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

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The drawings and etchings published in this catalog are by the great Dutch Master Rembrandt. Rembrandt's relation to the biblical narrative was so intense that he repeatedly felt impelled to depict what he read there. His drawings are self-revelations of Rembrandt the Christian. In the history of piety they are documents of the highest order for Rembrandt offers the ultimate that an artist as a Christian can—he makes present and gives testimony to the word of the Holy Scriptures.

Cover: Jesus with His Disciples
Frontispiece: Jesus with Disciples and Pharisees
Title Page: Thomas Recognizes Christ (John 20:28)

Faculty portraiture by Dave Pavol
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Purpose of Fuller Theological Seminary

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.

Characteristics of Fuller Theological Seminary

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 by combining these emphases in the type of training they provide.

Evangelical Commitment

The Fuller Theological Seminary community—trustees, faculty, staff and students—believes 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 12 elaborates this commitment.

The Seminary assumes, then, a commitment to:
- an evangelical fervor which flows out of an emphasis on the character of God himself
- the practice of evangelism in every culture of the world
- a constant engagement with Scripture, testing all things by it
- engagement in responsible Christian community through corporate worship and mutual supporting love in the bonds of the grace of Christ
- Godly living: Christlikeness in word and deed
- 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:
- 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
- a rigorous program of research and writing to provide literary leadership for the church
- interaction with non-evangelical viewpoints
- a commitment to maintain the highest possible standards of responsible academic freedom
- a commitment to flexibility in curriculum design
  - to allow room for innovation and growth
  - to recognize individual needs and specialized ministries
- a commitment to the best of theological traditions
- an academic program which will encourage and foster the spiritual formation of the individual
- 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:
- a willingness to invest in the growth of persons both in the context of the Seminary and outside its walls
  - personally
  - professionally
  - spiritually
- 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 ministries
— in listening to the local churches' articulation of their ministry and needs
• 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
• 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
• 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:
• strong denominational participation by individual trustees and faculty members
• encouragement for students to serve the church organization that nurtured them
• the preparation of men and women for ministry in their own church organizations, recognizing the distinctives of each denomination or organization
• a commitment to be ecumenical in church relationships
• 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:
• a diversity of gifts and ministries to be exercised with awareness of the unity of the body and dependence upon the head, Jesus Christ
• 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
• 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
• 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
• 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:

- 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
- the opportunity for all students to participate in supportive community
  - for social development
  - for spiritual formation
- easy accessibility to the counseling services offered on campus
- 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:

- a biblically-shaped perspective in the question of the relationship between evangelism, social concern and the Christian's mission in the world
- course offerings which encompass cross-cultural studies, problems of church and state and aspects of social ethics, as well as social work, family guidance and mental health services
- opportunities in internships and field education that confront students with the massive problems thrust upon them by our urban society
- 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 in both its local setting in Pasadena and throughout the world. This commitment assumes that there exists:

- 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
- 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
- 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:

- a need to strengthen the theological foundations of such an integration to give it an enduring viability
- a need to strengthen the social science founda-
tions upon which integration rests to give it greater scientific credibility

• 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

• a commitment to the integration of theological and social science insights in the development of missiology

• a need for academic, professional and personal preparation for training in these new disciplines

• 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:

• an endeavor toward development into an organization that accomplishes its mission while it fulfills the lives of its members

• continued leadership training by the Seminary to meet the needs of the church

• a periodic reconsideration and reining of the Seminary's intraorganizational processes to ensure greater efficiency and fulfillment of its goals

• a recognition that all planning for facilities should take into consideration that
  —our needs will change
  —the scale of our operation 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.

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 to mankind through his creation, has divinely 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 in his own image, as the crown of creation, that man might have fellowship with him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to him, he became subject to divine wrath, inwardly depraved and, apart from grace, incapable of returning to God.

V. The only Mediator between God and man 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 men 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 sinful men out of the world and gathering them into the body of his son by faith in the gospel, which, bearing with the sins of the whole world, has been crucified for us.
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 men 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 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

- Preparing men and women academically, vocationally and spiritually for the ministries of the church
- Engaging in the research and publication essential to the increase of theological insight.

School of Psychology

- Training Christian men and women to serve in the areas of teaching, research and psychotherapy
- Exploring the interrelationship between theology and psychology
- Pursuing and publishing research in the areas of clinical, general and experimental psychology and the psychology of religion.

School of World Mission

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

The History of Fuller Theological Seminary

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. Logefelt 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 location and a suitable building which had been constructed specifically for its use.

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

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

In 1963 the Board of Trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard’s guidance 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, further study and planning for the school was made possible. A steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962 to work with nationally-known authorities in psychology. In November, 1964, the opening of the Pasadena Community Counseling Center, under the direction of Dr. Donald F. Tweedie, Jr., initiated the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endowment, Inc. in 1964 enabled Fuller to plan on accepting students for the 1965-66 school year.

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

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

In 1964, under the leadership of President Hubbard, a faculty committee was appointed to explore the founding of a school of world evangelism. It thoroughly canvassed the field and reviewed programs of seminaries and missionary training schools across the nation. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of 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 inno-
ative 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 in youth ministries. The School of Psychology also expanded its community service/training/research programs by opening the Church Consultation Service in 1969, the Child Development Clinic in 1971, the Victim Assistance Program in 1976, Covenant House (a residential treatment facility for children) in 1979, Heritage House for Gerontology Services in 1979, the Inter-Community Alternatives Network (I-CAN) in 1980, and the Domestic Violence Program and the Day Treatment Program for Seniors in 1981. Beginning in 1976 all community service arms of the School of Psychology were organized under The Psychological Center.

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,

Jesus as a Twelve-year-old in the Temple (Luke 2:46)
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 1980, over 2,400 students were instructed by over 150 resident and adjunct faculty persons in six Western cities. In Pasadena alone, over 1,800 students studied in classrooms on the Seminary campus and on the adjacent grounds of Pasadena Presbyterian Church, First United Methodist Church and First Congregational Church.

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 and encouragement for all types of activity designed to enrich the spiritual life and faith of students and faculty. 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.

Tri-Phased Spiritual Formation Program. This is a carefully designed, formal two or three-year program to help students grow spiritually as they participate in study, small groups, individual spiritual direction and formation seminars. This program is open to students in any Seminary degree program.

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

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

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

Prayer and Fellowship Groups. Groups representing various affiliations and areas of concern meet every Monday morning for prayer and fellowship. Groups which met regularly during 1980-81 included:

- African Prayer Group
- American Baptists
- Assemblies of God
- Church of God
- Inter-Varsity Christian Fellowship
- Lutherans
- Mission Concerns
- Presbyterians
- Reformed and Christian Reformed
- United Methodists

Faith Renewal Team. The Faith Renewal Team has been a ministry of Fuller Theological Seminary for the past ten years. Faculty members work weekly with carefully selected teams of Seminary couples and single students who are trained, encouraged and sent to minister as leaders of weekend renewal experiences in various churches.

Pastor-in-Residence. Several times a year Fuller brings to its campus as pastor-in-residence a pastor whose strong preaching ministry, commitment to discipleship and leadership in pastoral ministry will provide a model and a resource for personal guidance to the Fuller student body. In addition, there is a special pastor for the School of World Mission student body, with a special mission to minister to the spiritual needs of students as they face career decisions, and to international students as they adjust to American life.
Multidenominational Representation

Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctives, such as church government, are 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, 1980:

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

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:

- American Baptist Convention
- Assemblies of God
- Association of Gospel Churches of Canada
- Baptist
- Brethren
- Christian Assemblies
- Christian Reformed
- Church of Christ
- Congregational
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Covenant
- Disciples of Christ
- Episcopal
- Evangelical Free
- Foursquare
- Independent
- Mennonite Brethren
- Nondenominational
- Presbyterian
- Presbyterian Church in the United States
- Reformed Presbyterian
- Southern Baptist
- United Methodist
- United Presbyterian Church in the USA

Office of Ecclesiastical Concerns

To serve its multidenominational constituency, the Seminary has established an Office of Ecclesiastical Concerns. This office serves as coordinator between denominations and students by acting as a center for interviews and placement processing, by encouraging denominational fellowship meetings and by arranging required courses on church polity, history and doctrine. The office maintains denominational task forces composed of church leaders, faculty members and students, and seeks to facilitate and focus communication and interaction between students, the Seminary and the various denominations.
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 51 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 the past two years alone, members of the Seminary faculty have published more than 45 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 six part-time professors, 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, 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 Extension Education Program. In addition to its daytime schedule and normal ten-week quarters, the Seminary regularly offers evening courses and intensive ten-day courses, making possible a very flexible program of study.

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

- Extension Education Program
- Theological Studies Program for Asian, Black and Hispanic Pastors
- Institute of Youth Ministries
- Continuing Education Program
- In-Service Program (School of World Mission)
- Summer Institute of World Mission
- Charles E. Fuller Institute of Evangelism and Church Growth
- Institute for Christian Organizational Development
- The Psychological Center

Fuller also maintains a cooperative relationship with Young Life, the Coalition for Christian Outreach, Youth for Christ and the Asian Center for Theological Studies and Mission.

Extended Programs

Through its extended programs Fuller Theological Seminary seeks to bring theological and missiological
 Programs of study and academic degrees the M.A. and M.Div. are the central focus of study in academic interest. A variety of M.A. and M.Div. degrees are available to students interested in clinical psychology, divinity, and pastoral care. The M.A. in missiology offers courses in world history, missions, and world missions. Theological education and ministry, including pastoral relationships, are available.
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 Extension 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 Extension Education Program offers courses in six areas: Seattle, Washington; Phoenix, Arizona; and San Francisco Bay Area, Santa Barbara/ Ventura, Los Angeles County, and Orange County, California. Extension 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, Extension 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, Los Angeles and Orange County. 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 World Mission utilize the resources of the School of Theology in providing a foundation for missiological theory and practice that combines biblical, historical and theological studies with the social and behavioral sciences. The same combination is available in the form of a cross-cultural studies concentration in the M.Div. program of the School of Theology. In addition, most School of World Mission courses are available as electives to students in the School of Psychology.

Library Facilities

Through the generosity of the McAlister Fund, many loyal alumni/ae, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling was done in 1978, including the addition of two more floors. The five floors of the library now house a collection of over 131,000 cataloged volumes, including the libraries of Professors Everett Harrison and Robert Bower, which were donated to the Seminary. The libraries of Professors George Ladd and Wilbur Smith are still in the process of being cataloged.

The library subscribes to over 750 national and international journals and more than 700 other 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 collections of the library are located in the reading rooms where there is immediate access to the books desired. Additional study space is located in the stacks where tables and carrels are available for cooperative and individual study. 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 membership bulletins of the Seminary’s three schools.

The library subscribes to 15,000 titles and receives more than 180,000 periodical volumes per year. The library subscribes to over 750 national and international journals and more than 700 other serials in the fields of religion, theology, philosophy, psychology and missiology. An unusually fine collection of theological bibliography and reference material is also available.

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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. Three photocopiers, three microfilm readers and a microfilm reader/printer are available. The rare book room housed in the former office of Wilbur M. Smith contains leather bound books from the 16th through the 19th centuries which are available for scholarly research.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes. Students at Fuller have borrowing privileges at the library of the School of Theology at Claremont. In addition, McAlister Library has the printed card catalogs of the Graduate Theological Union at Berkeley, the Missionary Research Library and Union Theological Seminary, New York. These resources and the OCLC computer aid in the search for interlibrary loan materials for students and faculty.

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 lecture must fall within one of these areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.

William Childs Robinson, 1949, “Christ—The Bread of Life”
Clarence Noble Macartney, 1950, “A Bow at a Venture”
Gordon Haddon Clark, 1951, “A Christian View of Men and Things”
Eugene A. Nida, 1953, “Anthropology and Missions”
W. Harry Jelluma, 1958, “Faith and Reason in Philosophy”
Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”
Francis Ian Andersen, 1980, “The Old Testament and Criticism”

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

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

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


Orville S. Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”

William P. Wilson, 1975, “Christian Nurture, Life Adjustment and Mental Disease”

Stanley R. Hopper, 1976, “Psyche, Logos and the Human Spirit”

Orlo Strunk, 1977, “Personal Religious Values: A Psycho-Theological Understanding”


David G. Meyers, 1979, “Our Human Condition”

John G. Finch, 1980, “Can Psychology be Christian?”


The 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”


Waldo Beach, 1977, “The Wheel and the Cross”


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.

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

J.W. Pickett, 1962, “Dynamics of Church Growth”


Harold Lindsell, 1966, “Barriers to Church Growth”

David Stowe, 1967, “Ecumenicity and Evangelism”

Harold Cook, 1969, “Historic Patterns of Church Growth”

John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”


Lewis Luzbetak, 1974, “Cross-Cultural Sensitivity and Evangelization”

Donald R. Jacobs, 1975, “Socio-Religious Change in Post-Conversion Experience”


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


Scholarships and Awards

A number of awards and scholarships are given to Ful-
ler 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.

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.

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

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

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 Holland Award for Scripture Reading. This award is presented to the outstanding student in oral reading.

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.

Travis Awards for 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.

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 judgement 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 psychological principles to the emotional problems of individuals and families.

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

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

School of World Mission Dean's Award. This award is given annually to 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 Anthropology, Folk Religion, History and Theology Awards. These awards are given...
annually to the graduates whose theses or dissertations best deal with anthropological insights and the mission of the church, the relationship of Christianity to folk religion, the historical development of the Christian movement and a theological topic in missiological perspective.

Student Services

Academic Advising

Fuller Theological Seminary offers a unique program of academic advising to students in the School of Theology. Advisors are current students specially trained to assist students with the structuring of a program of study and the quarterly selection of classes. The Advising Office also actively advises the Office of the Dean regarding the curricular and scheduling needs of the students. In addition, the 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.

Career Development

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 through the Placement Office. Fuller also realizes the great need for a laity which is trained and prepared for Christian service in every walk of life. Assistance in career planning is offered by the assistant director for career development, a member of the Student Services Division. Services 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, and Seminary graduates who serve in the community in business, law, medicine, education and a variety of other fields are an ongoing resource.

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

Field Education and Placement

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.

The Placement Office provides a range of services to graduating M.Div. students seeking opportunities for ministry in churches and parachurch organizations. Through constant contact with churches and Christian organizations, it maintains an up-to-date file of placement opportunities, and also offers assistance with the preparation of students' resumés and helps arrange interviews. In addition, the Office of Ecclesiastical Concerns maintains a list of denominational ordination requirements and acts as a center for interviews and placement processing.

Financial Aid

Fuller Theological Seminary is committed to the policy that no worthy student should be left in a position of financial need without the Seminary having first done everything possible to help. The Financial Aid Office, 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 the School of Theology or the School of World Mission. Seminary-owned housing (dorms and apartments), provided at below-market value, represents another form of financial aid for many students. The Financial Aid Office also provides assistance to students in obtaining loan and grant funds from a variety of outside sources.

Housing

Fuller Theological Seminary is committed to provide Fuller-owned or Fuller-managed housing for as many students as possible. The Seminary maintains dormitory rooms on campus for nearly 90 men and women. Over 300 apartments in several complexes convenient to campus and owned or managed by the Seminary provide single, married and family housing. A major effort is underway to increase Seminary-controlled housing in Pasadena and neighboring communities, both by leasing arrangements and by payment of rental fees to reserve apartments for student rental. 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.

Health Services

The Health Services Office, part of the Student Services Division, exists to help students make the best use of their Fuller health insurance, to monitor claims, and to refer students to local physicians and medical services. The goal of Health Services is to seek out quality health care at prices students can afford. The health coordinator 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 Occidental Life Insurance of California. Insurance can be purchased quarterly or annually with the cost added to the student's account. The Seminary has established a special relationship with the Glendale Adventist Medical Clinic to provide medical services to students and their families through several special clinics and a weekday walk-in clinic. The Health Services Office will also provide students with referrals to general practitioners, optometrists and optometrists, dentists, chiropractors, specialists of various kinds, pharmacists, and other health care professionals, many of whom care for Fuller families at reduced rates.

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, as is the director of Student Services and the pastor-in-residence. 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, counseling and psychotherapy, which are available to all age groups. The broadest possible approach is used in an effort to treat the whole person. Recognizing the financial needs of students and their families, the Clinic offers subsidized services for qualified Fuller students. Students may also be referred to Christian psychotherapists in private practice in the area.
Women's Concerns

The Office of Women's Concerns exists to provide professional, personal, and academic support for women at Fuller, and to serve as an advocate for women on campus at all levels. 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, an All-Seminary Council position. This committee in turn meets with other groups of women on campus to provide a wide representation of needs and interests.

 Ethnic Students

The Fuller community includes many students with ethnic-American backgrounds—Asian, Black, Hispanic and native-Americans. The Seminary seeks to provide assistance for the special needs of such students. An ethnic-American representative, elected from the student body at large, serves as an advocate for their interests 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 School of Theology. The School of Theology also sponsors the Theological Studies Program for Asian, 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

The international student advisor, a member of the Student Services Division, provides a wide range of assistance to international students as they come to Fuller. Services include assistance with visa applications, orientation to American culture, personal and financial counseling, and social activities for international students and families. An international student orientation manual gives information on a variety of aspects of life in this country and at the Seminary. The international student housing coordinator, a member of the Housing Office staff, provides housing assistance for international students, including help with furnishings, utensils and other needed items. 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 elects the three members of the All-Seminary Council Cabinet. Two representatives from each Graduate Union serve on the Council, as well as a women's representative and an ethnic-American representative elected from among their respective constituencies. The All-Seminary Council and the Graduate Unions work closely with the administrative processes of the Seminary. Student representatives appointed by the Council or Graduate Unions serve on Seminary committees, such as the Spiritual Life Committee, and on faculty committees in each of the three schools. In addition, All-Seminary Council representatives serve on Board of Trustees committees, such as Development, 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 and aware of the social and ethical problems facing contemporary society. The Committee stimulates campus awareness by sponsoring and directing campus forums, convocations, study groups, outside speakers and information displays. It acts as a resource whereby every student may be better informed of areas of acute human need, be assisted in his or her own struggle to work through the implications of the gospel for contemporary social issues, and become actively engaged in meeting human needs and addressing social and ethical issues. The Human Concerns Committee sponsors scholarships for students to engage in a variety of summer internships relating to social justice.

Student Publications

*Studia Biblica et Theologica* is a semi-annual publication sponsored by the Associated Students of Fuller Theological Seminary. It is designed to exhibit excellence in writing and thinking by students of Fuller and other theological institutions in the areas of biblical, historical, systematic and practical theology. It is indexed in *Elenchus Bibliographicus Biblicus, Internationale Zeitschriftensammlung fuer 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.

Food and Babysitting Co-ops

The Fuller Food Co-op is a non-profit food distribution
system operated by and for the Fuller community, providing a variety of healthful foods at substantial savings.

The Babysitting Co-op is open to all members of the Fuller community, and is organized so that parents may share babysitting services without the exchange of money.

Spouses at Fuller

Spouses of several 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.

Classes are also scheduled in several churches within walking distance of 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 and houses the Registrar’s Office.

The School of Psychology operates in a seven-building complex that houses administrative, faculty and student intern offices, The Psychological Center and a psychophysiological center.

McAlister Library. The McAlister Library houses over 131,000 volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors.

Student Center. The Student Center is centrally located on the Arol Burns Mall. It provides space for the Catalyst, All-Seminary Council offices, and the Student Housing Office.

Student Services. The offices of the Student Services Division, including Admissions, Academic Advising, Student Recruitment, Women’s Concerns, Career Development, Student Activities, Financial Aid, Health Services, and the office of the director of Student Services, are located in several buildings surrounding the Student Center on the Arol Burns Mall.

Housing. Dormitories are provided on campus for nearly 90 single students. Over 300 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, lunch and dinner Monday through Friday (except holidays) during the fall, winter and spring quarters. 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 floors of Payton Hall, housing faculty offices and classrooms, 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.
The Parable of the Talents (Matthew 25:24-30)

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Standards for Admission

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 Christian experience, spiritual growth, call to service and gifts for ministry, as well as the academic record of the applicant. Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They 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, a desire for moral growth, and above all, by personal integrity.

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 of Admission

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

**Limited Graduate Student:** one who is qualified for regular admission but wants to take no more than five 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 for Admission

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 and 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**

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

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

D.Min. (Asian Pastors), Korean applicants who are not citizens or permanent residents of the U.S.:
- Application deadline **May 15**
- Files to be completed by **June 15**
- Notification of decision by **July 1**

**SCHOOL OF PSYCHOLOGY**

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

For all other programs applications are expected at least 30 days prior to the beginning of the quarter for which admission is sought. Decisions of the Admis-
sions 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**

As a general rule, international students with dependents will be considered for admission to Fuller Theological Seminary only if some responsible Christian organization in their homeland specifically commits itself either (1) to guarantee the support and care of the dependents at home during the student's entire stay abroad, or (2) to provide roundtrip transportation and the entire support for the dependents if they are to accompany the student to the Seminary.

Proof of financial resources for tuition, fees and living expenses must be provided by international students prior to acceptance. Once accepted, appropriate visa forms will be sent to the student. Questions regarding visas should be addressed to the international student advisor.

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 aid guarantees, etc.) at least 60 days in advance of coming to the Seminary. 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.

**English Language Requirements**

In addition to the specified admission requirements for each degree program, each applicant who is not a native speaker of English is required to take the TOEFL Exam 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.

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The Betrothal of Mary and Joseph (Matthew 1:18)

**Expenses**

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

**Regular Fees 1981-82**

<table>
<thead>
<tr>
<th>Application, non-refundable</th>
<th>$ 25.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transcript Evaluation¹</td>
<td>5.00</td>
</tr>
<tr>
<td>Matriculation, non-refundable, 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**

| M.A., M.Div. | per unit  | 67.50 |
| Audit, non-refundable² | per unit  | 67.50 |
| Th.M.         | per unit  | 125.75|
| Continuation fee¹ | per year | 400.00|
| D. Min.       | per unit  | 74.00 |
| Continuation fee¹ | per year | 400.00|
| Ph.D.         | per unit  | 125.75|
| Continuation fee¹ | per year | 400.00|

**School of World Mission Tuition**

| M.A. | per unit  | 67.50 |
| Audit, non-refundable² | per unit  | 67.50 |
| Th.M. Missiology         | per unit  | 83.00 |
| D. Missiology            | per unit  | 83.00 |
| Ph.D.                     | per unit  | 125.75|

¹ Non-refundable
² Refundable
### School of Psychology Tuition

<table>
<thead>
<tr>
<th>Course</th>
<th>Cost per Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph.D. full program (Includes summer session)</td>
<td>$5,421.00</td>
</tr>
<tr>
<td>Dissertation Supervision and Internship</td>
<td>$4,065.00</td>
</tr>
<tr>
<td>Dissertation Supervision</td>
<td>$2,712.00</td>
</tr>
</tbody>
</table>

### Miscellaneous Fees 1981-82

<table>
<thead>
<tr>
<th>Fee</th>
<th>Cost per Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Activities</td>
<td>$20.00</td>
</tr>
<tr>
<td>Health Service</td>
<td>$2.00</td>
</tr>
<tr>
<td>New Student Orientation</td>
<td>$30.00</td>
</tr>
<tr>
<td>Health Insurance</td>
<td>$103.00</td>
</tr>
<tr>
<td>Spouse (add)</td>
<td>$188.00</td>
</tr>
<tr>
<td>Child(ren) (add)</td>
<td>$375.00</td>
</tr>
<tr>
<td>Maternity Benefit (add)</td>
<td>$61.00</td>
</tr>
<tr>
<td>Ph.D./Th.M. Language Exam</td>
<td>$5.00</td>
</tr>
<tr>
<td>Tri-Phased Formation Program</td>
<td>$25.00, $50.00</td>
</tr>
<tr>
<td>Cost incidental to Psychology</td>
<td>$125.00</td>
</tr>
<tr>
<td>dissertation defense (estimated)</td>
<td></td>
</tr>
<tr>
<td>Graduation Fee</td>
<td>$70.00</td>
</tr>
<tr>
<td>Masters</td>
<td></td>
</tr>
<tr>
<td>Doctors</td>
<td>$75.00</td>
</tr>
<tr>
<td>Dissertation Microfilming</td>
<td>$30.00</td>
</tr>
<tr>
<td>Dissertation Copyright</td>
<td>$20.00</td>
</tr>
<tr>
<td>Thesis Binding</td>
<td>$11.50</td>
</tr>
</tbody>
</table>

### General Expenses 1981-82

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

#### Student Housing

<table>
<thead>
<tr>
<th>Housing Type</th>
<th>Cost per Quarter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dormitory</td>
<td>$215-315.00</td>
</tr>
<tr>
<td>Studio Apartments</td>
<td>$175-215.00</td>
</tr>
<tr>
<td>1 bedroom apt.</td>
<td>$225-265.00</td>
</tr>
<tr>
<td>2 bedroom apt.</td>
<td>$255-295.00</td>
</tr>
<tr>
<td>Refectory Food Service</td>
<td>$330-470.00</td>
</tr>
</tbody>
</table>

### Special Fees 1981-82

<table>
<thead>
<tr>
<th>Fee</th>
<th>Cost per Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Late registration fee</td>
<td>$10.00-20.00</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>Removal of Incomplete</td>
<td>$5.00</td>
</tr>
<tr>
<td>Deferred payment fee</td>
<td>$10.00</td>
</tr>
<tr>
<td>Parking</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>

### FOOTNOTES

1. Chargeable only when no formal application is submitted.
2. Students who are carrying 12 units or more for credit may audit additional courses without charge. Spouses of students who are carrying 12 units or more at the Seminary may register and audit courses without charge.
3. Charged each year beginning the year after course work is completed until degree is awarded.
4. Payable quarterly or annually.
5. These reduced fees available only to students in sixth year of the program and beyond. Consult School of Psychology student handbook for exact policy.
6. Not required if a student is registered for 8 units or less or has existing insurance with comparable coverage. Coverage for spouse, children, and maternity benefits optional. Can be paid quarterly.
7. Total amount for one or more children.
8. Seminary housing, as available. Since it is provided at below market value, the assignment of student housing is considered a form of financial aid.
9. Prices quoted are for five-day week, varying according to the meal plan selected. Required of all Seminary dorm residents.
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 classes. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

School of Psychology

In instances where a psychology student withdraws, there is no refund of tuition for that particular quarter if the withdrawal occurs after the second week of the quarter.

Deferred Payment Policy

This plan is available for those 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.

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

Financial Aid

Fuller Theological Seminary is committed to the policy that no worthy student should be left in a position of financial need without the school first having done everything possible to help.

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 qualified 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, which include a detailed copy of his or her estimated budget for the year. These forms are sent to interested students and may be obtained at any time from the Financial Aid Office. 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 apply for graduate assistantships through the Theology Graduate Office. Loan applications for students in all degree programs of all three schools are processed through the Financial Aid Office.

Grants

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.

Students desiring and receiving grants must be full-time in a regular degree program, and must make satisfactory progress in their educational pursuits. In addition, if a student has received a grant from Fuller and does not subsequently earn a degree from the Seminary, the grant is converted to a loan, subject to the current interest rates on student loans set by the Seminary.

The following list includes the names of the original donors to the Fuller Theological Seminary Endowment Funds which provide income for grant-in-aid.

- Berachah Church, Houston, Texas
- Lowell Berry
- P. Hilding Carlson Memorial
- Edward John Carnell Memorial
- Eugene H. Dodds Memorial (for senior students)
- Kathleen M. Earl Memorial
- Fuller Evangelistic Association
- Florence H. Gibbins and John J. Gibbins
- Evangeline Hart Memorial
- Mr. and Mrs. John E. Henry Memorial
- Johnston-Yinger Scholarship Fund
- Jewell Fuller Lang and Fred S. Lang Scholarship Fund
- Leonard A. and Ella B. Lindsell (for Christian education students)
- Rudolph C. Logefeil
- Roy M. Rawley Memorial
- Rebecca R. Price Memorial (for exceptionally gifted women)
- Clair R. Savage
- Leonard and Carol Song
- Jane Morgan Stover
- R. Donald Weber (for middler and senior students with special aptitude in biblical theology)
- Lyle Whittle
- Richard Keith Wright
- Anonymous (for Christian education students)
- Anonymous (for minority students) from two alumni, in appreciation of friends who helped them.

In addition, the following special funds have been established to provide financial aid to students at Fuller.

- **Headington Scholarship for Black Ministerial Training.** This fund, established by Mr. and Mrs. 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.
- **Minority Pastors Grants.** There are special funds available to assist in the cost of tuition for Asian, Black and Hispanic students who continue to serve full-time as pastors while pursuing studies part-time in the School of Theology.
- **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.
- **John D. Snyder, Jr. Scholarship Award.** Awarded primarily on the basis of financial need, this grant is funded by a Christian couple in the Philadelphia area who wish to establish and maintain personal and spiritual relationships through support of students throughout their educational programs at Fuller.
- **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.
- **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. William S. LaSor, Dr. George Ladd, and Dr. Paul K. Jewett.
- **Auxiliary Scholarships.** The Fuller Theological Seminary Women’s Auxiliary grants a limited number of scholarships to Seminary students each year. All auxiliary scholarship applications must be completed and turned in to the Financial Aid Office at Fuller by March 15 annually.

**Team Ministry**

To support a future “team ministry” of married couples, special benefits are available in the School of Theology and the School of World Mission.

Spouses of School of Theology and School of World Mission students, both men and women, are permitted to audit classes in either school without charge if their partner is taking at least 12 units per quarter and the classes concerned are open to auditors. A special team ministry grant-in-aid benefit is available to married couples, both of whom are students in...
the M.A. or M.Div. program of the School of Theology. Under this program, couples pay full rate for the first 16 units of their combined tuition in any given quarter, and are eligible for a 75 percent tuition scholarship for the remainder of their tuition that quarter. Some exceptions apply if one spouse is taking more than 16 units. If one spouse is in a graduate program, a similar benefit is available but different conditions apply. Details are available from the Financial Aid Office.

Similar benefits are available to married couples if both are students in the School of World Mission. Under this program, students enrolled in the same master's program (M.A or Th.M) pay full rate for the first 16 units of their combined tuition in any given quarter, and are eligible to apply for a 75 percent tuition scholarship for the remainder of their tuition that quarter. If they are not in the same master's program, or if one spouse is in a doctoral program, a similar benefit is available but different conditions apply. Details are available from the Office of the Dean.

In either school, this benefit is available during the summer quarter to a spouse whose partner has paid full tuition for 16 units in each of the previous three quarters.

This team ministry scholarship represents the maximum grant-in-aid available to a married couple studying in the School of Theology or the School of World Mission.

### Housing

The Seminary maintains dormitory rooms on campus for nearly 90 men and women and more than 300 apartments in several complexes within walking or biking distance. There is a waiting list for these accommodations, with a percentage reserved each year for incoming students. Application is made through the Seminary Housing Office.

Since this housing is provided at below market value, it is considered a form of financial aid, and is considered as a part of the entire financial aid package when awarding grants.

The Seminary also provides assistance to students in locating housing in the Pasadena area. This assistance is described in the first section of this catalog.

### 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 Financial Aid Office 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.

**Federally Insured Student Loans.** These loans are available only to those students who have previously received funds from this program and still have balances due. Others may apply through the California Guaranteed Student Loan program or the loan programs of their home states.

**California Guaranteed Student Loans.** These loans may be obtained through banks, savings and loan associations, credit unions, United Student Aid Funds, Inc., and other sources, and are guaranteed by the State of California. Payment is deferred and interest is paid by the government while the student is enrolled at least half-time and for six to nine months following graduation or withdrawal.

**Fuller Seminary Short Term Loans.** These are designed to meet temporary needs and are without interest if repaid within 60 days. They are not designed to pay tuition or bookstore accounts, and depend upon funds available. Application may be made to the financial aid.
officer, the director of Business Affairs or the director of Student Services.

Other Sources

California Graduate Fellowship. The California Graduate Fellowship offers up to full tuition and required fees. Application is made annually, before February. Some awards are for one year only, and some 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 on grade point average, family income, ethnic origin, Graduate Record Exam scores and other factors.

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

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

David Allan Hubbard Achievement Awards
New Testament Department Award
Everett F. Harrison, Jr. Award in New Testament
William Sanford LaSor Award in Old Testament
Clarence S. Roddy Preaching Prize
John Holland Award for Scripture Reading
F. Carlton Booth Evangelism Award
Lee Travis Awards
John P. Davis, Jr. Memorial Scholarship Award
Delano M. Geohner Memorial Award
Clare M. Headington Memorial Award
Gene Wesley Pfrimmer Memorial Award
Donald Anderson McGavran Award in Church Growth
School of World Mission Dean's Award
School of World Mission Anthropology Award
School of World Mission Folk Religion Award
School of World Mission History Award
School of World Mission Theology Award

Elijah by the Brook Cherith (I Kings 17:5)
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). 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 scheduled near the end 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.

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. Students in the School of Theology are assigned academic advisors in the Student Services Division, while students in the School of World Mission and the School of Psychology are advised by assigned faculty members. 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.

Late Registration

Students may register late in the Registrar's Office during the first week of classes. A service charge is added to the student's account for late registration. Students who cannot register during the regular registration or late registration periods may petition the Academic Affairs Committee of the appropriate school for permission to register during the second week. Under no circumstances may students register after the close of the second week of a quarter, except by special action of the Academic Cabinet.

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 Committee of the respective school. After the second week of classes, courses may be added only by petitioning the Academic Cabinet, which serves all three schools. 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.

Auditing

Students who are carrying 12 units or more for credit may audit additional courses without charge, providing the classes concerned are open to auditors. Spouses of students who are carrying 12 units or more at the Seminary may register as auditors and audit courses, as available, without charge. In all other situations, the tuition charge for auditing a class is the same as that for credit. Audit charges are non-refundable.

Persons not enrolled as students at the Seminary who wish to audit classes must normally hold a B.A. degree or its equivalent. Those seeking exemption from this requirement must submit a petition to the director of Student Services, giving their name, the title and course number of the course to be audited, the reason for the request, and a general estimation of the amount of college work previously completed. Applicants may be asked to have an interview with the director.
tor of Student Services before action on the petition is completed.

Auditors may register at the Registrar's Office during the first week of classes. Audits may be recorded on permanent records by written application during the last week of the quarter.

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 Cross-Cultural Studies Program, the Theology Graduate Program, and the Extension 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.

Full-Time Study

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

In master's programs of the School of Theology and the School of World Mission (including the Th.M. in the School of World Mission), the minimum full-time study load is 12 units per quarter, the normal academic load is 16 units per quarter, and the maximum load is 20 units per quarter. The same is true of the D.Miss. program in the School of World Mission. A full-time program in the D.Min. program normally consists of 24 units (three seminars) per year. The normal full-time load for Ph.D. students in the School of World Mission and Ph.D. and Th.M. students in the School of Theology is 8 units per quarter. The minimum full-time load for students in the School of Psychology is 8 units per quarter, and the normal full-time load is 16 units per quarter.

In certain situations, full-time study may be defined and calculated on an annual basis rather than on a quarterly basis.

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.

Disciplinary Procedure

Fuller Theological Seminary expects all members of its community to live in accord with standards of whole some Christian character. 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 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.

If any student is thought to be in violation of normal Christian standards, it is the prerogative of students or faculty to bring this to the attention of the Seminary administration or to the All-Seminary Council. It is assumed that the student 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 handbooks, which are designed to assure a fair hearing to the student while protecting the integrity of the Seminary community.

Examinations

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

Grading

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

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

Grades of Credit or No Credit are not computed in the student's grade point average. A student who receives a grade of NC in a course may have the NC removed by retaking the course, in which case the new grade is recorded without penalty.

Each faculty member decided whether work not finished at the end of the quarter warrants an incomplete grade for the course or simply a reduction in the grade. In the event that an incomplete is given, all course work must be completed within four weeks from the last day of final examinations, and the portion of incomplete work will be reduced one letter grade upon completion. If a student does not complete the necessary work to remove the incomplete within the normal four-week period, the grade will remain a permanent incomplete.

A student in the Theology Graduate program (Th.M./Ph.D.) whose work is not completed at the end of the quarter may receive a "hold" grade which allows up to two additional quarters in which to complete the work.

A student in the School of Psychology whose work in a psychology class is not completed at the end of the quarter may receive an incomplete or a hold. The details of the administration of this policy are described in the School of Psychology Student handbook.

Credit/No Credit Option

M.Div. and M.A. students may choose to take up to one-fourth of the coursework done at Fuller on a credit/no credit basis. This normally is a maximum of nine courses for M.Div. students and six courses for M.A. students. 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 the 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. Students who choose this option for a course do not have access to the actual grade given for the course.

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.

Academic Probation

Students whose cumulative grade point average falls below 2.5 will be placed on probation beginning the quarter in which the average falls below that level. Students admitted on probation who have less than the 2.5 average for their first year (12 courses) may be admitted the following year only by special action of the Academic Affairs Committee. Any student who receives a grade of NC (no credit) in two courses during one academic year will have his or her record reviewed before readmission to the next academic year.

Students who have been accepted on probation or as special students due to academic reasons may take courses on a credit/no credit basis (see above). However, the Academic Affairs Committee will have access to the grade given for the course, and will use that grade as the basis of evaluation of the probationary status at the end of the academic year.

Time Limits for Completion of Degrees

The time limit for completing the M.A., M.Div. or Ph.D. 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, and for the D.Min. degree five years. There is no time limit for completion of degrees in the School of Psychology or the School of World Mission.

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 each degree program. 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 the general standards of the institution as well as those of the particular program in which they are involved.

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

Students anticipating graduation must make written application for graduation through their academic advisor at the time of registration for their final quarter of enrollment.

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. Diplomas are distributed only during the summer.

Students who expect to complete course requirements during the summer quarter may petition the faculty of their respective schools to be permitted to participate in the June Commencement exercises. A number of stipulations apply. Details are available from the Student Services Division.
The Supper at Emmaus (Luke 24:30-31)
ADMISSION TO THE SCHOOL OF THEOLOGY
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Unclassified Students

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Multidenominational Representation
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Admission Requirements
Curriculum
Concentrations
Christian Formation and Discipleship
Cross-Cultural Studies
Family Pastoral Care and Counseling
Youth Ministries
Marriage and Family Ministries

Master of Arts
Degree Requirements
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Christian Formation and Discipleship
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Degree Requirements
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SPECIAL AND COOPERATIVE PROGRAMS
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Christian Formation and Discipleship Program

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Theological Studies Program for Asian, Black and Hispanic Ministers
Extension Education Program
Institute of Youth Ministries
Coalition for Christian Outreach
American Institute of Holy Land Studies
Continuing Education Events Program
Westwood Christian Foundation
Asian Center for Theological Studies and Mission

COURSES OF STUDY
Master of Divinity and Master of Arts
Language Studies
Division of Biblical Studies
Faculty
Old Testament
New Testament
Division of Theology
Faculty
Church History and Historical Theology
Theology
Division of Ministry
Faculty
General Ministry
Preaching
Communication
Evangelism
Christian Formation and Discipleship
Counseling
Marriage and Family
Pastoral Ministry and Theology
Church Music
Denominational Polity
Field Education

Doctor of Ministry
Master of Theology and Doctor of Philosophy

THE OUTLINE
Admission to the School of Theology

Requirements.

Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They 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, and above all, by personal integrity.

It should be understood that admission to Fuller depends on Christian experience, spiritual growth, call to service and gifts for ministry, as well as the academic record of the applicant.

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.

Degree Programs

The theological curriculum which aims at excellence must combine breadth, depth and balance. It must include the basic areas which contain materials every minister 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 minister 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 a minister to feed God's flock and to maintain personal growth with increasing responsibilities.

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 and Placement connects the Seminary and the Christian community, acting to assist students in making a transition from one to the other. The Field Education program of the Seminary places student interns in churches or related organizations, where under supervision they can develop practical competency in ministry. In addition to the Field Education internship program, students may enroll in a variety of practicums in their field of concentration under the direction of a faculty advisor.

Multidenominational Representation.

As a multidenominational institution, the Seminary has established the Office for Ecclesiastical Concerns which serves as coordinator between denominations and their respective students by being a center for interviews and placement processing, by encouraging denominational fellowship meetings and by offering required courses on church polity and doctrine. The Office maintains denominational task forces composed of church executives, faculty members and students, and seeks to facilitate and focus communication and interaction between students and denominations.

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 to be completed within three years. However, the program may be pursued on a part-time basis and students may choose to extend course work over a greater period of time. In addition to the regular 10-week courses, Fuller normally offers intensive two-week sessions during all four quarters, making possible a very flexible plan of study.

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.

Curriculum.

The faculty at Fuller has developed a unified curriculum 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)
      HEB1 1. Hebrew (select one of the following options)
          LG 500 Introduction to Hebrew I
          (4 units)
          LG 500 and LG 501 Introduction to Hebrew I, II (8 units)
          LG 502 Beginning Hebrew (12 units)
          LG 504 and LG 505 Hebrew I, II (12 units)
      GRK 2. Greek (select one of the following options)
          LG 512 Beginning Greek (12 units)
          LG 514 and LG 515 Greek I, II (12 units)
   B. Biblical Studies (8 courses)
      1. Old Testament (select one from each group)
          OTA a. OT 501 Pentateuch
              OT 505 The Uniqueness of the Old Testament
              OT 510 Genesis 1-11
              OT 512 Exodus
              OT 513 Deuteronomy
              OT 537 The People of God
              OT 541 Leviticus
          OTB b. OT 502 The Hebrew Prophets
              OT 506 Old Testament Foundations to Israel
              OT 514 Elijah
              OT 515 Isaiah
              OT 516 Jeremiah
              OT 520 Hosea
              OT 521 Amos
              OT 538 The Kingdom of God
          OTC c. OT 504 Writings
              OT 507 The Old Testament in Search of Fulfillment
              OT 525 Studies in Biblical Wisdom Literature
              OT 526 Psalms
              OT 528 Job
              OT 529 The Man of God
              NT 502 The Unity of the Bible
      HERM 2. Hermeneutics and Exegetical Method (select one of the following courses, both of which have as a prerequisite LG512 Beginning Greek or equivalent.)
          NT 500 Hermeneutics
          NT 506 Exegetical Method and Practice
      3. New Testament (Select one of the following pairs)
          NTA1 a. NT 513 New Testament Introduction I
          NTA2 b. NT 514 New Testament Introduction II
          NTB1 b. NT 512 New Testament Literature
          NTB2 c. NT 515 New Testament Criticism
      4. New Testament Theology (select one from each group)
          NTA a. NT 531 New Testament Theology I
          NTA b. NT 532 Life of Jesus
          NTTB b. NT 502 The Unity of the Bible
          NTTB c. NT 503 Gospel and Law
          NTB c. NT 533 New Testament Theology II
          NTB2 d. NT 534 Emergence of the Church
          NTB3 e. NT 536 Pauline Theology
   C. Church History and Theology (8 courses)
      1. Church History (select one from each group)
          CHA a. CH 500 Early Church History
          CHB b. CH 502 Medieval and Reformation History
          CHC c. CH 504 Modern Church History
          CHD d. CH 505 Modern Theology
          CHF e. CH 506 American Church History
          PHIL 2. Philosophical Theology (select one)
          TH 500 Philosophical Theology
          TH 502 Apologetics

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.

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### TH 503 Problems in Philosophy of Religion
### TH 509 Philosophy of Religion
### TH 519 The Grammar of Theology
### TH 521 Theological Method
### TH 531 Kierkegaard
### TH 560 Christianity and Western Thought
### TH 581 Existence of God in the Modern Debate

#### 3. Systematic Theology (each required) ²

- **STA**
  - a. TH 511 Systematic Theology I
    - *(Students concentrating in marriage and family ministries may substitute TH506 Theological Anthropology and the Revelation of God.)*
  - **STB**
    - b. TH 512 Systematic Theology II
  - **STC**
    - c. TH 513 Systematic Theology III

#### 4. Ethics (select one) ³

- TH 529 Evangelical Social Ethics
- TH 533 Issues in Social Ethics
- TH 534 The Ethics of Bonhoeffer
- TH 535 Christian Ethics
- TH 536 Church, State and Law
- TH 537 Medical Ethics
- TH 538 Christ and the Moral Life
- TH 550 Theology of Politics
- TH 551 Making Moral Decisions
- TH 555 The Bible and Social Ethics

#### D. Ministry (8 courses) ³

- **MIN 1**
  - 1. Foundations for Spiritual Life and Ministry *(one course)*
    - GM 500 Foundations for Ministry
    - GM 520 Foundations for Spiritual Life
    - GM 531 Women and Men in Ministry
    - MF 500 Introduction to Marriage and Family Ministries
    - NT 582 New Testament Spirituality

- **MIN 2**
  - 2. Preaching and Communication *(two courses)*
    - PR 500 Homiletics
    - PR 501 Black Preaching
    - PR 502 Predicacion entre Hispánicos
    - PR 503 Preaching I
    - PR 504 Preaching II
    - CO 516 Film Production
    - CO 517 Comunicación Interpersonal

- **MIN 3**
  - 3. Evangelism; Mission *(one course)*
    - EV 500 Evangelism

- **EV 502 Church Renewal and Evangelism**
- **EV 510 Evangelistic Preaching**
- **EV 513 Campus Evangelism**
- **EV 514 Urban Evangelism**
- **EV 515 Pastoral Evangelism**
- **EV 516 Relational Evangelism**
- **EV 517 Evangelism in the Asian Context**
- **EV 518 Evangelism in the Black Church**
- **EV 519 Evangelismo entre Hispánicos**
- **MB 570 Applied Anthropology⁴**
- **MC 500 Introduction to Church Growth and World Evangelization⁴**
- **MC 502 Missiology for the American Pastor⁴**
- **MC 520 Foundations of Church Growth⁴**
- **MT 500 Biblical Perspectives on Mission⁴**
- **MT 501 Evangelistic Apologetics⁴**
- **MT 521 Pauline Theology and the Mission Church⁴**

- **MIN 4**
  - 4. Christian Formation and Discipleship *(one course)*
    - CF 500 Foundations for Christian Formation
    - CF 501 The Educational Ministry of the Church
    - CF 504 Inductive Bible Study
    - CF 505 Teaching the Bible
    - CF 507 Building Christian Community Through Small Groups
    - CF 509 Introduction to Human Development
    - CF 510 Ecology of Christian Formation
    - CF 520 Curriculum Design and Development
    - CF 530 Basic Children’s Ministry
    - CF 540 Youth Ministry
    - CF 541 Adolescent Growth and Nurture
    - CF 544 Youth Outreach
    - CF 545 Campus Ministries
    - CF 546 Campus Bible Study
    - CF 560 Adult Formation and Discipleship
    - CF 561 Foundations of Lay Ministry
    - GM 560 Historia y Cultura Hispánicas

- **MIN 5**
  - 5. Counseling; Marriage and Family Ministries *(one course)*

2 Additional seminars may be designated by the department to satisfy this requirement.

3 A student who wishes to concentrate in any area may modify the above pattern of ministry courses in accordance with the policy of the ministry division.

4 School of World Mission course.
MF 507 Relational Counseling Skills
(MFM Students only)
CN 520 Pastoral Counseling
CN 522 Basic Counseling Skills
CN 541 Asesoría en la Comunidad Hispana
CN 570 Counseling the Physically Ill
CN 571 Counseling the Mentally Ill
PM 500 Introduction to Pastoral Care
PM 502 Ministry to the Dying and Bereaved

MIN 6  Pastoral Theology, Polity (one course)
PM 500 Introduction to Pastoral Care
PM 501 Theology of Pastoral Care
PM 503 Pastoral Theology
PM 504 Contemporary Worship and Liturgy
PM 520 Church Management
PM 521 Management Skills
PM 527 Teologia Pastoral
Any course in Denominational Polity

MIN 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, 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 FYM 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.

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 70.

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

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

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

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

Basic (at least 3 courses):
CF 500 Foundations for Christian Formation
CF 501 The Educational Ministry of the Church
CF 502 The Equipping Pastor
CF 504 Inductive Bible Study
CF 505 Teaching the Bible
CF 507 Building Christian Community
Through Small Groups
CF 509 Introduction to Human Development
CF 510 Ecology of Christian Formation
GM 531 Women and Men in Ministry

Specialized:
CF 511 Moral Development and Education
CF 520 Curriculum Design and Development
CF 530 Basic Children's Ministry
CF 531 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 560 Adult Formation and Discipleship
CF 566 Ministry to Single Adults
CF 580 Formation Seminar
CF 586 Wilderness and Recreational Ministries
CF 590 Directed Study in Christian Formation and Discipleship

Persons with a strong background in Christian education in their undergraduate work and students with particular goals for ministry may design an individualized Christian formation and discipleship program in consultation with department faculty members.

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 25 courses (100 quarter hours) in biblical studies, theological studies and practical ministries, and 11 courses (44 quarter hours) in missiology. Normally a student will take eight courses in the School of Theology and four courses in the School of World Mission during each academic year. The director of the Cross-Cultural Studies Program and a theology advisor will assist the student in selecting courses which will ensure a balance in theology and missiology.

SCHOOL OF THEOLOGY (25 courses):
- Greek (3)
- Hebrew (1)
- Hermeneutics (1)
- New Testament (2)
- New Testament Theology (2)
- Old Testament (2)
- Church History (3)
- Systematic Theology (3)
- Ethics (1)
- Communications (2)
- Christian Formation (1)
- Counseling (1)
- Field Education (2)
- Pastoral Theology/Polity (1)

SCHOOL OF WORLD MISSION (11 courses)
- Theology of Mission (2)
- Anthropology (2)
- Evangelism and Church Growth (1)
- Language and Communication (2)
- Religions (2)
- History of the Expansion of Christianity (1)
- General Elective in Mission (1)

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

This program integrates academic course 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
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 may also choose to take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility.

The Master of Divinity, family pastoral care and counseling, is designed to be completed within three years. However, the program may be pursued on a part-time basis and students may choose to extend course work over a greater period of time.
Youth Ministries. The Institute of Youth Ministries offers a program of theological education 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. With the assistance of Institute personnel and theology advisors, this concentration may be incorporated into the Master of Divinity curriculum.

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. A curriculum may be designed to meet individual needs for preparation in this area of ministry.

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.

Courses toward the M.Div. with a concentration in youth ministries may be taken at the Pasadena campus and 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 Colorado Springs, Colorado. In addition, students on the staff of Young Life may complete the field education courses in the immediate context of their staff assignment.

Marriage and Family Ministries. The Master of Divinity degree concentration in marriage and family ministries prepares the student to meet the strictest 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 dimension 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, at least one year of work (36 quarter hours or 24 semester hours) in the 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.

The curriculum of 39 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 14 in marriage and family ministries which are as follows:

- MF 500 Introduction to Marriage and Family Ministries
- MF 501 Research Methods, Statistics and Design
- MF 503 Psychological Dynamics of Family Life
- MF 504 Dynamics of Human Sexuality
- MF 505 Marriage and Family Development
- MF 507 Relational Counseling Skills
- MF 508 Strategies in Behavioral Change
- MF 509 Diagnosis in Marriage and Family Therapy
- MF 510 Counseling the Marital Dyad
- MF 511 Counseling the Family System

Four practicum courses.

Of the 14 marriage and family courses, four are preventive, teaching the enhancement of positive fam-
ily 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. The practicum training provides approximately 400 hours of supervised experience that normally is applicable toward licensing requirements.

Master of Arts

The Master of Arts degree in theological studies is designed for men and women who desire graduate work in theological education but desire greater flexibility in the design of their education experience. The Master of Arts degree is considered a first academic degree while the Master of Divinity is considered a first professional degree.

The purpose of the program is to provide a general education in theological studies while giving opportunity to concentrate in any area of the School of Theology curriculum.

Because of the great variation in student goals and previous studies, each person has the responsibility to construct an individual curriculum which normally includes 12 courses in biblical studies and theology. Specific requirements have been established for certain areas of concentration.

Organizations may develop cooperative curricula with the Seminary and use the field education courses to meet their special training requirements under their direct supervision.

Persons with unique learning objectives are encouraged to explore the possibility of a special curriculum with their academic advisor.

The Master of Arts degree is designed to be completed within two years. However, in most cases, the program may be pursued on a part-time basis and students may choose to extend course work over a greater period of time. In addition to the regular ten-week courses, Fuller normally offers intensive two-week sessions during all four quarters, making possible a very flexible plan of study.

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 receive up to a full year of advanced standing for approved graduate studies done elsewhere. This may include a maximum of a full year of graduate theological and biblical studies or a maximum of six courses in non-religious studies if they are appropriate to the field of concentration and are approved by the director of Student Services.

Degree Requirements

In general, the Master of Arts degree requires:

- A total of at least 24 courses (96 quarter units);
- A minimum of 12 courses (48 quarter units) earned with Fuller Theological Seminary;
- A minimum of 12 courses (48 quarter units) in the two divisions together of biblical studies (not including language) and theology and church history;
- 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 the M.A. for
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 requires the knowledge of a biblical language.

Concentrations

Students may plan a general program of study for the Master of Arts degree that draws from the many components of theological education or they may elect to concentrate their studies in a particular area of the curriculum to meet their individual interests and needs. 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 119.

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**
  - Greek (3 courses)
  - Hebrew (3 courses)
  - Electives (2 courses)
  - 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 educa-
tional 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-six in ministry fields and six-eight in Christian formation and discipleship from among the following:

**Basic (at least four courses must be taken):**
- CF 500 Foundations for Christian Formation
- CF 501 The Educational Ministry of the Church
- CF 502 The Equipping Pastor
- CF 504 Inductive Bible Study
- CF 505 Teaching the Bible
- CF 507 Building Christian Community Through Small Groups
- CF 509 Introduction to Human Development
- GM 531 Women and Men in Ministry

**Specialized (2-4 courses):**
- CF 511 Moral Development and Education
- CF 520 Curriculum Design and Development
- CF 530 Basic Children's Ministry
- CF 531 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 560 Adult Formation and Discipleship
- CF 566 Ministry to Single Adults
- CF 580 Formation Seminar
- CF 586 Wilderness and Recreational Ministries
- 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.

**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 spe-
cialization. The area of specialization may be from either theology or missiology. Currently, specializations in church planting, anthropology, and language and culture learning have been designed. Other specializations may be arranged according to individual needs and interests.

**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.

Nine specialized courses relating to ministry with youth have been designed in cooperation with Young Life. The courses are:

- **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 practica under the immediate supervision of the Institute of Youth Ministries. The courses are as follows:

- **FE 514 Practicum: Contact and Club Work**
- **FE 515 Practicum: Area Strategy and Adult Ministry**
- **FE 516 Practicum: Discipleship**
- **FE 518 Practicum: Volunteer Leadership**
- **FE 519 Practicum: Troubled Youth**

Courses toward the M.A. with a concentration in youth ministries may be taken at the Pasadena campus or at the extension sites of the Institute of Youth Ministries. The 24 courses required for the M.A. degree are offered at the Pasadena campus. 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 Colorado Springs, Colorado. In addition, students on the staff of Young Life may complete the field education courses in the immediate context of their staff assignment. A one-year concentration in ministry to troubled youth is offered in Colorado Springs.

**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 dimension 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, the M.A. degree in marriage and family ministries also requires at least one year of work (36 quarter hours or 24 semester hours) in the 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.

The curriculum of 27 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), and 15 in marriage and family ministries including four practicum courses and the following:

- **MF 500 Introduction to Marriage and Family Ministries**
- **MF 501 Research Methods, Statistics and Design**
- **MF 502 Research Methods in Marriage and the Family**
- **MF 503 Psychosocial Dynamics of Family Life**
- **MF 504 Dynamics of Human Sexuality**
- **MF 505 Marriage and Family Development**
- **MF 507 Relational Counseling Skills**
- **MF 508 Strategies of Behavioral Change**
- **MF 509 Diagnosis in Marriage and Family Therapy**
- **MF 510 Counseling the Marital Dyad**
- **MF 511 Counseling the Family System**

Of the 15 marriage and family courses, four are preventive, teaching the enhancement of positive fam-
Semitic Languages and Literature. The faculty of the Old Testament Department has designed a prescribed concentration in Semitics for students who wish to pursue a career of teaching or research. The purpose of the concentration is to provide a theological and linguistic foundation for study of the Old Testament. Training in biblical and theological disciplines is indispensable for the Semitics scholar to teach Old Testament in a university, college or seminary.

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

In addition to the basic admission requirements for the M.A. degree, a basic course in Hebrew (three quarters or two semesters) and reading knowledge of one modern language (preferably German) are prerequisites for admission to this program. Students with an M.Div. degree may apply to receive the M.A. with concentration in Semitic languages and literature upon completion of 11 additional courses in Semitics.

Semitics courses credited toward the M.Div. degree may not be used as credit toward the M.A. degree.

The course requirements for the degree are as follows:

1. Semitic Languages and Literature (11 courses)
   - Akkadian (2 courses)
   - Arabic (2 courses)
   - Advanced Hebrew Grammar and Reading (1 course)
   - Aramaic/Syriac (1 course)
   - Ugaritic (2 courses)
   - Comparative Semitic Grammar (1 course)
   - Semitic electives (2 courses)

2. Biblical and Theological Studies (13 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 degree 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 and marriage and family ministries.

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 do research in a recognized area of ministry.

Competence in theology may be demonstrated in having completed a Master of Divinity degree from an ATS-accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (normally with original languages), 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 a Master of Divinity degree completed at least two years before applying for the Doctor of Ministry Program.

The program requires a total of 54 semester hours of study, including a dissertation. The dissertation credits are normally 12 semester hours and include a seminar and final examination.

The degree requires the successful completion of 48 semester hours, including a dissertation. The dissertation credits are normally 12 semester hours and include a seminar and final examination.

The degree requires the successful completion of 48 semester hours, including a dissertation. The dissertation credits are normally 12 semester hours and include a seminar and final examination.

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

Competence in theology may be demonstrated in having completed a Master of Divinity degree from an ATS-accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (normally with original languages), 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 a Master of Divinity degree completed at least two years before applying for the Doctor of Ministry Program.
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/her experience in ministry, and one defining his/her goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills.

**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 research in theology and ministry within the context of the candidate's ministry.

The degree, awarded through the School of Theology, requires the completion of 48 units of credit, including a dissertation. Eight units of credit are assigned for dissertation completion. The remaining 40 units are chosen from a schedule of specially designed seminars (eight units each) and courses (four units each). Each minister's program of study must include at least three seminars. Ministers 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 (one B- grade is allowed).

Each seminar or course has three components:

1. A reading assignment which must be completed prior to the classroom interaction (3,000 pages for a seminar and 1,500 pages for a course);
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 in each of the four academic quarters to allow ministers 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 normally meet for four hours each morning (8:00 a.m. - noon, Monday through Friday) of the two-week session; courses normally meet for two hours each afternoon or evening. In areas of special interest, the minister may want to consider taking both the seminar and course during one session.

The dissertation engages one in independent thought and research, bringing the theological and practical understandings of ministry to bear on a specific plan for the local church or other area of ministry.

**Concentrations**

Drawing on the resources of the Schools of Theology, Psychology and World Mission, the Doctor of Ministry curriculum includes several special areas of concentration. A concentration is only a suggested configuration of courses which enables a student to design a program of study with one primary focus of ministry. An area of concentration comprises 60 percent of the class work required—that is, 24 units or two seminars and two courses. The remaining class work is chosen from the general curriculum according to individual needs and goals. Areas of concentration presently available are:

**Church Growth.** Class work includes 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). The minister will be trained in both the practical methodologies and the theoretical base of church growth applied to the North American milieu.

**Pastoral Care.** New Approaches to Pastoral Care and Counseling (8 units), The Laity as Counselors (4 units), and The Minister's Personal Growth and Skill Development (12 units) comprise this concentration. Here the minister is trained to counsel on a practical level in a relational style, to discern the dynamic processes in life...
situations, to plan effective therapeutic intervention within the church and to handle some of the personal hazards that can arise.

Renewal/Evangelism. In this area ministers are trained in Church Renewal and Training of the Laity for Ministry (8 units), Evangelism in the Local Church (4 units), Building Christian Community Through Small Groups (8 units) and Community Issues in First Corinthians (4 units).

Preaching/Worship. Participants will have the opportunity to sharpen their skills as preachers, teachers and worship leaders. Class work includes Theology and Styles of Worship (4 units), Theology of Proclamation (8 units) and Speech and Oral Reading Clinic (4 units).

Marriage and Family Ministries. The minister will be trained to sharpen his/her skills in pastoral areas relating to marriage and the family. The program will include an emphasis upon both the preventive (i.e., strengthening family life) and the corrective (i.e., counseling troubled families). Marriage and Family Ministries in the Local Church (8 units), Theology and Ecology of the Family (8 units), Introduction to Marriage and Family (4 units), Psychosocial Dynamics of Family Life (4 units), New Approaches to Pastoral Care and Counseling (8 units), Training of the Laity as Counselors (4 units) and The Minister's Personal Growth and Skill Development (12 units). NOTE: only 24 units from the available 48 are required to fulfill the marriage and family concentration. The remaining 24 units can be comprised of electives and the dissertation (or the 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. Students who elect the dissertation track will continue to develop their project in accordance with the existing guidelines. Those who elect the ministry project track 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.

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

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.

In order to complete the program, 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), completion of the Graduate Record Examination (GRE) Aptitude Test and a demonstrable working knowledge of a pertinent modern foreign language (normally German or French). An M.A. degree is considered the equivalent of the M.Div. if it includes the basic M.Div. core requirements in Old Testament, New Testament, hermeneutics, church history, systematic theology, philosophical theology and ethics. All applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL) or the test offered by the University of Michigan.

In addition, applicants to the Ph.D. program must demonstrate a working knowledge of Latin, and, before the fifth seminar is taken (usually before the second year of study), competence in a second modern foreign language (normally German or French). Old Testament majors must demonstrate competence in biblical Aramaic (which may be substituted for Latin).
and be able to work in Akkadian and either Ugaritic or Arabic.

Applications for admission must be received by January 15. Application files, including transcripts, references and GRE scores, must be completed by February 15, and notification of acceptance is given by April 15.

**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**


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.

1. 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.

2. By permission of the Graduate Studies Committee, one minor may be taken in Semitics, practical theology or missiology.

3. Old Testament majors are required to take eight units of study in each of the following areas: (a) Old Testament introduction, exegesis and textual criticism, (b) history of Israel, and (c) Old Testament theology and religion.

A scholarly dissertation is also required, which is supervised, examined and approved by the mentor. The topic is normally to be selected at the commencement of the program in consultation with the mentor and with the approval of the Graduate Studies Committee. The outline must be approved by the mentor no later than January 2 of the year of graduation, and the copy for examination must be presented by March 1. By May 15 two final copies (on 100 percent rag paper) are to be deposited with the Graduate Office for binding.

Normally three years are allowed for the completion of the degree. Missionaries on furlough may be granted an extension as required.

Students may apply to transfer to the Ph.D. program if they meet the additional requirements. Transfer credit can be allowed for not more than four seminars, provided they conform to Ph.D. standards and are approved by the seminar professors, the mentor and the Graduate Studies Committee.

**Doctor of Philosophy (Ph.D.) Degree**


**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.

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

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

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

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.

**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:

OLD TESTAMENT
- Old Testament introduction, exegesis and textual criticism
- The history of Israel (including the history and culture of the ancient Near East)
- Old Testament theology and religion

NEW TESTAMENT
- New Testament, Greek text (required of all New Testament and biblical studies majors)
- New Testament background
- New Testament criticism
- New Testament theology
- Languages useful for New Testament study

HERMENEUTICS
- The history of New Testament interpretation
- The debate between classical hermeneutics (E. D. Hirsch, Jr.) and the new hermeneutic (H.-G. Gadamer)
- Demonstration of exegetical sophistication

HISTORICAL THEOLOGY
- Patristic theology
- Medieval theology
- Reformation theology
- Post-Reformation theology
- Modern theology

SYSTEMATIC THEOLOGY
- Theology and anthropology
- Christology and soteriology
- Ecclesiology and eschatology
- Ethics
- Philosophical theology

PHILOSOPHICAL THEOLOGY
- History of philosophy
- Philosophy of religion
- Apologetics
- Theological method

SEMITICS (minor field only)
- INTERTESTAMENTAL PERIOD (minor field only)
- MISSIOLOGY (minor field only)
- Historical missiology
- Theological missiology
- Anthropological missiology

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

1) The dissertation topic must 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) 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 theology faculty.
5) Three copies of the dissertation, prepared in as presentable a form as possible, are to be made available for examination no later than January 31 of the year of graduation.
6) The candidate must submit to an oral examination of the dissertation if any examiner so requests.
7) Extensive changes or rewriting may be demanded as a condition of acceptance.
8) By May 15 of the year of graduation, two final copies (on 100 percent rag paper) are to be presented to the Graduate Office for binding. One additional copy must be submitted to be sent to University Microfilms International.

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

Seminar Listings. The seminars offered in support of the Master of Theology and Doctor of Philosophy degrees may be found in the Courses of Study section beginning on page 92.

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 para-church ministries, such as Young Life Campaign and the Coalition for Christian Outreach;
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 fami-
lies. 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 be­
havioral sciences.

The program also combines the resources of the
School of Theology and selected faculty from the
School of Psychology into a secondary focus on the
counseling or corrective phase of ministry to the
family. This aspect is devoted to the growth and de­
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.

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 respon­
sible community of Christian service.

It should be noted that the Marriage and Family
Ministries Program emphasizes a “ministry” or “com­munity” model. The program does not seek primarily
to train counselors who will function independently as
private practitioners. The curriculum does, however,
follow the suggested model curriculum of the Ameri­
can Association for Marriage and Family Therapy
(AAMFT) for a graduate degree in marriage and
family therapy.

In some states, such as California, either a Master of
Arts degree in marriage and family ministries or the
Master of Divinity degree with a concentration in
marriage and family ministries is acceptable as an
equivalent academic degree applicable toward the
professional Marriage, Family and Child License. The
practicum training in the program applies toward the
necessary directed training required for that license.

Admission to the Master of Arts or Master of
Divinity with a concentration in marriage and family
ministries requires, in addition to the established
admission standards for these degree programs, at
least one year of work (36 quarter hours or 24 semester
hours) in the social and/or behavioral sciences.

Students should apply to the program by February
15 of the year preceding fall matriculation. Application
files are reviewed after March 15 of each year, with
decisions announced by April 15. Students applying
after these dates will be considered for the program
only when space permits. Entrance into the program is
in the fall quarter of each year.

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 sit­
uations. This program provides a foundation for in­
volvement 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. Combin­
ing the resources of the School of Theology and the
School of World Mission, this program provides
preparation for:

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

Faculty, academic advisors and the director of the

Cross-Cultural Studies Program

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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. Currently, specializations in anthropology, church planting, and language and culture learning are available.

Christian Formation and Discipleship Program

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.

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, page 50.

Theological Studies Program For Asian, 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 has to 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. In 1979 the same approach was used in the beginning of a program for Asian ministers. It is designed to meet the needs of immigrant as well as second and third generation Asian pastors, both at the M.A. and D.Min. levels. Each of these programs has an ethnic admissions committee. Upon recommendation of this committee, the applicant is accepted as a special non-degree student, and upon satisfactory completion of 12 courses, he or she is eligible to receive a Certificate of Achievement. At this time the respective advisory committee...
determines whether the student is to be recommended for official admission into the M.A. program.

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

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

Los solicitantes a este programa tendrán una entrevista personal con miembros del Comité Asesor Hispano. Este comité consiste de líderes hispanos de esta región, invitados por el Presidente David Allan Hubbard para aprobar solicitudes de admisión, y dirigir el progreso académico de los estudiantes. Bajo la recomendación de este comité, el solicitante será aceptado.
como estudiante especial. Cuando éste haya completado 48 unidades de crédito (o sea 12 cursos), recibirá un certificado de estudios. Al mismo tiempo, el Comité Asesor Hispano decidirá, a base del trabajo académico, si el estudiante deberá ser admitido o no al programa de Maestro en Artes.

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

**Extension Education Program**

Fuller Theological Seminary Extension Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extension 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. Extension Education:

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

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

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

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

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

**Admission Requirements.** The School of Theology Extension Education Program requires of degree candidates 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 Fuller Theological Seminary depends on Christian experience, spiritual growth, call to service and gifts of ministry, as well as the academic record of the applicant.

**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 Extension 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 Extension publications and administrated by the area director.

**Program Opportunities**

A student may earn the Master of Arts degree in extension centers in Seattle, Washington; San Francisco, Los Angeles County and Orange County, California. This degree requires the successful completion of 24 courses in the areas of ministry, theology, biblical studies and supervised ministry. All requirements for the Master of Arts degree may be met in the above locations. 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.

In several extension locations students may participate in the family life ministries emphasis within the Master of Arts degree program. This new emphasis focuses on ministry to the family and offers a planned sequence of courses. Twenty-four courses are required...
for the Master of Arts in Theology with emphasis in family life ministries. Participation in the Extension Education family life ministries emphasis in no way implies or guarantees admission into the campus Marriage and Family Program. Further information is available from the area director in each location.

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.

The Seattle M.Div. program has the following distinctives:

1) It requires a person to be in at least a part-time ministry, thereby facilitating integration of theological education;
2) It provides for a continuing community of peers, pastors and professors who meet regularly (participation is required of students in the M.Div. program);
3) It allows a person to take as few as four courses per year while in ministry. A student may also pursue this program full-time in Seattle;
4) It provides for local advising by the director of Seattle extension, thereby giving students valuable and official on-site assistance in developing their M.Div. programs.

Additional information is available from the Seattle Extension Education Office.

The Certificate of Graduate Studies in Ministry signifies the successful completion of 12 courses in extension in the areas of ministry, theology, biblical studies and supervised ministry.

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 in extension.

The director of Extension Education has offices on the Pasadena campus. A local coordinating board works with the director to provide leadership for each extension center. For further information write to the area director in the following extension centers.

Fuller Extension Education in Seattle
Area Director
4540 15th Avenue N.E.
Seattle, Washington 98105
(206) 527-2918

Fuller Extension Education in San Francisco Bay Area
Area Director
555 Oregon Avenue
Palo Alto, California 94301
(415) 321-7444

Fuller Extension Education in Los Angeles County
Area Director
Fuller Theological Seminary
Office of Extension Education
135 North Oakland Avenue
Pasadena, California 91101
(213) 449-1745, ext. 3402

Fuller Extension Education in Orange County
Area Director
P.O. Box 10655
Santa Ana, California 92701
(714) 558-1049

Fuller Extension Education in Santa Barbara/Ventura Counties
Area Director
P.O. Box 30441
Santa Barbara, California 93105
(805) 682-3516

Fuller Extension Education in Greater Phoenix
Area Director
6225 N. Central Avenue
Phoenix, Arizona 85012
(602) 277-3944

Institute of Youth Ministries

The Institute of Youth Ministries was established in 1977 to combine the theological resources of the
Robert Newell Schaper

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 purposes 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.

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.

Courses leading to a degree with a concentration in youth ministries may be taken at the Pasadena campus or 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 Colorado Springs, Colorado. In addition, students on the staff of Young Life may complete the field education courses in the immediate context of their staff assignments.

The biblical and theological courses offered on the summer campus of the Institute in Colorado Springs are open to all Fuller students as space is available. A one-year concentration in ministry to troubled youth is offered in Colorado Springs.

Coalition for Christian Outreach

Coalition for Christian Outreach (CCO), headquartered in Pittsburgh, Pennsylvania, specializes in college campus ministry and evangelism. CCO's staff of 150 college graduates on more than 40 college and university campuses provides professional services and ministry to students. Their ministry is unique in that it is regional, serving the schools in the tri-state Pennsylvania-Ohio-West Virginia area. CCO concentrates on placing CCO staff members in administrative positions on those campuses served. Staff members also often hold positions with local churches.

By special agreement, a cooperative program has been developed between the Coalition for Christian Outreach and Fuller Theological Seminary whereby Coalition staff members may pursue theological education. Field education and course work for advanced
standing are offered through the CCO staff training program. Matriculated Fuller students may register for CCO-approved courses with the approval of their academic advisor and may transfer credit to Fuller Theological Seminary by special request.

Further information may be obtained from:
The Reverend David Diehl
Seminary Relations Director
Coalition for Christian Outreach
6750 5th Avenue
Pittsburgh, PA 15208
(412) 363-3303

American Institute of Holy Land Studies
Fuller Theological Seminary grants elective credit for certain courses taken at the American Institute of Holy Land Studies, Jerusalem, Israel.

Continuing Education Events Program
The purpose of Fuller Theological Seminary's Continuing Education Events Program is to encourage and enrich Christian leaders in the common challenge to be more effective in expressing Christ's ministry of love and service in a needy world.

With this basic purpose in focus, Fuller Theological Seminary, in cooperation with the Lowell Berry Foundation and other Christian bodies, has sponsored large convocations and small workshops for the professional and lay leadership of the church.

Continued development and expansion of these events and a new media ministry for local churches is being planned for the 1980s.

For further information write:
Office of Continuing Education
Fuller Theological Seminary
Box 108
135 North Oakland Avenue
Pasadena, California 91101

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.

Asian Center for Theological Studies and Mission
In 1979, Fuller Theological Seminary and the Asian Center for Theological Studies and Mission (ACTS) in Seoul, Korea, entered into a joint relation for the purpose of providing graduate level academic training for experienced Korean pastors, leading to the Doctor of Ministry degree. Members of the faculty at ACTS who teach courses in this program take special training in residence at Fuller Theological Seminary in Pasadena, following which they serve as adjunct faculty members of the Seminary in teaching courses at the Doctor of Ministry level. Resident faculty members at Fuller also travel to Korea and give lectures in the program of ACTS.

Dr. Han Chul-Ha, Associate Director of ACTS, serves as the administrative coordinator of the joint program of ACTS. Dr. Ray S. Anderson, Associate Dean for M.Div. and D.Min. Programs, serves as the administrative coordinator of the program for Fuller Theological Seminary.

Admission to the program is restricted to pastors and church leaders in Korea who qualify under the general admission requirements for the Doctor of Ministry degree at Fuller Theological Seminary. Inquiries regarding admission should be made directly to the academic dean at ACTS in Seoul, Korea.

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 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
NT New Testament
OT Old Testament
PM Pastoral Ministry and Theology
PR Preaching
TH Philosophy, Ethics and Theology

Course numbering indicates:

500-599 Graduate courses, building on B.A., represents first through fourth year beyond B.A. (M.A., M.Div.)
700-799 Graduate courses, professional doctoral level, represents fourth and fifth year after B.A. (D.Min.)
800-899 Graduate courses, academic doctoral level, building on M.Div., represents fourth year through seventh year after B.A. (Th.M., Ph.D.)

Common abbreviations that appear in certain course descriptions:

M.Div. core: OTC Master of Divinity core. The capitalized letters that follow indicate the core area which the course meets in the Master of Divinity curriculum. Refer to the complete list of these core area abbreviations in the Master of Divinity Degree Program section of the catalog.

MFM Marriage and Family Ministries Program.
CFD Christian Formation and Discipleship Program

Master of Divinity and Master of Arts

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

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. To better understand each student's needs, the Modern Language Aptitude Test (MLAT) is administered during
the first week of class to all those taking LG502 or LG512.

**Biblical Hebrew.** A reading knowledge of biblical Hebrew is a prerequisite for many of the Old Testament core courses which are required for the M.Div. and D.Min. programs. 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. 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 Hebrew requirement through a less intensive course. Two four-unit courses, LG500 and LG501, are offered in successive quarters beginning in the fall and again in the winter quarters. This eight-hour sequence is designed to provide a basic understanding of the Hebrew language and an ability to use exegetical tools. The first course of this sequence alone is sufficient to meet the M.Div. core requirement in Hebrew, but students should be aware that both courses are required for many of the Old Testament courses that have a Hebrew 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.

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 New Testament Greek, either by course work or by self-study, may meet this requirement by passing the Greek Entrance Examination, which is given at an announced time at the beginning of each quarter. The examination is designed to test the student's ability to read and translate the New Testament in Greek, to recognize and identify common words and forms, and to explain the more common syntactical constructions.
Students who pass this exam may waive the triple course (12 units) requirement in New Testament Greek and substitute electives of their choice.

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. As often as scheduling permits, LG502 and LG512 will be offered as divided courses, spread over two (or three) quarters for six (or four) units per quarter. This option is provided for students who wish to extend their study of Greek over a longer period of time. In this way other coursework may be taken simultaneously with Greek.

The Double-Course Option. By special permission, language aptitude, as evidenced by their college transcript and/or performance on the Modern Language Aptitude Exam, may take Hebrew LG502 or Greek LG512 for eight units credit, and apply the four units of tuition thus saved to another four-unit course, as long as this course is taken during the same quarter as LG502 or LG512.

LG 500 Introduction to Hebrew I. The first of a sequence of two four-unit courses (LG500, LG501) 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, both LG500 and LG501 may be required for Old Testament courses that have a Hebrew prerequisite. Abd-al-Malik

LG 501 Introduction to Hebrew II. (See LG500). Abd-al-Malik

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.

LG 504 Hebrew I. The content of Hebrew LG502 offered in a two-quarter sequence in the form of LG504 and LG505, each of which offers six units of credit. The course is designed for students who wish to cover a large amount of material at a slower pace.

LG 505 Hebrew II. (See LG504)


LG 507 Hebrew Reading. Readings from Old Testament narrative passages and poetry designed to enable students to read extended passages with facility and understanding. Prerequisite: LG500/501 or LG502. Elective. Gaebelein

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

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar, along with concentrated experience in reading from the Greek New Testament. LG512 is a triple course (12 units) and will satisfy the Greek requirement (GRK) for the M.Div. and D.Min. degrees.

LG 514 Greek I. The content of Greek LG512 offered in a two-quarter sequence in the form of LG514 and LG515, each of which offers six units of credit. Designed for students who wish to cover a large amount of material at a slower pace. LG514 together with LG515 will satisfy the Greek requirement (GRK) for both the M.Div. and D.Min. degrees. Rodgers

LG 515 Greek II. (See LG514). Rodgers

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. Prerequisite: LG512. 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 Arabic I. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with reading in Quranic, classical and modern Arabic literature. Prerequisite: LG502. Elective. Bush

LG 531 Arabic II. 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 Ugaritic I. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. Prerequisite: LG502. Elective. Bush

LG 534 Ugaritic II. Continuation of LG533. Devoted to wide reading from transliteration. Elective. Bush

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

LG 536 Akkadian II. Continuation of LG535. Elective. Gaebelein


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. The examination requires translation of simple and complex sentences into English, translation of a piece of Latin prose and a Vulgate passage. 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 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
Glenn W. Barker, Professor of Christian Origins
Daniel P. Fuller, Professor of Hermeneutics
David Allan Barker, Professor of Old Testament
Ralph P. Martin, Professor of New Testament
Robert P. Meyers, Professor of New Testament Interpretation
Donald A. Hagner, Associate Professor of New Testament
Russell P. Spittler, Associate Professor of New Testament
Frederic W. Bush, Assistant 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 content 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: LG500/501 or LG502. M.Div. core: OTA. Bush

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

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. Prerequisite: LG502. M.Div. core: OTC. D. Hubbard, Bush

OT 505 The Uniqueness of the Old Testament. The origin and uniqueness of Israel is investigated. Particular attention is given to the themes of creation and salvation history. M.Div. core: OTA. Hartley

OT 506 Old Testament Foundations to Israel. A survey of the history of the kingdom is used as backdrop to the ideas of God and man which were central to Israel’s existence. M.Div. core: OTB. Hartley

OT 507 The Old Testament in Search of Fulfillment. A study of the history and literature of the exile and post-exilic

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period with special attention to the wisdom and apocalyptic books. M.Div. core: OTC. Hartley


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 512 Exodus. Exegesis of the book of Exodus with emphasis on its biblical theology under the rubrics of election, covenant and cultus. Prerequisite: LG500. M.Div. core: OTA.

OT 513 Deuteronomy. Exegesis of the book with attention to its nature as seen against the background of Near Eastern treaty forms; this insight is used to elucidate its theology. Prerequisite: LG502. M.Div. core: OTA. Williams

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.

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. R. Hubbard

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

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


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

OT 527 Job. An English Bible inductive study aimed at grasping the author's intended meaning. Elective. Fuller

OT 528 Job. Exegesis of selected passages. Prerequisite: LG502. M.Div. core: OTC. Hartley

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 537 The People of God. A basic course on the Pentateuch with emphasis on its cohesive theology. Prerequisite: LG500. M.Div. core: OTA.

OT 538 The Kingdom of God. A basic course on the theology of the prophets and the Psalms. Prerequisite: LG500. M.Div. core: OTB.

OT 539 The Man of God. A basic course on Old Testament anthropology. Prerequisite: LG500. M.Div. core: OTC.

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

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

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. 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. Fuller

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

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

NT 505 Principles of Interpretation. 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. Elective. Ramm


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. Taught also in Spanish. M.Div. core: NTTB. 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: NTAT. Martin, Spitler


**NT 522 Septuagint.** The history of the study of this version, translation of representative portions, comparison with the Hebrew text, the quotations in the New Testament and the influence of the Septuagint on the vocabulary and concepts of the New Testament. Prerequisites: LG512 & LG502. Elective.

**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 exegesis of the Greek text. 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. Prerequisite: LG512. M.Div. core: NTTA. Hagner

**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. Not recommended for first year students. M.Div. core: NTTA. Barker

**NT 533 New Testament Theology II.** The proclamation or 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 534 Emergence of the Church.** A study of the nature of the church in the New Testament through an examination of the biblical theology of the church, resurrection, the Holy Spirit, ministry, baptism and the Lord’s Supper. M.Div. core: NTTB. Barker

**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 Prayers.** 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 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. 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/redeactor. 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. Meyle

**NT 543 Gospel of Luke.** Introduction to this Gospel relates its composition to current theories of authorship and purpose. Exegesis of crucial passages; special attention given to Luke’s christology and historical setting. Prerequisite: LG512. Elective. Martin

**NT 548 Gospel of John.** A brief treatment of introductory questions, followed by a comparative study of John and the Synoptics and an exposition of this Gospel with special reference to chapters 13-17. Elective. Harrison

**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 Roman 1-8.** Using the method of NT500 to gain understanding of Paul’s intended meaning of this segment. Prerequisite: NT530. 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 The Epistle to the 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. Meyle

**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. Spitler

**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. Fuller


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. Spilker, 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. Meier

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
James Daane, Senior Professor of Theology and Ministry

Colin Brown, Professor of Systematic Theology
Paul K. Jewett, Professor of Systematic Theology
Jack B. Rogers, Professor of Philosophical Theology
Lewis B. Smedes, Professor of Theology and Ethics
Ray S. Anderson, Associate Professor of Theology and Ministry
James E. Bradley, Assistant Professor of Church History
Richard A. Muller, Assistant Professor of Historical Theology

CHURCH HISTORY AND HISTORICAL THEOLOGY

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

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

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

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

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

CH 505 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

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

CH 513 Trinity and Incarnation: Foundations. A study in the development of trinitarian and christological thought from the Apostolic Fathers to Augustine. Elective. Muller

CH 514 Trinity and Incarnation: Development. A study in the development of trinitarian and christological thought from the early Middle Ages to the present. Elective. Muller

attention is paid to gifts of the Spirit and the place of the Spirit in trinitarian thought. Elective. Robeck

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 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 The 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 523 Puritanism and Orthodoxy. An examination of post-Reformation theological developments with emphasis on English Puritanism and the great scholastic systems of Lutheranism and Calvinism in the 17th century. 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 542 Theology of Luther. An examination of several of the works of Martin Luther, looking particularly at his Theology of the Cross. Also, sacraments, ministry, etc. Elective. Kelly

CH 543 Theology of Calvin. An examination of Calvin’s work in Geneva and of his epistemology and his doctrines of sin and grace, and his view of culture, as they appear in Calvin’s Institutes of the Christian Religion. Elective. Daane

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 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. Fife

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

CH 561 Barth Seminar. Study of selected works in Barth’s Dogmatics. 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 movements on the contemporary church. Elective. Robick

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

CH 590 Directed Study in Church History.

THEOLOGY

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

TH 501 Theological Models. An attempt to understand theologies as 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. Elective. Muller

TH 502 Apologetics: Theory and Practice. Analysis and application of the classical and contemporary systems which attempt a philosophical defense of the Christian faith. M.Div. core: PHIL. 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 Orientation to Theological Research. Orientation to the practical matters of theological research including personal, historical and technical areas of study. Taught also in Spanish. Elective. Gay, Pannell

TH 506 Theological Anthropology and the Revelation of God. The nature of theology, the nature of God and divine revelation, doctrine of Scripture, humanity in the image of God, the true order of humanity as male and female, theology of sexuality and marriage. Elective (Meets M.Div. core: STA for students concentrating in MFM). Anderson

TH 507 Divine Reconciliation and the Incarnation of God. 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 508 Christian Community and the Kingdom of God. 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 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 authority. The doctrine of God, his attributes and trinitarian mode of existence. The doctrines of creation, divine providence and angels. The doctrine of man; his origin, nature and fall. The doctrine of sin. M.Div. core: STB. 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 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 nature of language, examining its relevance to the concept of revelation and the nature of religious language. Prerequisite: TH500. Elective. Brown

TH 519 The Grammar of Theology. A realist reconstruction of the basis of Christian theology from a unitary understanding of the creation of the time-space universe. Reappraisal of the doctrine of creation and redemption, the interrelation of theological and natural science and the doctrine of the Trinity which supplies the fundamental basis of Christian theology. M.Div. core: PHIL. Torrance

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 528 Martin Luther King, Jr. An examination of the thought of Martin Luther King, Jr., activist-theologian and civil rights advocate of passive resistance and non-violence, and its implications for an ethic of non-violence. Elective. Lovett

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 530 Theology of Sin. A study of the doctrine of sin in systematic theology, the theology of sin in systematic theology from Schleiermacher to the present, the various secular doctrines of sin from Rousseau to the present and the power of the doctrine of sin to interpret the human situation. Elective. Ramn

TH 531 Kierkegaard. Seminar based on the study of selected writings of the 19th century Danish philosopher, Soren Kierkegaard. Prerequisite: TH500. 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. Relevance of the biblical message to the social structures of life, examining such issues as authority, justice, violence, church-state relations, race, war, revolution and economics. M.Div. core: ETH. Smedes

TH 534 The 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.

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 541 Ministry and the Doctrine of Election. An examination of the doctrine of election, particularly as it relates to Jesus Christ and the ministry of the church. Elective. Daane

TH 546 Sociology of Religion. A sociological analysis of religious beliefs and behavior with special attention given to the relationship of religious institutions to the larger society. Elective. Johnston

TH 550 Theology of Politics. Attempts to provide persons who are concerned about the task of humanizing the social order with a theological and ethical rationale. The primary focus is on "how" to think through political problems with significant moral dimensions. M.Div. core: ETH. Lovett


TH 555 The Bible and Social Ethics. An examination of the variety of normative roles that Scripture has played in social analysis and criticism within the 20th century, with special emphasis on evaluating the normative role that Scripture should play as an "authority" in social ethics. M.Div. core: ETH. Dempster
TH 556 Basic Theological Texts. An introductory look at certain important theologians and their significance in the broad spectrum of theological and ethical thought. Prerequisite: TH504. Elective. Lovett


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. Seminar examining 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 The 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.

TH 570 Presbyterian Ethos/History. 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 United Presbyterian Church in the U.S.A. will be studied in historical context and applied to the contemporary church. M.Div. core: MIN & Rogers

TH 571 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 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 Teología Española Contemporánea. A survey of the important theologians of Latin America seen against the background of Latin American church history. Prerequisite: Spanish. Elective.

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 581 The existence of God in Modern Debate. An analysis of the classical and contemporary philosophical arguments concerning the existence of God. M.Div. core: PHIL. R. Pentz

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 Christian, especially mission strategies. Elective.

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

DIVISION OF MINISTRY

Faculty

James Daane, Senior Professor of Theology and Ministry
Ian Pitt-Watson, Professor of Preaching and Practical Theology
Samuel Southard, Professor of Pastoral Theology
Ray S. Anderson, Associate Professor of Theology and Ministry
José Arreguin, Associate Professor of Hispanic Studies
Dennis B. Guernsey, Associate Professor of Marriage and Family Ministries
Samuel Soon-Ii Kim, Associate Professor of Asian Ministries
William E. Pannell, Associate Professor of Evangelism
Robert N. Schaper, Associate Professor of Practical Theology
Walter W. Becker, Assistant Professor of Marriage and Family Ministries
John M. Dettoni, Assistant Professor of Christian Formation and Discipleship
Roberta Hestenes, Assistant Professor of Christian Formation and Discipleship
Gloryanna Hees, Associate Director of D.Min. Program
John Holland, Instructor in Communications

GENERAL MINISTRY


GM 501 Small Group Principles and Practice. Offered to students serving as facilitators in MN500. Training with close supervision in the development of lay witness and ministry. Elective.

GM 502 Foundations for Group Leadership. This course will focus on the history and theory of small group structures in the local church. The context of the study will be the biblical call to the church to minister to one another in community. Elective.


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 10-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 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 540 Theological Psychology. The psychological study of religion with reference to conversion, conscience, guilt, forgiveness, worship, prayer, the prophetic and aesthetic experience. Elective. Southard

GM 545 Ethnicity, Church and Society. The purpose of this course is to treat the topics of ethnicity, church and society in an integrational 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 poetry and of the street. Elective. Mitchell


GM 561 Iglescrescimiento Hispano. The course is designed to introduce the student to the general field of church growth studies, and specifically to Protestant church growth among the Hispanic heritage population within the United States. The Greater Los Angeles Metropolitan Area is used as a case study in Hispanic church growth. Prerequisite: Spanish. Elective.

GM 562 Métodos de Investigación en la Comunidad Hispánica. This course has been designed for the student with little or no background in statistics or in social science research. The purpose of the course is to provide students with some perceptual and investigative tools from the social sciences that will enable them to contribute to the development of the Hispanic church. Prerequisite: Spanish. Elective.
sciences that will allow them to lead their congregation into more intentional and comprehensive forms of ministry. Prerequisite: Spanish. Elective. Mark

GM 580 Advanced Spiritual Formation Seminar. A three-quarter seminar for the student enrolled in the third year of the Tri-Phased 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 Tri-Phased Spiritual Formation Program (or permission of the professor). Hestenes. Elective.

GM 590 Directed Study in General Ministry

PREACHING

PR 500 Homiletics. The nature of preaching and an examination of some aspects of sermon preparation, including the presentation of sermon outlines which restructure the truth of biblical texts in sermonic form. M.Div. core: MIN 2. Pitt-Watson, Schaper


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

PR 503 Preaching I. A practicum centered on student preaching with an emphasis on self- and group-assessment. The use of videotape may be offered. Prerequisites: PR 500, PR 501, or PR 502. M.Div. core: MIN 2. Pitt-Watson, Schaper

PR 504 Preaching II. Like Preaching I, a practicum, but in this course the subject matter of the student's preaching is determined through consultation with the instructor so that the student's special interests and aptitudes—exegetical, theological, or pastoral—are harnessed to the preaching task. Prerequisites: PR 500, PR 501, or PR 502. M.Div. Core: MIN 2. Pitt-Watson, Schaper

PR 505 Preaching III. An advanced course for those who have already shown special aptitude for the preaching ministry. Prerequisites: PR 503 or PR 504. Elective. Pitt-Watson

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. Elective. Pitt-Watson
PR 508 Preaching from a Lectionary. A practicum utilizing
the lectionary and emphasizing the Christian Year as the
basis for the pastoral preaching task. Elective. Schaper

PR 509 The Art of Illustration. A study of the illustrating
styles of great speakers, both ancient and modern, using
print, film, audio and videotape. The course will assist stu-
dents in analyzing their own illustrating styles and in build-
ing personal strategies to eliminate weaknesses and improve
skills. Elective. White

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 590 Directed Study in Preaching.

COMMUNICATION

CO 500 Communication. Building practical communica-
tion skills in interpersonal, small group and public speaking
situations. Includes lecture and laboratory. Elective.

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. Two units.
Elective. Holland

CO 502 Advanced Speech and Reading Clinic. Enhancing
the abilities acquired in prerequisite CO501, using various
authors. Coaching for performance. Two units. Prerequisite:
CO501. Elective. Holland

CO 516 Film Production. The basics of film-making, includ-
ing a general survey of film from script to screen and an intro-
duction to contemporary production techniques—lighting,
sound, basic film editing, etc. M.Div. core: MIN 2. Dunkelberger

CO 517 Comunicación Interpersonal. Focuses on commu-
nication skills in writing and speaking in the Hispanic com-
nunity and on the role of the church. Prerequisite: Spanish.
M.Div. core: MIN 2. Arreguin

CO 519 Comunicación por las Artes. Music, drama, art,
dance and literature as forms of communication; traditional
and contemporary expression in affirming the Hispanic cul-
ture through the church. Prerequisite: Spanish. Elective. Arreguin

CO 520 The Media in Ministry. Practical use of media in
worship. Workshop with lectures, discussions and demonstra-
tions using film, music, drama, environment and print to
supplement and support preaching and sacraments. Elective.
White

CO 590 Directed Study in Communication.

NOTE: Permission may be given for courses in Communication to ful-
fill the Ministry 2 requirements of students not preparing for the pas-
toral ministry.

EVANGELISM

EV 500 Evangelism. An introduction to evangelism and
congregational strategy for communicating the Christian faith in
contemporary American society. Effective individual and
and corporate communication of the Good News. M.Div. core:
MIN 3. Pannell

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

EV 502 Church Renewal and Evangelism. A study of local
church renewal as a prerequisite for effective mission and

EV 510 Evangelistic Preaching. The preaching models rele-
vant 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 Evangelism. Communicating the good
news of the gospel to the collegiate world. The setting,
models, theory and content of this ministry with field trips to

EV 514 Urban Evangelism. This course will concentrate on
the city and the peculiar challenge it poses for evangelism.
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 517 Evangelism in the Asian Context. Introduction to the
Asian-American communities in the U.S., including the social,
cultural, economic, philosophical, psychological and
religious backgrounds of Asian Americans, with emphasis on
how these factors bear on ministry and evangelism in the

EV 518 Evangelism in the Black Church. The theology,
nature, methodology and problems of evangelism in the

EV 519 Evangelismo entre Hispanicos. The nature, methods
and approaches of evangelism in relation to the nature, prob-
lems and needs of urban Hispanic communities. Prerequisite:

EV 590 Directed Study in Evangelism.

CHRISTIAN FORMATION AND
DISCIPLESHIP

CF 500 Foundations for Christian Formation. An introduc-
tory course in developing a basic philosophy of Christian
formation through the practice of personal and corporate
disciplines. Includes a study of leadership in formation minis-


CF 501 The 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 The Equipping Pastor. Principles and dynamics useful to the pastor who seeks to enable lay renewal, nurture and ministry in a congregational setting. Elective.


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: NT 500 Hermeneutics or CF 504 Inductive Bible Study and one Bible course. M.Div. core: MIN 4. Hestenes

CF 506 The 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 group 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. M.Div. core: MIN 4. Larson


CF 511 Moral Development and Education in the Church. A continuation of CF 510 examining further the implications of moral development findings for communications within the church’s ministries. Prerequisite: CF 510. Elective. Dettioni

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.

EV 519 Evangelismo entre Hispanicos. 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. Arragun

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. M.Div. core: MIN 4. Dettoni

CF 521 Evaluation in the Church. The biblical base for evaluation, theories of evaluation, principles and practice of evaluation. 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 teaching; factors in building self-esteem and socialization in the person of the child. Recommended background: CF 500 or CF 510 or CF 519. 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 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. Larson

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. Larson

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 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. M.Div. core: MIN 4. Shelton

CF 542 Troubled Youth Internship: Adolescent Growth and Nurture. Practicum in small group work with troubled teenagers, emphasizing the biblical nurture and discipling of young Christians with readings and supervised practice in inductive Bible study. The practicum is held at Dale House,

**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. Course offered by the Institute of Youth Ministries. Elective. Oraker

**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. Shelton

**CF 545 Campus Ministries.** The ministry with college students from the perspective of both the local church and the parachurch organizations. M.Div. core: MIN 4.

**CF 546 Campus Bible Study.** An inductive study of the Gospel of Mark, particularly as carried on by a college student group. M.Div. core: MIN 4. Byer

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

**CF 561 Foundations of Lay Ministry.** Historical and biblical basis for the ministry of laypersons with direction and opportunity for laity and clergy to work together in mutually supportive ministry. M.Div. core: MIN 4.

**CF 562 Predictable Crises of Adult Life.** The adult growth process in biblical characters representing different stages of development toward maturity. Elective.

**CF 566 Ministry to Single Adults.** A presentation of both proven and experimental methods of developing an effective ministry through the church to the single adult. Recommended background: CF500 or CF560. Elective.

**CF 567 Ministry to the Aging.** Provides ministers or lay-workers 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 congregation. Presented from a sociological, psychological, biological and theological perspective. Recommended background: CF509, CF510 or CF560. Elective. F. Becker

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

**CF 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 582 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. Guder, Oraker

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

**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 590 Directed Study in Christian Formation and Discipleship.**

**COUNSELING**

**CN 500 Marriage and Family Counseling.** Use of theological, psychological and behavioral data in treating problems of marital sexuality, conjoint marital counseling, tests and inventories. Elective. Guernsey

**CN 506 Clinical Pastoral Training.** Orientation and experience in a general or mental hospital under the supervision of a hospital chaplain. Elective. Southard

**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. 12 units. Elective.

**CN 513 Adolescent Culture and Psychology.** Adolescent growth, development, identity and related problems, 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. Oraker

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

**CN 517 Group Counseling and Therapy.** Principles of counseling and therapy with lab experience to develop skills in diagnosis and counseling of typical cases. Elective. Sylling

**CN 518 Personality and Counseling.** Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of persons. Elective.

**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 methods by which marital couples in conflict attempt to resolve their dif-

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

MARRIAGE AND FAMILY

The department of Marriage and Family Ministries combines the resources of the faculty of the School of Theology and selected faculty of the School of Psychology.

The practicum in which students gain supervised experience draws upon the facilities of The Psychological Center (of the School of Psychology), local churches, para-church organizations and secular settings.

MF 500 Introduction to Marriage and Family Ministries. An introductory course in the theories of marriage and the family, exposure to the ethics and law relevant to the family and to the multiple settings in which a ministry to the family takes place. M.Div. core: MIN 1. Guernsey

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

MF 502 Directed Research in Marriage and the Family. A course designed to involve students in a directed research project in marriage and family ministries. Prerequisite: MFM. Guernsey

MF 503 Psychosocial Dynamics of Family Life. An exploration of the dynamics of interaction and communication as they relate to marriage and the family. Prerequisite: MFM.

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.

MF 505 Marriage and Family Development. An overview of marriage and family development from the perspective of the life cycle of the family. Prerequisite: MFM.

MF 506 Preventive Strategies in Family Education. The philosophy and methodology of preventive family life education in the local church. Prerequisite: MFM. MF 505.

MF 507 Relational Counseling Skills. The course will cover basic human relationship skills and basic counseling skills with emphasis on experiential participation in small groups and counseling dyads. Prerequisite: MFM. M.Div. core: MIN 5. W. Becker.

MF 508 Strategies of Behavioral Change. Theory and methods of behavioral change, with an emphasis on treat-
ment approaches to psychopathology and maladaptive behavior. Prerequisite: MF507. W. Becker

MF 509 Diagnosis in Marriage and Family Therapy. Use of case history data, interview behavior, and psychological tests in the diagnosis of personal, marital and family problems. Prerequisite: MFM. W. Becker

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: MF509. Guernsey

MF 511 Counseling the Family System. Theories of family counseling and applied techniques relevant to those theories. Emphasis upon transgenerational counseling and systems theory. Prerequisite: MF503.

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.

Note: The following practicums (MF550-553) are graded only on a "Credit/No Credit" basis.

MF 550 Practicum I: Group Observation. Prerequisite: MFM.

MF 551 Practicum II: Field Placement. Prerequisite: MFM.

MF 552 Practicum III: Field Placement. Prerequisite: MFM.

MF 553 Practicum IV: Field Placement. Prerequisite: MFM.

MF 590 Directed Study in Marriage and Family Ministries.

PASTORAL MINISTRY AND THEOLOGY

PM 500 Introduction to Pastoral Care. The development of a comprehensive care program within the local church to provide spiritual direction and methods of counsel by pastor and people. M.Div. core: MIN 5 & 6. Southard

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 5 & 6. Southard


PM 503 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relations and ministerial ethics. M.Div. core: MIN 5 & 6. Schaper


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 5 & 6. Southard

PM 521 Management Skills. Equipping leaders to function as enablers on the field—helping staff to assess management needs, to determine management styles, to implement basic management procedures and to maintain management functions. M.Div. core: MIN 5 & 6.

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, Guider, 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 Líderes de la Comunidad Hispánica. Field and classroom encounters to bring the minister into dialogue with current Hispanic leaders. Prerequisite: Spanish. Elective. Arreguin

PM 527 Teología Pastoral. This course seeks to develop an awareness in students of the nature and forms of ministry. To that end, the course deals with a theology of church and ministry, reviews concepts and theories 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 5 & 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. An introduction to the doctrinal traditions, the liturgy and worship structures and the theological heritage of the Reformed Church. M.Div. core: MIN 6. Van Gessel


DP 505 Presbyterian Polity/Programs. Comprehensive perspective on the worship, ecclesiology, confessional heritage, programmatic structures and activities of the United Presbyterian Church in the U.S.A. Skill training for functional competencies in specific program areas. M.Div. core: MIN 6. Webster


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 520 Anglican Tradition. The classical doctrine, polity and ethos of the Episcopal Church, the Church of England and provinces and territorial churches in communion with the See of Canterbury. M.Div. core: MIN 6.


DP 590 Directed Study in Denominational Polity.

FIELD EDUCATION

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 10 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. Students and their respective pastors and/or 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 permanent seminary file. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations.

NOTE: All of the following Field Education courses are graded only on a Credit/No Credit basis.

FE 500 Pastor/Supervisor Seminar. A seminar for pastors and staff persons who are supervising students in the Education for Ministry program. Elective.

FE 501 Part-time Church Internship. A planned, supervised and evaluated practical experience for nine months in a church setting with pastoral supervision leading to the development of competency in all areas of ministry. M.Div. core: MIN 7.

FE 502 Full-time Church Internship. Full-time, planned, supervised and evaluated practical experience with a pastor in a church. Elective.
FE 503 Church Internship. A part-time or full-time advanced, practical experience in a church under supervision of a pastor. Prerequisite: FE501. Elective.

FE 504 Community Internship. A directed, supervised and evaluated practical experience in a specialized area of ministry outside the parish ministry of the local church. Elective.

FE 505 Campus Internship. A directed, supervised and evaluated practical experience in ministry on a high school or college campus or in a summer camp. This experience may or may not be directly connected to the local church. Elective.

FE 506 On-Campus Internship. A directed, three-quarter, supervised and evaluated practical experience in ministry centered on the Fuller campus. This course includes credit for Faith Renewal Team and Spiritual Life Internship. Elective.

FE 507 Mission Internship. A directed, supervised and evaluated practical experience on the local or foreign mission field or in other cross-cultural situations. Elective.

FE 508 Teaching-Counseling Internship. A directed, supervised, practical experience in ministry in a school setting or a counseling service. Elective.

FE 509 Clinical Pastoral Internship. A directed, supervised practical experience with a chaplain in a hospital. Elective.

NOTE: With the exception of FE506, all the above courses are also offered in the Extension Education Program.

FE 510 Part-time Church Internship. A planned, supervised and evaluated practical experience for nine months in a church setting with pastoral supervision leading to the development of competency in all areas of ministry. M.Div. core: MIN 7.

FE 511 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 512 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 513 Practicum: Discipleship. A supervised practical training with adolescents, emphasizing nurture of new Christians, basic methods of Bible study and spiritual formation. Elective.

FE 514 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.

The following courses are offered in cooperation with the Coalition for Christian Outreach.

FE 531 Part-time Church Internship. A planned, supervised and evaluated practical experience for three quarters with a pastor of a church, leading to the development of competency in all areas of ministry (for Coalition staff members serving in non-church staff positions). M.Div. core: MIN 7.

FE 532 Full-time Church Internship. A planned, supervised and evaluated full-time practical experience with a pastor of a church in conjunction with campus ministry (for Coalition staff members serving on the staff of a church). M.Div. core: MIN 7.

FE 533 Church Internship. A part-time or full-time advanced, practical experience in a church under pastoral supervision. Prerequisite: FE531. Elective.

FE 534 Campus Internship. A directed, supervised and evaluated practical experience in ministry to college students as a staff person working within the particular college administration providing student services, counseling and administration, usually as a residence hall director. Elective.

FE 535 Teaching-Counseling Internship. A directed and supervised practical experience in ministry in a college or university setting. Elective.

FE 536 Directed Study in Field Education. Elective.

Doctor of Ministry

The following courses and seminars are offered in support of the Doctor of Ministry program of the School of Theology (two-week intensive sessions).

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 super-spirituality, church discipline and church authority, love and liberty, sexual behavior among Christians, feminism, “charismania” and doctrinal deviance. Spittler

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 705/PM 716 Church Growth I (12 units). This compo-
Jesus and the Woman Taken in Adultery (John 8:6)

component 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

EV 706 Church Renewal And Training Of The Laity For Ministry (8 units). This seminar presents the biblical precedent and spiritual principles of church renewal, a study of the church as Christ’s body and a plan to help members of the body identify their gifts and be motivated and equipped to use them. D.H.K. Watson

PM 707 Organizational Management And Church Planning (8 units). This seminar relates organizational psychology to the life of the church. It helps the church become a place where mission is accomplished and persons are fulfilled. Malony

PM 708 Theology And Preaching (8 units). This seminar offers a series of lectures on preaching dealing with both a theology of preaching as well as the art of preaching, including the drafting of a sermon. Additional resource faculty will discuss the place of scholarship, biblical exposition and prayer in preaching and worship. Videotaped sermons of representative preachers will be presented with opportunity to engage the preachers in discussion. Pitt-Watson

PM 709 Theology And Styles Of Worship (4 units). This seminar will explore the biblical and historical background of worship in the church, examine contemporary styles of public worship and seek to develop the pastor as worship leader. Schaper

PM 710/PM 714 Church Growth II (12 units). This component 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, Glasser, Hiebert, Wimber

CF 711 Building Christian Community Through Small Groups (8 units). This seminar focuses on the birth, care and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees, and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church, training leaders and the dynamics of small group interaction. Hestenes

PM 713 Conflict Management In The Local Church (4 units). This course is 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

EV 715 Evangelism In The Local Church (4 units). This course presents the biblical and theological basis for evangelism, the role of the pastor in evangelism and the enlistment and training of lay people for outreach. The minister will be helped to design an evangelism program for his or her ministry situation.

CN 728 The Laity As Counselor (4 units). This course will present the history, theory and practice of a yokefellow pro-
gram in which laity share with church staff in all phases of pastoral care and counseling. The pastor is presented as a player-coach who trains and directs church officers in pastoral ministries. A church participation index for the evaluation of spiritual development and church participation will also be presented. **Southard**

**CO 702 Speech & Oral Reading Clinic (4 units).** A clinic on the presentation and delivery of sermons. This laboratory stresses use of the voice, public reading, gestures and style of delivery, and provides professional critique and tutorials. Videotape facilities will be provided for the recording and playback of sermons. The course is taken on a credit/no-credit basis. **Holland**

**CN 703 New Approaches To Pastoral Care And Counseling (8 units).** This seminar will help the minister to discern the dynamic processes in life situations; to deal creatively and constructively with conflict and change; and to preach, teach and counsel prior to and during crisis experiences. **W. Becker**

**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. Prerequisite: CN 703 or supplemental reading. **A. Hart**

**MF 722 Marriage And Family Ministries In The Local Church (8 units).** This seminar 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 body. **Guernsey**

**MF 725 The Theology And Ecology Of The Family (4 units).** A course designed to provide the student with a theological basis for a ministry to the family as well as a strategy for intervention into the family as a system based upon those theological givens. Particular attention is given to the place of the church in a counseling or corrective ministry to families as well as the role of the minister in that intervention. MF 722, Marriage and Family Ministries in the Local Church, is a prerequisite for this course, or must be taken in conjunction with this course. **Guernsey, Anderson**

**Master of Theology and Doctor of Philosophy**

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

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Title</th>
<th>Credits</th>
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<tbody>
<tr>
<td>LG 806</td>
<td>Advanced Hebrew</td>
<td>(2 units)</td>
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<tr>
<td>LG 825</td>
<td>Biblical Aramaic</td>
<td>(2 units)</td>
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<tr>
<td>LG 826</td>
<td>Syriac</td>
<td>(2 units)</td>
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<tr>
<td>LG 830</td>
<td>Arabic I</td>
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<tr>
<td>LG 831</td>
<td>Arabic II</td>
<td>(2 units)</td>
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<tr>
<td>LG 833</td>
<td>Ugaritic I</td>
<td>(2 units)</td>
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<tr>
<td>LG 834</td>
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<td>(2 units)</td>
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<tr>
<td>LG 835</td>
<td>Akkadian I</td>
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<tr>
<td>LG 836</td>
<td>Akkadian II</td>
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<tr>
<td>LG 845</td>
<td>Comparative Semitics</td>
<td>(2 units)</td>
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<tr>
<td>LG 846</td>
<td>Northwest Semitic Texts</td>
<td>(2 units)</td>
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<tr>
<td>LG 890</td>
<td>Readings in Semitics</td>
<td>(2/4 units)</td>
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<tr>
<td>OT 801</td>
<td>Seminar: Old Testament Introduction</td>
<td>(4 units)</td>
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<tr>
<td>OT 802</td>
<td>Seminar: Old Testament Exegesis</td>
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<tr>
<td>OT 803</td>
<td>Seminar: History of Israel</td>
<td>(4 units)</td>
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<tr>
<td>OT 804</td>
<td>Seminar: Ancient Near East</td>
<td>(4 units)</td>
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<tr>
<td>OT 805</td>
<td>Seminar: Old Testament Theology</td>
<td>(4 units)</td>
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<tr>
<td>OT 806</td>
<td>Seminar: Religion of Israel</td>
<td>(4 units)</td>
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<tr>
<td>OT 807</td>
<td>Seminar: Old Testament Form Criticism</td>
<td>(4 units)</td>
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<tr>
<td>OT 808</td>
<td>Seminar: Old Testament Textual Criticism</td>
<td>(4 units)</td>
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<tr>
<td>OT 890</td>
<td>Readings in Old Testament</td>
<td>(4/8 units)</td>
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<td>NT 801</td>
<td>New Testament Seminar</td>
<td>(8 units)</td>
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<td>NT 802</td>
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<td>NT 803</td>
<td>New Testament Seminar</td>
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<tr>
<td>NT 804</td>
<td>Hermeneutics Seminar</td>
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<td>NT 890</td>
<td>Readings in New Testament</td>
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<tr>
<td>NT 891</td>
<td>Readings in Hermeneutics</td>
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<tr>
<td>CH 801</td>
<td>Historical Theology Seminar</td>
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<td>CH 802</td>
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<td>CH 803</td>
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<td>CH 890</td>
<td>Readings in Historical Theology</td>
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<td>Theology Seminar</td>
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<td>TH 804</td>
<td>Ethics Seminar</td>
<td>(8 units)</td>
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<tr>
<td>TH 805</td>
<td>Philosophical Theology Seminar</td>
<td>(8 units)</td>
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<tr>
<td>TH 890</td>
<td>Readings in Theology</td>
<td>(8 units)</td>
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World Mission

"Save, Lord; we are perishing" (Matthew 8:25)
HIGHER EDUCATION FOR MISSIONARIES: ITS CHARACTER AND PURPOSE

ADMISSION

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
  Doctor of Missiology
  Doctor of Philosophy in Intercultural Studies
  Doctor of Philosophy in Missiology
  Certificate of Achievement in Missiology
  Certificate of Achievement in Cross-Cultural Studies

SPECIAL AND COOPERATIVE PROGRAMS
  Cross-Cultural Studies Program
  Asian Center for Theological Studies and Mission
  Charles E. Fuller Institute for Evangelism and Church Growth
  In-Service Program
  Summer Institute of World Mission

CURRICULUM
  Core Curriculum and General Examinations

COURSES OF STUDY
  School of World Mission Faculty
  Course Descriptions
    Behavioral Sciences (MB)
    Church Growth (MC)
    Mission History (MH)
    Leadership Training (ML)
    Religions (MR)
    Mission Theology (MT)
    Mission General (MX)

THE OUTLINE
Higher Education for Missionaries: Its 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—Christians, 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. God calls Christians today to vast, protracted and intelligent labor to make 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 in missions lies ahead. It has never been so urgent for Christians everywhere to relate themselves to the divine purpose to “bring about obedience to the faith” for the sake of Jesus’ name (Romans 1:5).

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 sent out missionaries 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.

Christian mission carried out in this changing world has an unchanging Lord and an unchanging mandate. Jesus Christ is the same yesterday, today and forever. The mission is his, not ours. He remains in charge. Since no person comes to the Father but by him, propagating his gospel to the ends of the earth by multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

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

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

1) By providing quality graduate level education for field missionaries, missionary candidates and international church and mission leaders.

In order to discharge missionary obedience effectively and fully, the missionary needs insight into many areas such as theology, history, anthropology, sociology, theory of mission, the biblical base of mission, ecumenics (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.

Career missionaries 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 are assigned, including front-line workers, pastors, district superintendents, field directors, executive secretaries and faculty members in theological training schools at home and abroad.

There are two main types of missionary education: a) preparation of missionary candidates under appointment for their first plunge into a strange new culture and language; and b) advanced education in mission for career missionaries on furlough and national church and mission leaders. 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 in toto. In presenting this corpus of learning through lectures, courses of study and
readings, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in mission, yet the degree program must remain flexible enough to equip God's men and women to meet the rapidly changing conditions of the modern world.

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

The School of World Mission emphasizes research because mission faces a curious fact: knowledge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, 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.

3) By giving continuing leadership to mission 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 31 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 missiology program, an additional degree in theology (B.D. M.Div. or equivalent) 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.

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, but wishes to take an unlimited number of courses.

**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 McAlister Library with its more than 127,000 volumes on theology, psychology and missiology and related disciplines.

Dormitories at the Seminary house single men and women. 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.

**TUITION FOR 1981-1982:**

- Master of Arts: $67.50 per unit
- Th.M. in missiology: $83.00 per unit
- Doctor of Missiology: $83.00 per unit
- Ph.D.: $125.75 per unit

Typing the final copy of a thesis or dissertation may cost $200 or more.

Further information regarding costs is given on page 32 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)

School of Theology: 12 courses

- Old Testament (2)
- New Testament (2)
- Church history (2)
- Theology and ethics (2)
- Ministry (1)
- Electives (3)

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. Currently specializations in church planting, language and culture learning and anthropology 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 12 courses (48 units) of graduate studies in missiology, all of which must be completed in residence. These must include the five core courses in preparation for the general examinations. The balance of the course work is made up of electives that should be selected to meet the specific goals of the student. The candidate must also pass the general examinations and submit a thesis, written under faculty supervision, for which up to eight units of credit may be granted.

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 alency requirements. Candidates must complete advanced studies in three major and two minor fields of study, and pass comprehensive examinations in the three major fields of specialization. They must also complete and defend a dissertation that makes a sig-

The Parable of the Laborers in the Vineyard (Matthew 20:11-15)

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 12 courses (48 units) past the Th.M. in missiology, or 24 courses (96 units) past the M.A. in missiology or cross-cultural studies. Course work must average B+ (3.3 grade point average). Students transferring credit from other institutions must complete a minimum of one and one-half years (72 quarter units) of resident studies at the School of World Mission. Those admitted with an M.A. must complete the M.Div. equiv-}

significant contribution to missiological practice. Candidates for whom English is a second language are encouraged to write their dissertations in their own languages. 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 16 courses (64 units) past the Th.M. in missiology or 28 courses (112 units) past the M.A. in missiology or cross-cultural studies, with a 3.5 grade point average. Students transferring credit from other institutions must complete a minimum of 20 courses (80 quarter units) in the School of World Mission. Those admitted with an M.A. must complete the M.Div. equivalency requirements. Candidates must complete advanced studies in two major and two minor areas of specialization and pass comprehensive examinations. In addition to oral fluency in a field language, the candidate must demonstrate competence in one or more research languages (e.g. French, German, Spanish, etc) and/or other research skills such as statistics, which are relevant to the candidate's scholarly interests. Candidates must demonstrate teaching ability either through prior experience or through serving as an instructor or teaching assistant in a School of World Mission course. They must also complete and defend a dissertation that makes a significant original contribution to missiological theory.

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 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 missiology requires 20 courses (80 units) of graduate study past the Th.M. in missiology, with a 3.5 grade point average. This must all be completed in the School of World Mission. 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 (such as French, German, Spanish, etc.), and in teaching. They must also complete and defend a dissertation that makes a significant original contribution to missiology theory. The student's program (including the dissertation) is supervised by a committee which includes a mentor from the School of World Mission and a faculty member from the School of Theology.

Certificate of Achievement in Missiology

This certificate is available in certain cases when a field missionary or national church or mission leader does not have the academic background to enter a degree program or is not able to stay in residence the required amount of time. It indicates the number of courses successfully completed.

Dean S. Gilliland
Certificate of Achievement in Cross-Cultural Studies

Students who are eligible for the M.A. program in cross-cultural studies but are unable to complete the two years of study may receive the Career Foundations Certificate after one year. This program is made up of 12 courses which normally are selected from both missiology and theology. If it is later possible to complete the second year of study, the M.A. in cross-cultural studies may be earned.

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. Further information regarding this program is given under the Master of Arts in cross-cultural studies section.

Asian Center for Theological Studies and Mission

The School of World Mission and the Asian Center for Theological Studies and Mission, Seoul, Korea, offer a joint program leading to the M.A. degree in missiology.

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. For further information write to Box 989, Pasadena, California 91102.

In-Service Program

The School of World Mission In-Service Program (ISP) enables missionaries, national church and mission leaders, mission executives and professors of mission 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).

Summer Institute of World Mission

The Summer Institute of World Mission is a series of 10-day courses on the Pasadena campus. In 1981 the Institute offered 11 courses including such themes as the following:

- Theology in Cultural Context
- Biblical Mandate for Mission
- Christianity and Non-Christian Religions
- Dynamics of Church Growth
- Church/Mission Leadership Training
- Christianity and Marxism
- Cultural Anthropology

Normally two courses are offered in each of five sessions. These intensive courses are designed to compact 100 hours of study into each two-week session. Students may take only one course per session and not more than four during the summer.

Curriculum

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

1. Theory and theology of mission (MT)
2. The Christian mission vis-à-vis non-Christian religions (MR)
3. Anthropology, language learning, communication, Bible translation and sociology (MB)
4. History of missions and church expansion (MH)
5. Church growth foundations and case studies (MC)
6. Leadership selection and training (ML)

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

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

- MB 520 Anthropology
- MC 520 Foundations of Church Growth
- MH 520 The Historical Development of the Christian Movement
- MR 520 Phenomenology and Institutions of Folk Religions
- MT 520 Biblical Theology of Mission

These core courses are required of students in the M.A. and Th.M. in missiology programs. They are offered regularly in the fall and winter quarters and periodically in the summer. Students may complete the five core courses through the In-Service Program. Such courses count toward the minimum residence requirement of SWM degrees.

The general examinations are designed to measure the student's mastery in each of the above fields of missiology. The general examinations are ordinarily scheduled at the beginning and end of the fall quarter and the end of the winter quarter, on three consecutive days. The examinations are scored Honors Pass (required for admission to certain degree programs), Pass or Fail. Those who fail one or more of the examinations may petition the Academic Affairs Committee to permit them to retake parts or all of the examinations, or to complete work necessary to upgrade the examinations.

Courses of Study

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

The courses are numbered according to the following guidelines:

- MB Behavioral Sciences
- MC Church Growth
- MH Mission History
- ML Leadership Training
- MR Religions
- MT Mission Theology
- MX Missions General
Courses numbered 500-519 are designed primarily for pre-field students in the Cross-Cultural Studies Program or in the School of Theology. However, all 500-level courses (except the 520s, which are the core courses) are open to students in any program. The 700-level courses are for students in the Doctor of Missiology, Ph.D. in missiology or Ph.D. in intercultural studies programs. The 800-level courses are for Ph.D. students only.

School of World Mission Faculty

Arthur F. Glasser, Senior Professor of Theology and East Asian Studies
Donald A. McGavran, Senior Professor of Church Growth and South Asian Studies
Alan R. Tippett, Senior Professor of Anthropology and Oceanic Studies
J. Edwin Orr, Professor Emeritus of the History of Awakenings
Paul G. Hiebert, Professor of Anthropology and South Asian Studies
Charles H. Kraft, Professor of Anthropology and Intercultural Communication
C. Peter Wagner, Professor of Church Growth

Paul E. Pierson, Associate Professor of History and Latin American Studies
James R. Clinton, Assistant Professor of Extension and Leadership Training
Dean S. Gilliland, Assistant Professor of Contextualized Theology and African Studies
Betty Sue Brewster, Part-time Assistant Professor of Language and Culture Learning
E. Thomas 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. Hiebert, Kraft.

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

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

MB 532 In-Country Language Learning. A maximum-involvement language learning experience in the social context of up to 50 or more relationships that the learner establishes and maintains in the community. 8 units. Brewster/Brewster.

MB 533 In-Country Language Materials Development. Independent development of materials designed to facilitate the social rather than the academic pursuit of language/culture learning and ministry. Brewster/Brewster.

MB 534 In-Country Ministry. Learning relationships in the community provide a context for ministry. The learner initiates a strategy for reaching a target audience through story-telling evangelism and obedience-oriented discipleship. Brewster/Brewster.


MB 539 Topics in Linguistics. Brewster/Brewster.

MB 540 Intercultural Communication. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. Kraft.
MB 541 Communication of Innovations. Study of principles underlying the effective introduction of innovations in a culture/subculture. Focus on the use of these principles to advocate acceptance of and growth in Christianity. Kraft.

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 MB 540. Kraft.

MB 543 Christian Communication Through the Arts. 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 549 Topics in Communication. Various courses and seminars such as communication via folklore, cassettes, literature, mass media, etc. Kraft.

MB 551 Intermediate Bible Translation. Continuation of the emphases of MB 550 with additional practical experience in translation. Prerequisite MB 550 or equivalent. Shaw, Kraft.

MB 552 Cultural Factors in Bible Translation. Study of specific problems raised by characteristics of the cultural matrices of the Bible: receptor populations and translators. Prerequisites: MB 500/520, MB 550 or equivalents. Shaw.

MB 554 Bible Translation as Missionary Strategy. Study of past, present and prospective use of Bible translation as the primary approach to Christian evangelization. Shaw.

MB 559 Topics in Bible Translation. Various courses and seminars such as translation consultationship, translation problems in a given language/culture or linguistic/cultural area, advanced level attention to specific linguistic, cultural or theoretical problems. Shaw, Kraft.

MB 560 Sociology. Introduction to sociology with special attention to the cross-cultural application of sociological principles to Christian mission. Wilson.

MB 570 Applied Anthropology. 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/Kraft.

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 Ethnopsychology. Introduction to psychological anthropology. Baring of interactions between the individual and culture on church planting and growth. Prerequisite MB 500/520 or equivalent. Kraft, Hiebert.

MB 573 Medical Missions and Evangelism. Study and application of the insights of the subdiscipline of anthropology to Christian mission. Windsor, Kraft.


MB 591 Independent Study. Reading, report and discussion at M.A. or Th.M. levels under faculty supervision on topics of special interest or student weakness. Kraft, Hiebert, Breaster, Shaw.

MB 595 Topics in Anthropology. Courses in topics such as educational anthropology, the application of a particular anthropological theory to missiological understanding, cultural change, etc. Kraft, Hiebert, Shaw.

MB 700 Advanced Seminar in Mission Anthropology. Specific topics of relevance to D. Miss. candidates preparing theses in an anthropological area. Hiebert, Kraft, Shaw.

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


MB 780 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 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level under faculty supervision on topics of special interest or student weakness. Hiebert, Kraft, Breasters, Shaw.

MB 800 Tutorial in Behavioral Sciences. Investigation under faculty supervision of topics related to the program and/or dissertation of Ph.D. candidates. Hiebert, Kraft, Shaw, Breaster.

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 missiology. Designed for those without cross-cultural ministry experience. Wagner.

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 Missiology for the American Pastor. 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. Wagner and SWM faculty.


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 520 Foundation 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 591 Independent Study. Reading, reporting and discussion at M.A. or Th.M. levels under faculty supervision on church growth. Wagner.

MC 595 Topics in Church Growth. Wagner.

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. Wagner.

MC 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level under supervision on church growth. Wagner.

MC 800 Tutorial in Church Growth. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates. Wagner.

MISSION HISTORY (MH)


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 Marxism and Christianity. A study of the emergence and evolution of Marxism with particular reference to the various types of challenges it currently poses to the church in countries dominated by its philosophy, economic theory and political structure. Glasser, Kusmic.

MH 523 Christianity and Totalitarianism. A comprehensive review in the light of Scripture of the contemporary encounter between Christianity and all forms of totalitarianism, with particular reference to the challenge of Marxism-Leninism-Maoism. Glasser.

MH 530 The American Church and World Mission. The missionary concern of the American church from its vigorous colonial beginnings to the present, with particular reference to missiological thought. The role of voluntary societies and movements toward cooperation and unity. Pierson.


MH 565 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. Hilliard.


MH 591 Independent Study. Reading, reporting and discussion at M.A. or Th.M. levels under faculty supervision on historical topics. Pierson.

MH 595 Topics in Mission History. Courses in topics such as history of missions to native Americans or history of the Roman Catholic missions. Pierson, Beaver.

MH 700 Advanced Seminar in Mission History. Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in historical areas. Parson.

MH 780 Historiography Seminar. The approach to the discovery, gathering and evaluation of historical data, and various approaches to the writing of history. Parson.

MH 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level under supervision on historical topics. Pierson.

MH 800 Tutorial in Mission History. Investigation, under supervision, of topics related to the program and/or dissertation of Ph.D. candidates. Pierson.

LEADERSHIP TRAINING (ML)

ML 530 Leadership Selection Models. Explores and develops models for selection of leaders to include personal, biblical, and historical selection models, particularly those associated with historical training processes. Clinton.

ML 531 Leadership Training Models. Rapidly surveys historical models to identify generic leadership training principles. It treats in depth the following models: TEE, Apprenticeship, Residential, Individual, and Patterson's Obedience-Centered models. Clinton.

ML 540 Theological Education by Extension. Surveys the historical and educational aspects of theological training by extension, evaluates the present impetus of the movement and examines the transfer potential into current situations. Clinton.

ML 560 Instructional Design. Deals with the principles involved in designing courses, including the design of syllabi, workbooks, readers, programmed instruction, information, and the dynamics of E-3 evangelism.
mapping, feedback techniques, testing procedures and autodidactic assignment packets. Clinton.

ML 561 Programmed Instruction. Utilizes Markle's basic approach to frame design and analysis. Information mapping techniques for referential learning are incorporated into the frame design. Clinton.

ML 570 Developing Leadership Gifts—Institutional Teaching. Deals with goal analysis, objectives and testing, feedback techniques, methodologies, apprenticeship, institutional design, time-gaining procedures, block versus extended time classes. It covers the instructional systems model, mastery learning model and receptor-oriented teaching model. Clinton.


ML 591 Independent Study. Reading, reporting and discussion at M.A. or Th.M levels under faculty supervision on leadership selection and training. Hiebert, Clinton.

ML 595 Topics in Leadership Selection and Training. Hiebert, Clinton.

ML 700 Advanced Seminar in Leadership Training. An anthropological analysis of patterns of leadership in different cultures and their implications for developing indigenous church structures. An emphasis will be given to alternate forms of leadership selection and training and on relationships of leaders to congregations, institutional structures and societies. Hiebert.

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 500 Anthropology of Religion. A treatment of conceptions of the supernatural, the function of religion in society, religion and social control, the nature of religious ritual and paraphernalia, sacred places and religious practitioners. Hiebert.


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.

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. Athyal.

MR 550 Introduction to Islam. Covers the life of Muhammad, the Quran and what Muslims believe and practice. Areas of encounter with biblical teaching will be highlighted and discussed. McCurry.


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, McCurry.

MR 554 Orientation to Ministry Among Muslims. Combines the introduction to Islam and methodologies for evangelism among Muslims. 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.

paid to problems assigned by church or mission. 

**MR 591 Independent Study.** Reading, reporting and discussion at M.A. or Th.M. levels under supervision on topics in religion. Hiebert.

**MR 595 Topics in Religion.** Hiebert.

**MR 700 Advanced Seminar on Religion.** Specific topics of relevance to Doctor of Missiology candidates preparing dissertations in the area of religion Hiebert.

**MR 720 Crucial Themes in Transcultural Theology.** An analysis of crucial themes in 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.

**MR 791 Independent Study.** Reading, reporting and discussion at the Doctor of Missiology level under supervision on topics in religion. Hiebert.

**MR 800 Tutorial in Religion.** Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates. Hiebert.

**MISSION THEOLOGY (MT)**

MT 520 Biblical Theology of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Core course. Glasser, Gilliland.


MT 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 533 Theology of Religious Encounter. Investigation of the relation between revelation and Christianity in the context of elenctic missionary encounters with people of other faiths, or no religious allegiance. Glasser.

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: MB 500 or MB 520. Kraft.

MT 551 Evangelism in Context. Seeks to study evangelism contextually including personal and spiritual pilgrimage and exploration of the gospel by the church and evangelical community. Provides several models for evangelism in context. Clarification of evangelistic goals in context and development of a contextual evangelistic strategy. Costas.


MT 591 Independent Study. Reading, reporting and discussing at M.A. or Th.M. levels under faculty supervision on mission theology. Glasser, Gilliland.

MT 595 Topics in Mission Theology. Glasser, Gilliland.

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: MT 520. Glasser, Gilliland.


MT 751 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 752 Indigeneity. Explores the expression of church structures in culture. A model of indigeneity is developed and churches are evaluated in terms of their approximation to the ideal. Kraft.

MT 780 Methods in Mission Theology. An exploration into the contemporary effort to make hermeneutics the focus of theological discussion and its relation to the reconceptualization of the theology of mission. Glasser.

MT 791 Independent Study. Reading, reporting and discussion at the Doctor of Missiology level under supervision on theology of mission. Glasser, Gilliland.

MT 800 Tutorial in Mission Theology. Investigation under supervision of topics related to the program and/or dissertation of Ph.D. candidates. Glasser, Gilliland.

MISSIONS GENERAL (MX)

MX 790 Dissertation Research. (D. Miss.) Faculty.

MX 890 Dissertation Research. (Ph.D.) Faculty.
Psychology
CHARACTER AND PURPOSE

ADMISSION

FINANCIAL ASSISTANCE

STUDENT LIFE

Psychology Graduate Union
Women
Ethnic Minorities
Community Resources
Integration Lectures
School of Psychology Student Handbook

CURRICULUM

Part I: General Psychology
Part II: Clinical Psychology
Part III: Theology-Integration
Part IV: Project and Dissertation

Comprehensive Examination

Clinical Psychology Sequence

Field Training

The Clinical Evaluation

Integration Seminars

Research

Typical Progress

Student Contract

Transfer of Credit

Terminal Master’s Degree

Advancement to Candidacy Status

Graduation and Commencement

CLINICAL TRAINING

Training and Research Facilities

The Psychological Center
Services for Children

Child Development Clinic

Covenant House

Pasadena Community Counseling
Clinic

Inter-Community Alternatives

Network

Heritage House for Gerontology

Services

Psychophysiological Laboratory

Computer Facilities

Major Components

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

Clinical Professors of Psychology

Clinical Associate Professors of Psychology

Clinical Assistant Professors of Psychology

Clinical Instructors of Psychology

CLINICAL FACILITIES FOR FIELD TRAINING

THE OUTLINE
Character and Purpose

The Fuller Graduate School of Psychology is a unique venture in higher education. The dream energizing this endeavor is that a distinctive kind of clinical psychologist will emerge: men and women with a special ability to serve persons on their journeys toward wholeness. To that end this program was designed so that by reading, listening to and understanding the expressions of both theology and psychology, a fresh wisdom will sift into consciousness.

The program seeks to avoid reducing psychological data to a kind of mechanical accounting of the nature of man; it also resists theology being divested of its own unique vitality. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each.

At its simplest, theology may be defined as conceptualizing God and his 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. 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 31 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 1981 had a median grade point average of 3.59. The median score on the verbal section of the Graduate Record Examination was 627 and the median score on the quantitative section was 630.

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.

The completed application form and the $25 application fee should be received by January 15 preceding enrollment. In addition to those materials, the applicant must: 1) submit three recent passport-type photo-
graphs, 2) have transcripts from all colleges and graduate schools attended sent to the Office of Admissions, 3) have the results of the Graduate Record Examination sent to the Office of Admissions (required) and 4) have the results of the Advanced Test in Psychology of the Graduate Record Examination sent to the Office of Admissions (optional). These supporting materials must be received by February 15. 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 15. When appropriate a personal interview is included in the requirements for admission. 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

Financial assistance for this program is extremely limited. Students are strongly encouraged to finance their education through parental and other private support, personal savings, veterans or state disability benefits, outside scholarships, church care, etc.

For students who are not able to support their education in one of the above ways, limited tuition scholarships are available. For first year students, this assistance is minimal. 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 in the Financial Aid Office.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. The Psychological Center provides the largest number of assistantships; it funded positions for approximately 60 students during 1980-81. The number of assistantships in the Center will steadily increase during the coming years.

In order to assist students in obtaining employment, a coordinator of employment services serves students in the School of Psychology. This person aids students in finding part-time positions in Pasadena and the surrounding areas. These jobs are either directly in the field of psychology (clinics, counseling centers, etc.) or in a psychology-related field such as residential homes, state or private hospitals, colleges, churches, etc. Some jobs require only a high school education, others require a two- or four-year college education, and others are open only to graduate students. Many of these positions are temporary, with payment according to the number of hours per week. The student would usually work one or two evenings per week. The student must be available to work these hours.

Students may also use the Psychological Center's and the Psychology Department's own research facilities in order to gain experience and income. These facilities include the Center's Psychological Testing Laboratory, the Mathematical Psychology Laboratory, the Psychological Computing Laboratory, the Psychology Library, and the Research Office.
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/hour to $7/hour and hours vary from eight to 20 per week, depending upon student need and job availability. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

The student should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student’s clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the doctoral training program, the faculty has established the policy outlined below:

Students must obtain the approval of the director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists and for which the student is in training within Fuller’s doctoral program. The student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student’s term of employment. The employer will pay for this supervision. This written agreement must be accepted by the director of clinical training prior to the job’s beginning.

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.

Psychology program student-staff-faculty meetings occur once or twice a quarter. These community meetings serve as a forum for the communication of important concerns and as a time for socializing. In addition, special interest groups along with various social affairs help to bring students and faculty together on an informal basis.

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 (who serves as secretary-treasurer), professional concerns chairperson, social chairperson and two faculty representatives, as well as representatives 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 Predissertation Study of Issues Relating to the Integration of Psychol-
ogy 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. The president serves on the School of Psychology executive committee. 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 for all their classes in psychology, including an evaluation 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. They appointed Dr. Colleen Zabriskie to be the first Women’s Issues Resource Coordinator. Cathy Smith was selected to be the first student to occupy the stipend 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 is a growing 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. Additionally, a research group has been established which encourages scholarly investigations by students and faculty in areas of minority affairs. The academic curriculum is impacted by a policy which encourages faculty to provide some perspective on minority issues pertinent to their course topics.

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. Dr. Glovioell Rowland was appointed to serve as the first Minority Issues Resource Coordinator and Mary Ellen Pérez was chosen as the first Minority Issues Fellow. The respon
sibilities 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.

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 some of those who participated in the integration lecture series during 1980 and 1981:

C. RAY AKIN, Ph.D., Director, Interchurch Counseling Service, Whittier, CA, "Pastoral Counseling: A Personal Testimony"

ALLEN E. BERGIN, Ph.D., Professor of Psychology, Institute of Values and Human Behavior, Brigham Young University, "Religious Variables in Psychotherapy"

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"

LEN HOLDSTOCK, Ph.D., Professor of Psychology, University of Witwatersrand, Johannesburg, South Africa, "Indigenous Healing in South Africa"

LOUIS E. JENKINS, Ph.D., Director of Clinical Psychology, Department of Mental Health, Southeast Mental Health Region, County of Los Angeles, "Being A Christian in Community Psychology"

CHARLES H. KRAFT, Ph.D., Professor of Anthropology and African Studies, School of World Mission, 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. ROCK, 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 SNICK, 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, Graduate School of Psychology, Fuller Theological Seminary, "My Experience of God"

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 Seminar 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 academic and clinical evaluation, and policy and procedures for processing grievances regarding students. 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 a maximum of four full-time courses during the three quarters of scheduled classes, and may take part in directed reading projects during the summer. Theology courses are also 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 master’s project-dissertation.

**Part I: General Psychology.** The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered P500-P559 and P590-P600. Each student will complete a minimum of 60 quarter hours in general psychology, to include the following courses:

- P503 Clinical Foundations (6)
- P537 Abnormal Psychology (4)
- P590 Statistics (4)
- P591 Introduction to Experimental Design (4)
- P592 Advanced Experimental Design (4)
- P593 Psychological Tests & Measurements (4)

The remaining 34 quarter hours may be selected from general psychology electives falling in the course numbers indicated above. Each student must pass the comprehensive examination. After passing it, students may substitute clinical psychology seminars (P567 through P571) 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 126 quarter hours in clinical psychology, to include the following courses:

- P560 Clinical Psychology A—Child (5)
- P561 Clinical Psychology B—Adolescent (5)
- P562 Clinical Psychology C—Adult (5)
- P563 Clinical Psychology D—Marriage and Family (5)
- P564 Clinical Psychology E—Gerontology (5)
- P565 Clinical Psychology F—Community (5)
- P579 Clerkship (5-5-5-5)
- P579 Internship (5-5-5-5)
- P579 Internship (5-5-5-5)

The remaining 12 quarter-hours must be selected from elective clinical seminars (course numbers P567 through P571).

**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 which conform to the general requirements have been determined jointly by the School of Psychology and the School of Theology:

- Theology/church history courses (7)
- Biblical studies courses (7)

**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 P596. Individual Research Projects.

Each student earns a minimum of 32 quarter hours of dissertation units (P700) in completing his or her dissertation. Dissertations are completed 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 the 90th percentile. The Advanced Test in Psychology of the Graduate Record Examination (GRE) is the specific measure used. 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 took the Graduate Record Examination prior to admission to the program could 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 only for 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.
Once a student has passed the comprehensive examination, clinical psychology seminars (P567—P571) may be substituted for general psychology courses to meet the 34-unit elective requirement in general psychology. These courses must be over and above the required 126 quarter units in clinical psychology.

Clinical Psychology Sequence (P560—P565)

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 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, conjoint family therapy, teaching parents to be therapists of their own children and consultation to churches and other community institutions. Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.

A different professor teaches the course each quarter. The professor and the students meet in class four hours each week. In addition, students have practicum assignments outside of class in which they deal with cases. A functional approach is used with all case material. Students are presented with a wide range of problems and are then asked to search the clinical literature in order to find the most effective ways of assessing and solving these problems.

All students, regardless of their background, are required to take the six quarters in the clinical psychology sequence. These particular courses are to be taken in the order listed with the final quarter to be completed before the student begins a clerkship.

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—clerkship) taken at 12 hours per week (600 hours for the year) = 20 credits.

SECOND YEAR (12 months—internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits.

THIRD YEAR (12 months—internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits.

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.

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 24 consecutive months or less. This 1,500 hour requirement must be completed before the Ph.D. is granted. A student may select either a full-time or a half-time internship.

The Clinical Evaluation

The clinical evaluation is a sequence of events in which the student is given opportunity to demonstrate 1) clinical skills, 2) ability to deal with the ethical and legal
problems which the student may have to face as a clinical psychologist, 3) familiarity with the contemporary literature in clinical psychology, 4) knowledge of the major psychological problems and issues confronting psychology today and 5) special interest and professional goals. The clinical evaluation normally will be taken early in the student’s final year after at least one year of internship has been served.

In addition, this examination helps to prepare the student to pass the important post-doctoral examinations (e.g., a state licensing or certification examination, the diplomate examination of the American Board of Professional Psychology, etc.).

Each student’s clinical examination will be conducted by the clinically qualified members of the dissertation committee plus at least one additional examiner who will be appointed by the director of clinical training. The specific form for the examination is constructed by the candidate and the committee, using the following guidelines:

1) A typewritten contract between the student and the committee, duly signed by all parties, specifying all elements of the evaluation, must be submitted to the director of clinical training for approval no later than 12 months prior to the quarterly date set by the registrar on which the student must have completed all requirements for graduation.

2) This contract must be approved by the candidate, all members of the clinical evaluation committee and the director of clinical training.

3) The contract will specify at least one goal for each of the five target areas listed in the first paragraph.

4) For each of these goals the contract will describe the means of assessing mastery or achievement. The candidate and the committee must specify the precise assessment criteria and assessment devices to be employed for each area.

5) One goal which all candidates are to list is “to have carried out effective (helpful) psychological interventions with 10 individuals, couples, families, groups, community agencies or some combination of these categories for a total of 10 discrete cases.”

Students should use an intensive experimental design with each case in order to provide empirical evidence with which to defend that their interventions were evaluated with regard to improvement in each case presented.

6) The approved contract for the clinical examination must be completed no later than two weeks prior to the deadline set by the registrar for meeting all requirements for graduation in that quarter.

7) The examination committee must sign a state-
ment indicating that all tasks specified in the contract have been completed and that the candidate has passed the clinical examination. This statement should be given to the director of clinical training. The student should submit a complete set of the supporting documents which demonstrate completion of the clinical contract. These materials should be submitted to the director of clinical training along with a statement signed by the Clinical Examination Committee indicating that all tasks specified in the clinical contract have been successfully completed. All of these materials will be retained on file by the director of clinical training.

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 Foundational, Basic and Topical Seminars.

Foundational Seminars (P581, P582). These seminars attempt 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. They are considered to be foundations for other study. They are two in number: Methods of Integration and Models of Integration. One of these must be taken prior to enrolling in any other integration seminar.

Basic Seminars (P583). These seminars deal with seminal and perennial questions in integration. Such matters as the nature of conversion, the meaning of psychopathology and sin, the psychological understanding of Scripture, the essence of personhood and the process of development and sanctification are considered. Ten such seminars are offered on a one-a-quarter, three-year cycle:

- Psychological and Theological Perspectives on Social Issues
- The Nature of Persons
- The Use of Psychology in Understanding Scripture
- Scriptural and Psychological Development
- Process of Change: Conversion, Healing, Salvation
- Healthy and Psychopathological Religion
- Biblical and Psychological Perspectives on Jesus
- Life Goals, Health and Sanctification
- Christian Community and Reconciliation
- Sin and Psychopathology

Topical Seminars. These seminars address topics of special interest in the integration enterprise on an occasional basis. They are offered as interest arises on a periodic basis. The annual Finch Symposium, in which an outstanding integrator presents lectures to which theology and missions faculty respond, is one such Topical Seminar, offered each winter quarter.

Research

Underlying the program’s commitment to the scientist/professional model is the conviction that every clinical psychologist graduating from Fuller should possess expertise in research/evaluation skills and that knowledge derived from empirical methodologies should undergird all of his or her activities as a professional. Students are therefore trained to immerse themselves in the relevant psychological literature as they take general psychology courses, as they choose and evaluate psychological assessment approaches and methods of intervention, 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

Students generally complete the program in the sequence described below. Some variation may occur. Program requirements spelled out in the catalog should be carefully noted. Students with advanced standing in either psychology or theology generally complete first year requirements and begin the clinical psychology sequence during their first year in the program, thereby reducing by one year the length of time required for them to complete the program.
FIRST YEAR
General Psychology and Clinical Psychology courses
(first four years)
Required courses in psychology: Clinical Foundations
(fall, winter and spring)
Statistics (fall)
Introduction to Experimental Design (winter)
Abnormal Psychology (winter)
Advanced Experimental Design (spring)
Psychological Tests and Measurements (spring)
Initiation of personal research program, including
work on master’s project (continues throughout the
course of the program)
Preparation for Comprehensive Examination
Theology courses (first four years—biblical languages
requirement generally fulfilled in the summer
following the first academic year)
Foundation Integration Seminar (winter or spring)

SECOND YEAR
Clinical Psychology Sequence: Child, Adolescent and
Adult (year long)
Psychology courses begin to focus more in the area of
clinical psychology, especially after the compre­
hensive examination has been passed
Integration seminars (years two through four)

THIRD YEAR
Clinical Psychology Sequence: Marriage and Family,
Gerontology and Community (year-long)
Master’s project generally completed
Comprehensive examination generally passed

FOURTH YEAR
Field Training (clerkship)
Completion of course work
Formal work on dissertation begins

FIFTH YEAR
Field Training (first internship)
Work on clinical evaluation begins (clinical contract
formulated)
Dissertation proposal colloquium held

SIXTH YEAR
Field Training (second internship)
Clinical evaluation completed
Dissertation completed

NOTE: 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 in their first and
second years who participate in individual and/or group
psychotherapy.

Student Contract

Toward the end of the first year, each student designs
an educational contract in which the student’s total
program of training is projected. In consultation with
the student’s advisor, a plan involving the timing of
didactic study, training experiences and integration
options are detailed. A signed copy of such a contract
is included in the student’s file.

Transfer of Credit

Students who have completed graduate work in psy­
chology 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.
Waiver of a particular course requirement is a separate
matter which necessitates a separate petition, also
obtained 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 Office
of the Director of Student Services.

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.

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.

The transcripts of students who have met these criteria
will include a notation that they have achieved candidacy status.

**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 the clinical evaluation by the date specified, 2) completed dissertation requirements sufficiently in advance of the June commencement and 3) completed the second internship by no later than September 30 of the academic year in which the student is scheduled to graduate.

Advisors will provide students with an updated schedule of deadlines for each requirement leading to graduation.

**Clinical Training**

The Clinical Training Program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision-making and psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional “schools of psychotherapy” are de-emphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:

1) Clinical psychology is a field that is rapidly growing and changing;

2) A flexible training program which encourages questioning, research and innovation provides the greatest benefits to the future demands of psychology and society;

3) A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take;

4) Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another;

5) Quality and breadth of experience are more important than the number of experiences;

6) No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.
The Psychological Center

Directed by Dr. Paul W. Clement, this Center is a novel institute which pursues three goals: 1) educating and training future clinical psychologists and related professionals to the highest levels of competence; 2) providing superior services to people of all ages who have emotional, developmental or psychological problems, and 3) conducting research programs which will create and refine more effective ways of helping people cope with problems of living.

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 Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of Health, the Pasadena Child Health Foundation and many individuals.

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. As of spring 1981, the school has established six clinical facilities which are now under the umbrella of The Psychological Center:

- The Pasadena Community Counseling Clinic (1964)
- The Child Development Clinic (1968)
- Community Consultation (1969)
- Covenant House (1979)
- Heritage House for Gerontology Services (1979)
- Inter-Community Alternatives Network (I-CAN) (1980)

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 10 years will have an opportunity to develop an understanding of the great potential of psychology. As they complete their education, it is expected that they will be able to apply their knowledge and skills to the solution of significant problems.
tunity to share in the excitement and challenge of developing the services, facilities, programs and projects which constitute the model for The Psychological Center. Most students will spend one of their three years of field training in The Psychological Center as well as in course-related practicums in The Psychological Center during their first three years in the School of Psychology.

Dr. Phyllis Hart serves as the director of training for The Psychological Center. She participates in the selection of student interns for The Psychological Center facilities, and coordinates supervision and training events for student clinicians and interns. For the 1981-82 academic year, eight Fuller students and 28 doctoral-level students from other clinical psychology programs applied for internship placements at The Psychological Center.

The Psychological Center consists of the following clinics and services:

**Services for Children.** The Psychological Center has facilities which serve children from ages one through 18 years. The faculty and staff are in the process of developing a therapeutic nursery school, a therapeutic elementary school, homes for residential treatment and havens for respite care. These facilities will supplement those services currently provided by the Child Development Clinic and Covenant House.

**Child Development Clinic.** This Clinic provides 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 grants from 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 building housing this clinic 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 is a therapeutic, community-based residential program for developmentally disabled children who manifest severe behavior problems. Day to day care with behaviorally-based therapeutic services, which are structured into the children's activities, is provided by the staff of faculty and students. Students typically make a one-year commitment to working in Covenant House, for which they receive a training stipend. Special course work is arranged to augment the practical experience. Interest in this program should be indicated when applying for admission to the psychology program.

**Pasadena Community Counseling Clinic.** This center is directed by Dr. A. J. Straatmeyer and staffed by faculty members and students to serve the community in assessing and treating a wide variety of adult clients, and to furnish the school with clinical training opportunities. The Clinic's facility contains offices and rooms for assessment and psychotherapy, and for conducting conferences and seminars. It also houses clinical bio-feedback instruments.

Recently incorporated into the Clinic's facility is a service for victims of domestic violence. Based on an advocacy model, the program utilizes community resources which are available to battered women, and provides counseling services as well.

**Inter-Community Alternatives Network.** I-CAN is the latest research and training facility developed by The Psychological Center. For adults with chronic emotional, developmental, or psychological problems, 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. Dr. Jennifer Fog serves as director.

**Heritage House for Gerontology Services.** In 1979 all services for older adults were consolidated under one...
roof: a spacious old house, the architecture of which reflects Pasadena's rich cultural heritage. As the director, Dr. Colleen Zabriskie coordinates several programs for older individuals, as well as outpatient counseling for any older person or family. The Crime Resistance Involvement Council (CRIC) consists of 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. The Community Assistance Program for Seniors (CAPS) seeks to avoid premature institutionalization of older and handicapped persons by using resources presently available in the community. Clinical psychology students at the Gerontology Clinic utilize a case management model as they coordinate in-home care for the elderly and handicapped. The Clinic also

and autonomic nervous systems is studied in relation 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 recent grant from the C.D.W. Corporation.

Computer Facilities

The School of Psychology has its own PDP11 computer terminal which includes a line printer and a visual screen. The computer is programmed with the most up-to-date research statistic packages available. This system is made available to students for research purposes at no charge.

Major Components

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

plans to initiate a day care center for older adults. This multidisciplinary program will focus on the social, spiritual and occupational needs of seniors.

Psychophysiological Laboratory

Dr. Archibald D. Hart directs this laboratory in a temporary separate building which houses the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central
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 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, inpatients, outpatients, the physically handicapped, the mentally defective, the economically and socially deprived, minority groups and other client populations that confront the clinical psychologist. 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 any other techniques which seem to show promise of having 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 techniques. In addition to formal treatment techniques, the student has the opportunity to provide psychological consultation to such people 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, if a faculty member feels that a student could not be an effective clinical psychologist without first receiving personal therapy, the faculty member may advise the student to obtain therapy.

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 P579, P582, P596, P600 and P700. 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; e.g., P579 (Clerkship) 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
Paul W. Clement, Professor of Psychology
Richard L. Gorsuch, Professor of Psychology
Henry Newton Malony, Professor of Psychology
Archibald Daniel Hart, Associate Professor of Psychology
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Alvin James Straatmeyer, Assistant Professor of Psychology
Hendrika Vande Kemp, Assistant Professor of Psychology
William L. Wallace, Assistant Professor of Psychology
Colleen Zabriskie, Assistant Professor of Psychology

COURSE DESCRIPTIONS

P500 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy and the natural sciences. (4)
P503 Clinical Foundations. Course for entering students in which basic therapeutic skills are taught. The “therapeutic triad” and client-centered therapy is the focus. (2-2-2)
P504 Philosophical Psychology. An overview of the philosophy of psychology. (4)
P505 Philosophy of Science Seminar. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes and freedom and determinism. (2)
P509 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)
P510 Psychology of Learning. An overview of the major theories, concepts, issues, data and research methodologies of psychology and learning. (4)
P511 Psychology of Learning Seminar. Intensive treatment of specific topics in the psychology of learning. (2)
P514 Psychology of Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. (4)
P515 Psychology of Motivation Seminar. Intensive treatment of specific topics in the psychology of motivation. (2)
P517 Psychology of Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. (4)
P518 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of perception. (2)
P520 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)
P521 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. (2)
P525 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)
P526 Psychology of the Family Seminar, Intensive treatment of the basic family themes and dimensions of family functioning and therapy. (2)
P530 Psychology of Personality, An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. (4)
P531 Psychology of Personality Seminar, Intensive treatment of specific topics in the psychology of personality. (2)
P534 Psychology of Religion, An overview, includes beliefs concerning existence and the character of divine events, worship and rituals, conversion experiences, theological knowledge. (4)
P535 Psychology of Religion Seminar, Intensive treatment of specific topics in psychology of religion. (2)
P537 Abnormal Psychology, An overview of the major theories, concepts, issues, data and research methodologies of abnormal psychology. (4)
P538 Abnormal Psychology Seminar, Intensive treatment of specific topics in abnormal psychology. (2)
P540 Social Psychology, An overview of the major theories, issues, data and research methodologies of social psychology. (4)
P541 Social Psychology Seminar, Intensive treatment of the specific topics in social psychology. (2)
P550 Physiological Psychology, An overview of the major theories, issues, data and research methodologies of physiological psychology. (4)
P551 Physiological Psychology Seminar, Intensive treatment of specific topics in physiological psychology. (2)
P554 Comparative Psychology, An overview of the major theories, concepts, issues, data and research methodologies of comparative psychology. (4)
P555 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology. (2)

P557 Psychology of Cognition. An overview of the major theories, issues, data and research methodologies of cognitive psychology. (4)

P560 Clinical Psychology A. Children constitute the target population in this course. Fall (5)

P561 Clinical Psychology B. Adolescents constitute the target population. Winter (5)

P562 Clinical Psychology C. Adults constitute the target population of this quarter. Spring (5)

P563 Clinical Psychology D. Families constitute the target population in this quarter. Fall (5)

P564 Clinical Psychology E. Senior citizens constitute the target population of this quarter. Winter (5)

P565 Clinical Psychology F. Community agencies constitute the target population. Special emphasis on community psychology and the role of church as psychological service systems. Spring (5)

P567 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. (2)

P568 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

P569 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)
P568 Psychological Intervention Seminar. Intensive treatment of specific topics of psychotherapy or other forms of psychological intervention. (2)

P570 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

P571 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

P579 Field Training. Students receive their first assignment to a field agency between their third and fourth presentations by faculty. On other occasions the class will function as a seminar. At least one such seminar is offered each quarter.

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. Offered in 1981. (4)

The Supper in the House of Simon the Pharisee (Luke 7:39) years. Assignments run July 1 through June 30 for 12 hours a week.

P580 Professional/Personal Growth and Development. A series of seminars and workshops focusing on various professional and ethical issues related to clinical psychology and personal growth. Required for first year students. (0)

P581 Methods of Integration. Probes the history, assumptions, approaches and procedures utilized in developing models which integrate psychology and theology. Students will practice analyzing implicit methodological presuppositions and develop a unique model for their own utilization of clearly defined principles of analysis and application. Offered each winter quarter. (4)

P582 Models of Integration. An examination of extant paradigms relating science and religion, psychology and theology, the Christian faith and professional practice. Herein the student is exposed to the several models in which contemporary theorists have grappled with the issues of integration. Offered each spring quarter. (4)

P583 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 the several points of view and the meaning of these understandings for the mental health professions. A theoretical and practical seminar. Offered in 1981. (4)

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. Offered in 1981. (4)

Scriptural and Psychological Development. An analysis of the processes of human development as envisioned by the social/behavioral sciences and the Christian faith. A theoretical seminar. Offered in 1982. (4)

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. Offered in 1982. (4)

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 pro-
professionals can encourage healthy faith. A theoretical and practical seminar. Offered in 1982. (4)

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. Offered in 1983. (4)

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. Offered in 1983. (4)

Christian Community and Reconciliation. An inquiry into the psychosocial and theological understanding of the church and of the fellowship of believers, plus an investigation of how these associations can function to resolve alienations of persons from each other. A theoretical and practical seminar. Offered in 1983. (4)

Sin and Psychopathology. A study of distinctive characteristics of abnormal behavior and/or sin as understood from psychological and theological points of view. A theoretical seminar. Offered in 1984. (4)

P584 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)

P585 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior and professional integration. May not count as one of the four required integration courses. May be used for elective credit. By permission of professor. (Variable credit)

P597 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)

P600 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)

P700 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. (Minimum of 32 quarter hours)

Clinical Faculty Members

Clinical Professors of Psychology

Armand A. Alkire, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Robert P. Barrell, Ph.D., Veterans Administration Medical Center, North Chicago, IL
Bernhard E. Blom, Ph.D., Veterans Administration Medical Center, North Chicago, IL
Charles Bowdler, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Matthew W. Buttiglieri, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
Alicia Cantor, Ph.D., Private Practice, San Marino, CA
Fred Cutter, Ph.D., Veterans Administration Medical Center, Sepulveda, CA
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Herman Feifel, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
Hershel Fogelson, Ph.D., Veterans Administration Outpatient Clinic, Los Angeles, CA
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Richard Lehman, LCSW, North Orange County Child Guidance Center, Anaheim, CA
Constance Loughrey, M.A., Children's Hospital of Orange County, Orange, CA
Christopher Maloy, M.S., Veterans Administration Medical Center, San Diego, CA
Lynn Mohs, M.A., Veterans Administration Medical Center, San Diego, CA
Henry Paris, LCSW, North Orange County Child Guidance Center, Anaheim, CA
Richard Talbott, M.S., Veterans Administration Medical Center, San Diego, CA

Clinical Facilities for Field Training

The institutions listed below are those which were directly engaged during 1980-81 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 accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year. (Numbers in parentheses following a listing indicate the total number of interns serving year-long internships in that setting during this two year period).

Austin State Hospital/Austin, TX (APA-Approved Internship) (1)
Butte County Mental Health Services/Oroville, CA (1)
Camarillo State Hospital/Camarillo, CA (3)
Cedars-Sinai Medical Center/Los Angeles, CA (1)
Children's Hospital of Michigan/Detroit, MI (1)
Pomona Valley Mental Health Center/Pomona, CA (1)
The Psychological Center, Graduate School of Psychology, Fuller Theological Seminary/Pasadena, CA (17)
Rosemead Counseling Service/Rosemead, CA (1)
San Fernando Valley Child Guidance Clinic/Northridge, CA (APA-Approved Internship) (1)
United States Air Force Medical Center/Lackland Air Force Base, TX (APA-Approved Internship) (2)
United States Navy, (1)
University of California, Irvine/Irvine, CA (1 clerk)
University of California Medical Center/San Diego, CA (1)
University of Washington, School of Medicine/Seattle, WA (APA-Approved Internship) (2)
University of Southern California Medical Center, County of Los Angeles/Los Angeles, CA (APA-Approved Internship) (1; 12 clerks)
Ventura County Department of Mental Health/Ventura, CA (1)
Veterans Administration Hospital/Leavenworth, KS (1)
Veterans Administration Hospital/Loma Linda, CA (4)
Veterans Administration Medical Center/Long Beach, CA (APA-Approved Internship) (5)
Veterans Administration Hospital/Los Angeles, CA (2)
Veterans Administration Outpatient Clinic/Los Angeles, CA (APA-Approved Internship) (2 clerks)
Veterans Administration Medical Center/Memphis, TN (APA-Approved Internship) (1)
Veterans Administration Hospital/North Chicago, IL (1)
Veterans Administration Medical Center/San Diego, CA (1)
Veterans Administration Medical Center/SEPULVEDA, CA (APA-Approved Internship) (2; 5 clerks)
Veterans Administration Medical Center/Tacoma, WA (1)
Personnel
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- Visiting Faculty
- Adjunct Faculty

SCHOOL OF PSYCHOLOGY
- Faculty
- Part-Time Faculty
- Visiting Faculty
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CLIFFORD L. PENNER, Clinical Psychologist, Associated Psychological Services, Pasadena, California.

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School of Theology

Faculty

RAY S. ANDERSON, B.S. South Dakota State University; B.D. Fuller Theological Seminary; Ph.D. University of Edinburgh. Associate Dean for M.Div. and D.Min. Programs, and Associate Professor of Theology and Ministry.

JOSE ARREGUIN, B.D. Berkeley Baptist Divinity School; M.Th. Southern California School of Theolo-

WALTER W. BECKER, B.S. City University of New York; M.Div. Fuller Theological Seminary; Ph.D. Fuller Graduate School of Psychology. Assistant Professor of Marriage and Family Ministries.

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DENNIS B. GUERNSEY, A.B. Biola College; Th.M. Dallas Theological Seminary; M.S. North Texas State University; Ph.D. University of Southern California. Director of Marriage and Family Ministries and Associate Professor of Marriage and Family Ministries.

DONALD A. HAGNER, B.A. Northwestern University; B.D., Th.M. Fuller Theological Seminary; Ph.D. University of Manchester. Associate Director, Institute of Youth Ministries; Dean, Summer Institute of Youth Ministries; and Associate Professor of New Testament.

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DAVID ALLAN HUBBARD, B.A. Westminster College; B.D., Th.M. Fuller Theological Seminary; Ph.D. St. Andrews University; D.D. John Brown University; L.H.D. Rockford College. President and Professor of Old Testament.

PAUL KING JEWETT, B.A. Wheaton College; Th.B., Th.M. Westminster Seminary; Ph.D. Harvard University. Professor of Systematic Theology.

SAMUEL SOON-IL KIM, B.A. Hong-Ik University; B.D. Presbyterian Theological Seminary, Korea; Th.M. Princeton Theological Seminary; D.Miss. Fuller Theological Seminary. Director of Asian Ministries and Associate Professor of Asian Ministries.

RALPH P. MARTIN, B.A., M.A. University of Manchester; Ph.D. University of London. Director of Graduate Studies Program and Professor of New Testament.

ROBERT P. MEYE, B.A. Stanford University; B.D.,
Faculty of Th.M. Fuller Theological Seminary; D.Theol. University of Basel. Dean and Professor of New Testament Interpretation.

RICHARD A. MULLER, B.A. Queens College; M.Div. Union Theological Seminary; Ph.D. Duke University. Assistant Professor of Historical Theology.

WILLIAM E. PANNELL, B.A. Fort Wayne Bible College; D.D. Malone College. Director of Black Ministries and Associate Professor of Evangelism.

IAN PITT-WATSON, M.A., B.D. University of Edinburgh. Professor of Preaching and Practical Theology.

JACK BARTLETT ROGERS, A.B. University of Nebraska; B.D. Th.M. Pittsburgh Seminary; Th.D. Free University of Amsterdam. Director of the Office of Presbyterian Ministries and Professor of Philosophical Theology.

ROBERT NEWELL SCHAPER, Th.M. Fuller Theological Seminary; Th.D. Claremont School of Theology. Dean of the Chapel and Associate Professor of Practical Theology.

LEWIS B. SMEDES, A.B. Calvin College; B.D. Calvin Seminary; Th.D. Free University of Amsterdam. Professor of Theology and Ethics.

SAMUEL SOUTHARD, A.B. George Washington University; B.D. Ph.D. Southern Baptist Theological Seminary; Master of Government Administration, Georgia State University. Professor of Pastoral Theology.

RUSSELL P. SPITTLE, A.B. Florida Southern College; M.A. Wheaton College; B.D. Gordon-Conwell Seminary; Ph.D. Harvard University. Associate Dean for M.A. Programs and Academic Systems and Associate Professor of New Testament.

Faculty Emeriti


HOMER L. GODDARD, B.A. University of Washington; B.D. Princeton Theological Seminary; Ph.D. University of Edinburgh. Professor Emeritus of Lay Ministries.


CLIFFORD E. LARSON, A.B. Redlands University; B.D. Eastern Baptist Seminary; Ph.D. University of Southern California. Professor Emeritus of Educational Ministries.

WILLIAM SANFORD LA SOR, B.A. University of Pennsylvania; M.A. Princeton University; Th.B., Th.M. Princeton Theological Seminary; Ph.D. Dropsie College; Th.D. University of Southern California. Professor Emeritus of Old Testament.


Part-time Faculty

JOHN HOLLAND, B.A. Fellow of Juilliard Graduate School of Music. Instructor in Communications.

TERENCE P. McCONIGAL, B.A. University of California at San Diego; M.Div., Ph.D. Fuller Theological Seminary. Assistant Professor of Biblical Studies.

Visiting Faculty

BUTRUS ABD-AL-MALIK, Th.M. Princeton Theological Seminary; M.A. Princeton University; D.D. Westminster College; L.D. Ricker College. Middle Eastern Studies.

WILLIAM ABRAHAM, B.A. Queen’s University; M.Div. Asbury Theological Seminary; D.Phil. Regent’s Park College. Theology and Culture.


GEORGE V. BLANKENBAKER, B.A., M.A. Bob Jones University; B.D. Edinburgh University; Ph.D. Claremont Graduate School. Old Testament.


VIRGIL CRUZ, A.B. Houghton College; B.D. Pittsburgh Theological Seminary; Ph.D. Free University of Amsterdam. New Testament.

MURRAY WAYNE DEMPSTER, B.A. Southern California College; M.A. Ph.D. University of Southern California. Religion and Ethics.

LUDWIG RICHARD MAX DEWITZ, B.D. University of London; Ph.D. Johns Hopkins University. Old Testament.

K. MORGAN EDWARDS, B.A. Lebanon Valley College; M.Div. Drew Theological Seminary; D.D. University of Southern California; L.H.D. California College of Medicine. Preaching.

ROBERT O. FIFE, A.B. Johnson Bible College; B.D.
School of Religion, Butler University; Ph.D. Indiana University. American Church History.

JOHN E. HARTLEY, B.A. Greenville College; B.D. Asbury Theological Seminary; M.A., Ph.D. Brandeis University. Old Testament.

CARL F. HENRY, B.A., M.A., Wheaton College; B.D., Th.D. Northern Baptist Theological Seminary; Ph.D. Boston University. Theology.

ROBERT L. HUBBARD, JR, A.B. Wheaton College; B.D. Fuller Theological Seminary; M.A., Ph.D. Claremont Graduate School of Theology. Old Testament.

JON PHILLIP JOHNSTON, B.A. Pasadena College; M.A. California State University at Los Angeles; B.D. Nazarene Theological Seminary; Ph.D. Ohio State University. Sociology of Religion.


LEON MORRIS, B.Sc. University of Sydney; Th.L. Australian College of Theology; B.D., Th.M. University of London; Ph.D. Cambridge University. New Testament.

M. EUGENE OSTERHAVEN, A.B. Hope College; B.D. Western Theological Seminary; Th.D. Princeton Theological Seminary. Systematic Theology.


BERNARD Ramm, A.B. University of Washington; B.D. Eastern Baptist Seminary; M.A., Ph.D. University of California at Los Angeles. Christian Theology.


GLENN E. SCHAEFFER, B.S. Nyack College; B.D. Bethel Theological Seminary; Th.M., Ph.D. Southern Baptist Theological Seminary. Old Testament.

R. LARRY SHELTON, B.A. Pfeiffer College; M.Div., Th. M. Asbury Theological Seminary; Th.D. Fuller Theological Seminary. Historical Theology and Interpretation.


LEWIS SPITZ, B.A. Concordia College; M.A. University of Missouri; M.Div. Concordia Seminary; Ph.D. Harvard University. Church History.

DONALD TINDER, B.A. Yale University; M.Div. Fuller Theological Seminary; B.A. Wheaton College; M.A., Ph.D. Yale University. Church History.


ROBERT WENNBERG, B.A. Bob Jones University; B.D. Fuller Theological Seminary; Th.M. Princeton Theological Seminary; M.A. University of California at Santa Barbara. Ethics.


RONALD F. YOUNGBLOOD, B.A. Valparaiso University; B.D. Fuller Theological Seminary; Ph.D. Dropsie University. Old Testament.

Adjunct Faculty


FRANCOISE M. BECKER, M.S.G., B.A., Theological French.

JOAN B. BEEBE, B.A., M.A., Presbyterian Programs.

JAMES E. BERNEY, B.S., M.S., M.A. Campus Ministries.


PAUL L. BYER, B.A., Campus Ministries.


LYMAN COLEMAN, B.A., S.T.B. Small Group Ministries.


GARY A. D'ANGELO, B.A., M.A., Ph.D., Speech and Communications.


DANIEL L. DUNKELBERGER, B.S., M.S., Communications.

RONALD M. ENROTH, B.A., M.A., Ph.D., Theology.

GEORGE ENSWORTH, B.A., B.D., M.A., Ph.D., Pastoral Counseling.


ABRAHAM FRIESEN, B.A., M.A., Ph.D., Church History.

PAUL GAEBLEIN, JR, B.A., Ph.D., Semitic Languages.


DARRELL L. GUDER, Ph.D., Theology.

WERNER HAASE, B.A., M.Div., German.


CLIFTON HOLLAND, B.A., M.A., D.Miss., Hispanic Ministries.

CONRAD JACOBSEN, B.A., M.Div., Greek, Christian Formation.


ROBERT ALLEN KELLY, B.A., M.Div., Ph.D., Church History.

DAVID E. KIEFER, A.B., M.Div., Greek.

JAMES KIELSMEIER, B.S., M.A., Christian Formation.


JONG-YUN LEE, B.Th., Th.M., B.D., Ph.D., Church Growth.


ROBERT R. LONG, A.B., M.Div., Campus Ministries.


DAVID MARK, B.A., M.Div., Hispanic Ministries.

MICHAEL MATES, B.A., MA, Latin.


SUN-WOO MOON, B.D., B.A., Th.M., Church Renewal.


JAMES R. ORAKER, B.A., B.D., Ph.D., Counseling.

AAHMES E. OVERTON, B.A., B.D., Ph.D., Church History.

CHARLES L. PALMGREN, B.A., M.A., Ph.D., Organizational Development.


TED A. PAPPAS, B.A., MA, Theology.


CLIFFORD L. PENNER, B.A., Theology.

REBECCA PENTZ, B.A., M.A., PhD., Philosophical Theology.


IAN S. RENJIE, B.A., M.A., Ph.D., Church History.

WILLIAM L. RETTS, B.A., M.A., Ph.D., Counseling.


KIM SEYOON, B.A., B.D., Ph.D., Pastoral Counseling.


JAMES A. SHELTON, B.A., B.D., Youth Ministries.

STANLEY D. SLADE, B.A., M.A., Ph.D., Theology and Ethics.


BONG-HO SON, B.A., B.D., Ph.D., Church Renewal.

RICHARD SPENCER, B.A., B.D., Ph.D., Ethics.

DAVID A. STOOP, A.B., M.A., Ph.D., Educational Ministries.

KIM SUNDO, B.S., B.D., M.R.E., Pastoral Counseling.

DANIEL A. TAPPEINER, B.S., B.D., Ph.D., Theology.
JOSEPH R. VENEMA, B.S., B.D., Ph.D., Counseling.
JIM WALLIS, B.S., Discipleship.
JAMES WEBSTER, A.B., Th.D., Baptist Doctrine and History.
DALLAS A. WILLARD, B.A., B.A., Ph.D., Philosophical Theology.
TETSUNAO YAMAMORI, B.A, B.D., M.A, Ph.D., Religion and Sociology.

Special Lecturers
PAUL F. FORD, B.A., M.A., Theology.
WILLIAM W. RANKIN, A.B., M.Div., M.A., Ph.D., Medical Ethics.

Teaching Fellows
DAWN WARING, B.S., M.A., Hebrew.
MARTIN I. WEBBER, B.A., M.T.S., Greek.

School of World Mission

Faculty
JAMES R. CLINTON, B.E.E. Auburn University; M.E.E. New York University; M.A.B.E. Columbia Bible College Graduate School; D.Miss. Fuller Theological Seminary. Assistant Professor of Extension and Leadership Training.
DEAN S. GILLILAND, B.A. Houghton College; B.D. Evangelical Theological Seminary; Th.M. Princeton Theological Seminary; Ph.D. Hartford Seminary Foundation. Assistant Professor of Contextualized Theology and African Studies.
ARTHUR F. GLASSER, C.E. Cornell University; B.D. Faith Theological Seminary; S.T.M. Union Theological Seminary; D.D. Covenant College and Seminary. Dean Emeritus and Senior Professor of Theology and East Asian Studies.
PAUL G. HIEBERT, B.A. Tabor College; M.A. Mennoite Brethren Biblical Seminary; M.A., Ph.D. University of Minnesota. Professor of Anthropology and South Asian Studies.
CHARLES H. KRAFT, B.A. Wheaton College; B.D. Ashland Theological Seminary; Ph.D. Hartford Seminary Foundation. Professor of Anthropology and Intercultural Communication.
DONALD A. McGAVRAN, B.A., D.D. Butler University; B.D. Yale Divinity School; M.A. College of Missions; Ph.D. Columbia University; D.Litt. Phillip University; D.Litt. Fuller Theological Seminary. Dean Emeritus and Senior Professor of Church Growth and South Asian Studies.
PAUL E. PIERSON, B.S. University of California at Berkeley; B.D., Ph.D. Princeton Theological Seminary. Dean and Associate Professor of History and Latin American Studies.
ALAN R. TIPPETT, L.Th. Melbourne College of Divinity; M.A. American University; Ph.D. University of Oregon. Senior Professor of Anthropology and Oceanic Studies.
C. PETER WAGNER, B.S. Rutgers University; M.Div., M.A. Fuller Theological Seminary; Th.M. Princeton Theological Seminary; Ph.D. University of Southern California. Professor of Church Growth.

Part-Time Faculty
BETTY SUE BREWSTER, B.R.E. Baptist Bible Seminary; M.A. University of Arizona; Ph.D. University of Texas. Assistant Professor of Language and Culture Learning.
E. THOMAS BREWSTER, B.A. Memphis State; M.A. Michigan State University; Ph.D. University of Arizona. Assistant Professor of Language and Culture Learning.
J. EDWIN ORR, M.A. Northwestern University; Th.D. Northern Baptist Seminary; D.Phil. Oxford University; D.Th. Serampore University; D.D. University of South Africa; Ed.D. University of California at Los Angeles. Professor Emeritus of History of Awakenings.

Visiting Faculty
R. PIERCE BEAVER, A.B., M.A. Oberlin College; Ph.D. Cornell University. History.
SAPHIR ATHYAL, B.A. University of Allahabad; B.D. Asbury Theological Seminary; M.A. Rutgers State University; Th.M., Ph.D. Princeton Theological Seminary. *Theological Issues in Asia.*

ORLANDO E. COSTAS, B.A. Inter-American University of Puerto Rico; M.A. Winona Lake School of Theology; M.Div. Garrett Theological Seminary; D.Theol. Free University of Amsterdam. *Latin American Studies.*

DAVID J. HESSELGRAVE, B.A., M.A, Ph.D., University of Minnesota. *Intercultural Communication.*


Adjunct Faculty

CARL GEORGE, B.A., M.A., Church Growth.


DOUGHTY HOSTETTER, B.Mus., B.A., Ph.D., Theological Education by Extension.


DAN SHAW, B.A., M.A., Ph.D., Bible Translation.

SAM WILSON, B.S., M.S., Ph.D., Sociology.

JOHN WIMBER, B.A., Church Growth.

RAYMOND V.I. WINDSOR, M.B., Ch.B., F.R.C.S.Ed., F.R.A.C.S., Medical Missions and Community Development.

RALPH D. WINTER, B.S., M.A., Ph.D., B.D., Historical Development of the Christian Movement.

School of Psychology

Faculty

PAUL W. CLEMENT, B.S., B.A. University of Washington; M.A. Pepperdine University; Ph.D. University of Utah. Director of The Psychological Center and Professor of Psychology.

JOHN WILLIAM FANTUZZO, B.A. Marietta College; M.A. Fuller Theological Seminary; Ph.D. Fuller Graduate School of Psychology. Clinical Director of Covenant House and Assistant Professor of Psychology.

RICHARD L. GORSUCH, A.B. Texas Christian University; M.Div. The Divinity School, Vanderbilt University; M.A., Ph.D. University of Illinois. Director of Research and Professor of Psychology.

ARCHIBALD DANIEL HART, B.Sc. University of South Africa; M.Sc., Ph.D. University of Natal. Associate Dean, Director of Clinical Training and Psychophysiological Laboratory and Associate Professor of Psychology.

PHILLIS P. HART, B.A., M.A. Michigan State University; Ph.D. Northwestern University. Director of Training and Assistant Professor of Psychology.

HENRY NEWTON MALONY, A.B. Birmingham-Southern College; M.Div. Yale Divinity School; M.A., Ph.D. George Peabody College. Director of Programs in the Integration of Psychology and Theology and Professor of Psychology.

CLINTON WHITFIELD McLEMORE, B.A. Adelphi University; Ph.D. University of Southern California. Associate Professor of Psychology.

GLOVIOELL WINSMORE ROWLAND, B.A. Stanford University; Ph.D. Boston University. Assistant Professor of Psychology.

ALVIN JAMES STRAATMEYER, B.A., B.D. University of Dubuque; M.S. San Francisco Theological Seminary; Ph.D. University of South Dakota. Director of the Pasadena Community Counseling Clinic, Acting Director of Clinical Training and Assistant Professor of Psychology.

LEE EDWARD TRAVIS, B.A., M.A., Ph.D. University of Iowa. Dean Emeritus and Distinguished Professor of Psychology.

HENDRIKA VANDE KEMP, B.A. Hope College; M.S., Ph.D. University of Massachusetts. Assistant Professor of Psychology.

WILLIAM L. WALLACE, B.A. California State University at Northridge; M.Div. Church Divinity School of the Pacific; M.A., Ph.D. George Peabody College for Teachers. Assistant Professor of Psychology.

NEIL CLARK WARREN, B.A. Pepperdine University; B.D. Princeton Theological Seminary; Ph.D. The University of Chicago. Dean and Associate Professor of Psychology.

COLLEEN ZABRISKIE, B.S. Vanderbilt University; M.A. University of Washington; Ph.D. Rosemead Graduate School of Psychology. Director of Services to Seniors and Assistant Professor of Psychology.

Part-Time Faculty

JAMES A. OAKLAND, B.A. Seattle Pacific College; Ph.D. University of Washington. Associate Professor of Psychology.
The Women at the Sepulchre (Mark 16:3-4)

Visiting Faculty

JOHN G. FINCH, B.D. Serampore College; M.A. Calcutta University; Ph.D. Drew University, Psychology.
CHARLES J. WALLACE, B.A. Loyola University of Los Angeles; Ph.D. University of California at Los Angeles, Psychology.

Adjunct Faculty

FRANK X. ACOSTA, B.S., M.A., Ph.D., Psychology.
WARREN SHELBURNE BROWN, JR, B.A., M.A., Ph.D., Psychology.
JOHN D. CARTER, B.A., B.D., M.A., Ph.D., Psychology.
NANCY J. COBB, Ph.D., Psychology.
RICHARD A. HOGAN, B.A., M.A., Ph.D., Psychology.
LOUIS E. JENKINS, B.A., M.A., M.A., Ph.D., Psychology.
MICHAEL P. MALONEY, B.S., M.A., M.S., Ph.D., Psychology.
S. BRUCE NARRAMORE, B.A., M.A., M.A., Ph.D., Psychology.
LEON OETTINGER, JR., B.S., M.D., Psychology.
DAVID R. PERROTT, B.A., M.A., Ph.D., Psychology.
JAMES DONALD THOMAS, B.A., M.D., Psychology.
INEZ T. SMITH, Administrative Assistant to the President
VERA WILS, Administrative Assistant for Trustee Activities

Office of the Provost

GLENN W. BARKER, Provost
WALTER C. WRIGHT, JR., Assistant Provost for Academic Planning
MARION MATWEYIW, Administrative Assistant to the Provost
DAVID E. KIEFER, Coordinator of Academic Research
ALVIN S. JEPSON, Director of Continuing Education
JAMES JOHNSON, Director of Media Services

Development Office

SAMUEL L. DELCAMP, Vice President for Development
JANET GANGWER, Administrative Assistant to the Vice President for Development
LARRY E. BURR, Associate Director of Development
HOWARD TAYLOR, Director of Capital Gifts
FREDERICK W. MINTZ, Director of Estate Planning Services
MARLON SANDLIN, Acting Director of Alumni/ae and Church Relations
HUGH JAMES, Director of Communications and Public Affairs
STEPHANIE YOUNG, Assistant Director of Communications and Public Affairs
ROSS ARNOLD, Coordinator of Editorial and Media Services

Business Affairs

H. LEE MERRITT, Director of Business Affairs
LILLIAN GRIFFITH, Administrative Assistant to the Director of Business Affairs
CONNIE HARRISON, Administrative Assistant to the Director of Business Affairs
DAVID R. ADAMS, Budget Manager
Business Office

JOHN E. CUNY, Controller
GERALD J. HOWARD, Payroll Coordinator
KJERSTI SHOEMAKER, Bookstore Manager
STEVEN P. ANDERSON, General Manager of Seminary Housing
PEGGY PERRY, Director of Student Housing
WILLIAM P. ROBERTS, Director of Data Processing

Student Services

CECIL M. ROBECK, JR., Director of Student Services
ROBERT ALLEN KELLY, Acting Director of Admissions and Records
ANN LAUSCH, Assistant Director for Advising
CHUCK H. SHELTON, Assistant Director of Admissions
ELIZABETH PATTERSON, Assistant Director for Career Development and Women's Concerns
CLAIRE WARTENBERG, Financial Aid Officer
LUCY GUERNSEY, Acting Registrar
ROBERT N. SCHAPER, Dean of the Chapel

Library

GLENN W. BARKER, Acting Director of the Library
CHRISTINE JEWETT, Acting Head Librarian

School of Theology

ROBERT P. MEYE, Dean
STEVELY M. ANDERSON, Administrative Assistant to the Dean
RUSSELL P. SPITTLER, Associate Dean for M.A. Programs and Academic Systems
GRANT C. MILLIKAN, Coordinator for Academic Services
RAY S. ANDERSON, Associate Dean for M.Div. and D.Min. Programs
GLORYANNA HEES, Associate Director of D.Min. Program
JOHN DETTONI, Director of Extension Education
NANCY B. NELSON, Administrative Assistant for Extension Education
RALPH P. MARTIN, Director of Graduate Studies Program
DENNIS B. GUERNSEY, Director of Marriage and Family Ministries
ROBERTA HESTENES, Director of Christian Formation and Discipleship
JOSE ARREGUIN, Director of Hispanic Ministries

School of World Mission

PAUL E. PIERSON, Dean
JEAN A. BARKER, Administrative Assistant to the Dean
DEAN S. GILLILAND, Director of Cross-Cultural Studies Program
ALVIN MARTIN, Director of In-Service Mission Research Program

School of Psychology

NEIL CLARK WARREN, Dean
DORIS M. LOTT, Administrative Assistant to the Dean
PAUL W. CLEMENT, Director of The Psychological Center
ARCHIBALD DANIEL HART, Associate Dean, Director of Clinical Training
JOHN WILLIAM FANTUZZO, Clinical Director of Covenant House, The Psychological Center
LINDA GLEDHILL, Administrative Assistant to Director of The Psychological Center
ROXANNE VISELLI, Executive Secretary to the Director of The Psychological Center
PHYLLIS P. HART, Director of Training, The Psychological Center

Other Directorships

SAMUEL SOON-IL KIM, Director of Asian Ministries
WILLIAM E. PANNELL, Director of Black Ministries
ANNE MALDOON, Director of Placement and Ecclesiastical Programs
JOAN N. STOCK, Director of Field Education
JACK BARTLETT ROGERS, Director of the Office of Presbyterian Ministries
DARRELL L. GUIDER, Director of the Institute of Youth Ministries
DONALD A. HAGNER, Associate Director of the Institute of Youth Ministries and Dean of the Summer Institute of Youth Ministries
JAMES R. ORAKER, Assistant Director of the Institute of Youth Ministries
JAMES A. SHELTON, Coordinator of the Residency Program, Institute of Youth Ministries

Enrollment

SCHOOL OF THEOLOGY
Ministers
126
DMiss.
19
DMin.
43
Th.M.
16
Ph.D.
4

SCHOOL OF WORLD MISSION
15

SCHOOL OF PSYCHOLOGY
M.A.
44
M.Div.
48
DMiss.
18
Th.D.
8
Ph.D.
4

TOTAL
331
Appendices

Student Statistics

Enrollment, Fall 1980

SCHOOL OF THEOLOGY

- M.Div. 485
- M.A. 293
- D.Min. 423
- Th.M. 20
- Ph.D. 59
- Special 103

Total, Pasadena Campus 1,383

Seattle Extension 139
San Francisco Bay Extension 79
Santa Barbara/Ventura Extension 43
Los Angeles County Extension 89
Orange County Extension 63
Phoenix Extension 19
Westwood Extension 5
San Diego Extension (Hispanic) 9

Total, Extension Program 446

Institute of Youth Ministries 332

TOTAL, School of Theology 2,161

SCHOOL OF WORLD MISSION

- M.A. Missiology 37
- M.A. Cross-Cultural Studies 65
- D.Miss. 17
- Th.M. Missiology 22
- Ph.D. 8
- Special 18

Total, Pasadena Campus 167

In-Service Program 200

TOTAL, School of World Mission 367

SCHOOL OF PSYCHOLOGY

- Ph.D. 158
- TOTAL, School of Psychology 158

TOTAL ENROLLMENT 2,686

Denominations represented, Fall 1980

Forty-seven different denominations or affiliations were represented on campus by five or more students in the fall quarter 1980. These are listed in the first section of this catalog, page 17. In addition, nearly forty other denominations or affiliations were represented by at least one student.

Alumni/ae Association

More than 3,500 graduates of Fuller Theological Seminary serve in leadership positions in every state and over 45 foreign countries, in over 70 denominations. They minister in churches, counseling centers, mission agencies, academic institutions and a variety of other Christian organizations.

Alumni/ae Association Cabinet 1981-82

KEN ROSS, M.Div. ’76, President; Director, Mission Training and Resource Center, Pasadena, CA
TERRY ARGAST, Ph.D. ’74, Clinical Psychologist, Associates in Psychological Services, Anaheim, CA
ROBERT BARD, B.D. ’64, Pastor, Woodley Avenue Baptist Church, Granada Hills, CA
STEVE BARKER, M.Div. ’72, Area Director, Inter-Varsity Christian Fellowship, Pasadena, CA
WALTER BECKER, Ph.D. ’73, Assistant Professor, Fuller Theological Seminary, Pasadena, CA
JAMES BROWN, B.D. ’67, Law partner, Cavalletto, Webster, Mullen & McCaughey, Santa Barbara, CA
JAMES CONKLIN, X-’74, Coordinating Pastor, Temple Church, Los Angeles, CA
ROSE EDGAR, Ph.D. ’78, Clinical Psychologist, Lanterman State Hospital, Pomona, CA
KENNETH KALINA, B.D. ’70, Pastor, Presbyterian Church of the Master, Mission Viejo, CA
JUDITH KUNKEL, M.A. Miss. ’79, Executive Secretary, Coast Federal Savings and Loan, Los Angeles, CA
LARRY LENNING, D.Miss. ’79, Pastor, Bethlehem Lutheran Church, Granada Hills, CA
Glossary of Terms

For Students Whose Second Language is English

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 examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other coursework in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of "credit" is that of a measure of credit, for example, "four credits" or "four units of credit" for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Credit/No Credit: in certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is recorded, then, as "credit" for pass, and "no credit" for fail. All coursework is required and graded as it would be for a course which would receive a letter grade. This option is limited to certain degree programs, and in each program there is a limit as to how many courses a student may take in this manner.

Cumulative Grade Point Average: a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average (GPA) is recorded on the grade card which reports the results of each quarter's work. See also "grade point average."

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a non-required course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

General Exams: A series of examinations required in School of World Mission degree programs, covering the five major fields of missiology. These are described more fully in the School of World Mission section of this catalog.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal which represents a specific letter grade. Letter grades and their numerical values are listed on page 41 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.

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.

Academic Calendar

More detailed calendars are published each year in the various student handbooks.

SUMMER QUARTER, JUNE 21-SEPTEMBER 3, 1982

June 21 • Ten week classes begin
July 5 • Independence Day observed
August 27 • Ten week classes end
August 30-September 3 • Quarterly examinations

SUMMER SHORT-TERM SESSIONS 1982

June 21-July 2 • Session 1
July 12-July 23 • Session 2
July 26-August 6 • Session 3
August 9-20 • Session 4
August 23-September 3 • Session 5
September 7-17 • Session 6

FALL QUARTER, SEPTEMBER 20-DECEMBER 10, 1982

September 16-17 • Faculty Retreat
September 20-24 • Orientation of new students
September 21-24 • Fall quarter registration
September 27 • Classes begin
November 11 • Veteran’s Day observed
November 25-26 • Thanksgiving recess
November 30-December 3 • Winter quarter registration
December 3 • Classes end
December 6-10 • Quarterly examinations
December 13-31 • Christmas recess

WINTER QUARTER, JANUARY 3-MARCH 18, 1983

January 3 • Classes begin
February 21 • Washington’s birthday observed
March 8-11 • Spring quarter registration
March 11 • Classes end
March 14-18 • Quarterly examinations
March 21-25 • Spring recess

SPRING QUARTER, MARCH 28-JUNE 10, 1983

March 28 • Classes begin
April 1 • Good Friday
May 30 • Memorial Day observed
June 1-2 • Summer quarter registration
June 3 • Classes end
June 6-10 • Quarterly examinations
June 10 • Baccalaureate
June 11 • Commencement
June 13-17 • Summer recess

SUMMER QUARTER, JUNE 20-SEPTEMBER 2, 1983

June 20 • Ten week classes begin
July 4 • Independence Day
August 26 • Ten week classes end
August 29-September 2 • Quarterly examinations

SUMMER SHORT-TERM SESSIONS 1983

June 20-July 1 • Session 1
July 11-22 • Session 2
July 25-August 5 • Session 3
August 8-19 • Session 4
August 22-September 2 • Session 5
September 6-16 • Session 6
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AN INVESTMENT OPPORTUNITY

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 students pay 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 of bequest for 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 enquiries to:

Director of Estate Planning Services
Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
(213) 449-1745, extension 3617
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
Financial Aid Officer

TRANSCRIPTS
Registrar

BUSINESS AFFAIRS AND STUDENT ACCOUNTS
Director of Business Affairs

STUDENT HOUSING
Director of Student Housing

PLACEMENT
Director of Placement

INTERNSHIPS (THEOLOGY STUDENTS)
Director of Field Education

DENOMINATIONAL CONCERNS
Director of Ecclesiastical Concerns

FACULTY PERSONNEL AND CURRICULUM
Provost

EXTENSION EDUCATION
Director of Extension Education
Area Directors (see page 68)

GIFTS
Vice President for Development

BEQUESTS, ANNUITIES AND TRUSTS
Director of Estate Planning Services

ALUMNI/AE AFFAIRS
Director of Alumni and Church Relations

PUBLIC RELATIONS
Director of Communications and Public Affairs

Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
(213) 449-1745 and 684-2520
Cable: FULLSEM

Come, see a man who told me all that I ever did, Can this be the Christ? John 4:29
REQUEST FOR APPLICATION

NAME ___________________________ DATE __________

First       Middle       Last

MAILING ADDRESS

Street and Number       City

State       Zip       Telephone (with area code)

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
☐ Theological Studies Program for Black Ministers
☐ Theological Studies Program for Hispanic Ministers
☐ Theological Studies Program for Asian Ministers
☐ Other: ___________________________

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 31 of this catalog for definitions
Tear out and mail this request for application to:

ADMISSIONS, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101
# REQUEST FOR APPLICATION

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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
- [ ] Theological Studies Program for Black Ministers
- [ ] Theological Studies Program for Hispanic Ministers
- [ ] Theological Studies Program for Asian Ministers
- [ ] Other: ____________________________

### 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 31 of this catalog for definitions