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Fuller
Theological
Seminary

With the Word
to the World

GRADUATE SCHOOLS OF
THEOLOGY, PSYCHOLOGY
AND WORLD MISSION

Accredited by the Western Association
of Schools and Colleges

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

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

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

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

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Student Concerns Coordinators
Director of Student Services, Title IX Coordinator,
Student Center Building, 130 N. Oakland, 2nd floor

Director of Auxiliary Services, Section 504 Coordinator,
490 E. Walnut, 2nd floor

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

Staff Concerns Coordinator
Director of Human Resources, Coordinator for Employee Concerns
490 E. Walnut, 2nd floor

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

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Office for Civil Rights
U.S. Department of Education
50 United Nations Plaza, Room 239
San Francisco, CA 94102
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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, under the guidance and power of the Holy Spirit, to the glory of the Father.

THEOLOGICAL STANCE

Evangelical Commitment

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

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

Doctrinal Perspective

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

Statement Of Faith

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

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

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

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

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

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

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.

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

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

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

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

The Mission Beyond The Mission

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

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

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

INSTITUTIONAL GOALS

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

Academic Excellence

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

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

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

3. Interaction with non-evangelical viewpoints;

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

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

6. A commitment to the best of theological traditions;

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

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

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

1. A willingness to invest in the growth of persons both within the context of the Seminary and outside its walls — personally — professionally — spiritually;
2. A commitment to relate productively with local congregations — in support of local pastors by offering workshops and other services to enhance their ministry — in 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.

Multiddenominational 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 multiddenominational. While maintaining a multiddenominational 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 distinctive of each denomination or organization;
4. A commitment to be ecumenical in church relationships;
5. An emphasis on preaching, evangelism, Christian nurture and church discipline through which unity is expressed.

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 singleness.

Social Concern

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships. This regard for sodal 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.

Ethnic and Racial Diversity

Fuller reflects the multiethnic and cultural richness of the body of Christ. Through its setting in Southern California and its international student constituency, Fuller Seminary is faced with the challenges and opportunities of multicultural ministry in a badly divided and broken world. This situation assumes for a theological seminary that:

1. Christ has broken down the dividing wall of hostility that separates people and races (Ephesians 2:14). But redemption does not efface the created cultural differences of people, but rather enables God’s people to enter more deeply into a fellowship of mutual understanding and love.
2. Since each cultural group has unique gifts to offer the church and its life, each one must be given a place where it can feel safe in the academic community and empowered to make its contribution to the upbuilding of the body of Christ.
3. Through a broad ranging discussion of all parts of the community, programs will be developed that welcome and affirm the cultural diversity of its students both in providing faculty and staff models and a curriculum that develops a multicultural perspective on theology and ministry.

Local and International Perspective

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

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

Interdisciplinary Endeavor

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

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

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

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

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

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

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

Responsible Stewardship

The 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 distinctive which describe the specific nature of its ministry:

School of Theology

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

2. Engaging in the research and publication essential to the increase of theological insight.

School of Psychology

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

2. Exploring the interrelationship between theology and psychology;

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

School of World Mission

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

1. Encouraging a deeper commitment to the biblical basis, authority and norm of mission and church growth;

2. Communicating the gospel appropriately in every cultural context;

3. Planting and developing churches among every people;

4. Equipping others for mission;

5. Expanding the awareness of the life and ministry of the global church.

THE HISTORY

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

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

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 McAllister 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 man. Dr. Finch’s vision sparked the idea for a School of Psychology parallel in theory and training to the School of Theology.

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the school was made possible. A steering committee, consisting of distin-
guished 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., 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 1981, the Inter-Community Alternatives Network (ICAN) in 1980, the Stop Abusive Family Environments (SAFE) Program and the Community Assistance Program for Seniors (CAPS) 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, psycho-neuromodulation, psychophysiology, and others.

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

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

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

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

The School of World Mission expanded its outreach in 1980, when Fuller Theological Seminary joined with the Fuller Evangelistic Association in the establishment of the Charles E. Fuller Institute of Evangelism and Church Growth. This independent institute provides churches with training, research and service in evangelism and church growth.

Until recently, courses in the In-Service Program were only available to students outside the United States, except for missionaries on furlough and qualified mission executives. Approval was received to offer courses to students of the U.S. in 1995.
received from the Association of Theological Schools in 1993 to expand the delivery of these courses to include all students residing in the United States.

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 an M.A. program designed to strengthen their performance as community and church leaders. By fall, 1979, approximately 112 African-American and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers. At this time a program for Asian pastors was inaugurated, with 11 students enrolled in the M.A. program and 34 students in the D.Min. program within six months. In October, 1977, 90 Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combined the theological resources of the Seminary with the field training expertise of Young Life to offer the Master of Arts and the Master of Divinity with concentration in youth ministries. Enrollment has increased to nearly 300 students annually.

During this same period, a number of concentrations were developed within the M.A. and M.Div. programs of the School of Theology, giving students the opportunity for special preparation in the areas of Christian formation and discipleship, family pastoral care and counseling, marriage and family ministries, and youth ministries. The Graduate Studies Program expanded to offer both Th.M. and Ph.D. degrees with majors in Old Testament, New Testament, biblical studies, hermeneutics, historical theology, systematic theology, and philosophical theology. In 1988, the Graduate Studies Program was reorganized as the 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 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 1993, the Seminary enrolled over 800 students in its Southern California, Northern California, Washington, Arizona and Colorado Extended Education areas.

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, 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.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

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

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

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

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

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

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

**Prayer and Fellowship Groups.** Groups representing various affiliations and areas of concern meet on Monday mornings for prayer and fellowship. Groups which 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
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Roman Catholic
- United Church of Christ
- United Methodist
- Vineyard Christian Ministries
- Bible Translation
- Hidden Peoples
- Peace and Justice
- Mission Concerns

**Multidenominational Representation**

Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctions, 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 1992-93:

- African Methodist Episcopal
- American Baptist Churches in the U.S.A.
- Anglican
- Assemblies of God
- Baptist
- Baptist General Conference
- Christian and Missionary Alliance
- Christian Church (Independent)
- Christian Church (Disciples of Christ)
- Christian Reformed
- Church of Christ
- Church of God (Anderson, Indiana)
- Church of God (Cleveland, Tennessee)
- Church of God in Christ
- Congregational
- Conservative Baptist
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Evangelical Lutheran Church in America
- Evangelical Presbyterian
- Foursquare
- Free Methodist
- Friends
- Full Gospel
- Independent
- Korean American Presbyterian Church
- Korean Evangelical Church (USA)
- Lutheran
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church
- Methodist
- Missionary Church
- Nazarene
- Nondenominational

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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
Seventh Day Adventist
Southern Baptist
United Church of Christ
United Methodist
Vineyard Christian Fellowship

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
- American Baptist Churches in the U.S.A.
- Assemblies of God
- Baptist
- Baptist General Conference
- Christian Reformed
- Christian Church (Disciples of Christ)
- Christian Church/Church of Christ
- Congregational
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Church
- Evangelical Covenant
- Evangelical Free
- Lutheran Brethren
- Mennonite Church
- Nazarene
- Nondenominational
- North American Baptist
- Plymouth Brethren
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Southern Baptist
- United Holiness
- United Methodist

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.

Office of Presbyterian Ministries

The Office of Presbyterian Ministries, now in existence for fifteen years, serves the more than 400 Presbyterian Church (U.S.A.) students within the Fuller student body. The office provides an intentional program of instruction and experience to prepare men and women for ministry in the Presbyterian Church (U.S.A.). Academic courses in Presbyterian Creeds, Presbyterian Polity, Reformed Worship, and Presbyterian History are offered each year. Each Monday morning during the academic year 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.

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

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

Academic Programs

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

In support of its degree programs, over 350 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 ten-day courses, making possible a very flexible program of study.

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

Extended Education Program
Theological Studies Program for African-American and Hispanic Ministers
Institute of Youth Ministries (in cooperation with Young Life)
Lowell W. Berry Institute for Continuing Education in Ministry
In-Service Program (School of World Mission)
Institute for Christian Organizational Development
Fuller Psychological and Family Services

Continuing and Extended Education Programs

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

The Doctor of Ministry Program of the School of Theology is designed to provide continuing education for ministers while they remain active in their local ministries. An emphasis in areas such as pastoral care, church growth, worship/preaching, renewal/evangelism, and marriage and family ministries may be pursued. 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 evaluation by a member of the School of World Mission faculty.

The Extended Education Program of the School of Theology was developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses in five areas: southern California (Orange County, San Diego County, Palm Desert; Santa Barbara/Ventura and Bakersfield); northern California (Menlo Park, Sacramento and Oakland); Washington (Seattle); Arizona (Phoenix and Tucson); and Colorado (Colo-
rado 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 be earned through extension programs in Seattle, Menlo Park, Orange County, Phoenix and Colorado Springs. A special program enables a student to complete a major portion of the Master of Divinity degree program in the Seattle extension. In all locations, courses completed in extension may be applied to the M.A., M.Div., or Th.M. in Theology degrees upon admission to that program on the Fuller campus.

Interdisciplinary Studies

Fuller Theological Seminary is committed to integrating in the areas of theology, missiology and psychology in theory, research and practice. Students in the Ph.D. programs in the School of Psychology also earn the 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.MFT.) 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 197,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Dr. Wilbur Smith, which were donated to the Seminary.

In 1993, the Library acquired a major collection of theological materials. It is estimated that approximately 13,000 of these books are not owned by other libraries in the western states. This collection is especially strong in the areas of the Wesleyan holiness movement, women and the church, and 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 700 monographic serials in the fields of religion, theology, philosophy, psychology and missiology. An unusually fine collection of theological bibliography and reference material is also available.

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

The rare-book room contains leather-bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

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

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

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

William Childs Robinson, 1949, “Christ—the Bread of Life”
Clarence Noble MacCartney, 1950, “A Bow at a Venture”
Gordon Haddon Clark, 1951, “A Christian View of Men and Things”
Eugene A. Nida, 1953, “Anthropology and Missions”
W. Harry Jellema, 1958, “Faith and Reason in Philosophy”
Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”

Francis Ian Andersen, 1980, “The Old Testament and Criticism”
Lewis Spitz, 1983, “Images of Luther”
Peter Stuhlmacher, 1983, “The Purpose of Romans”
Myron Augsburger, 1985, “Toward an Ethic of Peace”
Alvin Plantinga, 1987, “Faith and Reason”
Oliver M.T. O’Donovan, 1988, “The Lost Cause of Political Authority”
Integration Symposium on Christian Faith and Psychology. Sponsored by the psychology faculty, this series was established to encourage the discoveries of new connections between Christian faith and the disciplines of psychology. The Symposium consists of three lectures presented by an individual who has contributed notably to discovery of the connections between the life of faith and the discipline of psychology, its theories and practice. The Symposium is one program in Fuller Theological Seminary’s mission to relate evangelical faith to life beyond the church — to academic disciplines, to the marketplace, to public policy, and to the needs of the human family across all cultures and nations.

Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”
Orville Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”
William P. Wilson, 1975, “Christian Nurture, Life Adjustment and Mental Disease”
Stanley R. Hopper, 1976, “Psyche, Logos and the Human Spirit”
Orlo Strunk, 1977, “Personal Religious Values: A Psycho-Theological Understanding”
David G. Meyers, 1979, “Our Human Condition”
John G. Finch, 1980, “Can Psychology be Christian?”
Don S. Browning, 1992, “Love in America: Practical Theology and Family Decline”
Nicholas Wolterstorff, 1993, “Living With Grief”

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

J. W. Pickett, 1962, “Dynamics of Church Growth”
Harold Lindseth, 1966, “Barriers to 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”
Scholarships and Awards

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

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

Faculty and Administration Wives' Memorial Award. This award is presented in memory of Virginia Archer, Margaret Barker, Jerel Bush, Grace Fuller, 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 the Church of the Pioneers Foundation, is awarded annually to a student who is committed to the parish pulpit ministry and whose potential is demonstrated by homiletic talents, academic performance and strength of character. This fellowship offers a unique opportunity, under the stimulus and context of another culture, for further reflection and creative thought in preparation for service with a congregation.

F. Carlton Booth Evangelism Award. This award is given in recognition of outstanding involvement in some form of ministry in evangelism through field experience and for the purpose of making a contribution to the literature on evangelism from a theological perspective.

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

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

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

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

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

Clare M. Headington Memorial Scholarship. The Clare M. Headington Memorial Scholarship award has been designated by his family and friends to honor his deep commitment to the training of Christian men and women in the Graduate School of Psychology as they prepare to serve as clinical psychologists. The award is presented annually to two second or third year students for demonstrating competence in relating Christian faith and psychology principles to the emotional problems of individuals and families.
Gene Wesley Pfrimmer Memorial Award. This award is given annually to a pre-internship student in the School of Psychology who actively promotes a sense of cooperation and unity among the members of the student body and who pursues these goals with a strong sense of justice and fairness.

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

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

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

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

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

School of World Mission Anthropology, Communication, Contextualization, Folk Religion, History, Leadership, Bible Translation, Theology, and Missiology 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 complement the formal education environment for students. The office is open to individuals for expression of their needs and concerns. Services provided by this office include new student orientation, International Student Services, and assistance with grievances involving students. 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 international students who come to Fuller on visas, as well as to resident aliens studying at the Seminary. Services include immigration assistance (visa papers and related processes), orientation to American culture, guidance for personal and financial issues that arise when studying in the United States, help with furnishings, utensils, and other needed household items (for students from overseas), and social activities for international students and families. An international student orientation manual gives practical information on a variety of aspects of life at Fuller Seminary and in the community. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

Women’s Concerns

The Office of Women’s Concerns exists to provide professional, personal, and academic support for women at Fuller, and to serve as an advocate for
women on campus at all levels. The Office of Women's Concerns sponsors the annual Women's Lectureship. For students interested in pursuing research on women's issues, the Office of Women's Concerns maintains a research center in the library with catalogued copies of articles and research papers dealing with women. Personal and career counseling are available to all women at Fuller, and opportunities for support come through planned retreats, lectures, and panel presentations, and social events. Women students are encouraged to prepare for whatever form of ministry for which they are gifted and called. Graduates are now ministering as pastors, teachers, 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 community building among residents. 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 master's level students in the School of Theology, the School of World Mission and the marriage and family division of the School of Psychology. Advisors are current or former students specially trained to assist students with the structuring of a program of study and the quarterly selection of classes. Advisors work throughout the year to serve students in such areas as evaluation of transfer credit, clarification of academic policies, assistance with petitions and other special needs and exploration of vocational and academic goals. These advisors are also available to help prospective students with information regarding degree programs, transfer credit, and other questions. Students in the clinical psychology division of the School of Psychology are advised by faculty members with regard to the psychology portion of their curriculum, and are also advised by a specially trained student advisor with regard to the theology portion of their curriculum.

Financial Aid

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

Housing Services

Fuller Theological Seminary is committed to 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 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 copy of these community listings, updated weekly, is available for a nominal charge from Housing Services. A limited number of furnished apartments are also available for the temporary usage of students or their guests.

Placement Services

Assistance in the placement of students and alumni/ae 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, and the Psychology Alumni/ae Placement Bulletin, issued six times a year, keep 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, provides such services as psychological evaluation and assessment, psychotherapy and counseling on matters such as marriage, family and interpersonal relationships. Broad approaches are implemented in an attempt to treat the whole person. Recognizing the financial needs of students and their families, these services are available on a sliding fee scale. Referrals may also be given to local Christian therapists in private practice.

STUDENT ORGANIZATIONS AND ACTIVITIES

All-Seminary Council and Graduate Unions

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

Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All-Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the three members of the All-Seminary Council Cabinet (president, vice-president and treasurer). Two representatives from each Graduate Union serve on the Council, as well as representatives from Multicultural Concerns, Women's Concerns, International Students, Mission Concerns, and Peace and Justice Committees.

The All-Seminary Council and the Graduate Unions work closely with the administrative processes of the Seminary. Student representatives appointed by the Council or Graduate Unions serve on Seminary committees and on faculty committees in each of the three schools, as well as on Board of Trustees committees.

Multicultural Concerns Committee

The Multicultural Concerns Committee seeks to support persons who are attempting to integrate their cultural distinctives with their education at Fuller. The Committee seeks to do this by promoting ethnic awareness and cultural sensitivity within all three schools. A primary goal of the Multicultural Concerns Committee is to challenge and affect the Fuller community and the community at large through various forums which are specifically designed to stimulate growth and creative investigation into the areas of cultural intersection. The Committee seeks to represent the broad range of ethnic and cultural identities represented on campus and in the community.

International Students Concerns Committee

The International Students Concerns Committee is a special-interest group sponsored by the All-Seminary Council. This committee seeks to include in its membership representatives from all identified international student groups at Fuller. The chairperson of this committee serves on the All-Seminary Council and provides advocacy for the needs and concerns of international students in All-Seminary Council discussions and projects. The International Students 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 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 mission on the Fuller campus. The
Mission Concerns Committee seeks to help each student identify his or her part in the cause of worldwide evangelization. The Committee sponsors mission prayer groups and organizes a number of events to stimulate the interest of the Fuller Community in cross-cultural ministries, including an annual campus-wide Mission Conference. The Mission Concerns Committee also sponsors short-term overseas mission internships, with the assistance of the Fuller Fund.

Peace and Justice Committee

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

Women's Concerns Committee

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

Student Publications

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

Computer Lab

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

Athletic Program

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

The Catalyst

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

Fuller Wives

The Fuller Wives Fellowship 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 Fuller Wives Fellowship is open to wives of students, faculty, and staff, and is affiliated with the National Council of Women's Fellowship in Higher Education.
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 supported by students to help other students. The contributions given during registration are used to provide scholarships for mission interns, peace and justice interns, and ethnic-American, women and international students in special financial need. The fund is administered by the All-Seminary Council (student government) through its Concerns Committees.

CAMPUS FACILITIES AND SERVICES

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

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

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

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

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

In the fall of 1986, the School of Psychology moved into 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 Seminar at large.

McAlister Library. The McAlister Library houses over 197,000 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, 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. Other housing facilities and services are described above under "Student Services."

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

Bookstore. The Seminary operates a well-stocked bookstore for the benefit of students, alumni, 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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Prospective Students
Standards for Admission
Categories of Admission
Application for Admission
Application Deadlines and Notification of Acceptance
International Students
English Language Requirements

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Loans
Other Sources

Registration
Orientation
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Registration Deadlines
Course Changes
Auditing
Continuing Education Units

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

Prospective Students

Admissions counselors are available to assist prospective students with information regarding admission, degree programs, and other questions. With the exception of certain programs in the School of Psychology, formal interviews are not required for admission. The Seminary welcomes prospective students with information regarding admission. Admissions counselors are available to assist prospective students and has several prospective student events scheduled each year. Information regarding these events may be obtained from the Office of Admissions. Those wishing to visit the campus at other times should schedule a visit in advance with the Office of Admissions.

Standards for Admission

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

Applicants who are not citizens of the United States or whose native language is not English must also meet admissions criteria 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 also 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 admissions decision.

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

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

Categories of Admission

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

Limited Graduate Student: one who is qualified for regular admission but wants to take no more than five 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 graduate student status at the master’s level, but is at least thirty-five years of age and has had at least ten years of ministry experience;

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

Application for Admission

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

All forms should be completed and returned to the Admissions Office as soon as possible, and no later than the application deadline for the quarter for which admission is sought (see below). The 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 in sections regarding International Students and English Language Requirements.
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) series 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 1993-94, they are as follows:

- **Fall Quarter 1993 – August 27, 1993**
- **Winter Quarter 1994 – December 3, 1993**
- **Spring Quarter 1994 – February 28, 1994**
- **Summer Quarter 1994 – May 20, 1994**

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. 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 against 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 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

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 the student’s financial arrangement 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. program in the School of Theology and doctoral programs in the Schools of Theology and Psychology.

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.
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 1993 through spring quarter 1994.

**Regular Fees 1993-94**

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application, nonrefundable</td>
<td>$50.00</td>
</tr>
<tr>
<td>Matriculation, nonrefundable (Applies against tuition)</td>
<td>$20.00</td>
</tr>
<tr>
<td>Transcript Evaluation</td>
<td>$3.00</td>
</tr>
<tr>
<td>Clinical Psychology</td>
<td>$150.00</td>
</tr>
<tr>
<td>Except for students in the doctoral programs of the clinical psychology division of the School of Psychology, who pay a flat rate annual tuition, tuition is charged based on the class rather than on the student’s program.</td>
<td></td>
</tr>
</tbody>
</table>

**School of Theology Tuition**

<table>
<thead>
<tr>
<th>Level</th>
<th>Per Unit</th>
<th>Per Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>500-level</td>
<td>$156.50</td>
<td>$125.00</td>
</tr>
<tr>
<td>Audit, nonrefundable</td>
<td>$78.25</td>
<td>$65.00</td>
</tr>
<tr>
<td>700-level (D.Min.)</td>
<td>$78.25</td>
<td>$125.00</td>
</tr>
<tr>
<td>Continuation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>800-level (Th.M., Ph.D.)</td>
<td>$305.00</td>
<td>$250.00</td>
</tr>
<tr>
<td>Continuation</td>
<td></td>
<td></td>
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</table>

**School of World Mission Tuition**

<table>
<thead>
<tr>
<th>Level</th>
<th>Per Unit</th>
<th>Per Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>500-level (M.A., M.Div., Th.M.)</td>
<td>$156.50</td>
<td>$125.00</td>
</tr>
<tr>
<td>Audit, nonrefundable</td>
<td>$78.25</td>
<td>$65.00</td>
</tr>
<tr>
<td>600-level (Th.M.)</td>
<td>$193.25</td>
<td>$156.00</td>
</tr>
<tr>
<td>Continuation</td>
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</tr>
<tr>
<td>700-level (D.Min.)</td>
<td>$193.25</td>
<td>$156.00</td>
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<tr>
<td>Continuation</td>
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**School of Psychology Tuition**

<table>
<thead>
<tr>
<th>Division</th>
<th>Per Year</th>
<th>Per Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychology Division</td>
<td>$13,128.00</td>
<td>$438.00</td>
</tr>
<tr>
<td>(Includes summer session)</td>
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<td></td>
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<tr>
<td>Marriage and Family Division</td>
<td>$375.25</td>
<td>$312.50</td>
</tr>
<tr>
<td>500-level (M.S.)</td>
<td>$185.50</td>
<td>$154.50</td>
</tr>
<tr>
<td>800-level (Ph.D., D.MFT.)</td>
<td>$291.00</td>
<td>$234.00</td>
</tr>
<tr>
<td>Ph.D., D.MFT. dissertation continuation</td>
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<td></td>
</tr>
<tr>
<td>M.S. MFT. dissertation continuation</td>
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<td></td>
</tr>
<tr>
<td>M.S. MFT. practicum continuation</td>
<td>$252.00</td>
<td></td>
</tr>
<tr>
<td>M.S. MFT. practicum</td>
<td></td>
<td></td>
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</tbody>
</table>

**Miscellaneous Fees 1993-94**

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>All-Seminary Council Fee</td>
<td>$28.00</td>
</tr>
<tr>
<td>8 units or more</td>
<td></td>
</tr>
<tr>
<td>7 units or less</td>
<td>$15.00</td>
</tr>
<tr>
<td>New Student Fee</td>
<td>$40.00</td>
</tr>
<tr>
<td>Health Insurance</td>
<td></td>
</tr>
<tr>
<td>Student</td>
<td>$122.50</td>
</tr>
<tr>
<td>Student/Spouse</td>
<td>$375.25</td>
</tr>
<tr>
<td>Student/Children</td>
<td>$370.50</td>
</tr>
<tr>
<td>Family</td>
<td>$604.50</td>
</tr>
<tr>
<td>Ph.D./Th.M. Language Examination</td>
<td>$50.00</td>
</tr>
<tr>
<td>M.S. MFT Live Team fee</td>
<td>$394.00</td>
</tr>
<tr>
<td>Cost incidental to Psychology</td>
<td>$350.00</td>
</tr>
<tr>
<td>Dissertation Defense Fee</td>
<td>$350.00</td>
</tr>
<tr>
<td>Dissertation Microfilming and Copyright</td>
<td>$80.00</td>
</tr>
</tbody>
</table>

**Housing Expenses 1993-94**

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bachelor Apts.</td>
<td>$285-370.00</td>
</tr>
<tr>
<td>Studio Apts.</td>
<td>$370-475.00</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>$440-650.00</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>$550-765.00</td>
</tr>
<tr>
<td>3 bedroom apt.</td>
<td>$725-810.00</td>
</tr>
<tr>
<td>Transcript fee</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

**Special Fees 1993-94**

- Late Registration Fee: $15.00
- Registration change fee: $5.00
- Incomplete Fee: $5.00
- Deferred payment fee: $15.00
- Parking per quarter: $15.00
- Replacement diploma: $15.00
- Health Insurance: $50.00
- Tuition for audit: $25.00
- Degree programs, Special, Unclassified: $50.00
- All other classifications: $25.00
Chargéd when a student does not register for coursework, and also after coursework is completed until degree is awarded. Chargéd each quarter (fall, winter, spring) to such students if in residence; chargéd each year, beginning in fall quarter, to such students if not in residence.

Payable quarterly or annually.

Chargéd the first quarter the student is enrolled on the Pasadena campus.

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 second day of the second week of classes, the refund is 100 percent. For those classes dropped by the end of the second week of classes, the refund is 75 percent; for those dropped the third week of classes the refund is 50 percent; for those dropped the fourth week of classes the refund is 25 percent. No refund is made for courses dropped after the fourth week of classes. Courses are added at the full rate. There is no refund of audit charges.

For courses offered in 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 second day; a 75 percent refund on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

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 third day; 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.

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

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

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

Tuition Payment Policy

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

Overdue Accounts Policy

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

Disenrollment Policy

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

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

In all cases, once the student has been disenrolled, 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 independence criteria are met. It is anticipated that the student will seek and obtain help from the family when it is feasible. In some cases, assistance can be expected and should be sought from the home church, denominational headquarters and other interested groups.

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 student in a degree program, and must make satisfactory progress in their educational pursuits.

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

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

Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. The appropriate forms are available to prospective students after they have applied to a degree program. Students entering the M.A. or M.Div. programs of the School of Theology, all programs of the School of World Mission, and the marriage and family programs of the School of Psychology should request grant applications through the Office of Financial Aid. Students studying in the Seminary’s Extended Education areas should contact their local Area Director for information regarding limited tuition assistance. Students in the clinical psychology programs of the School of Psychology should apply directly to that division for grant assistance. Ph.D. students in the School of Theology may apply for graduate assistantships and limited merit-based scholarship funds through the Center for Advanced Theological Studies. Loan applications for students in all degree programs of all three schools, both in Pasadena and in Extended Education areas, are processed through the Office of Financial Aid.
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.

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

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

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

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

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

**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 country of origin to communicate the Gospel more effectively to those of their own culture.

**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 members who are honored in this way now include Dr. Geoffrey Bromley, Dr. Daniel Fuller, Dr. Everett Harrison, Dr. David Allan Hubbard, Dr. William S. La Sor, 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.

**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 Larsen, this scholarship fund was established in honor of Homer and Isabelle Goddard in recognition of and appreciation for their lifelong commitment to lay ministry.

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

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

**Reverend Olive and Reverend Hartland Hurd Memorial Scholarship.** Established by Mrs. 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 non-American students pursuing the ministry.

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.
U.S. student who plans to return to his or her home country upon graduation.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Team Ministry

A team ministry grant is available to married couples with demonstrated need if both are students with regular acceptance and good standing in the M.A. or M.Div. programs of the School of Theology or the M.A. or Th.M. programs of the School of World Mission. Applications are available from the Office of Financial Aid. Under this program, eligible couples pay full rate for the first 16 units of their combined tuition in any given quarter, and receive a grant equal to 75% of the cost of their tuition beyond the first 16 units. If one spouse is taking more than 16 units, the team ministry grant represents the maximum grant available during the summer quarter to a spouse whose partner has paid full tuition for 16 units in each of the previous three quarters.

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

Spouses of all students are also eligible for special audit benefits.
Loans

The following are loan sources available to eligible Fuller students. Applicants for federally funded loan or grant programs must be U.S. citizens, permanent residents or residents of the Trust Territories, must be in compliance with Selective Service laws, must be enrolled at least half-time in a degree program, must maintain satisfactory academic progress, and must not owe a refund to or be in default on any Title IV loan. In addition, in accordance with Section 428 of the Department of Education’s Higher Education Technical Amendments of 1991, Fuller Seminary reserves the right to refuse to certify an otherwise eligible borrower’s loan application on the following grounds: (1) poor credit history; (2) high indebtedness relative to the student’s anticipated income; or (3) any other factors suggesting an unwillingness or inability of the student to pay his or her student loans. In cases where the Seminary refuses to certify a borrower’s loan application, the reason for such action will be documented and provided to the student in writing.

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

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

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.

Supplemental Loans for Students. These non-income-based loans may be obtained through a small number of financial institutions and are guaranteed privately or by the state guarantor. Interest begins accruing upon disbursement. Students may pay quarterly interest or defer interest, and repayment of principal and interest begins immediately after the student graduates or enrolls less than full-time.

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

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

Fuller Seminary Short-Term Loans. These loans are designed to meet emergency needs and are without interest if repaid within 60 days. They are not designed to pay tuition, bookstore or housing accounts, and depend upon funds available. Application may be made in the Office of Financial Aid.

Other Sources

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

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

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

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

Orientation

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

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

Registration for Classes

Regular attendance in any Seminary class is not permitted unless the person is registered for the class. Registration for new students for winter, spring and summer quarters takes place on the scheduled orientation day, usually the Friday before the first day of classes. 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.

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 end of 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; and in a five-week intensive session, courses may be added through the term of the intensive session. A late registration fee will be charged if the registration is not received prior to the first day of the first quarter of the session.
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 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 pastors and missionaries are invited to audit any master's level course in the School of Theology or School of World Mission without charge for the first course. Subsequent courses may be audited for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee. Enrollment as an auditor is subject to all limitations of class size, the priority of students enrolled for credit, any special requirements for auditing a particular class, and the exclusion of auditors from a particular class or a given type of class.

Any person who is not a current student must apply to audit 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, 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

Satisfactory Academic Progress

Satisfactory academic progress is measured by a student's overall grade point average (GPA), which must be at least 3.0 (on a scale of 0.0 to 4.0). A student is considered to be in satisfactory academic progress when his or her GPA is 3.0 or above.

Any student who fails to meet this standard is required to develop a plan of study that will enable him or her to come into compliance with these standards. If this plan is not carried out as agreed, the student will be dismissed from the Seminary.

Enrollment Status

Student enrollment status is determined at the beginning of each academic year, and the student must be enrolled in the College of the Graduate School to be considered a registered student.

The permanent record of each student shows his or her major, degree, and the date that he or she was admitted to the Seminary. This information is the responsibility of the student, and is not to be revealed to anyone except the student himself or herself, the student's parents, and authorized personnel of the Seminary.

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graduate institutions accredited by the Association of Theological Schools or regional accrediting associations. The Theology Academic Advising Office is responsible for all transfer credit granted in the School of Theology. Students in the School of World Mission and the School of Psychology should consult their academic advisor concerning transfer credit.

Satisfactory Academic Progress

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

Enrollment Status

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

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

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

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

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

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

International Students

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

Absences and Withdrawal

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

Whenever possible, students are expected to report to their academic 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 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), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete) 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 in writing of the decision after review by the committee.

Satisfactory Academic Progress and Financial Aid

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

Student Status and Financial Aid. Special students are ineligible for Seminary financial aid as well as federal financial aid (except that students admitted through the African-American or Hispanic Ministries special access programs are eligible for the Seminary grant). Students admitted as special students who are later granted regular acceptance into a degree program will then become eligible for all forms of financial aid. Students admitted on probation may apply for Seminary and federal financial aid after they have successfully completed twelve (12) units and are making satisfactory academic progress.

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

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

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

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

Time Limits for Completion of Degrees

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

For 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). The limit for the M.S. degree in marital and family therapy in the School of Psychology is seven years, and for all doctoral programs in that School the limit is ten years.

Examinations

Final examinations are scheduled at specific hours during the last week of each quarter. These times are announced as part of the course schedule published at the beginning of each quarter. Students are expected to take final exams at the scheduled hours. In the case of serious illness, emergency, or when a student has three exams scheduled on the same day, arrangements may be made to take an exam at another time.
Permanent Academic Record

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

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

Grading

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

- A 4.0
- B+ 3.3
- B 3.0
- C+ 2.3
- C 2.0
- B- 1.7
- A - 3.7
- B - 2.7
- C - 1.7
- F 0.0

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

Incompletes

A student whose work in a master's-level course is not completed at the end of the quarter may request a grade of Incomplete by returning a Request for Incomplete, signed by the professor, to the Registrar's Office by the end of the last day of the quarter. Each faculty member decides whether 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 increase in job responsibilities.

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

Holds

A student enrolled in 700-level or 800-level classes whose work is not completed at the end of the quarter of registration, may request a "hold" grade from the professor (except that students in the School of Theology Th.M. and Ph.D. programs and Marriage and Family Division doctoral programs must petition their respective programs for the hold grade). This allows two additional quarters to complete the work (except for D.Min. courses and certain clinical psychology courses, which allow one year). Unless an extension is granted (by the Academic Affairs Committee of the School or program), the completed work must be submitted to the professor no later than the last day of the second quarter, and a grade must be submitted; the Hold grade cannot remain.

Pass/Fail Option

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

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

The exercising of the Pass/Fail option is normally indicated at registration time on the class request card. Changes in status may be made through the end of the second day of the second week of classes for ten-week courses, through the end of the second day of classes 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; sexual standards, marriage and divorce; respect for people and property; and nondiscriminatory language. These statements and other Seminary position statements may be found in the Appendices of this catalog. Procedures for dealing with violations of these standards may be found in the various student, faculty and staff handbooks.

Graduation

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

In order to graduate it is required that a student be in good academic standing as defined earlier in this section of the catalog. Some programs have higher standards which apply. These are 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 their 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 quar-
ter, 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.
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Courses of Study
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.

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 distinctions, 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. 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.

Purpose

The Master of Divinity degree is designed to prepare students for ministry. The curricular goal is to equip the graduate with a comprehensive understanding of the Christian faith as it is revealed in the Bible and as it is taught in the Church through the ages. The student will be able to apply this understanding in the context of practical and ethical decision-making in the church and in the broader world.
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 very flexible program of study.

Purpose

The Master of Divinity program prepares men and women for ministry within the Church of Jesus Christ. The curriculum is controlled by a vision of Christ’s Church as the people of God—a living, worshipping, witnessing community, within which faith is nurtured and through which Christ is served in the world. Guided by this vision, the curriculum is designed to instruct students in the study of theology in its widest sense, so that they may grow in the knowledge of God, discover and interpret the divinely inspired Scriptures, yet one able to articulate God’s Word for our world. The curriculum is controlled by a vision of God’s world through rigorous academic disciplines; 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 commu-
nity 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, with at least 48 units on the Pasadena campus. Requests for transfer of credit for approved graduate studies done elsewhere will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 80 quarter hours of graduate theological and biblical studies or a maximum of 24 quarter hours in nonreligious studies if they are appropriate to the field of concentration and are approved by the director of academic advising.

Curriculum

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

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

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

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

### CORE AREAS (120 units)

#### Biblical Languages (20 units)

**HEB**

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

**GRK**

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

#### Biblical Studies (32 units)

1. Old Testament. Select one from each group. Either the OTB or the OTC must be taken as a book study, with a prerequisite of OTA and LG502.

   - OTA
     - a. OT 501 Pentateuch
     - b. OT 502 Hebrew Prophets
     - OT 511 David and Solomon
     - OT 514 Elijah Narratives
     - OT 516 Jeremiah
     - OT 519 Joshua, Judges, Samuel, Kings
     - OT 521 Amos
     - OT 522 Micah
     - OT 534 Old Testament Theology

   - OTC
     - c. OT 504 Writings
     - OT 518 Chronicles
     - OT 525 Biblical Wisdom Literature
     - OT 526 Psalms
     - OT 528 Job
     - OT 529 Ezra-Nehemiah
     - OT 534 Old Testament Theology

   - NS 505 Unity of the Bible

**HERMP**

2. Hermeneutics and Exegetical Method. Select one of the following courses.
   - Prerequisite: LG512 Beginning Greek.
   - NE 500 Hermeneutics
   - NE 502 Exegetical Method and Practice/Metódο Exegetικο

3. New Testament (both required)

   - NT 12.3 NS 500 New Testament 1
   - NT 22.3 NS 501 New Testament 2

**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:

   - NS 505 Unity of the Bible
   - NS 507 Gospel and Law
   - NS 509 Life of Jesus/Vida de Jesus
   - NS 511 Emergence of the Church
   - NS 527 Baptism in the Holy Spirit
   - NS 533 Aspects of Pauline Soteriology
   - NS 541 Jesus and the Kingdom
   - NS 543 Theology of Mark
   - NS 545 The First Urban Churches
   - NS 549 The First Urban Christians

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NS 551  Worship in the New Testament and Today
NS 559  New Testament Spirituality

**NTE 5. New Testament Exegesis.** Select any course identified on the quarterly schedule as meeting the NTE core.

**Prerequisites:** LG512; NE500 or NE502; and NS500 and NS501. Examples:

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

**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**
     - b. CH 502  Medieval and Reformation History
     - CH 503  Medieval and Reformation Theology
   - **CHC**
     - c. CH 504  Modern Church History
     - CH 505  Post-Reformation and Modern Theology
     - CH 506  American Church History

2. **Philosophical Theology (select one)**
   - PH 504  Christian Worldview and Contemporary Challenges
   - PH 500  Reasoning in Religion
   - PH 505  Theories of Human Nature
   - PH 508  Issues in Apologetics
   - TH 512  Christianity and Western Thought
   - PH 516  Philosophical Theology
   - PH 529  Women Writers on Spirituality
   - PH 544  Philosophical Theology II

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

4. **Ethics (select one)**
   - ET 501  Christian Ethics
   - ET 503  Bible and Social Ethics
   - ET 513  Perspectives on Social Ethics
   - ET 518  Ethics of Everyday Life
   - ET 525  Ethics of Bonhoeffer
   - ET 527  Values in the Workplace

**Ministry (36 units)**

1. **General Ministry and Spirituality** (select one)
   - GM 500  Foundations for Ministry
   - GM 508  Imitation of God in Life and Ministry
   - GM 515  Introduction to Christian Spirituality
   - GM 520  Foundations for Spiritual Life
   - GM 525  Liberating the Laity Across Cultures
   - GM 531  Women and Men in Ministry
   - CH 565  History and Practice of Christian Spirituality in the West

2. **Preaching and Communication** (8 units)
   - PR 500  Homiletics (4), or
   - PR 501  African-American Preaching (4), or
   - PR 502  Predicación entre Hispanicos (4)
   - PR 509  Evangelistic Preaching (2)
   - PR 511  Preaching Practicum (2)
   - PR 512  African-American Preaching Practicum (2)
   - PR 514  Making Doctrine Live (2)
   - CO 500  Communication (2)
   - CO 503  Advanced Communication (2)
   - CO 517  Comunicación Interpersonal

3. **Evangelism.** (select one)
   - EV 500  Evangelism
   - EV 502  Church Renewal and World Evangelism
   - EV 503  Foundations for Communicating the Gospel
   - EV 508  Evangelism in the Local Church
   - EV 513  Campus Evangelism
   - EV 514  Urban Evangelism
   - EV 518  Evangelism in the African-American Church
   - EV 519  Evangelismo entre Hispanicos
   - EV 540  Theology of Church Growth
   - EV 542  Evangelizing Nominal Christians

4. **Christian Formation and Discipleship** (select one)
   - CF 500  Foundations for Christian Formation
   - CF 501  Teaching and Leading in the Church
   - CF 505  Teaching the Bible
   - CF 507  Building Christian Community Through Small Groups
CF 510 Ecology of Faith Development
CF 530 Christian Formation of Children
CF 560 Adult Formation and Discipleship
CF 565 Empowering the People of God

MIN 5. Pastoral Counseling (select one)
CN 503 Personality, Theology and Pastoral Counseling
CN 504 Family Therapy and Pastoral Counseling
CN 516 Training Lay Counselors in the Church
CN 520 Pastoral Counseling
CN 522 Basic Counseling Skills
CN 525 Pastoral Counseling in the African-American Church
CN 535 Grief, Loss, Death and Dying
CN 539 Ministering to Immigrant Families
CN 543 Psicología Pastoral
CN 561 Developing Lay Counselors in the African-American Church

MIN 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 517 African-American Church Administration and Leadership
PM 520 Church Management
PM 527 Teología 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

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

MIN 8. Missions (select one)
GM 518 Introduction to Urban Ministries
TM 505 Multiculturalism Today
TM 506 Contemporary Evangelism and Missions
MT 522 Mission of the Local Congregation
MC 502 Applied Missiology for Ministry
MB 530 Language/Culture Learning and Mission
MB 576 Incarnation and Mission Among the World’s Urban Poor
MM 520 Chinese Church Ministry: The First Three Years
MR 550 Introduction to Islam

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.

FOOTNOTES
1 The abbreviations in this column are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog “Courses of Study” section, on quarterly schedules, and in Expanded Course Descriptions.
2 Courses in these core areas may have prerequisites. See the course descriptions for details.
3 Additional courses or seminars may be designated by the department to satisfy this requirement.
4 School of World Mission course.
5 School of World Mission course; applicable only with prior permission of the Theology Academic Advising Office.

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

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

Christian Formation and Discipleship. The Master of Divinity concentration in Christian formation and discipleship enables students to obtain a strong foundation in biblical, historical and theological studies, while focusing on the teaching/equipping 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 Foundations for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 510 Ecology of Faith Development

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

Choose two from the following group:
- CF 501 Leading and Teaching in the Church
- CF 504 Inductive Bible Study
- 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 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 108 quarter hours in biblical studies, theological studies and practical ministries and 36 quarter hours in missiology. Normally a student will take 32 units in the School of Theology and 16 units in the School of World Mission during each academic year. A School of Theology academic adviser will assist the student in selecting courses which will ensure a balance in theology and missiology. Faculty Coordinator: Ministry Division

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

School of World Mission (32 units)
- Each of the following:
  - MB 520 Anthropology
  - MT 520 Biblical Foundations of Mission
  - MC 520 Foundations of Church Growth
One of the following:
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 adviser. Faculty Coordinator: Dr. George J. Taylor. 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 Exegetico
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 Hispánica de las Americas
PH 580 African-American Culture and World View
GM 560 Historia y Cultura Hispánicos
GM 566 Ministerio Urbano
GM 567 Igrecimiento Avanzado
GM 568 La Iglesia y La Familia Hispana
PR 501 African-American Preaching
PR 512 African-American Preaching Practicum
PR 502 Predicación entre Hispánicos
CO 517 Comunicación Interpersonal
EV 518 Evangelismo en la African-American Church
EV 519 Evangelismo entre Hispánicos
CF 548 Evangalizing 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
PM 517 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 coursework 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, 24 units in practical ministry, 12 units of supervised field work experience and a minimum of 24 units in family pastoral care and counseling from the following:

CN 503 Personality, Theology and Pastoral Counseling
CN 504 Family Therapy and Pastoral Counseling
CN 506 Conflict 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 Cross-Cultural Counseling
CN 529 Training 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

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 an emphasis on family ministries and pastoral counseling. Students will also take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility.

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

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

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

Each of the following:

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

Select two from the following:

- CF 504 Inductive Bible Study
- CF 505 Teaching the Bible
- CF 510 Ecology of Faith Development
- CF 550 Adolescent Culture
- CF 552 Crisis Intervention in Youth Ministry
- CF 554 Spirituality and Discipleship in College and Youth Settings
- CF 556 Dynamics of Youth Leadership
- CF 558 Communicating the Gospel to Youth

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

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

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

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:
<table>
<thead>
<tr>
<th>Code</th>
<th>Course Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>FL 500</td>
<td>Family Life Education</td>
</tr>
<tr>
<td>FL 502</td>
<td>Parent Education and Guidance (2 units)</td>
</tr>
<tr>
<td>FL 503</td>
<td>Marital Enrichment (2 units)</td>
</tr>
<tr>
<td>FS 504</td>
<td>Dynamics of Human Sexuality</td>
</tr>
<tr>
<td>FS 505</td>
<td>Child and Family Development</td>
</tr>
<tr>
<td>FS 509</td>
<td>Families and Cultural Diversity (2 units)</td>
</tr>
<tr>
<td>FS 515</td>
<td>Value Formation in Family Intervention</td>
</tr>
<tr>
<td>FS 540</td>
<td>Introduction to Marriage and Family Dynamics</td>
</tr>
<tr>
<td>FT 508</td>
<td>Psychopathology and Family Systems</td>
</tr>
</tbody>
</table>

## MASTER OF ARTS IN THEOLOGY

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

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

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

Students enter the Master of Arts in Theology program at Fuller with a variety of personal and career goals. A staff of academic advisers is available to aid in the selection of 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 12 courses (48 quarter units) must be earned at Fuller Seminary. By special request, an applicant may be granted transfer credit for accredited graduate studies done elsewhere. This may include a maximum of 12 courses (48 quarter hours) of graduate theological and biblical studies or a maximum of six courses (24 quarter hours) in non-religious studies if they are appropriate to the field of concentration and are approved by the director of academic advising.

### Degree Requirements
Flexibility marks the Master of Arts in Theology program in the School of Theology at Fuller. The degree requirements can be completed in two years of full-time study, although many elect to earn the degree over an extended period of time through part-time study. The degree may be completed over a six-year period through evening courses alone. All requirements for the Master of Arts in Theology (general program track) 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) earned at Fuller Theological Seminary;
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary;
3. Field Education. While field experience is optional for this degree, it is highly recommended in order to complete one’s preparation for service and future placement. For this degree, as many as six courses may be taken in a supervised practical service and study program to be planned with the Field Education office. Students applying for academic credit must fulfill all course requirements.
4. Biblical Languages. Biblical languages are not required for the M.A. degree (with the exception of one track for the M.A. for psychology students and the biblical studies and theology track). 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 Tracks
The student in the Master of Arts in Theology program selects one of four curricular tracks: 1) the general program track; 2) the Biblical...
Studies and Theology (pre-Ph.D. or teaching) track; 3) the concentration track, or 4) the Christian higher education track.

### General Program Track

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

**Ministry:** choose one course:
- GM 500 Foundations for Ministry
- GM 525 Liberating the Laity Across Cultures
- GM 531 Women and Men in Ministry

**Spirituality:** choose one course:
- GM 508 Imitation of God in Ministry
- GM 515 Introduction to Christian Spirituality
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- GM 520 Foundations for Spiritual Life
- CH 565 History and Practice of Christian Spirituality in the West
- NS 559 New Testament Spirituality
- CH 517 Western Spirituality

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

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

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 track 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

#### 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 MINI)
- 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 track 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 that meets M.Div. core MINI)*
- Communications *(2 courses, 2 units each)*

**Semitic Languages and Literature (36 units)**
Select nine of the following:
- Advanced Hebrew Grammar
- Biblical Aramaic
- Syriac
- Beginning Arabic
- Advanced Arabic
- Beginning Ugaritic
- Advanced Ugaritic
- Beginning Akkadian
- Advanced Akkadian
- 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 track 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.

**Concentration Track**

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.

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

**Concentration Track Requirements.** Students following the concentration track 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 track 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:
- CH 500 Early Church History
- CH 501 Patristic Theology

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

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

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

**Faculty Coordinator:** Dr. Frederic W. Bush.
Choose any one course in Ethics, Apologetics or Philosophy

Ministry, Spirituality, Globalization (12 units):

Choose one:
- GM 500 Foundations for Ministry
- GM 525 Liberating the Laity Across Cultures
- GM 531 Women and Men in Ministry

Choose one:
- GM 508 Imitation of God in Ministry
- GM 515 Introduction to Christian Spirituality
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CH 565 History and Practice of Christian Spirituality in the West
- GM 520 Foundations for Spiritual Life
- NS 559 New Testament Spirituality

Choose one (other cross-cultural courses with a more specific orientation may be approved in individual situations):
- MB 540 Intercultural Communications
- MB 520 Anthropology
- MB 545 Communicating the Gospel
- MB 530 Language/Culture Learning and Mission
- HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity

Concentrations available include Christian Formation and Discipleship, 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 of the church.

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

<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 500</td>
<td>Foundations for Christian Formation</td>
</tr>
<tr>
<td>CF 507</td>
<td>Building Christian Community Through Small Groups</td>
</tr>
<tr>
<td>CF 510</td>
<td>Ecology of Faith Development</td>
</tr>
</tbody>
</table>

Choose one:
- CF 505 Teaching the Bible
- CF 530 Christian Formation of Children

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

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

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

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

Each of the following:
- CF 500 Foundations for Christian Formation
- CF 507 Building Christian Community Through Small Groups
- CF 540 Philosophy and Models of Youth Ministry
Select one:

- CF 543 Dynamics of Youth Development
- CF 550 Adolescent Culture

Select one:

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

Select three:

- CF 588 Camping Ministries
- CF 552 Crisis Intervention in Youth Ministry
- CF 553 Dynamics of Youth Leadership
- CF 554 Spirituality and Discipleship in College and Young Adult Settings
- CF 558 Communicating the Gospel to Youth
- CF ?? Christian Formation and Discipleship Elective

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

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

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

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

- CF 507 Building Christian Community Through Small Groups
- CF 550 Adolescent Culture
- CN 511 Adolescent Psychology
- CN 522 Basic Counseling Skills
- CO 500 Communication
- EV 501 Theology of Incarnational Witness
- GM 547 Christianity and Urban Culture
- PM 521 Management Skills

Five field education courses are offered as practica under the immediate supervision of the Institute of Youth Ministries. A two-year concentration in ministry to troubled youth is offered in Colorado Springs. A concentration in adolescent ministries is also offered in the Master of Arts in Christian Leadership degree program. Faculty Coordinator: Dr. Terence McGonigal.

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

Ministry (select 12 units from the following):

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

Family Life Education (select 20 units from the following, of which 8 units must be FL courses):

- FL 500 Family Life Education
- FL 502 Parent Education and Guidance (2 units)
- FL 503 Marital Enrichment (2 units)
- FS 504 Dynamics of Human Sexuality
- FS 505 Child and Family Development
- FS 509 Families in Cultural Diversity
- FS 515 Value Formation in Family Intervention
- FS 540 Introduction to Marriage and Family Dynamics
- FT 508 Psychopathology and Family Systems
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 track described above, the M.A. in Theology with a concentration in Old Testament has the following requirements:

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

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

Within the outline of the concentration track 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: Ministry Division.

In addition to the basic requirements of the concentration track 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 503 Foundations for Communicating the Gospel
  - EV 508 Evangelism in the Local Church
  - EV 542 Evangelizing Nominal Christians
  - EV 514 Urban Evangelism
  - FE 578 Evangelism Practicum

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

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 adviser. A list of some of the courses available may be found under the listing for this concentration in the Master of Divinity section. Faculty Coordinator: Dr. George J. Taylor.

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 track described above, the M.A. in Theology with a concentration in evangelism requires the following 28 units:

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

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

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

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

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

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

Select three:  
PH 505 Theories of Human Nature  
ST 524 Introduction to Cross-Cultural Theology  
GM 519 Christian Perspectives on Popular Culture  
PH 506 Apologetics  
MT 520 Biblical Foundation of Mission  
MT 537 Theologizing in Mission  
MR 552 History of the Muslim-Christian Encounter  
MB 541 Communication of Innovation  
MR 550 Introduction to Islam  
MR 551 Muslim Evangelism  
MT 510 Doing Theology in Context  
GM 526 Influential Lay Christian Thinkers  
Any ET (Ethics) course  
Any EV (Evangelism) course

**Philosophy.** The philosophy concentration within the Master of Arts in Theology has been formulated by the theology faculty to facilitate students' desire to specialize in the study of philosophy. The curriculum is focused on philosophy courses, supplemented 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 track described above, the M.A. in Theology with a concentration in philosophy requires the following:

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

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

Select any three courses in Philosophy or Ethics

All of the following:  
Biblical Studies (24 units)  
Theology and Church History (24 units)  
Communications (4 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 track 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
TH 566 Bonhoeffer: Life and Thought
Any ET (Ethics) course

Christian Higher Education Track

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

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

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

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

Select two of the following:
HE 520 Seminar in Professional Development and Mentoring: Student Affairs
HE 521 Seminar in Professional Development and Mentoring: Admissions
HE 522 Seminar in Professional Development and Mentoring: Institutional Development

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

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

Purpose

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

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

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

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

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

Admission Requirements

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

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

Residence Requirements and Transfer Credit

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

Degree Requirements

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

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

The following courses will meet the requirements of the first three components of the program. Other courses may be added to this list from time to time by the various divisions. 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: Any OT core course
2. Any New Testament Core: Any NE or NS core course
3. Biblical Theme Study: Any NTT core course

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
2. Leadership Foundation II: any course with focus on community building, pastoral counseling or communications
3. Leadership Ministry I
   HE 505 Leadership and Character Development
   PM 580 Leadership Development
   PM 521 Management Skills
4. Leadership Ministry II
   HE 507 Leadership in Diversity: Gender, Multicultural and Ethnicity
   ML 520 Introduction to Leadership Theory
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 academic quarters. Many classes are scheduled on evenings or weekends. In addition, a number of courses are offered in intensive two-week formats during the summer months, and occasionally at other times during the year.

Concentration Requirements

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

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

1. Adolescent Ministries I: Select one course
   CF 550 Adolescent Culture
   GM 547 Christianity and Urban Culture
   CF 549 Adolescent Sexuality and Pastoral Ministry
2. 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

3. Adolescent Ministries Electives: Select two courses (8 units)
   GM 547 Christianity and Urban Culture
   or
   FE 577 Urban Mission Practicum
   FE 527 Strategic Planning for Youth Ministry
   CF 549 Adolescent Sexuality and Pastoral Ministry
   CF 547 Development Strategies for Incarnational Youth Ministries
   CF 504 Inductive Bible Study
   GM 519 Christian Perspectives on Popular Culture
   CO ??? Communications (4 units)

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

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

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

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

1. GM 525 Liberating the Laity Across Cultures (required)

2. Select three from the following (other courses by petition):
   GM 519 Christian Perspectives 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 539 Ministry to the Immigrant Family
   CN 561 Training Lay Counselors in the African-American Church
   EV 508 Evangelism in the Local Church
   CF 504 Inductive Bible Study
   CF 565 Empowering the People of God
   CF 550 Adolescent Culture
   ST 565 Theology and Contemporary Literature
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.

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 their field of specialization. The Doctor of Ministry program is administered by the Continuing and Extended Education division of the Seminary. Further information on this School of Theology 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 Th.M. program was reconstituted as the Center for Advanced Theological Studies (CATS). Its purpose is to promote research, provide instruction in the field of theological knowledge, and to prepare future scholars and teachers. The Center is served by a Graduate Faculty of full and associate professors who have special designated responsibilities in theological research and graduate education. It is staffed administratively by its director, who has the rank of associate dean, assisted by the Center’s coordinator. The Graduate Faculty consists of scholars who have distinguished themselves in research, publication, and graduate level teaching and supervision. In addition to the full and associate members of the Graduate Faculty, the Center is also served by contributing members of the resident faculty in their capacity as mentors and course supervisors, and by auxiliary members from other institutions who contribute their expertise in specialized fields. The work of the Center is supervised by a faculty committee.

The Center offers programs leading to the degrees of Doctor of Philosophy (Ph.D.) and Master of Theology (Th.M.). These programs are offered in the following concentrations of Christian studies: Old Testament, New Testament, Biblical Studies, History, Theology, Ethics, Philosophy of Religion/Apologetics, Practical Theology, and Interdisciplinary Studies. The Interdisciplinary Studies concentration 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, 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 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 equivalent from an accredited institution.

An M.A. degree from an accredited institution is normally considered acceptable for admission. If the student’s previous study has not included the study of Hebrew and Greek to the level required by the Fuller M.Div., the student must demonstrate competence by examination or coursework during the first year in order to remain in the program. Enrollment in a major concentration is contingent upon completion of coursework equivalent to the corresponding core requirements in the Fuller M.Div. curriculum.
An overall grade point average of 3.5 from master's-level study is required for admission to the Ph.D. program. Native speakers of English must have taken the Graduate Record Examination (GRE) within the last five years. A combined (verbal and quantitative) GRE score of 1050 is normally considered a minimum entrance requirement, with preference given to those with verbal scores in excess of 600.

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

Applications for admission must be received by January 15. Application files, including transcripts, references, and GRE or TOEFL scores, must be completed by February 15. Notification of a decision is sent out by April 15. During the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee.

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

A number of tuition scholarships are awarded annually to Ph.D. students. Awards are based on merit, with GRE scores and GPA used as a basis for evaluation for incoming students and progress and GPA in the program used as a basis for evaluation for returning students. There are several awards made each year, some requiring Teaching or Research Assistant hours. Awards are also given specifically to international students. Inquiries regarding CATS scholarships should be directed to the Program Coordinator.

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

The major field of study is chosen from one of the nine concentrations offered by the Center: Old Testament, New Testament, Biblical Studies, History, Theology, Ethics, Philosophy of Religion/ Apologetics, Practical Theology and Interdisciplinary Studies. In addition to a major concentration, students also choose a minor field of study. Students are required to take no fewer than five courses in their major field and at least three courses in their minor field. The minor field must be chosen from the concentrations offered by the Center.

Biblical Studies majors take all nine courses in Old Testament and New Testament, with at least three courses in each of these two fields. Students wishing to pursue the Interdisciplinary Studies concentration will take their major concentration in one of the existing CATS doctoral concentrations and the remainder of their nine courses in the School of World Mission or School of Psychology, subject to the approval of those Schools. The primary mentor will be a member of the CATS Graduate Faculty, and the secondary mentor will normally be a member of the School of World Mission or the School of Psychology.

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

Students majoring in Old Testament must take eight units of Semitic languages as a part of their major concentration. The Semitics component of the Old Testament concentration is com-
posed 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 reflect the language courses taken must be submitted with the petition. In cases where another language is more relevant to the field of research, students may petition to be examined in that language instead of one of the above-prescribed languages.

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

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

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

Comprehensive Examinations. Comprehensive Examinations are taken following the completion of the fifth graduate seminar or directed reading course and the three language requirements (one ancient and two modern). Three examinations will cover subject matter in the student’s major concentration and one examination will cover subject matter in the student’s minor concentration. The examinations are normally given three times a year, during the third and fourth weeks 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 require the examinations. 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. After passage of the oral examination, three copies of the dissertation in its final form will be presented to the office of the Center for Advanced Theological Studies by May 15 of the year of graduation. Two copies must be on 100 percent rag paper for binding. The third copy will be sent to University Microfilms International for microfilming 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. course work. Applicants whose first language is not English must have passed the TOEFL (Test of English as a Foreign Language) with a minimum score of 600. International applicants to the program who have earned an M.Div. degree in the United States with an acceptable grade point average are not required to retake the TOEFL. If a student entered a degree program in the United States without having taken the TOEFL, the student must take the examination to be admitted to the Th.M. program.

Admission to the program is made once a year, with most students beginning their program in the summer or fall quarters. Applications for admission must be received by January 15. Applications files, including all transcripts, references, TOEFL scores, and supporting documents, must be complete at least two months prior to the beginning of the quarter.

**Areas of Concentration.** The Th.M. is offered in the same areas of concentration as the Ph.D.: Old Testament, New Testament, Biblical Studies (combining Old Testament and New Testament), History, Theology, Ethics, and Philosophy of Religion/Apologetics and Practical Theology. The Th.M. requires students to identify an area of
William A. Dyrness

Frederic William Bush

James T. Butler
Students are required to take an eight-unit methods seminar or foundation course in the area of concentration. The purpose of this seminar is to introduce the student to the field and methods of research in a given area. As such, it lays a foundation for the advanced work required in the thesis. A second eight-unit course, normally a seminar, in the area of concentration or a related field of study is also required. A significant function of the seminars is to provide opportunity for mutual stimulus and criticism within a community of scholars. Students are required to write a thesis (eight units) on an approved topic in their area of concentration as their final course in the program.

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

The 48-unit program is designed to require one calendar year of full-time study, or its equivalent. In order to allow the program to be completed within one year of full-time study, Th.M. students are permitted to take an eight-unit course concurrently with a four-unit course, 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 reduplicate previous coursework, or transfer credit from other programs.

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

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

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

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

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

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

**Thesis.** The thesis is designed to demonstrate the student's competence in his or her area of concentration. It should deal with a specific topic in a way comparable with a paper published in a professional journal. The aim should be stated at the outset, and should be accompanied by a statement of purpose. The normal length of the thesis is 45-50 pages of double-spaced text, exclusive of notes and bibliography. The thesis must be submitted and ready for examination by May 1 of the year in which the student wants to participate in commencement. The thesis is examined by the student's mentor. Theses which receive an A grade from the mentor will be evaluated by another resident faculty member. If that faculty member concurs with the mentor's evaluation, the thesis will be designated as "Passed with Distinction." Only those theses evaluated as "Passed with Distinction" will be deposited in the library.

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

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

**Relation to Other School of Theology Degree Programs.** The Th.M. is designed as a self-contained terminal degree. However, many students choose to pursue a Ph.D., and many students take the Th.M. as a complement to the D.Min. degree. Students are not permitted to transfer directly to the Ph.D. program. A new application for admission to the Ph.D. must be submitted. Entrance to the Ph.D. program is subject to meeting the entrance requirements in effect at the time of application and competition for available places. Only students who have received a cumulative GPA of 3.7 or better during their Th.M. and have had their theses "Passed with Distinction" 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 advanced standing. The advanced standing means that they are required to take only seven Ph.D. courses instead of nine.

Students in the Ph.D. program may take the Th.M. as a terminal degree. These students who have completed Stage One of the Ph.D. program (the first five eight-unit courses, language examinations, and comprehensive examinations) and have been informed that the level of their work and their performance in the Ph.D. does not warrant continuance in it, may present a thesis on the basis of previous coursework. Their language study is deemed sufficient to cover the outstanding units required for the Th.M. Students in the Ph.D. program who transfer to the Th.M. prior to taking the comprehensive examinations may complete coursework for the Th.M. by taking further eight-unit and four-unit courses in fulfillment of their degree requirements.

The Th.M. may be viewed as a complement to the D.Min. program, in view of the fact that the latter concentrates on competence in the practice of ministry in such areas as church growth, counseling, preaching, management, etc. The Th.M. provides an opportunity for pastors and others to pursue advanced study in Old Testament, New Testament, Biblical Studies, Theology, History, Ethics, 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.

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

**Time Limit for Completion of Degrees**

The normal upper limit for completion of the Ph.D. is eight years and five years for the Th.M. degree, dated from the fall quarter following acceptance into the program.

**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) will be automatically placed on the Inactive list. In order to reenter the program they must petition the CATS Committee in writing. Reentry is subject to availability of place, full payment of fees, and the approval of the CATS Committee.

**Course Listings**

Graduate seminars and directed reading courses offered in the Ph.D. and Th.M. programs are designated by 800 numbers. The four-unit courses which Th.M. students may take as a part of their curriculum are designated by 500 numbers. A list
of 500-level (four-unit) courses may be found in the Courses of Study section. A list of 800-level graduate seminars and graduate-level language classes may be found at the end of the Courses of Study section. A 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 ministries to youth, cross-cultural ministries and marriage and family ministries;
3. Utilize the professional expertise of parachurch ministries, such as Young Life;
4. Make nondegree study available to those involved in ministry.

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

Family Life Education

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

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

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

Cross-Cultural Studies Program

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

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

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

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

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

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

Ministry of the Laity

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

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

Anyone undertaking an M.Div. or an M.A. in Theology who wishes to undertake a special emphasis on the ministry of the laity may use the following list as a guide. It is neither prescriptive nor exhaustive. It only identifies courses which have an intentional lay orientation. Other courses are also relevant and directed studies could be undertaken with emphasis on the ministry of the laity.

- NS 545 The First Urban Churches
- NS 549 The First Urban Christians
- ET 518 Ethics of Everyday Life
- ET 527 Values in the Marketplace
- GM 519 Christian Perspectives on Popular Culture
- GM 521 Christian Lifestyle
- GM 525 Liberating the Laity Across Cultures
- GM 526 Influential Lay Christian Thinkers
- CF 565 Empowering the People of God
- CN 516 Training the Laity as Counselors
- EV 508 Evangelism in the Local Church
- FM 507 The Equipping Pastor

Students may also undertake a Master of Arts in Christian Leadership with a concentration in the ministry of the laity. This degree is specially designed for those who wish to coordinate and source lay ministry in the church in the marketplace. Further information may be found in the earlier section on this degree program.

Theological Studies Programs for African-American and Hispanic Ministers

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

Entrance into either program is coordinated by the program director and staff and an advisory committee. Upon recommendation by this committee, the applicant may be accepted as a special non-degree student. Admission to the African American Ministers Program is only considered in the fall and spring 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 facul­dad residente, y también líderes eclesiásticos de áreas locales, nacionales, e internacionales de la obra hispana. Los cursos se ofrecen en español e inglés, con énfasis en los aspectos bilingües y biculturales. El programa de estudios se divide igualmente entre cursos de Biblia y teología, y cursos orientados hacia las necesidades y hacia los recursos específicos del ministerio, de la iglesia y de las comunidades hispanas.

Fuller After Five

A comprehensive evening 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 can be earned in 4-5 years, the Master of Divinity degree in 5-6 years, or a Certificate of Graduate Studies in two years. Degree programs can be accelerated by including summer courses and/or two week intensives.

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

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 ecclesiary ministry and Christian community while beginning their studies and testing their callings, and

3. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

The process of theological education for ministry in extension is implemented by going to the student, being close to the location of ministry and being close to the life and task demands of the participants. Fuller Theological Seminary has made these resources available in several extension areas in response to the church's need for an equipped and mobilized laity. Laypersons, future pastors and pastors learn together in this graduate program.

Curriculum. Courses offered in extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught on week nights 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 track) in several extension centers, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County in Southern California, and up to 24 courses may be taken toward the Master of Divinity degree program. The Master of Arts in Christian Leadership degree is offered through Fuller's Extended Education program as well, although not all courses required for each concentration may be readily available in each extension area. In all locations, courses completed in extension may be applied toward an M.A. or M.Div. degree upon admission to that program.

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

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

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

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

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

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

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

David du Plessis Center for Christian Spirituality

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

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

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

Institute for Christian Organizational Development

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

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

Study in Israel

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

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

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

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

Prefix indicates:
CF Christian Formation and Discipleship
CH Church History and History of Doctrine
CN Counseling
CO Communication
DP Denominational Polity
ET Ethics
EV Evangelism
FE Field Education
GM General Ministry
HE Christian Higher Education
LG Language
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
Frederic W. Bush, D. Wilson Moore Professor of Ancient Near Eastern Studies
Donald A. Hagner, George Eldon Ladd 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
Arthur G. Patzia, Associate Professor of New Testament
Marianne Meye Thompson, Associate Professor of New Testament Interpretation
Isaac J. Canales, Assistant Professor of New Testament and Hispanic Studies
Judith Gundry-Volf, Assistant Professor of New Testament
Terence P. McGonigal, Assistant Professor of Biblical 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.

Reading knowledge means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegesis in the New Testament. LG 512 Beginning Greek, an intensive course (12 units), designed to give a student this ability, is offered each quarter, including the summer. It is also offered in a less intensive format over three quarters, beginning in the fall.

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

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

The Divided Course Option. Normally, LG 512 Beginning Greek will also be offered as a divided course, spread over three quarters for four units per quarter. This option is provided for part-time students, students with low language aptitude, those whose schedules preclude taking the intensive course, those who wish to extend their study of Greek over a longer period of time, or those who wish to take other classes at the same time. Beginning Greek is also offered in Spanish over two quarters when there is sufficient need.

LG 507 Hebrew Reading. Readings from Old Testament narrative passages and poetry designed to enable students to read extended passages with facility and understanding. Prerequisite: LG 502. Elective. Gaebelein

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. LG 512 is a three-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 516 Greek Grammar for Exegetical Studies. A study of the exegetically significant categories of Greek grammar and the resources available for understanding these categories. Attention is given to significant New Testament texts involving grammatical questions, and to the place of grammar in exegesis. Prerequisite: LG 512. Elective. Kiefer

LG 517 Greek Reading. Selected readings in biblical Greek designed to enable students to read extended passages with facility. Course can be repeated one time for credit as LG 518. Prerequisite: LG 512. Elective.

LG 518 Greek Reading. Same course as LG 517 but with a different selection of readings. Course can be repeated one time for credit as LG 517. Elective.


LG 526 Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: LG 525. 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: LG 502. Elective. Bush

LG 531 Advanced Arabic. Continuation of LG 530. 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: LG 502. 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. Gaebelein


LG 545 Comparative Semitics. Designed to introduce the student to the comparative grammar of the Semitic languages in the areas of phonology and morphology.
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

Prerequisite: OT501. M.Div. core: OTB. Allen

OT 502 Hebrew Prophets. The content and literary qualities of the Former and Latter Prophets in light of their historical background and their developing theological content. Messianic doctrines receive special attention. Prerequisite: OT501. M.Div. core: OTB. Allen

OT 504 Writings. A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the wisdom writings. Exegesis of representative passages. Prerequisites: OT501. M.Div. core: OTC. Bush, Butler, Allen

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

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

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

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


OT 519 Joshua, Judges, Samuel, Kings. A survey of Israel’s history from conquest to exile as portrayed in these books. Special investigation into the relationship between Israel’s historical traditions and its theological appropriation of those traditions around such themes as election, law, the land and leadership. Prerequisites: OT501 and LG502. M.Div. core: OTB. Allen

Prerequisites: LG502 and a minimum of two Semitic languages. Elective. Bush

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

OT 522 Joel and Micah. Form, reduction and structure will be the aspects employed to elucidate the purposes and meaning of the prophetic oracles of these books. Prerequisites: OT501 and LG502. M.Div. core: OTC. Butler

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

OT 525 Biblical Wisdom Literature. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. Prerequisites: OT501 and LG502. M.Div. core: OTC. Butler

OT 526 Psalms. An exegetical and kerygmatic study of some of the Psalms. Prerequisites: OT501 and 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 theodicy in the ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. Prerequisites: OT501 and LG502. M.Div. core: OTC. Also taught without prerequisites (elective). Butler

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

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. Gebelein

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

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


Prerequisites: LG502, and LG502. M.Div. core: OTC.
OT 536 Issues in Old Testament Theology. Reading and critical discussion of recent literature, including contemporary expositions of central themes (e.g. creation, covenant) as well as treatments of larger issues of integration and hermeneutics. Elective. Butler

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

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

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: NTT.


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

NS 507 Gospel and Law. An examination of the presupposed 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. Spipler

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

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

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

NS 541 Jesus and the Kingdom. A biblical-theological study of Jesus’ ministry and its relationship to the Kingdom of God, with special focus on the meaning of the Kingdom of God in Judaism and on Jesus’ teaching about the Kingdom as found in the Gospels. Only offered by the Institute of Youth Ministries. Prerequisites: LG512, NS502, NS500 and NS501. M.Div. core: NTT.

NS 542 God of the Gospels. Prerequisite: NS500. M.Div. core: NTT. Mege-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. Prerequisites: NS500 and NS501. M.Div. core: NTT. Banks

NS 546 Community and Leadership in Paul. The content of this course is similar to NS545, except that it does not assume an introductory knowledge of the New Testament and therefore gives more attention to basic Pauline ideas and background. Elective. Banks

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

NS 550 Lifestyle and Ethics in Paul. The content of this course is similar to NS549, except that it does not assume an introductory knowledge of the New Testament and therefore gives more attention to basic Pauline ideas and background. Elective. Banks
NE 510 Gospel of Mark. A study of the Marcan narrative which gives attention to selected texts and passages, major themes and recent interpretation of this Gospel. Elective.

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

NE 518 Romans. A study of Paul's exposition of the gospel to the church at Rome, giving special attention to selected passages and themes and to issues facing the apostle. Elective.

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

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

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

NE 530 Galatians. Exegesis of the Greek text of the epistle, with special attention to Paul's authority, the Pauline gospel, and Paul's view of the Law. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 534 Ephesians. An exegetical study of the epistle with consideration given to the central issues of the authorship, teaching and significance of the document. Prerequisites: LG512, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

NE 542 The Prison Epistles of Paul. Philippians, Colossians, Ephesians, Philemon. A course devoted to understanding Paul's theology and pastoral ministry in the light of these four letters. Christology and social concern are prominent features. Elective.

NE 544 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner

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

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

NE 552 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. Prerequisites: LG512, NS500, NS501, and either NE500 or NE502. M.Div. core: NTE. Hagner
NE 554 James and 1 Peter. An exegetical study of the English translations with a view to determining the books’ message then and now. Elective.

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

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


DIVISION OF THEOLOGY

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

Church History and History of Doctrine (CH)


CH 501 Patristic Theology. A study 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 sixteenth 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 520 American Protestant Theology. A study of major themes in American Protestant thought: Puritanism, the Mercersburg Theology, Liberalism, the Social Gospel, and Neo-Orthodoxy. Elective. Bradley

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

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

CH 550 Baptist History. Study of Baptists from their immediate antecedents to their spread throughout the world, with emphasis on development in Great Britain and the United States. Elective.
CH 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 552 Lutheran History. European backgrounds and American acculturation and amalgamation among the three major Lutheran bodies, with the history of the unity movements. Elective.

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

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

CH 565 History and Practice of Christian Spirituality in the West. M.Div. core STB. Anderson

CH 570 Presbyterian Creeds. Study of Reformed theology, culture and tradition within Presbyterianism in their historical context with special attention to the Reformed confessions. Elective. Thompson

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

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

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

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. Brayley

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

CH 590 Directed Study in Church History.
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. Dynevor

ST 546 Theological Research Orientation I. Elective.

ST 547 Theological Research Orientation II. Elective.

ST 548 Teologia Contemporanea Hispana. Prerequisite: Spanish. Elective.

ST 553 Theologizing in a Multicultural Setting. Elective. Vorl 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 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, Guernsey

ET 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

ET 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. Ford

ET 590 Directed Study in Ethics

Ethics (ET)

ST 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. McClendon

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 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 523 Social Ethics in the Reformed Tradition. A study of the social, political and economic thought of some major figures and movements in the Reformed tradition. Special attention will be given to John Calvin's influence on public life in Geneva, as well as to the development of Calvinist societal thought in Scotland, the Netherlands and South Africa. Elective. Mouw

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.

ET 527 Values in the Workplace: Ethics From 9 to 5. Explores 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 590 Directed Study in Ethics

Philosophy (PH)

PH 501 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. 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. Murphy

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, Dynevor

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

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

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

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

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

PH 548 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for rethinking such issues as the nature of apologetics, theological method, and theological language: Prerequisite: Permission of instructor. Elective. Murphy

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

PH 557 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

PH 560 Theological Language Studies (LG). This 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.

PH 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: LG558, or permission of instructor. Elective.

PH 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: LG559, or permission of instructor. Elective.

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

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

DIVISION OF MINISTRY

Faculty
Ray S. Anderson, Professor of Theology and Ministry
David W. Augsburger, Professor of Pastoral Counseling
Robert J. Banks, Homer L. Goddard Professor of the Ministry of the Laity
William E. Pannell, Arthur DeKruyter/Christ Church Oak Brook Professor of Preaching and Practical Theology
Robert N. Schaper, Senior Professor of Preaching and Practical Theology
Dean Borgan, Associate Professor of Youth Ministries
Mittie McDonald DeChamplain, Associate Professor of Rhetoric and Communication Studies
Julie Gorman, Associate Professor of Christian Formation and Discipleship
Marguerite Shuster, Associate Professor of Preaching
Timothy A. Dearborn, Assistant Professor of Practical Theology
Elizabeth Patterson, Assistant Professor of Ministry Development
Robert R. Redman, Assistant Professor of Theology of Ministry

PH 590 Directed Study in Philosophy of Religion
General Ministry (GM)

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

GM 508 Imitation of God in Ministry. Focuses on God as the fundamental model of Christian character and service and explores various spiritual disciplines through which those engaged in ministry can more fully reflect God's likeness. M.Div. core: MIN 1. Banks


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

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

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

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

GM 544 Ministry to the Urban Poor. Elective. Colletti

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

GM 552 Growing Asian-American Ministries. This course is designed to inform and equip the person to minister to the growing number of marginal Asian Americans who are beyond the reach of most existing churches. Elective. Fong

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

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

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

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. Pitt-Watson, Schaper, Shuster


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

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

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

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

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

PR 510 Preaching Practicum. A practicum centered on student preaching with an emphasis on self and group assessment. The use of videotape will be offered. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Pitt-Watson, Schaper, 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: PR500. M.Div. core: MIN 2. Pannell


PR 590 Directed Study in Preaching.

Communication (CO)


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

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

CO 590 Directed Study in Communication.

Evangelism (EV)


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


EV 503 Foundations for Communicating the Gospel. This foundational course is designed to establish a theological basis, spiritual dynamic and practical guidelines for effective evangelism in today's world. It is concerned with the need both to live out and to articulate the gospel. The classes provide opportunities in small-group settings to develop skills in sharing personal faith stories and in presenting the gospel in ways appropriate to particular groups and individuals. Prerequisite: 48 units. M.Div. core: MIN 3.

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

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

EV 514 Urban Evangelism. Concentrates on the city as the locus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the church's approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban 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 519 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 561 Iglescricimiento Hispano. A study to discover and strengthen local church growth resources, to detect pathological aspects of church growth, and to formulate relevant and effective evangelistic strategies. Prerequisite: Spanish. Elective. Torres

EV 590 Directed Study in Evangelism.
Missions (TM)

TM 503 World Mission in the Local Church. This course provides a basic education in world mission to enable the pastor and lay leader to build world awareness, develop mission programs in the local church, establish good relationships with mission boards to increase mutual understanding, encourage missionary vocations, and provide the needed home base support.

TM 505 Multiculturalism Today. The purpose of this course is to explore the varied experiences of multiethnic, multicultural people groups, to learn from their historical journeys, and to develop cultural sensitivities. Initial foci for this study will center on the African American, Hispanic American, Korean American, and Chinese American experiences. M.Div. core: MIN 8. Wang 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. Pannell

NOTE: School of World Mission courses MC 502 Applied Missiology for Pastors, MB 530 Language/Culture Learning and Mission, MB 576 Incarnation and Mission Among the World's Urban Poor, and MT 522 Mission of the Local Congregation (as well as MM 520 Chinese Church Ministry: The First Three Years and MR 550 Introduction to Islam with special permission) are also available for M.Div. core: MIN 8.

Christian Formation and Discipleship (CF)


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

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

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


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

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

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

CF 540 Philosophy and Models of Youth Ministry. An examination of adolescent development from junior high through college age with special focus on the church's ministry with youth. Recommended background: CF510. Elective. Borgman

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

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

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

CF 545 Campus Ministries. The ministry with college and university students. Especially recommended for those considering a ministry as a campus chaplain, a minister to students, or a parachurch worker. Elective. Gregg
CF 547 Development Strategies for Incarnational Youth Ministries. This course examines the theory and practice of developing and managing youth ministry in various settings. **Offered only by the Institute of Youth Ministries. Elective. Board**

CF 548 Evangelism and Discipleship of African-American Youth. **Elective. Gray**

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

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

CF 552 Crisis Intervention in Youth Ministry. Role of the youth worker in dealing with major crises facing youth through counseling, referral and instruction. **Elective. Burns**

CF 554 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. **Elective. Borgman**

CF 560 Adult Formation and Discipleship. An introduction to ministering to adults, with a survey of adult psychological and developmental theories, goals in adult formation, developing courses and curricula, and discipleship models of adult enablement. **Recommended background: CF500. M.Div. core: MIN 4. Gorman.**

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

CF 565 Empowering the People of God. Explores practical ways in which all Christians can assist each other to deepen community, engender mutual ministry and integrate faith and life, and considers the implications of these for 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. Flanagan**

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

CF 572 Asian American Family and Church. **Elective. Hertig and Fong**

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

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

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

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

CF 590 Directed Study in Christian Formation and Discipleship.

**Christian Higher Education (HE)**

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

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

HE 505 Leadership and Character Development. This course takes a general look at leadership theory and practice from the light of spirituality and character formation. Additionally, the course looks at the practice of leadership with a focus on self insight, giftedness, personality and styles of leadership. Students produce personal mission statements that allow them to place their leadership contexts in perspective. **Elective.**

HE 507 Leadership in Diversity: Gender, Multicultural, and Ethnicity. This course will provide an overview of the different dimensions and sensitivities that frame the leadership context. Gender, multicultural and ethnicity issues will be explored in relationship to leadership style and practice. Students will be challenged to consider
their own blocks to effective leadership in diverse settings. Elective. Patterson

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

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

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

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

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

HE 590 Directed Study in Christian Higher Education.

Counseling (CN)

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

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

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

CN 516 Training Lay Counselors in the Church. This course will provide an overview of a biblical approach to lay Christian counseling, and will detail a model developed by the course instructor for training and using lay Christian counselors in the church. Other lay training models and programs in Christian counseling and relevant literature on lay pastoral care in general will also be briefly reviewed. M.Div. Core: MIN 5. Tan

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

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

CN 523 Intervention Counseling. A continuation of CNS22 providing models and strategies for behavioral change. Application is made to specific problem areas such as depression, phobias and anxiety. Prerequisite: CNS22. Elective.

CN 525 Pastoral Counseling in the African-American Church. Provides basic counseling skills for pastors working in Black churches. M.Div. core: MIN5. Gooden

CN 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, care-giving and counseling. M.Div. core: MIN 5. Augsburger

CN 539 Ministering to Immigrant Families. M.Div. core: MIN5. Hertig

CN 543 Psicologia Pastoral. Designed to equip the pastor and other leaders with fundamental psychological skills to deal knowledgeably and effectively with the growing marital, family and individual problems that are affecting the church. Prerequisite: Spanish. M.Div. core: MIN 5. Taylor

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

CN 561 Developing Lay Counselors in the African-American Church. M.Div. core: MIN5. P. Pannell

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

CN 590 Directed Study in Counseling or Psychology.

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

Pastoral Ministry and Theology (PM)

PM 500 Foundations of Pastoral Ministry. An introduction to the various aspects of pastoral ministry in a congregational setting. Interaction with these proficient in pastoral ministry. M.Div. core: MIN 6. Demarest

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. Schaper


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

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

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

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

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

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

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

PM 590 Directed Study in Pastoral Ministry and Theology

Church Music (MU)

MU 502 Theology and Practice of Music and Worship. Elective. Begbie

MU 505 Music in Contemporary Worship. Elective. Bouma


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


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


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

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


DP 518 Lutheran Polity. Elective.


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

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

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

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

DP 590 Directed Study in Denominational Polity.

Field Education (FE)

Students desiring to receive credit for field education must (1) enroll with the office of Field Education, which coordinates approved positions in churches and other organizations; (2) register for academic credit within regular quarterly registration deadlines; and (3) complete a preparatory workshop. The completion of the part-time local
Ministries. Elective.

MIN7, and MINI or MIN6. Relevant forms of group ministry. A portion of the course focuses on personal relationships with young people through rel­
tive youth outreach, emphasizing the development of leadership skills in lay ministry.

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

NOTE: Of the following Field Education courses, FE501-503 are graded only on a "Credit/No Credit" basis, and are also offered in the Extended Education Program.

**FE 501 Nine-Month Church Internship.** A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision. M.Div. core: MIN 7.

**FE 502 Full-Time Church Internship.** An approved, planned, supervised and evaluated practical experience under the supervision of a pastor/supervisor in a church, institutional or mission setting. Elective.

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

**FE 510 Ministry Development: Theology and Practice.** Includes a planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision, as well as classroom sessions over three quarters. M.Div. core: MIN7, and MINI or MIN6.

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

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

**FE 525 Practicum I: Foundations for Incarnational Youth Ministries.** Practicum in the basic methods of evangelis­tic projects with orientation sessions led by the Evangelism Department and an evaluation seminar conducted upon the completion of the program. Prerequisite: EV503 or EV508 or EV514. Elective. Gibbs/Pannell/Staff

**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 catal­

log.
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.

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<th>Course Code</th>
<th>Course Name</th>
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<td>LG 807</td>
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<td>LG 825</td>
<td>Biblical Aramaic</td>
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<td>LG 826</td>
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<td>Old South Arabic</td>
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<td>Readings in Semitics</td>
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<td>History of New Testament Scholarship</td>
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<td>Hermeneutics and Exegetical Method</td>
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<td>New Testament Theology</td>
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<td>CH 808</td>
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<td>CH 858</td>
<td>Contemporary Ecumenical Issues</td>
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CH 879 Church in Modern Society. (8 units). Bradley

TH 805 Philosophical Theology Seminar II. Explores philosophically a crisis that affects all theologies; whether it is a crisis of faith, morals, or modes of thought is one of the issues to be explored. Is Christian faith reasonable? What about other religions? Can Christians explain suffering? These challenges require rethinking even our deepest convictions. The work is both historical and constructive. (8 units). McClendon

TH 806 Theological Uses of Postmodern Philosophy. An examination of recent changes in English-language philosophy that provide valuable resources for rethinking such issues as the nature of apologetics, theological method, and theological language. (8 units). Murphy

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

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

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

Directed Readings and Independent Studies

Students in the Ph.D. and Th.M. programs design their programs in conjunction with their mentor. The student and the professor whose specialty the student desires to pursue agree together to participate in a directed readings or independent studies course and decide on the contents and requirements of the course before the quarter of study begins. The student must make arrangements for the course with the CATS coordinator before registration, and must register for academic credit within normal quarterly registration deadlines. The student is responsible to meet with the professor throughout the quarter of study to discuss his or her progress and the completion of the paper. All regular CATS policies and procedures apply to directed readings and independent studies courses.
Higher Education for Cross-Cultural Mission: 
Its Character and Purpose

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

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

Curriculum
Missiological Integration Seminar

Courses of Study
School of World Mission Faculty
Course Descriptions
Behavioral Sciences (MB)
Church Growth (MC)
Development (MD)
Mission History (MH)
Mission Integration (MI)
Leadership Training (ML)
Ministry (MM)
Religions (MR)
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, 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 continuing goal of Christian mission, much remains to be discovered about how individuals and their specific societies are discipled and formed to meet the rapidly changing conditions of the modern world.

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

However, in each situation the Church is to be shaped in a way that affirms and utilizes the most positive aspects of the culture. New believers should not be torn out of their cultural matrix and forced to become "foreign" in order to become followers of Christ.

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 Missions 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, elencts (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics), church growth, evangelism, leadership development and the indigenous church. These 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.

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 missiology program 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. In addition, all candidates entering a missiology or intercultural studies program must give evidence of experience in significant cross-cultural communication of the Christian faith, demonstrated normally by fluency in a second language. A special provision may be made for experienced mission executives, missions pastors and experienced church leaders who lack cross-cultural experience (see Special and Cooperative Programs).

Applicants 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.

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

Limited Graduate Student: one who is qualified for regular admission to an M.A. program but wants to take no more than five courses (20 units).

Unclassified Student: one who is academically qualified for admission to an M.A. program, wants to take an unlimited number of courses, but does not want to pursue a degree program.

Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status, but is at least thirty-five years of age and has had 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 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 theology 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 assigned 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 predoctoral program, however, does not guarantee acceptance nor provide an acceptance priority into a doctoral program.
DEGREE PROGRAMS

The School of World Mission offers degrees to prefieled 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 Missiology (Th.M. Miss.) 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., through a writing project or thesis. 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 nontranscribed 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. Miss. 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 28 units of missiology from another accredited seminary into an M.A. CCS or M.A. ICS program. A maximum of 24 units of advanced standing for post-secondary nontranscribed missiological teaching or Bible translation may be considered. A person may transfer a maximum of 48 units of theology into the M.A. CCS or M.A. ICS program. 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. Miss. program except for the linguistics courses required in the concentration. Transfer credit is not accepted into either the D.Miss. or Ph.D. programs.

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 church planting, Bible translation, leadership, Islamic studies, community development, cross-cultural communications 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.

Master of Arts in Cross-Cultural Studies

This two-year program is designed to prepare students for ministry in cross-cultural situations. It provides a foundation for involvement in mission through the study of non-Western cultures and 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, 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

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between the School of Theology and the School of World Mission as follows:

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

School of Theology or School of World Mission:
- Theology/World Mission Integration (8 units)

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 Communication
- Concentration (24 units)
- Electives (12 units)

Concentrations available in the M.A. CCS curriculum currently include church planting, Bible translation, leadership, Islamic studies, community development, cross-cultural communications, and urban mission. Specializations may be arranged according to individual needs and interests utilizing the resources of all three schools of the Seminary.

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. Electives (32 units)

Concentrations available in the M.A. ICS curriculum currently include church planting, Bible translation, leadership, Islamic studies, community development, cross-cultural communications, and urban mission. Specializations may be arranged according to individual needs and interests utilizing the resources of all three schools of the Seminary.

Master of Theology in Missiology

The Th.M. in Missiology 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. The core missiological competencies, including the ability to integrate and apply an understanding of the biblical foundations of mission and an understanding of culture to ministry in the church.
3. A concentration competency which includes at least six 4-unit courses.
4. Electives selected to meet the specific goals and needs of the student.

Master of Theology in Chinese Ministry and Mission

The School of World Mission offers a four-year program specifically designed for those who aspire to minister to the North American Chinese church. This program 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

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

The D.Miss. is the highest level of professional certification in missiology. The Ph.D. represents the highest level of academic certification, and is designed to contribute to the development of missiological scholarship and to prepare one to teach at the university and graduate level.

Applicants for a doctoral program must have completed the prerequisites before their application will be considered. They must have passed a qualifying exam, mastered a field language, demonstrated research and 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.

Those admitted with an M.A. degree must complete M.Div. equivalency as described below. Transfer credit is normally not granted to meet doctoral requirements.

Master of Divinity Equivalence

Both the D.Miss. and Ph.D. programs require either a Master of Divinity degree or its equivalent from an accredited seminary before a doctoral student may take the comprehensive exams and be promoted to doctoral candidacy or enroll for the doctoral dissertation.

M.Div. equivalence requires 144 units of theology, church history, ethics, biblical studies and missiology. The specific required courses follow the core curriculum of Fuller Seminary’s M.Div. degree.

The M.Div. or M.Div. equivalence may be done at Fuller Theological Seminary or transferred in as a corequisite for the doctoral programs.

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 the field of missiology. 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. 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 the tutorial.

Doctor of Philosophy in Intercultural Studies

The Ph.D. in Intercultural Studies requires 56 units in missiology with a minimum grade point average of 3.7 and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas and pass comprehensive examinations. Candidates must demonstrate fluency in a field language, competence in one or more research languages and/or other research skills (such as statistics), and teaching ability.

The Ph.D. ICS program is built around six tutorials (8 units each), two methods courses (4 units each) and a dissertation (8 units). The tutorials may be done with the approval of the student’s doctoral guidance committee as either large independent studies or a combination of class work and independent studies under the supervision of a faculty tutor. A student may enroll in as many as three courses over the period of one academic year (at no additional cost and with no additional units of credit) to support the tutorial.

Doctor of Philosophy in Missiology

The Ph.D. in Missiology 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, and ability in teaching.

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 the tutorial.
SPECIAL AND COOPERATIVE PROGRAMS

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

Cross-Cultural Studies Program

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

Concentration in Translation

A concentration in translation is offered within the various programs. This program combines the resources of the School of World Mission, the School of Theology, and secular universities to equip students in biblical languages and exegesis, linguistics, translation theory, anthropology, missiology and communication theory.

A cooperative arrangement has been made with the University of Texas at Arlington (UTA) which allows for transfer of units between the two schools so long as they are applied to the translation emphasis and students abide by the catalog requirements of the institution which grants the degree. This arrangement may also be applied to a cooperative program between the University of Texas at Arlington and the Summer Institute of Linguistics, leading to an M.A. in linguistics from UTA.

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. A course registration is valid for six months (i.e., the assignments must be submitted to the ISP office within six months from the time the course is registered).

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

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

Program for Mission Executives

This special program enables mission executives without significant cross-cultural experience to study missiology at Fuller. Those who have been professionally involved in mission administration for a minimum of seven years may apply for a degree program without cross-cultural experience. Busy executives are encouraged to take advantage of the two-week courses taught throughout the summer as well as during the other three quarters.

School of World Mission Intensive Courses

In order to facilitate missiological study for those with limited time, the School of World Mission offers one- and two-week intensive courses in specialized areas of study throughout the year. These intensive courses include foundational courses in Islamic studies, urban studies and missiological curriculum development.
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:

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

Great emphasis is placed on reading in all programs. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. 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.

### 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.

### Courses of Study

In any given quarter, courses will be offered from among the following, depending on the availability of faculty and the composition of the student body. Course offerings and course descriptions are subject to change through normal academic processes.

The courses are numbered according to the following guidelines:

- **MB** Behavioral Sciences
- **MC** Church Growth
- **MD** Development
- **MH** Mission History
- **MI** Mission Integration
- **ML** Leadership Training
- **MM** Ministry
- **MR** Religions
- **MS** Scripture Translation
- **MT** Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program. Courses listed at the 500 level may be taken at the 600 or 700 level with the approval of the academic advising office. Students in the Th.M. in Missiology program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. Most of the 500-level courses are also offered at the 600 and 700 levels. The 800-level courses are for Ph.D. students only.

Course with the label **Foundational Course** serve as the recommended basic courses for their respective School of World Mission concentrations. They should be taken for a given concentration unless the faculty member who supervises the concentration allows a substitution. Courses with the label **Core Competency** serve to meet the core competency requirement for that area in the various degree programs.

### School of World Mission Faculty

- J. Robert Clinton, Professor of Leadership
- Dean S. Gilliland, Professor of Contextualized Theology and African Studies
- Charles H. Kraft, Professor of Anthropology and Intercultural Communication
- Paul E. Pierson, Professor of History of Mission and Latin American Studies
- R. Daniel Shaw, Professor of Anthropology and Translation
- C. Peter Wagner, Donald A. McGavran Professor of Church Growth
- Arthur F. Glasser, Professor Emeritus of Theology and East Asian Studies
Behavioral Sciences (MB)

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

MB 525 World View and World View Change. Study of the nature and functions of world view and the dynamics of world view change. Special attention to Christian transformational change in world view. Prerequisite: MB520. Kraft

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. Foundational Course. Brewster

MB 540 Intercultural Communications. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. 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. Prerequisite: MB520. Kraft

MB 542 Communicating With Nonlitigates. Study and application of principles of intercultural communication to reach effectively the nonliterate 70 percent of the world with Christian messages. Kraft, Shaw, Segaard

MB 544 Christian Communication Through Music. Past, present and prospective uses of music in communicating the gospel, in Christian worship and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. King

MB 545 Communicating the Gospel. 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 ways in which we can apply the insights derived from both to follow God’s communicational example. Foundational Course. Kraft, Segaard

MB 547 Media in Church and Missions. Study of media, media limitations and possibilities, and multimedia applications. Development of basic skills that will make strategy decisions possible. Segaard

MB 548 Survey Research for Effective Communication. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. Segaard

MB 560 Anthropological Research Methods. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. Prerequisite: MB520. Shaw

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings and conclusions). Required for all doctoral programs. Elliston

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

MB 572 Practicum in Urban Studies.

MB 576 Incarnation and Mission Among the World’s Urban Poor. The principles of self denial, sacrifice and service in order to bring the Kingdom of God and justice to the poor, and to gain intimacy with the Lord, will be studied. Participants will engage in practical experience projects and interviews among the poor. Brewster

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

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

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

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

MB 591 Independent Study (M.A.). Reading, reporting and discussion, under faculty supervision, on topics of special interest or student weakness.
MB 595 Topics in Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. Kraft, Staun

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

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

MB 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 501 Techniques of Planting New Churches. A basic orientation to the biblical, theological, sociological and practical dimensions of starting new churches, primarily focused on the United States. Considerable field research is required. Wagner

MC 502 Applied Missiology for 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 503 Models and Case Studies in Church Planting. An independent library research course for the Cross-Cultural Studies program specialization in church planting. Prerequisite: MC501. Wagner

MC 504 Field Research in Church Planting. Field experience in interface with newly planted churches and their staffs in the Los Angeles area for the Cross-Cultural Studies program specialization in church planting. Prerequisite: MC501. Wagner

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

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization are discussed. Prerequisite: MC520. Van Engen

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

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

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

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

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

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

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

MC 700 Tutorial in Church Growth. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. Wagner

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.
Development (MD)

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

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

MD 570 Practicum in International Development.

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.

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

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

MH 563 History of the Chinese Church. The development of the Christian church in China since the Tang dynasty, with particular attention to the Protestant church, 1840 to 1949.

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

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

MH 690 Project/Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MH 691 Independent Study (Th.M.). Reading, reporting and discussion on historical topics at the Th.M. level, under faculty supervision.

MH 700 Tutorial in Mission History. Specific topics of relevance to Doctor of Missiology students preparing dissertations in historical areas.

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 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. Elliston

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

Leadership Training (ML)

ML 501 Basic Leadership Emergence Patterns. A study of leadership selection processes, including development phases, process items, spheres of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. Foundational Course. Clinton

ML 520 Foundations of Leadership. A survey of leadership theory, including the history of leadership and contributions from various disciplines (including sociology, anthropology, and management theory). Explores biblical perspectives on leadership, including such topics as styles, spiritual gifts, modeling, emergence patterns, and church structures. Foundational Course. Elliston

ML 521 Developing Leadership Gifts. An in-depth study of the doctrine of spiritual gifts, with an emphasis on leadership gifts (both directive and supportive). Points out responsibility for identifying, developing and re-
leasing gifted people. Uses Holland’s profile to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for level 4 and 5 leaders. Clinton

ML 523 Mentoring. Conducts an indepth study of relational empowerment and the nine basic mentor types: mentor disciple, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model and divine contact. 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 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. Clinton

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

ML 543 Curriculum Design. A generic course applying curriculum design theory to various levels of training for both curriculum design and improvement. Elliston

ML 560 Change Dynamics. A course for executive and middle-level leadership of Christian organizations which explores change agent roles, organizational dynamics, and decision making processes. Introduces several change models as heuristic models for analyzing current change situations. Clinton

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

ML 591 Independent Study (M.A.). Reading, reporting and discussion on leadership selection and training at the M.A. level, under faculty supervision. Elliston

ML 595 Topics in Leadership Selection and Training. Current issues in the field of leadership selection and training not included in other courses are presented, discussed, and researched. Not offered every year.

ML 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission. Elliston

ML 691 Independent Study (Th.M.). Reading, reporting and discussion on leadership selection and training at the Th.M. level, under faculty supervision.Elliston

ML 700 Tutorial in Leadership. Specific topics of relevance to Doctor of Missiology students preparing dissertations in leadership areas.

ML 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology candidates engaged in writing dissertations. Elliston

ML 800 Tutorial in Leadership. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. students. Elliston

ML 801 Methods in Leadership Training. Guidance in the methodology for researching topics related to the program and/or dissertation of Ph.D. students. Elliston

ML 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations. Elliston

Ministry (MM)

MM 520 Chinese Church Ministry: The First Three Years. 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 522 Pastoral Care in the Chinese Church. Treats the individual, marital, and family problems confronting the pastors, with special attention to problems related to ethnic minority and Chinese familial setting. S. Tan

MM 523 Chinese Church Ministry: After the First Three Years. Develops a philosophy of ministry for the Chinese church, including a long-term strategy. Considers organizational culture, linking real needs to resources in the church. Prerequisite: MM 520. Wong

MM 541 Appreciating OBC and ABC Cultural Distinctives. A comparative analysis and study of the monocultural and 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 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 551 Exposition in Chinese Context. Exercises in expository preaching of biblical texts against the Chinese-American cultural background. Wong

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

MM 570 Field Education. A year-long internship program, extending over three quarters each year, for the Th.M. in Chinese Ministry and Mission, including lectures and discussions. Wong
MH 580 The Chinese Experience in North America. A study of the historical and contemporary experience of the ethnic Chinese in North America and the development of the Chinese Church in this continent. Wong

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

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

Religions (MR)


MR 531 Jewish History, Literature and Thought of the Second Temple Period. Designed to acquaint the student with a thousand year period of Jewish history and the Jewish literature of this period, a period which included New Testament history and literature.

MR 532 Jewish History, Literature and Thought of the Medieval Period. This course is designed to give the student a working knowledge of Jewish history during the Middle Ages (650-1650 CE), with an emphasis upon the flow of that history in relationship to events outside the Jewish community.

MR 533 Jewish History, Literature and Thought of the Modern Period. This course is designed to introduce the student to the social, political and religious aspects of modern Judaism from the seventeenth to the twentieth centuries.

MR 534 Jesus the Messiah: The Messiah in Jewish Christianity. A study of the person and work of Jesus Christ, including discussion of the manner in which the Jewish community in Jesus’ day interpreted the Messianic passages in the Hebrew scriptures.

MR 535 The History of Jewish Christianity. An introduction to the life and faith of the Jewish Christian community in the Land of Israel in the first five centuries. A.D.

MR 538 Jewish Evangelism Practicum I. Glaser

MR 539 Jewish Evangelism Practicum II. Glaser

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

MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, varieties of expression, and their implications 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. Prerequisite: MR 550. 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. Prerequisite: MR 550. Gilliland

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

MR 554 Church Planting in Muslim Contexts. Deals with material from the call of the church planter to the emergence of the church. Covers the practical problems and salient theological issues that arise as the gospel comes into contact with Muslim societies. Chastain

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

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

MR 560 African Independent Churches. A study of the various factors which account for the indigenous and schismatic African churches and an evaluation of the major groups and of attitudes taken by the established church. Gilliland

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

MR 595 Topics in Religion

MR 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MR 691 Independent Study (Th.M.). Reading, reporting and discussion on topics in religion at the Th.M. level, under faculty supervision.
MR 700 Tutorial on Religion. Specific topics of relevance to Doctor of Missiology students preparing dissertations in the area of religion.

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

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

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


Translation (MS)

MS 520 Foundations of Translation. Basic theory and practice of translation within a communications framework focusing on pretranslation needs: linguistic, cultural, semantic and exegetical. 

Prerequisite: MS520 or equivalent. Shaw, Rountree

MS 521 Translation Methods and Principles. Translation theory is applied to understanding the translation process, testing and finalizing a translation program. 

Prerequisite: MS520 and MS521. Shaw, Rountree

MS 542 Theological Factors in Bible Translation. Challenges the concept that translators “just translate” and do not need to focus on theological issues either in preparation for translation, when translating, or in followup. 

Prerequisites: MT520 and MS520. Shaw, Van Engen

MS 550 Cultural Factors in Translation. Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. 

Prerequisite: MS520, MS525 or equivalent. Shaw, Van Engen

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 570 Translation Consulting Principles and Practices. Develops a model of consultants as encouraging members of the translation teams, emphasizing cross-cultural interaction and training. 

Prerequisite: MS520. Shaw

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

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

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

Prerequisite: MS520 and MS521.

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 scripture translation at the Th.M. level, under faculty supervision.

MS 700 Tutorial in Translation. Specific topics of relevance to D.Miss. students preparing theses in a scripture translation area.

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

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

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

MS 890 Dissertation (Ph.D.). Guidance provided to Ph.D. candidates engaged in writing dissertations.

Mission Theology (MT)

MT 510 Doing Theology in Context. A review of the theory of contextualization, evaluation of the literature and application through projects based on the student’s experience. 

Prerequisite: Ministry in non-U.S. context. Gilliland

MT 520 Biblical Foundations of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. 

Core Competency. Gilliland, Van Engen

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. 

Gilliland

MT 522 Mission of the Local Congregation. Seeks to stimulate reflection and creativity concerning the church from both sociological and theological points of view. 

Looks at both the minimal center of what may be called “Church” and the maximal limits of what may genuinely be included as legitimate arenas of “Church life.” 

Van Engen

MT 530 Contemporary Theologies of Mission. A comprehensive evaluation of contemporary theologies of mission in the light of the Great Commission, with particular reference to the conciliar-evangelical debate, post-Vatican II Roman Catholic missiology, and the current revolution of rising expectations throughout the world. Prerequisite: MT520. Van Engen

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

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

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

MT 534 Theology of Mission in Asian Contexts. A study of a select number of contemporary theological issues and concerns vital to the life and witness of the church in Asia.

MT 536 Theology of Liberation/Latin America. A survey of selected Latin American theologies of liberation which will critically analyze their understanding of the Latin American context, along with their methodology, theological assumptions, suggested solutions, and related theological concepts for the contextualization of the gospel in Latin America. Van Engen

MT 537 Theologizing in Mission. Introduces students to the skills of doing theology in search of biblical truth, in relation to a broad range of complex issues involved in missiology. Prerequisite: MT520. Van Engen

MT 550 Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. Prerequisite: MB520. Kraft


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

MT 591 Independent Study (M.A.). Reading, reporting and discussion on mission theology at the M.A. level, under faculty supervision.

MT 595 Topics in Mission Theology.

MT 690 Thesis (Th.M.). Guidance provided to those involved in writing theses. Special attention paid to problems assigned by church or mission.

MT 691 Independent Study (Th.M.). Reading, reporting and discussion on mission theology at the Th.M. level, under faculty supervision.

MT 700 Tutorial in Theology of Mission. Doctor level discussions of topics pertinent to the interests of students with cross-cultural field experience. Prerequisite: MT520.

MT 790 Dissertation (D.Miss.). Guidance provided to Doctor of Missiology 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.
Degree Programs and Accreditation

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

The Division of Psychology offers two degree programs, the Doctor of Philosophy (Ph.D.) and the Doctor of Psychology (Psy.D.). Both are approved (professionally accredited) by the American Psychological Association (APA).

The Division of Marriage and Family offers several degrees: the Master of Science (M.S.) in marital and family therapy, the Doctor of Marital and Family Therapy (D.MFT.), 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.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Small fellowship groups are formed each fall for incoming students who wish to participate. Students represent a diversity of geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the Division of Clinical Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of the representatives of the Psychology Division and the Marriage and Family Division. The Psychology Division cabinet is composed of a president, secretary-treasurer (who serves both cabinets), ethnic resource coordinator, women's resource coordinator, Theology Graduate Union representative, professional liaison, social events coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the division. The Marriage and Family Division cabinet is composed of a president, the secretary-treasurer (who serves both cabinets), a representative from each year in each degree program in the division, as well as the ethnic resource coordinator, women's resource coordinator, professional liaison, and social events coordinator.

The Psychology Division cabinet publishes a newsletter and a quarterly publication, Therapia. 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 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, psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. Students may serve on dissertation committees for other students; it is the student's option to serve and the candidate's option to select. In every instance students serving on committees in the program have full voting rights.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students complete extensive course evaluations of the professor's sensitivity to issues related to women, ethnic minorities and religious dimensions.
Women

The Graduate School of Psychology follows an "equal opportunity" admissions policy, with about 50% of its students being women. The faculty endorses the nonsexist language guidelines of the American Psychological Association and the American Association of Marriage and Family Therapy. Faculty are encouraged to incorporate research and theory on women from the social and behavioral sciences into all courses, and this issue is included in all course evaluations. In the Division of Clinical Psychology, seminars on Women in Therapy are offered every other year, and there is an ongoing research group for persons interested in research on women. Persons interested in integrating feminism, social and behavioral sciences and their Christian faith will find support for this in the larger Fuller community.

One student in each division is appointed each year as Women's Issues Resource Coordinator. The persons in these stipended positions are responsible for providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, and the educational process for women students. These persons also plan regular social events for women students and faculty and keeps them informed of local workshops, meetings, speakers, and other events focused on women's issues.

Ethnic Minorities

The Graduate School of Psychology is committed to the recruitment and training of students with ethnic American backgrounds—Asian, African American, Hispanic and Native American. It follows a proactive admissions policy and is part of the GRE Minority Student Locator program. All Graduate School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For clinical psychology students, a seminar on "Ethnic Issues in Clinical Psychology" is offered every year, and a number of faculty and students conduct research in this area. Clinical experience with relevant groups is encouraged in the diverse population which surrounds Pasadena and the Los Angeles area.

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

Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the Graduate School of Psychology students. In addition, students are encouraged to participate in the related activities in this area offered by the Schools of Theology and World Mission.

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 Dean 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 20 students during 1992-93. The Travis Institute provided partial support for 15 students during the year as well.

The Seminary’s Office of Career Services aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are in the mental health fields (clinics, counseling centers, etc.) or in residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Typically, salaries range from $6 per hour to $10 per hour, and hours vary from eight to 20 per week for students and up to full time for spouses. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

Students should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student’s clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In
order to ensure that students not engage in employment which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of their director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists or marital and family therapists and for which the student is in training within Fuller’s degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student’s term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage, family, child counselor, a licensed clinical psychologist or a board-certified psychiatrist throughout the student’s term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job’s beginning.

Community Resources

Because of Fuller’s fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.

DIVISION OF PSYCHOLOGY

Character and Purpose

The Division of Psychology of Fuller’s Graduate School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of clinical psychologist: women and men whose understandings and actions are deeply informed by both psychology and the Christian faith. It is based on the conviction that the coupling of Christian understanding of women and men with refined clinical and research skills will produce Christian clinical psychologists with a special ability to help persons on their journeys to wholeness and salvation.

Toward these goals, an attempt is made to avoid reducing human beings to the descriptive data of psychology, and theology to a set of propositions about God. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each. The models of training which emerge from this perspective have been termed the Scientist/Practitioner/Christian model and the Practitioner/Evaluator/Christian model. This reflects the School’s commitment to clinical training grounded in scientific psychology and Christian theology.

At its simplest, theology may be defined as conceptualizing God and God’s relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new generation and situation. Its task is to state the message of the Bible, making clear the relevance of this message to every person’s current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integra-
Archibald D. Hart

Nancy Steichtl-Thurston

Lee E. Lipsker
tion at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the School espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. There is an increasing demand for more and better clinical training. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog. Admission to the Ph.D. or Psy.D. programs in clinical psychology of the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to these programs is very competitive. The entering student in the fall of 1992 had a median grade point average of 3.75, and the median score on the Graduate Record Examination was 1160.

The undergraduate major is most useful when it is in the social and behavioral sciences. A minimum of six courses in basic psychology (including subjects such as abnormal, developmental, experimental, physiological and social psychology, statistics, tests and measures, learning and motivation, and personality) is a requirement for entry into either program. Equally important for admission to the program are commitment to the historic Christian faith and life, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationships, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated through letters of recommendation from those who know the candidate well, as well as the applicant’s statement of purpose.

The completed application form and the $50 application fee must be received by January 1. In addition, the applicant must have the following materials sent to the Office of Admissions: 1) transcripts from all colleges and graduate schools attended; 2) the results of the general test of the Graduate Record Examination taken within the past five years (required) and 3) the results of the Advanced Test in Psychology of the Graduate Record Examination (optional). These supporting materials must be received by February 1. Applicants should be aware that the GRE must be taken far enough in advance (usually November or December) for scores to reach the Office of Admissions by February 1. An application request card is included in this catalog. Application forms can be obtained either by returning the application request or by writing to the Office of Admissions.

In addition to the general test of the Graduate Record Examination, applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) within the past five years with a minimum score of 600. Score reports for this exam must also be received by February 1.

The Division of Psychology uses an individualized admissions procedure for the Ph.D. program. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects semifinalists who are highly qualified to do doctoral work in clinical psychology, and a personal interview is required of these persons. Interviews are held in Pasadena the first two Fridays of March, and in major metropolitan areas in the United States usually during the first half of March. No interview fee is charged, but personal transportation costs are borne by the applicant. In instances of financial hardships, a telephone interview may be substituted for a personal interview. The admissions committee then selects a group of finalists. The names of these persons are submitted to the assembled faculty. Each faculty member normally admits one or two Ph.D. students a year. The individual professor usually makes his or her selections based on common areas of research and clinical interest.

Each year some students are admitted by the school at large. Such students usually do not receive notice of their academic adviser assignment until they arrive on campus.

Doctor of Psychology applicants are reviewed in the same way as Ph.D. applicants, including personal interviews. The selection process differs slightly in that normally they are admitted as a class by approval of the entire faculty.

Faculty Advisors

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each Ph.D. student will be assigned individually to a faculty adviser, 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 adviser, thus facilitating better opportunities for team efforts in the Psy.D. dissertation process.

Academic and Clinical Reviews

Formal and informal reviews are made of each student not less than annually. All students will be required to give 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 Student Handbook for the Division of Psychology.

Division of Psychology Student Handbook

In addition to the information contained in the Seminary student handbook, certain policies, procedures and information concerning students in the program are contained in the Division of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policy and procedures for processing grievances regarding students and faculty. It is an implied contract that all students in the program will comply with regulations in both handbooks while they are students under the jurisdiction of the Seminary.

Division of Psychology Curriculum

In its Ph.D. program in clinical psychology, the Division of Psychology has adopted the scientist-practitioner model as most appropriate to its purpose, and in the Psy.D. program, the practitioner/evaluator model. These ideals are reflected in the curriculum of each degree program.

Students may select up to an equivalent of four full-time courses during each of the three quarters (fall, winter, spring) of scheduled psychology classes, and may take part in directed reading projects. Theology courses and a limited number of psychology courses are available during the summer quarter. Two-hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period (five years for the Psy.D.) and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into four parts: general psychology, clinical psychology, theology-integration, and research (including research courses, master's project and doctoral dissertation). The curriculum for the Psy.D. differs from that of the Ph.D. in terms of some of the course content, the practicum experience, and the nature of the research project. Also, no master's level research project is required for the Psy.D. degree.

Registration. Registration is the student's responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Dean. Failure of a student to respond to the letter within two weeks will be understood as the student's resignation from the program. Special fees will be assessed for late registration for noncampus experiences such as internships, dissertation, etc.

Part I: General Psychology and Foundational Courses. The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered PG800-889. Each student will complete a minimum of 60 quarter hours of general psychology and foundational courses, to include the following required first-year courses:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
</tr>
</thead>
<tbody>
<tr>
<td>PG 800</td>
<td>History and Systems of Psychology (4)</td>
<td></td>
</tr>
<tr>
<td>PG 843</td>
<td>Psychopathology (4)</td>
<td></td>
</tr>
<tr>
<td>PG 850</td>
<td>Basic Methods for Research and Evaluation (4)</td>
<td></td>
</tr>
<tr>
<td>PG 851</td>
<td>Intermediate Research/Evaluation Methods (4)</td>
<td></td>
</tr>
<tr>
<td>PG 852</td>
<td>Advanced Research Methods (4) (Ph.D. only)</td>
<td></td>
</tr>
<tr>
<td>PG 855</td>
<td>Tests and Measurements (4)</td>
<td></td>
</tr>
<tr>
<td>PG 845</td>
<td>Applied Diagnostic Nomenclature (2)</td>
<td></td>
</tr>
<tr>
<td>PG 853</td>
<td>Advanced Program Evaluation (4) (Psy.D. only)</td>
<td></td>
</tr>
</tbody>
</table>

The remaining units (Ph.D. 28 units, Psy.D. 24 units) may be selected from general psychology electives falling within the range of course numbers indicated above.

Each student must demonstrate competence in the areas of biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual behavior by earning at least 4 units of credit in each of these areas. These units may be earned by taking clinical seminars (PG830-839) specifically designated at the time of registration to fall into one of these areas, or by taking general psychology courses which fall into one of these areas as follows:

| Biological bases of behavior: | PG810-819 |
| Cognitive-affective bases of behavior: | PG820-829 |
| Social bases of behavior: | PG830-839 |
| Individual behavior: | PG840-849 |

Each student is responsible to ensure his or her compliance with this requirement. Psychology research colloquia are presented three times each quarter, involving lectures from distinguished researchers in psychology. Each student in the Ph.D. and Psy.D. programs is required
to attend 18 of the 27 colloquia offered during the student's first three years of the program. Students will be asked to sign in at each seminar, and the student will receive two units of credit by registering for PG856 Research Colloquium during the Spring quarter of his or her third year.

Each student must pass the comprehensive examination (the Psychology subject, or Advanced GRE). After passing it, students may substitute clinical psychology seminars (PC830-838) for general psychology electives. Only clinical seminars taken after the comprehensive examination has been passed may be substituted.

Part II: Clinical Psychology. The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical course work, practicum placements and supervised field training in various approved settings. Each student will complete a minimum of 132 units (Psy.D. 154 units) in clinical psychology, to include the following courses:

PC 803 Legal and Ethical Issues (2)
PC 804 Test Administration (2)
PC 805 Report Writing (2)
PC 800 Clinical Foundations I (2)
PC 801 Clinical Foundations II (2)
PC 802 Clinical Foundations III (2)
PC 810 Clinical Psychology A—Adult (4)
PC 811 Clinical Psychology B—Gerontology (4)
PC 812 Clinical Psychology C—Consultation/Community (4)
PC 813 Clinical Psychology D—Child (4)
PC 814 Clinical Psychology E—Adolescent (4)
PC 815 Clinical Psychology F—Family (4)
PC 816 Program Administration (4) (Psy.D. only)
PC 817 Marketing Professional Services (2) (Psy.D. only)
PC 820 Ph.D. Practicum I (2-2-2)
PC 821 Ph.D. Practicum II (2-2-2)
PC 822 Psy.D. Practicum I (2-2-2)
PC 823 Psy.D. Practicum II (2-2-2)
PC 824 Ph.D. Clerkship (4-4-4)
PC 825 Psy.D. Clerkship (4-4-4)
PC 840 Pre-Internship (4-4-4)
PC 841 Ph.D. Internship (12-12-12-12)
PC 843 Psy.D. Internship (16-16-16-16)

The remaining quarter hours must be selected from elective clinical seminars (course numbers PC830-839).

Each student must demonstrate clinical competency by sustaining a series of four phases of a clinical evaluation. These focus on knowledge and abilities concerning psychological assessment, professional issues, and clinical interventions.

Part III: Theology-Integration. An exploration into the relationships between psychology and theology constitutes the essential uniqueness of the program. Each Ph.D. student will complete a minimum of 96 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology, and may be fulfilled in one of two alternative tracks:

Track A:
- Biblical studies courses (7)
- Theology/church history courses (7)
- Ministry courses (2)
- Integration seminars (4)
- Elective courses (3)

Track B:
- Biblical studies courses (7)
- Theology/church history courses (7)
- Biblical language courses (3)
- Integration Seminars (4)
- Elective courses (3)

Only specific courses meet some of the Track A requirements. Three additional variations of Track B are also available, allowing the student to concentrate in Christian formation and discipleship, cross-cultural studies or family pastoral care and counseling. Further details on both tracks are available from the School of Theology academic advising office.

Additional tuition will be charged for any master's-level units taken in excess of the minimum requirements.

Each Psy.D. student will complete a minimum of 64 units of theology; additional master's-level tuition will be charged for any theology units taken in excess of this minimum requirement. The following theology units have been determined jointly by the School of Psychology and the School of Theology:

- Biblical studies courses (4)
- Theology/church history courses (4)
- Ministry courses (2)
- Integration seminars (4)
- Elective courses (2)

Students are encouraged to take integration courses as their elective courses. An elective may also be any School of Theology course or selected courses which are cross-listed between the Schools of Theology and World Mission. In addition, for those choosing Track B, selected courses which are cross-listed between the Schools of Theology and Psychology and which have a definite theological perspective may be taken as elective courses.

The integration curriculum includes four types of courses: Introductory, Integration Symposium, Core Integration Seminars, and Elective Integration Seminars.

1. The Introductory Seminar (PI800) must be taken prior to taking any other integration seminar. It covers beginning assumptions in and contemporary expressions of integration.

2. Integration Symposium (PI801) is a course offered in conjunction with the annual Integration Symposium lecture series.
3. Integration Seminars (PI802) are offered regularly. These are seminars which deal with current topics of special interest to the field of integration.

All integration seminars are taught by professors of the Schools of Psychology and Theology or World Mission. The entire program in theology-integration is individually designed for each student in consultation with an adviser from the School of Theology. Most students in the Ph.D. program earn a Master of Arts degree in theology, since the fulfillment of the requirements outlined above satisfies School of Theology requirements for that degree. Other students choose to meet additional requirements (paying additional tuition) and earn a Master of Divinity degree.

Part IV: Master’s Project and Doctoral Dissertation

These experiences are designed to provide the Ph.D. student with expertise in scientific research and publication. Each Ph.D. student will complete a master’s project before scheduling a Doctoral Dissertation Proposal Colloquium. Credit for the master’s project may be earned by registering for PG857 Individual Research. The amount of credit earned is based directly on the amount of time spent working on the research project.

Each Ph.D. student earns 32 quarter hours of dissertation units (PC900) in completing the dissertation. Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and available from the campus bookstore.

The Psy.D. program requires a professional dissertation, earning a total of 16 quarter hours of dissertation units (PG902).

Comprehensive Examination

One of the assumptions underlying Fuller’s program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods and theories of general psychology. Students are expected to reach a superior level of mastery. “Superior level” has been defined by the faculty as a score of 650 or better on the Advanced Test in Psychology of the Graduate Record Examination (GRE). Students should arrange to take the GRE in Psychology at the earliest possible date.

All doctoral students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination. This requirement must be met before a student may apply for a pre-internship (Ph.D.) or internship (Psy.D.) placement.

This examination will be given on campus during September of each year. Students who take the Graduate Record Examination prior to admission to the program may submit their previous scores of 650 or higher as meeting the comprehensive examination requirement (length of validity will follow the policy outlined below). Transcripts of such scores must be sent directly from the Educational Testing Service to the Dean, Graduate School of Psychology, Fuller Theological Seminary.

In recognition of the fact that the field of psychology changes rapidly, the validity of a 650 score on the Advanced Test will only be extended seven years. Students who have not graduated by that point must again obtain a score of 650 or higher on the Advanced Test in Psychology.

A student may take the examination at any one of the on-campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited. All costs of this examination are the responsibility of the student. The student and advisor or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times a student may retake the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate studies in the program.

Clinical Psychology Sequence (PC810-PC815)

A problem-solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter, students taking the clinical psychology sequence courses focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that these two processes are not separable in the practice of clinical psychology. Each student will view faculty members model a wide range of assessment and intervention, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, family therapy, teaching parents to be therapists of their own children and consultation to churches and other community institutions.

Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.

All doctoral students, regardless of their background, are required to take the six courses in the clinical psychology sequence. These particular courses are to be taken in the order listed with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.
Practicum Training

The Practicum Training Program is a two-year experience intended as a beginning for developing professional identity, consolidating basic psychotherapy skills, and initiating students in the wide array of professional activities basic to the practice of clinical psychology. In the Graduate School of Psychology at Fuller, the student will typically build upon skills acquired in the first-year Clinical Foundations course by participating in two years of practica concurrently with the sequenced second and third years of training. Practicum involves two nine-month placements for Ph.D. students and one nine-month and one twelve-month placement for Psy.D. students. Students are encouraged at this stage of training to focus on obtaining a breadth of experience, rather than developing specialized training in any one area. Practica are taken at six hours per week.

Field Training

Clinical facilities in the Los Angeles area and throughout the country provide clinical experience and training to students during the final three years of the program. Field training usually begins in the fourth year of the program and follows the sequence outlined below (80 units):

First Year, Ph.D. and Psy.D. programs (12 months): Clerkship, taken at 12 hours per week (600 hours for the year) = 16 units (4-4-4-4).

Second Year, Ph.D. program only (12 months): Pre-internship, with a minimum of 12 hours per week (600 hours for the year) = 16 units (4-4-4-4).

Third Year, Ph.D. program, Second Year Psy.D. program (12 months): A full-time internship consisting of a minimum of 40 hours per week (at least 2,000 hours for the year). Required in both programs. Ph.D.—48 units (12-12-12-12); Psy.D.—64 units (16-16-16-16).

Before beginning the first year of field training, students must have completed 72 quarter hours of psychology at the graduate level and must have completed the clinical sequence with no holds or incompletes.

Before being allowed to apply for the pre-internship (Ph.D.) or internship (Psy.D.), a student must have obtained a score of 650 or higher on the Advanced Test in Psychology of the Graduate Record Examination. A student must have obtained doctoral candidacy and have held his or her dissertation proposal colloquium before being allowed to apply for internship. Before commencing the pre-internship or internship, a student must have successfully completed his or her clerkship.

A student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in a period of not less than 24 consecutive months. This 1,500 hour requirement must be completed before the Ph.D. or Psy.D. is granted.

Students are responsible to see that their field training experiences meet the requirements of the licensing law of the state in which they wish to be licensed.

The Clinical Evaluation

The evaluation of a student's clinical competency is a continuing process which extends to the end of the fifth year (Psy.D.) or sixth year (Ph.D.) in the program. The purposes of this program are to ensure that the student is thoroughly prepared: 1) to practice as a skilled clinical psychologist and 2) to pass important post-doctoral examinations such as those required for state licensure. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases of this clinical evaluation. These four phases are described below; further details may be found in the Psychology Division Student Handbook.

Phase I: Assessment Evaluation. This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of psychological tests; 2) demonstration of ability to conduct in-depth clinical assessment interviewing; and 3) submission of written reports which give evidence of the student's ability to delineate the client's clinically relevant history and level of current functioning, to integrate clinical interview and psychodiagnostic test data to the end that clinically sound assessment conclusions are reached, to formulate diagnostic impressions on the five axes of DSM-III, and to develop an efficacious plan for any necessary interventions. This phase is completed by the end of the fourth year of the program.

Phase II: Professional Issues Evaluation. This phase includes a standardized contract which will demonstrate that the student is knowledgeable in the professional concerns of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining appropriate grades in the specified required courses. This phase takes place during and will be completed by the end of the fourth year of the program (before beginning the pre-internship or internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student will demonstrate ability in 1) understanding presenting problems; 2) gathering information regarding personal history, interpersonal relationships, and present functioning; 3) summarizing and synthesizing psychodiagnostic data; 4) stating diagnostic impressions; 5) formulating treatment goals; 6) ap-
plying relevant research to both treatment planning and actual therapy; 7) engaging in effective therapeutic intervention; and 8) evaluating the progress made in therapy. This phase will take place during and be completed by the end of the fourth (Psy.D.) or fifth (Ph.D.) year of the program. The purpose of this phase is to ascertain and prescribe whatever remediation is necessary before the final phase.

Phase IV: Final Clinical Examination. In this phase, the student will demonstrate final clinical competency as the last step before the faculty certifies the student's readiness to practice as a professional clinical psychologist. Satisfactory completion of an APA-approved internship fulfills this requirement. A brief written report of the student's understanding of integration issues is also required in this phase.

Integration Seminars

The curriculum in the integration of Christian faith and psychology is based on the conviction that both psychological theories and the arts of psychotherapy are profoundly influenced by our commitment to Jesus Christ as Lord and Savior of life. We begin with the assumption that our psychological theories and practices should be at least congruent with and at best integrated with our Christian beliefs, especially our beliefs about the human self, about sin and sickness, about sin and healing, and about holiness and wholeness. The curriculum further assumes that integration is not accomplished in a single course, and is not a completed set of ideas waiting to be mastered by the student. It is rather an ongoing discovery of the rich resources within the Christian faith for the fuller understanding of the human self, both individually and in the associations of marriage and family.

Each student is required to complete at least four integration seminars, and must take the Introduction to Integration seminar as a prerequisite for the other three. The other three seminars may be selected from various electives in integration that are offered from time to time. The Integration seminars are usually taught by two professors, one from the faculty of the School of Psychology and another from either the School of Theology or the School of World Mission. At least one integration seminar is offered each quarter.

Three types of structured educational experiences comprise the integration curriculum. Introduction to Integration (PI800). This introductory seminar, required for all students, is intended to provide the student with the presuppositions that undergird any integration between faith and the several disciplines that cluster under that label of psychology. It also attempts to provide a broad reconnaissance of the various areas in which faith intersects psychology and psychotherapy, and it investigates various models by which any Christian scholar might integrate Christian faith in both theory and practice.

Integration Symposium (PI801). Each Winter Quarter an integration seminar experience is built around the lectures of the annual Integration Symposium. Students attend and respond to the invited lectures as well as to respondents from the Seminary's three faculties. Wide reading on the symposium topic and discussion with other seminar members are also included. The topic varies from year to year. See also the description of the Integration Symposium in the second section of this catalog.

Integration Seminars (PI802). These seminars are team-taught by a member of the psychology faculty and faculty from either the School of Theology or the School of World Mission. Topics vary from year to time, but are consistently focused around critical questions in the interrelationships between psychology and the Christian faith. The concerns of the seminars are to facilitate integration at the personal, professional and principled levels. One or more seminars are offered each quarter.

Research/Evaluation

Underlying the psychology program's commitment to the scientist/practitioner model is the conviction that every clinical psychologist graduating from Fuller should possess expertise in research/evaluation and that knowledge derived from empirical methodologies should undergird all of his or her activities as a professional. Students are therefore trained to immerse themselves in the relevant psychological literature as they take general psychology courses, as they choose and evaluate psychological assessment approaches and methods of intervention, and as they participate in the theology integration portion of the curriculum.

Training in empirical methodology takes place in the context of the community of scholarship. Several professors have ongoing groups in which their advisees and other interested students participate.

For the Ph.D. student, this includes the completion of the required formal research projects. It is the general expectation that the master's project and the doctoral dissertation will be empirical in nature. Students are encouraged and trained to make presentations at the conventions of professional organizations and to publish their findings in appropriate professional journals.

For the Psy.D. student, this includes coursework in evaluation and a dissertation which is normally empirical in nature, such as the evaluation of a clinic program, a comprehensive review of a clinical problem, or other projects approved by the Director of Research/Evaluation.
Typical Progress

The following table lists program requirements, the number of required units each year, units available each year to be used at the student’s discretion, and a recommended schedule for use of discretionary units. Considerable variation within this outline is possible. Individual courses required each year are identified in the course descriptions.

### First Year
**Required Units (40)**
- Foundational courses
- Integration seminar
- Assessment and Psychopathology practica

**Units Available/Recommendations (24)**
- General psychology courses
- Theology courses

### Second Year
**Required Units (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)**
- 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

It is assumed that students take courses during the summer quarter to complete all requirements within the five or six years allotted.

### Transfer of Credit
Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours which they must earn at Fuller to fulfill degree requirements should contact the Office of the Dean after admission. Approval of the student’s adviser and the dean is required. Only courses taken for a letter grade will qualify for transfer. Transfer of credit does not necessarily mean that a particular course requirement will be waived, and waiver of a particular course requirement does not necessarily mean that graduate credits are being transferred. Waiver of a particular course requirement is a separate matter which necessitates a separate petition, also available from the Office of the Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours which must be earned at Fuller to fulfill degree requirements should contact the Theology Academic Advising Office.

The clinical sequence, including Clinical Foundations, is required for all doctoral students entering the program. Due to this requirement, a minimum of four years is required for Psy.D. students to 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 “collapsing” the third and fourth years of the program. The application process takes place in the second year of the program, and is subject to faculty approval.
Terminal Master's Degree

A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are satisfied:

1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master's level research project under the direction of a faculty adviser (Ph.D. students), or the passing of the Comprehensive Examination (a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination; Ph.D. or Psy.D. students).
3. A residence requirement of three quarters.

Students who receive a terminal master's degree are not subsequently readmitted to the doctoral program in clinical psychology at Fuller without full consideration by the faculty and surrender of the M.A. degree.

Advancement to Candidacy Status

A student shall formally be considered a doctoral candidate when the following criteria have been met:

1. Passing the comprehensive examination.
2. Satisfactory completion of the clinical sequence.
3. Satisfactory acceptance of the master's project, or equivalent (Ph.D. only).
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have achieved candidacy status. A letter will be sent to students informing them of their candidacy.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. In order to participate in the June Commencement exercises, a student must have 1) completed all coursework, 2) have completed the clinical evaluation and all dissertation requirements by the date specified, and 3) have contracted to complete the Internship at an APPIC-approved site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only when the Registrar's Office has determined that all requirements for the degree have been completed.

An updated schedule of deadlines for each requirement leading to graduation is included in the Division of Psychology Student Handbook.

Clinical Training

The Clinical Training Program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision-making and psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional "schools of psychotherapy" are de-emphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:

1. Clinical psychology is a field that is rapidly growing and changing;
2. A flexible training program which encourages questioning, research and innovation provides the greatest benefits to the future demands of psychology and society;
3. A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take;
4. Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another;
5. Quality and breadth of experience are more important than the number of experiences;
6. No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.

Major Components

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

Experience in Research

The developing pattern of research training at Fuller involves three overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed
as a necessary base for each student. In this connection, the student is involved during the first year in the basic sequence of statistics and experimental psychology. For the Ph.D. student, this introduction culminates in the planning and execution of a master's level research project. This project is completed under the close supervision of a faculty member and is considered as a research experience introductory to doctoral research. The Psy.D. student approaches research more indirectly, learning to critique research, but with a special focus on evaluation.

Secondly, a basic notion of the training design requires the student to be involved continuously in research on an apprenticeship basis throughout the program. From as early in the program as possible the Ph.D. student works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins independent research—identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three quarters are spent in the completion and writing of this project.

Thirdly, all students are expected to benefit from faculty models while moving toward a career of inquiry. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist/professional.

Experiences in Psychological Assessment

Upon graduation each student will have had exposure to several target groups. The student will have assessed most of the following groups: children, adolescents, adults and the aged. Cutting across these age groups, the student will have had assessment experiences with normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, the economically and socially deprived, minority groups and other client populations. In addition to acquiring experiences with a large number of different target populations, the student will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity and other techniques which show promise of usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision-making.

Experiences in Psychological Intervention

The target groups for experience in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such persons as teachers, parents, ministers and probation officers.

Experience Designed to Facilitate Personal Growth

In order to maximize the sensitivity of the future clinical psychologist, two formal programs are offered as part of the training:

1. There is intensive clinical supervision of all work with a focus placed on the student's own personality as well as on the personality of the client.

2. Ph.D. and Psy.D. students are encouraged to participate in individual and/or group psychotherapy. Students are provided with a list of therapists willing to see students at a reduced fee, and are free to decide whether they will enter therapy. Psychotherapy may be recommended by the student evaluation committee. This committee, composed of three Division of Psychology faculty members, is appointed annually for the review of students referred to the committee by the full faculty.

Psychology Division Courses of Study

For any course title including the word "seminar" either student or faculty may suggest areas for study. The particular topic covered is indicated on the student's transcript. A seminar may be repeated for credit as new areas of study are included. The unit credit for each course offering is listed at the end of the course description.

In determining the number of credits to assign to a variable credit course, the following guidelines are used: 1 unit = 25-30 hours, 2 units = 50-60 hours; 25 pages of reading = 1 hour, 500 pages = 20 hours; research papers = 1 hour per page; 1 class/contact hour = 1 hour.

Designations such as "First year" indicate that the course is required during that year of the program sequence.

Selected courses are also offered at the 500-level for students in master's degree programs in the Marriage and Family division of the School of Psychology and the Schools of Theology and World Mission.
Psychology Division Faculty

Warren S. Brown, Jr., Professor of Psychology
John H. Court, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Henry Newton Malony, Professor of Psychology
Hendrika Vande Kemp, Professor of Psychology
Gregory Z. Winer, Professor of Psychology

Jeffrey P. Bjorck, Assistant Professor of Psychology
Lewis B. Smedes, Professor of Theology and Psychology
Richard L. Gorsuch, Professor of Psychology
Janet A. Yang, Assistant Professor of Psychology
Siang-Yang Tan, Associate Professor of Psychology
Leonardo M. Marmol, Associate Professor of Psychology
Lee E. Lipsker, Associate Professor of Psychology
Mark D. Pierce, Assistant Professor of Psychology
Winston Earl Gooden, Associate Professor of Psychology
Hendrika Vande Kemp, 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. Offered on demand. (2)

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes, causality, 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 theoretical formalism and informality, the nature of abstraction, realism versus idealism, objectivity versus subjectivity, introspection versus extrospection, the nature of persons, types of evidence and demonstration, dialectic, and the meaning of human freedom. (4)

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)

PG 808 Independent Readings. Special or advanced reading in areas not covered by other courses in the curriculum. The topic covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of sponsoring professor. (Variable credit)

PG 809 Practicum in the Teaching of Psychology. These seminars are designed to provide the student with background and experience in college and university teaching. Occasional seminars will be offered by the faculty to cover basic teaching skills and professional issues in teaching careers. The Seminar may also be taken as an independent study. (2)

PG 810 Physiological Psychology. An overview of the major theories, issues, and research methodologies of physiological psychology. Required for the Psy.D. (4)

PG 811 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain damage and disease in human beings. (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 for adult and gerontological populations. (4)

PG 813 Foundations of Child Health Psychology. An introduction to the theoretical base and research literature in the fields of health psychology and behavioral medicine for child and adolescent populations. (4)

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in physiological psychology, neuropsychology, health psychology or other biological bases of behavior. (2)

PG 820 Cognitive Psychology. An overview of the major theories, issues, and research methodologies of cognitive psychology. (4)

PG 821 Motivation. An overview of the major theories, concepts, issues, and data and research methodologies of the psychology of motivation. (4)

PG 822 Learning. An overview of the major theories, concepts, issues, and data and research methodologies of psychology and learning. Required for the Psy.D. (4)

PG 823 Perception. An overview of the major theories, concepts, issues, and data and research methodologies of the psychology of perception. (4)


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, concepts, issues, and data and research methodologies of the psychology of small groups. (4)

PG 832 Family Psychology. A theoretical overview of family development and the eight dimensions of healthy family functioning. These concepts are applied to the student's family of origin. (4)

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>PG 834</td>
<td>Ethnic Issues in Clinical Psychology</td>
<td>An overview of the major psychological and sociological theories, issues, and research pertaining to three ethnic groups: Asian, Black and Hispanic Americans. Special emphasis on the impact of the therapist's values and theoretical orientation to the ethnic client. (2)</td>
</tr>
<tr>
<td>PG 835</td>
<td>Psychology of Gender</td>
<td>Exploration of issues relating to sex roles, sex differences, gender identity, gender socialization and related topics. (2)</td>
</tr>
<tr>
<td>PG 836</td>
<td>Social Learning Theories</td>
<td>An introduction to the literature in social learning with psychodynamic and social/interpersonal psychology in order to understand socialization processes. (4)</td>
</tr>
<tr>
<td>PG 839</td>
<td>Seminar in Social Bases of Behavior</td>
<td>Intensive treatment of topics in social and interpersonal psychology.</td>
</tr>
<tr>
<td>PG 840</td>
<td>Psychology of Personality</td>
<td>An overview of the major theories, concepts, issues, and research methodologies of the psychology of personality. (4)</td>
</tr>
<tr>
<td>PG 841</td>
<td>Child/Adolescent Development</td>
<td>An overview of the major theories, concepts, issues, and research methodologies of developmental psychology. Covers childhood and adolescence. (4)</td>
</tr>
<tr>
<td>PG 842</td>
<td>Adult Development</td>
<td>An overview of the major theories, concepts, issues, data, and research methodologies of developmental psychology. Covers adult, midlife and late life. (4)</td>
</tr>
<tr>
<td>PG 843</td>
<td>Psychopathology</td>
<td>An overview of the major theories, concepts, issues, and research methodologies of psychopathology. (First year) (4)</td>
</tr>
<tr>
<td>PG 844</td>
<td>Psychopathology Seminar</td>
<td>Intensive treatment of specific topics in psychopathology. (2)</td>
</tr>
<tr>
<td>PG 845</td>
<td>Applied Diagnostic Nomenclature</td>
<td>Practical training in the use of the DSM-III. (First year) (2)</td>
</tr>
<tr>
<td>PG 846</td>
<td>Life Span Psychopathology</td>
<td>An overview of the research literature and theoretical advances pertaining to risk factors for the development of psychopathology across the life span. (4)</td>
</tr>
<tr>
<td>PG 849</td>
<td>Seminar in Individual Bases of Behavior</td>
<td>Intensive treatment of specific topics relevant to individual development. (2)</td>
</tr>
<tr>
<td>PG 850</td>
<td>Basic Methods for Research and Evaluation</td>
<td>Concepts and techniques of hypothesis development, design of data collection, analysis of data, and report writing. Fall (First year) (4)</td>
</tr>
<tr>
<td>PG 851</td>
<td>Intermediate Research/Evaluation Methods</td>
<td>The design and analysis of multivariable experiments and quasi-experiments. Prerequisite: PG850. Winter (First year) (4)</td>
</tr>
<tr>
<td>PG 852</td>
<td>Advanced Research Methods</td>
<td>Emphasis is placed on the discovery of a problem, and individual work in the planning, execution and reporting of an experimental investigation. Prerequisite: PG851. Spring (First year) (4)</td>
</tr>
<tr>
<td>PG 853</td>
<td>Advanced Program Evaluation</td>
<td>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. For Psy.D. students only. Spring (First year) (4)</td>
</tr>
<tr>
<td>PG 854</td>
<td>Multivariate Analysis</td>
<td>Survey of principles and techniques of factor analysis and of analyses with multiple dependent variables. (4)</td>
</tr>
<tr>
<td>PG 855</td>
<td>Tests and Measurements</td>
<td>An overview of the methodologies and concepts involved in the selection and use of assessment instruments. (First year) (4)</td>
</tr>
<tr>
<td>PG 856</td>
<td>Research Colloquium</td>
<td>Offered three times per quarter, the research colloquia feature lectures by distinguished researchers in psychology. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. (First, Second and Third year) (2) Spring, Third year</td>
</tr>
<tr>
<td>PG 857</td>
<td>Individual Research</td>
<td>Experimental field observations or survey research on a specific problem. Includes master's-level projects (but not doctoral dissertation research). May be repeated for credit. Prerequisites: PG850-852 and permission of the sponsoring professor. (Variable credit)</td>
</tr>
<tr>
<td>PG 858</td>
<td>Research Seminar</td>
<td>Intensive study of research methodologies and specific research topics. (2 or 4)</td>
</tr>
<tr>
<td>PG 859</td>
<td>Research Methods Seminar</td>
<td>This seminar allows the exploration of special research methodologies and statistical methods. For Ph.D. students only. (2)</td>
</tr>
<tr>
<td>PG 860</td>
<td>Psychotherapy Research</td>
<td>A course based on the research literature pertaining to &quot;comparative psychotherapy.&quot; The focus may be on either process or outcome research. (2-4)</td>
</tr>
<tr>
<td>PG 866</td>
<td>Grant Proposal Writing</td>
<td>This course serves as a laboratory in which students and faculty can work together to write actual grant proposals. Students will become familiar with granting agencies and the complex procedures of grant planning and preparation. (2-4)</td>
</tr>
<tr>
<td>PG 900</td>
<td>Ph.D. Dissertation</td>
<td>The dissertation experience affords each Ph.D. student an opportunity to make a unique contribution to the field of psychology. The project constitutes the equivalent of a half year of full-time course work, and is typically completed during the last three years of the program. (32)</td>
</tr>
<tr>
<td>PG 901</td>
<td>Ph.D. Dissertation Continuation</td>
<td>To be used when a student has fulfilled the 32-unit PC900 requirement. (0)</td>
</tr>
<tr>
<td>PG 902</td>
<td>Psy.D. Dissertation</td>
<td>The dissertation experience affords each Psy.D. student an opportunity to make a unique contribution to the field and practice of psychology. The project constitutes the equivalent of one-quarter full load for four quarters and is completed during the fourth year of the program. (16)</td>
</tr>
</tbody>
</table>
PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 16-unit PG902 requirement. (0)

Clinical Psychology (PC)

PC 800 Clinical Foundations I. First of a three-course sequence for entering students in which basic therapeutic skills are taught. The "therapeutic triad" and client-centered therapy are the focus of the entire sequence. (First year) (2)

PC 801 Clinical Foundations II. (First year) (2)

PC 802 Clinical Foundations III. (First year) (2)

PC 803 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. (First year) (2)

PC 804 Test Administration. An introduction to the major assessment and diagnostic tools in clinical psychology. (First year) (2)

PC 805 Report Writing. An introduction to relevant elements of a psychological report and models for integrating test and interview data. (Second year) (2)

PC 810 Clinical Psychology A. Adults constitute the target population in this course. Fall (Second year) (4)

PC 811 Clinical Psychology B. Senior citizens constitute the target population. Winter (Second year) (4)

PC 812 Clinical Psychology C. Organizations constitute the target population, with a particular emphasis on the role of churches as psychological service systems. Consultation is highlighted as the method of intervention. Spring (Second year) (4)

PC 813 Clinical Psychology D. Children constitute the target population in this quarter. Fall (Third year) (4)

PC 814 Clinical Psychology E. Adolescents constitute the target population in this quarter. Winter (Third year) (4)

PC 815 Clinical Psychology F. Families constitute the target population. Spring (Third year) (4)

PC 816 Program Administration. This course covers the basic principles and methods of marketing psychological services. Included are such topics as defining professional services, performing needs assessments, identifying market opportunities, planning a marketing strategy, researching the competition, setting objectives, choosing promotional tools, and ethics. Psy.D. only. Fall (Third year) (4)

PC 820 Ph.D. Practicum I. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. (Second year) (2 per quarter for 3 quarters)

PC 821 Ph.D. Practicum II. A nine-month clinical practicum (six hours per week), usually in an inpatient setting. (Third year) (2 per quarter for four quarters)

PC 822 Psy.D. Practicum I. A twelve-month clinical practicum (six hours per week), usually taken in an inpatient, residential or day treatment facility. (Second year) (2 per quarter for three quarters)

PC 823 Psy.D. Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. Psy.D. only (Third year) (2 per quarter for four quarters)

PC 824 Ph.D. Clerkship (Fourth year) (4 per quarter for 4 quarters)

PC 825 Psy.D. Clerkship (Fourth year) (4 per quarter for 4 quarters)

PC 829 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of a series of individually designed contracts. To be used only when the dissertation final oral and all other requirements are completed. (0)

PC 830 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. (2)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)

PC 833 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

PC 834 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

PC 836 Human Sexuality. An overview of physiological, psychological, sociological and medical perspectives on human sexuality. It includes a consideration of sexual identity, sexual behavior, and sexual disorders, and an introduction to treatment considerations. (2)

PC 837 Clinical Issues: Child Abuse. This course is designed to meet the requirements of California Assembly Act AB141, which requires that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also included. (2)

PC 838 Alcoholism/Substance Abuse. This course is
designed to meet the requirements of Senate Bill 1796 for training in the detection and treatment of alcoholism and chemical dependency. (2)

PC 840 Pre-internship. Ph.D. only (Fifth year) (16)

PC 841 Ph.D. Internship. (Sixth year)

PC 842 Psy.D. Internship. (Fifth year)

PC 843 Ph.D. Internship Continuation.

PC 844 Psy.D. Internship Continuation.

Integration (PI)

PI 800 Introduction to Integration. The goal of this seminar is to set before the student the possibility within Christian faith of a coherent view of life in general and of psychology and psychotherapy in particular. Includes conceptual discussions of the ways in which religious and scientific knowledge interface, the manner in which religious questions impact clinical practice, the interface of values and psychotherapy, and the necessity of personally integrating Christian faith and the discipline of psychology. Opportunity is provided for small group sharing, dialogue with faculty, in-depth reading in the literature and formulation of a personal position statement. (4)

PI 801 Integration Symposium. An integration seminar experience built around the lectures of the annual Integration Symposium. Students attend and respond to the invited lectures as well as to respondents from the Seminary’s three faculties. Wide reading on the symposium topic and discussion with other seminar members are also included. The topic varies from year to year. (4)

PI 802 Integration Seminar. These seminars are taught by a member of the psychology faculty and faculty from either the School of Theology or the School of World Mission. Topics vary from time to time, but are consistently focused around critical questions in the interrelationships between psychology and the Christian faith. The concerns of the seminars are to facilitate integration at the personal, professional and principled levels. One or more seminars are offered each quarter. (4)

PI 803 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior and professional integration. May not count as one of the four required integration courses. May be used for elective credit. By permission of professor. (Variable credit)

DIVISION OF MARRIAGE AND FAMILY

Character and Purpose

The degree programs of the Division of Marriage and Family at Fuller’s School of Psychology are designed to prepare persons for careers in marital and family therapy or marriage and family studies. We seek to offer an educational environment that fosters Christian vision and the development of the highest quality professional competence, both at beginning and advanced levels.

After more than a decade of training marital and family therapists at the master’s level, and after its move from the School of Theology to the School of Psychology in 1987, the Division of Marriage and Family launched doctoral programs in family therapy and family studies. As a result, the Division continues to prepare students to assume traditional master’s level positions as well as to move into the expanding frontiers in research, teaching, and clinical practice available to those trained at the doctoral level. All marriage and family degree programs are identified by six characteristics.

The Fuller Tradition. Consistent with the Fuller tradition, the marriage and family faculty are representative of denominational diversity and distinguished service in their particular specialties. Also consistent with the Fuller tradition, the marriage and family faculty stand united in their evangelical commitment, their pursuit of academic excellence, and their promotion of social concerns. The heritage of the Fuller tradition provides a solid foundation for developing a redemptive vision for marriages and families.

Redemptive Vision. Each member of the marriage and family faculty is committed to training persons who are capable of addressing the full scope of the contemporary challenge confronting the family and the family mental health profession. Moreover, they are committed to graduate training that is undergirded by a redemptive vision. The redemptive vision for the family is Christ-centered, and integrates Christian values with marriage and family relationships, and theological studies with the disciplines of the social and behavioral sciences.

Care for Families. Christ called for laborers who could respond in care and vision to a field ready for harvest. In similar manner, the marriage and family faculty seeks to select and train leaders who can respond with care and vision to the myriad of needs confronting troubled couples and families and a burgeoning profession. The goal of the faculty is to prepare persons who are thoroughly equipped in theory and practice who, because of their own care and vision, become ministers of God’s grace and exhorters of his ways.
Spiritual and Moral Guidance. Preparing persons for professions in marriage and family who can share God's grace and exhortation, requires training persons to view spiritual and moral guidance as a part of their professional task and identity. This is a major goal of the marriage and family faculty who believe the task of helping marriages and families is at the heart of God's love for persons.

Christian Scholarship. At Fuller, the marriage and family faculty train Christian scholars to translate their care and vision into the highest quality of marital therapy, research and writing. Since the task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in marital and family therapy, and since the task of developing integrative theory and therapy strategies involves complex interdisciplinary studies, Fuller students engage in the rigorous challenge of Christian scholarship.

Integrative Strategies. The Fuller Graduate School of Psychology has long been committed to integrating the Christian faith and clinical psychology through the programs offered in the Division of Clinical Psychology. Today, the Division of Marriage and Family proudly stands in that tradition, seeking to honor and expand that commitment. It is a commitment that spans theory and praxis, involving interdisciplinary studies in theology, ethics, and marriage and family studies and therapy and the development of integrative therapy strategies that help couples and families become whole. During the 1990s, as the next generation of interdisciplinary and integrative studies evolves, the marriage and family division faculty will be on the cutting edge.

Program Distinctives

The above six characteristics are foundational to the degree programs developed by the Division as it seeks to train persons who will provide leadership in addressing such contemporary challenges as troubled marriages, single parenting, divorce, blended families, and the expanding clinical and research needs of the marriage and family professions.

The purpose of the Master of Science degree in marital and family therapy (M.S. MFT) is to prepare Christian individuals 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 marriage and family therapy (Ph.D. MFT) is to prepare Christian individuals for careers in research, writing and teaching in the university or seminary setting.

The purpose of the Ph.D. in marriage 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.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the second section of this catalog.

Admission to the Master of Science in marital and family therapy requires that a student have earned a bachelor's degree from a regionally accredited institution. Admission to the D.MFT., or the Ph.D. program in marriage and family studies or marital and family therapy requires that a student have earned a master's and a bachelor's degree from a regionally accredited institution. New students are admitted to the following master's, doctoral or combined programs primarily in the fall quarter, but exceptional students may be admitted in any quarter.

1. M.S. MFT
2. M.S. MFT and D.MFT.
3. M.S. MFT and Ph.D. MFS
4. M.S. MFT and Ph.D. MFT
5. D.MFT.
6. Ph.D. MFS
7. Ph.D. MFT

Students beginning their degree program other than the fall quarter will be limited to enrollment in marriage and family courses for which they have satisfied the prerequisites. Also, priority for financial aid is given to those entering in the fall quarter.

Application deadlines and dates for notification of admission decisions for fall quarter are listed in the second section of this catalog. Exceptional applicants seeking admission for other than
the fall quarter must have a completed application on file two months prior to the beginning of the quarter. Admission to each of these programs is competitive and is based upon five criteria.

**Personal Maturity.** Applicants must possess the emotional, spiritual, and intellectual maturity, and the vocational suitability to engage in a career in either marital and family therapy or family studies. These qualities are evaluated through letters of recommendation, a psychosocial history (i.e., family of origin information, marital history), the applicant's statement of purpose, prior experience in counseling, and an interview when appropriate for M.S. applicants and all doctoral applicants.

**Grade Point Average.** Applicants to the master's degree normally have a minimum 3.0 GPA in their undergraduate coursework, while applicants to the doctoral or combined master's and doctoral degree programs (i.e., options 2-7 above) normally have a minimum 3.5 GPA in both undergraduate and graduate coursework. Exceptions to this policy require satisfactory scores on aptitude testing (see below).

**Prerequisite Coursework.** Persons applying to the M.S. MFT or to one of the combined master's and doctoral degree programs should have at least one year of study (36 quarter hours or 24 semester hours) in the social and behavioral sciences prior to admission. Courses such as family studies, developmental psychology, personality theory, abnormal psychology, tests and measurements, and statistics are strongly recommended, and will be required for admission for all applicants for fall 1995 and beyond. Persons applying for admission only to a doctoral degree program rather than to the dual degree track (M.S. and doctoral), must possess a master's degree in theology or in a mental health discipline (including pastoral counseling). Persons admitted to a doctoral program without the Fuller M.S. MFT degree or its equivalent should plan to spend an additional year in their doctoral studies completing master's-level prerequisites.

**Aptitude Testing.** In addition to the achievement of academic excellence in previous undergraduate and/or graduate coursework, applicants are expected to demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants fulfill this requirement by submitting their scores from the Graduate Record Examination taken within the past five years. Normally applicants to the M.S. degree program should have a combined score of 1000 on the verbal and quantitative sections, 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, applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL). A minimum score of 550 is required for admission to the Master of Science in marital and family therapy degree program while a minimum score of 600 is required for admission to a doctoral program. The TOEFL must have been taken within the past five years.

**Interview.** All applicants are reviewed by an admissions committee consisting of marriage and family faculty members and a graduate student. The committee selects all applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing applicants when appropriate.

In instances of financial hardship, a telephone conference interview may be substituted for a personal interview. The admissions committee then makes the final selection of master's students and the recommendations to the marriage and family faculty for doctoral students.

**Marriage and Family Student Handbook**

In addition to the information contained in the Seminary/Student Handbook, certain policies, procedures, and information concerning students in the program are contained in the Marriage and Family Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policies and procedures for processing grievances regarding students and faculty. It is an implied contract that all students will comply with regulations in both handbooks while they are students under the jurisdiction of the marriage and family program and the Seminary.

**The Training Experience**

The scope of the training experience in marital and family therapy or studies at Fuller is integrative in nature and encompasses a three-fold focus: 1) theoretical training in a variety of subject areas (i.e., family studies, marital therapy and family therapy, theology and integration, research); 2) clinical training (i.e., lab training, live team observation, practicum); and 3) personal growth experiences.
Throughout these training experiences, faculty strive to integrate theology and ethics with the social and behavioral sciences.

Integration Studies

Each of the degree programs of the Division of Marriage and Family incorporates an integrative distinctive into the theoretical, clinical and personal growth components of the curriculum.

The distinctiveness of the Marriage and Family Division goes beyond its commitment to excellence in training and scholarship. The faculty believe that the moral context of a Christian seminary is uniquely suited to the training of practitioners and academicians who will be committed to the viability of family life. In this vein, the task of integrating faith with academic and clinical training is of central importance.

The Marriage and Family faculty view this integration as a life-long process. Coursework is intended to provide a foundation of experience, knowledge and skills, taught from a Christian perspective. Faculty encourage the integration of biblical, theological and philosophical perspectives as they communicate course material that reflects their own integrative efforts. They also seek to challenge students to begin to deal with the full range of human experience, to articulate a coherent system of values and beliefs, and to be agents of spiritual transformation in the healing of persons and families. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

Curriculum

In its Ph.D. programs in family studies and marital and family therapy, the Division of Marriage and Family has adopted the professional-scientist model as most appropriate to its purpose, and in the M.S. and D.MFT. programs, the practitioner-evaluator model. These ideals are reflected in the curriculum of each degree program.

Students select up to four full-time courses (4 units each) during each of the three quarters. Students in the M.S. program must take a minimum of 12 units of marriage and family coursework per quarter, while doctoral students must take a minimum of 8 units of marriage and family coursework per quarter until all marriage and family curricular requirements have been met. Theology courses, practicum courses and a limited number of marriage and family courses are available during the summer quarter. The following period of time estimates presuppose a full-time course of study. Reduction in time and coursework may be allowed for prior graduate work.

The course of study for an M.S. in Marital and Family Therapy normally spans a three year period, but may be completed in an accelerated two year track.

The post-M.S. doctoral courses of study normally span a period of three to four years for the D.MFT.; a three-year period for the Ph.D. in marriage and family studies; and four-year period for the Ph.D. in marital and family therapy. The estimated 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 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>Family Studies</th>
<th>M.S.</th>
<th>D.MFT.</th>
<th>Ph.D.</th>
<th>Ph.D.</th>
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<tr>
<td>Family Studies</td>
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<td>12</td>
<td>12</td>
</tr>
<tr>
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<td>25</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>Dissertation</td>
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<td>8</td>
<td>32</td>
<td>32</td>
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</tbody>
</table>

TOTAL 120 123 140 203

*In addition to the 32 units of theology and 8 units of integration required in the Fuller M.S. MFT.

I. Family Studies. The core curriculum of family studies provides the student with a solid base for understanding the psychosocial structure and functioning of marriage and the family. M.S. MFT students are required to complete 16 to 20 units. In addition to the M.S. MFT requirements or their equivalent, D.MFT. students are required to
complete a 24 unit core in family studies. Ph.D. students are required to complete an additional 8 units of elective credit in family studies, for a total of 32 units in this area.

FS 500 Introduction to Family Systems Theory (4)
FS 501 Gender and Sexuality (4)
FS 505 Child and Family Development (4)
FS 507 Family Stress and Crisis Intervention (4)
FS 508 Cultural and Ethnic Issues (4)

Elective credit (0-4)

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 801 Life Span Development of the Family (4)
FS 802 Social Ecology of the Family (4)
FS 803 Psychology of Marriage (4)
FS 806 Families in Contemporary Society (4)
FS 807 Epistemological Issues in Family Systems Theory (4)
FS 808 Value Formation and the Family (4)
FS 809 Critical Thought in Family Systems Theories (4)
FS 885 Special Topics in Family Studies (2-4)

II. Family Life Education. M.S. and D.MFT. students are not required to take family life education courses. However, students in the M.S. program may fulfill their 4-unit general elective by completing a course in family life education. The following eight units are required of all Ph.D. 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 biblical, theological, 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.

Each Marriage and Family students complete the following 32 units of theology. The following theology units have been determined jointly by the Division of Marriage and Family and the School of Theology:

OT 501 Pentateuch
NS 500 New Testament I

Choose three:
ST 501 Systematic Theology I
ST 502 Systematic Theology II
ST 503 Systematic Theology III
ST 512 Theological Anthropology
ST 516 Theology of Christian Community and Ministry
ST 566 Theology and Ecology of the Family

Choose one:
ET 501 Christian Ethics
ET 507 Making Moral Decisions
ET 513 Perspectives in Social Ethics
ET 527 Values in the Workplace

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

Each M.S. student also completes 8 units of integration coursework in addition to the above 32 units of theology required of all marriage and family students:

PI 500 Christian Perspectives on the Healing Professions

Choose one:
FI 501 The Family as Faith Community
FI 502 Spiritual and Moral Issues in Clinical Practice
FI 505 Men in Difficult Times
FI 585 Special Topics in Family Integration

Each D.MFT. student completes 64 units of theology and integration coursework. In addition to the above 32 units of theology and 8 units of integration required for the M.S. degree, D.MFT. students complete the following 16 units in theology and 8 units in integration:

OT Elective (4)
NT Elective (4)
Bible or Theology electives (4-4)

Choose two:
FI 801 The Family as Faith Community (4)
FI 802 Spiritual and Moral Issues in Clinical Practice (4)
FI 805 Men in Difficult Times (4)
FI 830 Supervised Research in Family Integration (4)
FI 885 Special Topics in Family Integration (4)
Each Ph.D. student completes 96 units in the
toogy and integration for which an M.A. degree in
ology is granted. Ph.D. students must complete
the following additional 40 units of theology and
16 units of integration coursework in addition to
the 32 units of theology and 8 units of integration
required for the M.S. degree:

OT, NS or NE electives (4-4-4)
ST, CH, GM, PM, or CF electives (4-4-4)
Ethics (ET) elective (4)
Philosophy (PH) elective (4)
Psychology integration (PI) elective (4)

Choose three:
FT 801 The Family as Faith Community (4)
FT 802 Moral and Spiritual Issues in
Clinical Practice (4)
FT 805 Men in Difficult Times (4)
FT 830 Supervised Research in Family
Integration (2/4)
FT 885 Special Topics in Family Integration
(4)

IV. Family Therapy. The master’s-level family
therapy curriculum introduces each student to a
broad spectrum of theoretical approaches and
clinical training experiences. 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
doc toral students are expected to master the litera-
ture in the assessment and treatment of marital
and family dysfunction.

FT 500 Moral Foundations of Professional Life
(2)
FT 502 Professional and Family Law (2)
FT 508 Psychopathology and Family Systems
(4)
FT 511 Family Therapy I (4)
FT 514 Family Therapy II (4)
FT 515 Marital Therapy (4)
FT 516 Marital Group Therapy (2)
FT 520 Child and Adolescent Therapy (4)
FT 522 Assessment I (2)
FT 523 Assessment II (2)
FT 524 Assessment III (2)
FT 525 Medical Issues in Family Therapy (2)
FT 526 Addiction and Family Treatment (2)
FT 527 Divorced and Reconstituted Families
(4)
FT 529 Crisis Intervention in MFT (2)
FT 530 Clinical Foundations (2-2)
FT 531 Live Team (0,0)
FT 539 Advanced Child Therapy (4)
FT 550 Practicum (2-2-2-2-2)
FT 555 Practicum Continuation (0)
FT 590 Directed Study in Marital and Family
Therapy (1-4)
FT 801 Teaching and Supervision of MFT (4)
FT 806 Marital Interaction and Psychopathol-
gy (4)
FT 808 Family Interaction and Psychopathol-
gy (4)
FT 810 Family Assessment (2)
FT 811 Marital Assessment (4)
FT 812 Child Assessment (2)
FT 813 Report Writing (2)
FT 825 Advanced Family Therapy (4)
FT 826 Advanced Marital Therapy (4)
FT 827 Advanced Sex Therapy (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)
FT 855 Clinical Evaluation (1-1-1-1)
FT 890 Directed Studies in Marital and Family
Therapy (2 or 4)

V. Family Research. Master’s degree students
develop a basic understanding of research design
and data analysis through FR 501. D.MFT. degree
students develop intermediate data analysis skills
through FR 801, which prepares them for writing
a professional dissertation. Ph.D. degree students
develop advanced data analysis skills through FR
802-805 which prepares them for writing a disser-
tation and a life-long contribution to research.

FR 501 Research Methods, Statistics, and De-
sign (4)
FR 801 Program Evaluation in Family Therapy
(4)
FR 802 Theory Construction in Family Research
(4)
FR 803 Methods in Family Research (4)
FR 805 Advanced Data Analysis (4)

VI. Dissertation. Doctoral students demon-
strate their research skills through the completion
of a dissertation. D.MFT. students engage in pro-
gram evaluation research for which they earn eight
units of credit. Ph.D. students make a unique
research contribution to marital and family therapy
or family studies for which they earn 32 units of
credit.

FR 890 Ph.D. Dissertation (32)
FR 891 Ph.D. Dissertation Continuation (0)
FR 892 D.MFT. Dissertation (8)
FR 893 D.MFT. Dissertation Continuation (0)
Clinical Training

Students in the master's or doctoral programs in marital and family therapy engage in clinical training throughout their studies, beginning with the first quarter. The various combinations of laboratory training, live observation, practicum, and internship in which master and doctoral students participate are established upon the following eight assumptions.

1. Marital and family therapy is a young discipline that is changing and growing.
2. Marital and family therapists should be encouraged to critically assess research MFT theories in order to foster the development of more effective methods of treatment.
3. Marital and family therapists need high quality competence in the diagnosis, prognosis, and treatment of a broad spectrum of individual and relationship problems.
4. Marital and family therapists must be able to consult with a variety of professionals, including clergypersons, internists, psychiatrists, psychologists, and family law specialists.
5. Marital and family therapists need competence in counseling ethnic families.
6. Marital and family therapists need skill in the identification and treatment of the moral and spiritual dimensions of marital and family dysfunction.
7. Core clinical faculty should have an integral role in clinical training, demonstrating the application of theory to clinical practice; and
8. Mental health facilities must be utilized in training marital and family therapists to ensure a broad range of exposure to family dysfunction.

Clinical Foundations. All students in the M.S. program and MFT doctoral students, without prior counseling experience, engage in a peer laboratory training experience during their first two quarters of study. These weekly labs provide an initial practice experience where students can develop basic counseling skills through role-play, audio- or video-taped feedback and participation in a weekly triad.

Live Team. Students in the master's degree program are required to enroll in a minimum of two quarters of practice counseling in a live team setting, while doctoral students are required to enroll in three quarters of practice counseling in a live team setting. Under the direction of a clinical faculty member, and through the medium of a specially equipped observation room with a one-way mirror, students learn various assessment and intervention skills by participating as a cotherapist or team member in live marital or family therapy sessions.

Practicum. Practicum is a dimension of the clinical training program, which occurs in an approved family mental health facility, and requires 15 consecutive months (four quarters and two summer terms) of participation for master's degree students, and 12 consecutive months (three quarters and one summer term) of participation for MFT doctoral students. During this training experience, students engage in the actual practice of assessing and treating marital and family dysfunction. Master's-level students work under the supervision of a state licensed MFCC, psychologist, social worker, or board certified psychiatrist, having held or been licensed for at least two years. Doctoral students work under a licensed psychologist or psychiatrist. In some cases, students may prefer to work under a licensed MFCC who does not hold a doctoral level license. The MFCC must possess an earned doctorate in marital and family therapy, clinical psychology, counseling psychology, or social work.

Master's degree students are required to engage in a minimum of 500 hours of direct marital and family therapy experience for which they must receive 100 hours of supervision prior to graduation from the program. Fifty percent of the supervision received must be done in a live mode, that is, audio, video or observation, with a minimum of one hour of individual supervision per week.

The practicum experience for doctoral students varies in one important way. Students may retain, for practicum purposes, their employment in any agency or private practice which they held prior to entering the program so long as the weekly supervision is provided by a doctoral trained supervisor possessing an earned doctorate in marital and family therapy or clinical and counseling psychology, and so long as the type of agency conforms to the requirements of the Board of Behavioral Science Examiners.

Internship. In addition to the practicum experience for marital and family therapy doctoral students, a one-year internship is required during the second or third year of study. Including the M.S. practicum, and the doctoral practicum and internship, Ph.D. MFT and D.MFT. students must complete a minimum of 1,500 hours of clinical training. While not required, the Division strongly recommends that students complete 1,500 hours in their internship in addition to master's and doctoral practica.

The internship training experience, in a family mental health training facility, is designed to expand the marital and family therapist's skill in the areas of assessment, treatment, and cooperative work with psychiatrists and clinical psychologists.

During the doctoral internship, the student must engage in 1,000 hours of training in their agency, including a minimum of 500 hours of client contact in marital and family therapy, 100 hours of assessment and 100 hours of supervision. Of the 500 marital and family hours, a minimum of 250 of the client contact hours must include more than one family member participating in the session. Students may complete this training concur-
Clinical Evaluation of M.S. Students. To ensure basic competence in clinical skills, students in the M.S. MFT program are evaluated during the Clinical Foundations and practicum. During Clinical Foundations, their 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.

Clinical Evaluation of Doctoral Students. To ensure 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: Professional Issues Evaluation. Near the end of the first quarter of doctoral studies, MFT students will demonstrate their knowledge in professional concerns such as 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by an objective test and a case study, and must be established before beginning practicum.

Phase II: Marital and Family Therapy Evaluation. During the first 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, written case report, a video-taped counseling session, and responds to oral interviewing. The committee then designs one contract in each of the three areas: 1) professional issues; 2) assessment; and 3) marital and family therapy. The scope of each contract and the manner for demonstrating competency is discussed below.

Phase III: Assessment Evaluation. This phase involves a standardized contract which includes: 1) demonstration of competency in administration and interpretation of a list of tests; 2) demonstration of ability to conduct indepth marital and family assessment interviewing; and 3) submission of written reports which give evidence of the student's ability to delineate the individual, couple or family's clinically relevant history and level of current functioning, to integrate clinical interview, psychodiagnostic and relationship test data for the purpose of formulating diagnostic impressions on the five axes of the DSM-III-R and for the purpose of developing appropriate interventions. This phase is completed at the conclusion of the second year.

Phase IV: Marital and Family Therapy Evaluation. At the completion of the internship, each marital and family therapy doctoral student must be evaluated to determine her or his level of competency in the diagnosis, prognosis and treatment of marital and family dysfunction. The purpose of this phase is to evaluate the student's level of competency in 1) understanding presenting problems; 2) gathering information regarding personal history, interpersonal relationships, and present functioning; 3) identifying the moral and spiritual aspects of dysfunction; 4) summarizing and synthesizing assessment data; 5) 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 an actual 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
Personal maturity and growth are foundational to training in marital and family therapy. Therefore, it is expected that persons training to be marital and family therapists possess characteristics such as personal integrity, empathy, emotional stamina and stability, an ability to manage transference and countertransference, a commitment to the historic Christian faith, and a commitment to one's own individual, marital, and family growth.

The Division assists students in facilitating the development and utilization of these characteristics through two means. First, the faculty provide each student with opportunities to evaluate her or his personality strengths and weaknesses through classroom experiences and intense clinical supervision. Secondly, the faculty encourages all marriage and family students to participate in individual, marital and family therapy. Students are usually free to decide whether they will enter therapy; however, in some cases, students may be required to enter therapy for a specified period of time or to take a leave of absence to remediate personal, marital, or family problems.

Students who do enter therapy receive incentive credit toward the 3,000 hours of experience required for MFCC licensure in the state of California. The MFCC licensing board allows the licensure applicant to triple count up to 100 actual hours of
therapy (i.e., 100 x 3 = 300) as long as: 1) the therapy was obtained after entering the qualifying degree program; and 2) the therapist is a state licensed MFTC, psychologist, social worker, or a board certified psychiatrist.

Comprehensive Examination or Journal Article

One of the assumptions underlying Fuller's D.MFT. and Ph.D. programs is that a person earning a doctoral degree in marital and family therapy or studies should have a broadly based foundation in the concepts, data, methods and theories of family therapy and family studies. Students are expected to reach a superior level of mastery and to demonstrate that mastery through either the successful completion of a comprehensive examination or the writing of a publishable article for a professional journal.

The doctoral student, in consultation with her or his mentor, should choose between the comprehensive exam and the journal article and successfully complete this evaluation process at the conclusion of all coursework and prior to completion of the dissertation or project.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in June Commencement exercises, a master's student must have completed all coursework and practicum hours.

Doctoral students also may graduate at the end of any quarter having 1) completed all coursework, 2) completed the clinical evaluation and 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 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
Richard A. Hunt, Professor of Psychology
Lewis Smedes, Professor of Theology and Integration
Judith K. Balswick, 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
George J. Taylor, Associate 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 Issues and the Family. 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 508 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 801 Life Span Development of the Family. A consideration of the theory and research related specifically to each stage of family development, including marital formation, early parenting, the family and adolescence, middle age and child launching, and old age. (4)

FS 802 Social Ecology of the Family. A seminar focusing on the social psychology of the family from the perspective of social ecology. (4)

FS 803 Psychology of Marriage. A study of the psychological dimensions of marriage, such as compatibility, interdependence and the role of individual difference. (4)

FS 806 Families in Contemporary Society. A survey of current research in the sociological study of contemporary American families. Topics include: demographic trends, variant family structures, changing gender roles, and family and workplace issues. Special consideration is given to the implications for ministry. (4)

FS 807 Epistemological Issues in Family Systems Theory. An intensive study of the philosophy and epistemology of the developing family systems orientation, including recent applications of a constructivist perspective. (4)

FS 808 Value Formation and the Family. An in-depth study of value formation across the family life span from a psychodynamic perspective, utilizing stage theory, ego-structuralization theory, and secular and Christian models of maturity. Special attention is given to the roles of both the family therapist and the family therapist. Prerequisite: FS515 or permission of instructor. (4)

FS 809 Critical Thought in Family Systems Theories. A seminar which critically analyzes a variety of theories of family systems. Students are encouraged to interact with these theories from both philosophical and religious viewpoints. Prerequisite: FT507 or equivalent. (4)

FS 888 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. (4)

FL 503 Marital Enrichment. A course developing the rationale and the strategies related to planning and implementing both preventative 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)

FI 501 The Family as Faith Community. This course develops a paradigm in which families are interpreted as communities of faith and value, organized around an historic and moral core. The purpose of this course is to encourage cross-disciplinary thought as to the interweaving themes of the family's central place in society, human development, and the church. The lectures attempt to integrate sociological and theological perspectives into a moral vision of family commitment and continuity. Issues to be addressed include the viability of normative language regarding family structure, and feminist critiques of traditional family forms and values. 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 in-depth look at the issues now facing Christian men as they attempt to redefine their own manhood in light of the current men's movement and a biblical view of gender roles. Special attention is given to men in ministerial and therapeutic settings. Issues to be dealt with include definitions of masculinity, power and control, competition, aggression and war, inexpressiveness and intimacy, spirituality, sexuality, father, male/male friendships and male/female friendships. Open to all students. (4)

FI 585 Special Topics in Family Integration. This course focuses on selected rotating topics dealing with the integration of religion and the Christian faith with family therapy and studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant coursework in this field which falls outside the regular curriculum. (4)

FI 801 The Family as Faith Community. Doctoral-level offering of FI501.(4)

FI 802 Spiritual and Moral Issues in Clinical Practice. Doctoral-level offering of FI502.(4)

FI 805 Men in Difficult Times. Doctoral-level offering of FI505.(4)

FI 830 Supervised Research in Family Integration. This course is designed to allow students to pursue creative research in the field of the integration of religion and the Christian faith with family therapy and studies. The student will select a professor who will actively supervise the student's research and monitor the student's progress. This course may be used only once to fulfill the core requirement in family integration. (4)

FI 885 Special Topics in Family Integration. Doctoral-level offering of FI585.(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.MFT. students only. (4)

FR 802 Theory Construction in Family Research. A seminar guiding students in literature review, hypothesis development, and theory construction in family research. Prerequisite: FR501 or equivalent. For Ph.D students only. (4)

FR 803 Methods in Family Research. An overview of sociometric research methodology. Topics include a survey of available self-report measures of family interaction, principles of survey item construction and an introduction to qualitative methodology. For Ph.D. students only. (4)

FR 805 Advanced Data Analysis. A seminar focusing on the analysis of the dissertation database. Students will be exposed to quantitative and qualitative analysis, with the emphasis to be determined by the nature of the dissertation research. For Ph.D. students only. (4)

FR 890 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to make a unique contribution to the area of marital and family therapy or studies. Although the major work on the dissertation is typically done during the last year of the program, students are encouraged to begin formulating ideas for their dissertation early in their program. (32)

FR 891 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 32 units of FR890. (0)

FR 892 D.MFT. Professional Dissertation. The project experience gives each D.MFT. student the opportunity of planning, executing and reporting on an applied oriented research project. The project may involve the development of a family oriented enrichment or therapy program, or the evaluation of an existing one. Although D.MFT. students may begin formulating their projects at any time, the project will normally be completed after the conclusion of all course work. (8)

FR 893 D.MFT. Professional Dissertation Continuation. To be used when a student has fulfilled the 32 units of FR892. (0)

Family Therapy (FT)

FT 500 Moral Foundations of Professional Life. This course focuses on the personhood of the therapist, with emphasis upon the cultivation and sustenance of the emotional maturity, moral sensitivity, and moral decision making skills integral to independent professional life and practice. The central role of Christian theology and spirituality is emphasized. (2)

FT 502 Professional and Family Law. A study of California licensing laws, criminal and civil law impacting psychotherapists, and family law. Students learn how to prepare written reports and oral testimony for child custody disputes. Prerequisite: FT500. (2)

FT 508 Psychopathology and Family Systems. A study of psychopathology and maladaptive behavior, and various treatment approaches in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the DSM III-R. (4)

FT 511 Family Therapy I. A study of psychodynamic approaches to family therapy, including Ackerman, Bowen, and object relations. Prerequisite: FT500. (4)

FT 514 Family Therapy II. This course focuses on communications, structural and strategic approaches to family therapy. Experiential and Brief Family Therapy will also be discussed. Prerequisite: FT511. (4)
FT 515  Marital Therapy. A study of various approaches to marital therapy. A pragmatic approach to therapy, including systems, behavioral, experiential/communication 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 516  Marital Group Therapy. A study which applies the theory and practice of group dynamics and group therapy to marital dysfunction. Students learn about the structure and function of marital group therapy and how to develop groups that incorporate both cognitive and experiential methodology. During the quarter, each student is required to participate in the leadership of a couples group for a minimum of eight weeks. Prerequisite: FT515. (2)

FT 520  Child and Adolescent Therapy. An introductory course surveying issues related to the assessment and treatment of childhood and adolescent disorders, from within the perspective of family systems. (4)

FT 522  Assessment I. An introduction to tests and measurement in marital and family therapy. Consideration is given to the use of individual instruments in marital and family therapy such as the MMPI and the WAIS. (2)

FT 523  Assessment II. A course directed toward the development of clinical diagnostic skills in assessing family dysfunction. Students learn the use of family assessment tools such as FACES III, Beavers-Timberlawn, and Family Assessment Device. Prerequisite: FT522. (2)

FT 524  Assessment III. A course integrating the assessment of the marital relationship with the assessment of individual spousal dysfunction. Emphasis is placed upon the synthesis of data from dyadic and individual instruments, as well as the clinical interview. The 16PF test, the Dyadic Adjustment Scale, the Marital Satisfaction Inventory, and the Caring Relationship Inventory are among the tests utilized. Prerequisite: FT523. (2)

FT 525  Medical Issues in Family Therapy. An introduction to the role of medical and psychiatric consultation in MFT practice, and to psychopharmacology. Prerequisite: FT508. (2)

FT 526  Addiction and Family Treatment. A study of the nature of addiction and drug use problems, including family treatment, diagnosis and assessment. The course is designed to meet the California state requirements in alcoholism and chemical dependency. Prerequisite: FT508. (2)

FT 527  Divorced and Reconstituted Families. This course is designed to provide an understanding of the major changes involved in family systems which underlie the processes of divorce and reconstitution. An emphasis will be placed upon therapeutic interventions which can assist families during times of major disruption and reorientation. Prerequisite: FT502. (4)

FT 529  Crisis Intervention in MFT. This course assists students in developing crisis intervention skills. A variety of crises, including domestic violence, acute depression, psychotic decompensation, and suicide will be explored. (2)

FT 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)

FT 801  Teaching and Supervision of MFT. Various family supervision topics and current developments in the training of marriage and family therapists will be studied. There will be a practical component to this course. (4)

FT 806  Marital Interaction and Psychopathology. A study of psychodynamic and developmental models of psychopathology as applied to the collusory marital system. Prerequisite: FT509 or equivalent. (4)

FT 808  Family Interaction and Psychopathology. An overview of models of dysfunctional family systems, with rotating topical emphases upon particular syndromes. Prerequisite: FT509 or equivalent. (4)

FT 810  Family Assessment. A course directed toward the development of clinical diagnostic skills in assessing family dysfunction. Students will learn the use of family assessment tools such as the FACES III, Beavers-Timberlawn, and FAD. Prerequisite: FT508, FT522, FT523, FT524, FT808 or equivalent. (2)

FT 811  Marital Assessment. A course integrating the assessment of the marital relationship with the assessment of individual spousal dysfunction. Emphasis is placed upon the synthesis of data from dyadic and individual instruments, as well as the clinical interview. Prerequisite: FT508, FT522, FT523, FT806 or equivalent. (4)

FT 812  Child Assessment. A course exploring instruments used by family therapists to evaluate the impact of family dysfunction upon children. Emphasis is upon learning a team approach, whereby family therapists may combine their family assessment expertise with the individual assessment expertise of child psychologists. Prerequisites: FT508 and FT522, FT523, FT524, FT805, FT806, FT811 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, FT812. (2)

FT 825  Advanced Family Therapy. An indepth study of time-limited approaches to family therapy, including strategic, and structural models. Prerequisite: FT511, FT514 or equivalent. (4)

FT 826  Advanced Marital Therapy. A study of the psychodynamic, cognitive-behavioral, and systems approaches to the treatment of marital dysfunction. The
course emphasizes the student's development of an integrated perspective. Prerequisite: FT515 or equivalent. (4)

FT 827 Advanced Sex Therapy. A course emphasizing major treatment approaches to sexual dysfunction, including a study of addictive sexual behavior. Prerequisite: FT504 or equivalent. (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. (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. (2)

FT 842 Therapy with Hispanic and Latino Families. An exploration of clinical strategies related to the practice of marital and family therapy with Latino and Hispanic families. (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 530 Clinical Foundations. The Audio-Visual Lab is a clinical training course in which first year students practice basic counseling skills with individuals, couples and families. Joining and various intervention strategies will be practiced. This learning experience spans the first two semesters of studies and includes role-playing, audio-video taped feedback, and participation in triads. Clinical Foundations is graded on a Credit/No Credit basis. (2-2)

FT 531 Live Team. This training experience provides advanced master's students with two quarters of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or participant-observer. Graded on a Credit/No Credit basis only. (1-1-1)

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 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 Credit/No Credit basis only. (1-1-1)

FT 850 Clinical Doctoral Practicum. A three quarter supervised clinical experience. Students will receive case supervision and an evaluation of their clinical skills. Prerequisite: FT550 or its equivalent. All practice are graded on a Credit/No Credit basis. (2-2-2)

FT 851 Internship. A twelve-month internship in an approved setting where students are engaged in a minimum of 1,500 hours of marital and family therapy. Prerequisite: FT850 or its equivalent. Graded on a Credit/No Credit 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)

FT 855 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of three individually designed contracts. Students enroll for one-unit of credit during each quarter in which they expect to complete one of the three phases in clinical evaluation. One unit of credit is also granted for the initial written and oral self-study. Graded on a Credit/No Credit basis only. (1-1-1-1)

THE PSYCHOLOGICAL CENTER

This Center is a novel complex, the purpose of which is to support the work of the faculty 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 universi-
ties throughout the country. Psychology and marital and family therapy have produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future therapists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of Health, the Pasadena Child Health Foundation, the United States Department of Health and Human Services, the Pfaffinger Foundation, the Peppers Foundation, the Times Mirror Corporation, the Avery Corporation, the City of Pasadena, the Los Angeles County Department of Mental Health, and many individual donors.

In 1986, the Center moved its headquarters and many clinical facilities into an outstanding new 55,000 square-foot building. In 1989, a generous donation equipped the clinics with state-of-the-art video facilities to ensure high standards of teaching, supervision and feedback.

The faculty developed at the outset a basic plan for Ph.D. clinical training. This plan was later enlarged to embrace the concept of The Psychological Center. Subsequently, students in the marriage and family programs and Psy.D. programs were added to the training functions of the Center. The Psychological Center currently consists of nine distinct clinical programs, covering a wide range of psychological interventions, utilizing various theoretical frameworks. The Center has been described as "the largest psychological center run by professionals 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.

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The Elder Abuse Prevention and Intervention Program (EAPIP). This program provides intervention services to abuse victims, community education to Pasadena professionals and training seminars to staff members of senior residences.

Community Assistance Program for Seniors (CAPS). A program designed to prevent premature institutionalization of 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.

Project IV Family Outreach. Project IV Family Outreach is a novel program involving cooperation between The Psychological Center, the Pasadena Mental Health Center, Foothill Family Service and Pasadena Guidance Clinics. These four agencies provide staff for a common project, established in 1981, which has been housed in the central offices of the Pasadena Unified School District. The primary purpose of the program is to identify and evaluate persons who are at high risk for educational, psychological and social problems, but who tend to underutilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community. This program is funded through the Short-Doyle Plan of the County of Los Angeles.

Other Training and Research Facilities

Lee Edward Travis Institute for Biopsychosocial Research. This institute is committed to fostering interdisciplinary research into the relationships between social systems, religious beliefs, mental and affective states, biological responses and health. The Institute provides a distinctive research unit within the Fuller Graduate School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing 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 ongoing biopsychosocial research efforts of the Fuller faculty have led to the creation of a significant network of collaborative relationships with individual researchers and experts from other disciplines working in surrounding institutions.

Institute for Marriage and Family. This institute supports the production and dissemination of basic and applied research on marriage and family issues that informs and supports positive marriage and family relationships that express Christian faith perspectives. The Institute for Marriage and Family seeks to develop prevention and intervention strategies to reach families in trouble, provide information exchange that increases the effectiveness of Christians who are in professions that serve marriages and families and develop outreach programs to families with chronic difficulties. It also encourages continuing cross-cultural, interdisciplinary and international dialogues among practitioners and researchers concerning marriage and family issues. The goal of the institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media and other practical applications that support Christian marriage and family living.

Psychophysiological Laboratory. This laboratory is equipped with the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems is studied in relationship to such psychological factors as beliefs, attitudes and cognitive states. The equipment available for research includes a modern physiological polygraph and electroencephalograph, a multichannel instrumentation recorder and a computer and signal averager with real-time features.

Stress and Biofeedback Laboratory. This laboratory is equipped to measure a variety of stress indicators and provide stress management and relaxation training through biofeedback training. Students supplement coursework with encouragement to personally train themselves in these modalities.

Computer Facilities. The School of Psychology has a personal computer installation which gives access to up-to-date research statistics packages. This system is made available to students for research purposes at no charge. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.
CLINICAL FACULTY MEMBERS: CLINICAL PSYCHOLOGY

The following is a list of professionals employed by the centers at which School of Psychology Ph.D. and Psy.D. students receive their field training and who provided supervision to students during 1992-93.

Clinical Professors of Psychology

Winnie Allen, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Raymond E. Anderson, Ph.D., Pacific Professional Associates, Van Nuys, CA
Lawrence V. Annis, Ph.D., Florida State Hospital, Chattahoochee, FL
Ronald Bale, Ph.D., Ventura County Department of Mental Health, Ventura, CA
Tom Ball, Ph.D., Foothill Community Mental Health Center, Glendora, CA
Jacqueline Becker, Ph.D., VA Medical Center, Menlo Park, Palo Alto, CA
Paul W. Becker, Ph.D., Norristown State Hospital, Psychology Department, Norristown, PA
Thomas R. Bonifield, Ph.D., United States Department of Public Health, Seattle, WA
Clark Bromberg, Ph.D., Norristown State Hospital, Psychology Department, Norristown, PA
Ronald T. Brown, Ph.D., Emory University-Grady Memorial Hospital, Atlanta, GA
Carol Buby, Ph.D., Florida State Hospital, Chattahoochee, FL
Patricia Cawunder, Ph.D., Patton State Hospital, Patton, CA
Catherine Chambliss, Ph.D., Norristown State Hospital, Psychology Department, Norristown, PA
James Cowan, Ph.D., Camarillo State Hospital, Developmental Center, Camarillo, CA
Herman Feigel, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
John Flora-Tostado, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Juliana Flora-Tostado, Ph.D., Child Guidance Center, Santa Ana, CA
Bob Friedman, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Graham Gibbard, Ph.D., VA Medical Center-West Haven, West Haven, CT
Beverly Golden, Ph.D., San Fernando Valley Child Guidance Clinic, Northridge, CA
Carolyn Gurman, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Peter Graham-Mist, Ph.D., National Naval Medical Center, Bethesda, MD
Richard Hanson, Ph.D., VA Medical Center-Long Beach, Long Beach, CA
Mitchell Harris, Ph.D., Harris Psychological Services, Chino, CA
Irvin H. Hart, Ph.D., Camarillo State Hospital Developmental Center, Camarillo, CA
Susan Houston, Ph.D., VA Medical Center-Long Beach, Long Beach, CA
Richard Josiassen, Ph.D., Medical College of Pennsylvania, Department of Psychiatry, Philadelphia, PA
Beth I. Kalish-Weiss, Ph.D., Asian Pacific Counseling Center, Los Angeles, CA
William J. Kelleher, Ph.D., Wilford Hall USAF Medical Center, Department of Psychology, Lackland AFB, San Antonio, TX
Martin I. Kenigsberg, Ph.D., VA Medical Center-Long Beach, Long Beach, CA
Robert J. Klepac, Ph.D., Wilford Hall USAF Medical Center, Department of Psychology, Lackland AFB, San Antonio, TX
Larry Levy, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Lawrence Majovsky, Ph.D., Huntington Memorial Hospital, Pasadena, CA
Robert E. Mattson, Ph.D., Norristown State Hospital, Psychology Department, Norristown, PA
Judith Mazza, Ph.D., National Naval Medical Center, Bethesda, MD
Harry A. McClain, Ph.D., Florida State Hospital, Chattahoochee, FL
Robert McCullagh, Ph.D., National Naval Medical Center, Bethesda, MD
Doris T. Penman, Ph.D., Kaiser Permanente, Department of Psychiatry, Los Angeles, CA
Ben Perri, Ph.D., Denver General Hospital, Denver, CO
Marvin H. Podd, Ph.D., National Naval Medical Center, Bethesda, MD
Edward T. Ray, Ph.D., Camarillo State Hospital Developmental Center, Camarillo, CA
Richard Reinhart, Ph.D., Ventura County Department of Mental Health, Ventura, CA
Michael G. Ritz, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Milo Scherer, Ph.D., Patton State Hospital, Patton, CA
William Shumate, Ph.D., Judge Baker Children’s Center, Boston, MA
Ira Silverstein, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
John R. Snibbe, Ph.D., Kaiser Mental Health Center, Los Angeles, CA
Carol Spellen, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Robert Stone, Ph.D., National Naval Medical Center, Bethesda, MD
Betty Sutton, Ph.D., Patton State Hospital, Patton, CA
Donald T. Tostado, Ph.D., Foothill Community Mental Health Center, Glendora, CA
Kathryn L. West, Ph.D., VA Medical Center-West Los Angeles, Los Angeles, CA
Martha Woods, Ph.D., Denver General Hospital, Denver, CO
Gary Wolfe, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Clinical Associate Professors of Psychology

David Allyn, M.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Gail T. Appelbaum, Ph.D., Workers Evaluation Center, El Monte, CA
Taylor Cantrell, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Anne Coughlin, Ph.D., Creative Counseling Center, Los Angeles, CA
Helen Courtney, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Donna Dillon, Ph.D., Judge Baker Children's Center/The Children's Hospital, Boston, MA
Robert Fromer, Ph.D., Fromer Psychological Center, Denver, CO
Linda Gertson, Ph.D., Ventura County Department of Mental Health, Ventura, CA
David Haimson, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Susan Hall-Marley, Ph.D., San Fernando Valley Child Guidance Clinic, Northridge, CA
William Hummel, Psy.D., Denver General Hospital, Denver, CO
Robin C. Kay, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Carolyn Keatinge, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
David Lichten, Ph.D., Ventura County Department of Mental Health, Ventura, CA
Susan Manheim, Ph.D., Judge Baker Children's Center/The Children's Hospital, Boston, MA
Louis Meaux, Ph.D., CPC Alhambra Hospital, Rosemead, CA
James M. Meredith, Ph.D., Wilford Hall USAF Medical Center, Department of Psychology, Lackland AFB, San Antonio, TX
Beverly Paige-Dobson, Ph.D., National Naval Medical Center, Bethesda, MD
Stephanie L. Pearson, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Dennis Reeves, Ph.D., National Naval Medical Center, Bethesda, MD
Reda Scott, Ph.D., VA Medical Center-Laguna Beach, Long Beach, CA
Marc Sleeton, Psy. D., Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Sarah Steinmeyer, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Stephen Strack, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Daniel Suzuki, M.D., Fuller Psychological and Family Services, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Gerald Wayne Talcott, Ph.D., Wilford Hall USAF Medical Center, Department of Psychology, Lackland AFB, San Antonio, TX
Norma Torres, Ph.D., Florida State Hospital, Chattahoochee, FL
Jeffrey Tueber, Ph.D., Camarillo State Hospital and Developmental Center, Camarillo, CA
Wilfred Van Gorp, Ph.D., VA Medical Center-West Los Angeles, Los Angeles, CA
Gail Vant Zelfde, Ph.D., Norristown State Hospital, Psychology Department, Norristown, PA

Clinical Assistant Professors of Psychology

Jeff Adler, Ph.D., San Fernando Valley Child Guidance Clinic, Northridge, CA
Diane Auburn, Ph.D., Camarillo State Hospital and Developmental Center, Camarillo, CA
Sandra M. Ballester, Psy.D., Child Guidance Center, Inc., Santa Ana, CA
Leslie Bartolf, Ph.D., Inter-Community Alternatives Network, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Steven D. Bennett, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Jeff Benoit, Ph.D., Florida State Hospital, Chattahoochee, FL
Steven Berman, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Thomas Blansett, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Mindy Blum, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Eric Braen, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Maureen Burris, Ph.D., Metropolitan Detention Center, Los Angeles, CA
Sherry Caine, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Rochelle Calhoun, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Nadine Cole, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Vallerie Coleman, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Joyce Crofoot, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Andre L. Davis, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary
Felice Judith A. De Felice, Ph.D., Washington State Hospital, P. Steilacoom, WA
Jorge Julia De Jonge, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Michael D'Emco, Ph.D., Florida State Hospital, Chattahoochee, FL
Carla Egly-Schuler, Ph.D., Kaiser Mental Health Center, Los Angeles, CA
Carlos Fayard, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Lydia S. Glass, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Sharon Goodman, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Lee Guerra, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Naomi Himmelfarb, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Ralph Ihle, Ph.D., Metropolitan Detention Center, Los Angeles, CA

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Sharon Jablon, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Jose Jorge, Ph.D., Child Guidance Center, Inc., Santa Ana, CA
Sheila Kalivas, Ph.D., Camarillo State Hospital and Developmental Center, Camarillo, CA
Mary Pat Kelley, Ph.D., Capistrano By-the-Sea Hospital, Dana Point, CA
Lynne Kenney, Psy.D., Harbor/UCLA Medical Center, Torrance, CA
Norman Kerbel, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Phillis Knopp, Ph.D., Washington State Hospital, Ft. Steilacoom, WA
Mary Ann Krehbiel, Ph.D., National Naval Medical Center, Bethesda, MD
Cynthia G. Leavitt, Ph.D., Didi Hirsch Community Mental Health Center, Culver City, CA
Jennifer Maness, Psy.D., Harbor/UCLA Medical Center, Torrance, CA
Henriette Martens, Inter-Community Alternatives Network, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Luann Martenson, Ph.D., Metropolitan Detention Center, Los Angeles, CA
Randi McAllister-Black, Ph.D., City of Hope National Medical Center, Duarte, CA
Gary Miller, Ph.D., Camarillo State Hospital and Developmental Center, Camarillo, CA
Fay Murakawa, Ph.D., Kaiser Mental Health Center, Los Angeles, CA
Joseph A. Nunez, Ph.D., Child Guidance Center, Inc., Santa Ana, CA
Jeanne Panell, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Phil Pannell, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Michelle Reed, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Ellen Resch, Ph.D., Florida State Hospital, Chattahoochee, FL
Joseph M. Riddle, Psy.D., Child Guidance Center, Inc., Santa Ana, CA
Gordon Rose, Ph.D., Camarillo State Hospital and Developmental Center, Camarillo, CA
Jill S. Rowan, Ph.D., Florida State Hospital, Chattahoochee, FL
Paul Schratz, Ph.D., National Naval Medical Center, Bethesda, MD
Jatinder Singh, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Mark E. Soelling, Ph.D., Washington State Hospital, Ft. Steilacoom, WA
Susan Steinberg, Ph.D., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Janice M. Strength, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Helga Thordarson, Ph.D., Patton State Hospital, Psychology Department, Patton, CA
Lisa Tobin, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Alex Young, M.D., Didi Hirsch Community Mental Health Center, Culver City, CA

Clinical Instructors in Psychology

Joe Dickson, L.C.S.W., CPC Alhambra Hospital, Rosemead, CA
Eleanor Garcia, L.C.S.W., Didi Hirsch Community Mental Health Center, Culver City, CA
Peter Graves, J.D., M.A., VA Medical Center, Outpatient Clinic, Los Angeles, CA
Joelle Hunnewell, A.C.S.W., The Sycamores, Altadena, CA
Barbara Moquin, R.N., MSW, National Naval Medical Center, Bethesda, MD

Clinical Faculty Members: MARRIAGE AND FAMILY

Eric Evenhuis, D.Min., Charter Oaks Hospital, Covina, CA
Kathleen Fitzpatrick, M.A., M.S., Inter-Church Counseling Center, Whittier, CA (AAMFT-Approved Supervisor)
Lydia Glass, Ph.D., Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Beverly Hagner, Ed.D., Catholic Psychological Services, Pico Rivera, CA
Karen Huestis, M.A., Glen Roberts Child Study Center, Glendale, CA
James Masteller, D.Min., Center for Family Therapy, Orange, CA
Nancy Nicholson, M.A., Outreach Counseling, Arcadia, CA
Sharon Patapoff, M.A., Outreach Counseling, Arcadia, CA
Nina Alby Penticuff, M.A., New Hope Christian Counseling Center, Covina, CA
James Steinwedell, M.A., MFCC, Private Practice, Pasadena, 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

Lisa Tobin, Ph.D., Harbor/UCLA Medical Center, Torrance, CA
Alex Young, M.D., Didi Hirsch Community Mental Health Center, Culver City, CA
The institutions listed below are those which were directly engaged during 1992-93 in providing clinical experience and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Graduate School of Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Asian Pacific Counseling Center, Los Angeles, CA
Camarillo State Hospital and Development Center, Camarillo, CA (APA-Approved Internship)
Capistrano By-the-Sea Hospital, Dana Point, CA (APA-Approved Internship)
Child Guidance Center, Inc., Santa Ana, CA (APA-Approved Internship)
Children's Institute International, Los Angeles, CA
City of Hope National Medical Center, Duarte, CA
Coastal Asian Pacific Mental Health Center, Gardena, CA
CPC Alhambra Hospital, Rosemead, CA
Creative Counseling Center, Los Angeles, CA
Denver General Hospital, Denver, CO (APA-Approved Internship)
Didi Hirsch Community Mental Health Center, Culver City, CA (APA-Approved Internship)
Emory University-Grady Memorial Hospital, Atlanta, GA
Foothill Community Mental Health Center, Glendora, CA
Florida State Hospital, Chattahoochee, FL (APA-Approved Internship)
Fromer Psychological Center, Upland, CA
Fuller Psychological and Family Services, The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
Harbor/UCLA Medical Center, Los Angeles, CA
Harris Psychological Services, Chino, CA
Huntington Memorial Hospital, Pasadena, CA
Jerry L. Pettis VA Memorial Hospital, Loma Linda, CA (APA-Approved Internship)
Judge Baker Children's Center/The Children's Hospital, Boston, MA (APA-Approved Internship)
Kaiser Permanente Mental Health Center, Los Angeles, CA
Kaiser Permanente Department of Psychiatry, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center, Child Outpatient Dept., Los Angeles, CA
Los Angeles County/USC Medical Center, Adult Outpatient Dept., Los Angeles, CA
Medical College of Pennsylvania, Department of Psychiatry, Philadelphia, PA Metropolitan Detention Center, Los Angeles, CA
Norristown State Hospital, Norristown, PA (APA-Approved Internship)
Pacific Professional Associates, Van Nuys, CA
Patton State Hospital, Patton, CA (APA-Approved Internship)
San Fernando Valley Child Guidance, Northridge, CA (APA-Approved Internship)
The Sycamores, Altadena, CA
United States Air Force, Wilford Hall USAF Medical Center, Lackland AFB, San Antonio, TX (APA-Approved Internship)
United States Navy, National Naval Medical Center, Bethesda, MD (APA-Approved Internship)
United States Public Health Services, Seattle, WA
University of Minnesota, Psychology Internship Consortium, Minneapolis, MN (APA-Approved Internship)
Veterans Administration Medical Center-Menlo Park, Palo Alto, CA (APA-Approved Internship)
Veterans Administration Medical Center, Outpatient Clinic, Los Angeles, CA (APA-Approved Internship)
Veterans Administration Medical Center, West Haven, CT (APA-Approved Internship)
Veterans Administration Medical Center-West Los Angeles, Los Angeles, CA (APA-Approved Internship)
Ventura County Department of Mental Health, Ventura, CA
Western State Hospital, Ft. Steilacoom, WA (APA-Approved Internship)
Workers Evaluation Center, El Monte, CA

The institutions listed below provided clinical training for marital and family therapy students during the 1992-93 academic year.

Catholic Psychological Services, Pico Rivera, CA
Center for Family Therapy, Orange, CA
Charter Oaks Hospital, 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

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Program Opportunities
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  Master of Divinity
  Transfer Credit
  Certificate of Graduate Studies
Nondegree Applicants
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
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Degree Requirements
Final Project
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Courses of Study

Institute for Christian Organizational Development
Purpose
Admission
Faculty

Lowell W. Berry Institute for Continuing Education in Ministry
Purpose
Curriculum
In 1985, the administrative structure of the Seminary was reorganized to include a fourth academic unit concentrating on continuing education for those already involved in ministry. This new academic division, officially designated Continuing and Extended Education (CEE), includes the Extended Education program, the Doctor of Ministry program, the Lowell W. Berry Institute for Continuing Education (CEE), and the Institute for Christian Organizational Development.

The goal of Continuing and Extended Education is to make available to those engaged in work and ministry the opportunity to further their education, and to bring together resources to focus on the special needs of the church and its ministry, as well as the needs of Christian organizations. Through Continuing and Extended Education, work leading to a degree, as well as 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-first 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 these 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 and Bakersfield); northern California (Menlo Park, Sacramento and Oakland); Washington (Seattle); Arizona (Phoenix and Tucson); and Colorado (Colorado Springs). The Master of Arts in Theology degree (General Program Model) is available entirely in Extension through five of the Extended Education locations (Orange County, Menlo Park, Seattle, Phoenix and Colorado Springs), and the new Master of Arts in Christian Leadership degree program is being inaugurated in all Extension areas.

From the outset, the Extended Education program has been characterized by the desire to provide theological education with a high degree of academic excellence to students in their ministry and work settings. The courses offered during the 1993-94 year reflect Fuller Theological Seminary's commitment to offering graduate courses off campus, in the context of the local church and 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, others whose careers or circumstances preclude full-time study. Extended Education:

1. Provides theological education for the development of lay persons for leadership in ministry in the local church and community;

2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings; and

3. Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

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

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand God's
revelation more fully and to do God’s ministry more effectively. Fuller’s Extended Education program provides theological education of academic excellence in off-campus settings on nontraditional schedules. Through course work in Extension, students encounter a concept of ministry which takes seriously the charge to “equip the saints for the work of ministry.”

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the Seminary, each area’s Coordinating or Steering Committee provides contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the Seminary.

Faculty

Fuller Theological Seminary faculty members and adjunct faculty travel to the Extension class sites to teach Extended Education courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join Seminary faculty members in offering courses in biblical studies, church history, theology, ministry, missions, languages, field education and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary Statement of Faith.

Admission Requirements and Procedures

The general standards for admission to the Seminary may be found in the second section of this catalog. Admission to the School of Theology through its Extended Education Program normally requires a 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 regular deadline are subject to special fees and restrictions. A late application is tentative, subject to confirmation by the Admissions Office, and is valid only for that quarter.

Update and Reapplication. Students who have not registered for classes at Fuller for more than two years but less than three years must submit an update form, available from the local Extended Education office. Students who have not registered for classes at Fuller in more than three years must reapply for admission, updating certain parts of their application. Contact the local Extended Education office for details.

Curriculum

Courses offered in extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught primarily on weeknights or weekends in local facilities, and library resources are arranged 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, contact the School of Theology academic advising office. For information on courses available through the In-Service Program, contact the School of World Mission academic advising office.

The Fuller Extended Education program also offers supervised field experiences for credit to those students desiring opportunities for practical application of academic information. Courses may be taken in a practical setting as outlined by Extended Education publications.

Registration and Course Changes

Registration (including appropriate payment) must be received in the local Extended Education office before the second class meeting. Registration for courses with no formal meetings (such as independent studies and field education) must be received by the end of the first week of the quarter.
Students may add or drop courses through the local Extended Education office with a service charge of $5.00 for each change or set of changes made at the same time. Courses may be added, and grade, pass/fail, or audit status changed prior to the second class meeting. Courses may be dropped before the fourth class meeting if the class meets five to seven times, or before the fifth class meeting if the class meets eight to ten times. There is a refund schedule for classes dropped prior to the third class meeting (see below).

For courses meeting on Friday nights and Saturdays for several weekends, each weekend is considered a separate class meeting for purposes of registration and course change deadlines.

Academic Policies

Students in Extended Education are subject to the same academic policies that apply to other students in the Seminary. These policies are described in the second section of this catalog, as well as in the Extended Education Student Handbook.

Library Facilities

Each Extension Area has borrowing arrangements with local libraries. Extension students may use the libraries listed for their Area. Some libraries require a user's fee. Use of these facilities requires proof of current registration. Books may be obtained from the Seminary's McAlister library through the interlibrary loan (ILL) departments of these libraries. Students may make full use of McAlister Library when they are in the southern California area and can make regular visits.

Se atle: University of Washington, Seattle Pacific University, Lutheran Bible Institute, North­west College, Puget Sound Christian College, and the libraries of local churches.

No rthern C a lifornia : 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.

O range County: O. Cope Budge Library of Southern California University, University of Californ­ia at Irvine, Orange Coast College, Library of the School of Theology at Claremont.

Ph oenix: 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.

Sa nta Ba rbara: Westmont College.

B akerfieldsfie: Bakersfield City College. Also, two former seminary presidents have opened up their personal libraries for Bakersfield students.

C olorado Sp rings: 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

M aster 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.

Three concentrations are offered at the present time: adolescence ministries, Christian higher education and ministry of the laity. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers, administrators in Christian colleges and facilitators of lay or marketplace ministry.

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

The degree may be earned through 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.

M aster of Arts in Theology Degree. The Master of Arts in Theology degree is designed for students who desire graduate work in theological education along with greater flexibility in the design of their educational experience. Personal enrichment is often the aim of M.A. students. The degree also has been pursued by those intending church-related vocations in denominations not requiring the M.Div. degree.

Because of the great variation in student goals and previous studies, each person has the opportunity to construct an individual curriculum in consultation with an academic adviser.

Students may earn the Master of Arts degree by completing 24 courses, following the curriculum outlined in the School of Theology section of this catalog.

The M.A. in Theology (general track) is currently available in Seattle, the Menlo Park, Phoenix, Orange County and Colorado Springs. There are no language, thesis or Pasadena residency requirements. Students in San Diego County, Santa Barbara, Bakersfield and Colorado Springs have access to library facilities.
Barbara/Ventura, Bakersfield, Sacramento, Oakland and Tucson may take 18 courses toward the Master of Divinity Degree.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

Transfer Credit. Requests for transfer of credit for accredited graduate 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.

Certificate of Graduate Studies. Students may receive the certificate by completing 12 selected courses, which represent the equivalent of one year of seminary study. Six courses must be in biblical studies, theology and church history, and six must be in ministry and mission to receive the certificate in Bible and Theology. If one of the 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 Graduate, Special Student and Unclassified Student categories are master's-level credit classifications from which students may later apply to a degree program.

Limited Graduate Student: One who is qualified for regular admission but wishes to take no more than five courses (20 units).

Unclassified. One who is qualified for regular admission, wants to take an unlimited number of courses, but does not want to pursue a degree program at this time.

Special Student: One who does not meet academic requirements for regular admission, limited or unclassified student status, but is at least thirty-five years of age and has had at least ten years of ministry experience;

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

Audit: Courses may be audited on a space available basis at 50 percent of regular tuition; there are special rates available for active pastors and missionaries, Fuller graduates and current students and their spouses (see the second section of this catalog for details). There is an audit application and application fee. No permanent record is kept of audit enrollments, and no transcript will be issued for audit-only students. Audits are not recorded on the transcripts of students in degree programs.

Continuing Education Units. Students may earn Continuing Education Units (CEUs) 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 1993-94 are detailed in the second section of this catalog. School of Theology 500-level tuition rates apply to classes offered through Extended Education. All fees are the same as those charged on campus, except that 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 be-
ginning 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 areas have been approved for veterans benefits. For further information, contact the local Extended Education officer regarding sites in Washington, Arizona and Colorado, or the Registrar’s Office (on the Pasadena campus) regarding sites in California.

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 19 years it has grown significantly, and has expanded its outreach to include classes in Oakland 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 degree can be completed in the Bay Area, with no Pasadena residency requirement. Sacramento 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 the Bay Area. 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.

San Francisco Bay Area Extension classes are held at Menlo Park Presbyterian Church. 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
(916) 631-9320 (Sacramento)
Fuller Seminary in Southern California

Classes are offered in Orange County, San Diego 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 20 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 30 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 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 Southern California 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, Director
2222 Southeast Bristol, Suite 110
Santa Ana, California 92707
(714) 975-0775
(800) 541-6570

Fuller Seminary in Arizona

The Arizona Extension began in Phoenix in 1977, with 37 enrollments in three courses. Sixteen years later it has over 350 enrollments by more than 100 students in over 20 courses. This growth is reflective of the area’s desire to equip the people of God in Phoenix for the work of the ministry. Fuller Seminary in Arizona recently began offering several courses each year in Tucson as well.

Beginning in the spring of 1985, Arizona Extension was able to offer the Master of Arts in Theology degree in Phoenix without a Pasadena campus residency requirement. This means that students in Phoenix may earn the M.A. in Theology by taking courses solely through the Phoenix Extension site. 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

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 nondenominational Christian outreach to high school students, began a training institute in Colorado Springs. Under the leadership of the late Dr. Paul King Jewett, professor of systematic theology at Fuller Theological Seminary, the Young Life Institute provided a high standard of nondegree theological education for youth ministry professionals. In 1977, the Seminary joined with Young Life in founding the Institute of Youth Ministries. IYM is unique as the only 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
Terence McGonigal, Director
5125 Centennial Blvd.
Colorado Springs, Colorado 80919
(719) 522-0495
(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. The program is designed to serve the need of ministers for an experience of continuing education which revives 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 church growth and evangelism, spirituality and renewal, marriage and family, small groups and Christian community, leadership and management, preaching and worship, and Bible and theology.

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 group peer learning situation with the guidance of leaders who have expertise in developing and sustaining effective ministry. The philosophy and goals of the program are to combine theoretical knowledge with a suitable full-time ministry which results in a demonstrable competence.

Admission Requirements

General standards of admission to the Seminary may be found in the second section of this catalog

Admission to the Doctor of Ministry Program is on the basis of competence in theology and ministry, as well as motivation to pursue further study in a recognized area of ministry.

Competence in theology 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.

Competence in ministry will be evaluated on the basis of at least two years in ministry after receiving the Master of Divinity degree. The candidate must have completed at least five years in ministry before being awarded the Doctor of Ministry degree, and must be currently involved in some form of full-time ministry. Continuation in the D.Min. program requires continued involvement in ministry.

The Admissions Committee evaluates applicants on the basis of transcript evidence, references and two statements by the applicant—one describing his or her experience in ministry, and one defining goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills.

Applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) with a score of 550 before admission is granted. Further information on this examination may be found in the second section of this catalog.

Degree Requirements

The in-ministry/continuing education model of the Doctor of Ministry Program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced study in theology and ministry within the context of the candidate's ministry.

The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the dissertation, ministry project, or ministry focus paper. The remaining 40 units are chosen from a schedule of specially designed 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 only 12 units be taken in one academic year. Only B work and above will count toward satisfying graduation requirements (except that one B+ grade is allowed).

Each course has three components:
1. A reading assignment which must be completed prior to classroom interaction (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);
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.

Classroom activity is scheduled in one and two-week sessions at various times during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests.

Final Project

The Doctor of Ministry program culminates with the completion of a ministry focus paper, supervised ministry project, or dissertation. A student may begin work on this final phase after completing the following requirements: 1) 24 academic units of course work with satisfactory evaluation and grade reports; 2) faculty approval of a ministry focus paper, supervised ministry project, or dissertation proposal; and 3) completion of any admission deficiencies. Students initiate the final project process by submitting to the Doctor of Ministry office an outline, synopsis and bibliography.

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 theological components of the Doctor of Ministry program, relating the design and strategy to the ministry field analysis and the theological reflection, resulting in a set of goals and objectives which are measurable and related to a timeline for implementation and evaluation. Proposals for a ministry focus paper are to be submitted to the final ministry project tutorial session in the form of a brief synopsis and chapter outline. The proposal will then be submitted to the Faculty Final Ministry 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, the student may elect to complete a supervised on-site ministry project, with parish involvement. Ordinarily, the ministry project will follow one or two broad categories: 1) an action/reflection project that seeks to apply a specific aspect of 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 strategy for implementation and time schedule (ordinarily from three months to one year in length); 4) an explicit strategy for parish involvement in the project; 5) criteria for evaluation of the project after its completion.

The foundation for the ministry project is the course Theology for Ministry (4 units), which is an exercise in theological reflection designed to assist the Doctor of Ministry participants in the development of their own theology of ministry. The course includes a tutorial of four class hours and must be attended during one of the sessions on campus. This course must be taken for credit by those doing a supervised ministry project.

Dissertation. A dissertation may be prepared 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. Students who have approval to write a dissertation may register for a directed study for up to eight units of credit with their faculty mentor or another professor in order to do research and
writing for the dissertation in areas not covered by the regular Doctor of Ministry curriculum. Dissertation proposals are first submitted to the Doctor of Ministry Faculty Committee, at which time a faculty mentor will be assigned.

**Final Project Mentoring.** The mentoring process for the development and writing of the final project, whether it is a ministry focus paper, supervised ministry project, or dissertation, is under the supervision of the Theological Mentor of the Doctor of Ministry Program. This mentoring process involves two stages: 1) a tutorial in theology of ministry (normally offered to all participants during any two-week session on campus) that involves interaction and discussion based on the text *Theological Foundations for Ministry*, edited by Ray S. Anderson, and 2) a tutorial on constructing and writing a ministry focus paper, supervised ministry project or dissertation (open to all students). Students who have completed 24 units of study may submit proposals to this tutorial session. Both tutorials are offered in conjunction with most courses and are provided as part of the final project fee.

**Ministry Focus Areas**

The Doctor of Ministry degree is normally a generalist degree. However, there are groupings of courses which can bring focus and concentration to the local church ministry. The student is free to design a program of study to meet special needs of ministry or to follow with flexibility one of the following ministry focus areas.

**Church Growth and Evangelism**
- EV 705 Foundations of Church Growth (12 units)
- EV 711 Theology of Church Growth (4 units)
- EV 712 Spiritual Issues in Church Growth (12 units)
- EV 715 Ministry of Evangelism (8 units)
- EV 720 Mobilizing the Local Church for Cross-Cultural Outreach (8 units)

**Spirituality and Renewal**
- EV 706 The Renewal of the Life and Mission of the Church (12 units)
- CN 705 Minister’s Personal Growth (12 units)
- GM 720 Spirituality and Ministry (12 units)

**Marriage and Family**
- MF 722 Marriage and Family Ministries in the Local Church (12 units)
- MF 724 Building Strong Families Through the Local Church (12 units)

**Small Groups and Christian Community**
- CF 705 Exegeting the Culture/Applying the Text (12 units)
- CF 707 Mobilizing and Equipping the Laity for Ministry (12 units)
- CF 711 Building Christian Community Through Small Groups (12 units)
- CF 730 Ministry with the Baby Boom Generation (12 units)
- CN 729 Recovery Ministries in the Local Church (12 units)
- CF 770 Equipping the Laity for Caring Ministry (12 units)

**Leadership and Management**
- OD 751 Foundations of Church Management (8 units)
- OD 752 Envisioning Your Ministry (12 units)
- OD 755 Conflict Management in the Local Church (4 units)
- OD 768 Theology, Theory and Practice of Leadership (12 units)

**Preaching and Worship**
- PM 706 Theology and Ministry of Worship (12 units)
- PM 708 Theology and Practice of Preaching (12 units)

**Bible and Theology**
- TH 711 Theology of Ministry (4 units)
- LG 721 Preparing to Use the Greek New Testament in Ministry (4 units)
- LG 722 The Greek New Testament in the Pastor’s Life and Ministry (8 units)

**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.

The cost for the audit (noncredit) participant is $688 for 12-unit courses, $450 for 8-unit courses and $225 for 4-unit courses. Doctor of Ministry graduates may audit courses for $410 for 12-unit courses, $275 for 8-unit courses and $135 for 4-unit courses.

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

The following courses are offered in support of the Doctor of Ministry program.

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. Pace

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 church small group ministry will be covered. Kenogle

CF 730 Ministry with the Baby Boom Generation (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. Non-traditional 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, Dymess, Marran

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 729 Recovery Ministries in the Local Church (12 units). Understanding the dynamics of recovery from addiction and abuse is becoming increasingly important for the local church, both because of the needs of people within the Christian community who struggle with these issues and because of the epidemic scale of these problems in society at large. This course will cover the theological foundations of recovery ministries, the personal dynamics of recovery and the practical steps in developing local church-based recovery ministries. Ryan, Anderson

EV 705 Foundations of Church Growth (12 units). Application of the principles of church growth to the American church. Theological and demographic factors active in church growth will be presented for exploration and implementation of pastoral leadership. Field case studies of fast-growing churches will be presented, and factors which inhibit or encourage growth will be analyzed. Wagner, George

EV 706 Renewal of the Life and Mission of the Church (12 units). The biblical aspects of the nature of the church and forms of congregational life which appear to be conducive to renewal and mission will be explored. Subjects considered will include personal renewal for the pastor, renewal through mutuality of the members of Christ's body for growth and ministry, the Holy Spirit as enabler, and the local congregation as base for ministry. Evensen

EV 711 Theology of Church Growth (4 units). The theological foundations for church growth will be developed. Contemporary practice of church growth will be critiqued in light of these foundations. Reflection and discussion upon the principles of church growth will attach this seminar closely to Spiritual Issues in Church Growth. Van Engen

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.

EV 715 The Ministry of Evangelism (8 units). Comprehensive survey, analysis and development of numerous evangelism strategies will be constructed on the foundation of biblical and theological principles of Christian evangelism.

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.

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 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.

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, LG 722, 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.

LG 722 The Greek New Testament in the Pastor’s Life and Ministry (8 units). This course will provide a basic introduction to the structure of the Greek New Testament. It is offered for those students who need to fulfill language equivalency requirements, but is also intended for those who desire to sharpen their language and interpretive skills. The course is designed to help pastors interpret the biblical text as they become acquainted with exegetic methodology. The means to this include word study, interpretive tools and resources, and the use of translations and the interlinear text.

MF 722 Marriage and Family Ministries in the Local Church (12 units). This session is designed to provide religious leaders with both a philosophy and methodology for a ministry to families in the local church. Relevant scripture and current theory and research in the social and behavioral sciences are combined into a comprehensive approach to the family as it develops through its life cycle from the premarital stage to retirement and aging; includes discussion of the issues pertaining to the single person and the single parent as they relate to the local church.

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.

OD 751 Foundations of Church Management (8 units). This seminar focuses on the people involved in church management. The seminar will examine the pastor’s leadership role in the organizational structure of the local church. It will address leadership style and look at the relationship between power, authority and servanthood. It is designed to improve the pastor’s ability to develop volunteers, disciple professional staff persons and direct the support service personnel of the church. Participants will learn what works and what does not work in managing the local church.

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 the psychology and principles governing 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.

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.

OD 768 Theology, Theory and Practice of Leadership (12 units). This seminar will provide a comprehensive background for understanding 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 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.
on the participant’s personal role as leader and the organizational structure that supports that leadership. Using the reading list, vocational assessment inventories, course projects, course notes, and interactions with faculty members and peers, participants will be challenged to explore their leadership contexts in life-changing ways. Lattore

PM 706 Theology and Ministry of Worship (12 units). This course is a study of the place of Jesus Christ and the Holy Spirit in Christian worship and prayer (public and personal) as this should be reflected in the life of the Church, preaching, baptism, and the Lord’s Supper. Special attention will be given to the doctrine of the priesthood of Christ and of the believer in the light of the New Testament and the Reformation, with a concern to show its relevance for the Christian ministry. Redman

PM 708 Theology and Practice of Preaching (12 units). This session will include lectures on the theology and practice of preaching, review of major homiletical and hermeneutical principles, consideration of preaching in the context of worship and liturgy, and a practicum experience. Pitt-Watson, Schaper, De Champlain

TH 711 Theology of Ministry (4 units). A reexamination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. Redman

INSTITUTE FOR CHRISTIAN ORGANIZATIONAL DEVELOPMENT

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

Admission
Participants in the Institute training events must be already engaged in a leadership role in ministry. Executives of Christian organizations, leaders of Christian colleges, universities, and seminaries, pastors, denominational and mission executives, and Christian men and women carrying executive responsibilities in the corporate world form the primary constituency of the Institute. Special workshops and courses are developed for seminary students preparing for their leadership role in the Church and its varied ministries. These courses are offered on campus and in cities across the nation.

Faculty
The faculty for the Institute are drawn from the ranks of faculty and administration of the Seminary as well as from the ranks of Christian leaders in ministry and business around the country. Each seminar is led by a faculty team of at least one practicing management expert and a theologian or minister. The Institute faculty for 1992-93 included:

Merlin Call, Vice President, Tuttle and Taylor, Incorporated, Los Angeles, CA
Max DePree, Chairman (Retired), Herman Miller, Incorporated
Gareth Icenogle, Co-Pastor, First Presbyterian Church, Bethlehem, Pennsylvania
David Allan Hubbard, President, Fuller Theological Seminary
Patrick Lattore, Associate Provost, Continuing and Extended Education, Fuller Theological Seminary
Elizabeth Patterson, Associate Dean for Ministry Development, School of Theology, Fuller Theological Seminary
Lewis Smedes, Professor of Theology and Integration, Fuller Theological Seminary
Dallas Willard, Professor of Philosophy, University of Southern California
Paul Ziemer, Assistant Secretary for Environment, Safety and Health, Washington, DC

LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY

Purpose
The purpose of the Lowell W. Berry Institute is to provide continuing education events for church professionals and lay leaders. These events provide a unique resource to the church and the community in specialized areas of theology and ministry.
Curriculum

The Institute participates each year as a sponsor of major national conferences, regional conferences and local workshops. These have included:

- The Keys to Christian Leadership and Management
- The Oak Brook Conference on Ministry
- Clergy Liability Seminars
- Women in the Ministry of the Church
- The Ministry of Reconciliation
- Recovery Strategies and the Ministry of the Church
- Helping Pastors in Crisis
- Shame and Grace

Further information on these and other conferences and workshops sponsored by the Lowell W. Berry Institute for Continuing Education in Ministry may be obtained by writing the Institute in care of Fuller Theological Seminary.

Continuing Education Units. The events sponsored by the Institute may earn Continuing Education Units (noncredit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. CEU recognition may be granted to any Seminary-sponsored event which meets CEU guidelines.

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

Board of Trustees
President Emeritus
Trustees Emeriti

School of Theology
Faculty
Faculty Emeriti
Visiting and Adjunct Faculty

School of World Mission
Faculty
Faculty Emeritus
Visiting and Adjunct Faculty

School of Psychology
Faculty
Visiting and Adjunct Faculty

Administrative Offices
Office of the President
Office of the Provost
Church Relations Offices
Office of Continuing and Extended Education
School of Theology
School of World Mission
School of Psychology
Financial Affairs
Office of Finance and Accounting
General Services
Development Office
The Fuller Foundation
BOARD OF TRUSTEES

†Deceased


SAMUEL T. REEVES, Chair, Board of Trustees, Fuller Theological Seminary and President, Dunavant Enterprises, Incorporated, Fresno, California

JACK D. SAMUELSON, Vice Chair, Board of Trustees, Fuller Theological Seminary and President, Samuelson Brothers Builder/Developer, Los Angeles, California

MERLIN W. CALL, Treasurer, Board of Trustees, Fuller Theological Seminary, Vice-President, Tuttle and Taylor, Incorporated, Los Angeles, California

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GLEN GARRISON, Assistant Director of Academic Advising
ISAAC CANALES, Director of the Hispanic Church Studies Department
STANLEY B. LONG, Interim Director of the African-American Ministers Program
TERENCE P. MCGONIGAL, Director of the Institute for Youth Ministries
ROBERT L. STEVENSON, Assistant Director of the African-American Ministers Program
JOLLENE ANDERSON, Assistant to the Dean

School of World Mission

J. DUDLEY WOODBERRY, Dean
EDGAR J. ELLISON, Associate Dean for Academic Affairs
HOOVER WONG, Director of the Program of Chinese Ministry and Mission in North America
DENISE SOUVIAN SCHUBERT, Administrative Assistant to the Dean
CHRISTINE C. CERVANTES, Academic Assistant to the Dean
JUDITH TIERI, Coordinator of the Urban Studies Program
ULF LIDMAN, Director of Academic Advising

School of Psychology

ARCHIBALD DANIEL HART, Dean
THOMAS L. NEEDHAM, Associate Dean for Marriage and Family
JOHN H. COURT, Director, The Psychological Center
LEONARDO M. RAMIREZ, Director of Clinical Training, Psychology Division
RICHARD L. GORSUCH, Director of Research and Evaluation, Psychology Division
LEE E. LIPSKE, Director of Training, The Psychological Center and Associate Director, Lee Edward Travis Institute
SHANG-YANG TAN, Director of the Psy.D. Program
WILLIAM S. BROWN, Director of the Lee Edward Travis Institute
JANET A. YANG, Clinical Director, Center for Aging Resources, The Psychological Center
HARVEY C. MARSHALL, Clinical Director, I-CAN, The Psychological Center
MARK D. PIERCE, Associate Director of Psychological Services, Fuller Psychological and Family Services, and Assistant Director of Training, The Psychological Center

PHILIP S. PANNELL, Director of Psychological Services, Fuller Psychological and Family Services, The Psychological Center

JOHN FRALEY, Center Administrator, The Psychological Center

JACK O. BALSWICK, Director of Marriage and Family Research

JUDITH K. BALSWICK, Director of Clinical Training (M.S. Program)

JANICE MORGAN STRENGTH, 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

BERTHA J. JACKLITCH, Assistant to the Dean

TIMOTHY D. SUN, Assistant to the Associate Dean

Financial Affairs

H. LEE MERRITT, Vice President for Finance

TAMARA F. ANDERSON, Assistant to the Vice President for Finance

CORAL A. GRAY, Assistant to the Vice President for Finance

Office of Finance and Accounting

DAVID R. ADAMS, Director of Financial Systems and Budgets

CHRISTINE HONG, Controller

HUGO BOUSE, Director of Financial Aid

General Services

WILLIAM P. ROBERTS, Director of Computer Services

SUSAN DOW, Bookstore Manager

R. RANDALL SMITH, Manager of Building Services

FRED JOHNS, Jr., Manager of Copy Services

CURTIS H. ROBERTS, Manager of Housing Services

MARGARET MCKENNA, Manager of Auxiliary Services

THOMAS HARANG, Director of Human Resources

Development Office

HOWARD E. TAYLOR, Vice President for Development

ROBERT R. CURLEE, Associate Director of Development/School of World Mission

MARY DeVries, Associate Director of Development/School of Psychology

MARK OCLAND HAND, Associate Director of Development/School of Psychology

H. PAUL HUDDE, Director of Annual Giving

CARLETON A. LINCOLN, Director of Alumni/ae Relations

THOMAS A. SMITH, Associate Director of Development/School of Theology

MARGARET WEINERT, Associate Director of Development/School of World Mission

WENDY J. WINSLOW, Assistant to the Vice President for Development

JANICE E. RYDER, Director of Communications and Public Affairs

JEFFREY C. WHITE, Associate Director of Admissions

The Fuller Foundation

SAMUEL L. DELCAMPE, Executive Director

PEGGY STILL, Assistant Director
Appendices
**ENROLLMENT STATISTICS FALL 1992**

### Pasadena Campus

**School of Theology**
- M.Div ................................................................. 543
- M.A. in Theology .......................................... 165
- Nondegree ......................................................... 98
- Th.M .......................................................... 24
- Ph.D. in Theology ........................................... 64

**School of Psychology**
- Ph.D. in Clinical Psychology ..................... 167
- Psy.D. in Clinical Psychology ...................... 59
- M.S. in Marital and Family Therapy .................. 81
- D.MFT ........................................................ 14
- Ph.D. in Marital and Family Therapy .......... 20
- Ph.D. in Marriage and Family Studies ........... 13

**School of World Mission**
- M.A. in Intercultural Studies ....................... 93
- M.A. in Cross-Cultural Studies ....................... 81
- Nondegree ......................................................... 42
- Th.M. in Missiology ......................................... 57
- D. Miss .......................................................... 21
- Ph.D. in Intercultural Studies ..................... 34

**Total Pasadena Campus Enrollment .................. 1,585**

### Continuing and Extended Education

- Southern California ...................................... 122
- Northern California .................................... 170
- Washington ................................................... 155
- Arizona ........................................................ 81
- 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 13,000 alumni/ae of Fuller Theological Seminary serve in leadership positions in every state and over 45 foreign countries, in over 75 denominations. They serve in churches, corporations, counseling centers, mission agencies, academic institutions and a variety of other Christian organizations.

**Alumni/ae Association Council**

- Roy E. Barnes, Ph.D., M.A. 1981 (Theology)
  Clinical Psychologist, Director of Counseling/Health, Seattle Pacific University, Seattle, WA
- Nancy Chillingworth, M.A. 1984 (World Mission)
  Senior Training Specialist, Bank of America, San Francisco, CA
  (Theology)
  Senior Pastor, First Presbyterian Church, Golden, CO
- Scott Fairer, D.Min. 1976 (Theology)
  Senior Pastor, Community Presbyterian Church, Danville, CA
- Sandra Herron, M.A. 1986 (Theology)
  Vice President, INB, Indianapolis, IN
- John Karetji, M.A. 1984 (World Mission)
  President, Nexus International, Redlands, CA
- Laura Maydahl, M.Div. 1988 (Theology)
  Teacher, Los Angeles Unified School District, Los Angeles, 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 (Theology)
  Urban Missions Specialist, Washington D.C.
- Mark White, M.A. 1980 (Theology), M.Div. 1985,
  Pastor, St. Andrews Presbyterian Church, Strathmore, CA

### FORMAL STATEMENTS OF COMMUNITY STANDARDS

**Preamble**

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God’s will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The Seminary community also desires to honor and respect the moral traditions of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the commu-
nity to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Three statements of community standards are affirmed by all trustees, faculty, administrators, staff and students of the Seminary. These are:

Statement on Academic Integrity

Statement on Sexual Standards and Marriage and Divorce

Statement on Respect for People and Property

In the application of these statements of community standards, the Seminary urges the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The Seminary, therefore, encourages individuals to follow, where feasible, the steps of confrontation and dialogue described in Matthew 18:15-22. Specific applications of these steps are presented in the Faculty Handbook, in the Staff Personnel Policies Manual, and in the Student Handbook ("Procedure for Processing Grievances Regarding Students").

The use of Seminary disciplinary procedures should always be viewed as a last resort. In no way do they exempt the Seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

The Seminary is committed to provide education and counseling to those of its community who are in special need, to extend Christian charity to those involved in strife, marital conflict or the struggle for sexual identity, and to demonstrate the personal forgiveness available through Christ for all human failure.

Statement on Academic Integrity

Truthfulness is of the very nature of God, who is Truth itself. Truth is a prominent theme in Scripture, and God's faithfulness and dependability rest in truthfulness. The biblical admonitions against false witness, lying and dishonesty are also prominent.

Fuller Theological Seminary is committed to intellectual and moral growth. Upholding the standard of academic integrity with its reliance on honesty is a responsibility of both faculty and students. In addition to maintaining integrity in their own academic pursuits, the faculty have the right and obligation to set and clarify academic requirements for the work of students. Academic integrity is a personal responsibility of students to represent as their own work in reports, papers or examinations only what they are entitled to honestly so present. It includes a collective responsibil-

ity to assure that all uphold the spirit and letter of academic integrity.

Conduct regarded as violating academic integrity includes:

Dishonesty in an examination by copying from the examination paper of another, allowing one's own examination paper to be copied, reading without the instructor's consent a copy of the examination prior to the date it is given, giving or receiving unpermitted aid on a take-home examination, or the submission of the same work product in more than one course without the express permission of the instructor(s).

Plagiarism, which is the passing off of another's ideas or writings as one's own. It involves failure to acknowledge material which is copied from others or failure to acknowledge one's indebtedness to another for the gist of important thoughts in a formal statement, written or oral.

Changes of violating academic integrity shall be handled according to published procedures for processing grievances.

Statement on Sexual Standards

Fuller Theological Seminary believes that hetero-sexual 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 these sexual standards, the Seminary will invoke the procedures for investigation and, when necessary, discipline outlined in the relevant faculty, student or staff handbook.

Statement on Marriage and Divorce

The Seminary's biblical convictions and churchly responsibilities call us to make clear our commitment to Scripture's teachings on the nature of marriage as a covenant. These teachings view marriage as a witness to the permanent relationship between Christ and his Church, and do not condone divorce as an acceptable way of dealing with marital differences.

The Seminary community's concern for the sanctity of marriage is manifested in attitudes and programs that foster marital harmony and in support and compassion for those who struggle to keep their marriages stable under the almost relentless pressures of our society. At the same time,
spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the Seminary, whether as trustee, faculty member, student, administrator, or restricted staff member (whose position is classified as central to the religious goals and activities of Fuller). The Seminary's role in serving a multidenominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the Seminary community be exemplary in these and all other ethical matters.

The full seriousness of the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g., 1 Tim. 3:1-13) is recognized, including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and staff members for restricted positions. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and under the supervision of the Administrative Council in the case of other administrators. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and nonacademic administrators shall be submitted to the Board for final approval; recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submitting them to the Board for the final approval. Upon appropriate recommendation, appointments of administrators and restricted staff members will proceed in the normal way.

Where 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.

Where a student undergoes the tragedy of 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 to the Dean of the school in which he or she is enrolled. The Dean will submit a report and recommendation to the Provost. If further investigation is necessary, the process shall be carried out in accordance with the "Procedures for Processing Grievances Regarding Students."

In any of these cases, failure to report the divorce within thirty days after the judgment of dissolution shall be grounds for discipline.

1"Because this position involves work central to the religious goals and activities of Fuller and the representation and espousal of such goals and activities, it is necessary to the normal operation of the Seminary and it is, therefore, required that the person to occupy this position subscribe to and execute a statement of faith."

Statement on Respect for People and Property

As a community of Christians with special commitment to acting out love to one another, the Seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one's word. The Seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicapping condition or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. Because occasions may arise when specific standards relevant to this community are not fully recognized, examples of behaviors that are not acceptable are presented in the Appendix to this statement.

Procedures for Processing Grievances Regarding Students

These procedures, along with an explanation of the possible student disciplinary actions and the procedure for appealing a student disciplinary action, may be found in the Student Handbook (available from the Office of Student Services).

Appendix to the Statement of Respect for People and Property

The following are examples of behaviors that are not acceptable according to the Statement on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action.

Procedures for Processing Grievances Regarding Students

These procedures, along with an explanation of the possible student disciplinary actions and the procedure for appealing a student disciplinary action, may be found in the Student Handbook (available from the Office of Student Services).

Appendix to the Statement of Respect for People and Property

The following are examples of behaviors that are not acceptable according to the Statement on Respect for People and Property. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action.
Sexual Harassment Policy

Preamble. The two great commandments are these: "You shall love the Lord your God with all your heart...soul...and mind" and "You shall love your neighbor as yourself" (Matthew 22:37,39). As man and woman are made in the image of God (Genesis 1:27), so in Christ there is neither male nor female (Galatians 3:28). Followers of Jesus are not to lord it over one another (Matthew 20:25-27), but are to be in mutual submission (Ephesians 5:21). Christians manifest these truths by their mutual service and love in the body of Christ.

Sexual harassment is a violation of Christ's commandment to love our neighbor as ourselves; it denies the image of God in the other; and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power; it invariably interferes with shared ministry and rends the body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Corinthians 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

Policy. Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude and the use of language by each member of the Seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The Seminary is therefore committed to creating and maintaining a community in which students, faculty and administrative and academic staff can work together in an atmosphere free of all forms of harassment, exploitation or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the Seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by Seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 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.

Definition of Sexual Harassment. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

1. Submission to such conduct is made either explicitly or implicitly a condition of instruction, employment or participation in other Seminary activity;
2. Submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or personnel decision affecting that individual;
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other Seminary activity.

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.

Procedures for Filing and Resolving Complaints. Detailed procedures for dealing with concerns and complaints regarding sexual harassment, both informally and formally, may be found in the Student Handbook.
 Fuller Theological Seminary is committed to the admission and education of students without discrimination on the basis of gender. In welcoming women into all of its programs, the Seminary thereby incurs an obligation to make all of its resources available to them as they pursue the professions and ministries—ordained or nonordained—to which the Lord has called them. The Fuller community is aware of the fact that the role of women is a matter of controversy in many denominations, churches, and parachurch movements. The Seminary seeks to nurture its ties with denominations, churches, and parachurch movements committing ourselves to the use of nondiscriminatory language in all of our teaching, writing, witness and worship.

Statement on Inclusive Education

We, the Joint Faculty and Board of Trustees of Fuller Theological Seminary, have adopted a statement committing ourselves to the use of nondiscriminatory language in all our teaching, writing, witness and worship.

Policies Governing Classroom Procedures. We expect students to use horizontally nondiscriminatory language in all of their work, both in oral presentations and written assignments.

As the faculty of an interdenominational institution, we recognize the fact that various communities differ in their views on the matter of language used in reference to God. We affirm the use of the classical trinitarian formula and biblically faithful language for God. We encourage students to reflect in their writing the full breadth of the Bible’s masculine and feminine imagery for God. We also encourage students to demonstrate sensitivity concerning the constellation of issues related to gender-specific language for God.

We leave to the discretion of the individual faculty member the formulation and implementation of specific requirements governing the use of nondiscriminatory language in the classroom. It is imperative that these specific expectations with respect to language be spelled out in the syllabus for the course.

Policies with respect to language, and especially language for God, should manifest pedagogical sensitivity so that openness and nonhostility is fostered in our students. Course requirements should prepare students to minister in a variety of cultural contexts and teach them to articulate and to deal pastorally and theologically with issues raised by questions of nondiscriminatory language.

Additional Policies Governing Theses, Dissertations, and D.Min Projects. Students writing theses or dissertations need to take into consideration the guidelines on nondiscriminatory language as formulated by their appropriate professional societies (e.g., APA, AAR, etc.).

For reasons of audience or cultural context, a faculty person who is mentoring a doctoral student may request that a particular doctoral dissertation be exempted from some aspects of the above policy, with a disclaimer inserted at the beginning of the work. However, the burden of proof for such an exemption rests on the student, subject to approval by the mentor and the appropriate committee of the appropriate school.

Policies Governing Faculty Speaking and Writing. We pledge ourselves to model our commitment to the partnership of women and men in the church and society by the language we use in speaking of and to other human beings. We will endeavor to be consistent and creative in using nondiscriminatory language in all our writing, public speaking, preaching and teaching.

We will also strive to enrich our ways of thinking and speaking about God as we explore the variety and fullness of biblical imagery, including both masculine and feminine metaphors for God. In our affirmation of trinitarian orthodoxy, we intend to challenge those assumptions which diminish God’s authority and majesty, and to show how the Bible’s use of masculine imagery for God is not meant to reinforce patterns of thought and practice which deny women their rightful place in the body of Jesus Christ.

Policies Governing Language in Worship. Worship leaders are urged to demonstrate sensitivity in the language of worship in the following areas: (a) using nondiscriminatory language (people, humankind versus men, mankind), (b) using examples and references that encompass women as well as men, and (c) using a rich variety of biblical imagery for God to expand our concept of God beyond exclusive masculine terms. The selection and use of hymns, scripture readings, prayers and liturgies in our public worship should reflect wherever possible this basic concern for inclusivity.

Statement on Academic Freedom

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

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

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

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

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

If a faculty member believes that a peer has separated from the theological community at Fuller by publicly advocating a position clearly at variance with the Statement of Faith and Fuller’s unique academic task, the faculty member should first approach that colleague directly and privately for clarification. If this attempt is not successful, then the two faculty members should request the aid of their Dean(s) within the community to attempt such clarification. If after faculty discussion a faculty member remains convinced that a position is correct, even though it is at variance with Fuller’s theological stance, that member has the right to attempt to change the Seminary constituency.

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 By-Laws 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.

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 it would if it were scheduled for the ten-week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A "matriculation fee," which is applied against tuition, is required of students in some programs before they begin a course of studies. The date of matriculation is the time at which you register for your first classes toward a particular degree program. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Pass/Fail: in certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is then recorded as "P" for pass and "F" for fail. The Pass grade does not affect the grade point average, but the Fail grade will lower the grade point average. All 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 1993
September 27-December 10

August 31 - September 2  Returning student registration
September 20-24  New student registration
September 23-24  New student orientation
September 27  Ten-week classes begin
November 16-19  Winter quarter registration
November 25-26  Thanksgiving recess
December 3  Classes end
December 6-10  Quarterly examinations

Winter Quarter 1994
December 13-March 18

December 13-17  Early Winter intensives
January 3  New student orientation and registration
January 4  Ten-week classes begin
January 17  Martin Luther King Day observed
February 21  President’s Day observed
February 22-25  Spring quarter registration
March 11  Classes end
March 14-18  Quarterly examinations

Spring Quarter 1994
March 21-June 11

March 21-25  Early Spring intensives
March 25  New student orientation and registration
March 28  Ten-week classes begin
April 1  Good Friday
May 17-19  Summer quarter registration
May 30  Memorial Day observed
June 1  Baccalaureate
June 3  Classes end
June 6-10  Quarterly examinations
June 11  Commencement

Summer Quarter 1994
June 20-September 16

June 17  New student orientation and registration
June 20  Ten-week classes begin
July 4  Independence Day observed
August 26  Ten-week classes end
August 29- September 2  Quarterly examinations
September 16  Official end of quarter

Summer Short-term Sessions 1993

June 20-July 1  Session 1
July 11-22  Session 2
July 25-August 5  Session 3
August 8-19  Session 4
August 22- September 2  Session 5

Fall Quarter 1994
September 26-December 9

August 30 - September 1  Returning student registration
September 19-23  New student orientation
September 22-23  New student registration
September 26  Classes begin
November 15-18  Winter quarter registration
November 24-25  Thanksgiving recess
December 2  Classes end
December 5-9  Quarterly examinations

Winter Quarter 1995
December 6-March 18

December 12-16  Early Winter Intensives
January 3  New student orientation and registration
January 4  Classes begin
January 16  Martin Luther King Day observed
February 20  President’s Day observed
February 21-24  Spring quarter registration
March 10  Classes end
March 13-17  Quarterly examinations

Spring Quarter 1995
March 20-June 10

March 20-24  Early Spring Intensives
March 24  New student orientation and registration
March 27  Ten-week classes begin
April 14  Good Friday
May 16-18  Summer quarter registration
May 29  Memorial Day observed
May 31  Baccalaureate
June 2  Classes end
June 5-9  Quarterly examinations
June 10  Commencement
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GIFT OPPORTUNITIES

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his or her education. Substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of education.

There are many ways in which one can give to Fuller Theological Seminary. Appreciated securities or property, as well as life insurance, may be given to the Seminary with considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate tax savings to the donor.

Investments in the lives of men and women who are training for Christian service at Fuller Theological Seminary may also be made by leaving funds for this purpose in one's will. The legal form for a bequest to Fuller Theological Seminary should read as follows:

    I give, devise and bequeath to Fuller Theological Seminary, a California non-profit corporation located at Pasadena, California, the sum of $ (or property herein described) to be used by its Board of Trustees as it may deem advisable for the benefit of the students of Fuller Theological Seminary.

For further information regarding ways of giving to Fuller Theological Seminary, please direct your inquiries to:

    Executive Director
    The Fuller Foundation
    Pasadena, CA 91182
    (818) 584-5485

PROSPECTIVE STUDENT EVENTS

For more information about the following events, contact the Admissions Office

Friday, October 15, 1993
Monday, January 24, 1994
Monday, April 18, 1994

FULLER THEOLOGICAL SEMINARY
135 N. OAKLAND AVENUE
PASADENA, CA 91182

(818) 584-5400 or (800) 235-2222
REQUEST FOR APPLICATION

Name (print) ___________________________________________ Date __________________

Mailing address _________________________________________

Telephone ( ) _______________________________________

College from which I did/will receive the bachelor’s degree: ___________________________________________________

If admitted, I plan to enter ____________________________ quarter, 19

☐ Please send a catalog

Please send me an application for the following program:

SCHOOL OF THEOLOGY
☐ Master of Divinity (M.Div.)—mark concentration below if applicable
☐ Master of Arts (M.A.)—mark concentration below if applicable
☐ Master of Arts in Christian Leadership—concentration in:
  ☐ Adolescent Ministries
  ☐ Ministry of the Laity
  ☐ Christian Higher Education
  ☐ Unclassified*
  ☐ Theological Studies Program for African American Ministers
  ☐ Theological Studies Program for Hispanic Ministers
☐ Limited Graduate Student*
☐ 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
☐ Christian Higher Education
☐ Family Life Education
☐ Biblical Studies and Theology
☐ Semitic Languages and Literature
☐ Apologetics

☐ Ethics
☐ Evangelism
☐ New Testament
☐ Old Testament
☐ Pastoral Ministry
☐ Philosophy

SCHOOL OF WORLD MISSION
☐ Master of Arts (M.A.) in Intercultural Studies
☐ Master of Arts (M.A.) in Cross-Cultural Studies
☐ Master of Theology (Th.M.) in Missiology
☐ Unclassified*
☐ Limited Graduate Student*
☐ Visiting Student*
☐ Doctor of Missiology (D.Miss.)
☐ Doctor of Philosophy (Ph.D.) in Missiology
☐ Doctor of Philosophy (Ph.D.) in Intercultural Studies

SCHOOL OF PSYCHOLOGY
☐ Doctor of Philosophy (Ph.D.) in Clinical Psychology
☐ Doctor of Psychology (Psy.D.) in Clinical Psychology
☐ Master of Science (M.S.) in Marital and Family Therapy
☐ Doctor of Marital and Family Therapy (D.MFT.)
☐ Doctor of Philosophy (Ph.D.) in Marital and Family Therapy
☐ Doctor of Philosophy (Ph.D.) in Marriage and Family Studies

☐ See Catalog for definitions  ☐ M.Div. only  ☐ M.A. only
REQUEST FOR APPLICATION

Name (print) __________________________________________ Date ______________

Mailing address _____________________________________________________________

Telephone ( ) ______________________________________________________________

College from which I did/will receive the bachelor's degree: ____________________________

If admitted, I plan to enter _____________________ quarter, 19 _______________________

☐ Please send a catalog

Please send me an application for the following program:

SCHOOL OF THEOLOGY
☐ Master of Divinity (M.Div.)—mark concentration below if applicable
☐ Master of Arts (M.A.)—mark concentration below if applicable.
☐ Master of Arts in Christian Leadership—
  concentration in:
  ☐ Adolescent Ministries
  ☐ Ministry of the Laity
  ☐ Christian Higher Education
  ☐ Unclassified*
  ☐ Theological Studies Program for African American Ministers
  ☐ Theological Studies Program for Hispanic Ministers
  ☐ Limited Graduate Student*
  ☐ 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 Counseling1
  ☐ Youth Ministries
  ☐ Cross-Cultural Studies1
  ☐ Multicultural Ministries
  ☐ Christian Higher Education2
  ☐ Family Life Education
  ☐ Biblical Studies and Theology2
  ☐ Semitic Languages and Literature2
  ☐ Apologetics2

  ☐ Ethics2
  ☐ Evangelism2
  ☐ New Testament2
  ☐ Old Testament2
  ☐ Pastoral Ministry2
  ☐ Philosophy2

SCHOOL OF WORLD MISSION
☐ Master of Arts (M.A.) in Intercultural Studies
☐ Master of Arts (M.A.) in Cross-Cultural Studies
☐ Master of Theology (Th.M.) in Missiology
☐ Unclassified*
☐ Limited Graduate Student*
☐ Visiting Student*
☐ Doctor of Missiology (D.Miss.)
☐ Doctor of Philosophy (Ph.D.) in Missiology
☐ Doctor of Philosophy (Ph.D.) in Intercultural Studies

SCHOOL OF PSYCHOLOGY
☐ Doctor of Philosophy (Ph.D.) in Clinical Psychology
☐ Doctor of Psychology (Psy.D.) in Clinical Psychology
☐ Master of Science (M.S.) in Marital and Family Therapy
☐ Doctor of Marital and Family Therapy (D.MFT.)
☐ Doctor of Philosophy (Ph.D.) in Marital and Family Therapy
☐ Doctor of Philosophy (Ph.D.) in Marriage and Family Studies

* See Catalog for definitions  'M.Div. only  'M.A. only