of assessment issues pertinent to the MFCC,

with emphasis on psychometric theory. (2)

FT 523 Assessment Lab I. A skill-oriented laboratory

course which trains students in the use of relevant

psychological testing instruments. Prerequisite: FT522. (2)

FT 524 Assessment Lab II. A skill-oriented laboratory

course which trains students in the use of relevant

psychological testing instruments. Prerequisite: FT523. (2)

FT 525 Medical Issues in Family Therapy. An introduc­
tion to the role of medical and psychiatric consul­
tation in MFT practice, and to psychopharmacology.

Prerequisite: FT508. (2)

FT 526 Addiction and Family Treatment. A study of

the nature of addiction and drug use problems, in­
cluding family treatment, diagnosis and assessment.

The course is designed to meet the California state

requirements in alcoholism and chemical dependency.

Prerequisite: FT508. (2)

FT 527 Divorced and Reconstituted Families. This course is designed to provide an understanding of the

major changes involved in family systems which un­
dergo the processes of divorce and reconstitution. An

emphasis will be placed upon therapeutic interven­
tions which can assist families during times of major

interference and reorientation. Prerequisite: FT520. (4)

FT 539 Advanced Child Therapy. An advanced course

exploring therapeutic interventions with children in

both individual and family contexts. Prerequisite:FT520 or equivalent. (4)

FT 585 Special Topics in Family Therapy. This course focuses on selected rotating topics in family therapy.

It is designed to make use of the expertise of visiting

scholars, adjunct and resident faculty who would like
to offer relevant coursework in family therapy which

falls outside the regular curriculum. (4)

FT 590 Directed Study in Marital and Family Therapy. (1-4)

Family Therapy (FT)

FT 500 Moral and Ethical Issues in Professional Life.

Students review the central role of the personhood of

the therapist, with emphasis upon the cultivation and

sustenance of the emotional maturity, moral sensitiv­
y, and moral decision making skills integral to inde­

pendent professional life and practice. Students learn

the application of ethical principles to specific moral

dilemmas, i.e., dual relationships, assessments, etc.

The role of theology and spirituality in moral develop­
ment and ethical decision making is emphasized. (4)

FT 502 Legal Issues in Family Practice. A survey of the legal issues relevant to the practice of family therapy. Topics include family law, confidentiality and privilege, Tarasoff responsibilities, involuntary confinement, suicide assessment, and licensing. Prerequisite: FT500. (2)

FT 508 Psychopathology and Family Systems. A study of psychopathology and maladaptive behavior, and various treatment approaches in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the DSM III­R. (4)

FT 511 Family Therapy I. A study of psychodynamic approaches to family therapy, including Ackerman,

Bowen, and object relations. Prerequisite: FS500. (4)

FR 890 Ph.D. Dissertation. The dissertation experi­

ence affords each Ph.D. student an opportunity to

make a unique contribution to the area of marital and

family therapy or studies. Although the major work

on the dissertation is typically done during the last

year of the program, students are encouraged to begin

formulating ideas for their dissertation early in their

program. (Ph.D. MFS 24, Ph.D. MFT 28)

FR 891 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 24 or 28 units of FR890. (0)

FR 892 D.MFT. Professional Dissertation. The project experience gives each D.MFT. student the opportu­
nity of planning, executing and reporting on an ap­
plicated oriented research project. The project may in­
volve the development of a family oriented enrich­
ment or therapy program, or the evaluation of an

existing one. Although D.MFT. students may begin

formulating their projects at any time, the project will

normally be completed after the conclusion of all

course work. (8)

FR 893 D.MFT. Professional Dissertation Continua­
tion. To be used when a student has fulfilled the 8

units of FR892. (0)

FR 894 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 8 units of FR894. (0)

FR 895 D.MFT. Professional Dissertation Continua­
tion. To be used when a student has fulfilled the 8

units of FR895. (0)
FT 801 Supervision of Marriage and Family Therapy. This course will focus on various family therapy supervision approaches. Current developments in the training of marriage and family therapists will be studied. There will be a practical component to this course. (4)

FT 810 Family Assessment. A course directed toward the development of clinical diagnostic skills in assessing family dysfunction. Students will learn the use of family assessment tools such as the FACES III, Beavers-Timberlawn, and FAD. Prerequisite: FT508, FT520, FT523, FT524, FT808 or equivalent. (2)

FT 811 Marital Assessment. This seminar will be directed toward the development of diagnostic skills in assessing marital dysfunction. An integrated assessment approach including individual, dyadic, and systemic functioning is emphasized. Students learn to synthesize information from the clinical interview and testing in writing case summaries, case evaluations, and treatment plans. Consideration is given to ethical, gender, and cultural issues in testing. Prerequisite: FT508, FT522, FT523, FT524, FS816 or equivalent. (8)

FT 812 Child Assessment. A course exploring instruments used by family therapists to evaluate the impact of family dysfunction upon children. Emphasis is upon learning a team approach, whereby family therapists may combine their family assessment expertise with the individual assessment expertise of child psychologists. Prerequisites: FT508 and FT522, FT523, FT524, FT811, FS816 or equivalent. (2)

FT 813 Report Writing. A skills-based course on writing professional assessment reports on children, marriages, and families. Emphasis is upon the structure and content of report writing, the organization of assessment information, clarity of thought, and writing for the appropriate agency. Prerequisite: FT811. (2)

FT 825 Advanced Family Therapy Seminar. An indepth study of family therapy. An integration of time-limited approaches to family therapy, including strategic and structural models and psychodynamic approaches will be explored. Students will be required to carry a family therapy case at their practicum site throughout the course. Consideration will be given for appropriateness of various theories for various cultural groups. Prerequisites: FT511, FT514 or equivalent. (8)

FT 826 Advanced Marital Therapy Seminar. An indepth study of marital therapy. An integration of communication oriented marital therapies with psychologically oriented marital therapeutic approaches. Students will be required to carry a marital therapy case at their practicum site throughout the course. Consideration will be given for appropriateness of various theories for various cultural groups. Prerequisite: FT515 or equivalent. (8)

FT 827 Advanced Sex Therapy. A course emphasizing major treatment approaches to sexual dysfunction, including a study of addictive sexual behavior. Prerequisite: FS504 or equivalent. (2)

FT 830 Advanced Clinical Foundations. This course is designed to provide incoming doctoral students with a review of conceptual and practical foundations for therapeutic practice. (2)

FT 839 Advanced Child Therapy. Doctoral-level offering of FT539. Prerequisite: FT520 or equivalent. (4)

FT 840 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian families. Prerequisite: FS511 or equivalent. (2)

FT 841 Therapy with African-American Families. An exploration of clinical strategies related to the practice of marital and family therapy with African-American families. Prerequisite: FS511 or equivalent. (2)

FT 842 Therapy with Hispanic and Latino Families. An exploration of clinical strategies related to the practice of marital and family therapy with Hispanic families. Prerequisite: FS511 or equivalent. (2)

FT 855 Clinical Evaluation I. An oral evaluation of the student's written and videotaped case study conducted during the last quarter of practicum. Feedback is provided regarding strengths and areas for improvement to be addressed during internship training. Graded on a pass/fail basis. (1)

FT 858 Clinical Evaluation II. An oral evaluation of the student's written and videotaped case study conducted near the end of the student's doctoral internship. Successful completion of this evaluation is required for the student to graduate. Graded on a pass/fail basis. (2)

FT 885 Special Topics in Family Therapy. Doctoral-level offering of FT585. (4)

FT 890 Directed Studies in Marital and Family Therapy. (2-4)

Clinical Training (FT)

FT 530 Clinical Foundations. The Audio-Visual Lab is a clinical training course in which first year students practice basic counseling skills with individuals, couples and families. Joining and various intervention strategies will be practiced. This learning experience spans the first two semesters of studies and includes role-playing, audio-video taped feedback, and participation in triads. Graded on a Pass/Fail basis. (2-2)

FT 531 Live Team. This training experience provides advanced master's students with three quarters of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or team member. (2-2-2)

FT 530 Practicum. Students enroll in a total of 12 units of practica over a period of 15 consecutive months. During this clinical placement each student trainee engages in a minimum of 300 hours of direct counseling experience and receives a minimum of 100 hours of supervision. Fifty percent of all hours of counseling
experience must be with marriages or families (two or more present in the room). Fifty percent of all supervision must be based upon raw data (i.e. video and/or audio; live observation), and a minimum of one hour of individual supervision must be received during each week of the practicum. All practica are graded on a Pass/Fail basis. (2-2-2-2-2-2)

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit practicum requirement without completing the 500 hour requirement. (0)

FT 830 Advanced Clinical Foundations. This course is designed to provide incoming doctoral students with a review of conceptual and practical foundations for therapeutic practice. (2)

FT 831 Live Team. This training experience provides first-year doctoral students with three quarters of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or participant-observer. Graded on a Pass/Fail basis only. (1-1-1)

FT 850 Clinical Doctoral Practicum. A three-quarter supervised clinical experience where students are engaged in a minimum of 500 hours of marital and family therapy. Students will receive case supervision and an evaluation of their clinical skills. Prerequisite: FT550 or its equivalent. All practica are graded on a Pass/Fail basis. (2-2-2)

FT 851 Internship. A twelve-month internship in an approved setting where students are engaged in a minimum of 500 hours of marital and family therapy. Prerequisite: FT850 or its equivalent. Graded on a Pass/Fail basis only. (3-3-3-3)

FT 852 Internship Continuation. To be used when a student has fulfilled the 12 unit internship requirement without completing the 1,500 hour requirement. (0)

THE PSYCHOLOGICAL CENTER

This Center is a novel complex, the purpose of which is to support the work of the faculty of the School of Psychology. The primary tasks of the faculty are 1) to teach and train Christian persons as future clinical psychologists and marital and family therapists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology and marital and family therapy.

The Psychological Center provides training for approximately 100 clinical psychology doctoral students each year, as well as training for master's- and doctoral-level students in marriage and family.

Psychology is a relatively young science and profession, but it is one of the most frequently chosen academic majors in colleges and universities throughout the country. Psychology and marital and family therapy have produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future therapists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of Health, the Pasadena Child Health Foundation, the United States Department of Health and Human Services, the Pfaffinger Foundation, the Peppers Foundation, the Times Mirror Corporation, the Avery Corporation, the City of Pasadena, Los Angeles County Mental Health, and many individual donors.

In 1986, the Center moved its headquarters and many clinical facilities into an outstanding new 55,000 square-foot building. In 1989, a generous donation equipped the clinics with state-of-the-art video facilities to ensure high standards of teaching, supervision and feedback.

The faculty developed at the outset a basic plan for Ph.D. clinical training. This plan was later enlarged to embrace the concept of The Psychological Center. Subsequently, students in the marriage and family programs and Psy.D. programs were added to the training functions of the Center. The Psychological Center currently consists of three major administrative entities, with fifteen distinct clinical programs, covering a wide range of psychological interventions, utilizing various theoretical frameworks. The Center has been described as "the largest psychological training center run by psychologists" and in an accreditation visit in 1990 was identified as a "national prototype" for training in clinical psychology.

Students in the Graduate School of Psychology share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psychological Center. During their doctoral studies, most students spend several years of field training in The Psychological Center.

The Director of Training for The Psychological-
I-CAN is a nonprofit program funded through the Short-Doyle Plan of the County of Los Angeles.

Center for Aging Resources. The Center for Aging Resources is a gerontology service consisting of several clinics: Heritage House, Elder Abuse Prevention Intervention Program (EAPIP), Community Assistance Program for Seniors (CAPS), and Gero-Net.

Heritage House. Heritage House is an outpatient clinic offering services to older adults. Located in a spacious home, reflecting Pasadena’s rich cultural and architectural heritage, Heritage House serves persons at all income levels, regardless of race, national origin, creed or religion. Services include individual and group counseling, neuropsychological assessment, support groups, intergenerational family consultation, and community education and training. The goals of Heritage House include growth, life enhancement and support of older adults and their families, the training of professionals and volunteers in gerontology, and community education.

Community Assistance Program for Seniors (CAPS). A program designed to prevent premature institutionalization of the frail elderly, suffering from Alzheimer’s disease and other related disorders, such as stroke and Parkinson’s disease. Services include group activities, psychological services and transportation. Opened in 1981, the program provides holistic, multidisciplinary treatment by a professional staff and is an Alzheimer’s Day Care Resource Center.

Gero-Net. Some seniors who live alone become mentally confused and may engage in disturbing behaviors which trigger calls for police or a psychiatric emergency team. Such persons would usually be hurt more than helped by being taken to a psychiatric hospital. Fortunately, regular face-to-face and telephone contacts by another person can often stabilize the mentally frail senior and allow the elderly person to continue living in his or her own home within the community. The program attempts to maintain personal integrity by promoting maximal functioning in a secure environment. The trainees and volunteers of Gero-Net provide such contacts. Gero-Net is funded through the Short-Doyle Plan of the County of Los Angeles.

Crime Resistance Involvement Council (CRIC). This complex of services is jointly sponsored by the Pasadena Police Department and partially supported by the City of Pasadena. Senior volunteers from the community play an important role in providing assistance to victims of crime.
and in training older adults to lower their risk of becoming a victim. Another component of CRIC deals with elderly victims of abuse or neglect. CRIC became a part of The Psychological Center in 1976, and has been recognized as a model program.

**Project IV Family Outreach.** Project IV Family Outreach is a novel program involving cooperation between The Psychological Center, the Pasadena Mental Health Center, Foothill Family Service and Pacific Clinics. These four agencies provide staff for a common project, established in 1981, which has been housed in the central offices of the Pasadena Unified School District. The primary purpose of the program is to identify and evaluate persons who are at high risk for educational, psychological and social problems, but who tend to underutilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community. This program is funded through the Short-Doyle Plan of the County of Los Angeles.

**Catalina House.** This is a newly developed program to provide independent living skills for young adults in a residential setting. Funded primarily by the Los Angeles County Department of Children’s Services, it is a collaborative venture with Pasadena City College. Residential and program supervision together with counseling services are provided by The Psychological Center for emancipated foster youth (ages 18-21) while they pursue educational/vocational courses provided by PCC.

**OTHER TRAINING AND RESEARCH FACILITIES**

**Lee Edward Travis Institute for Biopsychosocial Research.** This institute is committed to fostering interdisciplinary research into the relationships between social systems, religious beliefs, mental and affective states, biological responses and health. The Institute provides a distinctive research unit within the Fuller Graduate School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing activities with a common focus. It also fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuro-immunology, psychophysiology, and others. The ongoing biopsychosocial research efforts of the Fuller faculty have led to the creation of a significant network of collaborative relationships with individual researchers and experts from other disciplines working in surrounding institutions.

**Institute for Marriage and Family.** This institute supports the production and dissemination of basic and applied research on marriage and family issues that informs and supports positive marriage and family relationships that express Christian faith perspectives. The Institute for Marriage and Family seeks to develop prevention and intervention strategies to reach families in trouble, provide information exchange that increases the effectiveness of Christians who are in professions that serve marriages and families and develop outreach programs to families with chronic difficulties. It also encourages continuing cross-cultural, interdisciplinary and international dialogues among practitioners and researchers concerning marriage and family issues. The goal of the institute is to strengthen the effectiveness of marriage and families and develop outreach programs to families in the worldwide church by utilizing research to develop materials, technologies, media and other practical applications that support Christian marriage and family living.

**Psychophysiological Laboratory.** This laboratory is equipped with the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relationship to such factors as perceptions, problem solving, memory, language, motor responses, and emotion. The equipment available for research include recording instruments, signal processing equipment, and a computer for signal averaging and statistical analysis.

**Stress and Biofeedback Laboratory.** This laboratory is equipped to measure a variety of stress indicators and provide stress management and relaxation training through biofeedback training. Students supplement coursework with encouragement to personally train themselves in these modalities.

**Computer Facilities.** The School of Psychology has a personal computer installation which gives access to up-to-date research statistics packages. This system is made available to students for research purposes at no charge. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.
The following is a list of professionals employed by the centers at which Division of Clinical Psychology Ph.D. and Psy.D. students receive their field training and who provided supervision to students during 1994-95.

Clinical Professors of Psychology

Raymond E. Anderson, Ph.D., Pacific Professional Associates, Van Nuys, CA
Bart Aoki, Ph.D., Richmond Area Multi-Services, Outpatient and Prevention Services, San Francisco, CA
Gail Applebaum, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Thomas S. Ball, Ph.D., Foothill Community Mental Health Center, Glendora, CA
Robert W. Blanchard, Ph.D., The Thorne Clinic, Inc., Pocasset, MA
Thomas R. Bonfield, Ph.D., United States Department of Public Health, Health Unit Z84, Seattle, WA
Irving Borstein, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
William Britt, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
James L. Broderick, Ph.D., Shasta County Mental Health Services, Clinical/Community Psychology and Social Work Training, Redding, CA
Lee C. Buch, Ph.D., Wright-Patterson United States Air Force Medical Center, Department of Mental Health, Wright-Patterson Air Force Base, Dayton, OH
Dennis Calkins, Ph.D., National Naval Medical Center, Psychology Department, Bethesda, MD
Charlene Cassel, Ph.D., Medical College of Ohio, Department of Psychiatry, Toledo, OH
Kenneth Cole, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Phillip A. Criswell, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Ray M. Crosby, Ph.D., Wright-Patterson United States Air Force Medical Center, Department of Mental Health, Wright-Patterson Air Force Base, Dayton, OH
Mary C. Denny, Ph.D., University of Washington Seattle, Psychiatry and Behavioral Sciences, Seattle, WA
Ken M. Dobbins, Ph.D., Wright-Patterson United States Air Force Medical Center, Department of Mental Health, Wright-Patterson Air Force Base, Dayton, OH
Clyde Peter Donoho, Ph.D., Audie L. Murphy Memorial Veterans Administration Hospi­
tal, San Antonio, TX
Michael Doyle, Ph.D., Loyola Marymount University, Counseling Services, Los Angeles, CA
Christopher Ebbe, Ph.D., San Bernardino County Department of Mental Health, San Bernardino, CA
Susan Erickson, Ph.D., Audie L. Murphy Memorial Veterans Administration Hospital, San Antonio, TX
Wilson F. Evans, Ph.D., Wright-Patterson United States Air Force Medical Center, Department of Mental Health, Wright-Patterson Air Force Base, Dayton, OH
Carol Falender, Ph.D., Saint John's Child Study Center, Santa Monica, CA
Nicki Fedele, Ph.D., McLean Hospital / Harvard Medical School, Department of Psychology, Belmont, MA
Linda R. Friar, Ph.D., Loyola Marymount University, Counseling Services, Los Angeles, CA
David Garron, Ph.D., Rush Presbyterian-St. Luke's Medical Center, Department of Psychology and Social Sciences, Chicago, IL
Kenneth E. Gerber, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Rederic Glogower, Ph.D., National Naval Medical Center, Psychology Department, Bethesda, MD
Cary Habegger, Ph.D., Philhaven Hospital, Mount Gretna, PA
B. Jean Haetner, Ph.D., Medical College of Ohio, Department of Psychiatry, Toledo, OH
Judith Halama, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Richard W. Hanson, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Diana Harrison, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Stephen L. Holliday, Ph.D., Audie L. Murphy Memorial Veterans Administration Hospital, San Antonio, TX
Jerry D. Hoyle, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
June Husted, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Kenneth Ihli, Ph.D., Tualatin Valley Mental Health Center, Portland, OR
Rebecca Jacobsen, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Judith Jordan, Ph.D., McLean Hospital / Harvard Medical School, Department of Psychology, Belmont, MA
Thomas O. Karst, Ph.D., Medical College of Ohio, Department of Psychiatry, Toledo, OH
Clive Kennedy, Ph.D., University of California Los Angeles, Student Psychological Services, Los Angeles, CA
Stephen R. Lancey, Ph.D., Tufts University School of Medicine / Boston Veterans Administration Psychology Internship Consortium, Boston, MA
Medicine/Boston Veterans Administration Psychology Internship Consortium, Boston, MA

Carol Cuvillier, Ph.D., Saint John's Child Study Center, Santa Monica, CA
Kathy Dohoney, Psy.D., Veterans Administration Medical Center, Dallas, TX
Robin Doran, Ph.D., Huntington Memorial Hospital, Neonatal Follow-Up Program, Pasadena, CA
Albert Eng, Ph.D., Richmond Area Multi-Services, Outpatient and Prevention Services, San Francisco, CA
Carlos Fayard, Ph.D., Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
Steven Ganzell, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Eric Getka, Ph.D., National Naval Medical Center, Psychiatry Department, Bethesda, MD
Sharon Goodman, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Elizabeth Gong Guy, Ph.D., University of California Los Angeles, Student Psychological Services, Los Angeles, CA
Naomi Himmelfarb, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Paul Ingmundson, Ph.D., Audie L. Murphy Memorial Veterans Administration Hospital, San Antonio, TX
Robin Kay, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Tully Lale, Ph.D., Shasta County Mental Health Services, Clinical/Community Psychology and Social Work Training, Redding, CA
Cynthia Leavitt, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Kathleen Magnani, Ph.D., Pacific Clinics, Pasadena, CA
Randi McAllister-Black, Ph.D., City of Hope National Medical Center, Duarte, CA
Judith McKay, Ph.D., City of Hope National Medical Center, Duarte, CA
Carol Michelson, Ph.D., San Bernardino County Department of Mental Health, San Bernardino, CA
Gary Miller, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA
Deanna L. Mori, Ph.D., Tufts University School of Medicine/Boston Veterans Administration Psychology Internship Consortium, Boston, MA
Fay Murakawa, Ph.D., Saint John's Child Study Center, Santa Monica, CA
David Nyenhuis, Ph.D., Rush Presbyterian-St. Luke's Medical Center, Department of Psychology and Social Sciences, Chicago, IL
Sheryl Osato, Ph.D., Veterans Administration Medical Center-West Los Angeles, Los Angeles, CA
Rebecca Petersen, Ph.D., Pacific Clinics, Pasadena, CA
Jay M. Uomoto, Ph.D., University of Washington Seattle, Psychiatry and Behavioral Sciences, Seattle, WA
Wilfred van Gorp, Ph.D., University of California Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
Dara Vines, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Stacy Wilkins, Ph.D., Veterans Administration Medical Center-West Los Angeles, Los Angeles, CA
Rose T. Zimering, Ph.D., Tufts University School of Medicine/Boston Veterans Administration Psychology Internship Consortium, Boston, MA

Clinical Assistant Professors of Psychology

Amy Anthony, Ph.D., Veterans Administration Medical Center, Dallas, TX
Leslie Bartolf, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Galen Buckwalter, Ph.D., Alzheimer's Research Center, Andrus Gerontology Center, University of Southern California, Los Angeles, CA
Rosa Cabezas, Psy.D., Philhaven Hospital, Mount Gretna, PA
Jeri Castronova, Ph.D., Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA
Nadine Cole, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Tom Crotty, Ph.D., Philhaven Hospital, Mount Gretna, PA
Gary DeGroot, Ph.D., Monsour Counseling Center, Claremont, CA
Lisa Dieckmann, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Patricia Drake, Ph.D., Shasta County Mental Health Services, Clinical/Community Psychology and Social Work Training, Redding, CA
Julie Dyck, Ph.D., Philhaven Hospital, Mount Gretna, PA
Eric Emery, Ph.D., Richmond Area Multi-Services, Outpatient and Prevention Services, San Francisco, CA
Tim Engelmann, Ph.D., Philhaven Hospital, Mount Gretna, PA
John Foehl, Ph.D., McLean Hospital/Harvard Medical School, Department of Psychology, Belmont, MA
Donna Fromberg, Psy.D., McLean Hospital/Harvard Medical School, Department of Psychology, Belmont, MA
Manny Garcia, Ph.D., Veterans Administration Medical Center, Dallas, TX
Peter Graves, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA

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Clinical Instructors Of Psychology

Mary Ann Krehbiel, M.A., National Naval Medical Center, Bethesda, MD
Dave Sabo, M.S., Philhaven Hospital, Mount Gretna, PA

CLINICAL FACULTY MEMBERS: MARRIAGE AND FAMILY

Donna Clark, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Kathleen Fitzpatrick M.A., M.S., Inter-Church Counseling Center, Whittier, CA (AAMFT Approved Supervisor)
Beverly Hagner, Ed.D., Catholic Psychological Services, Pico Rivera, CA
Karen Huestis, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Max Kayes, M.A., MFCC, New Hope Christian Counseling Center, Covina, CA
Jodi Kussin, Ph.D., Glen Roberts Child Study Center, Glendale, CA
James Masteller, D.Min., Center for Family Therapy, Orange, CA
Arthur Meisner, Ph.D., Glen Roberts Child Study Center, Glendale, CA
Nancy Nicholson, M.A., MFCC, Outreach Counseling, Arcadia, CA
Karen Sommerfeld, Ph.D., Shasta County Mental Health Services, Redding, CA
Janie Strasner, M.A., Glen Roberts Child Study Center, Glendale, CA
Charlene Underhill, M.A, Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Jan Winters, M.A., Outreach Counseling, Arcadia, CA
Shakeh Yeggeyan, Ph.D., Glen Roberts Child Study Center, Glendale, CA

CLINICAL FACILITIES FOR FIELD TRAINING: CLINICAL PSYCHOLOGY

The institutions listed below are those which were directly engaged during 1994-95 in providing clinical experience and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement.
with the Division of Clinical Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Alzheimer’s Research Center, Andrus Gerontology Center, University of Southern California, Los Angeles, CA
Audie L. Murphy Memorial Veterans Administration Hospital, Psychology Service, San Antonio, TX (APA-Approved Internship)
United States Department of Public Health, Health Unit Z84, Seattle, WA
Camarillo State Hospital and Developmental Center, Department of Psychology, Camarillo, CA (APA-Approved Internship)
Children’s Hospital Los Angeles, Division of Neurology, Los Angeles, CA
City of Hope National Medical Center, Duarte, CA
Creative Counseling Center, Los Angeles, CA
Didi Hirsch Community Mental Health Center, Culver City, CA (APA-Approved Internship)
Foothill Community Mental Health Center, Glendora, CA
Fuller Psychological and Family Services, The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, CA
Glendale Family Service Association, Glendale, CA
Harbor/University of California Los Angeles Medical Center, Torrance, CA
Huntington Memorial Hospital, Neonatal Follow-Up Program, Pasadena, CA
Jerry L. Pettis Memorial Veterans Administration Hospital, Psychology Service, Loma Linda, CA
Loma Linda University School of Medicine, Department of Psychiatry, Loma Linda, CA
Los Angeles County/University of Southern California Medical Center, Adult Outpatient Clinic, Los Angeles, CA
Los Angeles County/University of Southern California Medical Center, Child Outpatient Clinic, Los Angeles, CA
Los Angeles County/University of Southern California Medical Center, Department of Psychiatry and Behavioral Sciences, Los Angeles, CA (APA-Approved Internship)
Loyola Marymount University, Counseling Services, Los Angeles, CA
McLean Hospital/ Harvard Medical School, Department of Psychology, Belmont, MA (APA-Approved Internship)
Medical College of Ohio, Department of Psychiatry, Toledo, OH (APA-Approved Internship)
Monsour Counseling Center, Claremont, CA
National Naval Medical Center, Psychology Department, Bethesda, MD (APA-Approved Internship)
Pacific Clinics, Pasadena, CA (APA-Approved Internship)
Pacific Professional Associates, Van Nuys, CA
Philhaven Hospital, Mount Gretna, PA (APA-Approved Internship)
Richmond Area Multi-Services, Outpatient and Prevention Services, San Francisco, CA (APA-Approved Internship)
Rush Presbyterian-St. Luke’s Medical Center, Department of Psychology and Social Sciences, Chicago, IL (APA-Approved Internship)
Saint John’s Child Study Center, Santa Monica, CA (APA-Approved Internship)
San Bernardino County Department of Mental Health, San Bernardino, CA (APA-Approved Internship)
The Sarah Center, Long Beach, CA
Shasta County Mental Health Services, Clinical/Community Psychology and Social Work Training, Redding, CA (APA-Approved Internship)
The Sycamores, Altadena, CA
The Thorne Clinic, Inc., Pocasset, MA
Tufts University School of Medicine/Boston Veterans Administration Psychology Internship Consortium, Boston, MA (APA-Approved Internship)
University of California Los Angeles, Neuropsychiatric Institute, Los Angeles, CA
University of California Los Angeles, Student Psychological Services, Los Angeles, CA (APA-Approved Internship)
University of Washington Seattle, Psychiatry and Behavioral Sciences, Seattle, WA (APA-Approved Internship)
Ventura County Department of Mental Health, Ventura, CA
Veterans Administration Medical Center, Dallas, TX (APA-Approved Internship)
Veterans Administration Medical Center, Long Beach, CA
Veterans Administration Medical Center, Sepulveda, CA (APA-Approved Internship)
Veterans Administration Medical Center-West Los Angeles, Los Angeles, CA (APA-Approved Internship)
Veterans Administration Outpatient Clinic, Los Angeles, CA
Wright-Patterson United States Air Force Medical Center, Department of Mental Health, Wright-Patterson Air Force Base, Dayton, OH (APA-Approved Internship)
The institutions listed below provided clinical training for marital and family therapy students during the 1994-95 academic year.

Catholic Psychological Services, Pico Rivera, CA
Center for Family Therapy, Orange, CA
Charter Oaks Behavioral Health Systems, Covina, CA
Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Glen Roberts Child Study Center, Glendale, CA
Inter-Church Samaritan Counseling Center, Whittier, CA
Inter-Community Alternatives Network, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
La Vie Whole Person Health Care Center, Pasadena, CA
New Hope Christian Counseling Center, Covina, CA
Outreach Counseling, Arcadia, CA
Continuing and Extended Education

History and Philosophy

Extended Education Program
History
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Program Opportunities
  Master of Arts in Christian Leadership
  Master of Arts in Theology
  Master of Divinity
  Master of Arts in Marital and Family Therapy
  Transfer Credit
  Certificate of Graduate Studies
  Nondegree Applicants
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Expenses
Fuller Seminary in Seattle
Fuller Seminary in Northern California
Fuller Seminary in Southern California
Fuller Seminary in Arizona
Fuller Seminary in Colorado

Doctor of Ministry Program
Purpose
Program Distinctives
Admission Requirements
Degree Requirements
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Registration and Expenses
Courses of Study

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, and the Lowell W. Berry Institute for Continuing Education in Ministry.

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 nondegree 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 twenty-second year, began offering courses in September 1973 in Seattle, Washington, and Los Angeles, Fresno and Bakersfield, California, with the purpose of bringing graduate theological education to lay people. The Extended Education Program was developed as a response to the need for training laypersons in the context of the local church. A local committee of Christian leaders and students in the program determined the local character and helped to shape the local program.

More than one hundred students were enrolled in the first Extension student body in those four cities. In its first fifteen years, besides its current Extension areas, Extended Education held courses in Boulder, Colorado; Honolulu, Hawaii; Eastern Washington; and in Sacramento and Los Angeles County, California. The program now offers courses in five established Extension areas: southern California (Orange County, San Diego County, Palm Desert, Santa Barbara/Ventura, Riverside County, and Bakersfield); northern California (Menlo Park, Oakland, Walnut Creek, and Sacramento); Washington (Seattle and Tacoma); Arizona (Phoenix and Tucson); and Colorado (Colorado Springs). The Master of Arts in Theology degree (General Program Track) is available entirely in Extension through five of the Extended Education locations (Orange County, Menlo Park, Seattle, Phoenix and Colorado Springs), and the Master of Arts in Christian Leadership degree program is being inaugurated in all Extension areas. The Seminary has developed a new model for the Master of Divinity degree, now provisionally approved by The Association of Theological Schools (ATS), which allows selected students to complete the entire degree in Seattle. The M.A. in Marital and Family Therapy is available in Menlo Park. The School of World Mission offers courses in several Extension Education locations from time to time.

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 1995-96 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;

3. Allows students preparing for or already involved in full-time ministry to complete most or all of their theological education without leaving their area of residence and service; and

4. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

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

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand God's revelation more fully and to do God's ministry more effectively. Fuller's Extended Education provides theological education of academic excellence in an off-campus setting with nontraditional schedules. Through course work in Extension, students encounter a concept of ministry which takes seriously the charge to "equip the saints for the work of ministry."

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the Seminary, Coordinating or Steering Committees provide contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the Seminary.

Faculty

Fuller Theological Seminary faculty members and adjunct faculty travel to the Extension class sites to teach Extended Education courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join Seminary faculty members in offering courses in biblical studies, church history, theology, ministry, missions, languages, field education and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary Statement of Faith.

Admission Requirements and Procedures

The general standards for admission to the Seminary may be found in the second section of this catalog. Admission to the School of Theology through the Extended Education Program normally requires a bachelor's degree from an accredited institution. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be in the local Extended Education office by the application deadline for the quarter. Application deadlines for the various quarters may be found in the second section of this catalog. The local Extended Education office will forward the completed application to the Admissions office on the Pasadena campus, which will inform the student of the decision of the Admissions Committee. Notification of the committee's decision is generally made within four weeks after receiving the completed application.

Late applications may be submitted after the regular application deadline. Applications received after the deadline are subject to special fees and restrictions. A late admission is tentative, subject to confirmation by the Admissions Office, and is valid only for that quarter.

Update and Reapplication. Students who have not registered for classes at Fuller for more than two years but less than three years must submit an update form, available from the local Extended Education office. Students who have not registered for classes at Fuller in more than three years must reapply for admission, updating certain parts of their application. Contact the local Extended Education office for details.

Curriculum

Courses offered in extension each quarter are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught primarily on weeknights or weekends in local facilities, and library resources are arranged with local institutions. Each Extended Education area publishes its own quarterly listing of class offerings. Expanded course descriptions, which include course objectives, required reading, assignments and other information, are available from the local Extended Education office. Contact the local Extended Education office for further information on registration and the purchase of textbooks. Fuller Theological Seminary reserves the right to cancel a class due to insufficient enrollment.

Admission to the Seminary through the Extended Education program permits students to enroll in courses through any of the Seminary's locations or programs, including the Pasadena...
campus and the In-Service Program. For information on registration for a Pasadena campus course or on courses available through the In-Service Program. Students should contact their academic advising office on the Pasadena campus.

The Fuller Extended Education program also offers supervised field experiences for credit to those students desiring opportunities for practical application of their academic studies. Courses may be taken in a practical setting as outlined by Extended Education publications.

Registration and Course Changes

Registration (including appropriate payment) must be received in the local Extended Education office before the second class meeting. Registration for courses with no formal meetings (such as independent studies and field education) must be received by the end of the first week of the quarter.

Students may add or drop courses through the local Extended Education office with a service charge of $5.00 for each change or set of changes made at the same time. Courses may be added, and grade, pass/fail, or audit status changed prior to the second class meeting. Courses may be dropped before the fourth class meeting if the class meets five to seven times, or before the fifth class meeting if the class meets eight to ten times. There is a refund schedule for classes dropped prior to the third class meeting (see below).

For courses meeting on Friday nights and Saturdays for several weekends, each weekend is considered a separate class meeting for purposes of registration and course change deadlines.

Academic Policies

Students in Extended Education are subject to the same academic policies that apply to other students in the Seminary. These policies are described in the second section of this catalog, as well as in the Extended Education Student Handbook.

Library Facilities

Each Extension Area is borrowing arrangements with local libraries. Extension students may use the libraries listed for their area. Some libraries require a user’s fee. Use of these facilities requires proof of current registration. Books may be obtained from the Seminary’s McAllister Library through the interlibrary loan (ILL) department of these libraries. Students may make full use of McAllister Library when they are in the southern California area and can make regular visits.

Seattle: University of Washington, Seattle Pacific University, Lutheran Bible Institute, Northwest College, Puget Sound Christian College, and the libraries of local churches.

Northern California: Graduate Theological Union, Berkeley; St. Patrick’s Seminary, Menlo Park; San Jose Bible College, San Jose; University of California, Davis; and Sacramento State University, Sacramento.

San Francisco: University of San Francisco, San Francisco State University, San Francisco State University East, and the libraries of local churches.

Orange County: O. Cope Budge Library of Southern California College, University of California at Irvine, Orange Coast College, Library of the School of Theology at Claremont.

Phoenix: Grand Canyon University, Arizona State University, Arizona State University West, KINO Institute, University of Arizona, Southwestern Bible College and Arizona College of the Bible.

San Diego: University of California at San Diego, Point Loma College, California State University at San Diego.

Santa Barbara: Westmont College.

Bakersfield: Bakersfield City College. Also, two former seminary presidents have opened up their personal libraries for Bakersfield students.

Colorado Springs: The Institute for Youth Ministries has a library of approximately 6,000 volumes. Arrangements are also being made with a local Christian college library.

Program Opportunities

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

Two concentrations are offered at the present time: adolescent ministries. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, administrators in Christian colleges and facilitators of lay or marketplace ministry.

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

The degree may be earned through coursework taken at any Fuller Seminary location. However, not all courses, especially those required for certain concentrations, may be readily available at all off-campus sites. The requirements for this degree may be found in the School of Theology section of this catalog.

**Master of Arts in Theology Degree.** The Master of Arts in Theology degree is designed for students who desire graduate work in theological education along with greater flexibility in the design of their educational experience. Personal enrichment is often the aim of M.A. students. The degree also has been pursued by those intending church-related vocations in denominations not requiring the M.Div. degree.

Because of the great variation in student goals and previous studies, each person has the opportunity to construct an individual curriculum in consultation with an academic advisor.

Students may earn the Master of Arts degree by completing 24 courses, following the curriculum outlined in the School of Theology section of this catalog.

The M.A. in Theology (general format) is currently available in Seattle, Menlo Park, Phoenix, Orange County and Colorado Springs. There are no language, thesis or Pasadena residency requirements. Students in San Diego County, Santa Barbara/Ventura, Bakersfield, Sacramento, Oakland and Tucson may take 18 courses toward the degree in their area and must complete six courses in Pasadena or through a primary Extended Education area which is approved to offer the M.A.

**Master of Divinity Degree.** The Master of Divinity program prepares the student for full-time service in the Church of Jesus Christ. It allows the student to train either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables the student to meet the range of denominational requirements for ordination.

Candidates for the Master of Divinity degree may fulfill their requirements, including core courses, by taking up to 24 courses in Extension areas and completing 12 courses in Pasadena to fulfill the M.Div. residency requirement. A specially designed program, provisionally approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. Details may be obtained from the Seattle Extended Education office.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

**Master of Arts in Marital and Family Therapy Degree.** Fuller Theological Seminary is committed to training marriage and family therapists who are grounded in a biblical worldview. In order to make it possible for more Christian men and women to equip themselves for this kind of service, the M.A. in Marital and Family Therapy is now being offered by the Marriage and Family Division of the School of Psychology in Menlo Park through Fuller in Northern California. The purpose of the M.A. MFT is to prepare Christian individuals with entry-level clinical skills for licensure as marital and family therapists. The curriculum is designed to meet the academic requirements of Section 490.37 of the State of California Business and Professional Code.

The Master of Arts in Marital and Family Therapy offered through Fuller in Northern California is designed as an evening and weekend program (with one mandatory intensive summer session) for people who have other commitments during their weekdays. The entire program can be completed in the Bay area; there are no Pasadena campus residency requirements.

Information on admission, transfer credit, degree requirements, and course descriptions may be found under the Marriage and Family Division in the School of Psychology section of this catalog.

**Transfer Credit.** Requests for transfer of credit for School of Theology students for accredited graduate theological studies done elsewhere will be evaluated on an individual basis by the School of Theology academic advising office. A maximum of 24 units of transfer credit may be applied toward the M.A. in Christian Leadership degree, or 48 units toward the M.A. in Theology degree, or 80 units toward the M.Div. degree. These courses must be appropriate to the student’s vocational objectives and relevant to the degree program and concentration. Nontheological studies are normally not considered for transfer credit. Coursework taken in a nonreligious setting which might be considered as parallel to coursework in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4- unit directed study.

**Certificate of Graduate Studies.** Students may receive the certificate by completing 12 selected courses (48 units), which represent the equivalent of one year of seminary study. Six courses must be in biblical studies, theology and church history, and six must be in ministry and mission to receive the certificate in Bible and Theology. If one of the ministry and mission courses is a field education course, the certificate in Theology and Ministry may be requested.
Nondegree Applicants. Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Of the following categories, the Limited Enrollment, Special Student and Unclassified Student categories are master's-level credit classifications from which students may later apply to a degree program.

Limited Enrollment Student: One who is qualified for regular admission but wishes to take no more than five courses (20 units).

Unclassified. One who is qualified for regular admission, wants to take an unlimited number of courses, but does not wish to pursue a degree program at this time.

Special Student: One who does not meet academic requirements for regular admission, limited enrollment or unclassified student status, but is at least thirty-one years of age and has had at least ten years of ministry experience;

Visiting Student: One who is currently enrolled as a student in good standing in the post-bachelor's level at another graduate institution, and wants to take transcript evidence of course work done at Fuller for transfer to the school of primary enrollment.

Audit: Courses may be audited on a space available basis at reduced rates; there are also special rates available for active pastors and missionaries, Fuller graduates and current students and their spouses (see the second section of this catalog for details). There is an audit application and application fee. No permanent record is kept of audit enrollments, and no transcript will be issued for audit-only students. Audits are not recorded on the transcripts of students in degree programs.

Continuing Education Units. Students may earn Continuing Education Units (noncredit units) for courses offered through Extended Education. One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Students may apply for CEUs only if they are not taking the course or seminar in question for academic credit. Under no circumstances will CEUs be transferred as or converted to academic credit.

Expenses

Tuition and fees for 1995-96 are detailed in the second section of this catalog. All tuition and fees are the same as those charged on campus, except that the basic audit fee is $225 per course, and all Seminary Council (student government) fees are not charged.

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

Refund Policy. There is a 100% refund for classes dropped prior to the second class meeting. The refund is 50% for classes dropped prior to the third class meeting. There is no refund for classes dropped after this point. There is no refund of audit charges at any time. For courses with no formal class meetings, such as independent studies and field education, there is a 100% refund through Tuesday of the second week of the Seminary quarter; 75% through Friday of the second week; 50% through Friday of the third week; and 25% through Friday of the fourth week. There is no refund after this point.

Financial Aid. Limited financial aid may be available to those with demonstrated need. Contact the local Extended Education office for information.

Veterans Benefits. All primary Extended Education area courses have been approved for veterans benefits. For further information, contact the local Extended Education office regarding sites in Washington, Arizona and Colorado, or the Registrar’s Office (on the Pasadena campus) regarding sites in California.

Fuller Seminary in Washington

The Seattle Extension is the oldest and largest Extension area in the Extended Education program at Fuller. Begun in 1973, it has experienced significant growth over the past 21 years. Now, with over 500 enrollments by 250 students in over 35 courses it plays a significant role in theological education in the Seattle area. The continued viability of the Extension program is reflective of the area’s desire to equip the people of God in 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. A specially designed program, provisionally approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle. This program is offered in cooperation with the Seattle Association for Theological Education, a partnership of Fuller Seminary, Regent College, Seattle Pacific University, and a number of Pacific Northwest churches. Other students may complete two-thirds of the Master of Divinity degree in Seattle. Coursework may also be applied to the Master of Arts in Christian Leadership.

Classes are held in the Seattle Extension offices, at Seattle Pacific University, and other area locations as well as in Tacoma.

Fuller Theological Seminary is fully licensed by the State of Washington to offer courses through the Seattle Extension.

Fuller Seminary in Northern California

Fuller Seminary opened its off-campus center in the San Francisco Bay Area at Menlo Park in 1974. Over the past 20 years it has grown significantly, and has expanded its outreach to include classes in Oakland, Walnut Creek, and Sacramento. Now with over 500 enrollments by nearly 250 students in more than 30 courses each year, it plays a significant role in theological education in northern California.

The entire Master of Arts in Theology degree can be completed in the Bay Area, with no Pasadena residency requirement. Sacramento is not approved to offer the M.A. degree in its entirety. However, students in this area may earn the degree by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension area which is approved for the M.A. in Theology, such as Menlo Park. Students in the Master of Divinity degree program can meet two-thirds of their requirements through Fuller Seminary in Northern California. Coursework may also be applied to the Master of Arts in Christian Leadership.

Fuller Seminary opened a new chapter in theological education in northern California with the inauguration of the Master of Arts in Marital and Family Therapy program in the Fall of 1994. Offered by Fuller’s School of Psychology, the program can be completed entirely in Menlo Park, with courses primarily on evenings and weekends.

Menlo Park area classes are held at Menlo Park Presbyterian Church and St. Patrick’s Seminary. Classes in Sacramento are held at First Covenant Church, and classes in Oakland are held at Patten College.

Northern California Office
Arthur Patzia, Director
1155 University Drive, #A
Menlo Park, California 94025
(415) 321-7444
(800) 634-1444
(415) 321-8606 (FAX)
(916) 933-9249 (Sacramento)

Fuller Seminary in Southern California

Classes are offered in Orange County, San Diego County, Riverside County, Santa Barbara/Ventura, Palm Desert and Bakersfield through the Fuller Seminary in Southern California Extended Education office.

Orange County Extension began in 1973 as a part of the Southern California Extension program. Over the past 21 years, Orange County Extension has experienced significant growth. It currently has more than 275 enrollments by over 150 students in 21 courses. Classes were held in San Diego County for the first time in the fall of 1983. San Diego County Extension has been drawing interested students for the past nine years and continues to be a vital center for theological education, with more than 50 enrollments by 25 students in nine classes last year.

Orange County was one of the first Extension areas where students could earn the Master of Arts in Theology degree without a Pasadena campus residency requirement. San Diego County, Santa Barbara/Ventura, Palm Desert and Bakersfield are not approved to offer the Master of Arts in Theology degree in its entirety. However, students in these areas may earn the degree by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension area which is approved for the M.A. in Theology, such as Orange County. Two-thirds of the M.Div. degree may be completed through Fuller Seminary in Southern California. Coursework may also be applied to the Master of Arts in Christian Leadership.

Orange County classes are held at Menlo Park Presbyterian College in Costa Mesa and Vineyard Christian Fellowship in Anaheim. Classes in San Diego County are held at First Assembly of God in San Diego and at Solana Beach Presbyterian Church. Classes in Palm Desert are held at Saint Margaret’s Episcopal Church, and classes in the
Santa Barbara/Ventura area are held at Westmont College in Santa Barbara, Ventura Community Presbyterian Church, and Calvary Community Church in Westlake Village.

Southern California Office
Patricia Rexroat, Co-Director
Bernice L. Ervin, Co-Director
2232 Southeast Bristol, Suite 110
Newport Beach, California 92707
(714) 975-0775
(800) 541-6570
(714) 975-0787 (FAX)

Fuller Seminary in Arizona

The Arizona Extension began in Phoenix in 1977, with 37 enrollments in three courses. Seventeen years later it has over 350 enrollments by more than 100 students in over 25 courses. This growth is reflective of the area’s desire to equip the people of God in Phoenix for the work of the ministry. Fuller Seminary in Arizona recently began offering several courses each year in Tucson as well.

Beginning in the spring of 1985, the Arizona Extension was able to offer the Master of Arts in Theology degree in Phoenix without a Pasadena campus residency requirement. This means that students in Phoenix may earn the M.A. in Theology by taking courses solely through the Phoenix Extension site. Tucson is not approved to offer the Master of Arts in Theology degree in its entirety. However, students in this area may earn the degree by taking 18 courses locally and then six courses either in Pasadena or through a primary Extension area which is approved for the M.A. in Theology, such as Phoenix. Two-thirds of the M.Div. degree may be completed through Fuller Seminary in Arizona. Coursework may also be applied to the Master of Arts in Christian Leadership.

Arizona Office
Thomas Parker, Director
3300 W. Camelback Road
Phoenix, Arizona 85017-1097
(602) 246-8544
(602) 589-2895 (FAX)

Fuller Seminary in Colorado

The influence of Fuller Theological Seminary in Colorado Springs goes back to the mid-1950s. Now Fuller in Colorado, the newest of the Seminary’s off-campus sites, brings graduate-level education to Christians seeking professional theological training in the Rocky Mountain region.

In 1954, Young Life, a non-denominational Christian outreach to high school students, began a training institute in Colorado Springs. Under the leadership of the late Dr. Paul King Jewett, professor of systematic theology at Fuller Theological Seminary, the Young Life Institute provided a high standard of nondegree theological education for youth ministry professionals. In 1977, the Seminary joined with Young Life in founding the Institute of Youth Ministries, a unique formal partnership between a seminary and a parachurch organization.

Building on this unique foundation and curriculum, Fuller in Colorado is designed to offer accredited graduate training to professional and volunteer staff of the more than forty Christian organizations in the Colorado Springs area, as well as area laity. The Colorado site offers the degree curriculum for Fuller’s new Master of Arts in Christian Leadership. Coursework may also be applied to the Master of Arts in Theology or the Master of Divinity.

Classes are held at the Fuller Seminary in Colorado Office and First Presbyterian Church in Colorado Springs and at Greenwood Community Church in Denver. Summer classes are held at Fountain Valley School in Colorado Springs.

Colorado Office
William Stoller-Lee, Director
J. Clifford Anderson, Associate Director
5125 Centennial Blvd.
Colorado Springs, Colorado 80919
(719) 522-0495
(719) 599-7907 (FAX)
(719) 391-1800 (Summer office)

DOCTOR OF MINISTRY PROGRAM

Purpose

“The purpose of this degree program is to equip one for a higher level of competence in the practice of ministry than that achieved in the foundational work normally issuing in an M.Div. degree.” (Association of Theological Schools, Procedures, Standards and Criteria for Membership, p. 25.)

The Doctor of Ministry is a professional degree granted by the School of Theology or the School of World Mission (Doctor of Ministry in Global Ministries). These programs are designed to serve the need of pastors, missionaries, mis-
sion executives, international church leaders, and other ministry professionals for an experience of continuing education which refreshes the personal life of faith, further develops professional competence and stimulates continued growth in ministry. Using the resources of the Seminary, a program of study has been developed which provides course work in a wide variety of areas. The School of Theology offers a general program of courses in such areas as church growth and evangelism, spirituality and renewal, pastoral care and counseling, small groups and Christian community, leadership and management, preaching and worship, and Bible and theology. Specialized programs Christian spirituality and Korean ministries are also available. The School of World Mission provides courses in church growth, leadership, contextualization, cross-cultural communication, anthropology, theology of mission, critical issues in today's mission trends, Islamic studies, urban mission, Chinese studies, and area studies. A special emphasis in Chinese Ministry in the D.Min. in Global Ministries is designed for those who wish to enhance their skills for the unique challenges of ministering in the Chinese community.

Participants in the Doctor of Ministry program are afforded the opportunity for continuing education while remaining active in their ministries. The program of study combines a critical assessment of experience with a peer group learning situation with the guidance of leaders who have expertise in developing and sustaining effective ministry. The philosophy and goals of the program are to combine theoretical knowledge with a suitable full-time ministry which results in a demonstrable competence.

Program Distinctives

The Doctor of Ministry degrees offered by the School of Theology and the School of World Mission are essentially the same in overall purpose and structure. The difference is primarily one of focus, with the Doctor of Ministry in Global Ministries designed primarily for those involved in ministry in non-Western or intercultural contexts. References to the Doctor of Ministry degree may be understood to apply to both programs. Specific references to the School of World Mission program will be identified by the title "Global Ministries."

Admission Requirements

General standards of admission to the Seminary may be found in the second section of this catalog.

Admission to the Doctor of Ministry program is on the basis of competence in theology and commitment to ministry, as well as motivation to pursue further study in a recognized area of ministry. Admission to the Doctor of Ministry in Global Ministries is based on commitment to a cross-cultural or mission ministry.

Foundational ministry training leading to competence in theology normally will be demonstrated by having received a Master of Divinity degree or its equivalent from an accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (with one year of one original language, either Greek or Hebrew), the history of the Christian church, systematic theology and ethics, and studies in ministry. A grade point average of at least 3.0 (4.0 equals A) is required for admission as a regular student.

Commitment to ministry will be evaluated on the basis of at least three years in full-time ministry after receiving the Master of Divinity degree. The applicant must be currently involved in some form of full-time ministry; for the Global Ministries program, current involvement in some form of full-time cross-cultural or mission ministry is required. Continuation in the D.Min. program requires continued full-time involvement in ministry.

The Admissions Committee evaluates applicants on the basis of transcript evidence, references and two statements by the applicant - one describing his or her experience in ministry, and one defining goals for participation in the degree program. The applicant must show growth and competence in church or parachurch leadership and ministry skills.

Applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) with a score of 550 before admission is granted. Further information on this examination may be found in the second section of this catalog.

Degree Requirements

The in-ministry / continuing education model of the Doctor of Ministry Program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced study in theology and ministry or missiology within the context of the candidate’s ministry. The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the minis-
try focus paper (or for School of Theology stu-
dents, the supervised ministry project or disser-
tation). The remaining 40 units are chosen from
a schedule of specially designed courses, some
of which earn four units of credit, some eight
units, and some 12 units. Students may enroll for
up to 24 units in any twelve month period,
completing the degree requirements in three to
seven years. However, it is recommended that
no more than 12 units be taken in one academic
year. Only B work and above will count toward
satisfying graduation requirements (except that
one B– grade is allowed).

Each course has three major components:
1. Preparation which must be completed
prior to the class, which may consist of various
combinations of reading (up to 1,500 pages for a
4-unit course, 3,000 pages for an 8-unit course, or
4,500 pages for a 12-unit course) and working
with audio or video tapes;
2. A one or two-week intensive period of
classroom interaction; and
3. An extensive postsession project which
synthesizes reading and class work and applies
them to the ministry situation, which must be
completed within six months after the class ends.

Classroom activity is scheduled in one and
two-week sessions at various times during each
of the four academic quarters in order to allow
students to utilize their study and vacation leave
for this continuing education program. Each
applicant may design a program of study which
best meets personal needs and vocational inter-
est.

Courses are primarily offered on the Pasade-
dena campus. In addition, from time to time
courses will be offered at selected external sites.
Up to 24 units of course work may be taken at
off-campus sites. At least 12 units of coursework
(as well as the final project tutorial or integration
and research design course) must be taken on
the Pasadena campus.

Students normally enroll in at least 24 units
of coursework from the school in which they
will earn their degree. However, students may
request to take 24 units from the other school
and prepare their final project under the super-
vision of the theological or missiological mentor
of the school that will grant the degree.

The Doctor of Ministry degree may not be
awarded sooner than five years after the comple-
tion of the M.Div. degree. All work for the D.Min.
must be completed within seven years from the
time the first course is taken.

Christian Spirituality Program

The D.Min. program offers a specialized course
of study in Christian Spirituality based on a
cohort group model of instruction. Up to 24
students are admitted to groups which meet for
two weeks each year for three consecutive years.
Students admitted to the cohort group must
attend all sessions, complete all assignments
and register for all work for credit (students may
audit courses in the regular program for the
regular audit fee).

Two faculty mentors are assigned to each
group and remain with the group for the dura-
tion of the program. The overall theme and focus
of the program is Christian spirituality and there
will be common blocks of material in each cohort
group. Each team of faculty mentors will de-
velop their own distinctive approaches to the
material. The program will have a healthy mix of
biblical studies, history and theology, as well as
an emphasis on the practice and teaching of
spirituality.

The following topics will be covered by each
cohort group over the course of the three years:
the history of spirituality, with a focus on mod-
eels of spirituality; the spiritual classics; a theol-
yogy of spirituality; Biblical patterns of growth
and renewal; current movements of growth and
renewal; the spiritual disciplines; the Bible as a
transforming agent; the dynamics of personal
transformation and corporate renewal.

Dr. Richard Peace serves as the faculty coor-
dinator for the Christian Spirituality Program.

Korean Ministry Program

The Doctor of Ministry program offers a special-
ized course of study for Korean-American and
Korean pastors based on instruction in the Ko-
orean language. The TOEFL exam is waived for
students enrolling in the program; students may
not attend courses in the regular program.

The program is based on a strong biblical and
theological emphasis as a foundation for effec-
tive ministry, featuring courses in biblical theol-
yogy, homiletics, marriage and family studies,
missiology and church growth, and theology of
ministry. Korean students may take up to 20
units of course work in Seoul; 20 units must be
completed at the Pasadena campus.

Dr. Seyoon Kim is the faculty coordinator
for the Korean Ministry Program.
Final Project

The Doctor of Ministry program culminates with the completion of a ministry focus paper, a supervised ministry project, or dissertation. A student may begin work on this final phase after completing the following requirements: 1) 24 academic units of course work with satisfactory evaluation and grade reports; 2) for Global Ministries students, completion of the 4-unit integration and research design course; 3) faculty approval of a ministry focus paper, supervised ministry project, or dissertation proposal; and 4) completion of any admission deficiencies. Students initiate the final project process by submitting a formal proposal to the Doctor of Ministry office according to program guidelines.

Final Project Mentoring. The mentoring process for the development and writing of the final project, whether it is a ministry focus paper, supervised ministry project, or dissertation, is under the supervision of the theological or missiological mentor of the student’s program. For School of Theology students, this mentoring process involves two stages: 1) a tutorial in theology of ministry (normally offered to all participants during any two-week session on campus) that involves interaction and discussion based on selected texts, and 2) a tutorial on constructing and writing a ministry focus paper, supervised ministry project or dissertation (open to all students). Both tutorials are offered in conjunction with most courses and are provided as part of the final project fee. For Global Ministries students, a 4-unit integration and research design course is required and is offered whenever a School of World Mission D.Min. course is in session in Pasadena.

Ministry Focus Paper. The ministry focus paper incorporates the reading and class work done in connection with the seminars and courses, and aims at designing a specific strategy for ministry. It must include: 1) an analysis of the student’s present field or placement in ministry, utilizing theoretical components of the Doctor of Ministry curriculum which provide tools for such an analysis; 2) theological reflection upon the ministry focus, interacting with the assumptions, methods and goals of the particular ministry strategy to be used, from a biblical perspective; and 3) a specific strategy and plan for ministry, drawing upon the theoretical components of the Doctor of Ministry program, relating the design and strategy to the ministry field analysis and the theological reflection, resulting in a set of goals and objectives which are measurable and related to a timeline for implementation and evaluation. Proposals for a ministry focus paper are to be submitted at the final ministry project tutorial session (or for Global Ministries students, after the integration and research design course). The proposal will then be submitted to the Faculty Final Project Committee for approval. The ministry focus paper will be bound and placed in the library after acceptance, with a copy sent to University Microfilms.

Supervised Ministry Project. As an alternative to the ministry focus paper, students may elect to complete a supervised on-site ministry project, with parish involvement. Ordinarily, the ministry project will follow one or two broad categories: 1) an action/reflection project that seeks to apply a specific aspect of theoretical learning to a ministry task by which results may be measured and evaluated. This is designed to demonstrate the person’s competence in ministry rather than yield experimental data or prove an hypothesis; 2) An experimental research project which seeks to test an hypothesis or investigate a theory of ministry that can be reported in such a way that it adds to the scholarly literature in the area of study. The ministry project is designed primarily to train the person in research methodology as well as yield positive results which can be reported to others.

A proposal for the project should clearly identify the nature of the ministry project. Minimal objectives incorporated into the project proposal include: 1) a rationale for the project, identifying specific ministry needs to which the project relates, as well as the Doctor of Ministry course work on which the project is based; 2) a description of the ministry site in which the project will take place (i.e., geographical location, ecclesiastical setting, student’s position or role, etc.); 3) a design for the project, including strategy for implementation and time schedule (ordinarily from three months to one year in length); 4) an explicit strategy for parish involvement in the project; 5) criteria for evaluation of the project after its completion.

The foundation for the ministry project is the course Theology for Ministry (School of Theology) or Philosophy of Ministry (School of World Mission), which is an exercise in theoretical reflection designed to assist the Doctor of Ministry participants in the development of their own theology of ministry. The course includes a tutorial of four class hours and must be attended during one of the sessions on campus. This course must be taken for credit by those doing a supervised ministry project.

Dissertation. Students may prepare a dissertation as the final project. The dissertation incorporates significant research, reading and class work done in connection with the coursework, and aims at producing a publishable manuscript in the area of theology and ministry. The dissertation is written under the
supervision of an assigned faculty mentor, and is written in a style and format appropriate to doctoral level scholarship through use of extensive research and critical footnotes or endnotes. The dissertation will be bound and placed in the library after acceptance, with a copy sent to University Microfilms as one means of publication. Students who have approval to write a dissertation may register for a directed study for up to eight units of credit with their faculty mentor or another professor in order to do research and writing for the dissertation in areas not covered by the regular Doctor of Ministry curriculum. Dissertation proposals are first submitted to the Doctor of Ministry Faculty Committee, at which time a faculty mentor will be assigned.

Registration and Expenses

For those who have been officially admitted into the program, reservations may be confirmed for courses by submitting a $200.00 deposit toward tuition.

Tuition rates and other expenses for the Doctor of Ministry program are listed in the second section of this catalog. A deferred payment plan is available. Reduced rates are available for audit (noncredit) attendance if space is available. Contact the Doctor of Ministry office for information on costs, eligibility, and availability.

Meals are available at the Seminary Monday through Friday. The Doctor of Ministry office will assist with housing arrangements when requested and available.

Courses of Study

School of Theology

CF 705 Exegeting the Culture/Applying the Text (12 units). How can a pastor, over time, communicate the essence of the New Testament to the average congregation in such a way that it will be impacted on a cognitive, affective and behavioral level? This will involve three factors: learning how to understand the text, learning how to understand the people one is teaching, and learning how to bridge the gap between text and congregation. The focus of the course is on the pastor's teaching ministry, with teaching understood in a broad sense, involving exposition as well as the skillful use of small groups, self-study materials, interactive dialogue and exercises, case study, etc. Peace

CF 707 Mobilizing and Equipping the Laity for Ministry (12 units). Out of biblical and theological foundations, this course will construct a theological model for the ministry of the laity. Strategies for support, encouragement, affirmation and training of the laity will be explored from both sides, clergy and laity. Comprehensive strategies for the church gathered and scattered in shared and mutual ministry will widen and refocus traditional perspectives of pastoral ministry. Leadership development and the role of small groups will be explored in various case situations. A methodology of assessment for local church ministry of the laity will launch each participant into self-appraisal and ministry alternatives. Slocum, Ogden

CF 711 Building Christian Community Through Small Groups (12 units). This seminar focuses on the birthing, feeding and support of Christian small groups through the local church. Multiple models for small group ministry will be explored, including Bible studies, personal support and sharing groups, accountability groups, mission and evangelism groups, and house churches. Issues of group life such as communication skills, study skills, prayer skills, patterns of communication, life cycles of groups, developing contracts, and processing evaluation will be explored. Building a philosophy of small group ministry, reflecting a theology of Christian community, strategic planning and leadership for small group ministry will be covered. Icenogle

CF 730 Boomers, Busters, and Ministry (12 units). The demographic forces that are shaping our culture will have an even greater impact on the American church as we head toward the year 2000. Beyond theology, today's minister needs to understand the makeup of the people who will be the church of tomorrow. The seniors of the future will be the Baby Boom Generation, those born between 1946 and 1964, whose values and ideals are much different than previous generations. Nontraditional and distrustful of institutions, Boomers nevertheless seek God in many different ways. The two generations that follow them, Busters, those born between 1965 and 1980, and Boomlets, those born since 1980, have their own beliefs and values that shape their understanding of God and the church. Churches which will survive the 1990's will be the ones which learn to minister to these generations. Miller, Westfall

CF 770 Equipping the Laity for Caring Ministry (12 units). This session provides a system of lay caring ministry which can be implemented in the local church. Training will be given in the organization, development and administration of pastoral care ministries with emphasis given to leadership skill development. Topics to be covered include recruiting and equipping volunteers, making referrals to the caregivers, and effective ways to supervise and support the care ministries. This session consists of twelve days of on-site training, including classroom lectures and discussion led by the pastoral staff and faculty of Stephen Ministries, small group discussion, experiential exercises, and the use of quality audio-visual resources. Haugk

CN 705 Minister's Personal Growth (12 units). The work of the Christian ministry has many emotional hazards. These will be examined in this session as they pertain to the emotional health of the pastor. It is designed to assist the minister in identifying areas of...
personal potential weakness and to provide resources for dealing with these problems. Attention will be given to aspects of the minister's personal and family life: roles, conflicts, anger, depression, assertiveness and relationships. Techniques for changing behavior will be explored. Hart

CN 710 Pastoral Counseling as Soul-making: the Birth, Growth, Health and Unhealth of the Soul (12 units).
Pastoral care and counseling is the nurture of the soul, which is the missing element in much evangelical and mainstream spirituality. This course explores the depths of spiritual, psychological and relational theology which invites us the examine the inner realm of human nature and destiny and their impact on the person in familial, social and cultural contexts. Augsburger

EV 712 Spiritual Issues in Church Growth (12 units).
Continuing study in the practical and spiritual aspects of church growth and renewal. The course is designed to supplement EV705 Foundations of Church Growth. Course enrichment is offered by guest speakers when available. Wagner

EV 715 The Ministry of Evangelism (12 units).
Comprehensive survey, analysis and development of numerous evangelism strategies will be constructed on the foundation of biblical and theological principles of Christian evangelism. Peace

EV 720 Mobilizing the Local Church for Cross-Cultural Outreach (8 units).
Across America and around the world today, the Christian church is witnessing an unprecedented explosion of interest in cross-cultural ministry. Opportunities for outreach abound, and the challenge exists as never before to mobilize and train the church for service to others. This course, designed in cooperation with Discover the World, Inc., will present an innovative model for motivating laity in the local church to become personally involved in cross-cultural ministry both locally and internationally. This course will train students to facilitate Discover the World in their own congregations. Millham, Millham

GM 720 Spirituality and Ministry (12 units).
Exploration of the dynamics of the spiritual life as related to the pastor's own life of faith and prayer as impacting the pastor's role of spiritual leadership in the congregation. Emphases on spiritual pilgrimage, spiritual direction, and spiritual ministry will emerge out of reflection on and practice in spiritual disciplines, personally and in congregational life. The interrelationship between Christian community, mission and spirituality will be developed. Willard

LG 721 Preparing to Use the Greek New Testament in Ministry (4 units).
This seminar is designed for those who have had little or no exposure to the Greek New Testament, but who desire to be able to use it intelligently and effectively in their ministries. The course begins with the most basic elements of New Testament Greek grammar and prepare the student to enter the sequel course, LG722, which focuses on New Testament exegesis for ministry. This course is also very suitable for those who have had Greek but would like to have a thorough review of the essentials of New Testament Greek grammar. Gantt

This course will provide a basic introduction to the structure of the Greek New Testament, It is offered for those students who need to fulfill language equivalency requirements, but is also intended for those who desire to sharpen their language and interpretive skills. The course is designed to help pastors interpret the biblical text as they become acquainted with exegetical methodology. The means to this include word study, interpretive tools and resources, and the use of translations and the interlinear text. Gantt

MF 722 The Family System and the Church's Ministry (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. 

Anderson

MF 724 Building Strong Families Through the Local Church (12 units). This session will focus on the factors which are important in developing strong family life. Topics addressed will be communication and expressiveness in family interaction; family problem solving and decision making; family power issues; parenting issues; stress and crises management in the family; issues of the divorced; single-parent families and step-families; flexibility in sex roles; and maintaining healthy regard for each member’s sexuality. The development of the parent-child bond from infancy through adolescence will be understood in the light of the dual need for family closeness and individual separateness. The seminar format will consist of lectures and experiential kinds of learning. J. O. and J. K. Balwuch

NT 704 Current Issues in New Testament Studies (8 units). A comprehensive investigation of recent critical issues in New Testament theology which are recouping significance in popular media. Topics to be covered include the “Jesus Seminar” and the historical Jesus, homosexuality, women in the church and ministry, the Dead Sea Scrolls, early Christian anti-Semitism, and new views of Paul’s theology. A particular attention will be given to assisting pastors formulate biblically sound responses to these pressing issues. Scholer

NT 745 Biblical Theology for Preachers (12 units). This course is designed to provide pastors with an in-depth study of New Testament theology as a whole and with an opportunity to reflect on the most effective way of preaching the gospel in their ministry today. Broadly the course consists of two parts: the first part examines the life, teaching and work of Jesus of Nazareth as well as the development of the apostolic proclamation of the gospel that arose from the former. Attention is paid to the hermeneutical issues of exegetical methods, interpretation and contextualization. The course is also designed to guide pastors in the development of systematic theology, ethics and pastoral ministry on the basis of a solid New Testament foundation. Taught in Korean. Kim

OD 751 Foundations of Church Management and Leadership (6 units). This seminar focuses on the people involved in church management. The seminar will examine the pastor’s leadership role in the organizational structure of the local church. It will address leadership style and look at the relationship between power, authority and servanthood. It is designed to improve the pastor’s ability to develop volunteers, disciple professional staff persons and direct the support service personnel of the church. Participants will learn what works and what does not work in managing the local church. Logan

OD 752 Envisioning Your Ministry (12 units). A practical, tangible application of strategic planning, covenant marketing, and relational fundraising. This course centers on focusing, communicating and implementing the ministry vision. Participants will not only study theology and principles regarding these disciplines, but will also develop a framework for their own ministry and marketing plans. Presentations will be made on planning and marketing principles, objectives, obstacles, implementation and evaluation. Personalized ministry and marketing plans will be designed during class time. Davis Scott, Scott

OD 755 Conflict Management in the Local Church (4 units). This course relates theory about conflict within and between persons and among organizations to the life of the church. Such issues as the nature of human differences, the constructive values and uses of conflict, the biblical and theological understanding of conflict, styles of conflict management, and organizational handling of conflict will be considered. A theory of conflict reduction will be presented. Staff conflict will be particularly emphasized. In addition to considering the above issues, participants will have the opportunity to reflect on their own styles of conflict, analyze cases of typical situations, and design an approach to conflict management based on a live situation in each student’s ministry. Malony

OD 768 Theology, Theory and Practice of Leadership (12 units). This seminar for pastors and executives of churches will examine the characteristics of empowering leadership. Participants will look at all dimensions of leadership. The course covers theology, philosophy, moral and ethical issues, character development, organizational development, personal assessment, spirituality, and leadership styles. All of these topics are focused on the participant’s personal role as leader and the organizational structure that supports that leadership. Using the reading list, vocational assessment inventories, course projects, course notes, and interactions with faculty members and peers, participants will be challenged to explore their leadership contexts in life-changing ways. Lattore, Paul

PM 706 Contemporary Worship in Evangelical Perspective (12 units). This course offers an in-depth look at worship, meaning as well as worship practices, from traditional to contemporary worship styles. The focus is on understanding the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. Redman

PM 711 Theology of Ministry (4 units). A reexamination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. Redman

PM 720 Contemporary Preaching (8 units). This course addresses the characteristics of preaching as the Word of God, the process by which preaching becomes the Word of God, the proper attitude of the preacher in approaching the Word of God, the charac-
School of World Mission

MG 702 Trends Facing the Church's Worldwide Mission (12 units). This course provides an historical perspective on the development of the church’s mission and strategies. Building on this foundation, the course will analyze major social, economic, and technological trends facing the contemporary church. Students are challenged to examine and develop models of ministry and planning in the context of these changing issues. *Pierson, Webb*

MG 703 Lifelong Leadership Development (12 units). This course will train students to use leadership theories grounded in comparative studies of the lives of biblical, historical, and contemporary leaders. This training will equip students to analyze their own leadership development and recognize emerging leaders in their ministries. *Clinton, Clinton*

MG 704 Developing Leaders in Your Ministry (12 units). The course will train church, parachurch, and mission agency leaders to evaluate and design leadership development programs that equip Christian leaders within their local setting. Informal, nonformal, and formal training within the church or agency will be assessed. By the end of the course, students will have developed training strategies and models appropriate to training leaders in their own ministry context. *Elliston*

MG 705 Chinese Culture: Reflection and Response (12 units). This course will study the spectrum of both Chinese culture and the Chinese mind. It will consider the expanding and changing worldview and values of various Chinese subgroups that make up the worldwide Chinese Diaspora, with special emphasis on the North American continent. *Wong*

MG 706 Understanding and Reaching the Chinese (12 units). Reaching the Chinese today will require engagement, bridging, and evangelizing people of first language and culture. Dynamic equivalencies for Gospel communication will be discussed, and migrant needs and concerns as a minority culture will be emphasized. *Wong*

MG 707 Church Planting (12 units). The course is a practical seminar designed to provide the student with a grasp of what is involved in planting churches and developing a comprehensive regional or national church planting strategy. Beginning with biblical, theological and spiritual foundations, students will learn how to develop a strategy for starting and multiplying congregations that is applicable in any context. The dynamics of church planting movements, strategic intercession, cultivating commitment to a church planting vision, mobilizing and coaching church planters, multiplying congregations through parent churches, and implementing reproducible systems that increase the capacity for a greater harvest will also be examined. *Logan*

MG 708 Contemporary Issues in the Chinese Church (12 units). Contemporary concerns in the Chinese church will be analyzed and evaluated in the light of biblical and theological insights. Issues to be discussed include immigrant influx and changing communities, generational issues, differences between overseas born Chinese (OBC) and American born Chinese (ABC), the growth of an urban underclass and the burgeoning suburban upper-class, the passivity of the laity, and the role of women in leadership. Constructive church models will be considered along with appropriate leadership models. *Wong*

MG 710 Chinese Preaching Today: Text and Context (12 units). The course begins with a basic view of communication theory and dynamics, followed by cross-cultural communication principles which are applied and incorporated into the milieu of the North American Chinese Church. Focusing on the Chinese mindset and value system, selected texts will be analyzed and evaluated homiletically. Biblical imagery and drama, figures of speech, word definitions and associations will be studied in the light of Chinese rituals such as feasts and festivals, filial piety, family and Tao. *Wong*

MG 711 Cross-Cultural Issues in Ministry (12 units). This course provides an introduction to cultural anthropology that enables pastors, missionaries and other ministry professionals to appreciate cultural diversity and approach cross-cultural and multi-cultural ministry contexts. Key issues to be discussed in the course include the nature, purpose and function of world view, an appreciation and understanding of different behavior patterns, and an awareness of religious beliefs and practices. Particular attention will be given to understanding cross-cultural communication. *Kraft and Shaw*

MG 712 Ministry to Muslims (12 units). An overview of Muslim faith and practice with special attention to comparisons with Christianity and varieties of ex-
pression throughout the world, including North America. Various styles, content and form of Christian witness to Muslims will be evaluated. Woodberry

MG 720 Intercultural Communication in Christian Ministry (12 units). The work of the Church is primarily one of communication. The course will provide an intercultural Christian communication approach to evangelism, mission, development, teaching and organization based on principles derived from a study of Scripture and modern communication theories. God has demonstrated in Scripture how to communicate effectively. These insights will be applied to the development of integrated communication strategies and the selection of appropriate methods and media, and it will provide insights and basic skills for research design and use. Sgaard

MG 721 Ministry Philosophy for a Global Perspective (4 units). Moving into the 21st century, local churches and denominations need to rethink and restructure. The old word “mission” must be reinterpreted if churches are to move from survival to growth. What are the theological issues that underlie the changes taking place? The course will address foundational issues and will enable the student to develop and articulate his or her own philosophy of ministry. This course is required for all students enrolled in the SWM D.Min. program. Gilliland

MG 722 The Asian Immigrant Influx and Mission (12 units). The course begins with a study of migrant movements in the Scriptures and in relationship to the redemptive mission of God. It will be followed by an historical study of migrant movements in general and by a study of the Asian influx since 1965 in particular. From this will come a refined understanding of immigrants today, the “push and pull” factors behind their leaving and coming and adjusting to an alien culture. Wong

MG 723 Ministry in Contemporary Western Culture (12 units). This course will delineate and probe the contours of modern western culture. The goal is to develop a missiological (in contrast to a pastoral) perspective on modern culture with a view to a missionary approach that challenges underlying presuppositions and leads to a deep encounter with the gospel. A range of critical issues will be discussed, including: the impact of the Enlightenment, individualism, secularization, the “trivialization of religious devotion,” mysticism and supernaturalism, culture wars, popular culture and media, the emergence of postmodernism, and evangelism in modern culture. Shenk

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JORGE J. TAYLOR, Dip.Theo., Latin American Biblical Seminary; B.A., Whitworth College; M.A., Ph.D., Michigan State University. Associate Provost for Ethnic and Cultural Concerns and Associate Professor of Marital and Family Therapy.

HENDRIKA VANDE KEMP, B.A. Hope College; M.S., Ph.D. University of Massachusetts. Professor of Psychology.

LINDA MANS WAGENER, B.A. University of Minnesota; M.A., Ph.D. Clark University. Assistant Professor of Psychology.

JANET A. YANG, B.A. Yale University; M.S.Ed., University of Pennsylvania, Philadelphia; M.A., Ph.D. University of Houston. Director, the Center for Aging Resources, The Psychological Center and Assistant Professor of Psychology.

Visiting and Adjunct Faculty
Summer 1995-Spring 1996

SAMUEL A. ALIBRANDO, Jr., B.A., M.A., Ph.D., Psychology.
MERLYNN ROSELL BERGEN, B.A., M.A., Ph.D., Marriage and Family.
JEANNE A. BROWN, B.A., B.S., M.S., Ph.D., Psychology.
J. GALEN BUCKWALTER, B.A., M.A., Ph.D., Psychology.
FREDA CHEUNG, B.A., M.Ed., Ph.D., Marriage and Family.
JOHN H. COURT, B.A., Ph.D., Psychology.
JOSEPH C. DIXON, B.A., M.S.W., Psychology.
LAUREL M. FISHER, B.A., M.A., Ph.D., Psychology.
DAVID W. FOY, B.S., M.A., Ph.D., Psychology.
ANNA MARIA GUERRA, B.A., M.A., Ph.D., Psychology.
CATHERINE I. HILL HARRIS, B.A., M.A., Ph.D., Marriage and Family.
HARVILLE HENDRIX, A.B., B.D., M.A., Ph.D., Marriage and Family.
SALLY A. HOWARD, B.A., M.A., Ph.D., Psychology.
HELEN L. HUNT, B.A., M.A., Psychology.
SUSAN E. KEENS, B.A., M.A., Ph.D., Psychology.
TARYN E. MARKEE, B.S., M.A., Ph.D., Psychology.
LAWRENCE H. MOORE, B.A., M.A., Ph.D., Psychology.
JUDITH NEEDHAM, M.A., Marriage and Family.
GEORGE PATTERSON, B.A., M.A., Ph.D., Marriage and Family.
JULIE NIGHTENGALE PERSON, B.A., M.A., Marriage and Family.
SUSAN S. PHILLIPS, B.A., M.A., Ph.D., Marriage and Family.
DAVID L. ROSS, B.A., M.A., Ph.D., Psychology.
CARLA E. SCHULER, B.A., M.A., Ph.D., Marriage and Family.
CATHERINE S. SMITH, B.A., Ph.D., Psychology.
SCOTT STANLEY, B.S., M.S., Ph.D., Marriage and Family.
ADMINISTRATIVE OFFICES

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NANCY McDONNELL, Executive Assistant to the President

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COLIN BROWN, Associate Dean for the Center for Advanced Theological Studies
ELIZABETH L. PATTERSON, Associate Dean for Ministry Development
ISAAC CANALES, Director of the Hispanic Church Studies Department
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THOMAS RENNARD, Director of Field Education
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JOLLENE ANDERSON, Assistant to the Dean

School of World Mission

J. DUDLEY WOODBERRY, Dean
EDGAR J. ELLISTON, Associate Dean for Academic Affairs
DEAN S. GILLILAND, Missiological Mentor of the D.Min. in Global Ministries Program
HOOVER WONG, Director of the Program of Chinese Ministry and Mission in North America
JUDITH TIERSMA WATSON, Coordinator of the Urban Mission Program
STEPHEN E. BURRIS, Director of Distance Learning
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School of Psychology

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LEONARDO M. MARMOL, Director of Clinical Training, Clinical Psychology Division
RICHARD L. GORSUCH, Director of Research and Evaluation, Clinical Psychology Division
WAYNE T. AOKI, Director of Training, The Psychological Center
SIANG-YANG TAN, Director of the Psy.D. Program
WARREN S. BROWN, Director of the Lee Edward Travis Institute and Director of the Psychophysiological Laboratory
JANET A. YANG, Clinical Director, Center for Aging Resources, The Psychological Center
HANRIETT C. MARTENS, Clinical Director, I-CAN, The Psychological Center
PHILIP S. PANNELL, Director of Psychological Services, Fuller Psychological and Family Services, The Psychological Center
JACK O. BALSWICK, Director of Marriage and Family Research
JUDITH K. BALSWICK, Director of Clinical Training (M.S. Program)
JAMES L. FURROW, Director of Clinical Training (D.MFT and Ph.D. MFT Programs)
RICHARD A. HUNT, Director of the Institute for Marriage and Family
CAMERON LEE, Director of Academic Affairs, Marriage and Family Division
JOHN FRALEY, Center Administrator, The Psychological Center
BERTHA J. JACKLITCH, Assistant to the Dean
TIMOTHY D. SUN, Assistant to the Associate Dean for Marriage and Family

Financial Affairs

H. LEE MERRITT, Vice President for Finance and Secretary to the Board of Trustees
TAMARA F. ANDERSON, Assistant to the Vice President for Finance

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CHRISTINE HONG, Controller

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DEBBIE BRINK, Associate Director of Development/School of World Mission
CARLETON A. LINCOLN, Director of Alumni/ae Relations
CALINE B. WILLIAMS, Assistant to the Vice President for Development

Office of Communication

MARILYN THOMSEN, Director of Communication
JANICE E. RYDER, Director of Publications

The Fuller Foundation

SAMUEL L. DELCAMP, Executive Director
PEGGY STILL, Assistant Director
## ENROLLMENT STATISTICS FALL 1994

### Pasadena Campus

**School of Theology**
- M.Div. .............................................................. 505
- M.A. in Theology ........................................ 197
- M.A. in Christian Leadership. ..................... 11
- Nondegree ..................................................... 109
- Th.M. ............................................................ 23
- Ph.D. in Theology ........................................ 81

**School of Psychology**
- Ph.D. in Clinical Psychology ....................... 146
- Psy.D. in Clinical Psychology ....................... 44
- M.S. in Marital and Family Therapy ............ 99
- D.MFT. .......................................................... 16
- Ph.D. in Marital and Family Therapy ......... 20
- Ph.D. in Marriage and Family Studies ..... 20

**School of World Mission**
- M.A. in Intercultural Studies .................... 120
- M.A. in Cross-Cultural Studies ................. 73
- Nondegree .................................................... 50
- Th.M. in Chinese Ministry and Mission ... 2
- Th.M. in Missiology ................................. 48
- D. Miss. ...................................................... 17
- Ph.D. in Intercultural Studies ................. 57

Total Pasadena Campus Enrollment .............. 1,638

### Continuing and Extended Education
- Southern California .................................... 149
- Northern California ................................... 181
- Washington ................................................. 193
- Arizona ......................................................... 77
- Colorado .................................................... 42
- In-Service Program (active students) .......... over 100
- Institute of Youth Ministries (active students) .......... over 275
- Doctor of Ministry Program (active students) .......... over 600

### ALUMNI/AE ASSOCIATION

More than 14,000 alumni/ae of Fuller Theological Seminary serve in leadership positions in every state and over 45 foreign countries, in over 75 denominations. They serve in churches, corporations, counseling centers, mission agencies, academic institutions and a variety of other Christian organizations.

Alumni/ae Association Council
- Roy E. Barness, Ph.D., M.A. 1981 (Theology)
  Clinical Psychologist, Director of Counseling/Health, Seattle Pacific University, Seattle, WA

Nancy Chillingworth, M.A. 1984 (World Mission)
Senior Training Specialist, Bank of America, San Francisco, CA

Melvin Mar-Chow, M.Div. 1993 (Theology)
Director, Asian American Christian Fellowship, Los Angeles, CA

Geraldo J. De Jesus, M.Div. 1987 (Theology)
Assistant Director, Loma Linda University Medical Center, Loma Linda, CA

Senior Pastor, First Presbyterian Church, Golden, CO

Sandra Herron, M.A. 1986 (Theology)
Vice President, INB, Indianapolis, IN

John Karetji, M.A. 1984 (World Mission)
President, Nexus International, Redlands, CA

Randy L. Newcomb, M.A. 1988 (World Mission)
Director, Golden Gate Community, Inc., San Francisco, CA

Mark L. Olson, M.A. 1980 (Theology)
Marriage and Family Therapist, Minnetonka, MN

Les Parrott III, M.A. 1988, Ph.D. 1990 (Theology, Psychology)
Professor of Psychology, Seattle Pacific University, Seattle, WA

Fletcher Tink, M.A. 1984 (Missiology), Ph.D. 1994 (World Mission)
Urban Missions Specialist, Washington D.C.

### OFFICIAL STATEMENTS OF FULLER

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

#### The Mission Beyond the Mission
Beyond the immediate purpose of the nurture and training of students for the ministries of Christ, the faculty and Board of Trustees of Fuller Theological Seminary see a further mis-
Evangelical Commitment

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

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

Doctrinal Perspective

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

The Statement of Faith

Under God, and subject to biblical authority, the faculty and trustees 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, renew our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior, and granted the free gift of eternal life.

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

VIII. God by his word and Spirit creates the one holy catholic and apostolic church, calling sinners out of the whole human race into the 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 see our good works and glorify our Father who honor and respect the moral tradition of the communities of which they are a part, a sensitivity to the needs of individual persons, sensitivity to the needs of every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

The seminary is committed to providing education and counseling to those of its community who are in special need; to extend Christian charity to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrate the personal forgiveness available through Christ for all human failure.

Formal Statements of Community Standards
Preamble
Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God’s will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Five statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are the 1) Statement of Academic Integrity

2) Statement on Marriage and Divorce
3) Statement on Respect for People and Property
4) Statement on Sexual Standards
5) Statement on Substance Abuse

In the application of these statements of community standards, the seminary urges the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The seminary, therefore, encourages individuals to follow, where feasible, the steps of confrontation and dialogue described in Matthew 18: 15-22. Speciﬁc applications of these steps are presented in the Faculty Handbook, in the staff Personnel Policies Manual, and in the “Procedures for Processing Grievances Regarding Students” listed below.

The use of seminary disciplinary procedures should always be viewed as a last resort. In no way do they exempt the seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

The seminary is committed to providing education and counseling to those of its community who are in special need; to extend Christian charity to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrate the personal forgiveness available through Christ for all human failure.

Statements of Community Standards Subject to Seminary Response Procedures

Statement on Academic Integrity
Truthfulness is of the very nature of God, who is Truth itself. Truth is a prominent theme in Scripture, and God’s faithfulness and dependability rest in truthfulness. The biblical admonitions against false witness, lying, and dishonesty are also prominent.

Fuller Theological Seminary is committed to intellectual and moral growth. Upholding the standard of academic integrity with its reliance on honesty is a responsibility of both faculty and students. In addition to maintaining integrity in their own academic pursuits, the faculty have the right and obligation to set and clarify academic requirements for the work of students. Academic integrity is a personal responsibility of students to represent as their own work in reports, papers, or examinations only what they are entitled to honestly so present. It includes a collective responsibility to assure that all uphold the spirit and letter of academic integrity.

Conduct regarded as violating academic integrity includes:

[Further details on the statements are provided in the text, including references to the Faculty Handbook and other procedures.]
dishonesty in an examination by copying from the examination paper of another, allowing one’s own examination paper to be copied, reading without the instructor’s consent a copy of the examination prior to the date it is given, giving or receiving unpermitted aid on a take-home examination, or the submission of the same work product in more than one course without the express permission of the instructor(s).

plagiarism, which is the passing off of another’s ideas or writings as one’s own. It involves failure to acknowledge material which is copied from others or failure to acknowledge one’s indebtedness to others for the gist of important thoughts in a formal statement, written or oral.

Charges of violating academic integrity shall be handled according to published procedures for processing grievances.

**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.

The seminary community’s concern for the sanctity of marriage is manifested in attitudes and programs that foster marital harmony and support and compassion for those who struggle to keep their marriage stable, under the almost relentless destructive pressures of our society. At the same time, spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the seminary, whether as trustee, faculty member, student, administrator, or restricted staff member (whose position is classified as central to the religious goals and activities of Fuller). The seminary’s role in serving a multidenominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the seminary community be exemplary in these and all other ethical matters.

The full seriousness of the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g., 1 Timothy 3:1-13) is recognized, including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and staff members for restricted positions. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and under the supervision of the Administrative Council in the case of other administrators and staff members. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and nonacademic officers shall be submitted to the board for final approval. Recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submitting them to the board for the final approval. Upon appropriate recommendation, appointments of administrators and restricted staff members will proceed in the normal way.

When divorce occurs in the life of any trustee, faculty member, administrator, or restricted 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 restricted staff members, notification should be made to their cabinet-level supervisor. The divorcing person is to submit a letter explaining the circumstances at the time of the judgment of dissolution. The responsible cabinet-level 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.

When a student undergoes divorce while in any program of the seminary, that student shall, by the time of the judgment of dissolution, submit a letter explaining the circumstances of the divorce within 30 days after the judgment of dissolution shall be grounds for discipline.

**Statement on Respect for People and Property**

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one’s word. The seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. Be-
cause occasions may arise when specific standards relevant to this community are not fully recognized, examples of behaviors that are not acceptable are presented in the Appendix to this statement.

Appendix to the Statement on Respect for People and Property

The following are examples of behaviors that are not acceptable according to the Statement on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

Dishonesty: The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life, especially in formal statements.

Injurious or offensive action: Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

Disruption: Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

Stealing or destruction of property: Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

Purposeful violation of institutional policies: Purposeful violations include refusal to comply with contractual arrangements with seminary offices or services and unwillingness to abide by established policies in Fuller Housing.

Statement on Sexual Standards

Fuller Theological Seminary believes that heterosexual union must be reserved for marriage and insists on sexual abstinence for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, the seminary expects all members of its community—trustees, faculty members, students, administrators, and restricted staff members—to abstain from what it holds to be unbiblical sexual practices.

If any member of the community, as defined above, is charged with failure to abide by this sexual standard, the seminary will invoke the procedures for investigation and, when necessary, discipline as outlined in the relevant faculty, student, or staff manual or handbook.

Statement on Substance Abuse

Policy: In accordance with the Drug-Free Schools and Communities Act Amendments of 1989, Fuller Seminary is committed to maintaining a drug-free working environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In keeping with this objective, the seminary will ensure that all of its workplaces are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

Standards of conduct: Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful possession, use, or distribution of illicit drugs or alcohol by students and employees on Fuller property or at Fuller activities is prohibited. The seminary also reserves the right to discipline students and employees for off-campus conduct not in keeping with these community standards.

Facts about drug and alcohol abuse: Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increase the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, cancer of the esophagus, liver, bladder, and lungs.

Available assistance: The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as
long as he or she maintains total abstinence. Confidential counseling and treatment programs in the Fuller Psychological Center, available to Fuller students and employees, include:

- Adult Children of Alcoholics
- Addictive States
- Step Teen
- Bridge to Sobriety

The costs of these programs are dependent upon the treatment necessary, with the individual's economic situation a recognized factor on a sliding payment scale.

Students and employees should consult with their insurance carriers with individual questions regarding coverage of treatment.

**Disciplinary sanctions:** For violations of seminary rules of conduct, members of the community are subject to several kinds of penalties. The applicability and exact nature of each penalty varies for faculty, students, professional staff, employees and guests. In general, however, the penalties, depending upon the seriousness of the violation, include the following in ascending order of severity:

1. Warning: a formal admonition that does not become part of an individual's permanent record, but may be taken into account in judging the seriousness of any future violation.

2. Disciplinary probation: A more serious admonition assigned for a definite amount of time. It implies that any future violation during that time, of whatever kind, may be grounds for suspension, or in especially serious cases, for dismissal from the seminary.

3. Suspension for a definite period: Removal from membership in, or employment by, the seminary for a specified period of time.

4. Indefinite suspension: Removal from membership in, or employment by, the seminary for at least the period of time specified by the suspension, with the suspension to continue until certain conditions stipulated by the appropriate body applying this sanction have been fulfilled. These conditions may include, but are not limited to, restitution of damages or formal apology.

5. Dismissal: Permanent removal from membership in, or employment by, the seminary without hope of readmission to the community.

The recommendation, and/or the requirement of completing an appropriate rehabilitation program may accompany any of the five disciplinary actions listed above.

**Legal sanction:** Pending the outcome of investigations, local, state, and federal laws establish severe penalties for the unlawful possession of illicit drugs and alcohol. These legal sanctions, upon conviction, may range from the payment of a small fine and probation to imprisonment for up to one year or a $5,000 fine, or both. Recent federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of $1,000,000.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action.

**Statements of Community Standards Subject to Seminary Complaint Procedures**

**Statement on Nondiscrimination**

Fuller Theological Seminary does not discriminate on the basis of race, color, national origin, gender, handicap or disability, or age, in any of its policies, procedures, or practices, in compliance with Title VI of the Civil Rights Act of 1964 (pertaining to race, color, and national origin), Title IX of the Education Amendments of 1972 (pertaining to gender), Section 504 of the Rehabilitation Act of 1973 (pertaining to handicap), and the Age Discrimination Act of 1975 (pertaining to age). This nondiscriminating policy covers admission and access to, and treatment and employment in, Fuller Seminary’s programs and activities.

**Statement on Sexual Harassment**

**Preamble**

The two great commands are these: "You shall love the Lord your God with all your heart . . . soul . . . and mind" and, "You shall love your neighbor as yourself" (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ's commandment to love our neighbor as ourselves. It denies the image of God in the other, and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

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I. POLICY

Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God’s image and for God’s glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 42 U.S.C. Sections 2000e et seq. (1992); Title IX of the Educational Amendments, (1972), 20 U.S.C. Sections 1681 et seq. (1990)). Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. It is the intention of the seminary to take whatever action may be needed to prevent, correct and, if necessary, discipline behavior which violates this policy. Faculty, administrators and supervisors have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons.

II. DEFINITION OF SEXUAL HARASSMENT

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;

2. submission to or rejection of such conduct by an individual is used as a basis for evaluation, employment, or participation in other seminary activity;

3. such conduct has the purpose or effect of unreasonably interfering with an individual’s performance or participation in instructional, employment-related, or other seminary activity.

Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

III. INITIAL PROCEDURES

A. Designated individuals

Members of the seminary community with a concern or complaint which may involve sexual harassment are encouraged to discuss the concern with a designated individual who is trained in issues relating to sexual harassment and conflict resolution. A designated individual can provide information about applicable seminary policies and procedures, outline available options for addressing the concern or complaint, and, if requested, attempt to resolve the matter through informal mediation.

Designated individuals include:
- Staff, Office of Christian Community
- Director of Human Resources
- Director of the Office of Women’s Concerns

Consultation with designated individuals does not constitute formal notice to the seminary of an incident of sexual harassment. Designated individuals do not maintain any written record which would identify individuals involved or alleged to be involved in a complaint. However, information about the number and location of complaints received may be logged, as appropriate, for statistical purposes and, if collected, maintained by the Office of Christian Community and/or the Office of Human Resources.

B. Supervisors

An individual in a supervisory capacity having direct knowledge of sexual harassment by a member of the seminary community has an affirmative duty to bring the matter to the attention of a designated individual. The designated individual may serve as the complainant in such matter and may pursue the matter through the informal and/or formal complaint resolution process.

C. Emergencies

In an emergency in which the health or well-being of a member of the seminary community is threatened, the person so threatened, a designated individual, supervisor, or other person should promptly inform the provost. The provost is authorized to take such action as is necessary and appropriate to ensure the well-being of the seminary community.

IV. COMPLAINT RESOLUTION PROCEDURES

Both informal and formal complaint resolution processes are available to students, faculty, administrators, and staff whenever there is an allegation of sexual harassment against another member of the seminary community. Time off...
with pay during the scheduled working hours of the complainant, the complainant’s representative, anyone alleged to be involved, and any witnesses or other concerned parties will be granted, if requested for the interview period(s) with the designated individual, designated administrator, or the Fact-Finding Committee. Filing a formal complaint constitutes notice to the seminary of a sexual harassment incident. Formal complaints must be filed in writing to a designated administrator within 90 calendar days from the time a complainant knew or should have known of an act or acts of sexual harassment or action taken as a result of alleged sexual harassment, or within 30 calendar days after the conclusion of the mediation process, whichever is later.

A. Informal complaint resolution

1. Informal complaint resolution begins when a complainant asks a designated individual for assistance beyond mere consultation. When so requested, a designated individual may act as a mediator to clarify and overcome any misunderstanding, to arrive at a mutually agreed upon resolution of the situation, and to set conditions which discourage similar incidents or misunderstandings in the future. By way of example but not limitation, a designated individual acting in this mediating capacity may utilize any of the following procedures:
   (a) Advise the complainant of actions and resources to alleviate any discomfort or harm.
   (b) Discuss the matter separately with the complainant and the person complained against (respondent).
   (c) With the prior consent of both the complainant and respondent, discuss the matter with both parties.
   (d) Where desired by both parties, serve as a mediator to set satisfactory conditions for further interaction by the parties.
   (e) Recommend that the formal complaint resolution procedures be utilized.

2. If the complainant is not satisfied with the results of the informal complaint resolution process, the complainant may file a formal complaint. The complainant is not obligated to use or exhaust the informal complaint resolution process before filing a formal complaint. If the informal complaint resolution process is used, and the complainant chooses to file a formal complaint, the complainant must file a formal grievance in writing no later than 30 calendar days after the mediation process concludes.

3. If the complainant withdraws the complaint or is satisfied with the results of the informal complaint process, the seminary nevertheless reserves the right to continue and pursue the matter through either the informal or formal complaint process as circumstances may warrant or the law may require.

B. Formal complaint resolution

1. **Filing a formal complaint:** The complainant shall file a written complaint with a designated administrator. The director for the Office of Student Services is the designated administrator if the complainant and/or respondent is a student. The vice president for finance is the designated administrator if the complainant and respondent are faculty or staff employees. The complainant may ask a designated individual, or other person selected from among the members of the seminary community, for assistance in preparing the complaint. The complainant shall record with specificity the circumstances and nature of the alleged sexual harassment.

2. **Fact-Finding Committee:** The designated administrator will convene a Fact-Finding Committee consisting of three members, including the administrator as chair and one member from each category of the seminary community to which the complainant and the respondent belong. If the complainant and respondent are from the same category, the chair may appoint two members from the same category, or one member from the shared category and a member from a different category. Appointees must serve in an official capacity at the seminary (a member of student government, of the administration or faculty, or a staff representative). The designated administrator will serve as chair of the Fact-Finding Committee. If a conflict of interest or other valid reason prevents a committee member from serving, the chair shall select an alternate. The chair shall make every effort to ensure that a fair, impartial and representative committee hears the matter. If the appropriate designated administrator is not available at the time a complaint is filed, or if a conflict of interest is present, the provost will appoint an administrative alternate to convene and chair the Fact-Finding Committee.

3. **Notification:** The chair shall give the respondent written notification that a complaint has been filed, as well as a copy of the complaint. The respondent may file a written response with the chair. The respondent may ask a designated individual, or other person selected from
among the members of the seminary community, for assistance in preparing this response. The chair shall provide a copy of the response to the complainant.

4. Investigation: The following standards for investigation will be observed:
(a) In conducting the investigation, the committee shall receive and review the complaint, the response, and other pertinent statements or documents. The complainant and respondent may have a personal advisor, selected from among the members of the seminary community, to assist them in the course of the committee’s investigation. The committee chair should be notified in advance of the advisor who will accompany the complainant or respondent to any interview or meeting with the committee.

(b) The complainant and respondent shall be given the opportunity to respond to one another's statements, to present witnesses and evidence on their own behalf, and to respond to evidence presented.

(c) The committee will interview witnesses and concerned parties individually and in conformity with privacy requirements, as it deems necessary.

(d) In determining whether or not a complaint of sexual harassment has been sustained, the committee shall consider the totality of the circumstances, including the nature of the action and the context in which the alleged harassment occurred.

5. Fact-Finding Report: When, in the judgment of the committee, the positions of the complainant and respondent have been equitably heard, the committee shall submit a written Fact-Finding Report to the provost. The Fact-Finding Report shall contain the following:
(a) a statement of the issues under review
(b) the positions of the parties
(c) a finding of the results of the investigation
(d) conclusion as to whether there is probable cause to believe that the conduct found to have occurred falls within the definition of sexual harassment as defined by this policy
(e) recommendation for action to be taken.

The total time period for the investigation, from the filing of a written complaint to submission of the Fact-Finding Report to the provost, shall not exceed 90 calendar days.

The designated administrator will maintain all records of the Fact-Finding Committee, including its conclusions and recommendations. These records shall be transferred to the Office of the Provost at the time of disposition of the complaint. The records shall be maintained in conformity with state and federal privacy and disclosure requirements and seminary policies and procedures.

6. Disposition of the complaint and disciplinary action:
(a) The provost will make the decision about action to be taken. The factual conclusions contained in the Fact-Finding Report shall be binding upon the provost for the purposes of this determination.

(b) The provost will discuss the decision with the designated administrator prior to taking action if the action to be taken is different than that recommended.

(c) The provost will immediately notify the complainant and the respondent in writing of the disposition of the complaint after the decision has been made. In the event that discipline of an employee is to be undertaken or the decision involves other elements personal to the complainant or respondent, information provided to the complainant or respondent will be in accordance with applicable federal and state law governing the disclosure of such information.

(d) The provost may initiate disciplinary action against the respondent or may refer discipline to an appropriate administrator or administrative body. Sanctions undertaken shall be in accordance with those laid down in the Student Handbook, Employee Handbook, or Faculty Handbook as applicable, and may, depending on the severity of the conduct, range from placing a statement in the respondent’s personnel or student file, to changing the respondent’s job position or class placement, to temporarily suspending the respondent from work without pay or from school, to termination of the respondent from employment or expulsion from school.

(e) The decision of the provost will be made within ten working days of the receipt of the Fact-Finding Report.
7. **Appeal:** If discipline is taken, the person disciplined has the right to file a formal appeal challenging the disciplinary action or alleging that applicable policies or contractual provisions were violated. The complainant also has the right to file a formal appeal challenging the provost’s decision or alleging that applicable policies or contractual provisions were violated. Appeal must be made in writing to the president of the seminary no later than 15 working days from the date of the provost’s notification of the decision. The president will notify the party making the appeal of the president’s decision in the matter within 15 working days of the date of the appeal. The president’s decision shall be final.

8. **Time limits:** It is the intent of the seminary to resolve alleged sexual harassment incidents in as timely a manner as possible. However, the time limits set forth herein may be extended for good cause.

**C. Confidentiality**

The seminary values responsible speech and seeks to create and maintain a redemptive environment. Therefore, in the mediation and complaint resolution procedures, every reasonable effort is made to protect the privacy of all parties. All records pertaining to investigations conducted by the designated administrator and the Fact-Finding Committee and to the disposition of the complaint shall be maintained by the designated administrator and, upon disposition of the complaint, by the Office of the Provost in conformity with state and federal privacy and disclosure requirements and seminary policies and procedures. Such records will be made available to individuals involved or alleged to be involved in a complaint, to seminary officials who have a need to know, and otherwise, only in accordance with applicable state and federal law, and only to the extent required by law.

**D. Retaliation prohibited**

The seminary strictly prohibits retaliation against a member of the Fuller community who opposes the practice prohibited by this policy, who files a complaint, against whom a complaint is filed, or who otherwise is a participant in the informal or formal complaint resolution procedure. Such retaliatory conduct includes, but is not limited to, decreasing an employee’s pay, reducing a student’s grade, or downgrading a person’s performance evaluation.

**Statements of Community Policy**

**Statement of Academic Freedom**

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

Therefore:

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

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

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

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

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

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

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

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

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

Procedural Statements

Procedures for Processing Grievances Regarding Students
Due process is a central concern in any procedure implemented to respond to conduct within the seminary community that is in apparent conflict with a seminary standard. Due process procedures may be presented in greater detail for specialized areas of seminary activity with their own appropriate professional standards, such as for clinical work in the School of Psychology.

For student conduct, the procedures for processing grievances shall be as follows. (Procedures for faculty may be found in the Faculty Handbook and for staff in the Personnel Policy Manual.) When any steps of this process discover that no wrongful conduct has taken place, the matter will be terminated informally or in writing at the discretion of the accused.

1. Personal encounter: Following the precept of Matthew 18:15, anyone who is concerned with the conduct of a student should, whenever possible, personally confront that individual for the purpose of either clarifying the facts or resolving the issue. This informal discussion stage might, when appropriate, be expanded to include perspectives...
and advice of several others who can contribute to resolution.

2a. Lodging a complaint: The formal process begins with the lodging of a written complaint or concern about a student’s conduct. The complaint may come from another student, from a staff member, from an administrative office, from faculty, or from a person outside the Fuller community. The person lodging the complaint must be willing to be identified. The complaint shall be registered with the dean or the appropriate academic officer of the student’s school. Written complaints lodged with other administrators, for other than routine administrative matters, will be forwarded to the dean.

2b. Clarification of complaint: Promptly (usually within two weeks), but before further steps, the complaint will be explored and clarified privately and informally with the parties involved by an administrator of the dean’s choosing. Clarification may include consultation with others to determine whether the situation places the person in conflict with a stated seminary standard. Such data gathering will seek to determine steps already taken, resources available, the person’s commitment to community standards, and desire or need for referral to additional professional resources. If the initial exploration concludes that no further action is necessary, formal notice of that decision will be given to the accused at her or his request.

3a. Formal notice of complaint: If the initial exploration shows that the situation needs further attention, formal notice of the complaint will be given in writing to the student. That notice will present the options a student may choose for a formal hearing. The student’s preference shall be declared thereafter in writing within one week.

3b. Formal hearing: Within three weeks of the formal notice, a formal hearing according to Option A or Option B will be held.

Option A: Hearing with a faculty/student group: If the accused prefers a hearing with peers present, he or she may ask for a Hearing Committee. This committee will be convened by the dean and include, in addition to the dean, a faculty member from another school appointed by the provost, the president of the All Seminary Council, a student appointed by the graduate union of the accused’s school, and a student invited by the accused. The accused shall have the right to bring counsel to the hearing as well as the right to confront her or his accuser. The Hearing Committee’s conclusion regarding adherence to standards will be presented as a recommendation to the dean, who will forward it to the provost along with the dean’s own recommendation.

Option B: Hearing with the dean: If the accused prefers not to have the matter brought before a group, she or he may choose a private hearing with the dean. Here the situation will be presented by the administrator who did the clarification. The accused shall have the right to confront the accuser, if desired. The dean’s conclusion regarding adherence to standards will be forwarded as a recommendation to the provost.

3c. Recommendation for action: If a student is found in violation of a seminary standard, the Hearing Committee, according to Option A, may recommend a disciplinary action to the dean. On the basis of that recommendation, or by her or his own conclusion in Option B, the dean shall recommend the appropriate disciplinary action to the provost promptly afterwards.

3d. Decision and disciplinary action: The final decision on whether the accused’s conduct is in violation of a seminary standard will be made by the provost. If the conclusion is that the conduct is not in violation of seminary standards, the provost will so notify the accused and the dean in writing. If the conclusion is that the conduct warrants disciplinary action, the provost will determine that action and communicate it in writing to the dean and the accused.

Possible Student Disciplinary Actions

The following disciplinary actions may be taken when a student is found not to be in accord with a seminary standard. Enforcement progression may be modified to fit individual circumstances.

Limited Actions
1. **Admonition:** An oral statement to a student that she or he has violated institutional regulations.
2. **Warning:** Oral or written notice that continuation or repetition of certain conduct may be cause for more severe disciplinary action.

Actions Affecting Student Status:
3. **Probation:** A written reprimand stating violation of seminary standards. Further violation would normally lead to suspension.
4. **Suspension:** Exclusion from classes for a specified period of time not to exceed two years. Conditions, if any, shall be stated in the letter of suspension.
5. **Expulsion:** Termination from student status for an indefinite period of time. Conditions for readmission, if any, shall be stated in the order of expulsion.
Routine administrative actions:
6. Fine and penalties: Penalties may be assigned for violation of seminary regulations, when notice has been previously given for what penalties apply to specified violation.
7. Withholding services, such as registration or certification: The seminary reserves the right to withhold student services, including specifically registration or the issuance of transcripts or diplomas, for a student who has not satisfied financial or other formal commitments from a previous or current registration.
8. Eviction: The seminary reserves the right to evict residents of student housing, following procedures of the state of California, for violation of contractual agreements (i.e., for failure to pay rent) or for violation of established rules and guidelines (i.e., supervision of children, quiet hours, etc.).

Procedure for Appealing a Student Disciplinary Action

Appeal: A student shall have the right of appeal beyond the provost to the president. The appeal and basis therefore shall be presented in writing no later than two weeks after the provost’s decision. The president shall render a decision usually within a month of the appeal. The final level of appeal, again in writing within two weeks by the student, is the chairperson of the Board of Trustees, who will determine how the appeal is heard, if the chairperson desires a hearing. The decision announced by the chairperson is final.

GLOSSARY OF TERMS

The following terms have proved consistently difficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

Audit: an enrollment status that permits a person to attend a class, without earning any credit or receiving a grade for the class. No record of an audit is kept on the transcript. Normally, auditors are not required to do any work in the class, and are requested not to participate in discussions. Some classes, however, require auditors to participate and complete assignments, due to the nature of the class.

Comprehensives: an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student’s official record. Credit is received for any passing grade. Another meaning of “credit” is that of a measure of credit, for example, “four credits” or “four units of credit” for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Cumulative Grade Point Average: a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter’s work. See also “grade point average.”

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a nonrequired course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student’s work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed in the second section of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also “cumulative grade point average” above.

Intensive Course: a course offered over a one- or two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the one- or two-week period, for three to six hours or more each day, so that the class meets the same number of hours as if it were scheduled for the ten-week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A “matriculation fee,” which is applied against tuition, is required of students in some
programs before they begin a course of studies.

The date of matriculation is the time at which you register for your first classes toward a particular degree program. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

**Pass/Fail:** In certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is then recorded as "P" for pass and "F" for fail. The Pass grade does not affect the grade point average, but the Fail grade will lower the grade point average. All 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.

**Priority Registration Day/Time:** a day and time assigned to each student prior to registration for the next quarter which designates the earliest time that the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

**Quarter:** an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring—comprise the normal academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

**Thesis:** a written work generally shorter in length than the dissertation, which may be required of certain master's programs.
## Academic Calendar

More detailed calendars are published each year in the various student handbooks. This calendar is for general reference only, and may be superseded by other calendars published and distributed from time to time and by announced changes of the dates of various events listed here.

### Fall Quarter 1995
#### September 5-December 8

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<tr>
<td>August 29 - 31</td>
<td>Returning student registration</td>
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<tr>
<td>September 5-16</td>
<td>Early Fall intensives</td>
</tr>
<tr>
<td>September 18-22</td>
<td>New student orientation and registration</td>
</tr>
<tr>
<td>September 21-22</td>
<td>New student registration</td>
</tr>
<tr>
<td>September 25</td>
<td>Ten-week classes begin</td>
</tr>
<tr>
<td>November 14-17</td>
<td>Winter Quarter registration</td>
</tr>
<tr>
<td>November 23-24</td>
<td>Thanksgiving recess</td>
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### Winter Quarter 1996
#### December 11-March 15

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<td>Early Winter intensives</td>
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<td>January 2</td>
<td>New student orientation and registration</td>
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<td>January 3</td>
<td>Ten-week classes begin</td>
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<td>January 15</td>
<td>Martin Luther King Day observed</td>
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<tr>
<td>February 19</td>
<td>President’s Day observed</td>
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<td>February 20-23</td>
<td>Spring Quarter registration</td>
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<td>March 11-15</td>
<td>Quarterly examinations</td>
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<td>March 15</td>
<td>Official end of Winter Quarter</td>
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### Spring Quarter 1996
#### March 11-June 8

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<td>Ten-week classes begin</td>
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<td>May 14-16</td>
<td>Summer Quarter registration</td>
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<td>Memorial Day observed</td>
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<td>Baccalaureate</td>
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<td>June 3-7</td>
<td>Quarterly examinations</td>
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<td>June 7</td>
<td>Official end of Spring Quarter</td>
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### Summer Quarter 1996
#### June 17-September 13

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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.

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The Fuller Foundation
135 N. Oakland Avenue
Pasadena, CA 91182
(818) 584-5485

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Director of Admissions

Admission to the School of World Mission
Director of Admissions

Admission to the School of Psychology
Director of Admissions

Financial Aid
Director of Financial Aid

Transcripts
Registrar

Student Accounts
Coordinator of Student Accounts

Placement
Director of Career Services

Internships (Theology Students)
Director of Field Education

Denominational Concerns
Director of Church Relations

Faculty Personnel and Curriculum
Provost

Extended Education
Director of Extended Education
Extended Education Area Directors (see Continuing and Extended Education section)

Gifts
Vice President for Development

Bequests, Annuities and Trusts
Executive Director, The Fuller Foundation

Alumni/ae Affairs
Director of Alumni/ae Relations

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Director of Communication

PROSPECTIVE STUDENT EVENTS

For more information about the following events, contact the Office of Admissions

Monday, October 23, 1995

Monday, January 22, 1996

Monday, April 27, 1996

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135 N. OAKLAND AVENUE
PASADENA, CA 91182

(818) 584-5400 or, outside Southern California, (800) 235-2222, extension 5400
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CITY __________________________ STATE __________ ZIP/POSTAL CODE __________

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- Ministry of the Laity
- Unclassified
- Theological Studies Program for African American Ministers
- Theological Studies Program for Hispanic Ministers
- Limited Enrollment Student
- Visiting Student
- Doctor of Ministry (D.Min.)
- Master of Theology (Th.M.)
- Doctor of Philosophy (Ph.D.)

Concentrations (M.Div. or M.A., School of Theology):
- Christian Formation and Discipleship
- Family Pastoral Care and Counseling
- Youth Ministries
- Cross-Cultural Studies
- Multicultural Ministries
- Children’s Ministry
- Family Life Education
- Biblical Studies and Theology
- Semitic Languages and Literature
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* See Catalog for definitions  □ M.Div. only  □ M.A. only