FULLER
THEOLOGICAL
SEMINARY

Graduate Schools of Theology, Psychology and World Mission

Accredited by the Western Association of Schools and Colleges

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

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

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

Fuller Theological Seminary actively subscribes to a policy of equal education and employment opportunity for all people regardless of race, age, color, national origin, or political affiliation.

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

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

THE ILLUSTRATION of the dove descending used throughout the catalog is part of some seventeen bas-relief symbols adorning the east walls of Barker Commons. The symbols relate to the Old Testament, the centrality of Christ and the New Testament. The sculptor was Tony Sheets whose work is attracting national attention.
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THE MINISTRY OF FULLER

The Purpose

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

The Mission Beyond The Mission

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

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

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

The Characteristics

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

Evangelical Commitment

The Fuller Theological Seminary community—trustees, faculty, staff and students—believe that Jesus Christ, as revealed in the Holy Scripture and proclaimed in the power of the Holy Spirit, is the only ground for a person's reconciliation to God. The Statement of Faith on page 9 elaborates this commitment. The Seminary assumes, then, a commitment to:

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

Academic Excellence

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

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

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

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

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

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

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

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

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

1. Strong denominational participation by individual trustees and faculty members
2. Encouragement for students to serve the church organization that nurtured them
3. The preparation of men and women for ministry in their own church organizations, recognizing the 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 are designed to provide training for a wide range of Christian service. This attitude toward diversity assumes the following:

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

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

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

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

1. A biblically-shaped perspective in the question of the relationship between evangelism, social concern and the Christian's mission in the world
2. Course offerings which encompass multicultural studies, problems of church and state, and aspects of social ethics, as well as social work, family guidance and mental health services
3. Opportunities in internships and field education that confront students with the massive problems thrust upon them by our urban society
4. A reflection in all areas of Seminary organization of a significant minority involvement
   —in the Black, Hispanic and Asian Ministries programs within the School of Theology
   —supported through a central office organized specifically for women’s concerns.

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

1. A need for an evangelical, multidenominational seminary on the West Coast
   —with a continued location in Pasadena
   —ministering in the changing multicultural population of Southern California
2. A concern not only to share the gospel with those outside the Seminary but also to implant a 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
Main campus

—the scale of our operations will change
—the situation in which we work and live will change
—we will change
—there will be an intermingling of user functions on campus.

The Distinctives Of Each School

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

**School of Theology**
1. Preparing men and women academically, vocationally and spiritually for the 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 and clinical practice;
2. Exploring the interrelationship between theology and psychology;
3. Pursuing and publishing research in the areas of clinical, general and experimental psychology and the psychology of religion.

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

**Statement Of Faith**

Doctrinally the institution stands for the 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). Under God, and subject to biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

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

II. God, who discloses himself through his creation, has 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 History

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

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

The Seminary was named after Henry Fuller, a devout Christian layman who actively 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 loca-
tion and a suitable building which had been constructed specifically for its use.

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

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

In 1963 the Board of Trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard's guidance include the introduction of the core curriculum, the inauguration of the doctorate in ministry (D.Min.) and the doctorate in theology (Ph.D.) programs, and the founding of the School of Psychology and the School of World Mission.

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

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the school was made possible. A steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962 to work with nationally-known authorities in psychology. In November, 1964, the opening of the Pasadena Community Counseling Center, under the direction of Dr. Donald F. Tweedie, Jr., initiated the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endow-
Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January, 1965. That September, 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow initiated the program of the new school. In 1974, the American Psychological Association granted approval to the doctoral program in clinical psychology (Ph.D.) of the Graduate School of Psychology.

The School of 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, and it thoroughly canvassed the field and reviewed programs of seminaries and missionary training schools across the nation. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of the faculty.

In the Spring of 1965, the Seminary’s plan having matured, Dr. McGavran was invited to become dean of its School of World Mission and to bring to it his colleague, Dr. Alan R. Tippett. Northwest Christian College cordially agreed to the proposal, and on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller complex of schools, offering master’s degrees in missiology. In 1970, the professional doctorate (D.Miss.) was launched, and in 1976, the Ph.D. program in missiology.

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

The School of Theology. The 1970s have seen several innovative programs developed by the School of Theology. In 1970, the Seminary introduced a new emphasis on the ministry of lay persons, inaugurating a Master of Arts program to help them assume a larger role in the leadership of the church. In 1973, Fuller 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. available through the Seattle, San Francisco Bay and the Southern California Extensions. The theological studies program for minority ministers began in 1973. Mature Black and Hispanic pastors who had not had the opportunity to complete a standard baccalaureate degree were invited to enroll in an M.A. program designed to strengthen their performance as community and church leaders. By fall, 1979, approximately 112 Black and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers. At this time a program for Asian pastors was inaugurated, with 11 students enrolled in the M.A. program and 34 students in the D.Min. program within six months.

Continuing Education. The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially-planned model of the Doctor of Ministry offered the resources of the three schools of 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.

Special Programs: Theology and Psychology. In October, 1977, ninety Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combines 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. The School of Psychology also expanded its community services/training/research programs by opening the Church Consultation Service in 1969, the Victim Assistance Program in 1976, Covenant House (a residential treatment facility for children) in 1979, Heritage House for Gerontology Services in 1979, the Inter-Community Alternatives Network (ICAN) in 1980, the Stop Abusive Family Environments (SAFE) Program and the Community Assistance Program for Seniors (CAPS) In-Home Services in 1981, The Project IV Family Outreach (developed in cooperation with several other community agencies) in 1981, the CAPS Day Treatment Program for Seniors in 1983, and since late 1981 the development of the Network of Church-Based Human Services, in cooperation with a large number of churches in the greater Pasadena area. Beginning in 1976 all community service arms in the School of Psychology were organized under The Psychological Center.

The fall quarter of 1984 marks the expansion of the School of Theology graduate program in a new direction with the addition of a Ph.D. program in marriage and family ministries to existing programs in Old Testament, New Testament, biblical studies, hermeneutics, philosophical theology, historical theology, and systematic theology.

Special Programs: World Mission. The School of World Mission similarly expanded its educational programs. In 1975, an in-service mission research program was started to provide graduate/research courses on the field. Men and women are now able to shorten the time they must be away from their mission field for formal study by completing a portion of the work in the field.
Facing the need for a quality training program for candidates preparing for service on the mission field, the School of World Mission in 1975 began the Cross-Cultural Studies Program. Men and women preparing for service in all kinds of cross-cultural situations may pursue a specially designed program leading to the Master of Arts 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 partnership provides training, research and service to churches in evangelism and church growth.

Continued Growth. The Seminary continues to grow in programs, facilities, faculty and students. In 1986, over 2,900 students were instructed by over 150 resident and adjunct faculty members in six Western cities. In Pasadena alone, over 1,800 students studied in classrooms on the Seminary campus.

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

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

Spiritual Formation Program. This is a carefully designed two or three-year program to help students grow spiritually through small groups, classes, seminars, retreats, and individual spiritual direction with faculty members, pastors, and laypersons. This program is open to students in any Seminary degree program. Spouses are also encouraged to participate.
its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctives, such as church government, are dealt with by pastors who represent the various denominations. Furthermore, the Seminary faculty comprises such a cross-section of church affiliation that most of the greater traditions of the church are represented. The student body at Fuller is composed of men and women from more than 80 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience. The following affiliations were represented on campus by five or more students in the fall quarter, 1985:

- African Methodist Episcopal
- American Baptist Convention
- American Lutheran
- Anglican
- Assemblies of God
- Associated Reformed Presbyterian
- Baptist
- Baptist General Conference
- Brethren in Christ
- Christian and Missionary Alliance
- Christian Church
- Christian Reformed
- Church of Christ
- Church of God
- Church of God (Anderson, Indiana)
- Church of the Brethren
- Congregational
- Congregational Conservative Baptist Association
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Disciples of Christ
- Episcopal
- Evangelical Covenant
- Evangelical Free
- Foursquare
- Free Methodist
- Friends
- Lutheran Church in America
- Lutheran Church (Missouri Synod)
- Mennonite Brethren
- Mennonite Church
- National Baptist Convention
- Nazarene
- Nondenominational
- Pentecostal
- Presbyterian Church in the United States
- Presbyterian Church of America
- Presbyterian Church of Korea
- Presbyterian Church of Taiwan
- Reformed Church of America
- Roman Catholic
- Seventh Day Adventist
- Southern Baptist

United Church of Christ
United Methodist
Wesleyan Church

In addition, nearly 40 other affiliations were represented by at least one student.

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

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

Office of Church Relations

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

Theological Education Agency of the Reformed Church in America

This program was established in 1985 by the Gen-
eral Synod of the Reformed Church in America. Located on Fuller’s Pasadena campus, its purpose is to serve all ministerial candidates of the Reformed Church in America who are not attending one of the two denominational seminaries. The director helps students with ordination questions, assists in locating internships, and offers instruction in RCA polity, history, confessional statements and worship. Fuller is pleased to welcome this promising model of ecumenical cooperation to its campus.

Opportunities for Worship and Service

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

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

AN ACADEMIC COMMUNITY

Faculty

The resident faculty of Fuller Theological Seminary is comprised of over 60 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 70 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 by 40 visiting professors and 125 adjunct faculty members, who enrich the curriculum of the three schools.

Academic Programs

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

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

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

- Extended Education Program
- Theological Studies Program for Black and Hispanic Pastors
- Institute of Youth Ministries (in cooperation with Young Life)
- Lowell W. Berry Institute for Continuing Education in Ministry
- In-Service Program (School of World Mission)
- Charles E. Fuller Institute of Evangelism and Church Growth
- Institute for Christian Organizational Development
- The Psychological Center

Extended Programs

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

The Doctor of Ministry program of the School of Theology is designed to provide continuing education for ministers while they remain active in their local ministries. An emphasis in pastoral care, church growth, worship/preaching, renewal/evangelism, or marriage and family ministries may be pursued. The program of study combines intensive two-week classroom sessions on the Pasadena campus with pre-session preparation and post-session projects completed off-campus.
The In-Service Program of the School of World Mission enables missionaries, national church and mission leaders, mission executives and others to begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes or notes and other materials are sent to the student, and completed assignments are returned for evaluation by a member of the School of World Mission faculty.

The Extended Education Program of the School of Theology was developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses in eight areas: Seattle, Washington; Phoenix, Arizona; Honolulu, Hawaii; and San Francisco Bay Area, Monterey Bay Area, Santa Barbara/Ventura Counties, Orange County, and San Diego County, California. Extended Education seeks to provide educational resources and experiences which will enable students to discover and develop their gifts for service and ministry. By offering fully-accredited graduate courses off-campus on weekends and evenings, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Courses are taught by resident Fuller Theological Seminary faculty members and local adjunct faculty in local churches and colleges. The Master of Arts in theology may be earned through extension programs in Seattle, San Francisco, Orange County, and Phoenix. A special program enables a student to complete a major portion of the Master of Divinity degree program in the Seattle extension. In all locations, courses completed in extension may be applied to the M.A. or M.Div. degrees upon admission to that program on the Fuller campus.

**Interdisciplinary Studies**

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

The Graduate School of Psychology is distinctive in its attempt to integrate psychology and theology in theory, research and practice. Students in the Ph.D. program in clinical psychology also earn the M.A. or M.Div. degree from the School of Theology.

The Marriage and Family Ministries Program of the School of Theology combines selected faculty from the School of Psychology with the resources of the School of Theology.

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

**Library Facilities**

The library contains the bibliographic resources which support the degree programs of Fuller Theological Seminary and independent faculty research. Through the generosity of the McAlister Fund, many loyal alumni, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 154,000 cataloged volumes, including the libraries of Professors Everett Harrison, Robert Bower, and George Eldon Ladd, which were donated to the Seminary. The library of Dr. Wilbur Smith is still in the process of being cataloged.

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. Phonograph recordings of the "Old Fashioned Revival Hour" with Dr. Charles E. Fuller and tapes from the radio broadcast "The Joyful Sound" with Dr. David Allan Hubbard are housed in the archives along with the Fuller Theological Seminary Bulletin, catalogs and memorabilia. The Christian Formation and Discipleship Resource Center contains a wide selection of curriculum materials from many denominations and publishing houses, as well as other resources for activities and programs. Special resources in Women's Studies are also being developed. Five photocopiers, two microform readers and a microform reader/printer are available. The rare book room housed in the former office of Wilbur M. Smith contains leather bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

16 INTRODUCTION
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 being introduced in limited fields of study.

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 confirmation of the historic Christian faith, the formulation or 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"
Oswald T. Allis, 1952, "Old Testament Introduction"
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"
John R. W. Stott, 1961, "The Preacher's Portrait"
Ned B. Stonehouse, 1962, "The Synoptic Gospels"
F. F. Bruce, 1968, "The Problem of Universalism Today"

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

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

Walter Houston Clark, 1971, "Religious Experience: Its Nature and Functioning in the Human Psyche"
Thomas Clark Oden, 1972, "The Human Potential and the Evangelical Hope"
Orvilles. Walters, 1974, "Christian Psychotherapy and the Legacy of Freud"
William P. Wilson, 1975, "Christian Nurture, Life Adjustment and Mental Disease"
Stanley R. Hopper, 1976, "Psyche, Logos and the Human Spirit"
Orlo Strunk, 1977, "Personal Religious Values: A Psycho-Theological Understanding"
David G. Meyers, 1979, "Our Human Condition"
John G. Finch, 1980, "Can Psychology be Christian?"
J. Harold Ellens, 1981, "God's Grace and Human Health"
David Moberg, 1983, "Wholistic Christianity: Sociological Interpretation"
Vernon Grounds, 1984, "Unselfing the Self: A Pivotal Problem in Psychology and Theology"
Morton T. Kelsey, 1985, "Christianity as Psychology: Philosophy, Psychology, and Christian Faith"
Alvin Dueck, 1986, "Ethical Contexts of Healing"

Lectures in Church Growth. Each year Fuller in-
vites 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"
Eugene Nida, Melvin Hodges, Robert Guy, Donald McGavran, 1963, "Church Growth and Christian Mission"
Harold Lindsell, 1966, "Barriers to Church Growth"
David Store, 1967, "Ecumenicity and Evangelism"
Harold Cook, 1969, "Historic Patterns of Church Growth"
John H. Sinclair, 1971, "Congregational Life as a Factor in Church Growth"
Peter Beyerhaus, 1972, "Shaken Foundations: Theological Foundations for Mission"
J. Robert McQuilken, 1973, "How Biblical is 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"
David L. Rambo, 1981, "Third World Leadership Training: An Urgent Missiological Priority"
Oscar L. Romo, 1982, "Evangelizing Ethnic America"
Paul Yonggi Cho, 1984, "Dynamic Church Growth: Growing and Leading the Multiple Staff Church"
Tom Houston, 1985, "Great Commandment--Great Commission: A Whole Gospel for Growing Churches"

The Jaymes P. Morgan Memorial Lectureship in Christian Social Ethics. Jaymes P. Morgan, Jr., who served the Seminary in the chair of social ethics from 1966 until his death in 1970, strengthened and brought new emphasis and vigor to the field of social ethics at Fuller. This lecture series, established in 1971, is intended as a means to continue this vision.

Robert McAfee Brown, 1973, "Religion and Violence"
Henry J. Stob, 1974, "Love and Justice"
James F. Gustafson, 1975, "Christian Reflections on Taking Human Life"
Richard John Neuhaus, 1976, "The Political Gospel: Facts, Myths and Imperatives"
Waldo Beach, 1977, "The Wheel and the Cross"
Bernard Zylstra, 1978, "Christian Ethics and the American Empire"

John Howard Yoder, 1979, "New World on its Way: Social Ethics as Gospel"

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

Lecturers in recent years have included Helmut Thielicke, Bo Reicke, Raymond Brown, G. D. Kilpatrick, and James Barr.

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

Scholarships and Awards

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

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

Faculty and Administration Wives’ Memorial Award. This award is presented in memory of Virginia Archer, Margaret Barker, Jerel Bush, Grace Fuller, Winifred Ladd, Mary Jane Smith and Frances Southard. The award is given annually to a woman student entering her third year of study in one of the three Schools, who exemplifies the Christian commitment and qualities of the women in whose memory the award is given and also shows promise of making a significant contribution to the ministries of Jesus Christ.
Parsonage Fellowship Award. Given by Mr. and Mrs. Carl A. Holvick to assist in the training of talented pastors who, in addition to being trained in theology, develop outstanding skills in verbal communication, this award is presented annually to two graduating students who are selected by the department of preaching for their potential and outstanding performance in preaching. This award helps to fund a year of extended study in Europe.

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

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

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

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

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

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

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

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

Gene Wesley Pfriem 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 gift from the John Stauffer Charitable Trust.

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

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

Donald Anderson McGavran Award in Missions. This award was established in 1969 by the Psychology Graduate Union and named after the founding dean of the School of World Mission. This award is given annually to a student who produces the best thesis or dissertation on a missiological subject in a language other than English.

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

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

STUDENT SERVICES

Office of Student Concerns

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

Academic Advising

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

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

Financial Aid

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

Housing

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

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

Health Services

Health services are among the services offered by the Office of Student Concerns. These services include helping students make the best use of their Fuller health insurance. In addition, the campus has a Student Health and Referral Service, staffed by a nurse practitioner who can provide care for minor illness and injury, and who can facilitate entrance into the community's health care system, referring students to local physicians and medical services. The goal of Health Services is to seek out quality health care at prices students can afford. It
serves as an advocate for the health needs of Fuller students and their dependents.

Fuller offers a student insurance plan for students and their families through an outside insurance carrier. Insurance can be purchased quarterly or annually with payment made at registration.

Career Services and Placement

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

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

Counseling Resources

Fuller Theological Seminary seeks to concern itself with each student as an individual. Faculty members are available at stated times during the week for conferences. Academic advisors are also available for help and counsel.

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

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

Field Education

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

Women’s Concerns

The Office of Women’s Concerns exists to provide professional, personal, and academic support for women on campus at all levels. A variety of speakers, programs and learning opportunities provide training and role models for students. A national reprint service disseminates articles which discuss pertinent women’s issues from an evangelical perspective, and ongoing research in these areas is encouraged and funded. Personal and career counseling are available to all women at Fuller, and opportunities for support come through planned retreats and social events as well. Women students are encouraged to prepare for whatever form of ministry for which they are gifted and called. Graduates are now ministering as pastors, teachers, counselors, psychologists and missionaries, and in a wide variety of other ministries around the world.

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

Ethnic Students

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

International Students

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

STUDENT ORGANIZATIONS AND ACTIVITIES

All-Seminary Council and Graduate Unions

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

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

Mission Concerns Committee

The Mission Concerns Committee, sponsored by the All-Seminary Council and composed of students from all three schools, seeks to promote awareness of mission on the Fuller campus. The Mission Concerns Committee seeks to help each student identify his or her part in the cause of worldwide evangelization. The Committee sponsors 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.

Human Concerns Committee

The Human Concerns Committee seeks to encourage the Fuller Community to become more sensitive to 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, assisted in his or her own struggle to work through the implications of the gospel for contemporary social issues, and become actively engaged in meeting human needs and addressing social and ethical issues. The Human Concerns Committee sponsors scholarships for students to engage in a variety of summer internships relating to social justice.

International Students Committee

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

Student Publications

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

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

Athletic Program

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

The Catalyst

Established by the students in 1977, the Catalyst offers sandwiches, coffee and other foods in a pleasant, informal setting. It is a non-profit organization staffed and managed entirely by students, and all proceeds above costs go directly to pay student salaries and to improve the quality of services and facilities.

Spouses at Fuller

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

CAMPUS FACILITIES AND SERVICES

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

Administrative and Classroom Facilities.

Payton Hall houses the administrative offices of the president and the provost, faculty offices for the School of Theology, a number of classrooms, the mailroom and refectory.

The administration and faculty of the School of Theology also occupy a building complex on the Arol Burns Mall and Ford Place, as well as offices in the nearby Walnut Professional Building, owned by the Seminary.

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.

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

McAlister Library.

The McAlister Library houses over 156,000 volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

Student Services.

The offices of a variety of student services are located in a collection of buildings facing Barker Commons and the central mall. These include the offices of Admissions, the Registrar, Theology Academic Advising, Financial Aid, Church Relations, Career Services and Placement, and Student Concerns (including Health Services and International Student Services), as well as the offices of Women’s Concerns, Ethnic Concerns, the All-Seminary Council and Graduate Union offices, and the Student Housing Office.

Housing.

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

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

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

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

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ADMISSION

Standards

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

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

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

Categories

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

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

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

Special Student: one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status;

Transient 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.

Application

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

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

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

Application Deadlines

Notification Of Acceptance

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

School of Theology

Marriage and Family Ministries concentrations in the M.A. and M.Div.:

Application deadline February 1
Files to be completed by March 15
Notification of decision by April 15

Ph.D./Th.M.:

Application deadline January 15
Files to be completed by February 15
Notification of decision by April 15

School of Psychology (Ph.D.)

Application deadline January 1
Files to be completed February 1
Notification of decision by April 15

For all other programs applications are expected at least 30 days prior to the beginning of the quarter for which admission is sought (applications received within one week of the first day of class are considered late application and will be subject to special fees and restrictions). Decisions of the Admissions Committee will be announced within four weeks of the completion of an application file.

Within 30 days of notification of acceptance, the student must pay the matriculation fee, which will be applied against his or her tuition. Failure to pay this fee within the stated time may result in a cancellation of the student’s acceptance.
Financial aid applications are not considered until admission is granted.

International Students

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

As a general rule, international students with dependents will be considered for admission to Fuller and those who are already legal permanent residents of the United States. To denote both internationals who come on visas and those who are already legal permanent residents of the United States.

The requirements of a financial guarantee for themselves as well as their families. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself either to guarantee the support and care of the dependents at home during the student's entire stay abroad, or to provide round-trip transportation and the entire support for the dependents if they are to accompany the student to the Seminary, or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and roundtrip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student's support that there are sufficient funds available to cover their financial commitment.

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

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

English Language Requirements

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

EXPENSES

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

Regular Fees 1986-87

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application, non-refundable</td>
<td>$25.00</td>
</tr>
<tr>
<td>Late application charge</td>
<td>$15.00</td>
</tr>
<tr>
<td>Transcript Evaluation</td>
<td>$5.00</td>
</tr>
<tr>
<td>Matriculation, non-refundable</td>
<td></td>
</tr>
<tr>
<td>(Applies against tuition)</td>
<td></td>
</tr>
<tr>
<td>Theology</td>
<td>$50.00</td>
</tr>
<tr>
<td>Psychology</td>
<td>$150.00</td>
</tr>
</tbody>
</table>

School of Theology Tuition

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A., M.Div. per unit</td>
<td>$98.25</td>
</tr>
<tr>
<td>Audit, non-refundable per unit</td>
<td>$49.12</td>
</tr>
<tr>
<td>Th.M. per unit</td>
<td>$182.75</td>
</tr>
<tr>
<td>Continuation per quarter</td>
<td>$150.00</td>
</tr>
<tr>
<td>D.Min. per unit</td>
<td>$108.00</td>
</tr>
<tr>
<td>Continuation per quarter</td>
<td>$150.00</td>
</tr>
<tr>
<td>Ph.D. per unit</td>
<td>$182.75</td>
</tr>
<tr>
<td>Continuation per quarter</td>
<td>$150.00</td>
</tr>
</tbody>
</table>

School of World Mission

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A. per unit</td>
<td>$98.25</td>
</tr>
<tr>
<td>Audit, non-refundable per unit</td>
<td>$49.12</td>
</tr>
<tr>
<td>Th.M. Missiology per unit</td>
<td>$121.00</td>
</tr>
<tr>
<td>D.Miss. per unit</td>
<td>$121.00</td>
</tr>
<tr>
<td>Continuation per unit</td>
<td>$50.00</td>
</tr>
<tr>
<td>Ph.D. per unit</td>
<td>$182.75</td>
</tr>
<tr>
<td>Continuation per quarter</td>
<td>$50.00</td>
</tr>
</tbody>
</table>

School of Psychology Tuition

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph.D. full program per year</td>
<td>$7,890.00</td>
</tr>
<tr>
<td>(Includes summer session)</td>
<td></td>
</tr>
<tr>
<td>Ph.D. 6th year per year</td>
<td>$1,972.50</td>
</tr>
<tr>
<td>and beyond</td>
<td>$6,903.75</td>
</tr>
<tr>
<td>Ph.D. continuation fee per quarter</td>
<td>$263.00</td>
</tr>
</tbody>
</table>

Miscellaneous Fees 1986-87

<table>
<thead>
<tr>
<th>Description</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>9 units or more per quarter</td>
<td>$20.00</td>
</tr>
<tr>
<td>Fee Description</td>
<td>Cost</td>
</tr>
<tr>
<td>-----------------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Student Resource Fee per quarter</td>
<td>$0.00</td>
</tr>
<tr>
<td>New Student Fee</td>
<td>$35.00</td>
</tr>
<tr>
<td>Health Insurance</td>
<td>$5.00</td>
</tr>
<tr>
<td>Spiritual Formation Program</td>
<td>$125.00</td>
</tr>
<tr>
<td>Graduation Fee</td>
<td>$70.00</td>
</tr>
<tr>
<td>Masters</td>
<td>$70.00</td>
</tr>
<tr>
<td>Doctors</td>
<td>$75.00</td>
</tr>
<tr>
<td>Dissertation Microfilming</td>
<td>$48.50</td>
</tr>
<tr>
<td>Dissertation Copyright</td>
<td>$20.00</td>
</tr>
<tr>
<td>Examination</td>
<td>$10.00</td>
</tr>
<tr>
<td>Family</td>
<td>$1,213.00</td>
</tr>
<tr>
<td>Maternity Benet add per year</td>
<td>$61.00</td>
</tr>
<tr>
<td>Ph.D./Th.M. Language each</td>
<td>$50.00</td>
</tr>
</tbody>
</table>

**Special Fees 1986-87**

<table>
<thead>
<tr>
<th>Fee Description</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Registration Fee</td>
<td>$5-10.00</td>
</tr>
<tr>
<td>Late registration fee</td>
<td>$10.00</td>
</tr>
<tr>
<td>Late examination fee</td>
<td>$10.00</td>
</tr>
<tr>
<td>Program change fee</td>
<td>$5.00</td>
</tr>
<tr>
<td>Incomplete Fee</td>
<td>$5.00</td>
</tr>
<tr>
<td>Deferred payment fee</td>
<td>$10.00</td>
</tr>
<tr>
<td>Parking per quarter</td>
<td>$15.00</td>
</tr>
<tr>
<td>Replace or change diploma</td>
<td>$35.00</td>
</tr>
<tr>
<td>Transcript fee</td>
<td>$3.00</td>
</tr>
</tbody>
</table>

**Housing Expenses 1986-87**

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

<table>
<thead>
<tr>
<th>Apartment Type</th>
<th>Cost per month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Studio Apts.</td>
<td>$240-280.00</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>$210-370.00</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>$390-415.00</td>
</tr>
</tbody>
</table>

**Refund Policy**

School of Theology and School of World Mission

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

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

Refunds for courses taken in extension are governed by policies set forth in the Extension Student Handbook.

Defered Payment Policy

This 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 $10 deferred payment service fee allows the student to pay one-third during the first week of classes, one-third prior to the end of the fourth week of classes, and the remainder prior to the end of the eighth week of classes. Interest is calculated at the end of each month on all student account balances over 60 days old at the current interest rate set by the Seminary. This plan is available only to those registered for academic credit (not auditors).

Students whose accounts are not current may not be able to register for the next quarter, and cannot receive diplomas or have transcripts issued.
Financial Aid

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

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

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

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

Financial Aid Application

Any student desiring a loan or grant is required to complete the proper forms for student aid. The appropriate forms are sent to new students after they have been accepted into a degree program. Students entering the M.A. or M.Div. programs of the School of Theology should request grant applications through the Office of Financial Aid. Students in the School of World Mission or the School of Psychology should apply directly to those schools for grant assistance. Ph.D. and Th.M. students in the School of Theology should...
Grants-In-Aid

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

In addition, students desiring and receiving grants must be full-time in a regular degree program, and must make satisfactory progress in their educational pursuits.

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

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

In addition, the following special funds have been established to provide financial aid to students at Fuller. Most of these funds are endowed by benefactors of the Seminary; the balance are usually funded on an annual basis.

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

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

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

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

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

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

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

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

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

International Student Scholarship. Given by Frank and Janet Matz, who are concerned about developing Christian leadership among nationals in Third World countries, this grant is awarded to a non-U.S. student who plans to return to his or her home country upon graduation.

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

Mildred C. McCrossan Memorial Scholarship. Given by Mr. and Mrs. Thomas McCrossan and Mr. David McCrossan in honor of their mother and wife in recognition of her concerns for the local church and its leaders, this grant is awarded to a student who plans to work with a frontier mission in evangelism and church planting.
Howard C. and Martha M. Miller Student Aid Fund. Established by Mr. and Mrs. Howard C. Miller to help students in the School of Theology who have great future promise, but who are struggling with financial burdens, these awards are made to worthy and needy students.

Joe Nunziato Scholarship. Established by Mr. and Mrs. R. Thomas Barber in honor of Joseph S. Nunziato and his ministry in the pastorate, this award is given to a senior in the School of Theology whose partner has paid full tuition for 16 units in the School of Theology.

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

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

Team Ministry

A special team ministry grant is available to married couples if both are regular students in the M.A. or M.Div. programs of the School of Theology or the M.A. or Th.M. programs of the School of World Mission. Under this program, couples pay full rate for the first 16 units of their combined tuition in any given quarter, and receive a grant equal to 75% of the cost of their tuition beyond the first 16 units. If one spouse is taking more than 16 units, the team ministry grant for the extra units beyond 16 for the one person is presented to deserving students preparing for the pastorate.

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

Loans

The following are among the sources for loan funds presently available to eligible Fuller students. Applicants for federally funded loan or grant programs must be U.S. citizens, permanent residents or residents of the Trust Territories. The terms of federally funded programs change frequently, and the Office of Financial Aid can supply the most recent information upon request.

National Direct Student 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 or nine months following graduation or withdrawal. Funds are limited in this program, and are therefore available only to those persons with extreme need.

Graded Student Loans. Given by Mr. and Lay Ministerial friends of Fuller Theological Seminary. These loans are made to worthy students preparing for the ministry.

Calvin Miller Scholarship. Given in memory of Mr. and Mrs. Calvin Miller to help students in the School of Theology.

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.

Health Education Assistance Loans. These loans may be obtained through a small number of financial institutions and are guaranteed by the State of California. Interest begins accruing upon disbursement. Most lenders require students to pay monthly interest, and repayment of principal and interest begins six months after the student graduates or enrolls less than half-time.

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

Fuller Seminary Relocation Loans. A limited number of $500 loans are available to new students who have moved a great distance to study at the Seminary. No interest is charged. Repayment is due in six months.

Fuller Seminary Short Term Loans. These loans are designed to pay tuition, bookstore or housing accounts, and depend upon funds available. Application may be made in the Office of Financial Aid.
Other Sources

California Graduate Fellowship. The California Graduate Fellowship offers either full tuition and required fees or $6,490 (whichever is less). Application is made annually in early February. Awards are for one year only, but can often be renewed for up to four years. Applicants must be California residents who will not have completed more than the equivalent of four quarters of master's level studies since earning the bachelor's degree (Fuller Seminary determines this to be 64 quarter units). Qualification is based heavily on family income, as well on Graduate Record Exam scores, grade point average, and other factors.

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

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

REGISTRATION

Orientation

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

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

Registration for Classes

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

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

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

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

Continuing and Late Registration

Students who find it impossible to register during the regularly scheduled registration periods may register after those periods using Continuing Registration packets, available from academic advising offices. Mail-in registration packets are also available to students who qualify. There is a small charge for the use of either of these packets. Registration during the first week of classes is considered late registration, and an additional service charge applies. Registration is not permitted after the end of the first week of classes.

Course Changes

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

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

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

Auditing

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

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

Continuing Education Units

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

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

ACADEMIC POLICIES

Current and detailed information concerning academic policies is provided by the Isagoge, the official student handbook for Fuller Theological Seminary. Further information is provided by special handbooks prepared for students in the School of Psychology, the School of World Mission, the Theology Graduate Program, and the Extended Education Program.

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

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

Residence Requirements and Transfer Credit

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

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

Absences and Withdrawal

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

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

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

Enrollment Status

Student enrollment status may be defined on a quarterly basis or an annual basis. Enrollment status which is defined and calculated on an annual basis includes all units completed during the academic year from fall through summer.

One unit of credit is defined as an academic designation denoting a minimum of 25-30 hours of classroom experience, academic preparation and research.

Full-time Study. For School of Theology and School of World Mission students in master's level programs, the minimum full-time study load is twelve units (12) units per quarter or thirty-six (36) units per academic year with the recommended full-time study load being sixteen (16) units per quarter or forty-eight (48) units per academic year. The maximum study load is twenty (20) units in any quarter.

At the doctoral level (including the Master of Theology degree in the School of Theology), eight (8) units per quarter or twenty-four (24) units per academic year is considered a full-time study load. For Doctor of Ministry students, the maximum study load is twenty-four (24) units in any academic year.

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

Half-Time Study. Six to eleven (6-11) units per quarter or eighteen (18) units per academic year constitutes half-time status at the master's level. Half-time status at the doctoral level is defined as four to seven (4-7) units per quarter or twelve (12) units per academic year.

Part-Time Study. At the master's level, less than six (6) units per quarter or less than eighteen (18) units per academic year constitutes part-time (i.e. less than half-time) study. Part-time status at the doctoral level is defined as less than four (4) units per quarter or less than twelve (12) units per academic year.

Academic Standing

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

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

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

Academic Probation

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

Students Admitted on Probation and Special Students. Students who are admitted on probation and notified in writing of this status who have enrolled in at least four (4) courses or sixteen (16) units subsequent to matriculation (for students admitted on probation and special students, see below).

Academic Probation

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

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

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

Appeal Process

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

Satisfactory Academic Progress and Financial Aid

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

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

Academic Standing and Financial Aid. Review of the records of all regular students will
occur quarterly (after the grading period). In the event that a student fails to meet the Seminary standards for good academic standing (see above), the student will be notified and will be ineligible for Seminary or Federal financial aid if good standing is not reestablished within twelve (12) months after receiving such notification. When such students reestablish good academic standing, they will again be eligible for all forms of financial aid. If such students are unable to reestablish good academic standing and are placed on academic probation, they are 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 progress toward the completion of their degrees. For purposes of federal financial aid, students will be considered to have advanced one grade level when the following number of units have been completed:

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<tbody>
<tr>
<td>0-36</td>
<td>0-18</td>
<td>0-15</td>
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<tr>
<td>37-72</td>
<td>29-36</td>
<td>16-30</td>
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<tr>
<td>73-108</td>
<td>37-54</td>
<td>31-45</td>
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<tr>
<td>109-144</td>
<td>55-72</td>
<td>46-60</td>
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</tbody>
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Students need not advance a grade level each year, but are eligible for a certain amount of federal financial aid in each grade level and cannot receive additional federal financial aid until they have made advancement. No financial aid will be awarded to students who are enrolled beyond the time limit established by the Seminary for the completion of degree work, or for students who are registered for dissertation work bearing no units of credit.

Time Limits for Completion of Degrees

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

Examinations

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

Permanent Academic Record

All grades as recorded become a permanent part of the student’s academic history. If a student receives a grade of No Credit, that grade will remain on the record. If such a course is retaken, the new registration and grade will also be recorded on the student’s permanent record.

After a period of two years, it is presumed that both student and faculty members have 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 become permanent and cannot be changed.

Grading

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

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<tr>
<th>Grade</th>
<th>Point Value</th>
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<tbody>
<tr>
<td>A</td>
<td>4.0</td>
</tr>
<tr>
<td>A+</td>
<td>4.3</td>
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<tr>
<td>A-</td>
<td>3.7</td>
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<tr>
<td>B+</td>
<td>3.3</td>
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<td>B</td>
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<td>B-</td>
<td>2.7</td>
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<tr>
<td>C+</td>
<td>2.3</td>
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<tr>
<td>C</td>
<td>2.0</td>
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<tr>
<td>C-</td>
<td>1.7</td>
</tr>
</tbody>
</table>

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

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

If the incomplete grade is granted, the completed course work is due to the professor by the end of the last day of the tenth week of the following quarter. Grade penalties for work completed during this period may be assessed if such a policy has been clearly described in the syllabus for the course. If a course is not completed within the time allowed, a grade of NC will be recorded, and the student will not be allowed to register for any course in the following quarter.

In the case of serious illness, emergency, or absence, the student may petition for a reduced grade, with or without a grade penalty, upon return from the absence, if the student has completed at least half of the course work. Otherwise, the student will receive an NC grade.

Incompletes are recorded on the transcript as long as the student is in good standing.

Exams

Final exams are scheduled at specific times 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 times. In the case of serious illness, emergency, or absence, the student may petition for a reduced grade, with or without a grade penalty, upon return from the absence, if the student has completed at least half of the course work. Otherwise, the student will receive an NC grade.
course. If the work is not completed within this time, the faculty member determines whether a reduced grade or a grade of NC (no credit) is warranted, based on the policy published in the course syllabus. The Incomplete must be resolved to a regular grade (A through C-, or NC) at this time; the grade of Incomplete cannot remain on the record. Further extensions of time (which can only be granted by the Academic Affairs Committee of the School involved) are not normally granted. When the grade has been recorded, a footnote appears on the student’s transcript to indicate that the grade has been changed from an Incomplete.

Holds. Students enrolled in the Theology Graduate program (Th.M. and Ph.D.), the D.Min. program, the School of Psychology, and the D.Miss. program of the School of World Mission whose work in a course in their respective schools is not completed at the end of the quarter of registration may request a “hold” grade from the professor. This allows two additional quarters to complete the work. Unless an extension is granted (by the Academic Affairs Committee of the School or program), the completed work must be submitted to the professor no later than the last day of the tenth week of the second quarter, and a grade must be submitted; the Hold grade cannot remain. When the grade has been recorded, no indication of the Hold grade remains on the student’s transcript.

Credit/No Credit Option

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

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

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

CHRISTIAN STANDARDS

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

Disciplinary Procedures

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

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

FORMAL STATEMENTS OF COMMUNITY STANDARDS

In order to clarify their understanding of Christian standards in areas of special concern, the Seminary faculty and Board of Trustees may adopt formal statements of community standards. Two such statements which have been adopted are those on sexual standards and marriage and divorce. These statements may be found on pages 154-155 of this catalog, as well as in the various student, faculty and staff handbooks.
GRADUATION

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

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

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

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

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

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

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

The Theological Curriculum
Degree Programs
Field Education
Multidenominational Representation

Master of Divinity
Purpose
Admission Requirements
Curriculum
Concentrations

Master of Arts
Purpose
Admission Requirements
Degree Requirements
General Program
Concentrations

Doctor of Ministry
Purpose
Admission Requirements
Degree Requirements
Concentrations

Graduate Degrees
Purpose
Admission Requirements
Graduate Assistantships and Teaching Fellowships
Master of Theology (Th.M.) Degree
Doctor of Philosophy (Ph.D.) Degree
Ph.D. Program in Marriage and Family Ministries

Special and Cooperative Programs
Marriage and Family Ministries
Cross-Cultural Studies
Christian Formation and Discipleship
Family Pastoral Care and Counseling
Theological Studies for Black and Hispanic Ministers
Fuller After Five
Extended Education
Institute of Youth Ministries
David J. Du Plessis Center for Christian Spirituality
Institute for Christian Organizational Development
Study in Israel
Westwood Christian Foundation

Courses of Study
ADMISSION

Requirements

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

Specific requirements for entering degree programs are given within each degree program section. In addition, applicants for whom English is a second language must take a written and oral language examination (TOEFL).

Unclassified Students

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

THE THEOLOGICAL CURRICULUM

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

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

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

Degree Programs

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

Field Education

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

Multiddenominational Representation

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

MASTER OF DIVINITY

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

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

Purpose

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

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

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

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

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

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

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

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

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

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

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

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

Admission Requirements.

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

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

Curriculum

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

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

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

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

I. Core Areas (28 courses)

A. Biblical Languages (4 courses)

<table>
<thead>
<tr>
<th>Heb1</th>
<th>1. Hebrew (select one of the following options):</th>
</tr>
</thead>
<tbody>
<tr>
<td>LG 500</td>
<td>Introduction to Hebrew (4 units)</td>
</tr>
<tr>
<td>LG 502</td>
<td>Beginning Hebrew (12 units)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Grk</th>
<th>2. Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>LG 512</td>
<td>Beginning Greek (12 units)</td>
</tr>
<tr>
<td>LG 514 and LG 515 Griego I, II (12 units)</td>
<td></td>
</tr>
</tbody>
</table>

B. Biblical Studies (8 courses)

| 1. Old Testament (select one from each group) |
|-----|--------------------------------------------------|
| OTA | a. OT 501 Pentateuch |
| OTB | b. OT 502 Hebrew Prophets |
| 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 |
| | NT 502 Unity of the Bible |

| 2. Hermeneutics and Exegetical Method (select one of the following courses, all of which have as a prerequisite LG 512 Beginning Greek or equivalent) |
|-----|--------------------------------------------------|
| NT 500 | Hermeneutics |
| NT 506 | Exegetical Method and Practice |
| NT 507 | Philosophical Hermeneutics |
| NT 508 | Método Exegético |

3. New Testament (Select one of the following pairs of courses. Where transcripts show prior equivalent work, other courses may be selected in con-
<table>
<thead>
<tr>
<th>Course</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NTA</strong></td>
<td>1. NT 513 New Testament Introduction I</td>
</tr>
<tr>
<td></td>
<td>2. NT 514 New Testament Introduction II</td>
</tr>
<tr>
<td></td>
<td>3. NT 512 New Testament Literature</td>
</tr>
<tr>
<td></td>
<td>4. New Testament Theology (select one from each group)</td>
</tr>
<tr>
<td><strong>NTTA</strong></td>
<td>1. NT 531 New Testament Theology I</td>
</tr>
<tr>
<td></td>
<td>2. NT 532 Life of Jesus</td>
</tr>
<tr>
<td></td>
<td>3. NT 575 Worship in the New Testament and Today</td>
</tr>
<tr>
<td><strong>NTTB</strong></td>
<td>1. NT 502 Unity of the Bible</td>
</tr>
<tr>
<td></td>
<td>2. NT 503 Gospel and Law</td>
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<td></td>
<td>3. NT 533 New Testament Theology II</td>
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<tr>
<td></td>
<td>4. NT 534 Emergence of the Church</td>
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<tr>
<td></td>
<td>5. NT 536 Pauline Theology</td>
</tr>
<tr>
<td><strong>CHA</strong></td>
<td>1. CH 500 Early Church History</td>
</tr>
<tr>
<td></td>
<td>2. CH 501 Patristic Theology</td>
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<tr>
<td></td>
<td>3. CH 502 Medieval and Reformation History</td>
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<tr>
<td></td>
<td>4. CH 503 Medieval and Reformation Theology</td>
</tr>
<tr>
<td><strong>CHC</strong></td>
<td>1. CH 504 Modern Church History</td>
</tr>
<tr>
<td></td>
<td>2. CH 505 Modern Theology</td>
</tr>
<tr>
<td></td>
<td>3. CH 506 American Church History</td>
</tr>
<tr>
<td><strong>PHIL</strong></td>
<td>1. Philosophical Theology (select one)</td>
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<tr>
<td></td>
<td>2. TH 500 Philosophical Theology</td>
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<tr>
<td></td>
<td>3. TH 502 Theological Apologetics</td>
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<td></td>
<td>4. TH 503 Problems in Philosophy of Religion</td>
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<tr>
<td></td>
<td>5. TH 509 Philosophy of Religion</td>
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<td></td>
<td>6. TH 521 Theological Method</td>
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<td>7. TH 531 Kierkegaard</td>
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<td></td>
<td>8. TH 542 Theories of Human Nature</td>
</tr>
<tr>
<td></td>
<td>9. TH 549 Christian Worldview and Contemporary Challenges</td>
</tr>
<tr>
<td></td>
<td>10. TH 563 Christianity and Western Thought</td>
</tr>
<tr>
<td></td>
<td>11. TH 565 Rationality and Religion</td>
</tr>
</tbody>
</table>

3. Systematic Theology (each required)

4. New Testament Theology (select one from each group)
| STA | a. TH 511 Systematic Theology I |
| STA | b. TH 512 Systematic Theology II |
| STA | c. TH 513 Systematic Theology III |
| ETH | 4. Ethics (select one):
| ETH | TH 529 Evangelical Social Ethics
| ETH | TH 533 Issues in Social Ethics
| ETH | TH 534 The Ethics of Bonhoeffer
| ETH | TH 535 Christian Ethics
| ETH | TH 536 Church, State and Law
| ETH | TH 537 Medical Ethics
| ETH | TH 538 Christ and the Moral Life
| ETH | TH 551 Making Moral Decisions
| ETH | TH 555 Bible and Social Ethics

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

| MIN 2 | 2. Preaching and Communication (8 units):
| MIN 2 | PR 500 Homiletics (4 units)
| MIN 2 | PR 501 Black Preaching (4 units)
| MIN 2 | PR 502 Predicacion entre Hispanicos (4 units)
| MIN 2 | PR 511 Practicum (2 units)
| MIN 2 | PR 512 Black Preaching Seminar (2 units)
| MIN 2 | CO 500 Communication (2 units)
| MIN 2 | CO 517 Communicacion Interpersonal

| MIN 3 | 3. Evangelism and Mission (select one course):
| MIN 3 | EV 500 Evangelism
| MIN 3 | EV 502 Church Renewal and Evangelism
| MIN 3 | EV 506 Contemporary Evangelism and Missions
| MIN 3 | EV 510 Evangelistic Preaching
| MIN 3 | EV 513 Campus Evangelization
| MIN 3 | EV 514 Urban Evangelism
| MIN 3 | EV 515 Pastoral Evangelism
| MIN 3 | EV 516 Relational Evangelism
| MIN 3 | EV 518 Evangelism in the Black Church
| MIN 3 | EV 519 Evangelismo entre Hispanicos
| MIN 3 | MB 570 Anthropology of Development
| MIN 3 | MC 500 Introduction to Church Growth and World Evangelization
| MIN 3 | MC 502 Introduction to Missiology

| MIN 4 | 4. Christian Formation and Discipleship (select one course):
| MIN 4 | CF 500 Foundations for Christian Formation
| MIN 4 | CF 501 The Educational Ministry of the Church
| MIN 4 | CF 505 Teaching the Bible
| MIN 4 | CF 507 Building Christian Community Through Small Groups
| MIN 4 | CF 510 Ecology of Faith Development
| MIN 4 | CF 530 Basic Children's Ministry
| MIN 4 | CF 540 Youth Ministry
| MIN 4 | CF 544 Youth Outreach
| MIN 4 | CF 546 Campus Ministries
| MIN 4 | CF 560 Adult Formation and Discipleship
| MIN 4 | CF 561 Foundations of Lay Ministry

| MIN 5 | 5. Counseling; Marriage and Family Ministries (select one course):
| MIN 5 | MF 507 Communication and Relational Skills (MFM students only)
| MIN 5 | CN 500 Marriage and Family Counseling
| MIN 5 | CN 520 Pastoral Counseling
| MIN 5 | CN 522 Basic Counseling Skills
| MIN 5 | CN 543 Psicologia Pastoral
| MIN 5 | CN 570 Counseling the Physically Ill
| MIN 5 | CN 571 Counseling the Mentally Ill
| MIN 5 | PM 502 Ministry to the Dying and Bereaved

| MIN 6 | 6. Pastoral Ministry and Theology (select one):
| MIN 6 | PM 500 Foundations of Pastoral Ministry
| MIN 6 | PM 501 Theology of Pastoral Care
| MIN 6 | PM 503 Pastoral Theology
| MIN 6 | PM 520 Church Management
| MIN 6 | PM 527 Teologia Pastoral
| MIN 6 | TH 570 Presbyterian Ethos
| MIN 6 | TH 571 American Presbyterian History and Programs
| MIN 6 | Any course in denominational polity

| MIN 7 | 7. Field Education: A minimum of two courses in supervised field education is required to earn the M.Div. degree. One course is met by service in a church for three quarters as a student intern. Four units of core credit are
granted for this course. The second course requirement may be met by service as a student intern in a church, hospital, special community program, or parachurch organization, or in significant, related experiences approved by the Field Education Office. Four units of elective credit may be granted, if desired, for this requirement. Additional courses may be taken for elective credit. M.Div. students enrolled in concentrations such as MFM or IYM are expected to complete concentration practicum requirements as alternatives to the Field Education requirement.

II. Electives (8 courses)
The remaining eight courses may be drawn from the core, language or elective offerings. A student may use any course offered to satisfy the elective component of the M.Div. curriculum.

FOOTNOTES
1The abbreviations in this column are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog "Courses of Study" section, on quarterly schedules, and in Expanded Course Descriptions.
3Additional courses or seminars may be designated by the department to satisfy this requirement.
5A student who wishes to concentrate in any area may modify the above pattern of ministry courses in accordance with the policy of the ministry division.
7School of World Mission course.

Course Descriptions. The description of courses offered in support of the Master of Divinity degree program may be found in the "Courses of Study" section beginning on page 66.

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

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

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

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

<table>
<thead>
<tr>
<th>Basic (at least 3 courses):</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 500 Foundations for Christian Formation</td>
</tr>
<tr>
<td>CF 501 The Educational Ministry of the Church</td>
</tr>
<tr>
<td>CF 502 The Equipping Pastor</td>
</tr>
<tr>
<td>CF 505 Teaching the Bible</td>
</tr>
<tr>
<td>CF 507 Building Christian Community Through Small Groups</td>
</tr>
<tr>
<td>CF 509 Introduction to Human Development</td>
</tr>
<tr>
<td>CF 510 Ecology of Faith Development</td>
</tr>
<tr>
<td>CF 560 Adult Formation and Discipleship</td>
</tr>
<tr>
<td>GM 531 Women and Men in Ministry</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Specialized:</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 504 Inductive Bible Study</td>
</tr>
<tr>
<td>CF 511 Moral Development and Education</td>
</tr>
<tr>
<td>CF 530 Basic Children's Ministry</td>
</tr>
<tr>
<td>CF 531 Children's Ministry Practicum</td>
</tr>
<tr>
<td>CF 536 Family and the Church</td>
</tr>
<tr>
<td>CF 537 Family and Church Practicum</td>
</tr>
<tr>
<td>CF 540 Youth Ministry</td>
</tr>
<tr>
<td>CF 544 Youth Outreach</td>
</tr>
<tr>
<td>CF 545 Campus Ministries</td>
</tr>
<tr>
<td>CF 561 Foundations for Lay Ministry</td>
</tr>
<tr>
<td>CF 566 Ministry to Single Adults</td>
</tr>
<tr>
<td>CF 567 Ministry to Older Adults</td>
</tr>
<tr>
<td>CF 580 Formations Seminar</td>
</tr>
<tr>
<td>CF 590 Directed Study in Christian Formation and Discipleship</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>School of Theology (26 courses):</th>
</tr>
</thead>
<tbody>
<tr>
<td>Greek (3)</td>
</tr>
<tr>
<td>Hebrew (1)</td>
</tr>
<tr>
<td>Hermeneutics (1)</td>
</tr>
<tr>
<td>New Testament (2)</td>
</tr>
<tr>
<td>New Testament Theology (2)</td>
</tr>
<tr>
<td>Old Testament (3)</td>
</tr>
<tr>
<td>Church History (3)</td>
</tr>
<tr>
<td>Systematic Theology (3)</td>
</tr>
<tr>
<td>Ethics (1)</td>
</tr>
<tr>
<td>Communications (2)</td>
</tr>
<tr>
<td>Christian Formation (1)</td>
</tr>
<tr>
<td>Counseling (1)</td>
</tr>
<tr>
<td>Field Education (2)</td>
</tr>
<tr>
<td>Pastoral Ministry and Theology (1)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>School of World Mission (8 courses):</th>
</tr>
</thead>
<tbody>
<tr>
<td>MB 500 Cultural Anthropology in Christian Perspective</td>
</tr>
<tr>
<td>MB 530 Language/Culture Learning and Mission</td>
</tr>
</tbody>
</table>

*Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry may design an individualized Christian formation and discipleship program in consultation with department faculty members. It is also possible to combine a concentration in cross-cultural studies with an emphasis in Christian formation and discipleship.*
This area of study endeavors to train a thorough biblical and theological understanding of the social and cultural context to the task of the church. The Master of Missions and World Religions concentration is designed to provide the student with an understanding of the profound influence of culture on personal, corporate, and institutional religious life. It is intended to enable students to develop a comprehensive competence in the field of missions and world religions, with special emphasis on cross-cultural studies, mission strategy, and methodology. This program integrates academic course work with practical training. The program consists of 36 courses (144 quarter hours), including four courses in Greek and Hebrew, eight courses in the area of biblical studies, eight courses in theology and church history, four courses in practical ministry, three courses of supervised field work and a minimum of seven courses in family pastoral care and counseling from the following:

- CN 500 Marriage and Family Counseling
- CN 520 Pastoral Counseling
- CN 522 Basic Counseling Skills
- CN 523 Intervention Counseling
- CF 536 Family and Church
- CF 509 Introduction to Human Development
- CF 510 Ecology of Christian Formation
- MF 540 Introduction to Marriage and Family Ministries
- PM 501 Theology of Pastoral Care
- PS 525 Psychology of the Family

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

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

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

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

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

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

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

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

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

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

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

MASTER OF ARTS

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

Purpose

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

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

Students enter the Master of Arts program at Fuller with a variety of personal and career goals. A staff of academic advisors is available to aid in the selection of concentrations and courses. Career counseling is also provided to enable students to discover the variety of opportunities for both lay and professional ministry.

Admission Requirements

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

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

Degree Requirements

Flexibility marks the Master of Arts program in the School of Theology at Fuller. The degree requirements can be completed in two years of full-time study, although many elect to earn the degree over an extended period of time through part-time study. The degree may be completed over a six-year period through evening courses alone. Work for the general Master of Arts program may be completed in several extension areas, including Seattle, the San Francisco Bay Area, Phoenix, and Orange County and San Diego County in Southern California.

In general, the Master of Arts degree requires:
1. A total of at least 24 courses (96 quarter units);
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary;
3. A minimum of 12 courses (48 quarter hours) of graduate theological and biblical studies.
units) distributed over two divisions: (1) biblical studies (not including language) and (2) theology and church history;

4. A two-year plan of study approved by an academic advisor.

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

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

General Program

The general theological M.A. requires a minimum of twelve courses taken in biblical studies, theology, church history, ethics and philosophy. The remaining twelve courses may be drawn from the same fields, or may be selected from courses in ministry. Certain courses offered by the School of World Mission and by the School of Psychology may also be elected. Students often construct a curriculum including six courses in biblical studies and six courses in theological or historical studies, with the remaining twelve courses selected in the light of their own background, interests, and vocational plans.

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

Concentrations

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

In addition to the concentrations described below, a special concentration of courses designed for students pursuing the M.A. in theology as a part of the Ph.D. program in the School of Psychology is described on page 122.

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

Hermeneutics
New Testament I: Gospels
New Testament II: Epistles
New Testament Theology I: Gospels
New Testament Theology II: Epistles
Old Testament I: Pentateuch
Old Testament II: Prophets
Old Testament III: Writings
Philosophical Theology
Church History I: To Chalcedon
Church History II: To Reformation
Church History III: To Modern Period
Systematic Theology I: Theology and Anthropology
Systematic Theology II: Christology and Soteriology
Systematic Theology III: Ecclesiology and Eschatology
Ethics
Greek (3 courses)
Hebrew (3 courses)
Electives (2 courses)

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

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

<table>
<thead>
<tr>
<th>Basic (at least four courses must be taken)</th>
</tr>
</thead>
<tbody>
<tr>
<td>CF 500 Foundations of Christian Formation</td>
</tr>
<tr>
<td>CF 501 The Educational Ministry of the Church</td>
</tr>
<tr>
<td>CF 502 The Equipping Pastor</td>
</tr>
<tr>
<td>CF 505 Teaching the Bible</td>
</tr>
<tr>
<td>CF 507 Building Christian Community Through Small Groups</td>
</tr>
<tr>
<td>CF 509 Introduction to Human Development</td>
</tr>
</tbody>
</table>

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CF 510 Ecology of Faith Development
CF 560 Adult Formation and Discipleship
GM 531 Women and Men in Ministry
Specialized (2-4 Courses)
CF 504 Inductive Bible Study
CF 511 Moral Development and Education
CF 530 Basic Children’s Ministry
CF 533 Children’s Ministry Practicum
CF 536 Family and the Church
CF 537 Family and Church Practicum
CF 540 Youth Ministry
CF 544 Youth Outreach
CF 545 Campus Ministries
CF 561 Foundations for Lay Ministry
CF 566 Ministry to Single Adults
CF 567 Ministry to Older Adults
CF 580 Formation Seminar
CF 590 Directed Study in Christian Formation and Discipleship

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry may design an individualized program in consultation with faculty members in the CFD department. Practical learning experiences have been built into this program to provide opportunity to apply academic information to ministry settings. It is also possible to combine a concentration in cross-cultural studies with an emphasis in Christian Formation and Discipleship.

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

The curriculum for the Master of Arts in cross-cultural studies consists of 24 courses divided evenly between the School of Theology and the School of World Mission as follows:
School of Theology (12 courses)
Old Testament (2)
New Testament (2)
Church History (2)
Theology and Ethics (2)
Ministry (1)
Electives (3)

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

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

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

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

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

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

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

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

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

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

- CF 507 Building Christian Community Through Small Groups
- CF 540 Youth Ministry
- CF 541 Adolescent Growth and Nurture
- CF 543 Adolescent Culture and Psychology
- CF 544 Youth Outreach
- CF 586 Camping Ministries
- CN 522 Basic Counseling Skills
- CO 500 Communication
- PM 521 Management Skills
- EV 514 Urban Evangelism
- PM 521 Management Skills

Marriage and Family Ministries. The Master of Arts degree concentration in marriage and family ministries is designed to equip men and women for ministry to the family. The program, offered by the faculty of the School of Theology with the participation of selected faculty from the School of Psychology, focuses on the preventive and corrective dimensions of this ministry and the growth and development of skilled marriage and family counselors. Designed to be an extension of Christian ministry at both the church and the para-church levels, the program trains graduates for a vocation which is intended to be exercised within a responsible community of Christian service.

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

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

The curriculum of 28 courses (108 quarter hours) must be completed successfully for this degree. Six of these courses are in the area of biblical studies, six in theology and church history (three of which are specifically designed to integrate the disciplines of theology and marriage and family studies), one ministry elective, and 15 are specified courses in marriage and family ministries.

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

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

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

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

The course requirements for the degree are as follows:

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

Biblical and Theological Studies (12 courses)

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

DOCTOR OF MINISTRY

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

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

Admission Requirements

Admission to the Doctor of Ministry Program is on the basis of high competence in theology and ministry, as well as motivation to pursue further study in a recognized area of ministry.

Competence in theology may be demonstrated by having received a Master of Divinity degree (from an ATS-accredited school) with a balanced curriculum, including the recognized disciplines of biblical studies (normally with the original languages, Greek and Hebrew), the history of the Christian church, systematic theology and ethics, and studies in ministry. Normally a grade point average of at least 3.0 (4.0 equals A) is required.

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.

The committee on admissions evaluates applicants on the basis of transcript evidence, references and two statements by the applicant—one describing his or her experience in ministry, and one defining goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills.

Applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) before admission is granted. Further information on this examination may be found on page 27 of this catalog.

Degree Requirements

The in-ministry/continuing education model of the Doctor of Ministry Program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced study in theology and ministry within the context of the candidate’s ministry.

The Doctor of Ministry degree requires the completion of 48 units of credit. Eight units of credit are assigned for completion of the dissertation or ministry project. The remaining 40 units are chosen from a schedule of specially designed seminars (eight units each), courses (four units each), or sessions of 12 units. One four-unit course with a biblical or theological emphasis must be included. Students may enroll for up to 24 units in one academic year, completing the degree requirements in two to five years. Only B work and above will count toward satisfying graduation requirements (except that one B- grade is allowed).
Each session, seminar or course has three components:

1. A reading assignment which must be completed prior to classroom interaction (3,000 pages for a seminar, 1,500 pages for a course, or 4,500 pages for a session);
2. A two-week intensive period of classroom interaction; and
3. An extensive post-session project which synthesizes reading and class work and applies them to the ministry situation.

Classroom activity is scheduled in two-week sessions during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests. Seminars (8 units) meet for four hours each morning of the two-week period, and courses (4 units) meet for two hours each afternoon, with sessions (12 units) including both time periods.

Course Descriptions. The description of courses, seminars and sessions offered in support of the Doctor of Ministry degree program may be found in the "Courses of Study" section beginning on page 90.

Concentrations

The Doctor of Ministry degree is normally a generalist degree. However, in some cases, a student may wish to design a program of study with a primary focus of ministry. In several areas of study, it is possible to take up to 60 percent of the coursework in any one area of study. The remaining class work is chosen from the general curriculum according to individual needs and goals. Areas of concentration presently available include:

Church Growth. Courses and seminars available include Church Growth I: Principles and Procedures of Church Growth (8 units), American Church Growth: Research and Case Studies (4 units), Church Growth II: Anthropological and Historical Dimensions of Church Growth (8 units) and Theological Foundations of Church Growth (4 units). Emphasis is placed on both the practical methodologies and the theoretical base of church growth applied to the North American milieu.

Pastoral Care. Sessions available include Pastoral Strategies for Crisis Intervention (12 units), and The Minister's Personal Growth and Skill Development (12 units). Preventive Strategies for Crisis Intervention (12 units), and Building Strong Families in the Local Church (12 units). The coursework in this area includes an emphasis upon both the preventive (i.e., strengthening family life) and the corrective (i.e., counseling troubled families).

Christian Organizational Development. Designed for executives in Christian organizations, this concentration builds on seminars offered by Fuller's Institute for Christian Organizational Development. Seminars available include Strategic Planning (8 units), Fund Raising (8 units), Developing Effective Leadership (8 units), Human Resource Management (8 units), and Financial Management (8 units).

Dissertation or Ministry Project

Dissertation. The dissertation incorporates significant research, reading and class work done in connection with the seminars and courses, and builds a bridge between theological and practical understandings and a specific plan for the local church or other areas of ministry. The mentoring process for the development and writing of a dissertation involves tutoring in the basic principles of a theology of ministry as well as guided formulation of a dissertation topic and outline. This process is divided into two phases: 1) a tutorial in theology of ministry (open to first seminar students) that involves interaction and discussion based on the text Theological Foundations for Ministry, edited by Ray S. Anderson, and 2) a tutorial on constructing and writing a dissertation project (open to students who have completed three seminars). Both tutorials of four class hours each are offered in conjunction with each two-week component and are provided as part of the dissertation fee.

Ministry Project. Doctor of Ministry students may elect to complete a supervised ministry project as an alternative to writing a dissertation. The project involves a plan of action which arises from the course of study in relationship to the needs of a person's congregation or organization and which is designed to yield results which can
be measured and evaluated. Students who elect this option should declare their intentions by the end of the first 24 units of study, and submit a proposal in accordance with the guidelines established by the Doctor of Ministry Committee. They will work under the supervision of a resident faculty member.

Off-Campus Locations

In addition to the sessions on campus, classes and seminars are offered in Atlanta, Georgia; Cleveland, Ohio; Oklahoma City, Oklahoma; Seattle, Washington; and Honolulu, Hawaii. Twenty-four units may be taken at these off-campus locations; the remaining 24 units (including the dissertation or ministry project) must be taken on the Pasadena campus.

GRADUATE DEGREES

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

Working in close collaboration with a faculty mentor, participants must demonstrate facility in scholarly research and writing in the form of a dissertation, mastery of a particular discipline within the context of the total theological curriculum, and familiarity with teaching methods and skills for a future ministry in theological education.

Admission Requirements

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

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

Graduate Assistantships and Teaching Fellowships

Financial aid covering part of the tuition cost is available to graduate students in the form of graduate 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.

Master of Theology (Th.M.) Degree

The degree is offered in the fields of Old Testament, New Testament, biblical studies, hermeneutics, historical theology, systematic theology, philosophical theology, and marriage and family ministries.

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

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

Students must demonstrate knowledge of a pertinent modern language (normally French or German) by examination within one year of ac-
Robert Newell Schaper

Robert of Philosophy (Ph.D.) Degree

The degree is offered in the fields of Old Testament, biblical studies, hermeneutics, historical theology, systematic theology, philosophical theology, and marriage and family ministries. The following sections apply to those majoring in the biblical and theological disciplines; the major in marriage and family ministries is described separately below.

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

Students may apply to transfer to the Ph.D. program after they have completed four seminars which conform to Ph.D. standards and are approved by the seminar professors, the mentor and the Graduate Studies Committee. Additional Ph.D. language requirements must be met.

Doctor of Philosophy (Ph.D.) Degree

The degree is offered in the fields of Old Testament, biblical studies, hermeneutics, historical theology, systematic theology, philosophical theology, and marriage and family ministries. The following sections apply to those majoring in the biblical and theological disciplines; the major in marriage and family ministries is described separately below.

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

Students may apply to transfer to the Ph.D. program after they have completed four seminars which conform to Ph.D. standards and are approved by the seminar professors, the mentor and the Graduate Studies Committee. Additional Ph.D. language requirements must be met.

Doctor of Philosophy (Ph.D.) Degree

The degree is offered in the fields of Old Testa-
All seminars selected must contribute to the dissertation topic or the areas of the comprehensive examination.

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

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

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

Dissertation. A scholarly dissertation must be presented and approved as the final requirement for graduation.

1. The dissertation topic should normally be selected at the outset of the program in consultation with the primary mentor and with the approval of the Graduate Studies Committee.

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

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

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

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

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

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

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

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

Additional information may be found in the Graduate Student Handbook.

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

Ph.D. Program in Marriage and Family Ministries

The Ph.D. in marriage and family ministries is an academic degree designed to prepare persons to conduct research, write, and teach in the area of marriage and family ministry. The program aims to provide an understanding of family and social systems from a theological and sociological perspective.

Admission to the program requires that a student have earned the Master of Divinity degree with a concentration in marriage and family ministries from Fuller Theological Seminary, or an equivalent degree, with a 3.5 overall grade-point average. Applicants with other degrees or lacking the concentration in marriage and family ministries must satisfy equivalency requirements (see the core course listing for the M.Div. degree, pages 42 - 45, and the requirements for the marriage and family ministries concentration in the M.Div., page 48).

The program requires the completion of a core curriculum of six eight-unit graduate seminars in marriage and family, and 24 units from a minor area concentration. Flexibility is allowed for each student to create a minor area concentration by taking graduate level seminars, courses, or tutorials in any of Fuller’s three graduate schools or qualified graduate level programs at other colleges, seminaries or universities. The creation of such minor areas is dependent upon the availability of suitable graduate instruction in the proposed minor area, relevance to the dissertation topic, and the approval of the student’s Ph.D. committee and the Graduate Studies Committee. Proficiency must be demonstrated in Greek and
Robería Hestenes

Hebrew and two or more research languages, including modern languages, statistics, or computer languages, as appropriate to the candidate's academic goals. Further requirements include written comprehensive exams, a preliminary oral exam, the completion of a scholarly dissertation, and the final defense of the dissertation before two faculty members and an external examiner.

Further details concerning this degree program are available from the Marriage and Family Ministries Program or the Graduate Studies Office.

Seminar Listings. The seminars offered in support of the Master of Theology and Doctor of Philosophy degrees may be found in the Courses of Study section beginning on page 94.

SPECIAL AND COOPERATIVE PROGRAMS

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

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

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

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

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

The marriage and family ministries concentration may be accomplished within the Master of Divinity degree program as well as the Master of Arts degree program. Both Th.M. and Ph.D. degrees in the field are also offered through the Graduate Studies program of the School of Theology.

This program is designed to be an extension of Christian ministry at both the church and the para-church levels. Graduates receive training for a vocation which is intended to be exercised within a responsible community of Christian service.

The curriculum follows the suggested model curriculum of the American Association for Marriage and Family Therapy (AAMFT) for a graduate degree in marriage and family therapy.

Specific curricular information on the marriage and family ministries concentration in both M.Div. and M.A. degrees can be found under the sections of these degree programs.

Cross-Cultural Studies Program

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

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

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

Christian Formation and Discipleship

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

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

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

In addition, a special concentration in youth ministries is offered in both the M.A. and M.Div.
Family Pastoral Care and Counseling Program

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

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

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

Theological Studies Program for Black and Hispanic Ministers

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

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

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

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

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 offers:

1. Provides theological education for the development of lay persons for leadership in the local church and community.

2. Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings, and

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

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

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

Admission Requirements. Application to the School of Theology through its Extended Education Program normally requires a baccalaureate degree from an accredited college/university, or its equivalent, official transcripts from all post-secondary institutions attended, completed reference forms, and a non-refundable application fee.

It should be understood that admission to Extended Education programs is dependent on factors beyond the applicant’s academic record. These include theological development, Christian experience, spiritual growth, call to service and gifts for ministry. Men and women of God are qualified for Christian ministry by faith, moral character, experience and academic achievement. Such people are characterized by compassion for individual persons, by sensitivity to the needs of the total community, by a burden that the whole of God’s will be obeyed on earth, by a readiness to accept correction, by a

Fuller After Five

A comprehensive evening and weekend program is offered on the Pasadena campus. Master’s level courses in all core areas are scheduled after five p.m. on a two-year rotation plan. Saturday morning courses are also available on campus each quarter. In addition, evening and weekend courses are available at several off-campus locations in Los Angeles County.

By attending as few as two evening courses per quarter, the Master of Arts degree can be earned in 4-5 years, the Master of Divinity degree in 5-6 years, or a Certificate of Graduate Studies in two years (degree programs can be accelerated by including summer courses and/or two week intensives).

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

Field Education. The Fuller Extended Education program offers supervised field experiences for credit to those students desiring opportunities for practical application of academic information. Courses may be taken in a practical setting as outlined by Extended Education publications and administered by the Area Director.

Program Opportunities. Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Full-time students on the Pasadena campus may find it helpful to take courses through Extended Education.

Degree Programs. A student may earn the Master of Arts degree in extension centers in Seattle, Washington; San Francisco, California; Orange County, California; and Phoenix, Arizona. This degree requires the successful completion of 24 courses in the areas of ministry, theological, biblical studies and field education. All requirements for the Master of Arts degree may be met in the above locations. Extension courses are also offered in Monterey Bay Area, Santa Barbara/Ventura Counties, and San Diego County, California, as well as in Honolulu, Hawaii. In all locations, courses completed in extension may be applied toward the M.A. or M.Div. degree upon admission to that program on the Fuller campus.

The Master of Divinity degree program is available in the Seattle Extension through a cooperative arrangement with the Pasadena campus. Up to 24 courses may be taken toward the degree in Seattle. Various configurations are available for the remaining 12 courses to be taken on the Pasadena campus. Additional information is available from the Seattle Extended Education Office.

Leadership. The Assistant Provost for Extended Education has offices on the Pasadena campus. A local coordinating board assists in providing leadership for each extension center. Requests for further information may be addressed to the area director in the following extension centers.
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 are:

1. To provide an educational program in evangelistic youth ministries that integrates classroom study with extensive field training;

2. To conduct ongoing training programs for those in evangelistic youth ministries, with particular attention to preparation for ministry on the staff of Young Life; and

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

David J. Du Plessis Center for Christian Spirituality

Inaugurated in 1985, the Center has for its aim the study of Christian spirituality over the broad range of ecumenical diversity. Included in such investigation is the literature, practices, institutions and movements of spirituality. The Center sponsors selected courses and conferences designed to deepen the understanding of Christian spirituality. Further information may be found under the Institutes section of this catalog.

Institute for Christian Organizational Development

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

Study in Israel

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

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

Westwood Christian Foundation

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

COURSES OF STUDY

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

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

Prefix indicates:
CF Christian Formation and Discipleship
CH Church History and Historical Theology
CN Counseling
CO Communication
dP Denominational Polity
EV Evangelism
FE Field Education
GM General Ministry
LG Language
MF Marriage and Family
MU Church Music
The following courses are offered in support of the Master of Divinity and Master of Arts programs in the School of Theology.

Language Studies

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

**Biblical Hebrew.** A reading knowledge of biblical Hebrew is a prerequisite for many of the Old Testament core courses for the M.Div. degree. Reading knowledge means a knowledge of Hebrew vocabulary and grammar that is sufficient to begin exegetical work in the Old Testament. LG502 Beginning Hebrew, an intensive course (12 units) designed to give a student this ability through an inductive study of the text of Esther, is offered most quarters 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 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.

Students in the M.Div. program with a low to moderate language aptitude may be counseled to meet the M.Div. core Hebrew requirement through a less intensive course. A four-unit course, LG500, is offered every quarter (including the summer). This course is designed to provide a basic understanding of the Hebrew language and an ability to use exegetical tools. This course alone is sufficient to meet the M.Div. core requirement in Hebrew, and will meet the requirement for most core courses and core equivalents that have a Hebrew prerequisite. It should be noted, however, that a significant number of the Old Testament core courses, core equivalents and elective courses do have the 12-unit course LG502 as a prerequisite.

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

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

A four-hour course, LG510 An Introduction to Greek, will be offered each year for students in the M.A. program. This course is designed to introduce the student to the Greek language and to give an ability to use important exegetical resources. This course will not meet the requirements for graduation in the M.Div. or D.Min. programs.

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

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. Upon acceptance by the admissions committee, the student
will receive instructions concerning this exam. The exam will be mailed when requested by the student. An answer key is provided with the exam so that the student may grade the exam and determine the areas where review or further study is needed.

The Divided Course Option. Normally, LG502 and LG512 will also be offered as divided courses, spread over three quarters for four units per quarter. This option is provided for part-time students, students with low language aptitude, those whose schedules preclude taking the intensive course, those who wish to extend their study of Greek or Hebrew over a longer period of time, or those who wish to take other classes at the same time. Beginning Greek is also offered in Spanish over two quarters (LG514 and LG515, six units each).

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

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

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

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

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. LG512 is a triple course (12 units) and will satisfy the Greek requirement (GRK) for the M.Div. and D.Min. degrees. Offered as a one-quarter intensive course or over three quarters.
LG 514 Griego I. The content of LG512, offered in a two-quarter sequence in the form of LG514 and LG515 (six units each), taught in Spanish. The two courses together (12 units total) will satisfy the Greek requirement (GRK) for both M.Div. and D.Min. degrees. Prerequisite: Spanish. Canales

LG 515 Griego II. See LG514.

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

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

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


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

LG 530 Beginning Arabic. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with reading in Quranic, classical and modern Arabic literature. Prerequisite: LG530. Elective. Bush

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

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

LG 533 Beginning Ugaritic. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. Prerequisite: LG530. Elective. Bush


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


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

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

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

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

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

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

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

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

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

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

Division Of Biblical Studies

Faculty

Everett F. Harrison, Professor Emeritus of New Testament
George A. Gay, Senior Associate Professor of New Testament
Leslie C. Allen, Professor of Old Testament
Daniel P. Fuller, Professor of Hermeneutics
Donald A. Hagner, Professor of New Testament
David Allan Hubbard, Professor of Old Testament
Ralph P. Martin, Professor of New Testament
Robert P. Meyers, Professor of New Testament Interpretation
Russell P. Spittler, Associate Professor of New Testament
Frederic W. Bush, Associate Professor of Old Testament
OLD TESTAMENT

OT 500 Biblical Backgrounds. The history and literature of the Ancient Near East will be discussed together with the reading of texts in translation to provide the setting and background for biblical literary forms and institutions. Elective. Bush

OT 501 Pentateuch. The contents of the five books of Moses in light of historical background and theological message. Exegesis and introduction to textual criticism with examination of higher criticism and documentary hypothesis. Prerequisite: LG500 or LG502. M.Div. core: OTA. Bush, Butler

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

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

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

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

OT 512 Exodus. Exegesis of the book of Exodus with emphasis on its biblical theology under the rubrics of election, covenant and cultus. M.Div. core: OTC. 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. Prerequisite: LG502. M.Div. core: OTB.

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

OT 516 Jeremiah. An in-depth study of the prophecy of...
Jeremiah with special emphasis upon the person and office of the prophet and the theology of the book.  
M.Div. core: OTB. Butler

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

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

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

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

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

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

OT 528 Job. Exegesis of selected passages.  
M.Div. core: OTB. Butler

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

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

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

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

M.Div. core: OTB or OTC. Allen

OT 535 Method in Old Testament Interpretation.  
Elective. Butler

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

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

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

OT 555 Introduction to Rabbinic Literature. Survey of the literature of various rabbis of classical Judaism, examining the styles, subjects and theology, particularly with reference to the New Testament.  
Elective.

OT 590 Directed Study in Old Testament

NEW TESTAMENT

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

NT 502 The Unity of the Bible. The hermeneutical problem of relating the intended meanings of the biblical writers. Tracing through God's purpose in redemptive history from creation to the consummation. One biblical language recommended.  
M.Div. core: OTC or NTTB. D. Fuller

NT 503 Gospel and Law. An examination of the presumed origins of an antithesis between the Gospel and the Law in Galatians 3:1-2 and Romans 10:4-6, and implications for Lutheranism, Reformed Theology, and contemporary dispensationalism.  
M.Div. core: NTTB. D. Fuller

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

Prerequisite: LG512. M.Div. core: HERM. Martin, Fuller, Hagner, Thompson

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

NT 508 Metódex Exégetico. Basic principles and practice of exegesis in the Greek New Testament, with attention

NT 512 New Testament Literature. The books of the New Testament are examined with respect to their historical and geographic background, structure, purpose and message. This course is particularly designed to assist the student who enters seminary with a limited knowledge of the New Testament. Also taught in Spanish. M.Div. core: NTB1. Gay, Spittler

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


NT 526 Jewish Views of Jesus. Assessment of the modern Jewish understanding of Jesus, Jesus' ethical teaching and the Law, as well as his personal claims. Elective. Hagner

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

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

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

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

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


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

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

NT 537 Prayer. An examination of the biblical passages on prayer in both Old and New Testaments, taking into account the historical situation in which such prayers were uttered, with the goal of achieving a theology of prayer. Elective. Fuller

NT 538 Pauline Soteriology. Study of Paul's concepts of man as a sinner, the Mosaic law, the person and work of Christ, the appropriation of the work of Christ, and the expression of the life of faith in Christ. Elective. Hagner

NT 539 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew's theology as determined by redaction-critical analysis. Prerequisite: LG512 and NT513. Elective. Hagner

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

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

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


NT 545 Sermón Del Monte. The aim of this course is to investigate the basic content of the Sermon on the Mount and its relevance for an understanding of the New Testament. Elective. Gay
NT 546 Parables of Jesus. A study of selected parables, focusing on their meaning within the context of Jesus' ministry. Special attention is given to the history of interpretation and appropriate methodology in interpreting and applying parables. Elective. Thompson

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

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

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

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

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

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

NT 560 1 Corinthians. Using the method of NT500 to gain understanding of Paul's intended meaning in the book. Prerequisite: NT500. Elective. Fuller

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

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

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

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

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

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

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


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

NT 573 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Prerequisite: LG512. Elective. Hagner


NT 576 Spiritual Gifts. Exegesis of relevant biblical texts on spiritual gifts, with attention to the history of their interpretation and application. Pursuit of a constructive theology of spiritual gifts in view of the varied ecclesiastical traditions. Elective. Spittler, Robeck

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

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

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

Division Of Theology

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

CHURCH HISTORY AND HISTORICAL THEOLOGY


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

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

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

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

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

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

CH 512 Early Christian Prophecy. A study of the gift of prophecy as outlined in New Testament teaching and practice and in the life of the church throughout the first three centuries. Implications for the modern church will be considered. Elective. Robeck

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


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

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

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

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

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

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

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

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

CH 532 Radical Reformation. A study of the "left-wing" theology of the Reformation focusing on the various Anabaptist thinkers and their clash with Lutheran and Reformed Protestantism. Elective. Muller

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


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

CH 540 Theology of Tertullian. An examination of selected works of Tertullian which reflect his call to holiness, and his doctrines of the church, the Spirit and the Trinity. Elective. Robeck

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

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

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

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

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

CH 553 United Methodist History. Survey of the history of Methodism from its origins until the present. 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 560 Modern Theology Seminar. A discussion of themes in the works of important theologians, including Barth, Berkouwer, Ellul, Thielicke and Torrance. Elective. Bromley

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

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

CH 569 Thielicke's Theology of the Holy Spirit. A study of Thielicke's theology on basic issues in theological anthropology, gifts, Scripture, ministry, world religions, and last things. Elective. Bromley

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

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

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

CH 574 Dutch Calvinism in North America. An examination of the Dutch Reformed community in North America with emphasis on the development of the Dutch Reformed Church from its origins until the present. Elective. Muller
America, with special attention to the histories of the Reformed Church in America and the Christian Reformed Church. Elective. Spittler

CH 575 Women in Church History. A study of the church's view of women as seen in original source materials and their experiences and contribution in the church from the post-apostolic period through the time of the Reformation. Elective. Feldmeth

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

CH 590 Directed Study in Church History.

THEOLOGY

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

TH 501 Theological Models. An attempt to understand theologies models or systems of thought. Emphasis will be placed on orientations which have arisen since the 1960s and factors which will shape theology in the 1980s. Prerequisite: TH 500. Elective. Rogers


TH 503 Problems in Philosophy of Religion. Consideration of a significant philosophical problem which impinges on theology. Open to advanced students with a basic background in philosophy. M.Div. core: PHIL. Rogers

TH 504 Orientación para Investigación Teológica. Orientation to the practical matters of theological research including personal, historical and technical areas of study. Prerequisite: Spanish. Elective. Gay

TH 505 Theological Encyclopedia. An introductory survey and overview of the theological curriculum, with attention to the interrelation, mutual support and fundamental unity of the theological disciplines. Elective. Muller

TH 509 Philosophy of Religion. An introduction to some major philosophical questions raised by Christian
belief, such as arguments for the existence of God, religious language, symbolism, history, myth, miracles, evil, the relationship of science and religion. M.Div. core: PHIL. Brown

TH 510 Case Studies in Christ and Salvation. Key points in the history of doctrinal development and significant decisions about the nature of Christ and the manner of salvation from the Council of Nicea to the present will be examined. Written case studies will present actual situations in which the student will participate vicariously through discussion and role play. Elective: Rogers

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

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

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

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

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

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

TH 518 Revelation and Language. Seminar based on critical study of contemporary writing on the subject of language, examining its relevance to the concept of revelation and the nature of religious language. Prerequisite: TH500 or TH509 or TH563. Elective: Brown

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

TH 521 Theological Method. An investigation for advanced students of recent reexaminations of the nature, purposes and methods employed in the academic discipline called theology. M.Div. core: PHIL. Rogers

TH 522 Theology of Berkouwer. Theological method of G. C. Berkouwer with attention to his doctrine of scripture. Elective: Rogers


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

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

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

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

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

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

TH 533 Issues in Social Ethics. An exploration of the socio-political 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

TH 534 Ethics of Bonhoeffer. A concentrated address to Bonhoeffer's Ethics as a means of understanding how Jesus Christ can be served in the conflicts of this world. M.Div. core: ETH. Smedes


TH 536 Church, State and Law. A study of the relationship between law, state and the church with particular emphasis placed upon gaining an understanding of United States Law, especially Amendments 1-8 and 14 of the U.S. Constitution, and its function in our society. The course will also include a study of the church and its obligations to the law and the state. M.Div. core: ETH. Thomson

TH 537 Medical Ethics. Ethical and existential questions relative to the care of the sick and dying, abortion, psychiatric care etc., with a view toward developing a theologically sound ethical perspective on medical care. M.Div. core: ETH. Smedes
TH 538 Christ and the Moral Life. A theological study of the ways in which Jesus Christ affects the moral life, comparing the visions of several modern theologians. M.Div. core: ETH. Smedes

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

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

TH 542 Theories of Human Nature. A survey of some prominent philosophical accounts of humanness. The links between philosophical perspectives and issues which arise in the theological discussion, and in attempts to formulate Christian perspectives on the human sciences, will be explored. M.Div. core: PHIL. Mouw

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


TH 552 Social Ethics in the Reformed Tradition. A study of the social, political and economic thought of some major figures and movements in the Reformed tradition. Special attention will be given to John Calvin's influence on public life in Geneva, as well as to the development of Calvinist societal thought in Scotland, the Netherlands and South Africa. Elective. Mouw

TH 555 Bible and Social Ethics. An examination of the variety of normative roles that Scripture plays in social analysis and criticism within the 20th century, with special emphasis on evaluating the normative role that Scripture should play as an "authority" in social ethics. M.Div. core: ETH. Dempster

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

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

TH 560 God in Contemporary Thought. Seminar based on a cross-section of contemporary philosophical and theological writings. Subjects include scepticism, Tillich, process theology, evangelical presuppositiona-

ism, T. F. Torrance, Neo-Thomism, Pannenberg and contemporary European theology. Elective. Brown

TH 561 Contemporary Christology. Seminar based on critical study of a cross-section of contemporary writing including the new quest for the historical Jesus, process christology, Spirit christology, christology “from below” and trends in Protestant and Catholic thought. Elective. Brown

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

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

TH 564 Holy Spirit in Contemporary Theology. Seminar based on a study of recent writing representing both Protestant and Catholic thought. Elective. Brown


TH 566 Bonhoeffer: Life and Thought. Traces the development of Bonhoeffer’s theology through the major stages of his life and critically evaluates his contributions to contemporary theology. Elective. Anderson

TH 567 The Quest for the Historical Jesus. An examination of the history of the quest for the historical Jesus in the light of its philosophical background and theological method. The course will trace its beginnings from Reimarus and English Deism to the work of Albert Schweitzer and examine its contemporary relevance. Elective. Brown

TH 568 Theology of C. S. Lewis. A survey of the entire range of C. S. Lewis’s theological and imaginative writings with a view to his major themes, both apologetic and spiritual. Elective. Ford

TH 570 Presbyterian Ethics. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. The origin, development and growth of Reformed theology, liturgy, culture and tradition of the Presbyterian Church (U.S.A.) will be studied in historical context and applied to the contemporary church. M.Div. core: MINo. Rogers

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

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


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

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

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

TH 583 Theological Anthropology and the Revelation of God. The nature of the theology, the nature of God and divine revelation, doctrine of Scripture, humanity in the image of God, the true order of humanity as male and female, theology of sexuality and marriage. Elective. Anderson

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

TH 585 Theology of Christian Community and Ministry. The nature of the church as the people of God; the Holy Spirit; the order, life, and ministry of the church; the church as the mission of Christ in the world; the church as a community of reconciliation. Elective. Anderson

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

Division Of Ministry

Faculty
José Arreguin, Senior Associate Professor of Hispanic Studies
Ray S. Anderson, Professor of Theology and Ministry
Jack O. Balswick, Professor of Sociology and Family Development
Ian Pitt-Watson, Harold John Ockenga Professor of Preaching and Practical Theology
Robert N. Schaper, Professor of Practical Theology
Samuel Southard, Professor of Pastoral Theology
Ralph P. Martin, Professor of Theology and Ministry

Jack O. Balswick, Professor of Sociology and Family Development
Ian Pitt-Watson, Harold John Ockenga Professor of Preaching and Practical Theology
Robert N. Schaper, Professor of Practical Theology
Samuel Southard, Professor of Pastoral Theology
Ralph P. Martin, Professor of Theology and Ministry


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

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

GM 522 Spirituality in Reformed Tradition. An examination of the themes of Protestant spirituality as manifested in the Reformed tradition through John Calvin, the Puritans, Cotton Mather and Jonathan Edwards. Elective. Hestenes

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. W. Wright

GM 524 Community of Faith. An examination of the shape of the church, its cultural and political conformity and its call to discipleship in relationship to the world. Elective.

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

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

GM 533 Training and Supervision in Marriage and Family Ministries. Provides advanced MFM students with opportunity to supervise and train others in basic counseling skills and process within a lab or small group context. Prerequisite: MIN 1. Elective.

GM 535 Community Psychology and the Church. Course will provide an understanding of how ministry can shape the quality of life for individuals, families or larger social systems, within and outside the congregation. Elective. Wallace

GM 536 The Adult Offender and the Family. Introduction to ministry by pastors and volunteers to the adult offender, from before incarceration through parole. Elective. Southard

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

GM 538 Abnormal Psychology. A survey of abnormal psychology and major pathologies that will help the minister to recognize and understand these disorders and to interface competently with professionals. Elective.

GM 539 Child Psychology. A general survey of child psychology to assist ministers to interface sensitively and competently with parents and children. Elective.

GM 540 Theological Psychology. The psychological study of religion with reference to conversion, conscience, guilt, forgiveness, worship, prayer, the prophet-ic and aesthetic experience. Elective. Southard

GM 541 Church and the Psychologist. A study of the role of psychologist and pastor, the social system of the church with psychological services, expectations of psychological consultation in a church, and theological communication in therapeutic practice. Elective. Southard

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


GM 545 Ethnicity, Church and Society. The purpose of this course is to treat the topics of ethnicity, church and society in an integration and synthetic fashion rather than in a particularistic manner. It is designed to give maximum attention to the emerging perspective of American ethnic theologians and church leaders. Elective.

GM 546 Ministry Amid Pluralism. This course has been designed to meet the problems and challenges of our contemporary pluralistic society, and to offer ministers and churches resources with which to serve Christ in this type of society. Elective. Arreguin, Pannell

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, civic and religious structures. Offered by Institute of Youth Ministries. Elective. Sheffer

GM 555 Black Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. Elective. Bolton

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

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

GM 562 El Culto Cristiano. A study of the different forms of worship found in Hispanic churches from historical and cultural points of view. Elective. Arreguin

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

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

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

GM 590 Directed Study in General Ministry

PREACHING AND COMMUNICATION

PR 500 Homiletics. Both theological and practical ques­
tions about the nature of preaching are explored and
 discussed. A practicum element is an essential part of
this course. M.Div. core: MIN 2. Pitt-Watson, Schaper,
Nason

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

PR 502 Predicación entre Hispanicos. The nature,
methods and channels of communication in contem­
porary preaching in relation to the nature, problems and
perspectives of the Hispanic community. Prerequisite:

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

PR 506 Theology and Preaching. A course which seeks
to build bridges between the classroom and the pulpit
through an examination of the theology of preaching
with a view to practical application. Elective. Pitt-Watson

PR 507 Preaching Christ. An examination of how the
great christological affirmations of the faith can best be
communicated to contemporary men and women. Elec­
tive. Pitt-Watson

PR 508 Preaching from a Lectionary. A practicum uti­
ilizing the lectionary and emphasizing the Christian
Year as the basis for the pastoral preaching task. Elective.
Schaper

PR 510 Sermon Series. An examination of a variety of
ways in which homiletic material may be organized and
presented in serial form. Elective. Pitt-Watson
PR 511 Preaching Practicum. A practicum centered on student preaching with an emphasis on self and group assessment. The use of videotape will be offered. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR 500. M.Div. core: MIN 2. Pitt-Watson, Schaper, Nason, Pannell, Demarest

PR 512 Black Preaching Seminar. A practicum providing preaching opportunities with personal and group evaluation. Videotape replay may be utilized. Course may be repeated once for credit. Credit: 2 units. Prerequisite: PR 501. M.Div. core: MIN 2. Pannell, Bolton

PR 590 Directed Study in Preaching.


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

CO 502 Advanced Speech and Reading Clinic. Enhancing the abilities acquired in prerequisite CO 501, using various authors. Coaching for performance. Credit: 2 units. Prerequisite: CO 501. Elective.

CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. Credit: 2 units. Prerequisite: CO 500. Elective. DeChamplain

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

CO 590 Directed Study in Communication. NOTE: Permission may be given for courses in Communication to fulfill the MIN 2 requirements for students not preparing for the pastoral ministry.

EVANGELISM


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


EV 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions over the relationship between evangelism and social responsibility in mission, and the relationship between gospel and culture in the church’s evangelistic task. Attention is given to motivating local congregations to participate in the evangelistic and missiological tasks. M.Div. core: MIN 3. Pannell

EV 510 Evangelistic Preaching. The preaching models relevant for most types of evangelism today. M.Div. core: MIN 3. Pannell

EV 511 Evangelistic Models. An examination of various models such as campus, prison, house-to-house and mass evangelism in today’s world. Elective.

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

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 515 Pastoral Evangelism. A study of the theology and techniques of person-to-person evangelism, the nature of new converts and the understanding of stages of personal development as opportunities for witness. M.Div. core: MIN 3. Southard

EV 516 Relational Evangelism. Evangelistic principles understood first from the perspective of doctrine and then from personal witness in one-to-one encounter. M.Div. core: MIN 3.


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

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

EV 590 Directed Study in Evangelism.

CHRISTIAN FORMATION AND DISCIPLESHIP


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

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

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

CF 505 Teaching the Bible. How to teach adults with a biblical text so that God's Word speaks to contemporary life, working with distinctive Christian dynamics and relationships. Recommended background: NT500 Hermeneutics or CF504 Inductive Bible Study and one Bible course. M.Div. core: MIN 4. Hestenes

CF 506 Art of Teaching Christianity. Practical foundation for a variety of teaching situations both within and outside the church, with a focus on teaching Christianity. Learning theory and process, objectives, planning, and teaching methods will be discussed. Elective.


CF 508 Small Group Communication and Leadership. Dynamics of interpersonal relationships with experience in the essential skills of effective leadership. Elective.

CF 509 Introduction to Human Development. A basic overview of the human life cycle from conception to dying and death, surveying physical, emotional, social, cognitive and moral dynamics of development with discussion of the implications for Christian ministry. Elective.


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

CF 518 Administration of Educational Ministries. The scope, design, management and evaluation of a local church's educational program, including the enlisting, training and supporting of its leadership. Elective.
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 curriculum. Prerequisite: CF 510 or CF 511 or equivalent. Elective. Dettoni


CF 530 Basic Children's Ministry. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for morals and values training; factors in building self-esteem and socialization in the person of the child. Recommended background: CF 500 or CF 501 or CF 510. M.Div. core: MIN 4. Gorman

CF 531 Children's Ministry Practicum. Training parents for family life education in the home and training teachers in designing and organizing for children’s maximum learning in the church. Special emphasis on methodology in dealing with children and learning. Prerequisite: CF 530. Elective. Gorman

CF 538 Christian Parenting. Course is designed to deepen insights and enhance skills needed for effective Christian parenting, and to guide church leaders, parents, and people involved in family ministries in helping others to effective Christian parenting. Elective.

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: CF 501 or CF 510 or CF 500. Elective. Gorman

CF 537 Family and Church Practicum. A survey and evaluation of current materials and programs for family ministry, primarily in the areas of marriage enrichment, parent education and intergenerational ministry. Research and field experience. Recommended background: MF 500, CF 536. Elective.

CF 538 Intergenerational Education in Home and Church. Principles and practice of religious development in an intergenerational setting with application to the home and the church school. Elective.

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

CF 540 Youth Ministry. An examination of adolescent development from junior high through college age with special focus on the church's ministry with youth. Recommended background: CF 510. M.Div. core: MIN 4. Dettoni

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


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

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

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

CF 546 Campus Bible Study. An inductive study of the Philippian and Habbakuk, particularly as carried on by college student groups using the “manuscript” method. Elective. Byer

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

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


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

CF 566 Ministry to Single Adults. A presentation of both proven and experimental methods of developing an effective ministry through the church to the single adult. Recommended background: CF 500 or CF 560. Elective.

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

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

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

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

CF 581 Teaching Skills Workshop. An intensive, two-week practicum in developing and applying a variety of teaching skills in a church educational setting. Elective.

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

CF 586 Wilderness and Recreational Ministries. Wilderness, camping, and experiential small group approaches to youth ministries. Course offered by the Institute of Youth Ministries. Offered at La Vida. Elective.

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

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

CF 590 Directed Study in Christian Formation and Discipleship.

COUNSELING


CN 507 Clinical Pastoral Education. Experience during one quarter in ministering to the sick and emotionally ill in mental and/or general hospital settings, builds toward pastorate or hospital chaplaincy. Credit: 12 units. Elective.
CN 513 Adolescent Culture and Psychology. Adoles­
cent growth, development, identity and related prob­
lems, together with a study of the cultural influences on
the thinking and behavior of youth today. Lectures, case
studies, research. Offered through the Institute of Youth
Ministries. Elective. Oraker

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

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

CN 521 Marital Conflict Management. Various meth­
ods by which marital couples in conflict attempt to re­
solve their difficulties, constructive use of conflict to en­
hance the marital relationship. Elective. Silling, Oraker

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

CN 523 Intervention Counseling. A continuation of
CNS 522 providing models and strategies for behavioral
change. Application is made to specific problem areas
such as depression, phobias and anxiety. Prerequisite:
CNS 522. Elective.

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

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

CN 530 Divorce. A study of the nature, causes, prob­
lems and adjustments of divorce viewed from a theologi­
cal, psychological and social perspective. Elective.

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

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

CN 571 Counseling the Mentally Ill. Ministry of the
church to neurotic and psychotic people in cooperation
with community mental health centers and hospitals.
M.Div. core: MIN 5. Southard

CN 572 Demonology and Mental Illness. Biblical,
thecological and pastoral evidences for and interpretation
of mental illness and demon possession will be explored.
Elective. Southard

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

MARRIAGE AND FAMILY

MF 500 Professional Issues in Marriage and Family
Ministries. An introductory course in the theories of
marriage and the family, the ethics and laws relevant to
the family, and application to personal family analysis
and the multiple settings in which ministry to the fam­
ily takes place. Prerequisite: MFM

MF 501 Research Methods, Statistics and Design. A
survey of the relevant methodologies in the observation,
measurement and study of marriage and family. Prereq­
usite: MFM.

MF 502 Directed Research in Marriage and Family
Ministries. A course involving a directed research re­

duction in marriage, child and/or family ministries. Prereq­
usite: MF 501. J. O. Balaswick

MF 503 Psychocultural Dynamics of Family Life. An
exploration of the dynamics of interaction and commu­nica­tion in alternative ethnic and family systems. Pre­
requisite: MF 500, MF 507-509. J. O. Balaswick

MF 504 Dynamics of Human Sexuality. A Christian
perspective of the relational and scriptural realities of
human sexuality, with an introduction to treatment of
sexual dysfunction. Prerequisite: MFM. J. O. and J. K.
Balaswick

MF 505 Child and Family Development. An overview
of child and family development from a life span per­
pective. Prerequisite: MF 501. Guernsey

MF 506 Preventive Strategies in Family Education.
The philosophy and methodology of preventive family
life education in the local church. Prerequisite: MF 505.
Guernsey

MF 507 Communication and Relational Skills. A
course on recognizing, modeling and practicing basic
human relationship skills and counseling skills. Prereq­
usite: MFM. M.Div. core: MIN 5. Guernsey

MF 508 Psychopathology and Family Systems. A
study of psychopathology and maladaptive behavior,
and various treatment approaches in the context of the
family. Prerequisite: MF 507. Guernsey

MF 509 Assessment in Marriage and Family Therapy.
Use of case history data, interview behavior, and psy­
chological tests in the diagnosis of personal, marital and
family problems. Prerequisite: MF 508. Hunt

MF 510 Counseling the Marital Dyad. Theories of
marriage counseling and applied techniques relevant to
those theories. Exposure to the nature and problems of
divorce counseling. Prerequisite: MF 500, MF 507-509.
Hunt
MF 511 Counseling the Family System. Theories of family counseling and applied techniques relevant to those theories. Emphasis on systems theory as the foundation for the exploration of major schools of family therapy. Prerequisite: MF500, MF507-509. J. K. Balswick

MF 512 Basic Skills in Family Intervention. A study of basic family assessment skills, basic family intervention techniques and the application of the Structural Family Therapy Model in assessment and intervention. Course offered by Institute of Youth Ministries. Elective. Oraker

MF 540 Introduction to Marriage and Family Ministries. A study of the nature and role of the church as a ministering community to the family in order to formulate a workable philosophy of ministry to the family based on the Scriptures. Elective. J. O. Balswick, Guernsey

NOTE: The following practicums (MF550-553) are graded only on a "Credit/No Credit" basis.

MF 550 Practicum I: Preventive Strategies in Family Life Education. Credit: 2 or 4 units. Prerequisite: MF500, MF507-509.

MF 551 Practicum II, Field Placement. Credit: 2 or 4 units. Prerequisite: MF500, MF507-509.

MF 552 Practicum III, Field Placement. Credit: 2 or 4 units. Prerequisite: MF500, MF507-509.

MF 553 Practicum IV: Field Placement. Credit: 2 or 4 units. Prerequisite: MF500, MF507-509.

MF 590 Directed Study in Marriage and Family Ministries.

PASTORAL MINISTRY AND THEOLOGY


PM 501 Theology of Pastoral Care. Purposes and practices of shepherding as described in the Bible and in moral and systematic theology, with special emphasis upon the application of theology to specific pastoral problems. M.Div. core: MIN 6. Southard


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


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

PM 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. Elective. Luccke

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. Elective. Luccke

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

PM 522 Planning and Priorities. Organization of people in terms of meaningful relationships and organizational tasks, emphasizing goals rather than functions. Elective.

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

PM 524 Community Resources. Seminar analyzes available community resources to enable the pastor to deal sensitively and skillfully with diverse social problems and plan effective church strategy. Elective.

PM 525 Community Organization. Lectures and field trips to explain the role of the pastor, the meaning of power in society and its use to obtain social justice and effective social change. Elective.

PM 526 Foro de Lideres de la Comunidad Hispanica. Field and classroom encounters to bring the minister into dialogue with current Hispanic leaders. Prerequisite: Spanish. Elective. Ramirez

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

PM 590 Directed Study in Pastoral Ministry and Theology

CHURCH MUSIC


MU 522 Hymnology. A study of the hymnody of the Christian church with special focus on functions, analytical and evaluative criteria, principles of prosody and performance practice. Elective.

DENOMINATIONAL POLITY

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

DP 500 Reformed Heritage. Introduction to the doctrinal standards, the liturgy and worship structures and the theological heritage of the Reformed Church. M.Div. core: MIN 6.

DP 502 Wesleyan Tradition. A study of the Wesleyan heritage through the basic beliefs of John Wesley as evidenced in his sermons and in his notes on the New Testament and through doctrinal studies by Wesley scholars. M.Div. core: MIN 6. Ellington


88 THEOLOGY
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. M.Div. core: MIN 6.

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. M.Div. core: MIN 6. T. L. Smith


DP 530 History of Armenian Christianity. Emphasis given to social, cultural, and geographic as well as theological factors in the history of Armenian Christianity. M.Div. core: MIN 6. Halebian

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. M.Div. core: MIN 6. Halebian


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. M.Div. core: MIN 6, Halebian

DP 590 Directed Study in Denominational Polity.

FIELD EDUCATION

Field Education experiences are offered in local churches, parachurch and mission agencies. Each student is encouraged to examine his or her vocational learning needs and interests and then to select field education settings which will offer opportunities for growth. A great variety of field education experiences are available each year: work with youth, young adults, seniors; focusing on evangelism, worship, administration; working in churches, hospitals, correctional and senior institutions and foreign missions. Students desiring to receive credit for field education must complete a preparatory workshop and enroll with the Office of Field Education, which coordinates approved positions in churches or other organizations. Completion of nine months of part-time supervised field service in a church setting, as well as seminars designated for the course, yields four units of core credit. A second course, either nine months part-time or ten weeks full-time, in a setting approved by the Office of Field Education is required for the M.Div. degree, and may be taken for four units of elective credit or for zero units credit. Additional field education courses may be taken if so desired.

Students and their respective pastors/supervisors must complete quarterly evaluation reports and submit them to the Office of Field Education. These are not only essential for credit, but they also provide a balanced picture of the student’s service and become a part of the student’s seminary file. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations.

NOTE: Of the following Field Education courses, FES01-503 are graded only on a “Credit/No Credit” basis.

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

FE 503 Part-Time Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church, institutional or missional setting leading to the development of competency in a specialized ministry. This course is intended for any part-time, three-quarter elective, other than FES01. Elective.

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

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

FE 515 Practicum: Area Strategy and Adult Ministry. Practicum in the development and implementation of a strategy for Young Life ministry in an area including contact with relevant institutions and agencies, committee development and establishment of a support base. Elective.

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

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


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

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

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

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

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

FE 589 Advanced Practicum and Study. This course is designed to meet the particular needs and interests of students who wish to continue their field education experiences beyond FES01 and FES02. It is designed to enable a student to gain experience in some area of minis-
try in which he or she is not presently engaged and for which no other field education course is appropriate. The goal of this course is to provide an opportunity for intensive experience in a particular area of ministry combined with significant reflection on its theological foundations. Elective. Ellington

FE 590 Directed Study in Field Education.

DOCTOR OF MINISTRY

The following sessions, seminars and courses are offered in support of the Doctor of Ministry program, and are held both on the Pasadena campus and in off-campus locations (Atlanta, Georgia; Cleveland, Ohio; Oklahoma City, Oklahoma; Honolulu, Hawaii; and Seattle, Washington).

CF 711 Building Christian Community Through Small Groups (6 units). This seminar focuses on the birth, care and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees, and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church; training leaders and the dynamics of small group interaction. Hestenes

CF 720 Spirituality and Ministry (12 units). This session seeks to explore the dynamics of the spiritual life both as related to the pastor's own life of faith and prayer and to the pastor's role of spiritual leadership in the congregation. Emphasis will be given to the participant's own spiritual pilgrimage, leading others in their spiritual pilgrimage, spiritual issues in a ministry context, and the development of spiritual disciplines personally and congregationally. Includes small groups, giving and receiving spiritual direction, research and reading. Involves assignments in the ministry setting in addition to work on campus. Hestenes

CN 705 The Minister's Personal Growth and Skill Development (12 units). The work of the Christian ministry has many emotional hazards. This seminar will examine these hazards as they pertain to the mental health of the minister. It is designed to assist the minister in identifying the areas of personal potential weakness and to provide resources for dealing with these
problems. Attention will be given to aspects of the minister's personal and family life, roles and role conflicts, problems of anger, depression, assertiveness and relationships, as well as techniques for self-modifying behavior. A. Hart

EV 706 The Renewal of the Life and Mission of the Church (8 units). This seminar will deal with some of the biblical aspects of the nature of the church and forms of congregational life which appear to be conducive to renewal and missions. Among the subjects considered will be the personal renewal of the pastor, renewal through the mutuality of the members of Christ's body for growth and ministry, the Holy Spirit as divine Enabler, and mobilizing the local congregation for ministry. Finney

EV 715 The Training of the Laity for Ministry (4 units). This course presents the biblical and theological basis for the enlisting and training of lay people for outreach. The minister will be helped to design a program for training and equipping members of the body of Christ in identifying their gifts for ministry. Van Wyk

LG 712 Fundamentals of Biblical Exegesis (8 units). This seminar is offered in a two-week intensive model. Pre-seminar assignments and a post-seminar project are required. The exegetical component will be based on the use of Greek language skills and will fulfill the Master of Divinity equivalency requirement for New Testament Greek for D.Min. students. Provence

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. Guernsey

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 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 lecture and experiential kinds of learning. j. O. and J. K. Balswick

MF 726 Pastoral Strategies for Crisis Intervention (12 units). This session will focus on the pastoral office, offering a variety of effective intervention strategies for catastrophes which impact families and individuals frequently but without warning and with devastating consequences. Topics to be addressed are death (suicide, abortion, euthanasia, etc.) and catastrophic illness, domestic violence and sexual abuse, substance abuse (alcohol and drugs), and divorce. The seminar format will include a theoretical and ethical component, simulation, and experiential learning. Guernsey

NT 702 Community Issues in 1 Corinthians (4 units). This course presents first century principles for 20th century problems in Christian community. Among issues in the urban, socially mixed, charismatic, five-year-old congregation at Corinth: cliquishness and superspiritualism, church discipline and church authority, love and liberty, sexual behavior among Christians, femininity, "charismania" and doctrinal deviance. Spittler

OD 761 Strategic Planning for Christian Organizations (8 units). This week-long seminar focuses on the strategic issues underlying the planning process, with special attention to the organizational mission and values. A planning model is developed with consideration of the theological implications. Wright, Anderson

OD 762 Fund Raising for Christian Organizations (8 units). This seminar examines how to apply fund raising principles to direct mail, capital gift campaigns, foundation and corporate giving, special events and television. It views communications theory, research, mass media, and fund raising in the light of theological, ethical and marketing considerations. Reid, Branson

OD 765 Human Resource Management for Christian Organizations (8 units). This five-day seminar will focus on the art, the science, and the theology of human resource management. The seminar will examine concepts of leadership, the process of work, and the productivity of the worker. It will examine the theological view of person that underlies the management of personnel in an organization, and will cover the following topics: how to interview for productive employment, performance appraisal systems, productivity, and motivation. De Pree, Smeed

OD 766 Financial Management for Christian Organizations (8 units). This five-day seminar focuses on stewardship and financial accountability. It will examine the role of the financial executive in four key areas: planning, control, feasibility analysis, and budgeting. It will bring these elements together to provide the solid financial base necessary for continued organizational growth, development, and effectiveness. Smith, Cedar

PM 705/PM 716 Church Growth I (12 units). This session combines a seminar (PM705 Principles And Procedures of Church Growth, 8 units) and a course (PM716 American Church Growth: Research And Case Studies, 4 units). This component applies principles of church growth to the American church. It will present the theological factors active in church growth so that the minister can make a diagnostic study of his or her own church. Participants are involved in supervised field case studies of successful churches, analyzing factors encouraging or inhibiting growth. Wagner, George

PM 707 Church Management (8 units). This seminar is designed to improve the pastor's ability to develop the laity as volunteers in ministry, disciple professional staff persons, and direct the support service personnel of the church. It seeks to help the church become a place where mission is accomplished and persons are fulfilled. Ma-Lony

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

PM 710/PM 714 Church Growth II (12 units). This session combines a seminar (PM710 Anthropological and Historical Dimensions of Church Growth, 8 units) and a course (PM714 Theological Foundations of Church Growth, 4 units) to comprise a special module for advanced students of church growth. This in-depth analysis of the cultural, historical and theological presuppositions of the church growth movement is by faculty members of the School of World Mission. Prerequisite: PM705, Wagner, Gibbs

TH 711 Theology of Ministry (4 units). A reexamination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. Anderson

PM 713 Conflict Management in The Local Church (4 units). This is a course designed to equip religious leaders with understandings of conflicts in the local church and skills to deal with them. Recognizing that individual differences are the essence of vitality and enthusiasm, the course is based on the proposition that conflict is to be welcomed, encouraged and managed. The goals to be taught are interpersonal acceptance and group effectiveness. Malony

PM 752 Church Planning (8 units). Learn how to structure your church's plans and goals in the light of New Testament concerns and mandates. Examine your church's purpose and determine how to identify and follow through on your long-range goals. Study how to structure your staff and administrative team to facilitate the forward movement of church life and ministry. Larsen

PM 754 Fund Raising and Communication Strategies in the Local Church (8 units). This week-long seminar will focus on relationships between the needs of the community, the resources of the church and the ministries developed to link the two. Topics include knowing the community, the use of media, and funding the church budget. Reid, Demarest

PM 763 Developing Effective Leadership (8 units). This five-day seminar focuses on organizational behavior as a framework for leadership. Participants will analyze their own leadership style and learn how to develop it appropriately in a Christian organization or the local church. Topics include the uniqueness of the Christian organization, style and substance of leadership, the development of others, and crisis management. Appleton, Mouw
The following courses and seminars are offered in support of the Master of Theology and Doctor of Philosophy programs in the School of Theology.

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<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Units</th>
<th>Instructor</th>
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<tbody>
<tr>
<td>LG 806</td>
<td>Advanced Hebrew</td>
<td>2</td>
<td>Bush</td>
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<tr>
<td>LG 825</td>
<td>Biblical Aramaic</td>
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THE SCHOOL OF WORLD MISSION

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

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Facilities and Costs

Research and Tuition Fellowships

Degree Programs
Master of Arts in Cross-Cultural Studies
Master of Arts in Missiology
Master of Theology in Missiology
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Special and Cooperative Programs
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Charles E. Fuller Institute for Evangelism and Church Growth

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Courses of Study
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Course Descriptions
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FOR CROSS-CULTURAL MISSION:
HIGHER EDUCATION
IT'S CHARACTER AND PURPOSE

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

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

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

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

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

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

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

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

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

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

The School of World Mission emphasizes research because mission faces a curious fact: knowl-
Paul E. Pierson

edge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, discipled. In most lands, some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. This vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

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

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

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the formation of mission structures that meet the demands of the missionary movement in the world.

ADMISSION

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

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

Those entering the Master of Arts program (both cross-cultural studies and missiology) must normally hold an undergraduate degree (B.A. or equivalent). For the Master of Theology in missi-

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

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

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

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

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

**Special Student:** one who does not meet the academic requirements for regular admission, unclassified or limited graduate student status.

**Transient Student:** one who is currently enrolled as a student in good standing in the post-bachelor's level at another school, but wants to have transcript evidence of course work done at Fuller for transfer to another institution.

### FACILITIES AND COSTS

The offices of the School of World Mission are located at Fuller Theological Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary's other two schools, it uses the classrooms, bookstore, refectory and the McAllister Library with its more than 154,000 volumes on theology, psychology, missiology and related disciplines.

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

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

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

### Research and Tuition Fellowships

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

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

### DEGREE PROGRAMS

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

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

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

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

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

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

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

Master of Arts in Missiology

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

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

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

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

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

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

**Master of Theology in Missiology**

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

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

**Master of Theology in Chinese Ministry and Mission**

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

**Doctor of Missiology**

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

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

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

**Doctor of Philosophy in Intercultural Studies**

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

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

The academic doctorate in intercultural studies requires 56 units in missiology above the M.A. or Th.M. in missiology, and a dissertation (8 units) that makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas of specialization with a 3.5 grade point average, and pass comprehensive examinations. Students transferring credit from other institutions must complete 76 units and the dissertation at the School of World Mission. Students admitted with the M.A. must complete M.Div. equivalency requirements (defined as a minimum of 64 units of graduate theological coursework which fulfills the core requirements in biblical studies, church history and theology). Candidates must demonstrate oral fluency in a field language, competence in one or more research language and/or other research skills (such as statistics), and teaching ability.

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

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

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

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

Cross-Cultural Studies Program

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

Concentration in Bible Translation

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

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

Chinese Studies and Evangelization Program

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

In-Service Program

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

Tuition payment must be submitted at the time of registration. A course syllabus (outline and assignments) and textbooks are sent to students upon receipt of the tuition payment. Class lectures (recorded on compact cassette tapes or in duplicated notes) are also provided. Completed assignments are returned to the director of the In-Service Program for evaluation by a professor. Upon the completion of the ISP course, a grade is recorded on the student’s transcript. A course registration is valid for one year (i.e. the assignments must be completed within one year from the time of registration).

Program for Mission Executives

This special program enables mission executives who have never lived in a second culture long enough to meet the regular School of World Mission requirements for cross-cultural experience to study missiology at Fuller. People who have been professionally involved in mission administration for a minimum of seven years are now eligible for acceptance into the missiology degree programs without this cross-cultural experience, as long as...
Missiological study is designed not only for missionaries, but for international church leaders, mission executives and pastors, and those preparing for various cross-cultural ministries as well. Many of these people have only limited time available for study.

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

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

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

Charles E. Fuller Institute for Evangelism and Church Growth

The Charles E. Fuller Institute for Evangelism and Church Growth is an action arm of the Seminary offering services to the churches of North America in the areas of church growth diagnosis, consultation and planning. Its executive director, Carl George, has assembled a competent and growing staff which serves a number of denominations. An Hispanic department under Juan Carlos Miranda has extended these services to the Hispanic-American community as well as to several Latin American countries.

Conferences and seminars are held each year in Pasadena and other locations across the country on such topics as Church Planting and Growing and Leading a Multiple Staff Church. Academic credit is available through Fuller Theological Seminary to registered students, and continuing education units may be earned through the Institute.
In a wider sense, the SWM curriculum consists of a combination of course work, reading and directed research tailored to fit an individual’s problems and opportunities. In a narrower sense, it consists of courses of study which develop a part of one of the following branches of learning which together make up the discipline of missiology:

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

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

Core Curriculum and General Examinations

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

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

and by selecting two of the following three core courses:

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

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

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:

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

School of World Mission Faculty

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

Behavioral Sciences (MB)

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

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

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

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

MB 531 Analysis for the Language Learner. A study of principles and procedures for analyzing the sound system (phonemics) and the structures (morphology and syntax) of languages, and their practical application in developing a strategy for language learning and ministry. *Brewster*

MB 535 In-Country Language/Culture Learning. Independent learning in a language of the student’s choice, using the learning cycle approach of MB530. *Brewster*

MB 539 Topics in Linguistics. *Brewster*

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

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

MB 542 Communicating to Non-Literates. Study and application of principles of intercultural communication to reach effectively the non-literate 70 percent of the world with Christian messages. *Prerequisite MB540: Kraft, Shaw*
MB 543 Role of Ethnic Art in Mission. Survey of the past, present and prospective uses of graphic and plastic arts, music, storytelling, etc., in communicating the Gospel and in leading Christians to maturity. Focus on usability of non-Western art forms. Kraft


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

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

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

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

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

MB 550 Emotional Health/Cross-Cultural Ministries. The impact that persons engaged in mission have on each other has far-reaching implications for the fulfillment of the task. The course will sharpen the focus on “success” in mission with reference to the biblical, cultural and personality norms. Johnson

MB 560 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. Hiebert

MB 570 Anthropology of Development. Study and application of the insights of the subdiscipline, applied (or action) anthropology, to areas of Christian mission such as community development, agricultural, mission, educational witness. Hiebert

MB 571 Urban Anthropology and Church Planting. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors including possibilities for church planting. Hiebert

MB 572 Practicum in Urban Anthropology. Hiebert,

MB 574 Anthropological Tools for Missionaries. This course provides missionary candidates the conceptual frameworks needed to understand the problems of cross-cultural communication, and the practical methods by which they can learn to know another culture and identify with it. Hiebert

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

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

MB 591 Independent Study (M.A.). Reading, report and discussion under faculty supervision on topics of special interest or student weakness.

MB 595 Topics in Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, culture change, etc. Kraft, Hiebert, Shaw

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

MB 691 Independent Study (Th.M.). Reading, report and discussion under faculty supervision on topics of special interest or student weakness.

MB 700 Advanced Seminar in Mission Anthropology. Specific topics of relevance to D.Miss. candidates preparing theses in an anthropological area.

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

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

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

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

Church Growth (MC)

MC 500 Introduction to Church Growth and World Evangelization. Basic principles and procedures of church growth as developed in Donald McGavran’s Understanding Church Growth and applied to present-day...
misssiology. Designed for those without cross-cultural ministry experience. Gibbs

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

MC 502 Introduction to Missiology. Exposure through lectures by the entire SWM faculty to the key issues in contemporary missiology plus a strong emphasis on how to develop an effective mission program in the local church. Gibbs

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

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

MC 505 The World Christian and Missions Today. For students preparing for pastoral ministry, missionary candidates and international students who wish to see the program of missions in both the local and international contexts. Gibbs

MC 520 Foundations of Church Growth. Basic principles and procedures of church growth as developed in Donald McGavran’s Understanding Church Growth and applied to present-day missiology. Designed for the person with cross-cultural experience. Core course. Wagner

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

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

MC 530 Theology of Church Growth. A treatment of the biblical and theological presuppositions of the Church Growth Movement, including the issues raised by critics. Theological implications affecting world evangelization will be discussed. Gibbs

MC 531 The Role of the Holy Spirit in Church
Growth. A theological consideration of the role of the Holy Spirit in the growth of the church, with an examination of the factors contributing to revival in established churches and the rapid expansion of the church in the twentieth century. Gibbs

MC 532 Evangelizing Nominal Christians. Nominality is defined, its extent and progress recognized, and approaches to deal with the problem are discussed. Nominality is considered with regard to the individual's personal relationship with God, the institutional church, and the impact of the secular world. Gibbs

MC 533 Applied Church Growth. A wide-ranging course which explores the practical application of church growth principles and strategic insights. It shows how to treat church ailments, strengthen vital signs, plan for growth, develop growth-enabling structures, manage time, resolve conflict, start from small beginnings, and effectively incorporate first-timers and new believers. Gibbs

MC 580 Case Studies in North American Chinese Churches. Following a survey of the history of migrations of the Chinese people to North America, representative Chinese churches will be studied as to their formation, growth and present situation. Tan

MC 581 Chinese Church in Southeast Asia. The development of the Chinese church in Southeast Asian countries, with particular attention given to Taiwan, Hong Kong, Thailand and Malaysia. Tan

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. Wagner/Gibbs

MC 596 Current Issues in Church Growth. A fresh look at topics relating to church growth theory and practice. Special emphasis is given to implementation of effective evangelism in the local church setting. Gibbs

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

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

MC 700 Advanced Seminar in Church Growth. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. Prerequisite: MC 520.

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

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

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

Mission History (MH)

MH 520 The Historical Development of the Christian Movement. An analysis of the dynamics of growth of the Christian movement from the apostolic age to the present, including prospects by A.D. 2000. Special attention given to various types of mission structures. Core course. Pierson

MH 521 History of Evangelical Awakenings. Detailed study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. Orr

MH 522 The Church in Hostile Environments. A study of the emergence and evolution of Marxist totalitarianism with particular reference to the various types of challenges it currently poses to the mission of the church worldwide. Glasser

MH 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 540 The Church and its Mission in Latin America. The history of the church—Roman Catholic, Protestant and Pentecostal—in Latin America, from the colonial period to the present, and its interaction with society. Prospects and issues for the future. Pierson

MH 550 Church and Mission in West Africa. A study of the historical, cultural and missional factors which determine the character of churches in (Anglophone) West Africa, with special reference to church growth. Gilliland

MH 560 History of Western Missions in China. A study of those elements of abiding validity to the worldwide church arising from a critical study of the long record of western Christian efforts to plant the church in China. Glasser

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

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

MH 564 The Church in China since 1949. A study of the Chinese church under the Communist regime up to the present time: historical development, issues and growth of the church. Chao
MH 565 Ministry to the Chinese Today. The idea of ministry as taught in the Bible, understood and practiced by the Chinese Christians. Visits to various Christian churches and organizations. *Tan*

MH 570 Church and Mission in India. The complex processes by which the 15 million-member church in India has grown are defined and described, with particular reference to the continuing need for E-3 evangelism. *Hiebert*

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

MH 591 Independent Study (M.A.). Reading, reporting and discussion on historical topics at M.A. level under faculty supervision.

MH 595 Topics in Mission History. Courses in topics such as history of missions to native Americans or history of the Roman Catholic missions.

MH 690 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 Advanced Seminar in Mission History. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in historical areas.

MH 701 Advanced Seminar: Issues in the Chinese Church. Presentation of papers by the students on issues related to the Chinese church, followed by group discussions. *Prerequisite: MH560 or MH563. Tan*

MH 702 Advanced Seminar: Contemporary Issues in North American Chinese Churches. Discussion of topics pertinent to the interests of the students. *Prerequisite: MH580. Tan*

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

MH 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level under supervision on historical topics.

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

Leadership Training (ML)

ML 500 Introduction to Leadership. Fundamentals of
leadership theory, dealing with the history of leadership, theology of leadership, leadership styles, leadership emergence patterns, and an overview of leadership patterns. Core course for M.A. and M.Div. in cross-cultural studies. Clinton, Elliston

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

ML 502 Introduction to Leadership Training. Overview of training models with particular emphasis on non-formal and informal models and training which applies to levels 1,2, and 3. Elliston, Clinton

ML 503 Developing Spiritual Gifts. An in-depth study of the doctrine of spiritual gifts, with emphasis on personal identification of gift mix and the development of same. Also focuses on developing structures and functions which release gifts at levels 1 and 2. Points out responsibility for identifying, developing and releasing gifted people. Uses Holland’s profile to suggest creation of structures through which gifts can operate. Clinton, Elliston

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

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

ML 522 Adult Education in Cross-Cultural Perspective. An introduction to educational psychology with an emphasis on cross-cultural application of several major theories.

ML 523 Leadership Theory. A generic course dealing with selected aspects of leadership theory. When the course is taught in a given quarter, it will focus on a particular announced leadership topic.

ML 530 Leadership Emergence Patterns. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, sphere of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. Clinton

ML 531 Advanced Leadership Selection Process Studies. Allows for in-depth research and writing on a given leader or a comparative study of several leaders. Prerequisite: ML530.

ML 532 Research in Leadership Selection Theory. All-
curruculum design and leadership issues. *Elliston, Clinton*

**ML 571 Specialized Leadership Research.** A generic course which will specialize in such areas as research design, statistics, and the use of computers in research. When the course is taught in a given quarter it will focus on an announced specialized research topic.

**ML 582 Chinese Pastors and Evangelists: Case Studies.** Studies of the life and thought of leading Chinese pastors and evangelists, so as to gain insights into effective Chinese ministry. *Ling*

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

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

**ML 595 Topics in Leadership Selection and Training.** *Hiebert, Clinton*

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

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

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

**ML 791 Independent Study.** Reading, reporting and discussion at the Doctor of Missiology level under supervision on leadership selection and training. *Hiebert, Clinton*

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

**Religions (MR)**

**MR 530 Phenomenology and Institutions of Folk Religions.** A study of the animistic world view and phenomenology of experience, its bearing on the advocacy of the acceptance or rejection of the Gospel. Christian evangelism in confrontation with animism. Core course. *Hiebert, Kraft, Shaw*

**MR 530 Judaism and Christianity.** A study of Judaism
as a religious faith in relation to Christianity and to the total Jewish experience including the development of Jewish culture from the destruction of the second temple to the present. Glasser, Glaser

**MR 541 Indian Religions and Contemporary Cults.** A systematic presentation of both philosophic and popular Hinduism and Buddhism. The relationship of their doctrinal bases and social structures to contemporary cults, and the interrelation with Christianity. Althaus

**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. Hebert

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

**MR 551 Muslim Evangelism.** Principles and procedures of Muslim evangelism with emphasis on cross-cultural communication and contextualization of the gospel. Woodberry

**MR 552 History of the Muslim-Christian Encounter.** The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. Gilliland

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

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

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

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

**MR 557 Women in Islam.** The identity and role of women in historic and contemporary Islam as revealed by the Qu’ran and Hadith and through society, covering various cultural contexts. M. Kraft

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

**MR 581 Chinese Religions.** A study of Buddhism, Taoism, and Chinese traditional religion, with particular attention to their present practices and Christian response. *Prerequisite: MR 520, Tan, Gates*

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

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

**MR 595 Topics in Religion.**

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

**MR 691 Independent Study (Th.M.).** Reading, reporting and discussion on topics in religion at the Th.M. level under faculty supervision.

**MR 700 Advanced Seminar on Religion.** Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in the area of religion.

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

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

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

**Scripture Translation (MS)***

**MS 520 Foundations of Translation.** Basic theory and practice of translation within a communications framework focusing on pretranslational needs: linguistic, cultural, semantic and exegetical. Shaw

**MS 521 Translation Methods and Principles.** Translation theory is applied to implicit and explicit information, lexical equivalence, multiple grammatical functions and discourse structure. *Prerequisite: MS520 or equivalent. Shaw*

**MS 540 Theory of Translation.** Study and application of modern translation theory to Scripture translation. Emphasis is on communication, linguistic, semantic and cultural contributions to translation theory. Shaw

**MS 545 Exegetical Factors in Translation.** Students will learn and apply linguistic and semantic analysis to better understand the meaning of a text which can then be translated for any receptor language/culture. Shaw

**MS 550 Cultural Factors in Translation.** Study of specific problems raised by characteristics of the cultural matrices of the source text, receptor populations and translators. *Prerequisite: MS500/520, MS520 or equivalent. Shaw*

**MS 560 Translation Evangelism and the Church.**
Ways in which Bible translation can affect church growth including evangelism, contextualization and the avoidance of nominalism. Shaw

MS 570 Translation Consulting Principles and Practices. Mono-cultural and cross-cultural consulting contrasted and the role of the consultant highlighted with respect to the various consulting/teaching styles. Prerequisite: MS520. Shaw

MS 580 Historical Factors in Translation. Explores the history of translation leading to modern translation theory. The emphasis is on communication and principles which apply to dynamic equivalence translation. Shaw

MS 590 Project/Theesis (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. Hiebert, Clinton

MS 595 Topics in Scripture Translation. Various courses and seminars with attention given to translation problems in specific languages or cultures or specific linguistic, cultural or theoretical problems. Prerequisite: MS520 and MS521.

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

MS 691 Independent Study (Th.M.). Reading, reporting and discussion on scripture translation at the Th.M. level under faculty supervision. Hiebert, Clinton

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

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

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

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

Mission Theology (MT)


MT 510 Doing Theology in Context. A review of the theory of contextualization, evaluation of the literature and application through projects based on the student's experience. Gilliland

MT 520 Biblical Theology of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Core course. Glasser, Gilliland

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing cross-cultural churches, evaluating contemporary mission practice in the light of Paul. Gilliland

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

MT 532 Ecumenics and Mission. A comprehensive 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. Glasser/Pierson

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

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

MT 550 Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. Prerequisite: MB530 or MB520. Kraft

MT 551 Conversion. Cross-cultural approach to conversion. Focus on distinguishing cultural from supracultural elements so that conversion may be truly Christian, yet culturally appropriate. Kraft

MT 552 Indigenity. Explores the expression of church structures in a culture. A model of indigenity is developed and churches are evaluated in terms of their approximation to the ideal. Kraft

MT 561 The Gospel in Chinese. Critical examination of efforts to present the gospel message in terms of the Chinese environment since the Nestorian period and application of insights to the contemporary challenge of evangelizing the Chinese. Covell, Tan

MT 581 Chinese Theological Development in the Twentieth Century. Different efforts toward theological indigenization and contextualization by the Chinese Christians will be traced and evaluated. Ling


MT 590 Project/Theesis (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 discussing on mission theology at the M.A. level under faculty supervision.

MT 595 Topics in Mission Theology.

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

ML 691 Independent Study (Th.M.). Reading, reporting and discussion on mission theology at the Th.M. level under faculty supervision.

MT 700 Advanced Seminar in Theology of Mission. Doctoral level discussions of topics pertinent to the interests of students with cross-cultural field experience. Prerequisite: MT520.

MT 720 Crucial Themes in Transcultural Theology. An analysis of crucial themes on the international theological scene in the light of biblical teaching. Attention is given to problems of syncretism and contextualization of these themes in cultures in which tribal or non-Christian high religions are dominant. Hiebert

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

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

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

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Experience in Research
Experience in Psychological Assessment
Experience in Psychological Intervention
Experience Designed to Facilitate Personal Growth

Courses of Study
School of Psychology Faculty
Course Descriptions

Clinical Faculty Members
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Clinical Facilities for Field Training
CHARACTER AND PURPOSE

The Fuller Graduate School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of clinical psychologist: men and women whose understandings and actions are deeply informed by both psychology and the Christian faith. It is based on the conviction that the coupling of Christian understanding of men and women with refined clinical and research skills will produce Christian clinical psychologists with a special ability to help persons on their journeys to wholeness and salvation.

Toward this goal, an attempt is made to avoid reducing human beings to the descriptive data of psychology, and theology to a set of propositions about God. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each. This model of training has been termed the Professional/Scientist/Christian model. This reflects the School’s commitment to clinical training grounded in scientific psychology and Christian theology.

At its simplest, theology may be defined as conceptualizing God and God’s relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-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 age and situation. Its task is to state the message of the Bible, making clear the relevance of this message to every person’s current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of persons that has 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.

ACCREDITATION

The Graduate School grants the Ph.D. degree in clinical psychology. Its doctoral program is approved (professionally accredited) by the American Psychological Association.

ADMISSION

General standards for admission to any of the three schools of Fuller Theological Seminary are described on page 26 of this catalog.

Admission to the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to the program is very competitive. The entering student in the fall of 1986 had a median grade point average of 3.80, and the median score on the Graduate Record Examination was 1240.

The undergraduate major is most useful when it is in the social and behavioral sciences. Equally important for admission to the program are commitment to the historic Christian faith and
life, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationships, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated through letters of recommendation from those who know the candidate well, as well as the applicant’s statement of purpose.

The completed application form and the $25 application fee should be received by January 1 preceding enrollment. In addition, the applicant must submit three recent passport-type photographs and have the following materials sent to the Office of Admissions: 1) transcripts from all colleges and graduate schools attended, 2) the results of the Graduate Record Examination (required) and 3) the results of the Advanced Test in Psychology (optional). These supporting materials must be received by February 1. Applicants should be aware that the GRE must be taken far enough in advance (usually November or December) for scores to reach the office of Admissions by February 1. An application request is included in the back of this catalog. Application forms can be obtained either by returning the application request or by writing to the Office of Admissions.

The Graduate School of Psychology uses an individualized admissions procedure. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects semi-finalists who are highly qualified to do doctoral work in clinical psychology, and a personal interview is required of these persons. Interviews are held in Pasadena and in major metropolitan areas in the United States. No interview fee is charged, but personal transportation costs are borne by the applicant. In instances of financial hardships, a telephone interview may be substituted for a personal interview. The admissions committee then selects a group of finalists. The names of these persons are submitted to the assembled faculty. Each faculty member normally admits one or two students a year. The individual professor makes his or her selections based on common areas of research and clinical interest.

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each year some students are admitted by the school at large. Such students do not receive an academic advisor until they arrive on campus. Any student may choose to change advisors or major professors with the approval of the Dean’s Office, but one of the intentions of the individualized admission policy is to allow a student and the major professor to work together continuously throughout the student’s doctoral studies in the program. Formal and informal reviews are made of each student not less than annually.

FINANCIAL ASSISTANCE

It is anticipated that tuition will increase approximately eight percent each year for the next several years. While the exact amount of increase is determined on an annual basis, students should plan financially for such an increase.

Financial assistance for this program is limited. Students are strongly encouraged to finance their education through parental and other private sources, personal savings, veterans or state disability benefits, outside scholarships, church care, etc.

For students who are not able to support their education in one of the above ways, limited tuition scholarships are available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms may be obtained from the Office of the Dean following admission.

For all students, loans through government sources currently ranging from $1,500 to $5,000 per year, may be applied for through the Seminary’s Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. The Psychological Center provides the largest number of assistantships; it provided partial support for 40 students during 1985-86.

In order to assist students in obtaining employment, a coordinator of employment serves students in the School of Psychology. This person aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are directly in the field of psychology (clinics, counseling centers, etc.) or in psychology-related fields such as residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Typically, salaries range from $4 per hour to $7 per hour, and hours vary from eight to 20 per week for students and up to full time for spouses. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

The student should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student’s clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in em-
employment which is incompatible with the doctoral training program, the faculty has established the policy outlined below:

Students must obtain the approval of the director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists and for which the student is in training within Fuller's doctoral program.

The student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student's term of employment. The employer will pay for this supervision. This written agreement must be accepted by the director of clinical training prior to the job's beginning.

STUDENT LIFE

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Small fellowship groups are formed each fall for incoming students who wish to participate. Students represent a diversity of geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures and social activities.

Each month, students and faculty of the School of Psychology meet together for an hour of worship, informal fellowship, and sharing of community concerns. Responsibility for organization of these “community building days” is shared by faculty and student groups. In addition, special interest groups, along with various social affairs, help to bring students and faculty together on an informal basis.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal psychological and spiritual growth while progressing through the program. A subsidy program is available for students who participate in individual and/or group psychotherapy during the first three years in the program.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students enrolled in the program are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of a president, vice president, secretary-treasurer, professional concerns chairperson, social chairperson, the women's resource coordinator, the ethnic concerns coordinator, and two student representatives to the faculty, as well as a representative from each year in the program. The cabinet publishes a newsletter and a quarterly publication, The Stimuli. It sponsors a short-term emergency loan fund and the annual Travis Awards for Pre-dissertation Study of Issues Relating the Integration of Psychology and Religion. The cabinet provides students making professional presentations with small honoraria. It also holds quarterly social events for the membership, and the annual Gene Pfrimmer Memorial Softball Game, which pits students against faculty members.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body with full responsibilities and privileges. Two students represent psychology students on the general Seminary student council. Other students serve on the library, psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. Students may serve on dissertation committees for other students; it is the student's option to serve and the candidate's option to select. In every instance students serving on committees in the program have full voting rights.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students fill out extensive course evaluations of the professor's sensitivity to issues related to women, ethnic minorities and religious dimensions.

Women

Women students in the program have joined together in Network, an informal organization which provides support and education so their development as female professionals will be as full and deep as possible. Outside speakers address the group on a quarterly basis, with social gatherings...
occurring more frequently. In addition, women faculty and students meet together regularly.

In 1980, the School of Psychology faculty and the Psychology Graduate Union Cabinet appointed a Women’s Issues Advisory Committee to provide leadership in the area of women’s issues and clinical psychology. A faculty member is appointed Women’s Issues Resource Coordinator, and a student is selected to occupy the stipended position of Women’s Issues Fellow. Their responsibilities include providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, associated issues, and the educational process for women students.

Ethnic Minorities

The Graduate School of Psychology has made a concerted effort to recruit ethnic minorities into its training program and to minister to their unique needs once they have matriculated, with the result that there are a number of Black, Asian, and Hispanic students.

There are several avenues through which minority group concerns are presently being expressed within the program. One minority student is appointed to serve on the admissions committee each year. The academic curriculum is impacted by a policy which encourages faculty to provide some perspective on minority issues pertinent to their course topics. Special tuition assistance is available to selected minority students. This is arranged on an individual basis at the time admission offers are made.

In 1980, the School of Psychology faculty and the Psychology Graduate Union Cabinet established a Minority Issues Advisory Committee. This committee is mandated to provide leadership in the area of minority issues and clinical psychology.

A faculty member is appointed Minority Issues Resource Coordinator, and a student is selected to occupy the stipended position of Minority Issues Fellow. The responsibilities of these persons include sensitizing students, faculty and staff of the psychology program and the Fuller community as a whole about issues relating to minorities.

To these ends, and to provide national leadership in this area, the Schools of Psychology and Theology sponsored a conference in 1982 and...
1983 entitled “Ethnic Mental Health in the ‘80s: Its Psychological and Theological Dimensions.” The School of Psychology is committed to sponsoring this conference bi-annually.

Community Resources

Because of Fuller’s fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the field of psychology. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists and other leaders in the mental health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.

Integration Lectures

Throughout the academic year prominent psychologists, theologians and other leaders in the field of integration are invited to address students, faculty, community professionals and the interested lay public. In these noon lectures a variety of topics pertaining to theoretical research and professional issues related to the relationship of psychology and the Christian faith are addressed.

The following individuals are among those who have participated in the integration lecture series:

C. Ray Akin, Ph.D., Director, Interchurch Counseling Service, Whittier, CA, “Pastoral Counseling: A personal Testimony”

L. B. Brown, Ph.D., Professor of Psychology, University of New South Wales, Sydney, Australia, “Advances in the Psychology of Religion”

Gordon Brown, Ph.D., Professor of Psychology, Pasadena City College, “Philosophical Orientations to the Nature of Reality and Behavior”

John D. Carter, Ph.D., Professor of Psychology, Rosemead Graduate School of Professional Psychology, “Sin and Psychopathology”

Keith J. Edwards, Ph.D., Professor and Director of Research, Rosemead Graduate School of Professional Psychology, “Psychological Research and the Christian Faith”

J. Harold Ellens, Ph.D., Executive Director, Christian Association for Psychological Studies, “Biblical Themes, Psychological Theory and Practice”

John G. Finch, Ph.D., Clinical Psychologist and Visiting Professor of Psychology, Fuller Theological Seminary, “Nishkarmakarma”

Vernon C. Grounds, President Emeritus, Denver Conservative Baptist Seminary, “Unselfing the Self”

Len Holdstock, Ph.D., Professor of Psychology, University of Witwaterstand, Johannesburg, South Africa, “Indigenous Healing in South Africa”

Louis E. Jenkins, Ph.D., Director of Clinical Psychology, Department of Mental Health, Southeast Mental Health Region, County of Los Angeles, “Being a Christian in Community Psychology”

Charles H. Kraft, Ph.D., Professor of Anthropology and African Studies, Fuller Theological Seminary, “Understanding Ethnology”

Thomas J. Malcolm, Ph.D., Professor of Psychology, Azusa Pacific College, “The Therapeutic Challenge: Estrangement from Depravity”

Avery C. Manchester, M.Div., Psychoanalyst, Executive Secretary, Missionary Personnel, United Methodist Church, “The Analyst’s Couch and the Pilgrimage of Faith”

Donald E. Miller, Ph.D., Assistant Professor of the Sociology of Religion, University of Southern California, “How a Sociologist Does Theology”

David O. Moberg, Ph.D., Professor of Sociology, Marquette University, “Research on Spiritual Well-Being”

Clyde Narramore, Ph.D., Director of the Narramore Christian Foundation, Rosemead, CA, “My Perspectives on Changes in Psychology and Christianity in the Los Angeles Area”

S. Bruce Narramore, Ph.D., Dean and Professor of Psychology, Rosemead Graduate School of Professional Psychology, “Guilt: Theological and Psychological”

Charles O. Noller, Ph.D., Director, Life Line Counseling Center, Queensland, Australia, “Christian Counseling Centers”

Rex L. Rook, M.D., Director of Christian Therapy Unit, Charter Oak Psychiatric Hospital, Covina, CA, “How a Sociologist Does Theology”

Sherry L. Skidmore, Ph.D., Psychologist, Riverside, CA, “Value Issues in Forensic Psychology”

William Sneck, S.J., Ph.D., Associate Professor of Psychology, Georgetown University, “Psychodynamics and Catholic Neo-Pentecostalism”

Lee E. Travis, Ph.D., Dean Emeritus and Distinguished Professor of Psychology, Fuller Theological Seminary, “My Experience of God”

Mary Stewart Van Leeuwen, Professor of Psychology, York University, Toronto, “The Sorcerer’s Apprentice: North American Psychology in Transition”

John M. Vayhinger, Ph.D., Professor of Psychology and Pastoral Care, Anderson School of Theology, “Theology, Research and Clinical Applications”
School of Psychology Student Handbook

In addition to the information contained in the Seminary student handbook, certain policies, procedures and information concerning students in the program are contained in the School of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, policy and procedures for processing grievances regarding students and faculty. It is an implied contract that all students in the program will comply with regulations in both handbooks while they are students under the jurisdiction of the Seminary.

CURRICULUM

The School of Psychology has adopted the professional-scientist model as most appropriate to its purpose. This ideal is reflected in the curriculum. Students may select up to an equivalent of four full-time courses during each of the three quarters (fall, winter, spring) of scheduled psychology classes, and may take part in directed reading projects. Only theology courses are available during the summer quarter. Two-hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into four parts: general psychology, clinical psychology, theology-integration, and research (including research courses, master's project and doctoral dissertation).

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.

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 PS500-549 and PS590-599. Each stu-
dent will complete a minimum of 60 quarter hours of general psychology and foundational courses, to include the following required first-year courses:

PS 500 History and Systems of Psychology (4)
PS 544 Psychopathology (4)
PS 550 Clinical Foundations I (2)
PS 551 Clinical Foundations II (2)
PS 552 Clinical Foundations III (2)
PS 590 Statistics (4)
PS 591 Introduction to Experimental Design (4)
PS 592 Advanced Experimental Design (4)
PS 593 Psychological Tests & Measurements (4)

The remaining 30 quarter hours may be selected from general psychology electives falling within the range of course numbers indicated above.

Each student must demonstrate competence in the areas of biological bases of behavior, the cognitive-affective bases of behavior, the social bases of behavior, and individual behavior by earning at least 4 units of credit in each of these areas. These units may be earned by taking clinical seminars (PS570-575) specifically designated at the time of registration to fall into one of these areas, or by taking general psychology courses which fall into one of these areas as follows:

- Biological bases of behavior: PS510-519
- Cognitive-affective bases of behavior: PS520-529
- Social bases of behavior: PS430-539
- Individual behavior: PS540-549

Each student is responsible to ensure his or her compliance with this requirement.

Each student must pass the comprehensive examination. After passing it, students may substitute clinical psychology seminars (PS570-575) for general psychology electives. Only clinical seminars taken after the comprehensive examination has been passed may be substituted.

**Part II: Clinical Psychology.** The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical course work, practicum placements and supervised field training in various approved settings. Each student will complete a minimum of 132 quarter hours in clinical psychology, to include the following courses:

PS 553 Legal and Ethical Issues (2)
PS 554 Diagnostic & Assessment Practicum I (2)
PS 555 Diagnostic & Assessment Practicum II (2)
PS 560 Clinical Psychology A—Adult (4)
PS 561 Clinical Psychology B—Gerontology (4)
PS 562 Clinical Psychology C—Consultation/Community (4)
PS 563 Clinical Psychology D—Child (4)
PS 564 Clinical Psychology E—Adolescent (4)
PS 565 Clinical Psychology F—Family (4)
PS 566 Practicum I (2-2-2)
PS 567 Practicum II (2-2-2)
PS 568 Clerkship (4-4-4)
PS 569 Pre-Internship (32)
PS 571 Internship (32)

The remaining quarter hours must be selected from elective clinical seminars (course numbers PS570-575).

Each student must demonstrate clinical competency by sustaining a series of four clinical evaluations. These focus on knowledge and abilities concerning psychological assessment, professional issues, and clinical interventions.

**Part III: Theology-Integration.** An exploration into the relationships between psychology and theology constitutes the essential uniqueness of the program. Each student will complete a minimum of 96 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology, and may be fulfilled in one of two alternative tracks:

**Track A:**
- Biblical studies courses (7)
- Theology/church history courses (7)
- Ministry courses (2)
- Integration seminars (4)
- Elective courses (4)

**Track B:**
- Biblical studies courses (7)
- Theology/church history courses (7)
- Biblical language courses (3)
- Integration Seminars (4)
- Elective courses (3)

Only specific courses meet some of the Track A requirements. Details are available from the School of Theology academic advising office.

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 three types of courses: Introductory, Basic and Topical Seminars.

1. The Introductory Seminar (PS580) must be taken prior to taking any other integration seminar. It covers beginning assumptions in and contemporary expressions of integration
2. The Basic Integration Seminars (PS581) are ten in number and are offered one per quarter in a three-year cycle. These are seminars which deal with issues considered central to the task of integration at the conceptual and practical levels.
3. Topical Seminars (PS582) are offered periodically. These are seminars which deal with current topics of special interest to the field of integration.

All integration seminars are team-taught by professors of the Schools of Psychology and Theology or World Mission.

The entire program in theology-integration is individually designed for each student in consultation with an advisor from the School of Theology. Most students 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 and earn a Master of Divinity degree.

Part IV: Master's Project and Doctoral Dissertation. These experiences are designed to provide the student with expertise in scientific research and publication. Each 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 PS596 Individual Research Projects. The amount of credit earned is based directly on the amount of time spent working on the research project.

Each student earns 32 quarter hours of dissertation units (PS600) in completing the dissertation. Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and contained in the School of Psychology Student Handbook.

Comprehensive Examination

One of the assumptions underlying Fuller's program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods and theories of general psychology. Students are expected to reach a superior level of mastery. "Superior level" has been defined by the faculty as a score in the 90th percentile of the Advanced Test in Psychology of the Graduate Record Examination (GRE). Students should arrange to take the GRE in Psychology at the earliest possible date.

All students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination. This requirement must be met before a student may apply for an internship placement.

This examination will be given on campus during September of each year. Students who take the Graduate Record Examination prior to admission to the program may submit their previous scores of 650 or higher as meeting the comprehensive examination requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Dean, Graduate School of Psychology, Fuller Theological Seminary.

In recognition of the fact that the field of psychology changes rapidly, the validity of a 650 score on the Advanced Test will only be extended seven years beyond the beginning of the clerkship period. Students who have not graduated by that point must again obtain a score of 650 or higher on the Advanced Test in Psychology.

A student may take the examination at any of the on-campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited, although the school pays for only the first administration. The student and advisor or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times which the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate studies in the program.

Clinical Psychology Sequence (PS560-PS565)

A problem-solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter, students taking the clinical psychology sequence courses focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that those two processes are not separable in the practice of clinical psychology. Each student will see faculty members demonstrate a wide range of assessment tools and techniques. Each student will also observe faculty members model a wide range of interventions, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, family therapy, teaching parents to be therapists of their own children and consultation to churches and other community institutions.

Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and interventions.

A different professor teaches the course each quarter. The professor and the students meet in class four hours each week. In addition, students in the second year of the program will complete a nine-month clinical practicum of six hours per week, usually in an inpatient, residential or day treatment facility (Practicum I). Students in the third year of the program will complete another nine-month clinical practicum of six hours per week, usually in an outpatient setting (Practicum II). Practicum I and Practicum II should therefore be completed before students are permitted to begin their clerkship (the exception being those who have been cleared for advanced standing).
All students, regardless of their background, are required to take the six courses in the clinical psychology sequence, in addition to Clinical Foundations. These particular courses are to be taken in the order listed with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.

Field Training

Clinical facilities in the Los Angeles area and throughout the country provide clinical experience and training to students during the final three years of the program. Field training usually begins in the fourth year of the program and follows the sequence outlined below (84 credits):

**First Year** (12 months—pre-internship) taken at 12 hours per week (600 hours for the year) = 20 credits.

**Second Year** (12 months), with two options:
- Option 1: Pre-internship with a minimum of 12 hours per week (600 hours for the year)
- Option 2: Minimum of a half-time internship consisting of a minimum of 20 hours per week (at least 1,000 hours for the year)

**Third Year** (12 months), with two options:
- Option 1: A sequel to Option 1 in the second year of field training, including a full-time internship consisting of a minimum of 40 hours per week (at least 2,000 hours for the year)
- Option 2: A second internship consisting of a minimum of 20 hours per week (at least 1,000 hours for the year)

The two Option 2 internships may, in some cases, be done in the same setting and, in some cases, may even be required to be done in the same facility. The total combination of credits for the second and third years of field training is 64.

Before beginning the first year of field training, students must have completed 72 quarter hours of psychology at the graduate level and must have completed the clinical sequence with no holds or incompletes.

Before being allowed to apply for the first internship, a student must have obtained a score of 650 or higher on the Advanced Test in Psychology of the Graduate Record Examination. Before commencing the first internship, a student must have successfully completed his or her clerkship.

A student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in a period of not more than 24 consecutive months. This 1,500 hour requirement must be completed before the Ph.D. is granted.

Students are responsible to see that their field training experiences meet the requirements of the licensing law of the state in which they wish to be licensed.

The Clinical Evaluation

The evaluation of a student’s clinical competency is a continuing process which extends to the end of the sixth year in the program. The purposes of this program are to ensure that the student is thoroughly prepared: 1) to practice as a skilled clinical psychologist and 2) to pass important post-doctoral examinations such as those required for state licensure. Facility in the integration of psychology and theology and awareness of gender, ethnic and socio-cultural issues are to be evaluated in all four phases of this clinical evaluation. These four phases are described below; further details may be found in the Psychology Graduate Student Handbook.

**Phase I: Assessment Evaluation.** This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of psychological tests; 2) demonstration of ability to conduct in-depth clinical assessment interviewing; and 3) submission of written reports which give evidence of the student’s ability to delineate the client’s clinically relevant history and level of current functioning, to integrate clinical interview and psychodiagnostic test data 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 an objective test. This phase takes place during and will be completed by the end of the fourth year of the program (before beginning the pre-internship).

**Phase III: Clinical Intervention Evaluation.** In this phase, the student will demonstrate ability in 1) understanding presenting problems; gathering information regarding personal history, interpersonal relationships, and present functioning; 3) summarizing and synthesizing psychodiagnostic data; 4) stating diagnostic impressions; 5) formulating treatment goals; 6) applying relevant research to both treatment planning and actual therapy; 7) engaging in effective therapeutic intervention; and 8) evaluating the progress made in therapy. This phase will take place during and be completed by the end of the fifth year of the program. The two Option 2 internships may, in some cases, be done in the same setting and, in some cases, may even be required to be done in the same facility. The total combination of credits for the second and third years of field training is 64.

Before beginning the first year of field training, students must have completed 72 quarter hours of psychology at the graduate level and must have completed the clinical sequence with no holds or incompletes.

Before being allowed to apply for the first internship, a student must have obtained a score of 650 or higher on the Advanced Test in Psychology of the Graduate Record Examination. Before commencing the first internship, a student must have successfully completed his or her clerkship.

A student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in a period of not more than 24 consecutive months. This 1,500 hour requirement must be completed before the Ph.D. is granted.

Students are responsible to see that their field training experiences meet the requirements of the licensing law of the state in which they wish to be licensed.

The Clinical Evaluation

The evaluation of a student’s clinical competency is a continuing process which extends to the end of the sixth year in the program. The purposes of this program are to ensure that the student is thoroughly prepared: 1) to practice as a skilled clinical psychologist and 2) to pass important post-doctoral examinations such as those required for state licensure. Facility in the integration of psychology and theology and awareness of gender, ethnic and socio-cultural issues are to be evaluated in all four phases of this clinical evaluation. These four phases are described below; further details may be found in the Psychology Graduate Student Handbook.

**Phase I: Assessment Evaluation.** This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of psychological tests; 2) demonstration of ability to conduct in-depth clinical assessment interviewing; and 3) submission of written reports which give evidence of the student’s ability to delineate the client’s clinically relevant history and level of current functioning, to integrate clinical interview and psychodiagnostic test data 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 an objective test. This phase takes place during and will be completed by the end of the fourth year of the program (before beginning the pre-internship).

**Phase III: Clinical Intervention Evaluation.** In this phase, the student will demonstrate ability in 1) understanding presenting problems; gathering information regarding personal history, interpersonal relationships, and present functioning; 3) summarizing and synthesizing psychodiagnostic data; 4) stating diagnostic impressions; 5) formulating treatment goals; 6) applying relevant research to both treatment planning and actual therapy; 7) engaging in effective therapeutic intervention; and 8) evaluating the progress made in therapy. This phase will take place during and be completed by the end of the fifth year of the program.
program. The purpose of this phase is to ascertain and prescribe whatever remediation is necessary before the final phase.

**Phase IV: Final Clinical Examination.** In this phase, the student will demonstrate final clinical competency as the last step before the faculty certifies the student's readiness to practice as a professional clinical psychologist. Competency will be assessed in an oral examination, part of which will include an actual observation or videotape of the student in a therapy session. This phase will take place during the last six months of the sixth year in the program.

**Integration Seminars.**

The curriculum in the integration of theology and the social/behavioral sciences is built on the conviction that while it is an endeavor which ultimately must engage each individual personally, integration is also a cognitive activity which involves the examination of basic presuppositions and includes intense conceptual reflection. Therefore, the curriculum plan is directed toward the enhancement and enrichment of this cognitive examination and conceptual reflection. The intention is that the dialogue which these seminars provoke will stimulate that personal and individual integration of faith and profession which is the goal of all training in the program. A minimum of four seminars is required to earn the M.A. degree in theology. Others may be taken as electives for that degree or in the general psychology requirements for the Ph.D. degree.

Three types of structured educational experiences comprise the curriculum model of integration. They are Introductory, Basic and Topical Seminars.

**Introduction to Integration (PS580).** This introductory seminar attempts to provide the student with essential understandings of presuppositions, tools, paradigms and approaches to the integration of the social/behavioral sciences and the Christian faith. It is a foundation for other study, and must be taken prior to enrolling in any other integration seminar.

**Basic Seminars (PS581).** These seminars address topics of special interest in the integration enterprise on an occasional basis. They are offered as interest arises on a periodic basis. The annual Finch Symposium, in which an outstanding integrator presents lectures to which theology and missions faculty respond, is one such Topical Seminar, offered each winter quarter.

**Research.**

Underlying the program's commitment to the scientist/professional model is the conviction that every clinical psychologist graduating from Fuller should possess expertise in research/evaluation skills and that knowledge derived from empirical methodologies should undergird all of his or her activities as a professional. Students are therefore trained to immerse themselves in the relevant psychological literature as they take general psychology courses, as they choose and evaluate psychological assessment approaches and methods of intervention, as they participate in the theology integration portion of the curriculum, and as they complete the required formal research projects. It is the general expectation that the master's project, the doctoral dissertation, or both will be empirical in nature.

Training in empirical methodology takes place in the context of the community of scholarship. Several professors have ongoing research groups in which their advisees and other interested students participate. Students are encouraged and trained to make presentations at the conventions of professional organizations and to publish their findings in appropriate professional journals.

**Typical Progress.**

The following table lists program requirements, the number of required units each year, units available each year to be used at the student's discretion, and a recommended schedule for use of discretionary units. Considerable variation within this outline is possible. Individual courses required each year are identified in the course descriptions.

**First Year**
- Required Units (40)
Foundational courses
- Integration seminar
- Assessment and Psychopathology practicums

Units Available/Recommendations (24)
- General psychology courses
- Theology courses

Second Year
Required Units (18)
- Clinical sequence courses
- Clinical practica

Units Available/Recommendations (46)
- General psychology courses
- Theology courses
- Integration seminars
- Completion of master's project or comprehensive examination

Third Year
Required Units (18)
- Clinical sequence courses
- Clinical practica

Units Available/Recommendations (46)
- Clinical and general psychology courses
- Theology courses
- Integration seminars
- Completion of master's project or comprehensive examination

Fourth Year
Required Units (20)
- Clerkship
- Clinical Evaluation, Phases I & II

Units Available/Recommendations (44)
- Clinical psychology courses
- Theology courses
- Integration seminars
- Dissertation

Fifth Year
Required Units (32)
- Pre-internship
- Clinical Evaluation, Phase III

Units Available/Recommendations (32)
- Completion of coursework
- Continued work on dissertation

Sixth Year
Required Units (32)
- Internship
- Completion of dissertation
- Clinical Evaluation, Phase IV

Units Available/Recommendations (32)
- Completion of dissertation units

Transfer of Credit
Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours which they must earn at Fuller to fulfill degree requirements should contact the Office of the Dean after admission. Approval of the student's advisor and the dean is required. Transfer of credit does not necessarily mean that a particular course requirement will be waived, and waiver of a particular course requirement does not necessarily mean that graduate credits are being transferred. Waiver of a particular course requirement is a separate matter which necessitates a separate petition, also available from the Office of the Dean.

Third Year
Required Units (18)
- Clinical sequence courses
- Clinical practica

Units Available/Recommendations (46)
- General psychology courses
- Theology courses
- Integration seminars
- Completion of master's project or comprehensive examination

Fourth Year
Required Units (20)
- Clerkship
- Clinical Evaluation, Phases I & II

Units Available/Recommendations (44)
- Clinical psychology courses
- Theology courses
- Integration seminars
- Dissertation

Fifth Year
Required Units (32)
- Pre-internship
- Clinical Evaluation, Phase III

Units Available/Recommendations (32)
- Completion of coursework
- Continued work on dissertation

Sixth Year
Required Units (32)
- Internship
- Completion of dissertation
- Clinical Evaluation, Phase IV

Units Available/Recommendations (32)
- Completion of dissertation units

It is assumed that students take courses during the summer quarter to complete all requirements within the six years allotted.

Transfer of Credit
Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours which they must earn at Fuller to fulfill degree requirements should contact the Office of the Dean after admission. Approval of the student's advisor and the dean is required. Transfer of credit does not necessarily mean that a particular course requirement will be waived, and waiver of a particular course requirement does not necessarily mean that graduate credits are being transferred. Waiver of a particular course requirement is a separate matter which necessitates a separate petition, also available from the Office of the Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours which must be earned at Fuller to fulfill degree requirements should contact the Director of Academic Advising.

The clinical sequence, including Clinical Foundations, is required for all students entering the program. Due to this requirement, the minimum number of years for completing the program is five. Students entering with a sufficient number of transfer credits may qualify for ‘collapsing’ the third and fourth years of the program, subject to faculty approval.

Terminal Master's Degree
A Master of Arts degree in psychology is granted only when a student has formally terminated from the program, and when the following requirements are satisfied:

1. Completion of 48 hours of psychology courses, including the sequence on statistics and research methods, with a minimum grade point average of 3.0.
2. Completion of a master's level research project under the direction of a faculty advisor, or the passing of the Comprehensive Examination (which is currently a score of 650 on the Advanced Test in Psychology of the Graduate Record Examination).
3. A residence requirement of three quarters.

Students who receive a terminal master's degree may not subsequently be readmitted to the doctoral program in clinical psychology at Fuller.

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.
4. Formal faculty approval.

The transcripts of students who have met these criteria will include a notation that they have
achieved candidacy status. A letter will be sent to students informing them of their candidacy.

Graduation and Commencement

A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in the June Commencement exercises, a student must have 1) completed all coursework, 2) completed the clinical evaluation and dissertation final oral by the date specified, and 3) contracted to complete the Internship by no later than September 30 following the June Commencement exercises.

An updated schedule of deadlines for each requirement leading to graduation is included in the Psychology Student Handbook.

CLINICAL TRAINING

The Clinical Training Program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision-making and psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional “schools of psychotherapy” are deemphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:

1. Clinical psychology is a field that is rapidly growing and changing;
2. A flexible training program which encourages questioning, research and innovation provides the greatest benefits to the future demands of psychology and society;
3. A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take;
4. Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major
variables which affect the way one person responds to another;
5. Quality and breadth of experience are more important than the number of experiences;
6. No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.

The Psychological Center

Directed by Dr. Paul W. Clement, this Center is a novel complex, the purpose of which is to support the work of the faculty. The primary tasks of the psychology faculty are 1) to teach and train Christian persons as future clinical psychologists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology.

The Psychological Center will eventually provide training for approximately 125 doctoral students a year.

Too often the various health professions have engaged in competition rather than cooperation. An institute has been needed which explicitly promotes cooperation between disciplines. When fully developed, The Psychological Center will be such an institute.

Psychology is a relatively young science and profession, but it is one of the most frequently chosen academic majors in colleges and universities throughout the country. Psychology has produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future psychologists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Center has an unequaled opportunity to serve as a bridge between the secularly sponsored and religiously sponsored human service institutions of the Los Angeles area. In doing so, the faculty hopes to provide a model worthy of imitation throughout the country.

The faculty developed the basic plan for The Psychological Center many years ago, but the plan was not implemented until the doctoral program had achieved full academic and professional accreditation. The master plan for The Psychological Center includes over 20 clinics, day treatment programs, residential treatment facilities, and havens for respite care. These components of The Psychological Center will serve people across the life span, from the cradle to the grave.

Students who are in the Graduate School of Psychology during the next ten years will have an opportunity to share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psychological Center. During their doctoral studies, most students will spend several years of field training in The Psychological Center.

The director of training for The Psychological Center participates in the selection of predoctoral interns for The Psychological Center facilities, and coordinates supervision and training events for both clinical trainees and interns. For the 1985-86 academic year, 16 Fuller students and 17 doctoral level students from other clinical psychology programs applied for internship placements at The Psychological Center.

**Child Development Clinic**. This clinic was established in 1968 to provide professional services to the community, and clinical and research training for students. Many studies on child psychotherapy have been conducted at the Clinic. Some of these have been funded by the National Institute of Mental Health. In addition to direct services to children, adolescents and their parents, the Clinic’s staff provides psychological consultation to teachers and other child care workers in the community. The clinic is housed in the new School of Psychology building, and contains offices, group therapy rooms, observation rooms, a children’s therapy room and testing/interviewing rooms. Video recorders and other electronic devices are used to improve the quality of care provided at the Clinic.

**Covenant House**. Covenant House, a therapeutic community-based residential program for developmentally disabled children who manifest severe behavior problems, has been in operation since 1979. The staff of faculty and students provide day to day care in conjunction with behaviorally-based therapeutic services, which are structured into the children’s activities. Students typically make a one-year commitment to work at Covenant House, for which they receive a training stipend. Interest in this program should be indicated when applying for admission to the psychology program.

**Pasadena Community Counseling Clinic**. This
The Psychological Center (PCCC) is a training facility for graduate students who are preparing for careers as psychologists. It is staffed by faculty, advanced students, and staff psychologists. Among the specialized services offered are biofeedback, couple assessment, and clergy career consultation services. The clinic's facilities include consultation rooms, observation and testing labs, and computer and video support. PCCC was established in 1964 as the School's first clinical training facility.

Stop Abusive Family Environments (SAFE). Founded in 1981, this is a domestic violence program which focuses its services on the treatment of abuse between adults. Assessment and outpatient therapy, as well as legal advocacy, are provided for all members of violent families. In addition, research and community education are ongoing components of the activities of this program.

Inter-Community Alternatives Network. I-CAN is a research and training facility developed by The Psychological Center in 1980. It is a day treatment program for chronically mentally ill adults. I-CAN offers an alternative to hospitalization. A support system for participants is developed, and skills essential for independent living are taught by students, staff and volunteers. The program includes several therapeutic components, including individual psychotherapy, client government, social skills training and vocational rehabilitation.

Heritage House for Gerontology Services. In 1979 all outpatient services for older adults were consolidated under one roof: a spacious residence, the vintage architecture of which reflects Pasadena's rich cultural heritage. The director coordinates several programs for older individuals, as well as outpatient counseling for any older person or family member. The Crime Resistance Involvement Council (CRIC) has been in operation since 1976. The staff includes senior volunteers, clinic staff and student interns. The team is dedicated to helping older victims of crime with financial, social and emotional assistance, and educating older persons in methods of crime prevention.

Community Assistance Program for Seniors (CAPS) In-Home Services and Day Treatment. The CAPS programs are designed to avoid premature institutionalization of older, frail or handicapped persons by using resources present-
ly available in the community. The CAPS In-Home/Day Treatment programs began operation in 1981. CAPS offers holistic, multi-disciplinary treatment by a professional staff of clinical psychologists, a nurse practitioner, a social worker, and supportive counselors. Consulting staff include a physical therapist and an occupational therapist.

Project IV Family Outreach. Project IV Family Outreach is a novel program involving cooperation between The Psychological Center, the Pasadena Mental Health Center, Foothill Family Service and Pasadena Guidance Clinics. These four agencies provide staff for a common project, established in 1981, which is housed in the central offices of the Pasadena Unified School District. The primary purpose of the program is to identify and evaluate persons who are at high risk for educational, psychological and social problems, but who tend to underutilize traditional forms of mental health services. The staff works to link clients with the most appropriate services in the community.

Church-Based Human Services Network. The purposes of the Network are to evaluate community and congregational needs, to conduct long-range planning for services, to promote meaningful ministries through individual congregations, to inform parishioners and the general public about the human services of the local churches, to develop a model which will have value to other communities, and to promote stewardship of available resources. The Network was established in 1980 as an outgrowth of a long-term commitment by the School of Psychology to find ways of helping local churches to minister more effectively to the needs of the members of their congregations and the surrounding community. The Network involves a very large number of cooperating local churches.

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 commitments. 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. Lab equipment has been updated by a grant from the C.D.W. Corporation.

Computer Facilities

The School of Psychology has its own PDP 11 computer terminal which includes a line printer and a visual screen. The computer is programmed with the most up-to-date research statistics packages available. This system is made available to students for research purposes at no charge. A growing number of microcomputers is available on campus for computer searches and data analysis. Students are encouraged to develop skills in computer use. Computerized test scoring and interactive computerized test feedback are also being developed.

MAJOR COMPONENTS

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration 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. 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.

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 student works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins independent research—identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three years are spent in the completion and writing of this project.

Thirdly, the student is expected to benefit from faculty involvement in each of the three training elements. In an overall, cumulative manner, students develop the ability to undertake independent research.

The crucible of the training laboratory discovers the student's capacity to cooperate with others and to discover psychology in the broad sense.
from faculty models while moving toward a career of inquiry. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist/professional.

The student who invests six years in the program at Fuller is expected to become a sensitive clinician and a competent researcher. Hopefully, discoveries will be made which will greatly increase the effectiveness of the practice of psychology in the clinic.

Experiences in Psychological Assessment

Upon graduation each student will have had exposure to several target groups. The student will have assessed children, adolescents, adults and the aged. Cutting across these age groups, the student will have had assessment experiences with normals, psychiatric inpatients and outpatients, the physically handicapped, the developmentally disabled, the economically and socially deprived, minority groups and other client populations. In addition to acquiring experiences with a large number of different target populations, the student will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity and other techniques which show promise of usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision-making.

Experiences in Psychological Intervention

The target groups for experience in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such persons as teachers, parents, ministers and probation officers.

Experience Designed to Facilitate Personal Growth

In order to maximize the sensitivity of the future
clinical psychologist, three formal programs are offered as part of the training:

1. Professional/Personal Growth and Development seminars and workshops are offered throughout the year, focusing on various professional and ethical issues related to clinical psychology and personal growth. These are required for first-year students.

2. There is intensive clinical supervision of all work with a focus placed on the student's own personality as well as on the personality of the client.

3. Students are encouraged to participate in two years of individual and/or group psychotherapy. The cost is partially subsidized by the school, and students are provided with a list of therapists willing to see students at a reduced fee. Students are free to decide whether they will enter therapy; however, psychotherapy may be recommended by the student evaluation committee. This committee, composed of three School of Psychology faculty members, convenes annually for the review of students referred to the committee by the full faculty.

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 such as PS505, PS506, or PS600, 1.6 credits are given for each half-day (four hours) per week spent on the course for the full-quarter. Partial credit is rounded off to the nearest whole credit. For example, PS66 (Pre-Internship) occupies three half-days a week, producing 4.8 credits per quarter which are rounded off to 5 credits per quarter.

School of Psychology Faculty

Lee Edward Travis, Distinguished Professor of Psychology
Warren S. Brown, Jr., Professor of Psychology
Paul W. Clement, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
Archibald Daniel Hart, Professor of Psychology
Richard A. Hunt, Professor of Psychology
Henry Newton Malony, Professor of Psychology
Hendrika Vande Kemp, Associate Professor of Psychology
Winston Earl Gooden, Assistant Professor of Psychology
Charles R. Ridley, Assistant Professor of Psychology
Siang-Yang Tan, Assistant Professor of Psychology

Course Descriptions

NOTE: Designations such as "First year" indicates that the course is required during that year of the program sequence.

PS 500 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy and the natural sciences. (First year) (4)

PS 501 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. Offered on demand.

PS 502 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes and freedom and determinism. (4)

PS 503 Philosophy of Science Seminar. Intensive treatment of specific topics in the philosophy of science. (2)

PS 504 Philosophical Psychology. An overview of the philosophy of psychology. (4)

PS 505 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)

PS 506 Independent Readings. Special or advanced reading in areas not covered by other courses in the curriculum. The topic(s) covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of sponsoring professor. (Variable credit)

PS 507 Practicum in the Teaching of Psychology. These seminars are designed to provide the student with background and experience in college and university teaching. Occasional seminars will be offered by the faculty to cover basic teaching skills and professional issues in teaching careers. The Seminar may also be taken as an independent study. (2)

PS 510 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology. (4)

PS 511 Physiological Psychology Seminar. Intensive treatment of specific topics in physiological psychology. (2)

PS 512 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain damage and disease in human beings. (4)
PS 513 Human Neuropsychology Seminar. Intensive treatment of specific topics in human neuropsychology. (2)

PS 514 Comparative Psychology. An overview of the major theories, concepts, issues, and data research methodologies of comparative psychology. (4)

PS 515 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology (2)

PS 520 Psychology of Cognition. An overview of the major theories, issues, and research methodologies of cognitive psychology. (4)

PS 521 Psychology of Cognition Seminar. Intensive treatment of specific topics in the psychology of cognition. (2)

PS 522 Psychology of Motivation. An overview of the major theories, concepts, issues, and research methodologies of the psychology of motivation. (4)

PS 523 Psychology of Motivation Seminar. Intensive treatment of specific topics in the psychology of motivation. (2)

PS 524 Psychology of Learning. An overview of the major theories, concepts, issues, and research methodologies of psychology and learning. (4)

PS 525 Psychology of Learning Seminar. Intensive treatment of specific topics in the psychology of learning. (2)

PS 526 Psychology of Perception. An overview of the major theories, concepts, issues, and research methodologies of the psychology of perception. (4)

PS 527 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of perception. (2)

PS 530 Social Psychology. An overview of the major theories, concepts, issues, and research methodologies of social psychology. (4)

PS 531 Social Psychology Seminar. Intensive treatment of the specific topics in social psychology. (2)

PS 532 Psychology of the Family. A theoretical overview of family development and the eight dimensions of healthy family functioning. These concepts are applied to the student's family of origin. (4)

PS 533 Psychology of the Family Seminar. Intensive treatment of the basic family themes and dimensions of family functioning and therapy. (2)

PS 534 Psychology of Religion. An overview. Includes beliefs concerning existence and the character of divine events, worship and rituals, conversion experiences, theological knowledge. (4)

PS 535 Psychology of Religion Seminar. Intensive treatment of specific topics in psychology of religion. (2)

PS 536 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories, issues, and research pertaining to three ethnic groups: Asian, Black and Hispanic Americans. Special emphasis on the impact of the therapist's values and theoretical orientation to the ethnic client. (2)

PS 537 Group Processes. An overview of the major theories, concepts, issues, and data research methodologies of the psychology of small groups. (4)

PS 538 Group Processes Seminar. Intensive treatment of specific topics in the psychology of small groups. (2)

PS 540 Psychology of Personality. An overview of the major theories, concepts, issues, and research methodologies of the psychology of personality. (4)

PS 541 Psychology of Personality Seminar. Intensive treatment of specific topics in the psychology of personality. (2)

PS 542 Developmental Psychology. An overview of the major theories, concepts issues data and research methodologies of developmental psychology. The entire human life span is covered. (4)

PS 543 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. (2)

PS 544 Psychopathology. An overview of the major theories, concepts, issues, and research methodologies of psychopathology. (First year) (4)

PS 545 Psychopathology Seminar. Intensive treatment of specific topics in psychopathology. (2)

PS 550 Clinical Foundations I. First of a three-course sequence for entering students in which basic therapeutic skills are taught. The "therapeutic triad" and client-centered therapy is the focus of the entire sequence. (First year) (2)

PS 551 Clinical Foundations II. (First year) (2)

PS 552 Clinical Foundations III. (First year) (2)

PS 553 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. (First year) (2)

PS 554 Diagnostic and Assessment Practicum I. An introduction to the major assessment and diagnostic tools in clinical psychology. (First year) (2)

PS 555 Diagnostic and Assessment Practicum II. (First year) (2)

PS 556 Professional/Personal Growth and Development I. The first of a series of seminars and workshops focusing on various professional and ethical issues related to clinical psychology and personal growth. (First year) (0)

PS 557 Professional/Personal Growth and Development II. (First year) (0)

PS 558 Professional/Personal Growth and Development III. (First year) (0)
PS 560 Clinical Psychology A. Adults constitute the target population in this course. Fall (Second year) (4)

PS 561 Clinical Psychology B. Senior citizens constitute the target population. Winter (Second year) (4)

PS 562 Clinical Psychology C. Organizations constitute the target population, with a particular emphasis on the role of churches as psychological service systems. Consultation is highlighted as the method of intervention. Spring (Second year) (4)

PS 563 Clinical Psychology D. Children constitute the target population in this course. Fall (Third year) (4)

PS 564 Clinical Psychology E. Adolescents constitute the target population in this quarter. Winter (Third year) (4)

PS 565 Clinical Psychology F. Families constitute the target population. Spring (Third year) (4)

PS 566 Practicum I. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. (Second year)

PS 567 Practicum II. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. (Third year)

PS 568 Clerkship (Fourth year)

PS 569 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of a series of individually designed contracts. To be used only when the dissertation final oral and all other requirements are completed. (0)

PS 570 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. (2)

PS 571 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

PS 572 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)

PS 573 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

PS 574 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

PS 579 Human Sexuality. An overview of physiological, psychological, sociological and medical perspectives on human sexuality. It includes a consideration of sexual identity, sexual behavior, and sexual disorders, and an introduction to treatment considerations. (2)

PS 580 Introduction to Integration. An introduction to the field of the integration of psychology and theology. Includes conceptual discussions of the ways in which religious and scientific knowledge interface, the manner in which religious questions impact clinical practice, the interface of values and psychotherapy, and the necessity of personally integrating Christian faith and the discipline of psychology. Opportunity is provided for small group sharing, dialogue with faculty, in-depth reading in the literature and formulation of a personal position statement. (4)

PS 581 Basic Integration Seminar. These seminars address continuing critical questions in integration. They are repeated every third year and are taught by faculty teams from the joint Seminary faculty who have committed themselves to addressing a given issue in depth over a significant number of years. At times the class focuses around didactic survey presentations by faculty. On other occasions the class will function as a seminar. At least one such seminar is offered each quarter. (4)

1. Psychological and Theological Perspectives on Social Issues. An analysis of contemporary social/ethical issues from the viewpoints of the social/behavioral sciences and the Christian faith. Includes an investigation on how religious mental health professionals can and should be invested and involved in these matters. A theoretical and practical seminar.

2. The Nature of Persons. An investigation of the essence of human nature from the several viewpoints of Christian theology and the social/behavioral sciences. Includes a study of attempts to relate the several points of view and the meaning of these understandings for the mental health professions. A theoretical and practical seminar.

3. The Use of Psychology in Understanding Scripture. A study of the manner in which life experience and human situation enlighten an understanding of Scripture and provide a means for utilizing the Bible in enhancing human development. A theoretical and practical seminar.


5. Process of Change: Conversion, Healing, Salvation. An investigation on how change occurs in human life and in what ways these processes can be understood as healing or salvation. Psychological interventions will be analyzed from these viewpoints. A theoretical and practical seminar.

6. Healthy and Psychopathological Religion. A study of how religious faith and behavior can be either health-inducing or psychopathological plus an inquiry into how mental health professionals can encourage healthy faith. A theoretical and practical seminar.

7. Biblical and Psychological Perspectives on Jesus. An investigation of psychological, biblical and theological understandings of Jesus and a study of how these understandings can become a resource for all who would follow him. A theoretical and practical seminar.

8. Life Goals, Health and Sanctification. An inquiry into the purpose and ideal of life from psychological and theological points of view plus a study of the processes assumed to be necessary in the reaching of such goals. Includes an experiential investigation of the means and processes by which individuals practice their faith in private and in public.

9. Christian Community and Reconciliation. An inquiry into the psychosocial and theological understanding of the church and of the fellowship of believers, plus investigation of how these associations can function to resolve alienations of persons from each other. A theoretical and practical seminar.

10. Sin and Psychopathology. A study of distinctive characteristics of abnormal behavior and/or sin as un-
understood from psychological and theological points of view. A theoretical seminar.

PS 582 Topical Integration Seminar. These seminars address selected topics in integration on an occasional basis. They are taught by faculty teams from the joint faculty who identify current issues of interest to them. These are usually offered on a one-time basis. (4)

PS 583 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior and professional integration. May not count as one of the four required integration courses. May be used for elective credit. By permission of the professor. (Variable credit)

PS 590 Statistics. Concepts and techniques of analyzing and interpreting research data. Fall (First year) (4)

PS 591 Introduction to Experimental Design. Fundamentals of the application of the experimental method in the study of behavior. Prerequisite: PS590. Winter (First year) (4)

PS 592 Advanced Experimental Design. Emphasis is placed on the discovery of a problem, individual work in planning, execution and reporting of an experimental investigation. Prerequisite: PS591. Spring (First year) (4)

PS 593 Psychological Tests and Measurements. An overview of the methodologies and concepts involved in the selection and use of assessment instruments. (First year) (4)

PS 594 Seminar in Statistics. Intensive treatment of specific topics in statistics. (2)

PS 595 Research Seminar. Intensive study of research methodologies. (2 or 4)

PS 596 Individual Research Projects. Experimental field observations or survey research on a specific problem. Includes master's-level projects (but not doctoral dissertation research). May be repeated for credit. Prerequisites: PS590-592 and permission of the sponsoring professor. (Variable credit)

PS 600 Dissertation. The dissertation experience affords each student an opportunity to make a unique contribution to the field of psychology. The project constitutes the equivalent of a half year of full-time course work, and is typically completed during the last three years of the program. (32)

PS 601 Dissertation Continuation. To be used when a student has fulfilled the 32-unit PS600 requirement. (0)

PS 610 Pre-internship. (Fifth year, optional) (16)

PS 611 Internship I. (Fifth year)

PS 612 Internship II. (Sixth year)
CLINICAL FACULTY MEMBERS

The following is a list of professionals employed by the centers at which School of Psychology students receive their field training and who provided supervision to students during 1985-86.

Clinical Professors of Psychology

Armand A. Alkire, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
John Andrews, Ph.D., University of California at San Diego, La Jolla, CA
Michael Behles, Ph.D., Hathaway Home for Children, Pacoima, CA
Cynthia Belar, Ph.D., Kaiser Permanente Outpatient Department of Psychiatry, Los Angeles, CA
William Blau, Ph.D., Department of Developmental Services, Patton, CA
Herbert Blaufarb, Ph.D., San Fernando Child Guidance Clinic, Northridge, CA
Irving Borstein, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Marvin Brown, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Matthew W. Buttiglieri, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Phillip A. Criswell, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Evelyn Crumpton, Ph.D., Veterans Administration Medical Center (Brentwood), Los Angeles, CA
Linda Damon, Ph.D., San Fernando Child Guidance Clinic, Northridge, CA
Peter J. DiCiaula, Ph.D., Hathaway Home for Children, Pacoima, CA
Christopher Ebbe, Ph.D., San Bernardino County Department of Mental Health, San Bernardino, CA
Marlene Epstein, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Carol Falender, Ph.D., San Fernando Child Guidance Clinic, Northridge, CA
Herman Feifel, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Robert Fernbach, Ph.D., Western State Hospital, Fort Steilacoom, WA
Anne Ganley, Ph.D., Veterans Administration Medical Center, Tacoma, WA
John Giebink, Ph.D., University of California at San Diego, La Jolla, CA
Beverly Golden, Ph.D., University of California at San Diego, La Jolla, CA
Lance Harris, Ph.D., Veterans Administration Medical Center, Tacoma, WA
I. H. Hart, Ph.D., Camarillo State Hospital, Camarillo, CA
James Henning, Ph.D., Kaiser Permanente Imperial Valley, Downey, CA
Stephen Howard, Ph.D., San Fernando Child Guidance Clinic, Northridge, CA
David Huang, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Durand F. Jacobs, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
Theodore Johnson, Ph.D., Philhaven Hospital, Mount Gretna, PA
Edith Kaplan, Ph.D., Veterans Administration Medical Center, Bolston, MA
George G. Katz, Ph.D., Hathaway Home for Children, Pacoima, CA
Phillip Kleespies, Ph.D., Veterans Administration Medical Center, Boston, MA
William Landis, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Ronald Lane, Ph.D., University of California at San Diego, La Jolla, CA
Lawrence Levy, Ph.D., Outpatient Department of Psychiatry, Los Angeles, CA
Dennis R. Lind, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Charles Lovell, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Joan Madsen, Ph.D., Saint John’s Child Study Center, Santa Monica, CA
Michael Maskin, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
David Matthias, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Robert Meagher, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Daniel Munoz, Ph.D., University of California at San Diego, La Jolla, CA
Louis R. Mutalipassi, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Daisuke Nakashima, Ph.D., Western State Hospital, Fort Steilacoom, WA
A. Parker, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Edmund Phillips, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Richard Pollard, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Paul Roberts, Ph.D., Associated Psychological Services, Pasadena, CA
Frank Robinson, Ph.D., Kaiser Permanente Imperial Valley, Downey, CA
Curt A. Sandman, Ph.D., Department of Psychiatry, Orange, CA
Roger Sauer, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Steve Savlov, Ph.D., Kaiser Permanente Imperial Valley, Downey, CA
Milo Scherer, Ph.D., Department of Developmental Services, Patton, CA
Robert Schwartz, M.D., Department of Psychiatry, Los Angeles, CA
Jean Schwartz, M.D., Kaiser Imperial Permanente Imperial, Downey, CA

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Clinical Associate Professors of Psychology

Joel Abrahams, Ph.D., Wadsworth and Brentwood Divisions, Los Angeles, CA
Jay Adams, Ph.D., Department of Developmental Services, Patton, CA
Sean Ames, Ph.D., Kaiser Imperial Permanente Imperial, Downey, CA

David Anderson, Ph.D., Veterans Administration Medical Center, Loma Linda, CA
Patrick Bezdick, Ph.D., Psychiatric Clinic for Youth, Long Beach, CA
Patricia Brown, Ph.D., Charter Baywood Hospital, Long Beach, CA
Wilma Busse, Ed.D., University of California at San Diego, La Jolla, CA
David Cather, Ph.D., Department of Psychiatry, Orange, CA
Jose Cervantes, Ph.D., Child Guidance Centers, Inc., Anaheim, CA
David Christensen, San Bernardino County Department of Mental Health, San Bernardino, CA
Ferdinand Edelhofer, Ph.D., Department of Developmental Services, Patton, CA
Harry Eisner, Ph.D., Department of Developmental Services, Patton, CA
Janis E. Foote, Ph.D., Veterans Administration Medical Center, Long Beach, CA
John Friar, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Steven Friedman, Ph.D., Charter Baywood Hospital, Long Beach, CA
Kenneth E. Gerber, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Francis Gilbert, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Carolyn B. Gurman, Ph.D., Outpatient Department of Psychiatry, Los Angeles, CA
Carey D. Habeegger, Ph.D., Philhaven Hospital, Mount Gretna, PA
Judith Halama, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Beverly Harju, Ph.D., University of California at San Diego, La Jolla, CA
John Hintz, Ph.D., Western State Hospital, Fort Steilacoom, WA
Lisa Hirschman, Ed.D., University of California at San Diego, La Jolla, CA
Nancy Horstman, Ph.D., Psychiatric Clinic for Youth, Long Beach, CA
Michael Kania, Ph.D., Department of Developmental Services, Patton, CA
Jarett Kaplan, Ph.D., Department of Developmental Services, Patton, CA
Janett Kaplan, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Martin Kenigsberg, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Elizabeth Kraft, Ph.D., Psychiatric Clinic for Youth, Long Beach, CA
David Lopata, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Brad Manning, Ph.D., Child Guidance Centers, Anaheim, CA
Roger Marum, Ph.D., La Canada, CA
Erik McPherson, Ph.D., Camarillo State Hospital, Camarillo, CA
Curt Nicholsen, Ph.D., Philhaven Hospital, Mount Gretna, PA
Francisco Nunez, Ph.D., Veterans’ Administration Outpatient Clinic, Los Angeles, CA
Georgia Post, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
K. Raven, Ph.D., Camarillo State Hospital, Camarillo, CA
Robert Siprelle, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
David Slay, Ph.D., Child Guidance Center, Anaheim, CA
Sue Folk Smith, Ph.D., Associated Psychological Services, Pasadena, CA
Marcia Stein, Ph.D., Department of Psychiatry, Orange, CA
Lynne Steinman, Ph.D., Wadsworth and Brentwood Divisions, Los Angeles, CA
Lee Stolzhus, Ph.D., L.I.F.E. Management Systems, Monrovia, CA
Norman Stone, Ph.D., San Fernando Child Guidance Clinic, Northridge, CA
Betty Sutton, Ph.D., Department of Developmental Services, Patton, CA
Carol Visser, Ph.D., Associated Psychological Services, Pasadena, CA
Ira Vroubel, Ph.D., Department of Developmental Services, Patton, CA
William Wallace, Ph.D., St. John’s Child Study Center, Santa Monica, CA
Thomas Woodring, Psy.D., Department of Developmental Services, Patton, CA

Clinical Assistant Professors of Psychology

Manhal Al-Khayyel, Ph.D., Hathaway Home for Children, Pacoima, CA
Rochelle Bastion, Ph.D., University of California at San Diego, La Jolla, CA
Betsy Bisno, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Donald Bosch, Ph.D., The Psychological Center, Pasadena, CA
Connie Brunig, Ph.D., University of California at San Diego, La Jolla, CA
Ken Cole, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Patricia Daley, Ph.D., Psychiatric Clinic for Youth, Long Beach, CA
Constance Doran, Ph.D., Department of Developmental Services, Patton, CA
Paula Firestone, Ph.D., Kaiser Permanente Imperial, Downey, CA
Roger Fretz, Ph.D., Philhaven, Mount Gretna, PA
D. Fuller, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Michael Gilewski, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Janet Goldstein, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Mark Goldstein, Ph.D., Outpatient Department of Psychiatry, Los Angeles, CA
Gordon Hall, Ph.D., Western State Hospital, Fort Steilacoom, WA
Terry Hanson, Ph.D., Associated Psychological Services, Pasadena, CA
Diana Harrison, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
James Jennison, Ph.D., Department of Psychiatry, Orange, CA
Randolph Kado, Ph.D., Department of Developmental Services, Patton, CA
Shireen Kapadia, Ph.D., Department of Developmental Services, Patton, CA
Anne Kelly, Ph.D., St. John’s Child Study Center, Santa Monica, CA
Shawn Kenderdine, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Patricia Kirkish, Ph.D., Department of Developmental Services, Patton, CA
Ruth Lesher, Ph.D., Philhaven, Mount Gretna, PA
Richard Lewis, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Joseph Malanchurvil, Ph.D., Department of Developmental Services, Patton, CA
Timothy McKay, Ph.D., Mental Health Center, Los Angeles, CA
Carol Milner, Ph.D., Veterans Administration Medical Center, Tacoma, WA
Joan Mooring, Ph.D., Western State Hospital, Fort Steilacoom, WA

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Terrence Neary, Ph.D., Department of Developmental Services, Patton, CA
Jack Norris, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Charles Pine, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Anthony Reading, Ph.D., Center for Health Enhancement, Los Angeles, CA
Carl Redick, Ph.D., Western State Hospital, Fort Steilacoom, WA
Susan Regas, Ph.D., Associated Psychological Services, Pasadena, CA
David Rogers, Ph.D., Philhaven, Mount Gretna, PA
Sandra Sarnoff, Ph.D., Hathaway Home for Children, Pacoima, CA
Reda Scott, Ph.D., Veterans Administration Medical Center, Long Beach, CA
John Selden, Ph.D., Child Guidance Centers, Anaheim, CA
Anthony Soza, Ph.D., Child Guidance Centers, Anaheim, CA
Laurie Stone, Ph.D., Saint John’s Child Study Center, Santa Monica, CA
Stephen Stack, Ph.D., Veteran’s Administration Outpatient Clinic, Los Angeles, CA
Carole Sunlight, Ph.D., Outpatient Department of Psychiatry, Los Angeles, CA
Kathy Taylor, Ph.D., San Bernardino Department of Mental Health, San Bernardino, CA
Ellen Theobald, Ph.D., Department of Developmental Services, Patton, CA
Sharon Tilley, Ph.D., Department of Developmental Services, Patton, CA
Wilfred Van Gorp, Ph.D., Wadsworth and Brentwood Divisions, Los Angeles, CA
Jeffrey Webster, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Jeffrey Whiting, Ph.D., Veterans Administration Medical Center, Long Beach, CA
Camarillo State Hospital, Camarillo, CA (APA-Approved Internship)
Catholic Social Services, El Monte, CA
Center for Health Enhancement, Los Angeles, CA
Charter Baywood Hospital, Long Beach, CA
Child Guidance Centers, Inc., Anaheim, CA
City of Hope, Duarte, CA
Clinical Psychology Internship Consortium, Memphis, TN (APA-Approved Internship)
Didi Hirsch Mental Health Center, Culver City, CA (APA-Approved Internship)
Harbor-UCLA Medical Center, Los Angeles, CA (APA-Approved Internship)
Hathaway Home for Children, Pacoima, CA (APA-Approved Internship)
Holy Cross Hospital, Calgary, Alberta, Canada
Inglewood Mental Health Center, Rosemead, CA (APA-Approved Internship)
Kaiser Permanente Mental Health Center, Los Angeles, CA (APA-Approved Internship)
Kaiser Permanente Imperial, Downey, CA
Kiel Clinics, Minneapolis, MN
Los Angeles County/USC Medical Center, Los Angeles, CA (APA-Approved Internship)
Los Angeles County/USC Medical Center Child Department, Los Angeles, CA
MacLaren Hall, El Monte, CA
Pasadena Child Guidance Clinic, Pasadena, CA
Patton State Hospital, Patton, CA (APA-Approved Internship)
Philadelphia Child Guidance Clinic, Philadelphia, PA
Philhaven Hospital, Mount Gretna, PA
Pike’s Peak Community Mental Health Center, Colorado Springs, CO
Psychiatric Clinic for Youth, Long Beach, CA
Rosemead Counseling Service, Rosemead, CA
Saint John’s Child Study Center, Santa Monica, CA (APA-Approved Internship)
San Bernardino County Department of Mental Health, San Bernardino, CA
San Fernando Valley Child Guidance Clinic, Northridge, CA (APA-Approved Internship)
The Psychological Center, Fuller Theological Seminary Graduate School of Psychology, Pasadena, CA
United States Air Force, Wright-Patterson AFB, OH (APA-Approved Internship)
University of California at Irvine, Orange, CA
University of California at San Diego, La Jolla, CA
University of Manitoba, Winnipeg, Manitoba, Canada (APA-Approved Internship)
University of Oregon School of Medicine, Portland, OR (APA-Approved Internship)
University of Southern California Counseling Center, Los Angeles, CA
University of Washington School of Medicine, Seattle, WA (APA-Approved Internship)
Veteran’s Administration Outpatient Clinic, Los Angeles, CA (APA-Approved Internship)
Veteran’s Administration Medical Center, Boston, MA (APA-Approved Internship)
Veterans Administration Medical Center (Brentwood), Los Angeles, CA (APA-Approved Internship)

CLINICAL FACILITIES FOR FIELD TRAINING

The institutions listed below are those which were directly engaged during 1985-86 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.
Veterans Administration Medical Center, Tacoma, WA (APA-Approved Internship)
Veterans Administration Medical Center, Loma Linda, CA (APA-Approved Internship)
Veterans Administration Medical Center, Long Beach, CA (APA-Approved Internship)
Veterans Administration Medical Center, Martinez, CA (APA-Approved Internship)
Veterans Administration Medical Center, Sepulveda, CA (APA-Approved Internship)
Veterans Administration Medical Center (Brentwood), Los Angeles, CA (APA-Approved Internship)
Western State Hospital, Fort Steilacoom, WA
THE INSTITUTES OF
THE SEMINARY

The Institutes
Continuing Education Units
Lowell W. Berry Institute for Continuing
Education in Ministry
Institute for Christian Organizational
Development
Charles E. Fuller Institute of Evangelism and
Church Growth
David J. du Plessis Center for Christian
Spirituality
Institute of Youth Ministries
THE INSTITUTES

Fuller Theological Seminary is committed to meeting the needs of churches, Christian organizations, and the people who are serving or preparing to serve in them. The Seminary's primary means of carrying out this mandate is through the degree programs of the Graduate Schools of Theology, Psychology and World Mission, preparing men and women for the many and various ministries of the church, and providing advanced training for those already engaged in ministry.

In order to make the resources of the three Schools more available to those engaged in work and ministry, and to gather educational resources to focus on specific needs of churches, specialized ministries and Christian organizations, Fuller Theological Seminary has developed the following Institutes. These special programs:

1. Employ alternate systems for the delivery of education, such as convocations, seminars, symposiums and workshops;
2. Join theology, psychology and missiology with other disciplines to address specific areas of ministry and need, such as youth ministries, marriage and family ministries, church growth, and the management of Christian organizations;
3. Utilize the professional expertise of parachurch ministries, such as Young Life and the Fuller Evangelistic Association;
4. Make non-degree study and continuing education 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 of the three schools.

Continuing Education Units. Many of the events (seminars, conferences, workshops) sponsored by the Institutes, as well as many courses offered by the three Schools of the Seminary, may earn Continuing Education Units (non-credit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of non-credit post-secondary level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. The Continuing Education Committee can grant CEU recognition to any Seminary-sponsored event which meets CEU guidelines.

Participants in an approved Seminar sponsored event may apply for CEU's only if they are not taking the course or seminar in question for academic credit (that is, they must be course audi-

tors or participants in a non-credit special event). A one-time fee will be charged to set up a Continuing Education Unit file in the Office of Continuing Education. Under no circumstances will CEU's be transferred as or converted to academic credit.

Lowell W. Berry Institute for Continuing Education in Ministry

The purpose of the Lowell W. Berry Institute is to provide a system of continuing education events to church professionals and lay leaders. These events provide a unique resource to the church and the community in specialized areas of theology and ministry.

The Institute participates each year as a sponsor of major multi-session national conferences. The National Convocation of Christian Leaders, an ecumenical, evangelical gathering of Christian leaders, both lay and professional, with a focus on seeking, finding and sharing more effective means of ministry, is scheduled on a bi-annual basis as a part of this commitment. The theme of a recent Convocation, held in San Diego, California was "The Lordship of Jesus Christ and the Local Church." Another example is the National Conference on Church and Family held in St. Paul, Minnesota in August, 1984, with the theme "Building the Church Through Strengthening Its Families." The Conference on Biblical Exposition was held on the Seminary's Pasadena campus during the spring of 1985, and a national consultation on Management and Ministry is scheduled for 1987-88.

The Institute also sponsors regional conferences, such as the annual Oak Brook Conference on Ministry held in Oak Brook, Illinois and co-sponsored by Church of Christ Oak Brook.

In addition, the Institute plans local workshops on specialized topics. A consultation on alcoholism — "Alcoholism: Your Church Can Help!" — is presented each spring. Two seminars with Dr. Clifford Penner and Joyce Penner on "The Gift of Sex" are scheduled each year. The Institute also presents each spring. Two seminars with Dr. Clifford Penner and Joyce Penner on "The Gift of Sex" are scheduled each year. The Institute also coordinates the annual Korean Pastors' Seminar, which allows working pastors associated with the Asian Center for Theological Studies and Mission in Seoul, Korea to interact with Fuller Faculty members and to visit growing churches in Southern California.

Continuing Education Units (CEU's) are available for events sponsored by The Lowell W. Berry Institute.

Institute for Christian Organizational Development

The Institute for Christian Organizational Development was established in 1981 to address the need for management training designed speci-
The Fuller Theological Seminary joined with the Fuller Evangelistic Association in the establishment of The Charles E. Fuller Institute for Evangelism and Church Growth. This partnership provides special training, research and service to the churches of North America in the areas of church growth, diagnosis, consultation and planning.

Conferences, seminars and workshops are held each year in Pasadena and other locations across the country on different aspects of evangelism and church growth. The first four-day seminar on “How to Plant a Church,” held in Pasadena in November, 1983 was attended by nearly 650 denominational executives, pastors and laypersons from 42 states and four countries, representing 66 denominations. A second seminar was held in Chicago in May, 1984 in cooperation with North Park Theological Seminary. Another example of the conferences sponsored by the Institute is “Growing and Leading A Multiple Staff Church.”

Academic credit is available to registered students for many of the Institute events through Fuller Theological Seminary. Continuing Education Units may be earned in place of academic credit.

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

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 is 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 archival resources space is under construction 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 archives.
Institute of Youth Ministries

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

1. To provide an educational program in evangelistic youth ministries that integrates classroom study with extensive field training;

2. To conduct ongoing training programs for those in evangelistic youth ministries, with particular attention to preparation for ministry on the staff of Young Life; and

3. To encourage research in the field of evangelistic youth ministries.

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

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

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

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

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School of Psychology
Faculty
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W. ROBERT STOVER, Chairman, Board of Trustees, Fuller Theological Seminary, Chairman and Chief Executive Officer, Western Temporary Services, Incorporated, Walnut Creek, California

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BRUCE BARE, JR., General Agent, New England Mutual Life Insurance Company, The Bruce Bare Agency, Los Angeles, California

JAMES F. BERÉ, Chairman and Chief Executive Officer, Borg-Warner Corporation, Chicago, Illinois

WILLIAM BREHM, Chairman of the Board, Systems Research and Applications Corporation, Arlington, Virginia

ARTHUR H. DE KRUYTHER, Pastor, Christ Church of Oak Brook, Oak Brook, Illinois

GARY DEMAREST, Pastor, La Canada Presbyterian Church, La Canada, California

MAX DE PREE, Chief Executive Officer and Chairman, Board of Directors, Herman Miller, Incorporated, Zeeland, Michigan

WILLIAM P. DORSEY, President, Baugh Enterprises, Seattle, Washington

DAVID H. EATON, Chairman of the Board, JDM Properties, Incorporated, Phoenix, Arizona

WALTER W. GERBER, Pastor, Menlo Park Presbyterian Church, Menlo Park, California

WILLIAM F. GRAHAM, Founder, Billy Graham Evangelistic Association, Montreat, North Carolina

J. EDWARD HEADINGTON, Partner, Headington Energy Corporation, Oklahoma City, Oklahoma

EDWARD H. HERMANSON, President and Chairman, U.S. Care Corporation, Marion, Indiana

RICHARD E. HORNOR, Chief Executive Officer (retired), Western Union Personal Communications, Incorporated, Bloomington, Minnesota

JAMES M. HOUSTON, Chancellor, Regent College, Vancouver, B.C., Canada

†Deceased

DAVID ALLAN HUBBARD, President, Fuller Theological Seminary, Pasadena, California

JAY KESLER, President, Taylor University, Upland, Indiana

LARRY R. LANGDON, Director, Tax and Distribution, Hewlett-Packard Company, Palo Alto, California

SUE MCGILL, Career Homemaker, Pasadena, California

PEARL MCNEIL, Professor, School of Theology, Virginia Union University, Richmond, Virginia

L. RUTH NELSON, Marriage and Family Counselor, Palos Verdes Estates, California

MARIOQUIS L. OLIVAS, Distribution Secretary, American Bible Society, Pasadena, California

JOYCE PENIDO, Career Homemaker, Fintridge, California

CLIFFORD L. PENNER, Clinical Psychologist, Associated Psychological Services, Pasadena, California

JEAN MAY RECH, Vice-President, George S. May International Company, Park Ridge, Illinois

SAMUEL T. REEVES, President, Dunavant Enterprises, Incorporated, Fresno, California

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SCHOOL OF THEOLOGY

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COMMUNITY STANDARDS

Statement on Sexual Standards and Marriage and Divorce

Preamble
We recognize that the power which Jesus Christ has imparted to his Church has among its purposes the redemption of our lives, including the formation and maintenance of the moral integrity of the community. Such power is an utter necessity in a world that challenges Christian integrity in every area, especially the areas of sexuality and marriage.

We know also that such integrity entails the struggle to understand what is required of us as Christians and the resolve to put that understanding into practice. Therefore, in matters of Christian conduct, mutual instruction and encouragement as well as open dialogue are desirable, as a Christian community seeks to help its members mature in their own lives and to prepare them to serve others who long for maturity.

This maturity ought to include the practice of loving confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The Seminary, therefore, encourages individuals to follow, where feasible, the steps of confrontation and dialogue described in Matthew 18:15-22. Where these steps either discover that no wrongful conduct has taken place or they prompt repentance and change of conduct on the part of the one who has violated the biblical standards, the matter may be dropped.

Wherever circumstances warrant, however, the Seminary itself will assume responsibility for investigation and subsequent procedure of discipline as described below.

The use of the policies here stated should always be viewed as a last resort. In no way do they exempt the Seminary from making every possible effort to encourage stable family life and wholesome approaches to sexuality, to provide education and counseling to those in need, to extend Christian charity to all parties involved in marital conflict or the struggle for sexual identity, and to demonstrate the personal forgiveness available through Christ for all human failure.

Statement on Sexual Standards
Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. They are qualified by compassion for individual persons, by sensitivity to the needs of the communities of which they are a part, by a burden that the whole of God’s
will be obeyed on earth, by personal integrity, and by readiness to accept correction and a desire for moral growth. Candidates for a degree from Fuller are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by our understanding of Scripture and our commitment to its authority regarding all matters of Christian faith and living. The Seminary community also desires to honor and respect the moral traditions of the churches for whose students we seek to provide training. These moral standards encompass every area of life, but the confusion about this specific topic demands that the community speak clearly regarding sexual ethics.

Our understanding of a Christian sexual ethic reserves heterosexual union for marriage and insists on continence for the unmarried. We believe premarital, extramarital and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, we expect all members of the Seminary community—trustees, faculty members, students, administrators, and classified staff members—to abstain from what we hold to be unbiblical sexual practices. If any member of the administration, faculty, trustees, classified staff, or student body is charged with failure to abide by this Statement of Sexual Standards, the Seminary will invoke the procedures for investigation and, where necessary, discipline outlined in the Faculty, Staff, or Student Handbooks.

Statement on Marriage and Divorce

The Seminary’s biblical convictions and churchly responsibilities call us to make clear our commitment to Scripture’s teachings on the nature of marriage as a covenant. These teachings view marriage as a witness to the permanent relationship between Christ and His Church, and do not condone divorce as an acceptable way of solving marital differences.

Our concern for the sanctity of marriage must show itself in attitudes and programs that foster marital harmony and in support and compassion for those who struggle to keep their marriages stable, under the almost relentless pressures of our society. At the same time, our spiritual commitment requires fidelity within marriage and sexual continence outside of it for participation in the official life of the Seminary, whether as trustee, faculty member, student, administrator, or staff member whose position is classified as central to the religious goals and activities of Fuller (hereafter called “classified”). The Seminary’s role in serving a multi-denominational constituency and in encouraging Christian ethical conduct among the leadership of the churches requires that the members of the Seminary community be exemplary in these and all other ethical matters.

We take with full seriousness the apostolic pattern that sets up special qualifications in character and conduct for Christian leaders (e.g. 1 Tim. 3:1-13), including stability of marriage and family life. These qualifications are carefully considered in the selection of trustees, faculty members, administrators, and specially classified staff members. No divorced person will be called to any of these offices without a thorough review of the circumstances of the divorce by the Trustee Affairs Committee in the case of trustees, the Faculty Senate in the case of faculty members or academic administrators, and the Administrative Cabinet in the case of other administrators. Where the recommendation of the appropriate committee is to proceed with the appointment, the recommendation concerning trustees and non-academic administrators shall be submitted to the Board for final approval; recommendations concerning faculty members and academic administrators shall be reviewed by the Joint Faculty before submitting them to the Board for the final approval.

Where divorce occurs in the life of any trustee, faculty member, administrator, or classified staff member, while officially related to the Seminary, the person is to notify the President of the Seminary community—trustees, faculty members, or academic administrators; and shall be reviewed by the Joint Faculty before submitting them to the Board for the final approval.

Where divorce proceeds by the time of the interlocutory judgment of dissolution and simultaneously submit a letter explaining the circumstances. The President will review the circumstances of the divorce in the light of biblical norms with the appropriate committee (Trustee Affairs Committee in the case of trustees, Faculty Senate in the case of faculty members or academic administrators; Administrative Cabinet in the case of other administrators) and will inform the person of the committee’s recommendation as to whether or not his/her status in the Seminary can be continued.

The committee’s recommendation will be reviewed by the Executive Committee of the Board who will have the final authority to decide whether the Committee’s recommendation will be accepted.

Where a student undergoes the tragedy of divorce while in any program of the Seminary, that student shall, by the time of the interlocutory judgment, report the matter to the Provost, who will determine whether any further investigation is necessary. If such further investigation is necessary, the process shall be carried out in accordance with the procedures for investigation and discipline defined in the Student Handbook.

In any of these cases, failure to report the divorce within thirty days after the interlocutory judgment shall be grounds for discipline.

"Because this position involves work central to the religious goals and activities of Fuller and the representation and espousal of such goals and activities, it is necessary to the normal operation of the Seminary and it is, therefore, required that the person to occupy this position subscribe to and execute a statement of faith."
GLOSSARY OF TERMS

The following terms have proved consistently difficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

Comprehensives: an examination or series of examination to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of "credit" is that of a measure of credit, for example, "four credits" or "four units of credit" for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Credit/No Credit: In certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is then recorded as "credit" for pass and "no credit" for fail. All coursework is required and graded as it would if it were scheduled for the ten week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A "matriculation fee," which is applied against tuition, is required of students before they begin a course of studies. The date of matriculation is the time at which you register for your first classes. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Priority Number: a number assigned to each student prior to registration for the next quarter which designates at what time the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

Quarter: an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring—comprise the academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

Thesis: a written work generally shorter in length than the dissertation, which may be required of certain master's programs.

These are described more fully in the School of World Mission section of this catalog.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed on page 36 of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also "cumulative grade point average" above.

Intensive Course: a course offered over a two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the two week period, for three to four hours each day, so that the class meets the same number of hours as it would if it were scheduled for the ten week period. Courses are offered on this basis every quarter, and especially in the summer.

General Exams: a series of examinations required in School of World Mission degree programs, covering the six major fields of missiology.
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 1986
September 22-December 5

September 12-13 Special orientation for new international students
September 15-19 Orientation of new students
September 16-19 Fall quarter registration
September 22 Classes begin
November 1 Veteran’s Day observed
November 11 Winter quarter registration
November 14 Thanksgiving recess
November 27-28 Classes end
December 1-5 Quarterly examinations
December 8-January 4 Christmas recess

Winter Quarter 1987
January 5-March 20

January 5 Classes begin
January 19 Martin Luther King Day observed
February 16 Washington’s birthday observed
February 24-27 Spring quarter registration
March 13 Classes end
March 16-20 Quarterly examinations
March 23-27 Spring recess

Spring Quarter 1987
March 30-June 12

March 30 Classes begin
April 17 Good Friday
May 19-21 Summer quarter registration
May 25 Memorial Day observed
June 3 Baccalaureate
June 5 Classes end
June 8-12 Quarterly examinations
June 12 Commencement
June 15-19 Summer recess

Summer Quarter 1987
June 22-September 4

June 22 Ten week classes begin
July 3 Independence Day observed
August 28 Ten week classes end
August 31-September 4 Quarterly examinations

Summer Short-term Sessions 1987
June 22-July 2
July 6-17
July 20-31
August 3-14
August 17-28

Fall Quarter 1987
September 28-December 11

September 21-25 Orientation of new students
September 22-25 Fall quarter registration
September 28 Classes begin
November 11 Veteran’s Day observed
November 17-20 Winter quarter registration
November 26-27 Thanksgiving recess
December 4 Classes end
December 7-11 Quarterly examinations
December 14-January 3 Christmas recess

Winter Quarter 1988
January 4-March 18

January 4 Classes begin
January 18 Martin Luther King Day observed
February 15 Washington’s birthday observed
February 23-26 Spring quarter registration
March 11 Classes end
March 14-16 Quarterly examinations
March 21-25 Spring recess

Spring Quarter 1988
March 28-June 10

March 28 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
June 13-17 Summer recess
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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 their 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 a considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate tax savings to the donor.

Investments in the lives of men and women who are training for Christian service at Fuller Theological Seminary may also be made by leaving funds for this purpose in one’s will. The legal form for a bequest to Fuller Theological Seminary should read as follows:

I give, devise and bequeath to Fuller Theological Seminary, a California, non-profit corporation located at Pasadena, California, the sum of $_________ (or property herein described) to be used by its Board of Trustees as it may deem advisable for the benefit of the students of Fuller Theological Seminary.

For further information regarding ways of giving to Fuller Theological Seminary, please direct your inquiries to:

Director of Estate Planning Services
Fuller Theological Seminary
Pasadena, CA 91182
(818) 584-5490

DIRECTORY

Correspondence with the Seminary will be expedited if communication is directed to the following officers:

Admission to the School of Theology
Coordinator of Admissions

Admission to the School of World Mission
Coordinator of Admissions

Admission to the School of Psychology
Coordinator of Admissions

Financial Aid
Director of Financial Aid

Transcripts
Registrar

Student Accounts
Coordinator of Student Accounts

Placement
Director of Career Services

Internships (Theology Students)
Director of Field Education

Denominational Concerns
Associate Provost for Church Relations

Faculty Personnel and Curriculum
Provost

Extended Education
Assistant Director of Extended Education

Extended Education Area Directors (see page 64)

Gifts
Vice President for Development

Bequests, Annuities and Trusts
Director of Estate Planning Services

Alumni/ae Affairs
Director of Alumni Relations

Public Relations
Director of Communications and Public Affairs

Fuller Theological Seminary
Pasadena, California 91182
(818) 584-5200 or (213) 684-2520

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Pasadena, CA 91182
(818) 584-5490

Fuller Theological Seminary
Pasadena, California 91182
(818) 584-5200 or (213) 684-2520
Request for Application

Tear out and mail this request for application to:
Admissions, Fuller Theological Seminary, Pasadena, California 91182

Name (Please print) ___________________________ ___________________________ ___________________________ Date
First Middle Last

Mailing address ___________________________________________________________________________________
Street and Number
City State Zip

Telephone ( ) ___________________________________________________________________________________

College from which I did/will receive the bachelor’s degree:
_______________________________________________________________________________________________

If admitted, I plan to enter: ______________________________________________________________________ quarter, 19

Please send me an application for the following program:

SCHOOL OF THEOLOGY
☐ Master of Divinity (M.Div.)—mark concentration below if applicable
☐ Master of Arts (M.A.)—mark concentration below if applicable
☐ Unclassified*
☐ Limited Graduate Student* or Transient Student*
☐ Doctor of Ministry (D.Min.)
☐ Doctor of Philosophy (Ph.D.) or Master of Theology (Th.M.)

Concentrations (M.Div. or M.A., School of Theology):
☐ Marriage and Family Ministries
☐ Christian Formation and Discipleship
☐ Family Pastoral Care and Counseling
☐ Youth Ministries
☐ Theological Studies Program for Black Ministers
☐ Theological Studies Program for Hispanic Ministers
☐ Cross-Cultural Studies

SCHOOL OF WORLD MISSION
☐ Master of Arts (M.A.) in Missiology
☐ Master of Arts (M.A.) in Cross-Cultural Studies
☐ Master of Theology (Th.M) in Missiology
☐ Unclassified*
☐ Limited Graduate Student* or Transient 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

*See page 26 of this catalog for definitions