



ONLINE CATALOG

ACADEMIC
YEAR
2007–2008



FULLER
THEOLOGICAL SEMINARY

Fuller Theological Seminary
135 N Oakland Avenue
Pasadena, CA 91101

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DAVID E. KIEFER

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REGISTRAR

Title



Signature of authorized official

2/27/2009

Date



2007-8

SEARCH academic catalog

[Home](#)

Welcome to the 2007-2008 Fuller Theological Seminary Online Catalog

[Introduction](#)

[Admissions](#)

This catalog is in effect for the academic year 2007-2008, spanning the period Fall 2007 through Summer 2008. It will be updated throughout that period in a variety of ways, including (but not limited to) the following:

[Expenses](#)

- New programs and opportunities
- Announcement of the impending closure of a program
- Course Listings and Course descriptions (changes, additions, and deletions)
- Student Services (new information or clarification)
- Faculty listings (additions, departures, changes in rank and title, etc.)
- Administrative listings (additions, departures, changes in rank and title, etc.)
- Contact Information
- Community Standards

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

Changes in curriculum and in academic and admission policies will not be made within a catalog year unless the change is clearly to the benefit of those to whom it would apply, is optional (but beneficial to some), or can be accommodated without serious difficulty within the normal span allowed for a degree. Significant changes in curriculum or academic or admission policies will normally begin with a new academic year and a new catalog. Depending on the nature of the change, changes in academic policies may be applied to all students, regardless of the catalog under which they entered. However, changes in curriculum apply only to students who first enroll in a program during the academic year in which a change in curriculum becomes effective, or students who transfer into such a program during that year.

For information about accreditation and Fuller's compliance with various laws and regulations, please see the *Legal Statements* section in the Appendices.



2007-8 HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

THE MINISTRY OF FULLER

THE PURPOSE

Fuller Theological Seminary, embracing the Schools of Theology, Psychology, and Intercultural Studies, is an evangelical, multid denominational, international and multiethnic community dedicated to the equipping 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.

Institutional Student Learning Outcomes

Fuller Theological Seminary continues to develop an academic posture of learning-centered education. We as a faculty, staff, and administration are committed to providing the highest level of educational effectiveness possible through a healthy "culture of assessment." This culture includes institution goals above and beyond accreditation standards, regular program review, and clear communication of criteria and standards to students, creating equal accountability between the student, faculty and the pedagogy. Student Learning Outcomes are articulated by each academic program and for each course. The Institutional Learning Outcomes are as follows:

- Graduates will demonstrate an understanding of Christian theology, ministry, and spirituality
- Graduates will be aware of and critically engage ecclesial, societal, and global issues from Christian theological perspectives and demonstrate the ability to make informed choices toward positive change
- Graduates will demonstrate the ability to identify critical issues of diversity and make appropriate responses
- Graduates will be able to pursue careers consistent with their education

The Mission Beyond The Mission

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

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

These imperatives form an important part of the seminary's long-range planning process.

THEOLOGICAL STANCE

Evangelical Commitment

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

- 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.

Doctrinal Perspective

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

Statement Of Faith

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

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

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

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

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

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

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

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

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

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

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

INSTITUTIONAL COMMITMENTS

Academic Freedom

In the pursuit of truth before God, faculty members are free to express, in their writing, speaking, teaching, and activities, their individual positions. While free to develop, change, and accept any academic position, the unique task of the institution requires that the ultimate positions of faculty members not be at variance with the basic theological stance of the community as set forth in the Statement of Faith and other official statements derived from it and approved by vote of the faculty and board. Fuller recognizes that as its faculty members pursue their respective disciplines, scholarship will create a healthy and dynamic tension which Fuller must encourage.

Therefore:

Faculty members are entitled to full freedom in research and in the publication of the results within their fields of academic competence. Faculty members are entitled to freedom in their classrooms to address matters within the general subject area implied by the course title and description.

Faculty members are free as individuals and as citizens to speak and write about matters, whether or not the matters are directly related to theology. While Fuller will not limit individual expression in any respect, faculty members should avoid the impression that they are speaking for the seminary.

Faculty members have the freedom to entertain positions which stand in an uncertain relationship to our community's Statement of Faith, but each member must realize that the faculty as a whole, and not its individual faculty members, has the task of interpreting the Statement of Faith.

If the community finds that a given position is consonant with the Statement of Faith, the community has a responsibility to protect the academic freedom of the individuals involved against any attacks from the public or from some segment of the seminary constituency.

If a faculty member believes that a peer has separated from the theological community at Fuller by publicly advocating a position clearly at variance with the Statement of Faith and Fuller's unique academic task, the faculty member should first approach that colleague directly and privately for clarification. If this attempt is not successful, then the two faculty members should request the aid of their dean(s) within the community to attempt such clarification. If after faculty discussion a faculty member remains convinced that a position is correct, even though it is at variance with Fuller's theological stance, that member has the right to attempt to change the Statement of Faith. The process of change must follow the procedures established for that purpose in the seminary's Articles of Incorporation and Bylaws.

If attempts for such changes do not receive the community's support, however, Fuller expects that a faculty member will act with integrity and leave the community rather than act in opposition to the community's confessional stance. Any faculty colleague, however, does have the right to a full hearing and investigation by the Board of Trustees, according to the procedures stated in the seminary's bylaws and Faculty Handbook, with the understanding that the outcome of such a process may still require a severance of the relationship for the sake and interest of both parties.

Students are not required to subscribe to the Statement of Faith and are free to learn and to take reasoned exception to the data or views offered in the Fuller community. In their public expressions students and student organizations should make clear that they speak only for themselves.

Faculty members are responsible for safeguarding the academic freedom of their students to learn by encouraging free inquiry into controversial issues, presenting alternative viewpoints, refraining from undue influence of the process of learning, taking dissenting student opinion seriously, and offering a forum for discussion.

Inclusive Education

Fuller Theological Seminary is committed to the admission and education of students without discrimination on the basis of gender. In welcoming women into all of its programs, the seminary thereby incurs an obligation to make all of its resources available to them as they pursue the professions and ministries—ordained or nonordained—to which the Lord has called them. The Fuller community is aware of the fact that the role of women is a matter of controversy in many denominations, churches, and parachurch movements. The seminary seeks to nurture its ties with the whole Body of Christ, including those Christian individuals and groups who presently hold alternative views on the role and ministries of women. While the seminary encourages discussion and study of this issue, under no conditions may the authority of the classroom be used to challenge the calling of any student on the basis of gender. The seminary expects all who teach in its programs to honor its commitment to this point.

Nondiscriminatory Language

The Joint Faculty of Fuller Theological Seminary has adopted the following statement recommending the use of nondiscriminatory language by all members of the seminary community. Fuller has adopted the statement to be consistent with the seminary's clear commitment to the full equality of women and men and to the training of women as equal partners with men for all areas of Christian ministry.

"As members of the Joint Faculty of Fuller Theological Seminary, we are committed to the use of nondiscriminatory language in all areas of the community's life. We recognize that many women and men no longer find 'man,' 'men,' and 'mankind' acceptable as generic terms. We understand that such exclusive language, though once normative in our speaking and writing, now tends increasingly to alienate a substantial group of people. We wish to challenge patterns of language that may be doing harm even when harm is inflicted unconsciously and without intention. As Christians desiring to support human equality, we intend to avoid exclusive language which might express or encourage discrimination within the church or society. We pledge ourselves as faculty and encourage students, staff members, and administrators to use language which includes women and men in all our teaching, writing, witness, and worship."

Racial Justice and Intercultural Life

Fuller is committed to the love that embraces cultural diversity and counters racial injustice. We recognize the equality of people of all races and nations, and we seek to learn from the diverse heritages, cultures, and histories of all who make up the community at Fuller. We commit ourselves in classrooms and elsewhere to initiatives to root out visible and invisible forms of racism in seminary, church, and society. Abolishing racism is the work of the Holy Spirit in the church, through the church, and in the world. We commit ourselves to be participants in this transforming work.

Racism is a complex phenomenon that is not accurately understood if limited to individual prejudice: we all participate in racism because we are part of power structures, cultures, and habitual practices, insensitivities, and ignorance of others that intentionally and unintentionally perpetuate racist attitudes and behavior. Racism does great damage to the souls of both minorities and majorities, and to our faithfulness to Jesus Christ. It causes resentment and despair on the one hand; arrogance and insensitivity on the other. It causes the breakdown of community; results in alienation, disunity and segregation; and undermines witness to Jesus Christ.

Overcoming racism can be conceptualized as a four-stage process: commitment to overcoming racism,

confession of sorrow for participation in individual and structural racism, concrete initiatives, and celebration of new discipleship in Christ. It is not simply remorse; it is the joy of becoming participants in Christ who overcomes divisions (Ephesians 2). Overcoming racism is an essential part of God's mission for individuals who follow Jesus Christ and for Christian congregations.

Our Christian faith requires all of us to commit ourselves to respect the equal dignity of all human beings and to seek racial justice. Our belief in God's creation of humankind in God's own image (Gen 1:27) and of our essential unity (Acts 17:24-26) does not allow any racial discrimination. The doctrines of general revelation and common grace should lead us to appreciate the elements of truth, goodness and beauty in other cultures as much as in our own, although they appear distorted through human sin in theirs as well as in our own. The great affirmation of salvation by God's grace alone and through faith alone negates any boasting or any sense of superiority of any racial group as well as that of any individual (Rom 3:21-30; 1 Cor 1:26-31; Gal 3:28; Col 3:11). The love command of the Lord Jesus (Mk 12:30-31) even for our enemies (Mt 5:44) or members of an enemy nation (Lk 10:25-37), and his particular stress on helping the weak and the oppressed, must constantly remind us that a test of our discipleship lies in our conscious efforts to come to the aid of the victims of racial discrimination. Many exhortations in the New Testament epistles concerning forces that divide us (Gal 3:26-28, Eph 2:14) are relevant to the need for congregations and other Christian organizations to specifically model the diversity and mutuality of the reign of God. We must uphold the eschatological vision of the church composed of the ransomed from "every tribe and tongue and people and nation" (Rev 5:10) and celebrate its proleptic realization in our Fuller community today. For this we must "hunger and thirst for justice" (Mt 5:6), be willing to sacrifice our privileges for the racially disadvantaged, and work for reconciliation and peace. Thus our communal life of racial justice and harmony should be an authentication of the gospel that we preach to the world suffering from racial strife. The commitment of Christians and churches to avoid conformity with the world (Rom 12:1-2) and to admonish and encourage each other (Col 3:15-17) implies gratitude for the gifts of God the Father in each other's cultures, mutual correction of the sin of racism in our cultures, and rejection of elements of any culture that work against the gospel.

Fuller's urban, multicultural settings, and our diverse student body, provide a unique opportunity. We are surrounded by churches of nearly every national and ethnic heritage. There is no majority ethnic group among the students we serve. Together with these churches, students, and our own increasingly diverse faculty, we need to become a learning community, receptive to and embracing that diversity. We are called as an institution and as a faculty to provide academic and professional programs appropriate for the increasingly diverse world of the 21st century where our future ministries will unfold.

Fuller has a seminary-wide commitment to the authority of the Bible for all of our daily living, for our whole life. We have a commitment to Jesus Christ as Lord over all the powers and authorities and over all our lives. We have the gift of gratitude for the presence of the Holy Spirit, who calls all to repentance and overcomes the dividedness of humankind into many languages by giving us the ability to engage in dialogue with one another (Acts 2). These are precious gifts from God. We treasure them, and are committed to using them that God's will may be done here. We pray we will not be found wanting.

We all need a critical theology of racial justice. Many of us come from heritages formed in relatively homogeneous racial communities. Therefore we often interpret differences in terms of the narratives of our own experiences rather than the narratives of other communities with their own struggles, their own joys and ways of celebrating, their sources of defeat and despair, their experiences of oppression, their victories over obstacles, and their ways of forgiving.

The depth of racism in our societies and its insidious effects on all of us is not easy to understand: all of us are sinners, and part of sin is hiding the truth even from ourselves. Our evangelical heritage has often focused on individual sins and overlooked the powers and authorities, the customs and ideologies that function in sinful, racist ways. This same heritage, however, gives us a powerful message of the gospel of forgiveness, confession, repentance, and new life in Christ.

Many who come to Fuller have diverse family narratives that include pride of overcoming and accomplishment; and that may include repressed guilt or shame. Our own diverse ethnic heritages can sensitize us, or blind us, to the systemic, debilitating destruction of the soul that is the heritage of segregation, of discrimination in jobs and pay, and of policies that have taught the victims of racism to abandon hope. We confess that we seldom appreciate others who persevere against odds, persist in struggle, drive for education, and sacrifice so others can experience something better. We give thanks that Christian commitment, warmth, friendliness, a sense of community, and a forgiving spirit have empowered many to survive spiritually and to support cross-cultural community in spite of discrimination.

The worldwide church is profoundly diverse. Fuller cherishes its intercultural life and its mission to the worldwide church. As we celebrate new expressions of intercultural life, we also know that we will be challenged by our own flaws, limits and sins. Let us commit ourselves to our mission to and with those around us. Let the gospel be unhindered by our theology, our ethics, and our practices.

As a seminary community we will endeavor to:

- initiate conversations with those who are different from ourselves;
- listen and speak in ways that promote learning from one another's varied experience;
- listen patiently and courteously to those whose first language is not English;
- commit ourselves to greater sensitivity and mutuality in cross-cultural relationships at Fuller and in our communities;
- refuse to initiate or participate in demeaning ethnic humor or other conversations that exhibit racism;
- offer honest and kind feedback to one another regarding racism whenever appropriate;
- identify, study, and reflect on our own ethnic identities and the issues of race and ethnicity that we as students, staff, and faculty bring to the community, and on how they affect others;
- seek continuous feedback from communities that experience racism and lack of adequate resources;
- promote and participate in courses, programs, and other activities that pursue racial justice and deepen our appreciation for persons from other ethnic communities;
- give priority to increasing minority staff, faculty, and scholarships;
- work with the Trustees to promote a racially just, ethnically inclusive ministry, in order to prepare students for the manifold ministries of Christ and His church;
- with leadership from the Trustees and Development Office, seek funding for overcoming racism and improving our capacity to serve diverse churches.

As a faculty we will endeavor to:

- search for, help to create, and use curricular resources from a variety of ethnic sources where appropriate to help equip students to minister in diverse ethnic contexts;
- treat students of all ethnicities with respect as participants, rather than only as recipients, in the educational process;
- encourage a variety of voices, points of view, and backgrounds in every discussion;
- engage in scholarship and sabbaticals in diverse settings, to learn from other cultures and traditions;
- remain attentive to the effects of racism in our academic disciplines and guilds, and seek ways to mitigate that influence;
- audit schools, divisions, and departments concerning policies for curricular inclusiveness, as appropriate for varieties of subject matter;
- develop appropriate ethnic and intercultural academic courses, tracks, and programs;
- conduct all faculty searches in a manner that promotes the school's inclusiveness and effectiveness with the many cultures we serve.

As administrators/managers and staff members we will endeavor to:

- promote mutual respect and interaction among all members of the community;
- provide equal treatment and access to information, resources, and services;
- be intentionally inclusive and fair in our recruiting and hiring practices;
- appoint a diversity committee to monitor progress, and to provide educational opportunities and workshops for ongoing growth in diversity;
- reward yearly the office and individual making the most progress in promoting and/or living out our commitment to diversity;
- provide sensitive personnel policies and management;
- create opportunities for education in diversity-sensitivity and methods to monitor progress toward being a community that values inclusiveness.

INSTITUTIONAL GOALS

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

Academic Excellence

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

- 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 nonevangelical 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

Fuller 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 within 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 fieldwork experience
 - in keeping local churches informed of Fuller's 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 multidenom-inational. While maintaining a multideno-minational structure, Fuller encourages its students to work within existing church organizations. In reflecting this approach, Fuller 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 and the continuing education programs 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 ministers
 - missionaries
 - clinical psychologists
 - youth ministers
 - administrators
 - research psychologists
 - professors
 - chaplains
 - campus ministers
 - Christian educators
 - counselors
 - evangelists
 - marriage and family therapists
 - 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 Christian clinical psychologists and marriage and family therapists;
- 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.
- The offering of distance education that is not limited by timing, pace, or venue.

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 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 ministry formation
 - 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 those who are single.

Social Concern

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

- A biblically shaped perspective in the question of the relationship among 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 African-American and Hispanic Church Studies programs within the School of Theology

Ethnic and Racial Diversity

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

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

Local and International Perspective

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

- A need for an evangelical, multidenom-inational 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 foundation 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 growing body of literature to promote integration.

Responsible Stewardship

The Fuller 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 refining 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 operations will change
 - the situation in which we work and live will change
 - we will change
 - there will be an intermingling of user functions on campus.

The Distinctives of Each School

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

School of Theology

- Preparing men and women academically, vocationally and spiritually for the lay and ordained ministries of the church;
- Supporting the development of faithful scholarship and preparing future teachers of the church;.
- Engaging in the reflection, 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, clinical practice, and family therapy;
- Exploring the interrelationship between theology and psychology;
- Pursuing and publishing research in the areas of clinical, general and experimental psychology, the

psychology of religion, and family therapy.

School of Intercultural Studies

Equipping servant leaders who serve as international church leaders, midcareer professionals, and emerging intercultural workers, thus furthering their development in commitment and competence to relevant areas of service, research, and communication concerning the purpose of God, with special emphasis on:

- Encouraging a deeper commitment to the biblical basis, authority, and norms of intercultural ministry;
- Developing professional commitment and competency in intercultural service;
- Communicating the gospel appropriately in every cultural context;
- Planting and developing churches among every people;
- Equipping others for intercultural ministry;
- Expanding the awareness of the life and ministry of the global church.



2007-8

HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

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 one whose academic achievements suited him well for a role in founding a theological seminary.

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

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

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

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

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

In 1963 the Board of Trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard's guidance included the introduction of the core curriculum, the inauguration of the Doctor of Ministry (D.Min.) and the Doctor of Philosophy (Ph.D.) in the School of Theology, and the founding of the Schools of Psychology and World Mission. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

When Dr. Hubbard retired in June of 1993 after 30 years as president, an international search culminated in the appointment of Richard Mouw as president. Dr. Mouw had come to Fuller in 1985 as professor of Christian philosophy and ethics after 17 years on the faculty of Calvin College, and had served since 1989 as provost and senior vice president at Fuller.

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

the School of Theology.

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

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

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

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

In 1991 the Lee Edward Travis Institute for Biopsychosocial Research was inaugurated. The Institute provides a distinctive research unit within the Fuller School of Psychology in which interested faculty, research collaborators and students can engage in regular and ongoing activities with a common focus. It also fosters collaborative research in the broad areas of health psychology, behavioral medicine, neuropsychology, psychoneuro-immunology, psychophysiology, and others. The Travis Institute became the second entity of its kind in the School of Psychology, joining the Institute for Marriage and Family, which had been in existence since the early 1980's when the Marriage and Family Program was a part of the School of Theology. The goal of this institute is to strengthen the effectiveness of marriage and family ministries in the worldwide church by utilizing research to develop materials, technologies, media, and other practical applications that support Christian marriage and family living.

The School of Intercultural Studies (formerly World Mission). In 1961, Dr. Donald A. McGavran founded in 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 at Fuller to explore the founding of a school of world evangelism. It thoroughly canvassed the field and reviewed programs of seminaries and missionary training schools across the nation. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of the faculty.

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

field for formal study by completing a portion of the work in the field.

For many years, courses in the In-Service Program were available only to students outside the United States, except for missionaries on furlough and qualified mission executives. Approval was received from the Association of Theological Schools in 1993 to expand the delivery of these courses to include all students residing in the United States. In 1995 this program became part of the seminary's new Individualized Distance Learning program, administered by the Division of Continuing and Extended Education.

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

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

In 1992, the School of World Mission expanded its M.A. and Th.M. offerings and shifted the curriculum to reflect more of an adult learning perspective. The shift included the design of fifteen concentrations in missiology and a much wider potential in individually designed, ministry focused specializations.

In 1994, the School of World Mission initiated the Doctor of Ministry in Global Ministries to meet the needs of international church leaders, missionaries, and mission executives who are seeking in-service, advanced, professional missiological education to be better equipped for their ministries. Beginning in 1996, the School extended its international offerings through an increased focus on cooperative arrangements and partnerships with other educational institutions, missions, and interested agencies.

In 2003, after two years of careful consideration, the name of the school was changed to the School of Intercultural Studies. In the midst of rapid changes globally, graduates shared urgent concerns that the former name, the School of World Mission, created obstacles for their work. In order to address the needs of its alumni/ae and their efforts to serve Jesus Christ, the change was proposed by the faculty and adopted by the Board of Trustees.

The School of Theology. During the 1970s several innovative programs were developed by the School of Theology. In 1970, Fuller introduced a new emphasis on the ministry of lay persons, inaugurating a Master of Arts program to help them assume a larger role in the leadership of the church. The theological studies program for minority ministers began in 1973. Mature African-American and Hispanic pastors who had not had the opportunity to complete a standard baccalaureate degree were invited to enroll in an M.A. program designed to strengthen their performance as community and church leaders. By fall, 1979, approximately 112 African-American and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers. At this time a program for Asian pastors was inaugurated, with 11 students enrolled in the M.A. program and 34 students in the D.Min. program within six months. In October, 1977, 90 Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combined the theological resources of Fuller Seminary with the field training expertise of Young Life to offer the Master of Arts and the Master of Divinity with concentration in youth ministries. In 1997, the Seminary redesigned the Institute of Youth Ministries as an outreach to youth workers from a variety of youth ministry parachurch organizations.

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

The School of Theology began a new decade of innovation in 1990 with the inauguration of two new concentrations in the Master of Arts in Theology program, family life education and Christian higher education. A special concentration in spirituality and spiritual direction was added in 1996-1997. In June of

1992 a new degree program, the Master of Arts in Christian Leadership, was approved by the Association of Theological Schools. Enrollment in this program, with concentrations in ministry of the laity, adolescent ministries, and Christian higher education, began in the fall of 1992 on the Pasadena campus and at Fuller's Extended Education sites.

Continuing and Extended Education. In 1973, Fuller Seminary opened extension centers in other cities for the training of lay persons in the context of the local church. By the fall of 1979, extension programs were operating in six cities in the western United States, with the MA in Theology available through the Seattle, San Francisco Bay and Southern California Extensions. In the 2003-2004 academic year, Fuller enrolled over 1,300 students in its Southern California, Northern California, Northwest, Southwest, and Colorado Extended Education areas. The seminary broke new ground in theological education in 1992 with the development of a new cohort model for the Master of Divinity degree which allows selected students to complete the entire degree in Seattle. This program, approved by the Association for Theological Schools, has since been made available in Menlo Park, California and Phoenix, Arizona as well.

In 1995 Fuller expanded the work begun by the School of World Mission's In-Service Program to include courses in biblical studies and theology, renaming the program the Individualized Distance Learning (IDL) Program and giving responsibility for its administration to the Division of Continuing and Extended Education. In 1999, the renamed Distance Learning Office began the development of Fuller's first online courses, with a selection of School of World Mission courses available in Fall 1999.

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 Fuller Seminary in intensive instructional modules designed to develop the minister's professional skills in the context of his or her ministry. In 1978, a new phase of Fuller's ongoing concern for the continuing education of pastors and lay leaders was inaugurated with the National Convocation of Christian Leaders at Stanford University. In 1985, the Doctor of Ministry program, Extended Education, The Lowell W. Berry Institute for Continuing Education in Ministry, and the Institute for Christian Organizational Development were organized to form a fourth administrative unit in the seminary, Continuing and Extended Education. In 1999, this part of Fuller became the Horner Center for Lifelong Learning, named in honor of a member of Fuller's Board of Trustees.

In 1995, building on a long history of assisting in providing theological education in Korea, Fuller Seminary inaugurated a Korean Doctor of Ministry program, providing a specialized course of study for Korean-American and Korean pastors based on instruction in the Korean language and allowing students to complete half of their course work in Korea.

Fifty Years of Service. During the academic year of 1997-1998, the Fuller Seminary community celebrated its fiftieth anniversary of training men and women for the manifold ministries of Christ and his Church. Hundreds of alumni/ae serving throughout the world returned to the Pasadena campus to join with faculty, administration, students, and friends to celebrate fifty memorable years. The theme of the Jubilee Celebration, "An unchanging focus for an ever-changing world," was heralded by worship services, seminars, and special events to help launch Fuller, now the largest multid denominational seminary in the world, into the twenty-first century.



2007-8 HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

AN ACADEMIC COMMUNITY

Faculty

The resident faculty of Fuller Theological Seminary is composed of more than 80 men and women who are committed to the highest standards of teaching, research and writing in the various fields of theological, psychological and missiological study. In recent years, members of the seminary faculty have published more than 150 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 Fuller, they are actively involved in various kinds of ministry with area churches.

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

Academic Programs

Fuller Theological Seminary has programs of study leading to a variety of professional and academic degrees. The School of Theology grants the Master of Arts (MA) in Theology; MA degrees in areas of specialized ministry, such as Evangelism, Family Life Education, Multicultural Ministries, Pastoral Ministry, Youth, Family and Culture, Recovery Ministry, and Worship, Theology, and the Arts; the MA in Christian Leadership; the Master of Divinity (MDiv); the Master of Theology (ThM); the Doctor of Ministry (DMin); and the Doctor of Philosophy (PhD) in Theology degrees. A variety of concentrations are offered within the MA and MDiv programs, enabling students to focus their studies in particular areas of individual need and interest. The School of Intercultural Studies offers the MA in Intercultural Studies, the MA in Crosscultural Studies, the MA in Global Leadership, the ThM in Missiology, the DMin in Global Ministries, the Doctor of Missiology (DMiss), and the PhD in Intercultural Studies degrees. The PhD in Clinical Psychology and the PsyD (Doctor of Psychology) are granted by the School of Psychology, as well as the MS degree in Marital and Family Therapy and the MA degree in Family Studies.

In support of its degree programs, over 350 different courses are offered each year on the Pasadena campus, with over 100 more classes taught each year in Fuller's Extended Education Program. In addition to its daytime schedule and normal ten-week quarters, evening courses and intensive one- and two-week courses are offered regularly, 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, Fuller Seminary has established a number of special centers, institutes, programs and cooperative relationships. These include:

- The Horner Center for Lifelong Learning
- The Brehm Center for Worship, Theology, and the Arts
- The Center for Youth and Family Ministry
- The Institute for Recovery Ministry
- Lowell W. Berry Institute for Continuing Education in Ministry
- Fuller Psychological and Family Services

Continuing and Extended Education Programs

Through its Horner Center for Lifelong Learning, Fuller Theological Seminary seeks to bring theological and missiological education to laypersons, ministerial students, pastors and field missionaries in the

context of their own ministries.

The Doctor of Ministry Program of the School of Theology is designed to provide continuing education for pastors, church leaders, and those engaged in parachurch ministries while they remain active in their ministries. The School of Theology offers a general program of courses in such areas as leadership and management, preaching/teaching and worship, evangelism and mission, discipleship, and care and counseling. Specialized cohort programs in Christian spirituality, youth and family ministry, African-American ministries, Latino leadership, and missional leadership are also available. There is also a program of study designed for Korean pastors and church leaders, which is taught in the Korean language. The Doctor of Ministry combines intensive one- or two-week classroom sessions on the Pasadena campus with pre-session preparation and post-session projects completed off-campus. Some of the classroom sessions are also available in a number of off-campus settings.

The Distance Learning Office offers two distinctive options. The Individualized Distance Learning Program (IDL) enables students around the world to begin graduate studies in biblical studies, theology, and missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Course syllabi, textbooks, class lecture tapes, and study guides are sent to the student, and completed assignments are returned to the IDL office for evaluation. A second option, Fuller Online, is a highly participatory and interactive opportunity for students to take selected courses via the Internet from virtually anywhere in the world. Application for admission and registration is also handled through the Internet.

The Extended Education Program was originally developed as a response to the need for training laypersons in the context of the local church. Currently the Extended Education Program offers courses in five areas of the United States: southern California (Orange County, San Diego County, and Santa Barbara/Ventura); northern California (Menlo Park, Sacramento, Oakland, and Walnut Creek); Northwest (Seattle, Tacoma, and Kirkland); Southwest (Phoenix, Tucson, and Las Vegas); and Colorado (Colorado Springs and Denver). Extended Education seeks to provide educational resources and experiences which will enable students to discover and develop their gifts for service and ministry. By offering fully accredited graduate courses off-campus at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude study at the Pasadena campus. Courses are taught by resident Fuller Theological Seminary faculty members as well as visiting and adjunct faculty in local churches and colleges. The Master of Arts in Theology or the Master of Arts in Christian Leadership may in some cases be earned in their entirety through extension programs in Seattle, Menlo Park, Sacramento, Orange County, Phoenix and Colorado Springs. Two-thirds of the MDiv degree may be earned in these areas. The School of Theology offers a special cohort program which enables selected students to complete the Master of Divinity degree in its entirety in Seattle, Washington; Menlo Park, California; and Phoenix, Arizona.

The School of Intercultural Studies has established partnerships with two other Southern California schools to enable students to follow a combined curriculum and earn either the MA in Intercultural Studies or MA in Crosscultural Studies degree from Fuller in conjunction with an MBA in International Development from Hope International University (Fullerton, California), or an MA in TESOL from Biola University (La Mirada, California).

The School of Intercultural Studies has also established cooperative arrangements with certain institutions, allowing students in the MA, ThM, and DMin programs to earn academic credit in selected locations outside the United States.

The noncredit continuing education program of the seminary is carried out under the name of the Lowell Berry Institute for Continuing Education in Ministry, a division of the Horner Center for Lifelong Learning. The purpose of the Institute is to provide high quality, intellectually challenging, renewal-oriented, lifelong educational opportunities for both vocational and lay ministers of the gospel. These opportunities are currently available through seminars, conferences, and audiotape subscription series.

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 School of Psychology is distinctive in its attempt to integrate the social and behavioral sciences and

theology in theory, research and practice. Students in the PhD programs in the School of Psychology also earn an MA or MDiv degree from the School of Theology. The MS in Marital and Family Therapy degree and Doctor of Psychology (PsyD) degree include a major theology component.

The MA in Family Life Education and the corresponding concentration in the MDiv degree of the School of Theology draw on the resources of the marriage and family therapy faculty of the School of Psychology.

Degree programs of the School of Intercultural Studies 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 crosscultural studies concentration in the MDiv program of the School of Theology. In addition, most School of Intercultural Studies courses are available as electives to students in the School of Theology.

Library Facilities

The McAlister Library is a major resource for theological learning and research, serving the information and research needs of the faculty and students of Fuller Theological Seminary. The library maintains a collection of 240,000 volumes in religion and theology, psychology, and related disciplines, and actively acquires both print and electronic resources consistent with its mission. Trained staff are available to assist faculty and students at every stage of their research.

The print collection includes the libraries of Professors Everett Harrison, Robert Bower, George Eldon Ladd, and Wilbur Smith, and a growing collections of theological materials in the Korean, Chinese, Japanese, and Vietnamese languages. The Dayton Collection is especially strong in the areas of the Wesleyan holiness movement, women and the church, Third World theological writings and the social witness of various American churches, such as abolitionist churches, black churches and peace movements.

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

The library provides over 70 databases, covering many disciplines, and some of them give full-text. Most databases are networked and available to both on and off-campus students. There are several CD-ROM databases for onsite use. Most library operations are fully automated, and an online catalog, available both in the library and on the web (www.library.fuller.edu) provides access to the library collection. The library web site delivers a number of online services, resources, and research gateways (www.fuller.edu/library/). Public computers, located on the main floor of the library, offer access to library databases and scholarly resources on the Internet.

The library also operates a computer lab on the fourth floor to assist students by providing resources for research and writing.

Students have open stack privileges. The reference collection is located in the main reading room, where there is immediate access to critical resources. Additional study space is located throughout the library, and students may reserve individual study carrels. The David du Plessis Center houses the papers of David J. du Plessis and will also hold historical records and memorabilia of the seminary. The Rare Book Collection contains leather-bound books from the sixteenth through the nineteenth centuries, which are available for scholarly research.

Fuller students have borrowing privileges at the library of the Claremont School of Theology, and, by referral, students may borrow books at nine other regional theological libraries. Collectively, these libraries hold 2.5 million volumes. In addition, McAlister Library maintains electronic access to thousands of libraries worldwide, and interlibrary loan services designed to obtain materials that are not held locally.

Lectureships

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

Payton Lectures. In 1949 Fuller Theological Seminary instituted the Payton Lectures in memory of Dr.

and Mrs. John E. Payton, parents of the late Mrs. Charles Fuller. The theme of the lectures falls within one of these areas: the uniqueness or confirmation of the historic Christian faith, the 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 MacCartney, 1950, "A Bow at a Venture"
- Gordon Haddon Clark, 1951, "A Christian View of Men and Things"
- Oswald T. Allis, 1952, "Old Testament Introduction"
- Eugene A. Nida, 1953, "Anthropology and Missions"
- John Murray, 1955, "Studies in Biblical Ethics"
- W. Harry Jellema, 1958, "Faith and Reason in Philosophy"
- Roger Robert Nicole, 1959, "Turning Points in the History of Definite Atonement"
- John R. W. Stott, 1961, "The Preacher's Portrait"
- Ned B. Stonehouse, 1962, "The Synoptic Gospels"
- Carl F. H. Henry, 1963, "Aspects of Christian Social Ethics"
- James I. Packer, 1965, "The Problem of Universalism Today"
- F. F. Bruce, 1968, "The Relation of the Old Testament to the New"
- Kenneth M. Hamilton, 1970, "Words and the Word: A Study in Myth, History and Revelation"
- Samuel Hugh Moffett, 1971, "Mission in an East Asian Context"
- Francis Ian Andersen, 1980, "The Old Testament and Criticism"
- Thomas F. Torrance, 1981, "The Realist Basis of Evangelical Theology"
- Clark Pinnock, 1982, "Holy Scripture: Divine Treasure in Earthen Vessels"
- Lewis Spitz, 1983, "Images of Luther"
- Peter Stuhlmacher, 1983, "The Purpose of Romans"
- Myron Augsburger, 1985, "Toward an Ethic of Peace"
- Geoffrey Wainwright, 1986, "The Three-Fold Office of Christ"
- Alvin Plantinga, 1987, "Faith and Reason"
- Oliver M.T. O'Donovan, 1988, "The Lost Cause of Political Authority"
- George Beasley-Murray, 1990, "Life in the Son: Lectures on the Theology of the Gospel of John"
- Elizabeth Achtemeier, 1992, "Nature, God and Pulpit"
- Sang Hyun Lee, 1993, "Faith at the Margins: Toward a Christian Theology in the Asian American Context"
- Jeremiah A. Wright, Jr., 1995, "Africentricity and the Christian Faith"
- Jürgen Moltmann, 1996, "Christianity and Western Values"
- Roland E. Murphy, 1997, "Biblical Wisdom for Life"
- Stephen Carter, 2000, "Religion, Politics, and the Third Commandment"
- Richard Bauckham, 2003, "The Historical Jesus and the Apostolic Testimony: Where History and Theology Meet."
- Eldin Villafane, 2004, "Three Themes Dear to the Heart of an Urban Ethicist: Discipleship, the Incarnation and Justice."
- Theophus Smith, 2005, "Return to Divine Providence: Essaying a Theology of Providence Today."

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

- Walter Houston Clark, 1971, "Religious Experience: Its Nature and Functioning in the Human Psyche"
- Thomas Clark Oden, 1972, "The Human Potential and the Evangelical Hope"
- Richard L. Gorsuch, 1973, "The Nature of Man: A Social-Psychological Perspective"
- Orvilles Walters, 1974, "Christian Psychotherapy and the Legacy of Freud"
- William P. Wilson, 1975, "Christian Nurture, Life Adjustment and Mental Disease"
- Stanley R. Hopper, 1976, "Psyche, Logos and the Human Spirit"
- Orlo Strunk, 1977, "Personal Religious Values: A Psycho-Theological Understanding"
- Gary Collins, 1978, "Psychology and Theology: Prospects for Integration"
- David G. Meyers, 1979, "Our Human Condition"

- John G. Finch, 1980, "Can Psychology be Christian?"
- J. Harold Ellens, 1981, "God's Grace and Human Health"
- Mary Stewart Van Leeuwen, 1982, "The Sorcerer's Apprentice: A Christian Looks at the Changing Face of Psychology"
- David Moberg, 1983, "Wholistic Christianity: Sociological Interpretation"
- Vernon Grounds, 1984, "Unselfing the Self: A Pivotal Problem in Psychology and Theology"
- Morton T. Kelsey, 1985, "Christianity as Psychology: Philosophy, Psychology, and Christian Faith"
- Alvin Dueck, 1986, "Ethical Contexts of Healing"
- Donald M. Mackay, 1987, "The Pastor and the Brain Scientist" (presented in absentia)
- C. Stephen Evans, 1988, "Psychology as a Human Science and the Prospects for Christian Psychology"
- Lucy Bregman, 1989, "Death in the Midst of Life"
- Paul C. Vitz, 1990, "The Importance of Narratives for Christian Psychology"
- Rebecca L. Propst, 1991, "Christian Contributions to the Treatment of Clinical Depression"
- Don S. Browning, 1992, "Love in America: Practical Theology and Family Decline"
- Nicholas Wolterstorff, 1993, "Living With Grief"
- Sydney Callahan, 1994, "Christ and the Unconscious"
- Malcolm A. Jeeves, 1995, "Psychology and Christianity: Partners in Understanding Human Nature"
- H. Newton Malony, 1996, "Brainwashing and Religion"
- David B. Larson, 1997, "The Forgotten Factor in Mental and Physical Health: What Does the Research Show?"
- James W. Fowler, 1998, "Faith Development, Practical Theology, and Clinical Practice"
- David Myers, 1999, "The Pursuit of Personal and Social Well-Being"
- Everett Worthington, 2000, "The Virus of Forgiveness"
- Stephen Post, 2001, "Agape, Dementia, and the Family"
- Nancy Boyd-Franklin and Archie Smith, 2002, "Spirituality in the Treatment of African American Families"
- Nancey Murphy, 2003, "A Radical Proposal for Integration: Psychology in Dialogue with the Anabaptist Tradition."
- Ann Belford Ulanov, 2004, "The Living God and our Living Psyche: C. G. Jung's Psychology and Christian Faith"
- Warren S. Brown, 2005, "Science, Faith, and Human Nature: Reconciling Neuroscience and Christian Theology"

Lectures in Missiology. Each year Fuller invites an outstanding person in world mission for a series of lectures on missiology.

- J. W. Pickett, 1962, "Dynamics of Church Growth"
- Eugene Nida, Melvin Hodges, Robert Guy, Donald McGavran, 1963, "Church Growth and Christian Mission"
- Harold Lindsell, 1966, "Barriers to Church Growth"
- David Store, 1967, "Ecumenicity and Evangelism"
- Harold Cook, 1969, "Historic Patterns of Church Growth"
- John H. Sinclair, 1971, "Congregational Life as a Factor in Church Growth"
- Peter Beyerhaus, 1972, "Shaken Foundations: Theological Foundations for Mission"
- J. Robert McQuilken, 1973, "How Biblical is Church Growth?"
- Lewis Luzbetak, 1974, "Cross-Cultural Sensitivity and Evangelization"
- Donald R. Jacobs, 1975, "Socio-Religious Change in Post-Conversion Experience"
- Kenneth E. Nolin, 1976, "A Christian Witness to the Muslims"
- Stephen Neill, 1978, "Biblical Insights and Insights on Church Growth"
- Charles L. Chaney, 1979, "Church Planting in America: Possibilities in the Eighties"
- Harvie M. Conn, 1980, "The New Dialogue: Anthropology and Theology"
- David L. Rambo, 1981, "Third World Leadership Training: An Urgent Missiological Priority"
- Oscar I. Romo, 1982, "Evangelizing Ethnic America"
- Paul Yonggi Cho, 1984, "Dynamic Church Growth: Growing and Leading the Multiple Staff Church"
- Tom Houston, 1985, "Great Commandment– Great Commission: A Whole Gospel for Growing Churches"
- Leighton F.S. Ford, 1986, "A Vision Pursued: The Lausanne Movement, 1974-1986"
- Jonathan T'ien-en Chao, 1987, "The Church in China– Dynamics of Contemporary Growth and Ministry"

- Timothy M. Warner, 1988, "The Power Encounter and World Evangelization"
- George G. Hunter III, 1989, "Communicating Christianity to Secular People"
- Vinson Synan, 1990, "Evangelization and the Charismatic Renewal"
- Jack W. Hayford, 1991, "Invading the Invisible: Spiritual Warfare in Effective Evangelism"
- Eva Burrows, 1992, "Church Growth: A Denominational Dynamic"
- William F. Kumuyi, 1993, "Basic Issues in Church Growth: An African Perspective"
- Lamin Sanneh, 1994, "Pentecost or Hijra: Translation in Comparative Reflection"
- Dana Robert, 1995, "American Women in Mission"
- Andrew F. Walls, 1996, "A Cultural History of the Christian Faith: Eusebius Revisited and Latourette Reconsidered"
- (Scholars from six continents), 1997-98, "Christian History in Global Perspective"
- Juan Samuel Escobar, 1999, "Mission from Below: Evangelical Missiology Toward the Twenty-First Century"
- Wilbert R. Shenk and other guest lecturers, 2000, "Making Christian History"
- Eugene A. Nida, 2001, "Culture, Communication, and Christianity"
- Alan J. Roxburgh and Jonathan S. Campbell, 2002, "Church and Culture in a Postmodern World"
- Miriam Adeney, 2003, "Making Disciples Through Appropriate Media"
- Baroness Caroline Cox, 2004, "Becoming the Church Among Those Who Suffer"

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

- Kathleen Storrie, 1983, "Women and Theology"
- Aurelia Fule, 1984, "Women and the Church: A Theologian's Point of View"
- Elouise Renich Fraser, 1986 "The Need of Feminist Theology," "An Encounter with Karl Barth," and "Reconstructing a Doctrine of Humanity"
- Renita Weems, 1987 "An Unfaithful Wife, but a Violent Husband," "Cry, Baby, Cry: The Weeping Women of Jeremiah"
- Catherine Kroeger, 1988, "Women and Paul"
- Carmen Renee Berry, 1989 "When Helping You Is Hurting Me"
- Sister Joan D. Chittister, 1990, "Women Empowered: In Scripture, Ministry, and Spirituality"
- Marchiene Reinstra, 1991, "Repenting for a Change, " "Recognizing the Reign of God," "Was Jesus a Feminist?"
- Jacqueline Grant, 1992, "White Women's Christ and Black Women's Jesus"
- Marchiene Reinstra, 1993, "Gospel Partnership"
- Roberta C. Bondi, 1995, "Memories of God: Theological Reflections on a Life"
- Ellen T. Charry, 1996, "The Salutariness of Christian Doctrine"
- Madeleine L'Engle, 1997, "Fifty Billion Galaxies in a Single Grain of Rice"
- Young Lee Hertig, 1998, "The Asian-American Alternative to Feminism: A Yinist Paradigm"
- Wendy Schissel and Barry Popowich, 1999, "Working on Venus and Mars"
- Anthea Butler, 2000, "Women and Evangelicalism"
- Karen Jo Torjeson, 2001, "Women Prophets, Apostles, and Teachers"

Scholarships and Awards

A number of awards and scholarships are given to Fuller students in recognition of achievement in various areas. These are awarded by academic divisions and departments of the seminary solely on the basis of academic performance or promise, not financial need (applications for these awards and scholarships are not available). They include:

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.

Dilworth International Graduate Fellowships. A number of fellowships are awarded annually to doctoral students in all three schools who intend to work in their country of origin.

School of Theology

James and Barbara Bere Merit Scholarship. These scholarships are awarded to Master of Arts and/or Master of Divinity students who show exceptional promise for a full-time ministerial or academic vocation.

Lowell Berry/Paul E. Jewett Dean's Scholarship. This scholarship provides assistance to incoming Master of Arts and/or Master of Divinity students who show academic promise in their admission application. Master of Arts recipients receive full tuition coverage for two years, and Master of Divinity students receive full tuition coverage for three years, up to the number of units required for each degree.

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

Geoffrey W. Bromiley Church History Award. This award is given to honor the teaching ministry of Geoffrey W. Bromiley, Professor Emeritus of Church History and Historical Theology to a PhD student in the School of Theology who has shown outstanding giftedness in the area of church history or historical theology. The recipient is chosen by the faculty of the church history department and the Center for Advanced Theological Studies.

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

Dunnavant/Reeves Scholarship. This scholarship provides assistance to returning students who have a minimum Fuller grade point average of 3.80 and can clearly articulate ministry goals.

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

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

Hooper/Keefe Preaching Award. This award is made possible by Bruce and Eileen Hooper and is given in honor of Frederick and Carolyn Keefe. The award is given annually to a returning student in the School of Theology who has shown outstanding giftedness in the area of homiletics and is preparing for ministry in the local church.

Israel Rosales Hispanic Ministries Award. This award is made possible by the family of Reverend Israel Rosales in his honor. The award is presented yearly to a returning student in the Hispanic Church Studies Department in the School of Theology for the express purpose of purchasing textbooks and other reference materials for use in his or her theological studies. Recipients will be of Hispanic descent, with a desire to minister to the Hispanic community in the United States. Preference will be given to candidates with a stated desire to minister to a church congregation in the greater Los Angeles area.

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

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

preparation for service with a congregation.

Esther and Harold Stassen Jubilee Scholarships. Through a generous gift by the Stassen family, two scholarships are given to international students enrolled in the doctoral program of the School of Theology. Recipients are chosen by the faculty of the Center for Advanced Theological Studies, based on grade point average and promise of theological leadership outside the United States.

School of Psychology

Alumni/ae Merit Scholarship. This award recognizes one student from each department who demonstrates unusual potential for contributing to the field of Christian mental health following graduation.

Ray Anderson Integration Scholarship. This award recognizes a student in the Marriage and Family Department who demonstrates a strong commitment to the integration of Christian faith and clinical practice.

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

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 Clinical Psychology Department of 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.

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

Frank and Evelyn Freed Scholarship. This award recognizes a student who has demonstrated genuine commitment to glorify God by integrating personal faith and professional practice.

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

Clare W. Headington Memorial Scholarship. The Clare W. 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 Clinical Psychology Department of the School of Psychology as they prepare to serve as clinical psychologists. The award is presented annually to two second or third year students for demonstrating competence in relating Christian faith and psychology principles to the emotional problems of individuals and families.

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

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

Gene Wesley Pfrimmer Memorial Award. This award is given annually to a pre-internship student in the Clinical Psychology Department of 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.

Robertson Merit Scholarship. This scholarship provides assistance to international students in the School of Psychology.

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

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

School of Intercultural Studies

Awards are given annually to the graduates whose theses or dissertations best deal with the following areas of study: *Anthropology, Bible Translation, Communication, Contextualization, Folk Religion, History, Islamic Studies, Leadership, Missiology, Theology, Spiritual Dynamics, and Urban Mission Awards.*

School of Intercultural Studies Dean's Award. This award is given annually by the dean of the School of Intercultural Studies to a student whose outstanding thesis or dissertation contributes significantly to the field of missiology.

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

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



2007-8 HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

A CHRISTIAN COMMUNITY

Spiritual Guidance and Formation

Fuller Seminary has committed itself to the principle that the spiritual development of every student is a matter of prime importance in theological education. Students often find that the theological education experience at Fuller Seminary, while exciting and rewarding, also challenges their faith. Several seminary organizations are designed to surround the challenges to one's spiritual life and assumptions about the Christian faith with a network of supportive relationships and experiences to help students through this time of tremendous growth in both spiritual awareness and intellectual knowledge. The Office of Student Life and Services, the Chapel program, the campus chaplains, the Spiritual Life Committee, and the Concerns Committees sponsored by the All Seminary Council offer such support to students as they encounter these challenges.

Chapel Services. The Fuller Seminary family—faculty, staff and student body—meets at midmorning one day each week for a one-hour chapel service. Organized by the chapel director, a member of the faculty, chapels provide times of community celebration and reflection and an opportunity to share together in worship, teaching, and exhortation. The rich diversity of Fuller is experienced through both traditional and contemporary forms of Christian worship. Students have a variety of opportunities to participate in worship teams.

Campus Chaplains. Fuller's campus chaplains are available to meet and pray with students as they seek to discern ministry direction, seek guidance for issues of faith or relationships, or seek resources such as ongoing spiritual counsel or places of retreat and renewal. Campus chaplains are appointed by each school, and are familiar with the issues and needs that are specific to students in each of the schools.

Spiritual Life Committee. The Spiritual Life Committee, composed of faculty and students from each of the seminary's three schools, is responsible for monitoring, highlighting, and evaluating various spiritual needs on campus. It recommends ways in which the seminary can enhance the quality of spiritual life for students, faculty, and staff through courses, programs, events, mentoring, and small groups.

Prayer and Fellowship Groups. Groups representing various affiliations and areas of concern meet on Monday mornings for prayer and fellowship. Approximately 30 different denominations and fellowships have met regularly in recent years, including:

- Anabaptist Denominations
- American Baptist Concerns
- Assemblies of God
- Christian and Missionary Alliance
- Christian Reformed Church
- Conservative Baptist Association
- Church of God (Anderson, Indiana)
- Christian Church/Church of Christ
- Conservative Congregational Christian Conference
- Episcopal or Anglican
- Evangelical Free Church
- Foursquare
- Korean Community
- Lutheran (all synods)
- Nazarene
- Postdenominational Network
- Presbyterian Church (U.S.A.)
- Reformed Church in America
- Roman Catholic

- United Church of Christ
- United Methodist
- Vineyard Christian Ministries
- Bible Translation
- Hidden Peoples
- Peace and Justice
- Mission Concerns
- School of Psychology

Multidenominational Representation

Fuller Theological Seminary trains and counsels its students to return to the denominations that nurtured them. Education for ministry at Fuller Theological Seminary is accepted by every major denomination. Denominational distinctives, such as church government, are taught by persons who represent the various denominations. Furthermore, the Fuller 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 150 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

The following affiliations were represented on campus by five or more students during recent years:

- Advent Christian Church
- African Inland Church
- African Methodist Episcopal Zion
- African Methodist Episcopal
- American Association of Lutheran Churches
- American Baptist
- Anglican
- Anglican of Canada
- Antiochean Orthodox
- Apostolic Assembly
- Apostolic Church
- Apostolic Faith
- Armenian Churches
- Assemblies of God
- Associated Reformed Presbyterian
- Baptist General Conference
- Brethren Church
- Brethren in Christ
- Conservative Congregational Christian Conference
- Calvary Chapel
- Christian Assemblies
- Christian Church
- Christian Methodist Episcopal
- Christian Reformed
- Christian and Missionary Alliance
- Church of Christ
- Church of God
- Church of God in Christ
- Church of God, Anderson, Indiana
- Church of God, Cleveland, Tennessee
- Church of the Brethren
- Churches of God, General Conference
- Congregational
- Conservative Baptist
- Disciples of Christ
- Dutch Reformed
- Eastern Orthodox
- Episcopal
- Evangelical Church
- Evangelical Congregational

- Evangelical Covenant
- Evangelical Free
- Evangelical Holiness
- Evangelical Lutheran Church
- Evangelical Presbyterian
- Fellowship of Christian Assemblies
- Foursquare
- Free Methodist
- Friends
- Full Gospel
- General Baptist Conference
- Greek Evangelical
- Greek Orthodox
- Holiness of North America
- Independent Fundamental of North America
- Independent
- Independent Baptist
- Independent Charismatic
- Korean American Presbyterian
- Korean Evangelical Church (USA)
- Korean Methodist
- Korean Presbyterian Church in America
- Lutheran
- Lutheran Brethren
- Lutheran Church (Missouri Synod)
- Mennonite Brethren Church in North America
- Mennonite Church
- Messianic Judaism
- Missionary Baptist
- Moravian Church
- Morning Star International
- National Baptist Convention
- Nazarene Church
- Nondenominational
- North American Baptist
- OMS Holiness
- Open Bible Standard
- Orthodox Presbyterian
- Pentecostal
- Pentecostal Assemblies of Canada
- Pentecostal Holiness
- People of Destiny International
- Plymouth Brethren
- Presbyterian Church (USA)
- Presbyterian Church of America
- Presbyterian Church of Canada
- Presbyterian Church of Korea
- Presbyterian Church of Singapore
- Reformed Church in America
- Restoration Movement
- Roman Catholic
- Salvation Army
- Seventh Day Adventist
- Southern Baptist Convention
- Taiwan Presbyterian
- United Baptist
- United Church of Canada
- United Church of Christ
- United Holy Church of America
- United Methodist
- United Pentecostal International

- Uniting Church of Australia
- Vineyard Christian Fellowship
- Wesleyan Church
- Worldwide Church of God

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

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

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

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

Denominational Relations

As a multid denominational institution, Fuller Theological Seminary seeks to work actively with the many denominations represented among its student body. The Office of Denominational Relations (ODR) exists to help Fuller students, who represent more than 150 denominations, with issues relating to their respective denominations. ODR offers opportunities for denominational networking and provides students with information such as belief statements, ordination requirements, and local church contacts. Many denominations have volunteer liaisons who work with the Office of Denominational Relations to assist their denominational groups in the task of providing fellowship, guidance, and academic support to students.

Office of Presbyterian Ministries

The Office of Presbyterian Ministries serves more than 300 Presbyterian students by providing various programs of instruction and experience to prepare men and women for ministry within the Presbyterian Church (U.S.A.). Academic courses such as Presbyterian History, Creeds, Polity, and Reformed Worship are offered each year. Community and spiritual growth opportunities are also provided through Monday chapels, retreats, socials, Bible studies and prayer meetings. The office, directed by Dr. Ronald Kernaghan, gives counsel and assistance regarding the ordination process while also serving as a liaison with community churches and governing bodies of the denomination.

Office of United Methodist Ministries

United Methodist students are offered extensive opportunities at Fuller through regularly scheduled Monday morning worship, and occasional nurture gatherings, fellowship dinners, ordination courses, and sessions for ordination interview preparation. Guidance and support for UM students comes from Dr. Wayne Walters, Director of United Methodist Ministries, who serves as the United Methodist liaison and ecclesiastical faculty. Other support is available from United Methodist faculty, the Pasadena District superintendent, and area United Methodist ministers.

Ministerial Formation Coordinating Agency of the Reformed Church in America

The Ministerial Formation Coordinating Agency was established by the General Synod of the Reformed Church in America to serve ministerial candidates who are not attending one of the two denominational seminaries. The director, Rev. Cornelis Kors, supervises students in preparation for ordination, assists in locating internships, and offers instruction in RCA polity, history, confessional statements, and worship.

American Baptist Theological Center

The American Baptist Theological Center (ABTC) provides information, nurture, and support for students related to American Baptist churches. ABTC, directed by ecclesiastical faculty Dr. Neil Frey, offers guidance and counsel on financial aid, internships, denominational networking, ordination standards, and placement procedures. The office also encourages camaraderie and spiritual growth through Monday morning meetings, fellowship opportunities, and an annual retreat for ABC students.

Opportunities for Worship and Service

In the Los Angeles and Orange County areas, about thirteen thousand congregations represent nearly every denomination or affiliation, providing everyone in the Fuller community 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, many specialized church and parachurch ministries in the area offer students varied opportunities for training, witness and service.



2007-8 HOME academic catalog

Home

STUDENT SERVICES

Introduction

Admissions

Academic Advising

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

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

Students in the School of Psychology are advised by specially trained student advisors in the School of Theology academic advising office with regard to the theological portion of their curriculum. For the psychology and marital and family therapy curriculum, they are advised by the associate director for academic affairs in their respective departments, and in doctoral programs, by faculty mentors.

Office of Student Life and Services

The Office of Student Services is responsible for special services and programs designed to foster a campus environment which is supportive of students in their academic, spiritual, and professional development. The office is open to individual students for expression of their needs and concerns. Services provided by this office include new student orientation, assistance with conflict resolution involving students, coordinating accommodation for students with disabilities, and publication of the weekly campus paper (The SEMI). The International Services, Access Services, and Career Services offices are part of the larger structure of the Office of Student Life and Services.

Health Services

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

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

Accommodations for Disabilities

The Office of Access Services works with students with disabilities who wish to request accommodation. The office provides orientation to campus resources and recommendations for accommodation of the student's disability. When medical verification is on file and the request for accommodation has been approved, a quarterly academic accommodation plan may be developed in consultation with the student's academic advisor. The office can also assist in requesting accommodation in housing and facilities. Students with disabilities are encouraged to request accommodations as early as possible in their planning process.

International Services

International Services, a branch of the Office of Life and Student Services, provides a wide range of assistance to students who have come to the United States for seminary studies. Services include immigration assistance (visa papers and related processes), orientation to American culture, guidance for personal and financial issues that arise when studying in the United States, help with furnishings, utensils, and other needed household items (for students from overseas), and social activities for international students and their families. International Services works with the Fuller Auxiliary to provide the Good Neighbor program which links international students with Americans who can help make them feel at home. Every effort is made to assist international students as they prepare to come to Fuller and as they adjust to American life.

Fuller Wives

SUPPORT (Student Wives Uniting, Praying, Preparing, Overcoming, Renewed Together) is a support group designed to strengthen and encourage seminary wives in their various roles and ministries in the Body of Christ and in their personal and spiritual growth. The group provides support and fellowship through Bible study groups, support groups, a prayer chain, and childcare for some group activities. Both a daytime and an evening group are available.

Counseling Resources

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

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

Programs of the Psychological Center are staffed by supervised interns and trainees of the School of Psychology and by Christian clinical psychologists and marriage and family therapists.

Broad approaches are implemented in an attempt to treat the whole person. Recognizing the financial needs of students and their families, these services are available on a sliding fee scale. Referrals may also be given to local Christian therapists in private practice.

Financial Aid

Fuller Theological Seminary is committed to doing everything possible to help eligible students meet their financial needs. The Office of Student Financial Services provides year-round counseling and assistance in obtaining financial aid of various kinds. Fuller offers direct financial assistance in several forms. Grant-in-aid funds are available each year to qualified students in the three schools. Special funds are available to assist African-Americans and Hispanic Americans in the School of Theology with their tuition. A team ministry grant is available to married couples with demonstrated financial need when both are students with regular acceptance and good standing in master's-level programs in the Schools of Theology or Intercultural Studies. The Office of Financial Aid also provides assistance to students in obtaining loan and grant funds from a variety of outside sources. Detailed information on all these financial aid resources can be found in the second section of this catalog.

Housing Services

Fuller Theological Seminary is committed to provide Fuller-owned or Fuller-leased housing for as many students as possible. Nearly 500 apartments in 36 complexes convenient to campus provide single, married and family housing. Another 179 units are under construction and set to open in the Spring of 2006. Apartments are unfurnished, except for a stove and refrigerator. An emphasis is placed on the development of Christian fellowship among neighbors. Housing Services also offers limited assistance in locating alternative housing in the area. Housing Services maintains contact with many property owners who prefer to rent houses or apartments to Fuller students, and coordinates information regarding students seeking roommates, houses shared in Christian community living, housing/employment offers, and rooms in private homes. A limited number of furnished apartments are also available for the temporary usage of students or their guests at reasonable rates through the Fuller Guest Center (www.questcenter.com).

For more details and the latest information on Fuller housing opportunities, visit the housing website at www.fuller.edu/housing.

Residential Community

Fuller Seminary housing is organized into 25 residential communities which seek to be intentionally Christ-centered environments where residents participate in creating a loving and respectful home- and family-like community. Within the seminary's complexes reside community coordinators who facilitate events, provide advocacy, and serve as an emergency resource for residents. Most communities are a diverse mixture of singles, couples, and families from all three schools. Additionally, there are two Community Life Centers that host various support groups and programs. Fuller also offers three intentional communities in which residents share meals and community life more fully (these communities require a special application process). The Residential Community Office works closely with Student Housing as well as Student Life and Services to foster the living/learning environment.

Placement Services

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

Campus Pipeline

Campus Pipeline is a free, personalized internet portal that provides students and alumni/ae with secure 24-hour access to Fuller Seminary resources and information. Through Campus Pipeline, students have secure access at all times to their class schedule, student account, grades (current and past), and their financial aid file, including such things as their loan history at Fuller and information about their current financial aid offers and awards. They are able to update certain information in their student profile directly through Campus Pipeline. Students are linked to course homepages, calendars, bulletin boards, and chat rooms automatically based on their registration. The same resources are available to a variety of groups which may be joined online. A web-based e-mail account is included, with the ability to forward mail to or from it, and the ability to use it to access other e-mail accounts.

Academic Technology Center

The Academic Technology Center (ATC) facilitates the communication of the gospel using the latest in educational technology. The ATC is a tape resource and production group serving the seminary's need in

theological education. The center also produces audio and video instructional series for students, pastors, laity, and Christian organizations. The ATC exists to fulfill the media and technology needs that students have while studying toward a degree and as they work in a ministry setting. Students are encouraged to contact the center to receive a complimentary copy of the tape catalog and visit the ATC web site at www.fuller.edu/atc.



2007-8 HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

STUDENT ORGANIZATIONS AND ACTIVITIES

All Seminary Council and Graduate Unions

The student body is constitutionally organized as the All Seminary Council. This organization reflects the structure and diversity of the institution. Students from the Schools of Theology, Psychology and Intercultural Studies elect representatives to their particular Graduate Union. Each Graduate Union represents needs, interests and opinions which are of concern to the students it represents. Graduate Unions have their own by-laws and elect representatives annually.

Whereas the Graduate Unions represent the academic, professional and social needs of students within their respective schools, the All Seminary Council responds to issues and needs that concern the entire student community. The entire student body annually elects the two members of the All Seminary Council Cabinet (president and vice-president). Two representatives from each Graduate Union serve on the Council, as well as representatives from the Arts Concerns, Multicultural Concerns, Women's Concerns, International Students Concerns, Mission Concerns, and Peace and Justice Concerns Committees. The All Seminary Council and the Graduate Unions work closely with the administrative processes of the seminary. Student representatives appointed by the Council or Graduate Unions serve on seminary committees and on faculty committees in each of the three schools, as well as on Board of Trustees committees.

Multicultural Concerns Committee

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

International Students Concerns Committee

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

Mission Concerns Committee

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

cultural internships, ministry teams, and brown-bag lunches to stimulate the interest of the Fuller Community in cross-cultural ministries. The Mission Concerns Committee also sponsors short-term overseas mission internships, with the assistance of the Sheri Harthoorn Memorial Student Mission Fund.

Peace and Justice Committee

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

Women's Concerns Committee

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

Arts Concerns Committee

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

Sports Program

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

Sheri Harthoorn Memorial Student Fund

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



2007-8 HOME academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

CAMPUS FACILITIES AND SERVICES

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

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

The administration and faculty of the School of Theology also occupy a building complex on the Arol Burns Mall and Ford Place, including Taylor Hall, which houses the Hispanic Church Studies program.

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

In the fall of 1986, the School of Psychology moved into a new three-story building. This structure houses offices for administration, faculty, and student interns, the Psychological Center (including an outpatient clinic), and a psychophysiological laboratory, as well as classrooms and an auditorium for the seminary at large.

McAlister Library. The McAlister Library houses over 220,000 cataloged volumes—as well as an extensive collection of periodicals, journals and other resource materials—on five floors. Planning is underway for an additional library facility.

Student Services. The offices of a variety of student services are gathered together in the Student Service Center. These include Admissions, the Registrar's Office, Theology Academic Advising, Student Financial Services, Housing and Residential Community, International Services, Parking and Security, and the Chapel office. The offices of the Horner Center for Lifelong Learning, including Distance Learning, Doctor of Ministry, and Continuing Education, are also located in the Student Service Center. Other student services are located in a collection of buildings facing Barker Commons and the central mall. These include Career Services, Field Education, Denominational Relations, Alumni and Church Relations, the Office of Presbyterian Ministries, and the American Baptist Theological Center (Carnell Hall); Student Life and Services, Access Services, and the All Seminary Council and Graduate Union offices (Kreysler Hall).

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

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

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

Students with Disabilities. Fuller endeavors to respond to the special needs of students with disabilities. Ramps and elevators provide access to most campus offices and classrooms. Special efforts are made to schedule classes in facilities which are accessible and parking places are reserved in all campus parking areas. All offices can meet students with disabilities by appointment if the office's regular location and services are inconvenient.



2007-8

ADMISSIONS academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

ADMISSION

Prospective Students

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

Prospective Student Events include Weekend Visits and Evening Visits. For the latest scheduled dates and for further information, go to www.fuller.edu/admiss/visit.asp.

Fuller also offers occasional scheduled opportunities to chat online with admissions counselors and a financial aid representative. This program is called *Fuller Live*. For further information and the next available date, go to www.fuller.edu/admiss/visit/chat.asp.

Standards for Admission

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

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

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

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

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

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

Admission on Academic Probation

Students who have a baccalaureate degree from an accredited institution, but whose cumulative grade point average is less than 2.7, may be admitted to a degree program on probation at the discretion of the admissions committee. Academic probation may be removed after the successful completion of 48 units.

Nondegree Categories of Admission

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

Limited Enrollment Student: one who is qualified for regular admission but wants to take no more than six master's-level courses (24 units);

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

Special Student: one who has not earned an accredited bachelor's degree, but who demonstrates an ability to do graduate-level academic work and a likelihood for success in a graduate course of studies at Fuller (see details below);

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

Application for Admission

Applications may be completed online at www.fuller.edu/admiss, or obtained by writing or phoning the Admissions Office at 800-AFULLER or 626-584-5400, or by visiting the Admissions website. Different programs of the seminary have distinct application forms; it is important to complete or request the application for a specific program and to make sure it is the correct application before submitting it. Admission is granted to a specific program and not to the seminary or to a school at large.

All applications should be completed and returned to the Admissions Office as soon as possible, and no later than the application deadline for the quarter for which admission is sought (see below). The nonrefundable application fee is \$100.00 (\$75.00 if completed online) for degree programs as well as special and unclassified admission, and \$25.00 for all other classifications. Complete application instructions are available online and included with the application packet.

The School of Psychology and the programs of the Center for Advanced Theological Studies require scores from the Graduate Record Examination (GRE). GRE information is available from most colleges or by writing GRE, Educational Testing Services, P.O. Box 6000, Princeton, NJ 08541-6000, by phone at 609-683-2002, or at www.gre.org. GRE scores over five years old are not acceptable. The Marriage and Family Department of the School of Psychology will accept the Miller Analogies Test (MAT) in lieu of the GRE. Information may be obtained from most colleges or by writing MAT, The Psychological Corporation, 555 Academic Court, San Antonio, TX 78204-3959, by phone at 800-622-3231, or at www.btc.com.

Application Deadlines and Notification of Acceptance

Most programs in the Schools of Theology and Intercultural Studies have quarterly application deadlines approximately 30 days before the beginning of the quarter for regular and special admission. For 2006-2007, they are as follows:

- Fall Quarter 2006 – August 26, 2006
- Winter Quarter 2007 – December 1, 2007
- Spring Quarter 2007 – February 23, 2007
- Summer Quarter 2007 – May 18, 2007
- Fall Quarter 2007 – August 24, 2007

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

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

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

School of Theology

PhD and ThM:

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

School of Psychology

PhD in Clinical Psychology and PsyD:

- Early Admission and file completion deadline November 30 (postmarked)
 - Submit the application and all other required documents (references, transcripts, GRE, etc.)

- Applicants should take the GRE by October 15 at the latest in order for the score to be reported to Fuller by the November 30 deadline. The PGRE does not need to be submitted for admissions consideration.
- Admission and financial aid notification by February 15
- Note: Incomplete applications will be processed for the January 10 deadline, and receive the April 1 admission and financial aid notification.
- Regular Application deadline, including file completion, is January 10
- Please allow ample time to submit a completed application (including all references, transcripts, GRE, TOEFL, and/or IELTS score(s), and supplementary materials) by the January 10 deadline. Applicants should take the GRE by December 1 at the latest in order for the score to be reported to Fuller by the January 10 deadline.
- Notification of decision by April 1

MS in Marital and Family Therapy:

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

School of Intercultural Studies

MA in Global Leadership:

- Application and file completion deadline for each quarter's cohort is approximately ten weeks prior to the beginning of the quarter. For the latest application deadlines for this program, please go to www.fuller.edu/cil/dl/MAGL/magl.asp.

Doctor of Missiology:

- Application and file completion deadline for the Fall 2007 cohort (focus on spiritual dynamics) is June 1, 2007
- Please contact the DMiss Office at dmiss@dept.fuller.edu for future cohort deadlines.

PhD in Intercultural Studies:

- Application and file completion deadline is January 15, for matriculation the following Fall Quarter.
- Notification of decision by March 15

Special Students

Students whose gifts and calling have been verified by the church but who have not earned an accredited bachelor's degree may be considered for admission to the School of Theology or School of Intercultural Studies as Special Students. Candidates for admission as Special Students are required to demonstrate an ability to do graduate-level work and the likelihood for success in a graduate course of studies at Fuller. Applicants will be considered on the basis of a portfolio that must include the following:

1. a completed application for admission;
2. three references from people who have known the applicant for at least three years, including a pastor and a supervisor in ministry;
3. a summary of at least twelve years of work experience subsequent to the completion of a high school diploma;
4. a comprehensive ministry history, accounting for at least three years of full-time vocational ministry or at least five years of significant part-time ministry;
5. official transcripts of any undergraduate academic work and proof of graduation from secondary education or a General Educational Development certificate;
6. an essay stating the student's rationale for pursuing graduate-level seminary education at Fuller;
7. a Test of English as a Foreign Language (TOEFL) score, for students whose first language is not English (but see the School of Theology section for an option for Spanish dominant students);
8. an official score from the Graduate Record Examination, a satisfactory score on the writing component of the California Basic Educational Skills Test or its equivalent in other states, or submission of transcript evidence of the satisfactory completion of at least 30 semester units in humanities at an undergraduate institution.

Full details of the portfolio required for application may be obtained from the admissions office. Special Students are admitted on probation for the first 48 units, but may then be removed from probation and admitted to a degree program if they are in good standing.

International Students

The term "international students" is used at Fuller to denote both internationals who come on visas to study at Fuller as well as those who are legal permanent residents of the United States. Fuller Seminary is authorized by SEVIS (Student and Exchange Visitor Information System) to issue visa documents for the F-1 (I-20) Student visa and the J-1 (DS-2019) Exchange Visitor student visa.

International students who require either an I-20 or a DS-2019 form to apply for a student visa must be accepted for admission to Fuller and must meet the requirements of a financial guarantee for themselves and all dependents who will accompany them to the United States. The financial guarantee must be from the source(s) that will actually provide the funds for study and living expenses. This can be done by (a) showing that they are sponsored by a responsible Christian organization which will commit itself to guarantee the necessary support and round-trip transportation for the student and his or her dependents (if they are to accompany the student to the seminary), or (b) demonstrating by a letter from a bank or savings institution that the student has on deposit sufficient funds to cover tuition, other school fees, living expenses for the student and family, and round-trip airfare, or (c) providing the same proof from other individuals or organizations who wish to contribute to the student's support that there are sufficient funds available to cover their financial commitment. If the dependents are remaining in their home country, the seminary strongly recommends that appropriate financial arrangements be made to care for them during the entire time the student is away, in addition to the student's expenses in the United States.

International applicants should submit their applications at least six months prior to the quarter in which they intend to enroll. The application file should be completed (including transcripts, financial guarantees, etc.) at least 90 days before the planned date of arrival in order to allow time for the student to receive the visa application papers. International applicants are required to submit official documentation of all postsecondary (college level) education.

Appropriate visa application forms (I-20 or DS-2019) will be sent to the student upon admission to the Seminary and receipt of an acceptable financial guarantee. The student may be required to deposit in advance a portion of the financial guarantee with the seminary to ensure that sufficient funds are available for initial housing and registration expenses upon the student's arrival in the United States. Questions regarding visas should be addressed to the International Student Services Office, by phone at 626-584-5396, by fax at 626-796-4185, or by mail.

International students on F-1 and J-1 visas are required to maintain valid immigration status (including, but not limited to, full-time enrollment) throughout their stay at Fuller in order to remain in good standing with the seminary. These visas are only available for study at the seminary's Pasadena campus.

English Language Requirements

In addition to the specified admission requirements for each degree program, each applicant who does not speak English as their first language is required to take the Test of English as a Foreign Language (TOEFL) examination or the International English Language Testing System (IELTS) Academic Format to determine English language proficiency. Most applicants can obtain the TOEFL Bulletin by writing to TOEFL, P.O. Box 6151, Princeton, NJ, 08541-6151, USA, by phone at 609-771-7100, or at www.toefl.org. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a TOEFL Information Bulletin locally. The TOEFL is currently administered in three formats: computer-based (CBT), Internet based (iBT), or on paper. Since paper tests are given on a limited basis each year, and preregistration is required, the student should allow sufficient time for the results to be included in the admission process. IELTS is offered in over 100 countries. Information about the IELTS can be obtained by going to the IELTS website (www.ielts.org). All TOEFL and IELTS exam scores must be less than five years old.

Master's-level Test Score Requirements. Applicants to master's-level programs in all three schools (with the exception of the MA in Global Leadership) must have one of the following scores:

- TOEFL: 587 paper, 240 CBT, 94 iBT
- IELTS: 6.5

Applicants with a TOEFL score from 533 (200 CBT, 72 iBT) through 583 (237 CBT, 93 iBT) or an IELTS score of 5.5, may be admitted, but must begin as ESL (English as a Second Language) students. Normally, this will mean that a student will take one to three quarters of full-time ESL coursework (see below for more information). Some students may require additional claswork, depending on language learning aptitude. Before entering regular Seminary classes taught in English, students must pass either the ESL coursework and exit exam, or pass the TOEFL with a score of at least 587. Upon successful completion of the ESL program, students will begin taking classes in the program to which they were admitted. Details about testing and fees may be obtained from the Admissions office.

If an applicant recently earned a baccalaureate degree from a recognized institution where English was the language of instruction, he or she may submit a written request to the Admissions Committee explaining why he or she should be excused from taking the TOEFL or IELTS tests. The Admissions Committee will make the final decision on whether or not the applicant is excused from taking a language exam.

Language Requirements for Advanced Degrees. Admission to the MA in Global Leadership and to English language ThM and doctoral programs in all three schools requires the following scores:

- TOEFL: 600 paper, 250 CBT, 100 iBT
- IELTS: 7.0

Applicants to the Ph.D. in Intercultural Studies and Doctor of Missiology programs in the School of Intercultural Studies may

fill out and submit a TOEFL/IELTS Waiver Addendum if English is not their native language and they have completed an English-based master's program. Applicants who have not completed an English-based master's program will be required to submit an official score from either the TOEFL with minimum scores of 600 (paper), 250 (computer), or 100 (internet) or the IELTS Academic Format with a minimum score of 7.0.

School of Theology applicants to the Th.M. or Ph.D. programs who fall below the minimum acceptable scores in the verbal or analytical writing sections of the GRE test may elect to submit a TOEFL score of at least 600 (paper), 250 (computer), or 100 (internet) or an IELTS Academic Format score of at least 7.0 in addition to the GRE.

Difficulties with English after Admission

Regardless of a student's TOEFL score, the faculty may determine at any time that a student is experiencing academic difficulty due to a lack of graduate-level proficiency in English. The faculty reserves the right to require the student to undergo language assessment testing; the standard test processing fee is applied. The test results may lead to enrollment in one or more courses in the English as a Second Language (ESL) program (see below). This may require the student to suspend enrollment in regular classes until he or she demonstrates graduate level proficiency with the English language.

English as a Second Language Program

The English as a Second Language (ESL) program at Fuller Seminary is designed to help students facilitate their transition to Fuller's graduate-level studies in English. It is intended for applicants with a TOEFL score from 533 (200 CBT, 72 iBT) through 583 (237 CBT, 93 iBT) or an IELTS score of 6.5. To be eligible for this program, applicants must be qualified to admission to a particular degree or nondegree program in every other way.

The English as a Second Language (ESL) program at Fuller Theological Seminary prepares students to transition effectively into Fuller's graduate-level studies in English. Unlike traditional ESL classes, this language training practices the language used in seminary coursework. Those who complete this program acquire academic English skills for greater fulfillment in classroom learning and higher academic performance for theological and missiological studies in English.

All students in the seminary's ESL program first take the ESL Placement Exam so they can be guided to the ESL classes that will best strengthen their confidence and their language skills. A nonrefundable test processing fee is charged. Details of testing dates may be obtained from the ESL office or the admissions office.

Students receive practical, personalized instruction four hours each day, Monday through Thursday, during the ten-week quarter. Small classes focus on students' needs and participation. Professional faculty with significant training and crosscultural experience teach the ESL classes and counsel students individually. The ESL curriculum uses language development resources and theological content to sharpen English language skills.

For students admitted to Fuller with the provision that they complete the ESL program, enrollment in a full ESL program of courses is considered full time enrollment, even if credit is not being earned, and meets the requirement for full time enrollment for students on visas. ESL classes cost the same as a master's-level class, and are eligible for financial aid.

Students are accepted to begin coursework through the ESL program only in Fall, Winter, and Spring quarters. They complete ESL training in one to four quarters, depending on the level of proficiency with which they begin the program and their aptitude for English language learning. Students admitted through the program must successfully complete the program and pass the ESL exit examination before they can enroll in master's-level classes in English.

Because intensive ESL training occurs before enrollment in regular coursework for students accepted through the ESL program, students are encouraged to plan their time and finances accordingly. ESL students who refrain from outside commitments such as ministry or employment concentrate more effectively on their language development.

For more information about Fuller's ESL program, go to www.fuller.edu/esl, or contact the department directly by email at esl-aa@dept.fuller.edu, or by phone at (626) 584-5630 or 1-800-235-2222, extension 5630 (in the USA).



2007-8

EXPENSES academic catalog

Home

EXPENSES

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

All expenses are payable in U.S. currency. MasterCard and VISA are accepted. The seminary reserves the right to change rates and policies when necessary. The following rates and policies are in effect Summer Quarter 2007 through Spring Quarter 2008, except as noted. Tuition may increase effective Summer Quarter 2008. For the latest information, go to www.fuller.edu/registrar.

NOTE: Tuition is charged based on the school and level of the class that is taken, not on the student's program.

Tuition and Fees 2007-2008

Application, nonrefundable

Degree programs, Special, Unclassified (paper application)	\$100.00
Degree programs, Special, Unclassified (online application)	\$75.00
All other classifications	25.00

Transcript Evaluation (Note 1)	20.00
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Matriculation, nonrefundable (applies against tuition)

Theology or Intercultural Studies	\$50.00
Clinical Psychology	150.00
Marriage and Family	50.00

School of Theology Tuition (per unit)

500-level (MA, MDiv, ThM): <i>Pasadena campus</i>	\$311.00
500-level (MA, MDiv, ThM): <i>Extension, Online, IDL</i>	\$300.00
500-level Audit (nonrefundable) (Note 2)	155.50.00
700-level (DMin)	324.00
800-level (ThM, PhD)	588.00

School of Intercultural Studies Tuition (per unit)

500-level (MA)	\$300.00
500-level Audit (nonrefundable) (Note 2)	150.00
600-level (ThM)	396.00
700-level (DMin)	333.00
700-level (DMiss)	410.00
800-level (PhD)	582.00

School of Psychology Tuition (per unit)

500-level (MA, MS)	\$351.00
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500-level Audit (nonrefundable) (Note 2)	175.50.50
800-level (Clinical PhD, PsyD)	508.00
800-level (Marriage and Family PhD)	508.00

Continuation Fees

Theology PhD, ThM (per quarter) (Note 3)	250.00
Theology DMin (per quarter) (Note 4)	125.00
Intercultural Studies PhD, DMiss (Note 5)	100.00
Intercultural Studies ThM resident (per quarter) (Note 6)	50.00
Psychology PhD, PsyD (per quarter)	500.00
Psychology MS MFT practicum continuation (per quarter)	50.00

Miscellaneous Fees 2007-2008**All Seminary Council Fee (Pasadena campus only)**

Fall-Winter-Spring 8 units or more (per quarter)	33.00
Fall-Winter-Spring 7 units or less (per quarter)	18.00
Summer 8 units or more (per quarter)	22.00
Summer 7 units or less (per quarter)	11.00

Health Insurance (Note 7)

HMO - Student only (per quarter)	776.64
HMO - Student and 1 dependent (per quarter)	1,613.25
HMO - Student and 2 or more dependents (per quarter)	2,297.76
PPO (Plan A) - Student only (per quarter)	167.00
PPO (Plan A) - Student and spouse(per quarter)	509.00
PPO (Plan A) - Student and child(ren) (per quarter)	383.00
PPO (Plan A) - Student and family (per quarter)	722.00
PPO (Plan B) - Student only (per quarter)	573.00
PPO (Plan B) - Student and spouse(per quarter)	1,937.00
PPO (Plan B) - Student and child(ren) (per quarter)	1,691.00
PPO (Plan B) - Student and family (per quarter)	3,026.00

Special Fees

Late Registration Fee	30.00
Registration change fee	5.00
Incomplete Fee	5.00
Payment Plan fee	40.00
Parking (Pasadena only - per quarter)	30.00
Transcript Fee	5.00

Housing Expenses 2007-2008 (subject to increase)

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

will be sent with the application. These rates are subject to change without notice.

Single Apartments	\$630-840
Studio apartments	630-1,000
One-bedroom apartments	800-1,200
Two-bedroom apartments	1,080-1,590
Three-bedroom apartments	1,280-1,750
Four-bedroom apartments	2,250

Notes on Tuition and Fees

1. Chargeable only when no formal application is submitted.
 2. Free and reduced-charge audits are also available. See below in this section of the catalog for a complete statement of audit policy.
 3. Charged each quarter (Fall, Winter, Spring) in which a student does not register for a seminar, reading course or language study, and also each quarter after course work is completed until degree is awarded.
 4. Charged each quarter beginning the quarter after course work is completed until degree is awarded.
 5. Charged each quarter (Fall, Winter, Spring) when a student does not register for course work, and also after course work is completed until degree is awarded.
 6. Charged each quarter (Fall, Winter, Spring) when a student does not register for course work, and also after course work is completed until degree is awarded, if the student is in residence.
 7. Required of most students unless the student has proof of existing insurance with comparable coverage, or is not registered in Pasadena. May not be required of students in some programs with enrollment below certain levels. Coverage for spouse and children is optional. International students on F or J visas must have health insurance, and any family members with them in the U.S. must be covered as well; MediCal (a California state health assistance plan) does not meet this insurance requirement. All rates subject to change annually.
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Tuition Refund Policy

Pasadena Campus. For ten-week classes dropped between registration and the end of the day Friday of the first week of classes, the refund is 100 percent. For those classes dropped by the end of the day Tuesday of the second week of classes, the refund is 90 percent; for those dropped by Friday of the second week of classes, the refund is 75 percent; for those dropped the third week of classes the refund is 50 percent; for those dropped the fourth week of classes the refund is 25 percent. No refund is made for courses dropped after the fourth week of classes. Courses are added at the full rate. There is no refund of audit charges.

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

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

For courses offered in the five-week intensive sessions, there is a 100 percent refund if the course is dropped by the end of the Wednesday of the first week; a 75 percent refund through Monday of the second week; a 50 percent refund through Wednesday of the second week; and a 25 percent refund

through Monday of the third week. No refund will be made thereafter. Courses are added at the full rate. There is no refund of audit charges.

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

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

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

Tuition Payment Policy

Fuller Seminary requires either full payment at the time of registration or a deposit along with specific provisions for payment. These provisions may include the remaining balance being covered by verified Fuller financial aid, a payment plan with two or three payments (depending on when a student signs up for the plan), or a combination of both.

The preferred method of payment with any option is by check. The seminary also accepts online VISA and MasterCard credit and debit card payments with a nonrefundable convenience fee of \$8 per transaction.

Option 1: Full Payment (no Fuller Financial Aid Expected). The preferred option is payment of all tuition and fees at the time of registration.

If you are not registering for classes, but you have Fuller student health insurance and/or an unpaid balance, the seminary requires full payment of health insurance and any other charges (such as continuation fees, etc.), as well as any previous balance, by the first Friday of the quarter.

Option 2: Deposit and Payment by Fuller Financial Aid. If payment of all tuition and fees for the quarter is to be made by Fuller grants, scholarships, or federal student loans, you must pay a minimum deposit of \$200 (plus any previous balance, which should not exist at this point). You must have a current and fully processed Fuller financial aid application on file in order to use this option. If your Fuller financial aid is not sufficient to pay all tuition and fees in full, you must either pay the difference when you register or sign up for a tuition payment plan for the difference (see Option 3 below).

Option 3: Deposit and Tuition Payment Plan. If you cannot pay in full when you register, and you would like the convenience of making monthly payments, you may sign up for a tuition payment plan (TPP) through Academic Management Services (AMS). If you choose this option, you must pay a minimum deposit of \$200 (and any previous balance) and provide proof that you have signed up for a TPP in order to register.

Payment Plan Details. You may sign up for a tuition payment plan online at www.tuitionpayenroll.com, or by phone at 1-800-635-0120. When you sign up, you will need to estimate your tuition and fees, less any expected Fuller financial aid and your deposit. If your student account balance changes after you sign up for a TPP, you must contact AMS to revise your payment plan.

Signing up for a tuition payment plan allows you to pay that quarter's tuition and fees in two or three scheduled monthly installments, depending on when you signed up for the plan. The nonrefundable fee for this service is \$40, and no interest is charged. Payments are made directly to AMS by automatic withdrawal, mail, phone, or online. Credit card and telephone transactions will incur a convenience fee (see www.fuller.edu/sfs/tppfees.asp for details).

Payment due dates are as follows:

- *Fall Quarter:* September 1, October 1, November 1
- *Winter Quarter:* December 1, January 1, February 1
- *Spring Quarter:* March 1, April 1, May 1
- *Summer Quarter:* June 1, July 1, August 1

Tuition payment plans are usually available two months before the first payment date. You do not have to have registered to sign up for a plan and begin making payments. Signing up after any payment dates

have passed requires payment of the full plan fee and catch-up payments for due dates missed in the current plan.

AMS TuitionPay consultants are available by phone to assist you in determining your plan amount, and Fuller's Student Financial Services Office can also assist with any questions you have about your balance, your payment plan, or your financial options. Frequently asked questions (FAQ's) are answered on the Student Financial Services website at www.fuller.edu/sfs. A payment plan estimator is also available for download from this site.

Late or Missing Payments. Please be advised that late or missing payments will incur late payment charges, and may result in the payment plan option not being available to you for future registrations. In such a case, you would have to pay in full at registration any charges not covered by verified Fuller financial aid.

Overdue Accounts Policy

Students whose tuition, housing or bookstore accounts are not current will not be able to register for the next quarter, receive diplomas, or have transcripts issued. The seminary, in accordance with its goals of maintaining only current student accounts and encouraging faithful financial stewardship among students, may turn any student account that is delinquent 45 or more days over to professional collection agencies.

Disenrollment Policy

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

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

In all cases, once the student has been disenrolled, reenrollment for that quarter will not be granted even if the situation is subsequently resolved. Future enrollment will depend on whatever conditions are imposed by the office(s) involved as necessitated by the situation.



2007-8

EXPENSES academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

FINANCIAL AID

Over the last decade, the cost of education at institutions of higher education has risen faster than the current rate of inflation. Seminaries have not been excluded from this trend. In response, Fuller Theological Seminary has committed significant resources toward providing a quality seminary education at an affordable price. This commitment flows from the seminary's mission to prepare men and women for ministry regardless of their financial strength.

Fuller offers various opportunities for students to receive merit-based and need-based institutional grants and scholarships. Each year, nearly two million dollars are disbursed to qualifying students. In addition, Fuller participates in low-interest federal loan programs and a federal work-study program that allows students to work in exchange for financial aid.

Application Process

To apply for financial aid at Fuller Seminary, students must follow the following steps.

First, apply for admission at Fuller. Applicants cannot receive any financial aid until they have been accepted into a program. Applicants for the following degrees are sent financial aid applications upon acceptance:

- Ph.D. in Clinical Psychology
- Psy.D. in Clinical Psychology
- Ph.D. in Intercultural Studies
- Doctor of Missiology

Once the student has applied for admission to Fuller, he or she may contact Student Financial Services to request a financial aid application. To receive maximum consideration for assistance for the upcoming academic year, new students should submit a financial aid application by the first Friday in April.

United States Citizens and Permanent Residents (or Green Card Holders). Fill out the Free Application for Federal Student Aid (FAFSA) and Fuller's Supplemental Application and send both of these forms to Student Financial Services. Students will be considered for aid in the form of both institutional aid and federal loans.

International Students. Fill out Fuller's International Student Financial Aid Form. Send this form directly to Student Financial Services at Fuller Seminary. Students will be considered for institutional funds only.

Eligibility for Need-Based Financial Aid

To determine a student's financial need, the direct and indirect costs are added together; this is called the Cost of Attendance. Then the amount the student can contribute toward those costs is subtracted from the total.

Direct Costs. These costs include tuition, fees, and on-campus housing.

Tuition is calculated by multiplying the per unit tuition amount associated with a specific degree program by the number of anticipated units. The current per unit tuition amounts can be found earlier in this section of the catalog.

Fees range from \$90 to \$110. Most students enrolled full-time pay \$110.

Housing at Fuller Theological Seminary in Pasadena is provided in the form of apartment rentals. Rents vary, but the average cost for Fuller housing is calculated at \$8,400 per year.

Indirect Costs. Seminary-related expenses not paid directly to the seminary for one enrolled student are estimated as follows (for a 12-month period):

Books	\$1,680
Housing	10,500
Transportation	2,070
Food	3,300
Personal and Miscellaneous	4,670

For students living in Fuller housing, indirect costs are estimated as follows:

Books	\$1,680
Housing	8,400
Transportation	2,070
Food	3,300
Personal and Miscellaneous	4,670

For example, a full-time Master of Arts and or Master of Divinity student will take 48 units per year. If this student is living in student housing and pays \$600 per month, and she enrolls for all four quarters in the academic year, her cost of attendance in academic year 2002-2003 would be calculated as follows:

Tuition (\$249 per unit x 48 units)	\$11,952
Fees	110
Books	\$1,680
Fuller Housing	8,400
Transportation	2,070
Food	3,300
Personal and Miscellaneous	4,670
Cost of Attendance	\$32,182

Student Contribution. A student must complete the Free Application for Federal Student Aid (FAFSA) in order for Fuller to calculate the student's estimated contribution. Factors that influence the student's contribution include:

- Earned Income
- Assets
- Family size and the number of family members attending college
- Any unusual medical or dental expenses

If the cost of attending Fuller exceeds the student's contribution, the student is eligible for aid.

Other Eligibility Requirements. To be eligible for a seminary grant, a student must satisfy these additional conditions:

- Be accepted into a degree program.
- Plan to take a minimum of 24 units in Pasadena in the financial aid academic year from the Summer Quarter through the following Spring Quarter. For Pasadena campus students, these units can include extension classes, Individualized Distance Learning (IDL), and Fuller Online classes.
- Maintain financial aid satisfactory academic progress. See below for the definition of financial aid satisfactory academic progress.

INSTITUTIONAL AID

Three types of aid are offered by each of the three schools: merit-based aid, need-based endowed scholarships, and need-based grant-in-aid. Gifts to the endowment fund from which merit-based and need-based scholarships and grants are made have been given in memory of or by many people, including the following:

- Berachah Church, Houston, Texas

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

School of Theology

Merit-Based Scholarships and Awards. Recipients of these scholarships and awards are selected by faculty members or a financial aid selection committee solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

- Lowell Berry/Paul E. Jewett Dean's Scholarship
- F. Carlton Booth Evangelism Award
- Geoffrey W. Bromiley Church History Award
- Center for Advanced Theological Studies Merit Fellowships
- The Dilworth International Graduate Fellowship
- George Gay Memorial Fellowship
- Everett F. Harrison, Jr., Award in New Testament
- Hooper/Keefe Preaching Award
- School of Theology David Allan Hubbard Achievement Award
- William Sanford LaSor Award in Old Testament
- Lloyd John Olgivie Preaching Award
- Parish Pulpit Fellowship
- Israel Rosales Hispanic Ministries Award

Non-need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer several scholarships to students in the School of Theology that do not require recipients to demonstrate financial need. To be considered, students must submit a financial aid application to Student Financial Services by the third Friday in February. A list of these scholarships and their descriptions is provided below.

Jose Arreguin Scholarship. This scholarship is awarded to Hispanic students in the School of Theology.

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

Call Family Scholarship. This scholarship provides assistance to students who have a genuine commitment to Jesus Christ and a deep commitment to integrate faith and training.

Dunnavant/Reeves Scholarship. This scholarship provides assistance to master's-level students who maintain a 3.80 GPA and can clearly articulate personal ministry goals.

Rose R. and Genevieve Galuteria Christian Scholarship. This scholarship provides assistance to master's-level students who have a genuine commitment to Jesus Christ and a deep commitment to integrate faith and training. Preference is given to Hawaiian or international students.

Reverend Olive and Reverend Hartland Hurd Memorial Scholarship. Established by Mr. and Mrs. C.C. Hurd, this fund assists students in preparing for the local Christian Church (Disciples of Christ) pastorate.

Korean Leadership Scholarship. This scholarship provides assistance to master's-level students (Americans or Korean nationals) who demonstrate a good balance between the ministry of church leadership and human caring. In addition, recipients must show a strong commitment to bridge-building, healing, and serving the community within the church, and must work in a church in the greater Los Angeles area.

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

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

Need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of Theology. In addition to financial need, factors such as denomination and calling are used to select recipients for these competitive scholarships. To be considered, students must submit a financial aid application to Student Financial Services by the third Friday in February. A list of these scholarships and their descriptions is provided below.

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

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

James and Barbara Bere Merit Scholarship. These scholarships provide assistance to master's-level students who show exceptional promise as full-time vocational ministers or scholars, maintain at least a 3.5 GPA, and demonstrate financial need.

Heather Marie Bergman Memorial Scholarship. This scholarship provides assistance to second career African American women.

Bronson International Scholarship. Endowed by Mr. and Mrs. Henry Bronson, this scholarship assistance is provided for foreign nationals who plan to return to their home country to more effectively communicate the Gospel to those of their own culture.

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.

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.

Frederick W. and Bernice S. Bush Scholarship. This scholarship provides assistance to Master of Divinity students who demonstrate significant financial need.

Hugh and Hazel Darling Scholarship. This scholarship provides assistance to students who attend full-time and demonstrate significant financial need.

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

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.

George and Della Hummel Scholarship Fund. Established by Mrs. Della Hummel, this scholarship is given to a master's-level student who desires to integrate faith and training and who demonstrates financial need.

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

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

Ken Lorenz Memorial Scholarship Fund. This fund was established by Leonard and Muriel Lorenz in fond memory of their son, a former Fuller student.

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

Howard C. and Martha M. Miller Student Aid Fund. Established by Mr. and Mrs. Howard C. Miller to help students who have great future promise, but who are struggling with financial burdens.

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

Norman Vincent Peale Scholarship. This endowed fund in recognition of the outstanding ministry of Norman Vincent Peale is intended to assist with the financial needs of second or third year School of Theology students preparing for the local church ministry.

Primitivo and Pilar Memorial Scholarship. This scholarship provides financial assistance to students enrolled in the Hispanic Church Studies Program and who are involved in pastoral ministry, demonstrate hardship in ministry, and demonstrate financial need.

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

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

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

Bob Watson Scholarship. This scholarship provides financial assistance to students who maintain a GPA of 2.5 or better and are able to articulate how the Gospel can be communicated through the media and the arts.

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

Institutional Need-Based Grants. There are a variety of programs designed to assist students.

General Need-based Grants. All students enrolled in an M.A. or M.Div. program are eligible to apply. The average grant in 2002-2003 covered 24 percent of tuition.

African-American Ministries Grants. All students admitted into the African-American Church Studies program who are U.S. citizens or permanent residents are eligible to apply. The average grant in 2002-2003 covered 40 percent of tuition.

Latino Leadership Grants. All students admitted into the Hispanic American Church Studies program who

are U.S. citizens or permanent residents are eligible to apply. The average grant in 2002-2003 covered 40 percent of tuition.

Team Ministry Grants. Fuller offers these grants to married couples who are pursuing a joint ministry. Both students must be accepted into an M.A. or M.Div. program. Under this program, eligible students pay full rate for the first 16 units of their combined tuition each quarter. One student then receives a Team Ministry Grant, which covers 75 percent of the remaining tuition cost for that quarter. Both students must complete separate applications.

School of Intercultural Studies

Merit-Based Scholarships and Awards. Recipients of these scholarships and awards are selected by faculty members solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

- Dilworth International Graduate Fellowship
- School of Intercultural Studies David Allan Hubbard Achievement Award
- Donald Anderson McGavaran Award in Church Growth
- Alan R. Tippet Award
- School of Intercultural Studies Dean's Award
- Anthropology Award
- Bible Translation Award
- Communication Award
- Contextualization Award
- Folk Religion Award
- History Award
- Islamic Studies Award
- Leadership Award
- Missiology Award
- Theology Award
- Urban Mission Award

Non-need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer several scholarships to students in the School of Intercultural Studies that do not require recipients to demonstrate financial need. To be considered, students must submit a financial aid application to Student Financial Services by the third Friday in February. A list of these scholarships and their descriptions is provided below.

Call Family Scholarship. This scholarship provides assistance to students who have a genuine commitment to Jesus Christ and a deep commitment to integrate faith and training.

Dunnavant/Reeves Scholarship. This scholarship provides assistance to master's-level students who maintain a 3.80 GPA and can clearly articulate personal ministry goals.

Rose R. and Genevieve Galuteria Christian Scholarship. This scholarship provides assistance to master's-level students who have a genuine commitment to Jesus Christ and a deep commitment to integrate faith and training. Preference is given to Hawaiian or international students.

Korean Leadership Scholarship. This scholarship provides assistance to master's-level students (Americans or Korean nationals) who demonstrate a good balance between the ministry of church leadership and human caring. In addition, recipients must show a strong commitment to bridge-building, healing, and serving the community within the church, and must work in a church in the greater Los Angeles area.

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

Young-Nak Mission Scholarship. This scholarship provides assistance to Korean students who are preparing for mission services with preference for those who plan to serve in North Korea.

Need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of Intercultural Studies. In addition to financial need, factors such as denomination and calling are used to select recipients for these competitive scholarships. To be considered, students must submit a financial aid application to Student Financial Services by the third Friday in February. A list of these scholarships and their descriptions is provided below.

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

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

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

Heather Marie Bergman Memorial Scholarship. This scholarship provides assistance to second-career African American women.

Bronson International Scholarship. Endowed by Mr. and Mrs. Henry Bronson, this scholarship assistance is provided for foreign nationals who plan to return to their home country to more effectively communicate the Gospel to those of their own culture.

Oi-Jen Tsin Chan Jubilee Scholarship. This scholarship is given to an international student from a developing country whose ministry plans include returning to their home country after completion of their program. Preference is given to students from China.

Hugh and Hazel Darling Scholarship. This scholarship provides assistance to students with significant financial need.

J. Edward Headington Jubilee Scholarship. This scholarship is given to an international student from a developing country whose ministry plans include returning to their home country after completion of their program.

George and Della Hummel Scholarship Fund. Established by Mrs. Della Hummel, this scholarship is given to a master's-level student who desires to integrate faith and training.

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

Korean Leadership Development Scholarship. This award is given to a Korean-American or Korean national who is enrolled in a degree program. The award is intended to recognize students who demonstrate a good balance between the ministry of church leadership and human caring, and who show strong personal commitment to bridge building, healing, and serving the community within the church.

Oscar and Ailene Lucksinger Scholarship. This scholarship is given to an international student from a developing country whose ministry plans include returning to their home country after completion of their program.

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

Daniel and Pearl Pierson Jubilee Scholarship. This scholarship is given to an international student from a developing country whose ministry plans include returning to their home country after completion of their program.

James Morton Reid/Sally Samuelson Scholarship. Established by Mr. and Mrs. Jack Samuelson, this

grant is awarded to second-year students in the School of Intercultural Studies who are preparing for local church ministry.

Bobs Watson Scholarship. This scholarship provides financial assistance to those students who maintain a minimum GPA of 2.5 or better and are able to articulate how the Gospel can be communicated through the media and the arts.

Institutional Need-Based Grants. There are a variety of programs designed to assist students.

General Need-based Grants. All students enrolled in a M.A., Th.M, D.Miss, or Ph.D. program are eligible to apply. The average grant in 2002-2003 covered 24 percent of tuition.

Team Ministry Grants . Fuller offers these grants to married couples who are pursuing a joint ministry. Both students must be accepted into an M.A. or Th.M. program. Under this program, eligible students pay full rate for the first 16 units of their combined tuition each quarter. One student then receives a Team Ministry Grant, which covers 75 percent of the remaining tuition cost for that quarter. Both students must complete separate applications.

School of Psychology

Merit-Based Scholarships and Awards. Recipients of these scholarships and awards are selected by faculty members solely on the basis of outstanding academic achievement. Students do not apply for these scholarships and awards. Many generous donors provide the funds that make these scholarships possible. Additional details on these scholarships and awards may be found in the first section of this catalog.

- Alumni Merit Scholarship
- American Psychological Association Scholarship
- Ray Anderson Integration Award
- Department Community Award
- John P. Davis Jr. Memorial Scholarship
- School of Psychology Dean's Award
- Dilworth International Graduate Fellowship
- Dunnavent/Reeves Scholarship
- Faculty and Administrative Wives Memorial Award
- Frank and Evelyn Freed Scholarship
- Clare W. Headington Memorial Scholarship
- School of Psychology David Allan Hubbard Achievement Award
- Heavenly Treasure Jubilee Scholarship
- Grace Li Jubilee Scholarship
- Tan Family Jubilee Scholarship
- Marriage and Family Faculty Award
- Dennis Guernsey Memorial Award
- H. Newton and Suzanna Malony Scholarship
- Gene Wesley Pfrimmer Memorial Award
- Robertson Merit Scholarship
- John Stauffer Memorial Merit Fellowship
- Lee Edward Travis Award
- Vermeer Scholarship

Need-based Endowed Scholarships. Through the generous contributions of many donors, Fuller Theological Seminary is able to offer a variety of need-based endowed scholarships to students in the School of Psychology. In addition to financial need, factors such as therapeutic approach, nationality, and calling are used to select recipients for these competitive scholarships. Only returning students may apply for these scholarships. In addition to submitting a Financial Aid Application to Student Financial Services by the end of the third Friday in February, applicants must complete additional documents as specified by the School of Psychology. All enrolled psychology students are notified of scholarship opportunities during the Winter quarter. All recipients are selected by a faculty committee.

Amadeus Scholarship. This scholarship provides assistance to those students in the School of Psychology who actively present Christ as the foundation for a client's healing.

Jeff Balswick Memorial Award. This award is given in memory of Jess Balswick, the late son of Drs. Jack and Judith Balswick of the Marriage and Family Department of the School of Psychology. The award is given annually to two students in the Department. The recipient must have demonstrated not only academic excellence and financial need, but a commitment to the application of family therapy and/or family studies in cross-cultural contexts.

Carlsberg Family Scholarship. This scholarship provides assistance to students who are interested in health psychology and/or brain function.

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

School of Psychology Minority Scholarship. This scholarship provides assistance to ethnic minority students who plan to return to their communities to provide psychological service, teaching, research, therapeutic practice, or other related professional skills.

General Clinical Psychology Need-based Grants. All students enrolled in a Ph.D. or Psy.D. program are eligible to apply. The average grant in 2002-2003 covered 18 percent of tuition.

General Marital and Family Therapy Need-based Grants. All students enrolled in an M.S. program are eligible to apply. The average grant in 2002-2003 covered 12 percent of tuition.

FEDERAL LOAN PROGRAMS

Fuller participates in two federal financial aid programs. Students must meet the following basic eligibility requirements:

- Be a U.S. Citizen or permanent resident
- Maintain financial aid satisfactory academic progress. See below for the definition of financial aid satisfactory academic progress.
- Maintain at least half-time enrollment
- Be in compliance with the selective service registration requirement (if a male student)
- Not be in default on any federal student loans.

Federal Student Loans

Federal Subsidized Stafford Loans. The subsidized federal Stafford Loan is a need-based loan requiring a student to have financial need as described earlier. The following borrowing limits apply to graduate students (depending on financial need):

- Annual limit: \$8,500
- Aggregate limit: \$65,500 (includes both undergraduate and graduate borrowing)

Interest does not accrue and the student is not required to begin repaying the loan until six months after graduation. However, students may go into premature repayment if they drop below half-time enrollment prior to graduation. The interest rate is variable, with a cap of 8.25 percent.

Federal Unsubsidized Stafford Loans. In addition to the subsidized loan, an Unsubsidized Federal Stafford Loan is available to borrowers who do not have need-based eligibility or must borrow in excess of the subsidized loan limit. The following borrowing limits apply to graduate students:

- Annual limit: \$18,500 (including any subsidized amount)
- Aggregate limit: \$73,000 (includes both undergraduate and graduate borrowing)

Interest begins to accrue immediately, and the student is responsible for interest payments while in school. The student is not required to begin paying the principal of the loan until six months after graduation. However, students may go into premature repayment if they drop below half-time enrollment prior to graduation. The interest rate is variable, with a cap of 8.25 percent.

Federal Perkins Loan. These loans are need-based, low interest loans. Repayment begins nine months after a student graduates. However, students may go into premature repayment if they drop below half-time enrollment prior to graduation. Graduate students can borrow up to \$6,000 per academic year. Federal Perkins loans are awarded from a small budget. Therefore, priority is given to students with the highest tuition costs. The interest rate is fixed at five percent.

Federal Work-Study

Work-study is a federal program that awards financial aid to students in exchange for work. To participate in the federal work-study program, students must show financial aid need. There are a variety of positions on the Fuller campus that qualify as federal work-study positions. Student Financial Services does not place students into federal work-study positions. Students must locate the job and contact the financial aid office when the interview process begins.

Other Fuller Partners

Fuller Theological Seminary students receive scholarships and grants from a number of organizations. Awards can depend on denomination, scholastic ability, previous vocation, etc. Student Financial Services assists in identifying potential recipients by determining need and reviewing applications. Listed below are awards typically made to Fuller Theological Seminary students.

Fuller Seminary Auxiliary. The Fuller Auxiliary annually offers a limited number of scholarships to students in all three schools.

PCUSA Denominational Funds. The PCUSA offers grants and loans to students who are either candidates or inquirers with the Presbyterian Church U.S.A. To apply, student must request an application through the denominational headquarters or stop by Student Financial Services. Students must have a financial aid application on file in the financial aid office in order to be recommended.

The College Womens Club Scholarship. Female students in the clinical psychology program are invited to apply for this competitive scholarship in January of each year. Applications are available at Student Financial Services.

Sandy Ford Leadership Award in Evangelism. This is a merit award given to a student who has completed at least one year of studies and who has shown spiritual maturity, outstanding leadership potential, and who is called to a ministry of evangelism or missions.

Mephibosheth Scholarship. This scholarship provides assistance to disabled students who are attending full-time in any of the three schools. Students must complete a financial aid application to be considered. Decisions are made in November.

All Seminary Council Ethnic American Grant. Supported by contributions to the Fuller Student Fund by seminary students, faculty and staff, and administered by the All Seminary Council, this scholarship provides assistance to African-Americans, Native Americans, Hispanic Americans and Asian Americans in all three schools. Recipients must demonstrate financial need.

PRIVATE LOAN PROGRAMS

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

Fuller Seminary Emergency Short-Term Loans. The Seminary has a small fund to help in case of emergencies (e.g. car repairs, unexpected medical bills) and may loan student who are enrolled for at least eight units up to \$300. Repayment is due in two months, and no interest is charged unless repayment is late.

OTHER SOURCES

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

FINANCIAL AID SATISFACTORY ACADEMIC PROGRESS

In order to be eligible for institutional and federal financial aid, students must maintain financial aid satisfactory academic progress (FASAP). Fuller takes two satisfactory academic progress measurements. Students must make FASAP under both measurements to be eligible for financial aid.

Qualitative Measure. Students who have attempted more than 16 units must maintain a minimum cumulative GPA of 2.5 or better. Students who have attempted less than 16 units are exempt from the qualitative measure.

Quantitative Measure. To measure the quantitative progress of each student, Fuller calculates the percentage of successfully completed coursework.

Students in the Ph.D. in Intercultural Studies, Ph.D. in Theology, Th.M. in Theology, or the D.Min. degree programs must complete 75 percent of all attempted coursework.

Students in all other degree programs who have attempted at least 24 units must successfully complete 75 percent of all attempted coursework. Students who have attempted less than 24 units must successfully complete at least 60 percent of all coursework.

Quantitative Measure Calculation. To calculate the percentage of successfully completed units, Fuller uses the following formula: $\text{Earned Units} \div (\text{Attempted Units} - \text{Excluded Units}) = \text{Percentage of successfully completed units}$.

The excluded units are in-process courses, zero-units courses (such as ESL courses), Holds, Hold Extensions, Withdrawals, and Transfer Credits (transfer credits are excluded so that only units earned at Fuller Theological Seminary are used to calculate the quantitative measurement).

Satisfactory Academic Progress Increments. Fuller takes a FASAP measurement four times each year. The measurement occurs one week before institutional grants are disbursed.

Ineligible Status. All financial aid recipients who fail to make satisfactory academic progress will receive a financial aid suspension letter along with information detailing the petition process. The suspension of financial aid is in effect until the student meets the stated satisfactory academic progress policy or a FASAP petition is approved.

Satisfactory Academic Progress Petition Criteria

A student must on financial aid suspension can submit a petition if mitigating circumstances prevented the student from making satisfactory academic progress. Circumstances that are considered are death in the family, accident, illness, and other performance factors that were outside the student's control.

To petition, a student must submit the following documentation in writing to Student Financial Services within 30 days of receiving the suspension letter:

- A detailed letter explaining the mitigating circumstance that affected the student's ability to make FASAP.
- A resolution or plan of action explaining how the student plans to assure future academic success.
- A statement from the student's academic advisor stating the advisor's opinion regarding the student's ability to make satisfactory academic progress.
- Documentation of illness or medical condition. The student must provide a letter from the attending physician stating that the condition will no longer hinder the student's ability to make FASAP. The letter must also include the dates the condition occurred. The dates must coincide with the period the student failed to make FASAP.

Student Financial Services Policy Review Team will review the petition and notify the student of a decision within 30 days of submission.



ACADEMIC POLICIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**REGISTRATION****Orientation**

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

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

Registration for Classes

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

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

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

Registration for new students for Winter or Spring Quarters takes place on the scheduled orientation day, usually the Friday before the first week of the quarter, or the day before classes start; see the Academic Calendar in this catalog for the dates of new student registration in these quarters. For returning students, registration for these quarters is normally scheduled during the eighth week of the previous quarter. There is no scheduled registration day for new students in Summer Quarter. Registration for new students opens one week before the Summer Quarter begins.

Registration priority times are assigned each quarter on the basis of each student's accumulated credits and other factors. Students may not register in advance of their assigned times. Students who do not expect to pay in full, minus any verified Fuller financial aid (loans, grants, or scholarships) must set up a payment plan before they register. See the [Expenses](#) section of this catalog for further information.

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

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

Registration in Individualized Distance Learning (IDL) classes in any quarter, for new or returning students, begins on Monday of week six of the previous quarter.

Registration Deadlines

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

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

A special set of registration deadlines and late charges apply to Extended Education courses. See the Horner Center

section of this catalog for further information.

Course Changes

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

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

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

Schedule Restrictions

Students are not permitted to enroll in classes that overlap in scheduled meeting times, in whole or in part, with other classes. This includes intensive classes that overlap with regular 10-week classes. Also, students are not permitted to register in more than one two-week intensive in a given two-week period or in a one-week intensive and any other class meeting during that week. These limitations are designed to provide the best possible educational experience.

Auditing

Students enrolled in any of Fuller's degree programs, or their spouses, are permitted to audit master's-level classes in all three schools for a fee of \$25 per course, as long as the student is enrolled for credit, or has been during the current academic year (fall through summer). Fuller graduates are invited to audit two master's level courses per year without charge. Active full-time pastors and missionaries who are not already Fuller students or graduates are invited to audit available master's level courses in the School of Theology or School of Intercultural Studies for one-fourth of the current credit tuition fee. Other persons will be charged one-half of the current credit tuition fee, or \$250 per course in Extended Education areas. Enrollment as an auditor is subject to all limitations of class size, the priority of students enrolled for credit, any special requirements for auditing a particular class, and the exclusion of auditors from a particular class or a given type of class.

Individualized Distance Learning Courses and Online courses are not available for auditing by current Fuller students. However, Fuller Online courses are available for audit by Fuller graduates at a rate of one per quarter, separate from the above limit. A \$25 technology fee per course would apply. Applications for this audit are available through the Office of Distance Learning.

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

Continuing Education Units

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

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



ACADEMIC POLICIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**ACADEMIC POLICIES**

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

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

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

Residence Requirements and Transfer Credit

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

Satisfactory Academic Progress

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

Enrollment Status

Student enrollment status is defined on a quarterly basis in most of the programs of the seminary. One unit of credit is defined as an academic designation denoting a minimum of 25-30 hours of classroom experience, academic preparation and research. In addition to the following definitions, special guidelines for enrollment certification pertain to certain classes and programs. Contact the Registrar's Office for details. It is important to note that work continued under a grade of Incomplete or Hold does not constitute enrollment beyond the quarter of registration.

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

Full-time Study. For master's level programs, both degree and nondegree, the minimum full-time study

load is twelve (12) master's-level units per quarter. The maximum study load is twenty (20) units in any quarter. In either case, field education courses (internships) in the School of Theology are valued as four (4) units, regardless of the number of units earned (even zero).

In the PhD programs in the Schools of Theology and Intercultural Studies and the DMiss program, eight (8) units per quarter of doctoral-level work is considered a full-time study load.

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

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

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

Three Quarter-Time Study. For students receiving veteran's benefits, eight (8) master's-level units per quarter constitutes three quarter-time study status. The same is true of psychology doctoral classes. Three quarter-time status for other PhD programs and the DMiss program is defined as six 700- or 800-level units per quarter.

International Students

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

Attendance Policy

Academic credit for a course requires regular class attendance, whether or not this is stated in the syllabus, and is not just a matter of completing the assignments. Attendance means being present in the class for the entire scheduled class meeting, not just some part of it. In the event of absence for any reason, the student is responsible for any information or class content missed. The professor may require additional work to make up for an absence. If a student is absent from a significant portion of the course or is frequently late for class meetings, even due to extenuating circumstances, this may result in a lower grade or even a failing grade for the course.

Absences and Withdrawal

Whenever possible, students are expected to notify their academic advisor if they plan to discontinue enrollment for an extended period. If a student does not register for a period of two years (eight consecutive quarters), it will be necessary to apply for reinstatement. In such cases, students must meet the degree requirements in effect at the time they resume course work.

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

Academic Standing

To remain in good academic standing, students must have successfully completed 75% of the courses in

which they enrolled prior to Fall Quarter 1993, and have a cumulative grade point average (GPA) of 2.50 for all course work. Grades which represent successful completion are A, A-, B+, B, B-, C+, C, C-, CR (Credit), P (Pass), or SA (Satisfactory). Grades which do not represent successful completion are I (Incomplete), H (Hold), F (Fail), NS (Not Satisfactory), and NC (No Credit).

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

Academic Probation

In the event that a student fails to meet the above standards for good academic standing, he or she will be placed on academic probation. Students whose cumulative grade point average falls below 2.00 may be subject to academic dismissal. If a student receiving veteran's benefits fails to meet the above standards within two consecutive terms of enrollment after being placed on probation, he or she will not be eligible for benefits until they have regained good academic standing.

Appeal Process

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

Satisfactory Academic Progress and Financial Aid

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

Student Status and Financial Aid. Special students are ineligible for federal financial aid. Students admitted as special students who are later granted regular acceptance into a degree program will then become eligible for all forms of financial aid.

Financial Aid Satisfactory Academic Progress (FASAP). Federal regulations require the Office of Financial Aid to measure the academic progress of federal student loan recipients on a quarterly basis. The definition of satisfactory academic progress for this purpose more detailed than the seminary's policy, and is described in the Financial Aid section of this catalog.

Time Limits for Completion of Degrees

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

For an MA or MDiv degree in the School of Theology this limit is set at ten years. The time limit for the ThM degree is five years, for the DMin degree seven years, and for the PhD degree eight years. There is a ten-year time limit for completion of degrees in the School of Intercultural Studies (master's or doctoral level), except for the DMin in Global Ministries, which has a seven-year limit. The limit for the MS and MA degrees in the School of Psychology is seven years, and for all doctoral programs in that school the limit is ten years.

Examinations

Final examinations are scheduled during regular class hours during the eleventh week of each quarter, or on the last day of an intensive session. Students are expected to take final exams at the scheduled hours.

In the case of serious illness, emergency, or when a student has three exams scheduled on the same day, arrangements may be made with the professor to take an exam at another time. Postponement of a final examination in master's-level classes beyond the last day of the quarter requires a valid Incomplete or Hold (see below for details).

Permanent Academic Record

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

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

Grading

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

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

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

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

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

Holds. A student enrolled in 700-level or 800-level classes whose work is not completed at the end of the quarter of registration, may request a "Hold" grade from the professor. This allows one additional quarter to complete the work (except for DMin courses and certain clinical psychology courses, which allow up to one year). Unless an extension is granted (by the academic affairs committee of the school or program), the completed work must be submitted to the professor no later than the last day of the second quarter, and a grade must be submitted; the Hold grade cannot remain.

Pass/Fail Option

Students in MA and MDiv programs may choose to take up to one-fourth of the degree program on a pass/fail basis. Transfer credit is considered part of this pass/fail allotment, since it is transferred without

grades. However, for School of Theology no more than 12 units may be in any one of the following four areas: Biblical languages, biblical studies, theology/church history, and ministry). Also, no more than 8 units may be taken Pass/Fail in any one department in the last three areas. Psychology doctoral students may exercise this option in their regular MA or MDiv courses. In all School of Psychology programs, only certain of the marriage and family or clinical psychology course work (courses designated as only Pass/Fail, such as the internship and dissertation) may be taken Pass/Fail. Students not enrolled in a degree program may exercise the Pass/Fail option at a rate of one course in four. Courses offered only on a Pass/Fail basis are considered a part of any of these limits.

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

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

Formal Statements of Community Standards

Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. In order to clarify their understanding of Christian standards in areas of special concern, the Fuller Seminary faculty and Board of Trustees may adopt formal statements of community standards. These statements and other seminary policy statements may be found in the Appendices of this catalog. Registration for any course (for credit or audit) represents a student's agreement to comply with these statements and policies.

Graduation

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

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

Students are responsible for meeting the graduation requirements set forth in the catalog published at the time of their matriculation for the degree which they are seeking. Students who change programs are responsible for meeting the graduation requirements in effect when they request the change. Students who do not register for a period of more than two years (eight quarters) must apply for reinstatement and are subject to the graduation requirements in effect at the time of their reinstatement.

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

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

Students anticipating graduation must complete an Application for Graduation. This should be done at the time of the advising appointment for registration for the quarter prior to the student's final quarter (i.e., two quarters before the intended graduation date). Applications must be submitted no later than March 1 in order to be included in that year's Commencement activities in any way. Students who for any reason do

not complete their degree requirements within the quarter for which they apply must reapply for graduation.

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

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

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

Special Commencement Participation Policies. A special policy permits master's-level students who have no more than 20 units of course work (not to include theses or dissertations, qualifying exams, etc.) to complete during the Summer quarter to participate in the June Commencement exercises. The deadline for application is March 1. Special conditions apply. Copies of the policy may be obtained from the Registrar's Office and academic advising offices. A further policy offers the same possibility of participation to students who will have completed all requirements by the end of Spring or Summer Quarter except for a three-quarter internship. The purpose of this policy is to encourage and facilitate doing a three-quarter internship following the completion of course work. Again, special conditions and limitations apply; copies of the policy may be obtained from the Registrar's Office and academic advising offices.

Alternative Diplomas and Transcripts

In some circumstances, a diploma or transcript from a theological seminary may cause significant difficulties in the places where our alumni/ae are working or seek to work. To resolve this problem, Fuller Theological Seminary has taken legal steps to allow it also to identify itself as Fuller Graduate Schools:

- School of Theology
- School of Psychology
- School of Intercultural Studies

Fuller Theological Seminary remains the true legal name.

Criteria. The right to receive an alternative diploma and/or transcripts with the heading Fuller Graduate Schools may be granted for the following reasons:

- **Physical Safety.** Students who are living and working in areas that are known to be hostile to Christians or to religious institutions may be granted an alternative diploma and/or transcript. Previous incidents of harassment of Christians, physical danger, or governments and cultures known to be hostile would be examples of contexts that may justify the alternative documents.
- **Restriction of Professional Status.** Students who are unable to pursue professional status because their diploma and transcript come from a Christian seminary may be allowed to receive the alternative documents. For example, students who wish to teach in universities in Brazil may need the alternative documents, as Brazil does not recognize doctoral diplomas and transcripts from seminaries.

Petition Process. Any student may submit a petition to receive a diploma and transcripts with the Fuller Graduate Schools heading. On the petition, the student will indicate why he or she believes that the use of the alternative name would be appropriate for his or her situation. Petition forms are available in the following offices:

School of Psychology: From the academic advisors in the Marriage and Family and Clinical Psychology departments

School of Intercultural Studies: From the offices of the director of doctoral programs, the director of MA programs, and the director of Korean studies programs

School of Theology: From the academic advising office, the CATS office, the DMin and Korean DMin offices, and the various Extended Education offices

All petitions are subject to the review and approval of the faculty of the respective school.

Services and Procedures. If the petition is approved, it allows the student to request transcripts with the Fuller Graduate Schools heading, and to request a diploma with that heading.

- Each time a transcript is requested, the student must specifically request the FGS format if that is the transcript he or she wants to be sent. Otherwise, the standard Fuller Theological Seminary transcript will be sent. The fees for transcript service are the same in either case.
- Everyone will receive the standard Fuller Theological Seminary diploma. If a student desires the alternative FGS format as well, he or she must submit a request to the Registrar's Office and pay the fee currently in effect.
- Both transcripts and diplomas have the alternative heading and the seal of Fuller Graduate Schools.
- Students who have been approved for the alternative documents may also submit their master's thesis or doctoral dissertation with the alternative name.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**CHARACTER AND MISSION**

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

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

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

THE THEOLOGICAL CURRICULUM

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

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

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

ADMISSION

General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog. Specific requirements for entering degree or certificate programs are given within each program section. In addition, applicants for whom English is a second language must take a written and oral language examination (TOEFL). A score of 240 (587 on the paper test) is required for admission to master's-level programs, and a score of 250 (600 on the paper test) is required for admission to the Th.M. and doctoral programs. Applicants to master's-level programs with TOEFL scores between 200 (533 paper) and 237 (583 paper) who are otherwise qualified for admission may seek admission through Fuller's English as a Second Language Program. See the Admissions section of this catalog for details.

DEGREE AND CERTIFICATE PROGRAMS

The School of Theology offers the following degree and certificate programs:

- Master of Divinity
- Master of Arts in Theology
- Master of Arts in (a Specialized Ministry)
 - Master of Arts in Youth, Family, and Culture
 - Master of Arts in Family Life Education
 - Master of Arts in Evangelism
 - Master of Arts in Multicultural Ministries
 - Master of Arts in Pastoral Ministry
 - Master of Arts in Recovery Ministry
 - Master of Arts in Worship, Theology, and the Arts
- Master of Arts in Christian Leadership
- Certificate of Christian Studies
- Certificate in Recovery Ministry
- Certificate in Youth Ministry
- Doctor of Ministry
- Master of Theology
- Doctor of Philosophy in Theology

Concentrations in a variety of areas are available in several of these degrees.

Alternative Diplomas and Transcripts

In some circumstances, a diploma or transcript from a theological seminary may cause significant difficulties in the places where our alumni/ae are working or seek to work. To resolve this problem, Fuller Theological Seminary has taken legal steps to allow it also to identify itself as Fuller Graduate Schools:

- School of Theology
- School of Psychology
- School of Intercultural Studies

Fuller Theological Seminary remains the true legal name.

Criteria. The right to receive an alternative diploma and/or transcripts with the heading Fuller Graduate Schools may be granted for the following reasons:

- **Physical Safety.** Students who are living and working in areas that are known to be hostile to Christians or to religious institutions may be granted an alternative diploma and/or transcript. Previous incidents of harassment of Christians, physical danger, or governments and cultures

known to be hostile would be examples of contexts that may justify the alternative documents.

- ***Restriction of Professional Status.*** Students who are unable to pursue professional status because their diploma and transcript come from a Christian seminary may be allowed to receive the alternative documents. For example, students who wish to teach in universities in Brazil may need the alternative documents, as Brazil does not recognize doctoral diplomas and transcripts from seminaries.

Further information about this option is given in the Academic Policies section of this catalog.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**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 Christian formation and discipleship, family life education, pastoral care and counseling, youth ministries, cross-cultural ministries, or worship, theology and the arts.

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

Purpose

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

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

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

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

The Master of Divinity program is designed to foster ministry that is rooted in the authority of the Bible.

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

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

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

5. The Christian minister should be an advocate of truth, a person able convincingly to argue for the credibility of the faith in our contemporary pluralistic setting, and to witness to the revelation of God in Christ in the confidence of the Spirit of Truth. *The Master of Divinity program is designed to foster ministry that is intellectually articulate.*

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

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

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

9. The Christian minister should be aware of living in a humanly diverse world and a diverse church, and be aware of the way in which this diversity is simultaneously a resource and a source of tensions in world and church. *The Master of Divinity program is designed to foster ministry that affirms diversity in gender, culture, and race; that heeds those who have been voiceless; and that works for reconciliation and unity within the one family of humanity and the one body of the church.*

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

Admission Requirements

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

Residence Requirements and Transfer Credit

A minimum of 72 units must be earned at Fuller Seminary. At least 48 units, not including field education or independent studies, must be taken on the Pasadena campus. A specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle, Menlo Park, or Phoenix. Requests for transfer of credit for approved graduate studies done at an institution accredited by The Association of Theological Schools or a recognized regional or international accrediting agency will be evaluated on an individual basis by the Academic Advising Office. This may include a maximum of 72 quarter hours of graduate theological and biblical studies. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study.

Time Limits for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Divinity degree at Fuller, this period has

been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

Students who do not register for a period of more than two years (eight quarters) must reapply for admission and are subject to the curriculum in effect at the time of their reinstatement.

Curriculum

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

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

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

The student is required to complete successfully 144 units for the M.Div. degree, divided as follows, with details as described below:

- *Biblical Languages (20 units)*
 - Greek (12 units)
 - Hebrew (8 units)
- *Biblical Studies (32 units)*
 - Old Testament (12 units)
 - Hermeneutics and Exegetical Method (4 units)
 - New Testament (8 units)
 - New Testament Theology (4 units)
 - New Testament Exegesis (4 units)
- *Church History and Theology (32 units)*
 - Church History (12 units)
 - Philosophical Theology (4 units)
 - Systematic Theology (12 units)
 - Christian Ethics (4 units)
- *Ministry (36 units)*
 - General Ministry and Spirituality (4 units)
 - Preaching and Communication (8 units)
 - Evangelism (4 units)
 - Christian Formation and Discipleship (4 units)
 - Pastoral Counseling (4 units)
 - Pastoral Ministry and Theology (4 units)
 - Field Education (4 units)
 - Missions (4 units)
- *Electives (24 units)*

Core Areas (120 units)

The attribute codes in the column on the left in the outline below are used to designate their corresponding M.Div. core area groups. Such abbreviations are employed in the catalog Courses of Study section, on quarterly schedules, and in Expanded Course Descriptions (available in the library, in academic advising offices and at www.fuller.edu).

Students who select a concentration with the Master of Divinity degree should be aware that the concentration requirements may define and/or limit choices within core areas.

Biblical Languages (20 units)

HEB Hebrew

LG502 Beginning Hebrew (8 units)

GRK Greek

LG512 Beginning Greek (12 units)

Biblical Studies (32 units)

Old Testament. OTA is required. Select either one OTB and one OTCE, or one OTBE and one OTC.

OTA OT501 Pentateuch**OTB** OT502 Hebrew ProphetsOT534 Old Testament Theology (*Prerequisite: OT501*)

OTBE OT506 **Old Testament Exegesis: Prophets.** Select any course designated OTBE in quarterly schedules. All such courses have the catalog number OT506. *Prerequisite: LG502.*

OTC OT504 WritingsOT534 Old Testament Theology (*Prerequisite: OT501*)

OTCE OT507 **Old Testament Exegesis: Writings.** Select any course designated OTCE in quarterly schedules. All such courses have the catalog number OT507. *Prerequisite: LG502.*

Hermeneutics and Exegetical Method. *Prerequisite: LG512*

HERM NE502 Exegetical Method and Practice**New Testament (both required)****NT1** NS500 New Testament 1: Gospels**NT2** NS501 New Testament 2: Acts-Revelation

NTT **New Testament Theology.** Select any course designated NTT in the quarterly schedules. *Prerequisites: NS500 and/or NS501, depending on the course.* Some such courses may require prior completion of LG512, while others do not. Such courses treat either a theme or a sector of the New Testament. *Examples:*

NS509 Life of Jesus

NS511 Emergence of the Church

NS521 New Testament Ethics

NS525 The Cross in the New Testament

NS526 The Church in the New Testament

NS531 Pauline Theology

NS544 Gospel of the Kingdom: Ladd's Theology

NS545 The First Urban Churches

NS548 Paul the Missionary and Theologian

NS551 Worship In the New Testament and Today

	NS559	New Testament Spirituality
	NS588	Jewish Context of the New Testament
NTE	NE506	New Testament Exegesis. Select any course designated NTE in the quarterly schedules. All such courses have the catalog number NE506. <i>Prerequisites:</i> LG512, NE502, and NS500 or NS501.

Church History and Theology (32 units)

Church History. Select one from each group:

CHA	CH500	Early Church History
	CH501	Patristic Theology
CHB	CH502	Medieval and Reformation History
	CH503	Medieval and Reformation Theology
CHC	CH504	Modern Church History
	CH505	Post-Reformation and Modern Theology
	CH506	American Church History

PHIL **Philosophical Theology.** Select one of the following or any course designated PHIL on the quarterly schedules. *Examples:*

	PH504	Christian Worldview and Contemporary Challenges
	PH505	Theories of Human Nature
	PH508	Issues in Apologetics
	PH510	Christian Apologetics
	PH512	Christianity and Western Thought
	PH514	Topics in the Philosophy of Religion
	PH516	Philosophical Theology
	PH522	Perspectives on Christ and Culture
	PH529	Philosophy of Spirituality

Systematic Theology. Select one from each group:

STA	ST501	Systematic Theology I: Theology and Anthropology
	ST512	Theological Anthropology and the Revelation of God
STB	ST502	Systematic Theology II: Christology and Soteriology
	ST514	Reconciliation and the Healing of Persons
STC	ST503	Systematic Theology III: Ecclesiology and Eschatology
	ST516	Theology of Christian Community and Ministry

ETH **Christian Ethics.** Select one of the following or any course designated ETH on the quarterly schedules. *Examples:*

	ET501	Christian Ethics
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ET503	The Bible and Social Ethics
ET513	Perspectives on Social Ethics
ET533	Christian Discipleship in a Secular Society

Ministry (36 units)

MIN1 General Ministry and Spirituality (each of the following)

GM503	Foundations for Ministry 1 (1 unit)
GM504	Foundations for Ministry 2 (1 unit)
GM505	Foundations for Ministry 3 (2 units)

MIN2 Preaching and Communication (8 units)

Required:

PR500	Homiletics (4 units)(<i>Prerequisites: LG512 and NE502</i>)
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Select one preaching practicum from the following, or any practicum designated MIN2 on the quarterly schedules(2 units each):

PR509	Evangelistic Preaching
PR511	Preaching Practicum
PR514	Making Doctrine Live
PR515	Preaching in Postmodern Times
PR516	Variety in Preaching
PR517	Preaching for Occasional Services
PR518	Preaching Practicum: Focus on Form and Design
PR520	Preaching from [a specific biblical book]

Select another practicum from the previous group, or the following (2 units):

CO500	Communication
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Students who qualify may take the following course to meet the entire practicum requirement:

PR505	Advanced Preaching Seminar (4 units)
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MIN3 Evangelism. Select one of the following or any course designated MIN3 on the quarterly schedules. *Examples:*

EV500	The Art of Evangelism
EV503	Foundations for Communicating the Gospel
EV511	Small Group Evangelism
EV514	Urban Evangelism
EV519	Evangelismo entre Hispanos
EV523	Evangelism and Media Culture

EV525	Contemporary Culture and Evangelism
EV526	Evangelism Among Intellectuals
YF503	Youth Outreach and Evangelism
MC532	Evangelizing Nominal Christians (classroom version only)

MIN4 **Christian Formation and Discipleship.** Select one of the following or any course designated MIN4 on the quarterly schedules. *Examples:*

CF500	Teaching for Christian Formation
CF505	Teaching the Bible
CF507	Building Christian Community Through Small Groups
CF526	The Congregation as Learning Community
CF530	Christian Formation of Children
CF560	Adult Formation and Discipleship
CF565	Empowering the People of God
YF500	Foundation of Youth Ministry
YF504	Introduction to Family Ministry

MIN5 **Pastoral Counseling.** Select one of the following or any course designated MIN5 on the quarterly schedules. *Examples:*

CN503	Personality, Theology and Pastoral Counseling
CN504	Family Therapy and Pastoral Counseling
CN520	Pastoral Counseling
CN522	Basic Counseling Skills
CN525	Pastoral Counseling in the African-American Church
CN535	Grief, Loss, Death, and Dying
CN547	Enriching Korean Families
CN548	Restoring Korean Families
CN560	Pastoral Counseling Across Cultures
YF505	The Changing Family

MIN6 **Pastoral Ministry and Theology.** Select one of the following or any course designated MIN6 on the quarterly schedules. *Examples:*

DP500	Reformed Church in America Polity
DP504	Reformed Worship
DP505	Presbyterian Polity and Worship
DP508	Baptist Doctrine, History, and Polity
DP512	United Methodist Polity
PM501	Theology of Pastoral Care
PM503	Pastoral Theology

PM507	The Equipping Pastor
PM514	Forming the People of God: Congregational Praxis
PM520	Church Management
WS500	Christian Worship: Leadership and Practice

MIN7 **Field Education.** Two courses in supervised field experience are required to earn the M.Div. degree. One course (FE1) is met by a ministry experience in a church for three quarters as a student intern. Two units of core credit are granted for this course. The second course requirement (FE2) is met by an intern experience in a church, hospital, special community program, or parachurch organization approved by the Field Education Office. Two units of credit will be granted for this requirement. Additional courses may be taken for elective credit.

MIN8 **Missions.** Select one of the following or any course designated MIN8 on the quarterly schedules. *Examples:*

GM518	Introduction to Urban Studies
GM578	Ministerio Urbano Hispano
TM505	Multiculturalism Today
TM520	Church-Based Urban Research
TM521	Congregations in the World
MB530	Language/Culture Learning and Mission
MC500	Church in Mission
MC502	Becoming a Missional Church
MM536	Mission Education for the Local Church
MN520	Introduction to Urban Mission
MN576	Incarnation and Mission Among the World's Urban Poor
MP520	Introduction to Contemporary Culture
MR546	World Religions in a Pluralistic Society
MR550	Introduction to Islam
MR556	Current Trends in Islam
MT522	Local Congregation as Mission
MT520	Biblical Foundations of Mission
MT540	Missiological Issues: The Church in the City

Electives (24 units)

The remaining courses may be drawn from the core, language or elective offerings. A student may use any course offered by the School of Theology, School of Intercultural Studies, or School of Psychology that is available to master's-level students in the School of Theology to satisfy the elective component of the M.Div. curriculum.

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.

Students who select a concentration with the Master of Divinity degree should be aware that the concentration requirements may define and/or limit choices within core areas.

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

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

The curriculum integrates academic course work with practical experience. The program consists of 144 quarter hours, including 20 units in Greek and Hebrew, 32 units in the area of biblical studies, 32 units in theology and church history, 36 units in practical ministry, including a supervised ministry experience, and a minimum of 24 units in Christian formation and discipleship (some of which may also be used to fulfill core requirements) as follows:

Required (12 units):

- CF500 Teaching for Christian Formation
- CF504 Formational Bible Study
- CF505 Teaching the Bible

Choose one from the following group (4 units):

- CF507 Building Christian Community Through Small Groups
- CF554 Spirituality and Discipleship in College and Young Adult Settings

Choose two from the following group (8 units):

- YF500 Foundation of Youth Ministry
- CF507 Building Christian Community Through Small Groups
- CF530 Christian Formation of Children
- CF554 Spirituality and Discipleship in College and Young Adult Settings
- CF560 Adult Formation and Discipleship
- CF565 Empowering the People of God
- CF580 Formation Seminar
- YF505 The Changing Family

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

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

The curriculum for the Master of Divinity with a concentration in cross-cultural studies, consists of 112 quarter hours in biblical studies, theological studies, and practical ministries (including 12 units in cross-cultural ministries), and 32 quarter hours in missiology. A School of Theology academic advisor will assist the student in selecting courses which will ensure a balance in theology and missiology. **Faculty Coordinator: Dr. Juan Martinez**

Cross-Cultural Concentration (24 units)

(Note: Courses with an asterisk require 3 years of cross-cultural experience)

One of the following (4 units):

MB500 Culture and Transformation

MB520 Anthropology

Required (4 units):

MT520* Biblical Foundations of Mission

Choose one of the following CHURCH courses (4 units):

MC500 Church in Mission

MC502* Becoming a Missional Church

TM505 Multiculturalism Today

TM521* Congregations in the World

Choose one of the following COMMUNICATION courses (4 units):

ME500 Communicating and Serving Crossculturally

ME506* Intercultural Communication

ME530* Language and Culture Learning

Choose one of the following HISTORY courses (4 units):

MH500 Global Evangelical Movement

MH505 Issues in Mission History

MH520 Expansion of the People of God *(taught only in Korean)*

MH541 Korean Mission History *(taught only in Korean)*

Choose one School of Intercultural Studies course or one School of Theology course that meets MIN8 core (4 units)

For MIN3 requirement, choose one of the following (4 units):

EV525 Contemporary Culture and Evangelism

MC532 Evangelizing Nominal Christians

For MIN4 requirement, choose one of the following (4 units):

CF526 The Congregation as Learning Community

CF560 Adult Formation and Discipleship

For MIN5 requirement, choose one of the following (4 units):

CN560 Pastoral Counseling Across Cultures
Any culture-specific counseling course

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

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

Faculty Coordinator: Dr. Juan F. Martinez. Courses available include the following (some of which meet core requirements, and some of which are electives):

CH568	History of the African American Religious Experience
CH573	Christianity in Latin America
CN525	Pastoral Counseling in the African-American Church
CN546	Familia Hispanae Identidad Cultural
EV519	Evangelismo entre Hispánicos
GM507	Social Analysis and Urban Ministry
GM560	Historia y Cultura Hispánicos
GM578	Ministerio Urbano Hispano
NE560	Afrocentric Biblical Hermeneutics
PH580	African-American Culture and World View
PM535	Leading and Developing a Church to Maturity
PM541	African-American Missional Church Leadership
PR501	Preaching in the African-American Tradition
SP559	African-American Spirituality
ST555	Latino(a)/Hispanic Theology in Context
TM515	Comparative Religion and the African-American Community
TM540	Iglecrecimiento en el Contexto Catolicoromano Hispano

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

This program integrates academic course work with practical training. The program consists of 144 quarter hours, including 20 units in Greek and Hebrew, 32 units in biblical studies, 32 units in theology and church history, 28 units in practical ministry, 10 units of supervised field work experience (including CPE) and a minimum of 22 units in family pastoral care and counseling (some of which may fulfill core requirements).

Required: Clinical Pastoral Education (8 units)

Choose five of the following (20 units):

- CN503 Personality, Theology and Pastoral Counseling
- CN504 Family Therapy and Pastoral Counseling
- CN506 Conflict and Conciliation
- CN520 Pastoral Counseling
- CN525 Pastoral Counseling in the African-American Church
- CN535 Grief, Loss, Death, and Dying
- CN539 Ministering to Immigrant Families
- CN547 Enriching Korean Families
- CN548 Restoring Korean Families
- CN560 Pastoral Counseling Across Cultures
- PG560 Training Lay Counselors in the Church
- PM501 Theology of Pastoral Care
- PM502 Ministry to the Dying and Bereaved
- PM503 Pastoral Theology

Choose one of the following (2 units):

- PM590 Directed Study: Pastoral Ministry
- CN590 Directed Study: Counseling

Practical experience will be designed to expose students to all facets of general pastoral ministry. Students will also take a course in clinical pastoral education in an approved mental hospital, general hospital or other facility.

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

Youth, Family, and Culture. The concentration in youth, family, and culture is designed to prepare the student for ordained ministry in churches, parachurch organizations, and any other youth ministries. It develops the future youth specialist as a minister to the adolescent population with a knowledge of and commitment to the family system, as well as an understanding of an ever-changing youth culture, the dynamics of the urban setting, and the need for Christian networking to influence the culture for Christ. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with internships and courses in youth ministry to prepare the graduate for professional service. **Faculty Coordinator: Dr. Chapman Clark**

Required (12 units):

- YF500 Foundation of Youth Ministry (*meets MIN4 core*)
- YF502 Leadership in Youth Ministry
- YF503 Youth Outreach and Evangelism (*meets MIN3 core*)

Family Studies. *Select one (4 units) of the following:*

- CN547 Enriching Korean Families
- CN548 Restoring Korean Families
- YF504 Introduction to Family Ministry
- YF505 The Changing Family (*may be applied as a MIN5 requirement*)

Other family ministry or counseling course with the prior approval of the faculty coordinator

Teaching Studies. *Select two (8 units) of the following:*

- CF500 Teaching for Christian Formation
- CF504 Formational Bible Study
- CF505 Teaching the Bible
- CF507 Building Christian Community Through Small Groups
- CF514 Small Group Bible Study

Other teaching or equipping course with the prior approval of the faculty coordinator

Equipping Studies. *Select two (8 units) of the following:*

- CF554 Spiritual Formation in College and Young Adult Settings
- YF506 Urban Youth Ministry (*may be applied as a MIN8 requirement*)
- YF507 Youth Ministry Communication
- YF508 Youth Ministry as Worship and Ministry
- YF509 Handling Crisis in Youth and Family Ministry

Other youth and/or family course with the prior approval of the faculty coordinator

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

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

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

Required (8 units):

- CN504 Family Therapy and Pastoral Counseling
- CN520 Pastoral Counseling (*may be applied as MIN5 requirement*)
- FL501 Family Life Education **or**

Choose one of the following (4 units):

- CN548 Restoring Korean Families (*may be applied as MIN5 requirement*)

Select two courses (8 units) from the following:

- CF530 Christian Formation of Children

- CN547 Enriching Korean Families
- CN560 Pastoral Counseling Across Cultures
- YF509 Adolescent Culture

Select one course (4 units) from the following:

- CN525 Pastoral Counseling in the African-American Church
- FS500 Family Systems Dynamics
- FS501 Gender and Sexuality
- FS505 Child and Family Development
- FS511 Cultural and Ethnic Issues
- FS515 Value Formation in Family Intervention
- YF504 Introduction to Family Ministry
- YF505 The Changing Family

Elective: Choose one pastoral care and counseling or family life education course (4 units)

Worship, Theology, and the Arts. There is a vibrant and growing concern, both in traditional, mainline Christian circles and in the worlds of the megachurch and nondenominational churches, for the relationship of art to theology and the use of arts in worship. This concentration enables students to obtain a strong foundation in biblical, historical, and theological studies, as well as grounding in the historical, theological, and practical aspects of Christian worship. Designed for students who anticipate a pastoral, congregational ministry, it prepares the student to think critically and theologically about the planning and leadership of worship and the use of arts in the enrichment of worship. Given the ongoing debate over worship forms and musical styles in churches today, this concentration seeks to prepare leaders who can think broadly about the meaning and practice of worship, draw upon the rich theological and liturgical heritage of the church, but also bring creativity and life to worship in a contemporary setting.

The Master of Divinity degree concentration in worship, theology, and the arts requires completion of the core requirements in the areas of biblical languages, biblical studies, church history and theology, and ministry, and 28 units of concentration requirements (4 units of which fulfill the MIN6 core requirement). **Faculty Coordinator: Dr. Clayton Schmit.**

Select one course from the following (4 units; meets MIN6 core) :

- WS500 Christian Worship: Leadership and Practice
- DP504 Reformed Worship

Required (16 units):

- TC516 Theology and Art
- TC546 Contemporary Theological Issues in Worship and the Arts
- WS507 Christian Worship: History and Theology
- WS508 Ministry and Media: Theory and Production

Choose one of the following (4 units):

- TC500 Theology and Culture
- TC509 Theology and Popular Culture
- TC510 Theology, Pop Culture, and the Emerging Church

Select one from the following courses, from approved courses through cross-enrollment at another institution, or any course approved in consultation with the faculty coordinator:

ME510	Christian Communication Through Music
ME513	Worship as Empowerment
ME514	Worship Leadership
ME518	Exegeting Musical Culture
TC519	Topics in Theology and Visual Arts (topics vary)
TC521	Theology and Contemporary Literature
TC522	Theology and Contemporary Christian Poetry
TC529	Topics in Theology and Literature (topics vary)
TC530	Theology and Film
TC531	Postmodern Theology, Film, and Youth Culture
TC532	Viewing Film: Philosophical and Theological Considerations
TC529	Topics in Theology and Film (topics vary)
WS503	Music Basics for Ministry
WS506	Worship and the Performing Arts

Recovery Ministry. The Master of Divinity concentration in recovery ministry is designed to prepare the student for ordained ministry in churches, parachurch organizations, and other Christian recovery ministries. It provides students with a strong foundation in biblical, historical, and theological studies as well as an opportunity to develop competencies useful in ministry to people recovering from abuse, addiction, or trauma. The basic M.Div. core curriculum in languages and biblical and theological studies is combined with courses in recovery ministry and internships to prepare the graduate for professional service.

Practical experience will be designed to expose students to all facets of recovery ministry. Students will also take a course in clinical pastoral education in an approved psychiatric hospital, general hospital with a treatment program for addictions, or other facility with a chemical dependency unit.

Of the 36 units of concentration requirements below, 16 units will meet core requirements in the Ministry Division. **Faculty Coordinator: Dr. Dale Ryan.**

Required (16 units):

EV532	Recovery Ministry and Outreach in the Local Church (<i>meets MIN3</i>)
CN553	Pastoral Care and Abuse (<i>meets MIN5</i>)
CN557	Pastoral Care and Addictions
YF511	Ministry to At-Risk Youth (<i>meets MIN4</i>)

Select one of the following (4 units):

CN520	Pastoral Counseling
CN504	Family Therapy and Pastoral Counseling
FS500	Family Systems Dynamics

Select one of the following (4 units):

CN506	Conflict and Conciliation
CN558	Pastoral Care and Sexuality (or any FS Sexuality course)

MD543 Children at Risk (*meets MIN8*)

Required Practica (10 units):

FE501 Part-time Church Internship (*2 units; meets FE1 core requirement*)

CPE The CPE assignment must be in a substance abuse treatment center or a general psychiatric hospital setting (*8 units; meets FE2 core requirement*)



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**MASTER OF ARTS IN THEOLOGY**

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

Purpose

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

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

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

Admission Requirements

Admission and academic standards are generally the same as those established for the Master of Divinity degree. General standards for admission to Fuller Seminary may be found in the second section of this catalog. Applicants must have earned a baccalaureate degree or its educational equivalent from an accredited institution. *Students classified in the admission process as Special Students (without a accredited bachelor's degree) cannot enroll in this program.*

Residence Requirements and Transfer Credit

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

Time Limit for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Theology degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

Degree Requirements

Flexibility marks the Master of Arts in Theology program in the School of Theology at Fuller. The degree requirements can be completed in two years of full-time study, although many elect to earn the degree over an extended period of time through part-time study. The degree may be completed over a six-year period through evening courses alone. All requirements for the Master of Arts in Theology (general program format) may be completed in several extension areas, including Seattle, Menlo Park, Phoenix, Colorado Springs, and Irvine. Courses offered at any Fuller Extended Education site may be counted toward the degree, but at least 48 units (24 units for students in Sacramento, Tucson, and Las Vegas) must be completed at the Pasadena campus or one of the areas listed above.

In general, the Master of Arts in Theology degree requires:

1. A total of 24 courses (96 quarter units);
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary.

Field Education. While field experience is optional for this degree, it is recommended in order to complete one's preparation for service and future placement. As many as six courses (a total of 12 units) may be taken in a supervised practical service and study program to be planned with the Field Education office. Students applying for academic credit must fulfill all course requirements.

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

Four Formats. The student in the Master of Arts in Theology program selects one of four curricular formats:

1. the General Program format;
2. the Biblical Studies and Theology format;
3. the Ancient Near Eastern Languages and Literature format;
4. the Theology and Arts format

GENERAL PROGRAM FORMAT

Biblical Studies (24 units):

Select one from each of the following categories (16 units):

- NS500 Gospels or NS501 Acts—Revelation
- Any New Testament exegetical book study
- OT501 Pentateuch, OT502 Writings, or OT504 Hebrew Prophets
- Any Old Testament exegetical book study

Select two from the following (8 units):

- Any course with an OT, NS, or NE prefix

Theological Studies (24 units)

Select one from each of the following categories (16 units):

- Church History A, B, and C or Systematic Theology A, B, and C
- Select any Ethics core course (ETH)

Select two from the following (8 units):

- Any course with a CH, ET, PH, ST, or TC prefix

Practical Theology (12 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Spirituality: any course designated SP2 or FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (12 units)

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Electives (24 units)

BIBLICAL STUDIES AND THEOLOGY FORMAT

The School of Theology has developed a specific curriculum for the Master of Arts in Theology to satisfy the basic categories in biblical languages, biblical studies and theology recommended for admission into the School of Theology Ph.D. program. Application and admission to the Ph.D. program is a separate process. Successful completion of this program does not guarantee admission to the Ph.D. program at Fuller or elsewhere, although it is beneficial if the student wishes to pursue further academic work. This model may also serve to prepare for a vocation of teaching in a setting which does not require the Ph.D.

There are three versions of the Biblical Studies and Theology curriculum: the basic version, one with a Biblical Studies emphasis, one with a Theological Studies emphasis.

Basic Curriculum

Biblical Languages (20 units)

- Beginning Greek (12 units)
- Beginning Hebrew (8 units)

Biblical Studies (24 units)

- New Testament 1: Gospels
- New Testament 2: Acts — Revelation
- Old Testament A: Pentateuch
- Old Testament B: Prophets
- Old Testament C: Writings

Either Old Testament B or C must be taken as an exegetical book study using Hebrew, designated OTBE or OTCE in the quarterly schedule)

Theological Studies (32 units)

- Philosophy core course (PHIL)
- Ethics core course (ETH)
- Church History A
- Church History B
- Church History C
- Systematic Theology A
- Systematic Theology B
- Systematic Theology C

Practical Theology (8 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (12 units)

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Elective (4 units)

Biblical Studies Emphasis

Biblical Languages (20 units)

- Beginning Greek (12 units)
- Beginning Hebrew (8 units)

Biblical Studies (32 units)

- New Testament 1: Gospels
- New Testament 2: Acts — Revelation
- Old Testament A: Pentateuch
- Old Testament B: Prophets
- Old Testament C: Writings

Either Old Testament B or C must be taken as an exegetical book study using Hebrew, designated OTBE or OTCE in the quarterly schedule)

- Select any three courses with an OT, NS, or NE prefix

Theological Studies (20 units)

- Church History A, B, and C or Systematic Theology A, B, and C
- Select one core course from the sequence not selected above (Church History or Systematic Theology)
- Select any Ethics core course (ETH)

Practical Theology (8 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (12 units)

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Elective (4 units)

Theological Studies Emphasis

Biblical Languages (12 units)

Choose either Greek or Hebrew:

- Beginning Greek (12 units)
- Beginning Hebrew (8 units)
- Select one Old Testament Hebrew exegetical course (OTBE or OTCE)

Biblical Studies (16 units)

- New Testament 1: Gospels
- New Testament 2: Acts — Revelation
- Old Testament A: Pentateuch
- Any Old Testament course with the attribute OTB or OTC

Theological Studies (44 units)

- Philosophy core course (PHIL)
- Ethics core course (ETH)
- Church History A
- Church History B
- Church History C
- Systematic Theology A
- Systematic Theology B
- Systematic Theology C
- Select three courses with the prefix CH, ET, PH, ST, TH, or TC

Practical Theology (8 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (12 units)

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Elective (4 units)

ANCIENT NEAR EASTERN LANGUAGES AND LITERATURE FORMAT

The faculty of the Old Testament Department has developed a variation of the biblical studies and theology format of the Master of Arts in Theology to satisfy the basic categories in Ancient Near Eastern languages and literature, biblical studies and theology recommended for admission into the School of Theology Ph.D. program in Old Testament. Application and admission to the Ph.D. program is a separate process. Successful completion of this program does not guarantee admission to the Ph.D. program at Fuller or elsewhere. This model may also serve as preparation for a vocation of teaching in a setting which does not require the Ph.D. **Faculty Coordinator: Old Testament Department.**

In addition to the basic admission requirements for the M.A. in Theology degree, beginning courses in Hebrew (8 quarter hours or 6 semester hours) and Greek (12 quarter hours or eight semester hours) are prerequisites for admission to this program. The course requirements for the degree are as follows:

Biblical Studies (20 units)

- New Testament 1: Gospels
- New Testament 2: Acts - Revelation
- Old Testament A: Pentateuch
- Old Testament B: Prophets
- Old Testament C: Writings

Either Old Testament B or C must be taken as an exegetical book study using Hebrew, designated OTBE or OTCE in the quarterly schedule

Theological Studies (20 units)

- Church History A, B, and C or Systematic Theology A, B, and C
- Any course designated ETH on the quarterly schedule
- Select one course with the prefix CH, ET, PH, ST, TH, or TC

Practical Theology (8 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (8 units)

Select two courses from the following categories:

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Ancient Near Eastern Languages and Literature (36 units)

Each of the following:

LG506	Advanced Hebrew
LG525	Biblical Aramaic
LG533	Beginning Ugaritic
LG534	Advanced Ugaritic
LG535	Beginning Akkadian
LG536	Advanced Akkadian
LG546	Northwest Semitic Texts
OT583	Ancient Near Eastern History, Literature and Culture

Choose one of the following:

LG507	Hebrew Reading
OT506	Old Testament Exegesis: Prophets
OT507	Old Testament Exegesis: Writings

Research (4 units)

- Select any advanced seminar with a major research paper

THEOLOGY AND THE ARTS FORMAT

The theology and the arts format is designed to prepare students with a strong background and/or interest in the arts to work as practicing artist/theologians or as those able to navigate the intersection between theology and the arts. The goal is to produce graduates who will be shapers/interpreters of culture and/or theologically grounded artists. Those who wish to pursue work as practicing artists, teachers, workers in related fields, or those intending further study will gain the historical, theological, biblical, and cultural preparation that will enable them to work as practitioners/theologians. It is assumed that students entering into this area of study will have a strong background or interest in a particular art form and/or in the academic study of that art. It is strongly recommended that the student cross-enroll in at least one graduate-level course at the Art Center College of Design in Pasadena (or another institution, with approval of the faculty coordinators) to incorporate perspectives from the contemporary art world into their personal integration of theology and art. The final thesis/art project will be designed individually as a learning contract between the student and his or her academic mentor. **Faculty Coordinators: Dr. Robert Johnston and Dr. William Dyrness.**

Admission to this program is selective. In addition to the regular degree application, applicants for this format are asked to submit a statement indicating their reason for interest in this program, their background and experience in a related art form, and their professional goals. Applicants are invited and encouraged to submit supporting materials (e.g. portfolio, writing samples, performance videos, CDs, etc.).

The M.A. in Theology degree requires 96 quarter units of coursework. The theology and the arts format includes courses in the traditional areas of biblical studies (24 units) and theology and church history (24 units). In addition, it includes courses in theology and culture (12 units), theology and arts (16 units), theology in practice (12 units), and a final master's project (8 units).

Biblical Studies (16 units):

Select one course from each of the following categories:

- NS500 Gospels or NS501 Acts—Revelation
- Any New Testament exegetical book study
- OT501 Pentateuch, OT502 Writings, or OT504 Hebrew Prophets
- Any Old Testament exegetical book study

Theological Studies (24 units)

- Select five of the six core Church History and Systematic Theology courses (designated CHA, CHB, CHC and STA, STB, STC) (16 units):
- Select any Ethics core course (ETH)

Practical Theology (8 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (8 units)

- Ethnicity: any course designated ETHN on the quarterly schedule
- World Religions: any course designated WREL on the quarterly schedule

Elective (4 units)

Theology and Culture (12 units)

Required:

TC500 Theology and Culture

Choose one of the following courses:

MP520 Contemporary Culture in Missiological Perspective
TC509 Theology and Popular Culture
TC510 Theology, Pop Culture, and the Emerging Church
PH5xx Any course designated PHIL on the quarterly schedule.
A course at the Art Center College of Design, chosen in consultation with faculty coordinators.

Choose one of the following courses:

ET525 Ethics of Bonhoeffer
ET541 Theological Ethics of Reinhold and H. Richard Niebuhr
ST530 Karl Barth and Evangelical Theology
ST572 Bonhoeffer: Life and Thought
ST574 Theology of C.S. Lewis
MT527 Theologian of Mission and Ministry: Lesslie Newbigin

Theology and Arts (16 units)

Choose four from the following:

TC509 Theology and Popular Culture
TC510 Theology, Popular Culture, and the Emerging Church
TC516 Theology and Art
TC519 Topics in Theology and Visual Arts (topics vary)
TC521 Theology and Contemporary Literature
TC522 Theology and Contemporary Christian Poetry
TC529 Topics in Theology and Literature (topics vary)
TC530 Theology and Film
TC531 Postmodern Theology, Film, and Youth Culture
TC532 Viewing Film: Philosophical and Theological Considerations
TC539 Topics in Theology and Film (topics vary)
WS506 Worship and the Performing Arts

Master's Thesis/Project (8 units)

TC595 Theology and Arts Master's Thesis/Project (4 units, repeated)

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SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**MASTER OF ARTS IN [A SPECIALIZED MINISTRY]**

The primary purpose of degrees designated as Master of Arts in [a Specialized Ministry] is to equip persons for competent leadership in some form of specialized ministry in congregations and other settings:

- Master of Arts in Youth, Family, and Culture
- Master of Arts in Family Life Education
- Master of Arts in Evangelism
- Master of Arts in Pastoral Ministry
- Master of Arts in Worship, Theology, and the Arts
- Master of Arts in Recovery Ministry

For each of these the basic admission requirements, the residence requirements, and the policies governing transfer credit and the time limit for completion of degrees are the same as the Master of Arts in Theology.

Degree Requirements

The degree requirements for each of these specialized ministry degree programs can be completed in two years of full-time study, although one may elect to earn the degree over an extended period of time through part-time study. Not all of these degrees may be completed at every Fuller site.

In general, each of the Master of Arts in a specialized ministry area requires:

1. A total of at least 24 courses (96 quarter units), including field education;
2. A minimum of at least 12 courses (48 quarter units) earned at Fuller Theological Seminary.

There is a common design to the curriculum of the Master of Arts in [a Specialized Ministry], with variations in certain parts of the curriculum in each of the specialized areas of ministry focus. The common overall design is as follows:

Biblical Studies (20 units):

- NS500 Gospels or NS501 Acts—Revelation
- Any New Testament exegetical book study
- OT501 Pentateuch, OT502 Writings, or OT504 Hebrew Prophets
- Any Old Testament exegetical book study
- Any course with an OT, NS, or NE prefix

Theological Studies (20 units)

- Church History A, B, and C or Systematic Theology A, B, and C
- Select any Ethics core course (ETH)
- Any course with a CH, ET, PH, ST, TH, or TC prefix

Practical Theology (12 units)

- Foundational Spirituality: any course designated FSP on the quarterly schedule
- Spirituality: any course designated SP2 or FSP on the quarterly schedule
- Communication: any course designated COMM on the quarterly schedule

Cultural Literacy (12 units)

- Ethnicity: any course designated ETHN on the quarterly schedule

- World Religions: any course designated WREL on the quarterly schedule
- Culture: any course designated CULT on the quarterly schedule

Electives (4-8 units)

Specialized Requirements (24-36 units, including practica)

MASTER OF ARTS IN YOUTH, FAMILY, AND CULTURE

The Master of Arts in Youth, Family, and Culture is a specialized ministry degree program designed to prepare the student for youth ministries in churches and parachurch organizations. It develops the future youth specialist as a minister to the adolescent population with a knowledge of and commitment to the family system, as well as an understanding of an ever-changing youth culture, the dynamics of the urban setting, and the need for Christian networking to influence the culture for Christ. **Faculty Coordinator: Dr. Chapman Clark.**

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. The Ethnicity component of the Cultural Literacy area is met by one of the courses in the specialized requirements of this degree. There are 8 units of electives available in this curriculum.

Specialized requirements for the Master of Arts in Youth, Family, and Culture (28 units):

Select one of the following (4 units):

- | | |
|-------|--------------------------------|
| YF500 | Foundations of Youth Ministry |
| YF501 | Introduction to Youth Ministry |

Each of the following (12 units):

- | | |
|-------|-------------------------------|
| YF502 | Leadership in Youth Ministry |
| YF503 | Youth Outreach and Evangelism |
| YF506 | Urban Youth Ministry |

Practica (4 units):

- | | |
|----------|--|
| YF578A/B | Practicum I: Youth Ministry Programming (2 units each) |
|----------|--|

Select one from the following (4 units):

- | | |
|-------|--|
| CN520 | Pastoral Counseling |
| CN525 | Pastoral Counseling in the African American Church |
| CN547 | Enriching Korean Families |
| CN548 | Restoring Korean Families |
| CN550 | Family Perspectives in Counseling |
| CN560 | Pastoral Counseling Across Cultures |
| YF504 | Introduction to Family Ministry |

Select one from the following (4 units):

- | | |
|-------|---|
| CF500 | Teaching for Christian Formation |
| CF501 | Leading and Teaching in the Church |
| CF504 | Formational Bible Study |
| CF505 | Teaching the Bible |
| CF507 | Building Christian Community Through Small Groups |
| CF514 | Small Group Bible Study |
| CF565 | Empowering the People of God |
| YF507 | Youth Ministry Communication |

MASTER OF ARTS IN FAMILY LIFE EDUCATION

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

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

The focus is to prepare persons for doing training in family life in the church and in community organizations where preventive, educational and remedial skill development in parenting, family life and communication is offered. **Faculty Coordinator: Dr. David Augsburg**.

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. There are 4 units of electives available in this curriculum.

Specialized requirements for the Master of Arts in Family Life Education (28 units):

Select two courses (8 units) from the following:

FL501	Family Life Education
CN504	Family Therapy and Pastoral Counseling
CN547	Enriching Korean Families
CN548	Restoring Korean Families

Select three courses (12 units) from the following:

CN504	Family Therapy and Pastoral Counseling
CN547	Enriching Korean Families
CN548	Restoring Korean Families
FL501	Family Life Education
FS500	Introduction to Family Systems
FS505	Child and Family Development
FS511	Cultural and Ethnic Issues
FS515	Value Formation in Family Intervention
YF504	Introduction to Family Ministry
YF505	The Changing Family

Practicum. Select one of the following options (8 units):

FE5xx Clinical Pastoral Education (CPE) (8 units) **or**

FE503 Part-time Internship (2 units)

And one of the following:

FE546 Hospital Internship (2 units)

FE548 Hospice Internship (2 units)

And one ministry course (4 units)

MASTER OF ARTS IN EVANGELISM

The Master of Arts in Evangelism is a specialized ministry degree program designed for people who wish to develop their understanding and skills in evangelism as they prepare for service in a local church, with a parachurch organization, or as an independent evangelist. It offers a range of courses ensuring an adequate biblical and theological foundation with some preparation in the art of communication. It provides insights into the nature of evangelism from a biblical, theological, historical, and practical point of view so as to enable students to critique and design programs of outreach that are sensitive to various cultures and settings. The importance of equipping local churches to be effective in their evangelism within a variety of contexts is emphasized. **Faculty Coordinator: Dr. Richard Peace.**

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. There are 8 units of electives available in this curriculum.

Specialized requirements for the Master of Arts in Evangelism (24 units):

Required (8 units):

- EV500 The Art of Evangelism
- EV525 Contemporary Culture and Evangelism

Select three of the following (12 units):

- EV511 Small Group Evangelism
- EV514 Urban Evangelism
- EV519 Evangelismo entre Hispánicos
- EV531 Evangelism Among Intellectuals
- EV552 Conversion
- EV590 Directed Study in Evangelism
- YF503 Youth Outreach and Evangelism
- MC532 Evangelizing Nominal Christians

Select one of the following (4 units):

- FE578 Full-time Evangelism Practicum
- FE579 Part-time Evangelism Practicum (three quarters)

MASTER OF ARTS IN PASTORAL MINISTRY

The Master of Arts in Pastoral Ministry is a specialized ministry degree program designed for people who are exploring the possibility that they are gifted for and called to the service of God as a pastor or as part of a pastoral staff with a church or denomination that does not require the M.Div. degree as a qualification for ordained ministry. The curriculum covers the basic areas of theology, biblical studies and ministry, which combined with supervised ministry in a local church, promises to be especially effective in the preparation of students for pastoral ministry in today's world.

There are three versions of this specialized ministry degree program: a general format, an African American Church format, and a Latino Church format.

General Format

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. The Communication component of the Practical Theology area is met by one of the courses in the specialized requirements of this degree. There are 8 units of electives available in this curriculum.

Specialized requirements for the Master of Arts in Pastoral Ministry General Format (28 units):

- PR525 Foundations of Biblical Preaching (or other approved preaching or communication course)
- Evangelism: Select any MIN3 M.Div. core course
- Christian Formation and Discipleship: Any MIN4 M.Div. core course
- Pastoral Care and Counseling: Any MIN5 M.Div. core course
- Pastoral Ministry and Theology: Any MIN6 M.Div. core course
- Field Education: M.Div. Field Education MIN7 requirements (FE1 and FE2)
- Missions: Any MIN8 M.Div. core course

African American Church Format

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. The Communication component of the Practical Theology area is met by one of the courses in the specialized requirements of this degree. There are 8 units of electives available in this curriculum. At least three of the MIN requirements listed below must be selected from courses approved by the African American Church Studies department.

Specialized requirements for the Master of Arts in Pastoral Ministry General Format (28 units):

- PR501 Preaching in the African American Tradition (or other approved preaching or communication course)
- Evangelism: Select any MIN3 M.Div. core course
- Christian Formation and Discipleship: Any MIN4 M.Div. core course
- Pastoral Care and Counseling: Any MIN5 M.Div. core course
- Pastoral Ministry and Theology: Any MIN6 M.Div. core course
- Field Education: M.Div. Field Education MIN7 requirements (FE1 and FE2)
- Missions: Any MIN8 M.Div. core course

Latino Church Format

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. The Communication component of the Practical Theology area is met by one of the courses in the specialized requirements of this degree. There are 4 units of electives available in this curriculum. At least four of the MIN requirements listed below must be selected from courses approved by the Hispanic Church Studies department.

Specialized requirements for the Master of Arts in Pastoral Ministry General Format (32 units):

- GM574 Iglesia Evangelica Latina
- PR525 Foundations of Biblical Preaching (or other approved preaching or communication course)
- Evangelism: Select any MIN3 M.Div. core course
- Christian Formation and Discipleship: Any MIN4 M.Div. core course
- Pastoral Care and Counseling: Any MIN5 M.Div. core course
- Pastoral Ministry and Theology: Any MIN6 M.Div. core course
- Field Education: M.Div. Field Education MIN7 requirements (FE1 and FE2)
- Missions: Any MIN8 M.Div. core course

MASTER OF ARTS IN WORSHIP, THEOLOGY, AND THE ARTS

The Master of Arts in Worship, Theology, and the Arts is a specialized ministry degree program designed to prepare students for worship ministries in churches and for work as practicing artist/theologians. Persons desiring to work in church ministries relating to worship and arts but who may not need a Master of Divinity degree have the opportunity to obtain a general foundation in biblical and theological studies, while focusing on the integration of the history and theology of Christian worship and a particular field of artistic expression. Similarly, those who wish to pursue work as practicing artists or workers in related fields will gain the historical, theological, and liturgical preparation that will enable them to work as

practitioner/theologians. It is assumed that students entering into this area of study will have a strong background in worship and/or a particular form of art. The final thesis/art project for this degree will be designed individually as a learning contract between the student and the Academic Director of the Brehm Center for Worship, Theology, and the Arts. **Faculty Coordinator: Dr. Clayton Schmit.**

Admission Requirements

In addition to the general application for the Master of Arts in a specialized ministry, applicants for this degree must submit a statement indicating their reason for interest in this program, their background and experience in worship and/or in a related art form, and their professional goals. Admission to this program is selective. Applicants are invited and encouraged to submit supporting materials, such as a portfolio, writing samples, performance videos, and audio recordings.

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. The Spirituality component of the Practical Theology area and the Culture component of the Cultural Literacy area are met by courses in the specialized requirements of this degree. There are 4 units of electives available in this curriculum.

Specialized requirements for the M.A. in Worship, Theology, and the Arts (28 units):

Each of the following (12 units):

- WS518 Worship Ministry on the Lord's Day
- CH507 Christian Worship: History and Theology
- TC516 Theology, Worship, and Art

Select one of the following:

- WS508 Ministry and Media: Theology and Practice
- WS509 Using Media Technology in Ministry

Select one of the following:

- TC500 Theology and Culture
- TC509 Theology and Pop Culture
- TC510 Theology, Pop Culture, and the Emerging Church

Select two of the following:

- CO512 Storytelling, Gospel, and Culture
- CO513 Communication and the Liturgy
- EV509 Spirituality and Creativity in Evangelism and Worship
- ME510 Christian Communication Through Music
- ME513 Worship as Empowerment
- ME518 Exegeting Musical Culture
- MP533 Understanding Popular Music
- MR547 World Religion, Art, and Symbol
- NE561 Luke and the American Road Movie
- TH577 Sacraments and Sacramentality
- TH579 Mystical Theology
- TC5XX Any course with the TC prefix
- WS5XX Any course with the WS prefix

Master's Project and Supervised Ministry Contract (8 units)

Each of the following:

- WS594 Directed Practical Study (2 units)
- WS595 Worship, Theology, and the Arts Master's Project (4 units)

Select one of the following:

- FE512 Full-time Worship, Theology, and the Arts Internship (2 units)
- FE513ABC Part-time Worship, Theology, and the Arts Internship (2 units)

MASTER OF ARTS IN RECOVERY MINISTRY

The Master of Arts in Recovery Ministry is a specialized ministry degree program designed to prepare the student for ministries in churches and parachurch organizations. It develops the future recovery ministries specialist to work with persons in situations of addictions and abuse. **Faculty Coordinator: Dr. Dale Ryan.**

Degree Requirements

See the general requirements in the areas of Biblical Studies, Theological Studies, Practical Theology, and Cultural Literacy as described for the M.A. in [a specialized ministry]. There are 4 units of electives available in this curriculum.

Specialized requirements for the Master of Arts in Recovery Ministry (28 units):

Each of the following (16 units):

- CN520 Pastoral Counseling
- EV532 Recovery Ministry and Outreach in the Local Church
- CN553 Pastoral Care and Abuse
- CN557 Pastoral Care and Addictions

Select one of the following (4 units):

- CN504 Family Therapy and Pastoral Counseling
- FS500 Family Systems Dynamics

Practicum. Select one of the following options (8 units):

- FE5xx Clinical Pastoral Education (CPE) (8 units) **or**

- FE503 Part-time Internship (2 units)

And one of the following:

- FE546 Hospital Internship (2 units)
- FE548 Hospice Internship (2 units)

And one ministry course (4 units)



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**MASTER OF ARTS IN CHRISTIAN LEADERSHIP**

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

Purpose

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

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

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

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

Primary goals for this kind of degree program include: (1) the capacity for critical and constructive theological reflection regarding the content and processes of the area of specialized ministry; (2) skill in the design, implementation, and assessment of ministry in these specialized areas; (3) an understanding of the various disciplines that undergird the area of specialized ministry; and (4) growth in personal and spiritual maturity.

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

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

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

Admission Requirements

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

degree. General standards for admission to Fuller Theological Seminary may be found in the Admissions section of this catalog.

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

Residence Requirements and Transfer Credit

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

Time Limit for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Christian Leadership degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

Degree Requirements

The curriculum of the Master of Arts in Christian Leadership consists of 72 units, with the following four basic components in common between the two available concentrations:

- Three courses (12 units) in biblical studies;
- Three courses (12 units) in theology and church history;
- Three courses (12 units) in cultural literacy;
- Two courses (8 units) in practical theology.

The remaining units include concentration courses, practica, and electives.

The following courses will meet the requirements of the common components of the program. The term *core course* in the following outline refers to courses that are listed in this catalog or a published schedule as meeting M.Div. core requirements.

Biblical Studies (12 units). *Select one from each of the following groups:*

- Old Testament Core: Any OT core course
- New Testament Core: Either NT1 or NT2
- NE 503 Biblical Interpretation or any NTT or OT theme course

Church History and Theology (12 units). *Select one from each of the following groups:*

- Systematic Theology or Church History: Any ST core course or any CH core course
- Systematic Theology, Church History, Philosophy, or Theology and Culture: Any course with an ST, CH, PH, or TC prefix
- Christian Ethics: Any course with an ET prefix

Cultural Literacy (12 units). *Select one from each of the following groups:*

- Ethnicity: Any course designated with the ETHN attribute
- Culture: Any course designated with the CULT attribute
- World Religions: Any course designated with the WREL attribute

Practical Theology (8 units). *Select one from each of the following groups:*

- Foundational Spirituality: Any course designated with the FSP attribute
- Communication: Any course designated with the COMM attribute

The remaining requirements are met by a specific combination of concentration requirements, practica, and elective courses.

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

Concentration Requirements

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

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

In addition to the required 44 units in the four areas outlined above:

Select four from the following (16 units):

CF565	Empowering the People of God
CF526	The Congregation as a Learning Community
GM550	Leadership and Character Development
GM554	Leadership and Diversity: Gender, Cultures, and Ethnicity
PM514	Missional Churches and Leadership
ML523	Mentoring
ML530	Lifelong Development
ML565	Understanding Organizational Dynamics

Select one of the following Leadership Practica (4 units):

GM586	Practicum in Congregation-Based Leadership
GM587	Practicum in Community-Based Leadership

Select two electives (8 units)

Youth, Family, and Culture. This concentration is designed for people who wish to serve in ministerial positions which target adolescents from early adolescence to college. The program seeks to provide students a broad understanding of 1) the adolescent world and culture; 2) psychological, familial and developmental issues that impact ministry to adolescents; and 3) biblical and theological foundational concepts which drive a ministry targeted toward adolescents. This concentration is primarily designed for those working in the context of parachurch organizations, but is also designed to address the goals of someone desiring church-based ministry as well. It is offered both through the Institute of Youth Ministry (Fuller in Colorado) and the Pasadena campus, but may be completed in any extension area in cooperation with Fuller's Institute of Youth Ministries. **Faculty coordinator: Dr. Chapman Clark**

The Cultural Literacy Ethnicity requirement of the common MACL curriculum requirements is met by concentration requirements. In addition to the required units in the four areas outlined above:

Select one course (4 units) from the following:

YF500 Foundation of Youth Ministry

YF501 Introduction to Youth Ministry

Required (12 units):

YF502 Leadership in Youth Ministry

YF503 Youth Outreach and Evangelism

YF506 Urban Youth Ministry

Select any two YF-prefixed courses (8 units)

Required Leadership Practica (4 units):

YF578A/B Practicum 1: Youth Ministry Programming

Select one elective course (4 units)



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**CERTIFICATE PROGRAMS****Certificate of Christian Studies**

The Certificate of Christian Studies offers students an opportunity to complete a personalized, short-term nondegree program to meet a wide range of goals, from training for a specific church or parachurch ministry to personal and spiritual enrichment. It can be designed as a focused course of study or a sampling of master's-level courses from the Schools of Theology and World Mission. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller's Distance Learning Programs, or any combination of these, students pursuing the certificate can gain an introduction to theological, biblical, or missiological basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate of Christian Studies are the same as for admission to a master's degree program. The Certificate of Christian Studies requires the completion of six master's-level courses (24 units) and an integrative essay written at the conclusion of coursework. A certificate may be awarded with a particular focus if at least four courses (16 units) are taken in one of several established areas, such as Christian formation and discipleship, ministry of the laity, New Testament, youth ministry, or evangelism.

Certificate in Youth Ministry

The Certificate in Youth Ministry provides youth ministers in church and parachurch organizations with practical and theological training foundational to effective youth ministry. This unique nondegree program can be completed with a minimum of time away from ministry commitments. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate in Youth Ministry are the same as for admission to a master's degree program. The Certificate in Youth Ministry requires the completion of six master's-level courses (24 units) essential for effective youth ministry, including two six-month field education practica conducted in each student's home ministry area under the supervision of a qualified mentor. In addition to the practica, courses include:

- Introduction to Youth Ministry
- Youth Outreach and Evangelism
- Leadership in Youth Ministry
- New Testament 1: Gospels

The introductory course is offered in connection with the Youth Specialties' National Youth Workers Convention each fall. The other three courses may be taken at any of Fuller's extension locations or the Pasadena campus. Two of the courses are also available through the Individualized Distance Learning (IDL) Program in the convenience of one's home or office.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DOCTOR OF MINISTRY**

The Fuller Doctor of Ministry degree program is a learning community encouraging and equipping leaders for mission in changing times."

The Doctor of Ministry is a professional degree granted by the School of Theology. The program is designed to serve the needs of pastors, missionaries, mission executives, church leaders, and other ministry professionals through an experience of continuing education while students remain active in their ministry. We assist every ministry leader to assess their personal and ministry needs and then devise an educational plan that addresses these issues. Using the resources of Fuller's School of Theology, School of Intercultural Studies, and School of Psychology a wide variety of courses are offered in the following areas: 1) leadership and management; 2) preaching/teaching and worship; 3) mission and evangelism; 4) discipleship and growing the church; and 5) care and counseling. Specialized programs in African American Leadership, Christian Spirituality, Latino Ministry, Missional Leadership, Youth, Family and Culture, and Military Chaplain Ministry are also available.

The program of study combines rigorous theological reflection with knowledge from theoretical and tested ministry models, which are then applied to the student's ministry context. Courses are taught by experienced professors with proven expertise in developing and sustaining effective ministry. The classroom becomes a learning community where it is assumed that students come with expertise to share as well as something to learn.

The School of Theology Doctor of Ministry program is administered by Fuller's Horner Center for Lifelong Learning. Further information about the curriculum, the cohort programs, and the courses offered in support of this program may be found in the Horner Center section of this catalog.

Korean Doctor of Ministry Program

The School of Theology offers a specialized Doctor of Ministry program for Korean-American and Korean pastors based on instruction in the Korean language. The TOEFL exam is waived for students enrolling in the program. However, students may not attend courses in the English language program unless the TOEFL requirement has been met.

The Korean Doctor of Ministry Program program is based on a strong biblical and theological emphasis as a foundation for effective ministry, featuring courses in biblical theology, homiletics, marriage and family studies, and theology of ministry. Korean students may take up to 20 units of course work in Seoul; 20 units must be completed at the Pasadena campus.

Dr. Seyoon Kim is the director of the Korean Doctor of Ministry Program in the School of Theology. For further information on this program, including course descriptions and schedules, please contact the Korean Doctor of Ministry Program staff at (626) 584-5651.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)

THE CENTER FOR ADVANCED THEOLOGICAL STUDIES

The Graduate Studies Program at Fuller Theological Seminary traces its beginnings to a rigorous Th.M. program which was initiated in the 1950s. Later, a full doctoral program was instituted. In 1988, the Program was reconstituted as the Center for Advanced Theological Studies (CATS). The Center seeks primarily to prepare women and men for ministries as teachers and educators. The CATS program, with its diverse and international group of students, engages in graduate work at the highest levels of scholarship, research, and reflection. This takes place in a community of scholars committed to such study within the context of evangelical faith aimed at serving the varied and worldwide Church of Jesus Christ. The CATS program is also dedicated to contributing significantly to theological scholarship in general and to evangelical scholarship both in academic and church settings. The Center is served by a Graduate Faculty of full and associate professors who have special designated responsibilities in theological research and graduate education. It is staffed administratively by an associate dean and the program director. The Graduate Faculty consists of scholars who have distinguished themselves in research, publication, and graduate level teaching and supervision. In addition to the Full and Associate Members of the Graduate Faculty, the Center is also served by contributing Members of the resident faculty in their capacity as mentors and course supervisors, and by auxiliary members from other institutions who contribute their expertise in specialized fields. The work of the Center is supervised by a faculty committee.

The Center offers programs leading to the degrees of Doctor of Philosophy (Ph.D.) and Master of Theology (Th.M.). These programs are offered in the following concentrations of Christian studies: Old Testament, New Testament, church history, historical theology, theology, Christian ethics, philosophy of religion, philosophical theology, practical theology, and theology and culture.

Doctor of Philosophy (Ph.D.) Degree

The degree of Doctor of Philosophy is the highest academic degree awarded by Fuller Seminary. The Ph.D. is a foundational degree program for a vocation in teaching at the university, seminary and college level. The School of Theology Ph.D. is designed to prepare its graduates for a vocation in theological teaching and scholarship by equipping them with the essential tools for high-level scholarship, by guiding them in a major research project in the area of their major concentration, and by supporting the development of skills in teaching. The Ph.D. is awarded upon successful completion of research language requirements (or their equivalent if majoring in practical theology), course work consisting of nine seminars or directed reading courses, Comprehensive Examinations, a dissertation proposal, and a scholarly dissertation based on research in the area of the student's major concentration. An oral defense of the dissertation is not normally required.

Admission Requirements. General standards for admission to Fuller Theological Seminary may be found in the second section of this catalog. Graduate students who seek admission to the Ph.D. program of the center should possess demonstrated academic gifts, and should be committed to a Christian calling in a life of scholarly research and theological reflection, leading to teaching and publication. Admission to the Ph.D. program is based on superior intellectual ability as demonstrated by the applicant's grade point average and Graduate Record Examination scores, and a first theological degree (Master of Divinity) or its educational equivalent from an institution accredited by the Association of Theological Schools (ATS). For those who have earned a theological degree from an institution located outside the United States and Canada, accreditation of institutions and degrees by other agencies may be acceptable.

An M.A. degree from an ATS-accredited institution, comparable to Fuller's M.A. in theology with a concentration in biblical studies and theology, is also considered acceptable for admission except for the concentration in practical theology, for which the M.Div. (or its educational equivalent) is required. If the student's previous study has not included the study of Hebrew and Greek to the level required by the Fuller M.Div., the student must demonstrate competence by examination or course work during the first

year in order to remain in the program. For those entering with a Theology and Culture concentration, only one biblical language will be required. Applicants wishing to have their transcripts evaluated officially should contact the Office of Admissions for details. In addition, for the concentration in practical theology, a minimum of two years of post-M.Div. pastoral or vocational experience is required.

A cumulative grade point average of 3.5 or above from master's-level study is required for admission to the Ph.D. program. All applicants, including those whose first language is not English, must have taken the Graduate Record Examination (GRE) within five years preceding the date of application to Fuller. A verbal score 600 and a writing score of 5.0 are normally considered minimum entrance requirements.

Applicants whose first language is not English and who do not achieve the minimum GRE scores may also submit a Test of English as a Foreign Language (TOEFL) score of at least 250 (600 on the paper test), taken within five years of the date of application to Fuller. This additional score will ensure continued consideration for admission.

Applications for admission must be received by January 15. Application files, including transcripts, references, GRE scores, and a specimen of scholarly work, must be completed by February 1. Notification of a decision is sent out by April 1. During the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular year, deferment of matriculation for more than six months is not normally permitted.

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

A number of tuition fellowships are awarded annually to Ph.D. students. Awards are based on merit, with GRE scores and GPA used as a basis for evaluation for incoming students and progress and GPA in the program used as a basis for evaluation for returning students. There are several awards made each year, some requiring Teaching or Research Assistant hours. Awards are also given specifically to international students. Dilworth Fellowships and Stassen Jubilee Fellowships are awarded annually to international students who intend to work in their country of origin. The George Gay Memorial Fellowships are awarded annually to Hispanic students. Inquiries regarding CATS fellowships should be directed to the CATS office.

Concentrations and Fields. Upon admission, students are assigned by the CATS Committee to a primary mentor. A student's primary mentor is normally a professor working in the major field of the student's research. A second mentor is selected by the student's mentor following Comprehensive Examinations to provide further supervision, and to serve as the second internal reader of the dissertation. Under the guidance of the primary mentor, and with the approval of the CATS Committee, the student designs a program of nine eight-unit courses. These courses consist of seminars and directed readings. Major research papers are a component in all seminars and directed readings. In some concentrations there are core courses which all students in that concentration must take in Stage One (first five courses) of the Ph.D. program. All courses selected should contribute to the dissertation topic or the areas of the Comprehensive Examinations.

The major field of study is chosen from one of the ten concentrations offered by the Center: Old Testament, New Testament, church history, historical theology, theology, Christian ethics, philosophy of religion, philosophical theology, practical theology, and theology and culture. In addition to a major concentration, students may also choose a minor field of study. Students are required to take no fewer than five seminars or directed readings in their major field, and if a student has elected to have a minor, at least two or three seminars or directed readings in the minor field. Seminars and directed readings in minor fields are selected from one or more of the concentrations under the guidance of the student's primary mentor.

Language Requirements. In order to engage in high level research both in their degree program and in their future careers, students must be proficient in research languages that relate to their field of study. In addition to New Testament Greek and biblical Hebrew, which are prerequisites for admission to the program, Ph.D. students must demonstrate knowledge of two or three research languages. Specific requirements differ according to the concentration; details are available from the CATS office. One or two research language requirements must be satisfied by the beginning of the second year of study, and all research language requirements must be met before the Comprehensive Exams are taken.

Students majoring in Old Testament must take four units of Ugaritic and four units of Akkadian. Old Testament majors may choose to do a minor consisting of 24 units of Ancient Near Eastern Languages and Literature. In this case, the curriculum for the Old Testament major would not include the additional Semitics component.

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

Course Work. The Ph.D. program is divided into two stages, with the Comprehensive Examinations placed between the stages. Stage One normally consists of five graduate seminars. Though minors are optional, if a student has a minor, during Stage One, such a student normally takes three courses in his or her major concentration and two courses in his or her minor concentration. Stage One must include a methods or foundational seminar in the student's major concentration, and preferably a methods seminar in the student's minor concentration, if the student has a minor. Some major concentrations have additional core requirements which should be taken in Stage One.

When a graduate seminar is offered in the field of a student's studies, the student is expected to enroll in the designated seminar. Students may select a paper topic within the general framework of the seminar which relates to their dissertation topic. Students in Stage One of the program may also take directed reading courses with the approval of their mentor if no relevant seminar is offered.

Upon satisfactory completion of five graduate seminars or directed reading courses and all research language requirements, the student's performance will be subject to review by the CATS Committee and he or she will take four Comprehensive Examinations. Failure to pass one or two Comprehensive Examinations will lead to retaking the examinations not passed. If no satisfactory result is forthcoming, a terminal Th.M. degree will normally be offered upon completion of an approved thesis. Passage of the Comprehensive Examinations and approval by the CATS Committee advances students to candidacy (Stage Two) in the Ph.D. program.

Inasmuch as dissertations frequently need some adjustment of method, revision of topic, or narrowing of scope after a student has done preliminary research, the development of this second stage will involve reflection on the dissertation project between student and mentor and the student's submission of a formal dissertation proposal to the primary mentor and the CATS office within twelve months of completion of the comprehensive examinations. All four 8-unit courses of this second stage will generally be directed reading courses, designed to round out and bring closure to the student's research.

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

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

The residency requirement for the Ph.D. program is defined as at least two years of full-time study (or in the case of part-time students, at least five eight-unit seminars or directed readings) on the Pasadena campus. Students in Stage Two may petition the CATS Committee to take up to three seminars or the equivalent of a full school year at an accredited graduate school in the United States or another country.

Comprehensive Examinations. Comprehensive examinations are taken following the completion of the first 40 units and the research language requirements. Three examinations will cover subject matter in the student's major concentration and one examination will cover subject matter in a minor concentration. Students without a minor will take four examinations in their major concentration. The examinations are normally given three times a year, during the third and fourth week of October, the first two weeks of February, and the first two weeks of April. Students are advanced to candidacy when they have successfully completed their Comprehensive Examinations. They may register for their sixth course while awaiting the outcome of their Examinations, but all examinations must be passed before further

coursework is begun.

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

1. The dissertation topic, in the area of the student's major field, is normally selected at the outset of the program in consultation with the primary mentor and with the approval of the CATS Committee. At the beginning of Stage Two, the student will prepare a formal dissertation proposal. This shall not exceed 20 pages in total length, including bibliography, and shall be submitted to the CATS office for approval by a review committee. The review committee has two members: the student's primary mentor, and another member of the Fuller faculty. The latter will be designated by the primary mentor to serve in one of the following two roles: second mentor (when the professor will be engaged on assisting the primary mentor as he or she guides the student's work on the dissertation), or secondary reader (when the professor will only be responsible for reviewing the finished dissertation). Further details may be found in the CATS Student Handbook. The topic is subject to revision as the student's research proceeds. Changes of topic must be supported by the primary mentor and be given approval by the CATS Committee.
2. Dissertations are expected to make use of the required languages, where appropriate, and incorporate the results of course work and general reading.
3. As a student prepares the dissertation, he or she is supervised by the primary mentor and the secondary mentor (when the student has a second mentor).
4. The length of the Ph.D. dissertation is limited to 90,000 words, including text, notes, and appendices. The bibliography is not included in the word count. It is understood that some topics lend themselves to shorter length. The minimum length is 50,000 words. Students submitting dissertations are required to attach a signed statement indicating the word count of their dissertation.
5. No research for which credit has already been given toward a degree either at Fuller or any other institution may qualify to be recognized for the School of Theology Ph.D.
6. There will be two internal examiners (normally the primary mentor and the secondary mentor or second reader) and an external examiner appointed by the CATS Committee upon the recommendation of the student's primary mentor.
7. Dissertations may be read by the two internal examiners either sequentially or simultaneously. Manuscripts must be submitted to the CATS office, which will forward them with an evaluation form to the readers. Following the evaluations by the two internal readers, the student will have opportunity to make revisions to the dissertation. The dissertation will then be sent to the external examiner. No dissertation will be sent to the external examiner until it is approved by both internal examiners.
8. The program makes use of the following distinctions in the evaluation of dissertations: Pass (either as Superior or Adequate), Resubmit, and Inadequate. Candidates whose dissertations are graded as Superior by all readers are deemed to have passed "with distinction." In cases where any one of the three examiners assesses a dissertation as not showing "adequate knowledge of the field of study," or as not showing "adequate evidence of independent research and originality in making a contribution to knowledge," or as not being satisfactory in its format or literary presentation, the dissertation must be graded Resubmit or Inadequate. Dissertations which are graded Inadequate may not be resubmitted.
9. In all cases where a reader grades a dissertation Resubmit the original recommendations of the readers will be reviewed following the resubmission of the dissertation. Candidates will be required to pay an additional fee of \$500.00 if the dissertation receives a Resubmit evaluation from an initial external reader. This fee covers costs incurred by reexamination of the dissertation.
10. Five copies of the dissertation in its final form will be presented to the office of the Center for Advanced Theological Studies. Four copies must be on 100 percent rag paper for binding. The fifth copy will be sent to Proquest Dissertation Services for microfilming and may be reproduced on bond paper. Students may not graduate until the five copies of the dissertation in final form have been submitted. Students are responsible for all fees related to these copies of the dissertation.

Master of Theology (Th.M.) Degree

The Master of Theology (Th.M.) degree is designed to enable qualified graduates in theology to broaden

and deepen their theological knowledge and competencies beyond the M.Div. level. This goal is achieved by providing an opportunity to take a limited number of courses in areas not previously included in their degree work, and also to pursue studies at an advanced level in a field of specialization.

Admission Requirements. General standards for admission to Fuller Theological Seminary may be found in the admissions section of this catalog. Applicants should possess an M.Div. degree or its educational equivalent, or an M.A. degree comparable to Fuller's M.A. in Theology with a concentration in biblical studies and theology, from an ATS-accredited school, with an overall GPA (grade point average) of at least 3.0, and a competency in at least one biblical language (or depending on the concentration chosen, two languages) to the level required by the Fuller M.Div. degree. Students who do not have a biblical language already may make this up as part of their Th.M. course work. In addition, the practical theology concentration requires an M.Div. degree or its educational equivalent, and a minimum of two years of post-M.Div. pastoral ministry experience or its equivalent. All applicants, including those whose first language is not English, must have taken the Graduate Record Examination (GRE) within five years preceding the date of application to Fuller. A verbal score 600 and a writing score of 5.0 are normally considered minimum entrance requirements.

Applicants whose first language is not English and who do not achieve the minimum GRE scores may also submit a Test of English as a Foreign Language (TOEFL) score of at least 250 (600 on the paper test), taken within five years of the date of application to Fuller. This additional score will ensure continued consideration for admission.

Applications for admission must be received by January 15. Application files, including transcripts, references, and GRE or TOEFL scores, must be completed by February 1. Notification of a decision is sent out by April 1. During the application process, applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of Theology faculty committee). Once admission has been granted for a particular year, deferment of matriculation for more than six months is not normally permitted.

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

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

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

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

- Six 4-unit courses drawn from the M.Div./M.A. curriculum;
- One 8-unit Methods Seminar in the area of the student's concentration;
- One 8-unit seminar or directed reading course in the area of the student's concentration or a related

field;

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

All courses in a student's Th.M. program are chosen under the advice of the mentor.

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

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

Language Requirements. Students who wish to specialize in Old Testament or New Testament must have Hebrew and Greek to the level required by the Fuller M.Div. All other students must have either Hebrew or Greek to the level required by the Fuller M.Div. Students may take Hebrew or Greek for credit as a part of their Th.M. course work. A maximum total of 16 quarter units of language study (biblical and research languages combined) may be applied toward the Th.M. degree requirements.

The Th.M. requires competence in a research language in addition to the biblical languages. In order to fulfill this requirement, students may take courses in the following languages for credit as part of their course work (subject to the 16 unit limit described above and with the approval of the mentor): Theological German; Theological French; Theological Latin. These courses will include the reading of theological texts, and an examination given by the teacher of the course. Fees for language courses will be the same per unit as for other 500-level courses. It is expected that the thesis will show some knowledge of theological literature in the designated language as evidence of a student's ability to engage in advanced study.

Students may petition the CATS Committee to be allowed to take a written examination in lieu of taking a language course. In such cases, in addition to passing the examination, the student must still take a total of 48 units of course work. Students who have taken a foreign language for credit in another degree program may petition the CATS Committee for a waiver of this requirement. Students may also petition the CATS Committee to substitute a different language from those listed above, provided that the language is relevant to their course work.

All language study (except in the case of students specializing in Ancient Near Eastern Languages and Literature) must be completed prior to taking the final two eight-unit courses.

Students who specialize in Old Testament with a minor in Ancient Near Eastern Languages and Literature must take the methods seminar in Old Testament and 16 units in Ancient Near Eastern Languages and Literature. In their case, a thesis is not required in order to complete their degree.

Thesis. The thesis is designed to demonstrate the student's competence in his or her area of concentration. It should deal with a specific topic in a way comparable with a paper published in a professional journal. The aim should be stated at the outset, and should be accompanied by a statement of purpose. The normal length of the thesis is 50-100 pages of double-spaced text, inclusive of notes and bibliography. The thesis is examined by the student's mentor. Theses which receive an A grade from the mentor will be examined by another resident faculty member. If that faculty member concurs with the mentor's evaluation, the thesis will be designated as "Passed with Distinction." Those theses evaluated as "Passed with Distinction" will be bound and deposited in the library.

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

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

Relation to Other School of Theology Degree Programs. The Th.M. is designed as a self-contained terminal degree. However, the Th.M. may be viewed as a complement to the D.Min. program, in view of the fact that the latter concentrates on competence in the practice of ministry in such areas as church growth, counseling, preaching, management, etc. The Th.M. provides an opportunity for pastors and others to pursue advanced study in theological disciplines, as well as to extend their knowledge and competence in the wide variety of courses offered by Fuller on the Pasadena campus and at its other sites.

Master of Theology students who wish to earn the Ph.D. do not transfer directly to the Ph.D. program. A new application for admission to the Ph.D. must be submitted as one nears graduation from the Th.M. program. Entrance to the Ph.D. program is subject to meeting the entrance requirements in effect at the time of application in competition for available places. Only students who have earned a cumulative GPA of 3.7 or higher for their Th.M. work will be considered for admission to the Ph.D. program.

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

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

For more information on the Th.M. degree and its policies, please refer to the CATS Student Handbook.

Time Limit for Completion of Degrees

The normal upper limit for completion of the Ph.D. is eight years, and five years for the Th.M. degree, dated from the first quarter the student is enrolled in the program in any way. This time limit may only be extended in special circumstances by petition to the CATS committee.

Continuation Fees

Students in the Ph.D. and Th.M. programs must register each Fall, Winter, and Spring Quarter. Registration for Summer Quarter is not required (unless necessary due to loan deferment or visa requirements). Students who do not register for course work or language study are required to pay a continuation fee as well as any applicable seminary registration fees. The continuation fee is automatically billed to a student's account, unless the student has formally withdrawn from the CATS program or been granted a formal leave of absence by the CATS Committee. Students who do not register for three successive quarters (not including summer quarter) may be dropped from the program. In order to reenter the program, the student must reapply for admission.

Course Listings

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



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**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:

- Employ alternate systems for the delivery of education, such as extension classes, distance learning, convocations, seminars, symposiums and workshops;
- Join theology with other disciplines to address specific areas of ministry, such as cross-cultural ministries and family life education;
- Utilize the professional expertise of parachurch ministries, such as Young Life;
- Join with other specialized educational entities, such as the Consortium of Associated Schools of the Jerusalem University College;
- Make nondegree study available to those involved in ministry.

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

Family Life Education

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

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

The Master of Arts in Family Life Education is offered by the School of Theology, as well as a concentration in family life education in the Master of Divinity program.

Cross-Cultural Studies

The School of Intercultural Studies offers a variety of courses to prepare men and women for ministry in cross-cultural situations. By joining the resources of the Schools of Theology and Intercultural Studies, the seminary provides a foundation for involvement in mission through biblical, historical and theological studies as well as through the social and behavioral sciences. A curriculum in cross-cultural studies has been designed for the Master of Divinity degree program in the School of Theology, providing preparation for:

- Future missionaries;

- Men and women who plan to accept short-term missionary assignments and continue afterward 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;
- People in a variety of professions who hope to share their faith cross-culturally;
- Those who anticipate ministries in the United States among ethnic groups different from their own.

Academic advisors will help tailor the program to individual goals for ministry and to the specific geographic area of service.

African-American Church Studies Program

Designed to further equip African-American men and women and those of other ethnicities who have expressed a call to minister to their community and beyond in pastoral and academic arenas, the African-American Church Studies Program ascribes to the three-fold purpose of admissions advocacy, degree development and commitment to enhancing African-American student's experience within the Fuller community and encouraging involvement in the larger church community. The larger goal of the African-American Church Studies Program is to empower African-American congregations for the transformation of their communities.

Degree development includes offering courses toward the M.Div. or M.A. degree. These courses, taught by African-American professors, address theological and pastoral issues from an African-American perspective.

As much as African-American students are encouraged to participate in all areas of student life in the Fuller community and beyond, the program is sensitive to the spiritual and social needs particular to these students. The program offers special events and administrative support, and acts as a community liaison to meet the diverse requests for fellowship, guidance, and ministry opportunities. It seeks to provide links between the Fuller community and African-American churches throughout the Los Angeles area.

Students whose gifts and calling have been verified by the church but who have not earned an accredited bachelor's degree may be considered for admission to the School of Theology or School of Intercultural Studies as Special Students. Candidates for admission as Special Students are required to demonstrate an ability to do graduate-level work and the likelihood for success in a graduate course of studies at Fuller. Applicants will be considered on the basis of a portfolio that must include the following: 1) a completed application for admission; 2) three references from people who have known the applicant for at least three years, including a pastor and a supervisor in ministry; 3) a summary of at least twelve years of work experience subsequent to the completion of a high school diploma; 4) a comprehensive ministry history, accounting for at least three years of full-time vocational ministry or at least five years of significant part-time ministry; 5) official transcripts of any undergraduate academic work and proof of graduation from secondary education or a General Educational Development certificate; 6) an essay stating the student's rationale for pursuing graduate-level seminary education at Fuller; 7) a Test of English as a Foreign Language (TOEFL) score, for students whose first language is not English; 8) an official score from the Graduate Record Examination, a satisfactory score on the writing component of the California Basic Educational Skills Test or its equivalent in other states, or submission of transcript evidence of the satisfactory completion of at least 30 semester units in humanities at an undergraduate institution. Full details of the portfolio required for application may be obtained from the admissions office. Special Students are admitted on probation for the first 48 units, but may then be removed from probation and admitted to a degree program if they are in good academic standing.

Hispanic Church Studies Department

The Hispanic Church Studies Department for pastors and ministers has been designed for the theological preparation of Christian leaders already involved in significant areas of ministry among Latino people.

The Hispanic Church Studies Department contributes significantly to the M.Div and M.A. degrees for the greater Hispanic and non-Hispanic communities by offering:

- Leadership development and mentoring.
- Over 34 core and concentration courses taught in Spanish by an internationally known Latino or Spanish speaking faculty.

- Urban ministry courses for inner city leaders.
- A growing Hispanic Resource Center for discussion, study and research in Hispanic church life, family, and community.
- A Hispanic Seminarian Association.
- Employment opportunities in various denominational Hispanic ministries.
- An internationally connected nerve center for Protestant evangelical ministry in the Southwest.

Students whose gifts and calling have been verified by the church but who have not earned an accredited bachelor's degree may be considered for admission to the School of Theology or School of Intercultural Studies as Special Students. Candidates for admission as Special Students are required to demonstrate an ability to do graduate-level work and the likelihood for success in a graduate course of studies at Fuller. Applicants will be considered on the basis of a portfolio that must include the following: 1) a completed application for admission; 2) three references from people who have known the applicant for at least three years, including a pastor and a supervisor in ministry; 3) a summary of at least twelve years of work experience subsequent to the completion of a high school diploma; 4) a comprehensive ministry history, accounting for at least three years of full-time vocational ministry or at least five years of significant part-time ministry; 5) official transcripts of any undergraduate academic work and proof of graduation from secondary education or a General Educational Development certificate; 6) an essay stating the student's rationale for pursuing graduate-level seminary education at Fuller; 7) a Test of English as a Foreign Language (TOEFL) score, for students whose first language is not English (but see details below for Spanish dominant students); 8) an official score from the Graduate Record Examination, a satisfactory score on the writing component of the California Basic Educational Skills Test or its equivalent in other states, or submission of transcript evidence of the satisfactory completion of at least 30 semester units in humanities at an undergraduate institution. Full details of the portfolio required for application may be obtained from the admissions office. Special Students are admitted on probation for the first 48 units, but may then be removed from probation and admitted to a degree program if they are in good standing.

The Hispanic Church Studies Department recognized that those who will lead the Latino churches in the United States need to be able to function well in both Spanish and English. To that end, it has developed an Hispanic focus in the multicultural concentration in the M.A. and M.Div. degree programs. Students are able to take their code Bible and theology courses in Spanish or English, depending on language dominance and/or preference, and then take ministry and Hispanic focus classes in Spanish.

Fuller requires that all students whose first language is not English demonstrate their ability to study at the graduate level in English by their scores on the Test of English as a Foreign Language (TOEFL). Students who receive a score of at least 240 on the computerized exam (587 on the paper test) will have no other English language requirements, and are free to take classes in either Spanish or English.

Spanish dominant students who do not achieve this minimum TOEFL score may be admitted as Special Students and take courses only in Spanish. They will be encouraged to continue developing their English language skills, and will be required to retake the TOEFL exam or take Fuller's English as a Second Language (ESL) exam after completing 48 units of study. If they still do not pass (with a score of 240 on the computer exam or 587 on the paper exam, or 80 percent in all areas in the ESL exam), they will have their choice of one of the following options: 1) taking Fuller's ESL courses until they can pass the ESL exam; 2) continuing their studies in Spanish and studying English on their own until they can pass the TOEFL or the ESL exam; or 3) continuing their studies completely in Spanish. However, because the seminary also requires that students who are studying in a language other than English demonstrate basic English language skills, students who opt to continue their studies completely in Spanish will be required to take the noncredit course English for Ministry.

Fuller After Five

A comprehensive evening program is offered on the Pasadena campus. Master's-level courses in all core areas are scheduled after 5 p.m. during Fall, Winter, and Spring quarters on a two-year rotation plan. Classes are also offered regularly after 5 p.m. in Summer quarters.

In most cases, by attending as few as two evening courses per quarter, the Master of Arts in Christian Leadership degree can be earned in 3-4 years, the Master of Arts in Theology or one of the other M.A. degrees can be earned in 4-5 years, and the Master of Divinity degree in 6-7 years. Degree programs can be accelerated by including summer courses and/or two week intensives. Not all concentrations in the M.A. or M.Div. programs can be completed by taking only evening courses.

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

Distance Learning Program

The Distance Learning Program, administered by Fuller's Horner Center for Lifelong Learning, consists of two distinct delivery systems, Individualized Distance Learning and Fuller Online, making selected School of Theology and School of Intercultural Studies courses available anywhere in the world.

Individualized Distance Learning. The Individualized Distance Learning Program (IDL) is a flexible, self-directed program offering core and elective courses from the School of Theology and School of Intercultural Studies which allow students who are unable to study in a residential setting to complete several graduate-level courses.

Students interested in a master's degree in the School of Theology may take up to four courses, with no more than one core course in any department and no more than two courses in any one division (Biblical, Theology, or Ministry; Intercultural Studies classes are considered Ministry Division for this purpose). Students may complete an entire Certificate of Christian Studies with IDL classes, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on course work delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient part-time study while in a full-time job or ministry and can be taken for credit, or on a noncredit basis for personal enrichment. Students can enroll in a course at any time. IDL is a study method which allows students to study when and where it is most convenient and at their own pace. The media learning package for each course includes class lectures (on audio and/or video tapes), the course study guide along with additional resources, and required textbooks. The course professor or teaching assistant is available to assist students in their studies. Course assignments are returned to the IDL office for evaluation and grading. Depending on when they register, students residing in the United States have approximately six months to complete all assignments, and those outside the United States have approximately twelve months.

Fuller Online. A second delivery option of Fuller's Distance Learning Program is called Fuller Online. This program is highly participatory and interactive. Fuller Online allows students the opportunity to take selected School of Theology and School of Intercultural Studies courses via the internet from virtually anywhere in the world.

The online courses are offered in ten-week quarters and will require interaction using a computer over the Internet. More information on the program, including an up-to-date list of the courses currently available, is available through the Distance Learning link on the Fuller homepage. Application for admission and registration for online courses is also handled on this website.

Extended Education Program

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

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

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

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

together in this program.

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

Programs. A student may complete all requirements for the Master of Arts in Theology degree (general program format) or one of Fuller's ministry-related M.A. degrees in Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Orange County in Southern California. Up to 96 units may be taken toward the Master of Divinity degree program at extension sites. A special cohort program enables selected students to complete the Master of Divinity degree in its entirety in Seattle, Menlo Park, and Phoenix. The Master of Arts in Christian Leadership degree is offered through Fuller's Extended Education program as well, although not all courses required for each concentration may be readily available in each extension area. In all locations, courses completed in extension may be applied toward any M.A. or M.Div. degree upon admission to that program. All requirements for a Certificate of Christian Studies may be completed in any area.

Further information regarding the Extended Education program may be found in the Horner Center for Lifelong Learning section of this catalog.

David du Plessis Center for Christian Spirituality

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

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

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

Global Research Institute

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

Study in Israel

Fuller Seminary belongs to the Consortium of Associated Schools of the Jerusalem University College (formerly known as The Institute of Holy Land Studies). The College is an evangelical Protestant Christian university-level institution located on Mount Zion in Jerusalem, Israel. The school offers full year and short-term programs, including the master's degree in several biblically related disciplines, covering such subjects as the geography, history, languages, and archeology of biblical lands. Whether these courses would meet the requirements of Fuller's various degree programs, or will function only as elective credit, will depend upon the requirements of each specific degree program. The student is advised to check with academic advising and the faculty member responsible for each degree program to determine whether or not the college's courses meet specific Fuller degree requirements. ***Faculty Coordinator: Biblical Division***



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**COURSES OF STUDY: BIBLICAL STUDIES DIVISION**

This section contains descriptions of the courses which constitute the master's-level curriculum of the Biblical Studies Division of the School of Theology. This curriculum is subject to change through normal academic channels. A schedule of courses and expanded course descriptions are published in advance of each quarter. ***The information in these publications supersedes the information in this catalog.***

Common abbreviations and terms that appear in certain course descriptions are explained below:

M.Div. core: OTC. Meets a Master of Divinity core requirement. 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. These abbreviations also appear in quarterly class schedules.

M.A.: SPIR. Meets a requirement in one of four areas of certain M.A. degrees: SPIR (Spirituality), GLBL (Globalization), MINF (Ministry Foundations), or IDPL (Interdisciplinary). These abbreviations also appear in quarterly class schedules.

Crosslist: For the course description, locate the course number that follows in the PhD Courses section of this catalog.

BIBLICAL STUDIES DIVISION FACULTY

- John Goldingay, *David Allan Hubbard Professor of Old Testament*
- Donald A. Hagner, *George Eldon Ladd Professor of New Testament*
- Seyoon Kim, *Professor of New Testament*
- Arthur G. Patzia, *Professor of New Testament*
- David M. Scholer, *Professor of New Testament*
- Marianne Meye Thompson, *Professor of New Testament Interpretation*
- Leslie C. Allen, *Senior Professor of Old Testament*
- Russell P. Spittler, *Senior Professor of New Testament*
- Richard C. Beaton, *Associate Professor of New Testament*
- James T. Butler, *Associate Professor of Old Testament*
- Richard J. Erickson, *Associate Professor of New Testament*
- Mignon R. Jacobs, *Associate Professor of Old Testament*
- Pamela J. Scalise, *Associate Professor of Old Testament*
- Love L. Sechrest, *Assistant Professor of New Testament*

BIBLICAL LANGUAGE STUDIES (LG)

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

Biblical Hebrew. A knowledge of biblical Hebrew that is sufficient to begin exegetical work in the Old Testament is a prerequisite for the required Old Testament book study (designated OTBE or OTCE in the quarterly course schedule). LG502 Beginning Hebrew (8 units) is designed to give a student this ability. Students who have already acquired a knowledge of biblical Hebrew, either by course work or self-study, may meet this requirement by passing a reading evaluation examination in biblical Hebrew and may then substitute electives of their choice. Students may contact the Theology Academic Advising Office to

schedule the examination.

New Testament Greek. A reading knowledge of New Testament Greek is a prerequisite for many 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 three quarters of each year. It is also offered in a format over three quarters, beginning in the Fall Quarter.

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

The Divided Course Option. Normally, Beginning Hebrew and Beginning Greek will also be offered as divided courses, spread over two or three quarters respectively for four units per quarter. This option is provided for part-time students, students with low language aptitude, those whose schedules preclude taking the intensive course, those who wish to extend their study of a biblical language over a longer period of time, or those who wish to take other classes at the same time. Students taking Hebrew or Greek in the divided course option must continue in the sequence with the same section (same instructor and meeting time) in subsequent quarters. In the event that a student fails to complete a sequence successfully for any reason, when they resume the study of Hebrew or Greek, they will be required to audit or retake parts of the course previously completed, in accordance with the guidelines of the Biblical Division.

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

LG 506 Advanced Hebrew Grammar. This course is devoted to discussing and elucidating problems in Hebrew phonology, morphology, and syntax beyond the work possible in LG502 and the M.Div. exegetical core courses. In order to accomplish this goal, the course surveys the History of the Hebrew Language from its origins up until the Rabbinic period (ca. 1400 BCE—200 CE). Attention will be paid to diachronic aspects (e.g., archaic Hebrew, late Biblical Hebrew, Rabbinic Hebrew), dialects (e.g., northern vs. southern), and register (e.g., poetry vs. prose, vernacular vs. literary). *Prerequisite: LG502 and permission of instructor.*

LG 507 Hebrew Reading. This course helps students to reinforce skills learned in beginning Hebrew classes and to become acquainted with the variety of literature found in the Hebrew Bible. The class sessions and assignments emphasize reading, translating, and enjoying the Hebrew Bible. *Prerequisite: LG502.*

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. Offered as a one-quarter intensive course or over three quarters. *Also taught in Spanish. 12 units. M.Div. core: GRK.*

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

LG 518 Greek Reading. Same course as LG517 but with a different selection of readings. Course can be repeated one time for credit as LG517. *Prerequisite: LG512.*

LG 525 Biblical Aramaic. The elements of biblical Aramaic learned through study of the Aramaic portions of Ezra and Daniel. *Prerequisite: LG502.*

LG 533 Beginning Ugaritic. This course, the first of a two-course sequence, will provide the student with an introduction to the orthography, phonology, morphology, and syntax of the Ugaritic language. Since it is necessary to provide the unvocalized text with vowels, the course is also an excellent introduction to Comparative Semitic phonology and morphology. *Prerequisite: LG502.*

LG 534 Advanced Ugaritic. This course, a continuation of Beginning Ugaritic, LG533, will be devoted to further reading of Ugaritic literature. *Prerequisite:* LG533.

LG 535 Beginning Akkadian. A graded introduction to the grammar and writing system of Old Babylonian Akkadian. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Prerequisite:* LG502 or permission of instructor.

LG 536 Advanced Akkadian. This course continues the graded introduction to the grammar and writing system of Old Babylonian Akkadian begun in LG535/835. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Prerequisite:* LG535.

LG 546 Northwest Semitic Texts. This course will introduce the student to the more important remains of the literature of the NW Semitic sphere from the first millennium B.C., i.e., Old Phoenician, Old Aramaic, Old Hebrew, and Moabite. *Prerequisite:* LG502.

LG 590 Directed Study in Language. Advanced study or special projects may be arranged through the Old Testament or New Testament departments.

NEW TESTAMENT EXEGESIS (NE)

NE 502 Exegetical Method and Practice. Basic principles and practice of exegesis in the Greek New Testament, with attention to methodological and bibliographical resources. *Also taught in Spanish.* *Prerequisite:* LG512. *M.Div. core:* HERM. *Beaton, Erickson, Hagner, Hansen, Patzia, Scholer, M. Thompson*

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

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

NE 506 New Testament Exegesis. Advanced exegetical study of the Greek text of a New Testament book or portions of a New Testament book. *Prerequisites:* LG512, NE502, and NS500 or NS501. *M.Div. core:* NTE.

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

NE 506 Gospel of Mark. An exegetical study of the Greek text of the Gospel of Mark with an emphasis on having a good understanding of the whole gospel in its historical context, including a grasp of the author's theology. Attention will also be given to hermeneutical issues and to the role of Mark's Gospel in the church today. *Prerequisites:* LG 512, NE 502, and NS 500. *M.Div. core:* NTE.

NE 506 Gospel of Luke. A study of Luke's presentation of Jesus in its literary, historical and theological contexts with emphasis on distinctive Lukan material. Attention is given to Luke's place in the gospel traditions, its relationship to Acts and the historical and theological issues it raises within the context of the early church. *Prerequisites:* LG 512, NE 502, and NS 500. *M.Div. core:* NTE. *Scholer*

NE 506 Gospel of John. A study of the Gospel of John, emphasizing its literary character, relationship to the Synoptics, distinctive presentation of Christ, and historical setting. *Prerequisites:* LG512, NE502, and

NS500. M.Div. core: NTE. M. Thompson

NE 506 Romans. Detailed exegesis of portions of the Greek text of the epistle, with special attention to the background of the letter, its theological teaching and its relation to other Pauline letters. *Prerequisite: LG512, NE502, and NS501. M.Div. core: NTE. Erickson, Hagner*

NE 506 1 Corinthians. Detailed exegesis of the Greek text of 1 Corinthians. Focus on the sociological makeup and theological orientation of the Corinthian church, Paul's view of the church and the world, life in the Spirit, the meaning of the cross for Christian spirituality, and the eschatological hope. *Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Spittler*

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

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

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

NE 506 Philippians. An exegetical study of the Greek text of Philippians, with special attention to the historical context of the letter, its literary structure and its theological teaching. *Prerequisite: LG512, NE502, and NS501. M.Div. core: NTE. Hansen*

NE 506 Colossians. Exegesis of the Greek text of the epistle with special attention to its understanding of Jesus and salvation against its historical context and the implications for Christian discipleship. *Prerequisites: NS501, LG512, and NE502. M.Div. core: NTE. M. Thompson*

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

NE 506 1 Thessalonians. Exegesis of the Greek text of the epistle, with special attention to the historical context and literary structure, to Paul's missionary and pastoral practice, and to his theological development. *Prerequisites: LG512, NS501, and NE502. M.Div. core: NTE. S. Kim*

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

NE 506 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present. *Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Beaton*

NE 506 Revelation. A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. *Prerequisites: LG512, NE502, and NS501. M.Div. core: NTE. Scholer*

NE 510 Gospel of Mark (English text). This course on the Gospel of Mark seeks to discover the Gospel writer's understanding of Jesus of Nazareth and how the writer achieves that understanding, and Jesus' requirements for discipleship. This effort will first and most basically be made through study of the Gospel of Mark, followed by gaining insights into that Gospel through the use of secondary sources.

NE 514 Gospel of John (English text). A study of the Gospel of John based on the English text with attention to John's distinctive theology and perspective on Jesus of Nazareth.

NE 516 Acts (English Text). This course is an exegetical study of the Acts of the Apostles, based on the English text. The aims of the course are 1) to illuminate the purposes and structure of the book; 2) to explicate its major themes (such as the fulfillment of Old Testament prophecy, the mission and message of the early church, the work of the Holy Spirit, the inclusion of the Gentiles in the people of God, and the life

and organization of the church); and 3) to evaluate the historical and permanent value of Acts. *Hansen*

NE 518 Romans (English Text). A study, based on the English text, 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.

NE 519 Approaches to New Testament Exegesis. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT819. Prerequisites: LG 512, NE 502 and permission of instructor. Martin*

NE 526 1 Corinthians (English Text). An exegetical study of this letter, based on the English text, and an exercise in applied hermeneutics, seeking to address these questions: What did the author intend when he wrote this letter? How may contemporary Christians apply its teachings? What principles and resources best allow the student of Scripture to link the ancient author's intention with the contemporary reader's application? *Spittler*

NE 534 Ephesians (English Text). A study of the epistle, based on the English text, with consideration given to the central issues of the authorship, teaching and significance of the document.

NE 540 Philippians (English text). Study of the Philippian letter in English which includes consideration of its literary problems, background in the first century, and the content of the letter, stressing its Christology and Christian life in community.

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

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

NE 556 The Revelation of John (English Text). A study of this New Testament apocalypse with attention to issues of genre, socio-historical setting, purpose, cultural-religious contexts, and the variety of interpretations in the Church. The theology of Revelation and suggestions for preaching will also be covered. *Scholer*

NE 560 Afrocentric Biblical Hermeneutics. The course will examine the historical roots of hermeneutical ideologies and methodologies that marginalize the presence and influence of Africa and those of African descent upon the Bible and biblical interpretation. In addition, the course will explore the distinctives of Afrocentric hermeneutics and the contributions it makes to biblical interpretation in general.

NE 565 Interpretive Strategies for Understanding the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT865. Prerequisite: Permission of instructor. Martin*

NE 590 Directed Study in Hermeneutics or New Testament Exegesis.

NEW TESTAMENT STUDIES (NS)

NS 500 New Testament 1: Gospels. An introduction to the literature of the four Gospels, including attention to the background, critical issues, and theological motifs. *Also taught in Spanish. M.Div. core: NT1. Beaton, Hagner, Hansen, M. Thompson*

NS 501 New Testament 2: Acts-Revelation. An introduction to the literature of Acts through Revelation, including attention to the background, critical issues, and theological motifs. *Also taught in Spanish. M Div. core: NT2. Beaton, Hagner, S. Kim, Patzia, Scholer, Spittler, M. Thompson*

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

NS 510 The Person and Work of Jesus. The aim of the course is to gain a critical appreciation of the understanding of the person and work of Christ in the New Testament texts. The course will examine and

evaluate the development of christology and soteriology against its background in Judaism and the Hellenistic world. Particular attention will be given to the teaching of Jesus himself, to the growth of thought in the early church and to its literary deposit in the major authors of the New Testament. Several major texts of theological importance and the main christological titles will be examined. *Prerequisites: NS500 and NS501, or NS502. M.Div. core: NTT*

NS 511 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. *Prerequisite: NS501. M.Div. core: NTT. Patzia*

NS 512 Jesus and the Kingdom of God. A study of the central message of Jesus. His proclamation of the Kingdom of God is examined together with his actualization of it in his ministry. His Kingdom parables receive a special treatment, but his attitude to the law and the Temple is also examined. The course is focused on the question of Jesus' self-understanding and his aim expressed in his Kingdom preaching, and it climaxes with an exploration of the relationship between Jesus' Kingdom preaching and the apostolic gospel. *Prerequisite: NS500. M.Div. Core: NTT. S. Kim*

NS 516 Contemporary Quests of the Historical Jesus. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT816. Prerequisites: Permission of instructor. M. Thompson*

NS 521 New Testament Ethics. The ethics of Jesus, early Judaism and Christianity as disclosed in the New Testament and related documents from antiquity. Special attention is given to key ethical matters as they arise from the texts and their bearing on issues in our contemporary world. *Prerequisite: NS500 or NS501 or NS502. M.Div. core: NTT. Also taught in Spanish. Hansen*

NS 524 Johannine Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT824. Prerequisites: NS500, NS501, NE502 and permission of the instructor. M. Thompson*

NS525 The Cross in the New Testament. A study of the rich and various interpretations of the death of Jesus in the New Testament. Attention will be paid to Jesus' own understanding of the purpose of his death; various images used in the New Testament to articulate the significance of his death, particularly within the context of the Old Testament Scriptures; and contemporary objections or questions raised with respect to traditional expositions of the death of Jesus. *Prerequisites: NS500 and NS501, or NS502. M.Div. core: NTT. M. Thompson*

NS526 The Church in the New Testament. An exegetical and theological study, this course will focus upon key passages from the New Testament and trace the development of the church's thinking about itself. Although the course will consider historical questions, it is primarily concerned with the understanding of the church as presented in the New Testament and how this ecclesiology might impact present conceptions of the church. *Prerequisites: NS500 and NS501 or NS502. M.Div. Core: NTT. Beaton*

NS 528 The Holy Spirit in Early Christianity. Analyzes the earliest Christian experiences of the Holy Spirit in the life of Jesus; the churches associated with Paul's ministry; and the churches following the destruction of Jerusalem. *Prerequisite: NS501. M.Div. core: NTT.*

NS 531 Pauline Theology. A study of Paul's theology against his Jewish and Hellenistic background and in the light of his life and missionary situations. The course concentrates on a systematic exposition of christology, soteriology, eschatology and other leading themes. Yet Paul's relationship to Jesus-tradition and the pre-Pauline tradition, his use of Scripture, and his response to the needs in his mission fields are also examined in order to delineate the development of his theology and to understand his method of theologizing. *Also taught in Spanish. Prerequisite: NS501 or NS502. M.Div. core: NTT. S. Kim, Martin*

NS532 Paul and the Law. This course is a study in the so-called "new perspective on Paul" as it has been discussed especially in the area of Paul and the Law. The study will be accomplished by (1) reading the major contributors to the debate, including traditional and newer approaches, (2) studying the key texts in the debate (Romans 1-11; Galatians; 2 Corinthians 3; Philippians 3), and (3) analyzing the impact of the new perspective for church ministry and theology. *Prerequisite: NS501. M.Div. Core: NTT.*

NS 539 Early Christologies. A study of the forms and developments of christological thought in the New Testament with attention to the Jewish and Greco-Roman contexts and to the history of scholarship on this issue. *Prerequisites: NS500 and NS501. M.Div. core: NTT. S. Kim, Scholer*

NS 540 New Testament Apocrypha. An advanced seminar primarily for doctoral students open on the

500 level on a limited basis to qualified master's-level students. Crosslist: NT822. *Prerequisites: NS500, NS501, and permission of instructor. Scholer*

NS 542 God of the Gospels. This seminar focuses on the character of God implicit in the message and proclamation of the Gospels. *Prerequisite: Permission of instructor. M.Div. core: NTT. M. Thompson*

NS 543 Jesus and Paul. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT843. *Prerequisite: Permission of instructor. S. Kim*

NS 544 Gospel of the Kingdom: Ladd's Theology. A survey and discussion of the work of George Eldon Ladd, beginning with his early books on eschatology, through his well-known book *Jesus and the Kingdom*, down to *A Theology of the New Testament*. Ladd's contribution to New Testament scholarship will be put in the context of developing evangelicalism and the history of Fuller Seminary. The potential of Ladd's theology for the twenty-first century will also be assessed. *Prerequisite: NS 500. M.Div. core: NTT. Hagner*

NS 545 The First Urban Churches. This course looks at the way the first urban communities were founded, nurtured and matured, with a special emphasis on the way all members undertook pastoral, counseling and missionary leadership. The focus of the course is on the work of the apostle Paul. *Prerequisite: NS501 or NS502. M.Div. core: NTT.*

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

NS 551 Worship in the New Testament and Today. An exegetical, historical and practical blend of New Testament study, liturgical study and the theology of worship. *Prerequisite: NS501. M.Div. core: NTT. Martin*

NS 558 Liturgical Elements in the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT858. *Prerequisite: Permission of instructor. Martin*

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

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

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

NS 565 Archaeology and the New Testament. Surveys the geographic, historical, sociopolitical and economic contexts of Graeco-Roman Late Antiquity through its material history and texts.

NS 566 New Testament Eschatologies. This course is an examination of the various presentations of end-time expectations found in the New Testament. Eschatology is a broad concept, and therefore the course will cover, for example national hopes as well as individual expectations at death. Special attention will be given to the questions raised by the diversity of eschatological expressions in the New Testament, as well as questions concerning Jewish and Greco-Roman backgrounds. *Prerequisites: NS500 and NS501. M.Div. Core: NTT.*

NS 574 Second Temple Judaism and Paul. This course explores some themes in the Jewish literature of the second temple period and relates those themes to parallels in Paul's letters. Our goal is a clarification of Pauline theology in the light of his Jewish background. We will investigate such themes as Jewish exegetical methods, God, divine agents, covenant, law, righteousness, temple, deliverance, judgment, community life, personal piety, and ministry. *Prerequisite: NS501. M.Div. Core: NTT. Hansen*

NS 576 New Testament Ethics Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: NT876. *Prerequisites: NS500, NS501, NE502 and permission of the instructor. Hansen*

NS 578 Paul and Judaism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT838. Prerequisite: Permission of instructor. Hagner*

NS 579 Greco-Roman Backgrounds to the New Testament. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT879. Prerequisite: Permission of instructor. Martin*

NS 582 Biblical Narrative: Issues and Approaches. The earliest Christians inhabited a "storied" world. Not only did they inherit Israel's sacred narrative but they also formed their own identity largely by telling each other stories. This course shall attend carefully to story-telling in the Old Testament, early Judaism and, especially, in the New Testament, with an eye toward how the ancient story might do its work among us today. *Prerequisites: NS500 and NS501, or NS502. M.Div. core: NTT.*

NS 584 Paul and Israel. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT884. Prerequisites: LG512, NS501, Permission of instructor. Hagner*

NS 590 Directed Study in New Testament Theology.

OLD TESTAMENT (OT)

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

OT 502 Hebrew Prophets. The content and literary qualities of the Former and Latter Prophets in light of their historical background and their developing theological content. *M.Div. core: OTB. Allen, Goldingay, Jacobs, P. Scalise*

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

OT 506 Old Testament Exegesis: Prophets. Exegetical study of the Hebrew text of an Old Testament book or portions of an Old Testament book in the Prophets. *Prerequisites: LG502. M.Div. core: OTBE.*

OT 506 Joshua, Judges, Samuel, Kings. A survey of Israel's history from conquest to exile as portrayed in these books. Special investigation into the relationship between Israel's historical traditions and its theological appropriation of those traditions around such themes as election, law, the land and leadership. *Prerequisite: LG502. M.Div. core: OTBE. Butler*

OT 506 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: OTBE. Allen, Goldingay*

OT 506 Jeremiah. A study of the historical context and the theological issues of the book, with opportunity for careful exegetical examination of representative passages. *Prerequisite: LG502. M.Div. core: OTBE. Butler, P. Scalise*

OT 506 Amos. This course will analyze the Hebrew text of the book of Amos. Form, structure, historical context and redaction will all be used to elucidate the purpose and meaning of the prophetic oracles of the book. A brief introduction to and survey of the prophetic literature of the Old Testament will also be presented. *Prerequisites: LG502. M.Div. core: OTBE. Allen*

OT 506 Micah. This course will study the Hebrew text of the book of Micah. Form, structure, historical context and authorial setting will all be used to elucidate the purpose and teaching of the prophetic oracles of the book. A brief introduction to and survey of the prophetic literature of the Old Testament will also be presented. *Prerequisite: LG502. M.Div. core: OTBE. Jacobs*

OT 506 Zechariah. A study of the book of Zechariah in Hebrew, including its literary forms and structure, theological content, historical background and significance in the canon of Scripture. Exegesis of

representative passages. *Prerequisite: LG502. M.Div. core: OTBE. P. Scalise*

OT 507 Old Testament Exegesis: Writings. Exegetical study of the Hebrew text of an Old Testament book or portions of an Old Testament book in the Writings. *Prerequisites: LG502. M.Div. core: OTCE.*

OT 507 Ruth and Esther. A study of the books of Ruth and Esther in Hebrew, including their literary forms and structure, theological content, historical background and significance in the canon of Scripture. Exegesis of representative passages. *Prerequisite: LG502. M.Div. core: OTCE. P. Scalise*

OT 507 Psalms. An exegetical and kerygmatic study of some of the Psalms. *Prerequisite: LG502. M.Div. core: OTCE. Allen, Goldingay, Jacobs, P. Scalise*

OT 507 Proverbs. Exegesis of selected passages with attention to the forms and content of wisdom teaching. *Prerequisite: LG502. M.Div. core: OTCE.*

OT 507 Biblical Wisdom Literature. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. *Prerequisite: LG502. M.Div. core: OTCE. Butler*

OT 507 Job. An exegetical survey of the book, with attention to its literary structure, the interpretation of problematic passages, and its theological contributions to the literature of theodicy in Israel and the ancient Near East. Discussion is given to implications for Christian understanding of and approaches to suffering. *Prerequisite: LG502. M.Div. core: OTCE. Butler*

OT 507 Lamentations. A study of Lamentations in the Hebrew text. Attention will be paid to exegesis, structure, form, setting, and canonical value. *Prerequisite: LG502. M.Div. core: OTCE. Allen*

OT 531 The Geography of Palestine. 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.

OT 534 Old Testament Theology. An introduction to the various approaches to the problematic nature of Old Testament theology. Emphasis given to the theology of the Psalter and to the relationship between the Old and New Testaments. *Prerequisite: OT501. M.Div. core: OTB or OTC. Allen, Butler*

OT 535 Methods in Old Testament Interpretation. The Old Testament is a diverse corpus of materials from various historical settings, genres and theological perspectives. The nature of the texts presents the modern reader with challenges of understanding the content of the materials and observing the constraints that the text place on the interpreter. Through case studies, this course explores various exegetical, theological, and hermeneutical methods used in understanding Old Testament texts. It further explores the significance of these methods for the application of their results. *Jacobs*

OT 536 Issues in Old Testament Theology. Reading and critical discussion of selected literature in the area of Old Testament theology with focus on the analysis of selected themes of the Old Testament and to an exposition of their significance for Christian faith and practice. *Butler*

OT 549 The Book of Proverbs (English text). A close reading of the book of Proverbs (in English translation) in its ancient Near Eastern and canonical contexts. The course will also situate our interpretation of this book within its history of interpretation with an emphasis on recent readings of the book. Particular attention will be given to the proper use of the book in the context of pastoral care and counseling. Attention will also be given to issues of interpretive methodology, particularly literary analysis and biblical theology.

OT 554 Ancient Near Eastern and Ancient Israelite Religion. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: OT854. Prerequisite: Permission of instructor.*

OT557 Psalms (English text). A study of the Psalms in English translation. Psalms will be selected to illustrate the different types of prayer, praise, meditation, etc. to be found in the Psalter. Attention will be paid to exegesis, structure, form, setting, and cononical and hermeneutical value. *Allen, Goldingay*

OT561 Old Testament Models of Leadership. This course examines the various models of leadership in the Old Testament including: specific persons (e.g., Abraham, David, Deborah, Moses); roles (e.g., elders, judges, kings, priests, prophets); nature of authority; and effectiveness of the leadership. This course also examines issues of the role responsibilities, source and authority of leadership, and challenges of leadership as represented within the biblical text and comparative contemporary contexts. *Jacobs*

OT 565 Isaiah (English text). Exegetical study of selected passages (English text) with attention to the various kinds of forms and the theological themes of these passages. *Goldingay*

OT569 Old Testament Theology Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: OT805. Prerequisites: LG502, OT501, OTB and OTCE or OTBE and OTC and Permission of instructor. Goldingay*

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

OT 572 Spirituality of the Psalms. A descriptive study of the integration of theological truths and the realities of human experience illustrated in the Psalms, with opportunity for discussion of its prescriptive validity. *Allen*

OT 583 Ancient Near Eastern History, Literature, and Culture. A study of Ancient Near Eastern history, literature and culture which begins with the emergence of culture in the Fertile Crescent and includes events until the division of Alexander's empire. Special attention is directed to the Sumerians, Babylonians, Assyrians, Phoenicians, and Hebrews.

OT 588 Old Testament Critical Approaches. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: OT801. Prerequisites: LG502; OTA; OTB and OTCE or OTBE and OTC; and permission of instructor. Allen*

OT 590 Directed Study in Old Testament.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**COURSES OF STUDY: THEOLOGY DIVISION**

This section contains descriptions of the courses which constitute the master's-level curriculum of the Theology Division of the School of Theology. This curriculum is subject to change through normal academic channels. A schedule of courses and expanded course descriptions are published in advance of each quarter. ***The information in these publications supersedes the information in this catalog.***

Common abbreviations and terms that appear in certain course descriptions are explained below:

M.Div. core: OTC. Meets a Master of Divinity core requirement. 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. These abbreviations also appear in quarterly class schedules.

M.A.: SPIR. Meets a requirement in one of four areas of certain M.A. degrees: SPIR (Spirituality), GLBL (Globalization), MINF (Ministry Foundations), or IDPL (Interdisciplinary). These abbreviations also appear in quarterly class schedules.

Crosslist: For the course description, locate the course number that follows in the PhD Courses section of this catalog.

THEOLOGY DIVISION FACULTY

- James E. Bradley, *Geoffrey W. Bromiley Professor of Church History*
- Colin Brown, *Professor of Systematic Theology*
- William A. Dyrness, *Professor of Theology and Culture*
- Robert K. Johnston, *Professor of Theology and Culture*
- Veli-Matti Karkkainen, *Professor of Systematic Theology*
- Howard J. Loewen, *Professor of Theology and Ethics*
- Richard J. Mouw, *Professor of Christian Philosophy*
- Nancey Murphy, *Professor of Christian Philosophy*
- Cecil M. Robeck, Jr., *Professor of Church History and Ecumenics*
- Charles J. Scalise, *Professor of Church History*
- Glen H. Stassen, *Lewis B. Smedes Professor of Christian Ethics*
- John L. Thompson, *Professor of Historical Theology*
- Ray S. Anderson, *Senior Professor of Theology and Ministry*
- Grayson Carter, *Associate Professor of Church History*
- Todd E. Johnson, *William K. and Delores S. Brehm Associate Professor of Worship, Theology, and the Arts*
- Nathan P. Feldmeth, *Assistant Professor of Church History*
- Erin E. Dufault-Hunter, *Assistant Professor of Christian Ethics*

CHURCH HISTORY AND HISTORY OF DOCTRINE (CH)

CH 500 Early Church History. A survey of the early church from the post-apostolic fathers through the Council of Chalcedon. *Also taught in Spanish.* M.Div. core: CHA. Bradley, Deiros, Feldmeth, Robeck, C. Scalise

CH 501 Patristic Theology. A survey of doctrinal development in the early church from the second

century A.D. as far as Augustine in the West and John of Damascus in the East. *M.Div. core: CHA. C. Scalise, J. Thompson*

CH 502 Medieval and Reformation History. The further development of the church, especially in the West, from Gregory the Great through the Reformation. *Also taught in Spanish M.Div. core: CHB. Bradley, Deiros, Feldmeth, Robeck, C. Scalise*

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

CH 504 Modern Church History. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and Second Vatican Council. *Also taught in Spanish. M.Div. core: CHC. Bradley, Deiros, Robeck, C. Scalise*

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

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

CH 508 Historiography. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH808. Prerequisite: Permission of instructor. Bradley, J. Thompson*

CH 516 Church and State Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH801. Prerequisite: Permission of instructor. Bradley*

CH 517 Christian 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. *M.A.: SPIR. Bradley*

CH 529 Ecclesiology in Historical Perspective. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH829. Prerequisite: Permission of instructor. Robeck*

CH 539 Texts and Topics in Reformation Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH839. Prerequisites: CHB and permission of the instructor. J. Thompson*

CH547 History and Development of Pentecostal-Charismatic Movements. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH847. Prerequisites: CH504, 505 or 506 and permission of instructor. Robeck*

CH 549 Presbyterian Creeds. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. Reformed theology, culture, and tradition will be studied in its historical context and applied to the contemporary church. Special attention will be given to the Reformed confessions. Students who have not completed the M.Div. core requirements in Systematic Theology and/or Church History are advised to consult with the professor before registering for this course. *J. Thompson*

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

CH 553 Seminar on Calvin and Calvinism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH853. Prerequisite: Permission of instructor. J. Thompson*

CH 563 Evangelical Theology and History. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: CH863. Bradley/Johnston*

CH 564 Korean Church History. The primary objective of this course is to identify and understand the identity of the Korean church from a historical perspective by focusing on the introduction of the Gospel to

Korea and its historical background; the sociological and political contexts of the time; the influence of the Gospel on the traditional Korean society; an evaluation of the rapid growth of the Korean church in a relatively short period of time. The future of the Korean church will also be explored. *Taught in Korean.*

CH 568 History of the African-American Experience. An introduction of the study of the religious movements and institutions of African-Americans from the period of slavery to the present. Topics include African religions in America, religion of the slaves, the rise of independent black Protestant churches, gender relationships within African-American religion, religious aspects of the civil rights movements, and the modern role of religion in African American life.

CH 571 History of Pentecostal-Charismatic Movements. This course is designed to introduce students to the history of the various Pentecostal, Charismatic, and related "Spirit Movements" of the twentieth century, using a variety of disciplinary starting points (e.g., history, sociology, anthropology, psychology, etc.) *Robeck*

CH 573 Christianity in Latin America Christianity in Latin America is a rapid interpretative survey of the history of Christianity in Latin America from the sixteenth century to the present. The readings and class discussions are designed to present the major persons, events, and movements in the history of Christianity in the Latin American continent. *Taught in Spanish. Deiros*

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

CH 579 The Church in Modern Society. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: *CH879. Prerequisite: Permission of instructor. Bradley*

CH 581 Contemporary Ecumenical Issues. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: *CH858. Prerequisite: Permission of instructor. Robeck*

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

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

CH 590 Directed Study in Church History.

CHRISTIAN ETHICS (ET)

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

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

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

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

ET 520 Biblical and Practical Peacemaking. This course addresses the topic of Christian peacemaking

through an examination of both theological rationales and practical techniques. Differing Christian ethical approaches to peace and war will be discussed, as well as strategies for nonviolence in the context of contemporary culture and its challenges. *Stassen.*

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

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

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

ET 531 Creative Solutions to Urban Problems. This course addresses the issues of violence, economic dislocation, deteriorating housing, addiction, inferior education and health care in urban America, and considers some pragmatic approaches that church-based ministries have found most effective.

ET 532 Method for Concreteness in Christian Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ET832. Prerequisite: Permission of instructor. Stassen*

ET 533 Christian Discipleship in a Secular Society. A study of urgent ethical issues in the church's ministry to persons caught in the cross-pressures of secular society with concentration on Bonhoeffer's Cost of Discipleship, family ethics, the economic debate and welfare reform, racism, nationalism, Christian community and an authentically transformationist understanding of the church's mission in the world. *M.Div. core: ETH. Stassen*

ET 534 Biomedical Ethics in Christian Perspective. Christians desire to face the complexities of modern medicine faithfully, informed by the Scriptures and the living traditions of Christian communities. In this course students will draw on these resources of faith and search for moral clarity and pastoral wisdom concerning such pressing issues as abortion, euthanasia, assisted suicide, the distribution of scarce medical resources, biotechnical reproduction, organ and tissue donation, and others.

ET 541 Theological Ethics of Reinhold and H.Richard Niebuhr. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ET841. Prerequisites: one course each in Christian ethics, theology and church history, and permission of instructor. Stassen*

ET 548 Love, Justice, Community and Postmodern Ethics. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ET848. Prerequisites: one course in Ethics and permission of the instructor. Stassen*

ET 550 Classics of Christian Ethics. Readings will be primary sources in Christian ethics that have inspired and shaped the Christian life of untold numbers of Christians over the centuries, with emphasis on the Reformation to this century in the West, including Luther, Calvin, Anabaptists, Puritans, Muriel Lester, Frank Bartleman, Reinhold Niebuhr, Martin Luther King, Dietrich Bonhoeffer and Vatican II documents. The focus will be on perennial themes such as conversion experiences, grace as forgiveness and sanctification, love and justice, and the lordship of Christ and the mission of the church in a secular age. *Stassen*

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

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

ET 590 Directed Study in Ethics.

THEOLOGICAL LANGUAGE STUDIES (LG)

Auditing of the following courses is not permitted without transcript evidence of prior study. All courses must be taken for a grade (Pass/Fail is not an option).

LG 557 Theological French I. *Credit: 2 units.*

LG 558 Theological German I. *Credit: 2 units.*

LG 559 Theological Latin I. *Credit: 2 units.*

LG 560 Theological Latin II. Preparation for the graduate language examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. *Credit: 2 units. Prerequisite: LG559, or permission of instructor.*

LG 561 Theological French II. Builds on a one quarter course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination. *Credit: 2 units. Prerequisite: LG557, or permission of instructor.*

LG 562 Theological German II. Builds on a one quarter course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination. *Credit: 2 units. Prerequisite: LG558, or permission of instructor.*

PHILOSOPHY (PH)

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

PH 504 Christian Worldview and Contemporary Challenges. An introduction to basic themes in a Christian perspective on reality, with a focus on the differences between Christian thought and such contemporary movements as secular humanism, the New Age cults, and recent "post-modern" philosophical perspectives. Explores the proper contours of a biblically grounded world-and-life view. *M.Div. core: PHIL. Mouw*

PH 505 Theories of Human Nature. A survey of some prominent philosophical accounts of humanness. The links between philosophical perspectives and issues which arise in the theological discussion, and in attempts to formulate Christian perspectives on the human sciences, will be explored. *M.Div. core: PHIL. Mouw*

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

PH509 Faith and Reason. Socrates' dictum "The unexamined life is not worth living" seems to have a modern corollary in the claim that the unexamined faith is not worth believing. But what does it mean to submit faith to rational scrutiny? This course will explore options for understanding the nature of religious belief and the relation of belief to human reason. After a brief historical survey the bulk of the course will be devoted to twentieth century thinkers. *M.Div. Core: PHIL*

PH 510 Christian Apologetics. An introduction to the history and methods of apologetics in a pastoral context. The course includes development of a pastoral method of apologetics and the application of this method to various apologetic problems. *M.Div. core: PHIL. Dyrness*

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

PH 514 Topics in Philosophy of Religion. An examination of three major areas in philosophy of religion: (1) faith and reason (including epistemology, the justification of religious belief, theological method); (2) the relation between Christianity and science (including historical issues, evolution and creation, the

apologetic value of science); and (3) the nature of the human person (dualist and physicalist accounts, religious experience, life after death). *M.Div. core: PHIL. Murphy*

PH 516 Philosophical Theology. An examination of the manner in which different philosophical systems in the Western world have influenced the development of theology. *Prerequisite: 48 units completed. M.Div. core: PHIL. Murphy*

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

PH 520 Philosophy of Religion. A survey of philosophical problems related to Christian faith and practice such as knowledge of God, the nature of the human person, life after death, religious experience, the relation between religion and morality. *M.Div. Core: PHIL. Murphy*

PH 529 Philosophy of Spirituality. This course addresses three related philosophical questions that are relevant to the devotional practices of the Christian life: theology anthropology—i.e., body-soul dualism versus holism; the nature of religious experience; and the evidential value of religious experience. *M.Div. Core: PHIL. Murphy*

PH 531 Contemporary Relativism. An exploration of the philosophical problem of relativism as it occurs with regard to rationality and truth, morality, and textual interpretation. *Prerequisite: Permission of instructor. Murphy*

PH 535 Science, Philosophy and Christian Anthropology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: PH835. Prerequisite: 48 units of graduate study; 3.5 GPA. Murphy*

PH 540 Theology and Science. A consideration of the relevance of the contents of science (physics, cosmology, and evolutionary biology) to systematic theology. *Prerequisite: OT501 or OT508. M.A.: IDPL. Murphy*

PH 543 Philosophical Issues in Theology and Science. Historically, the conversation between theology and science has given rise to a series of perplexing questions regarding the nature and domain of both disciplines. In what ways is science "theological?" In what sense can theology be considered "empirical?" Must theology and science talk past each other when considering the problem of origins? Eschatology? Divine action? This course utilizes contemporary trends in Anglo-American philosophy to suggest that the relationship between science and theology can fruitfully be described in terms of mutual aesthetic training.

PH 548 Theological Uses of Postmodern Philosophy. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: TH806. Prerequisite: Permission of instructor. Murphy*

PH 552 Methods in Philosophy. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: PH852. Prerequisite: Permission of instructor. Murphy*

PH 570 Advanced Theology and Science Seminar. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: PH870. Prerequisite: Permission of instructor. Murphy*

PH 590 Directed Study in Philosophy of Religion.

THEOLOGY (ST)

ST 501 Systematic Theology I: Theology and Anthropology. The doctrines of revelation and Scripture. The doctrines of God, God's attributes, and God's trinitarian mode of existence. The doctrines of creation and providence. The origin and nature of humankind; the doctrines of the fall and sin. *Also taught in Spanish. M.Div. core: STB. Brown, Dyrness, Johnston, Karkkainen, Rhee, C. Scalise, Shuster, Van Engen*

ST 502 Systematic Theology II: Christology and Soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the Mediator. The doctrines of divine calling,

regeneration, repentance, faith, justification, adoption and sanctification. *Also taught in Spanish. M.Div. core: STB. Brown, Johnston, Karkkainen, Rhee, C. Scalise, Shuster, Van Engen*

ST 503 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. *Also taught in Spanish. M.Div. core: STC. Brown, Dyrness, Johnston, Karkkainen, Rhee, Shuster, Van Engen*

ST 511 Orientation to Theological Studies. This course is designed as an introduction to theological research tools for incoming students. Research methods along with scholarly presentations will be discussed in an attempt to assist students as they appropriate and develop their own theological insights and resources. *Also taught in Spanish.*

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

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

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

ST 519 Contemporary Christology I: European Trends. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST819. Prerequisites: Permission of instructor. Brown*

ST 521 Contemporary Christology II: Trends in Britain and North America. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST821. Prerequisites: Permission of instructor. Brown*

ST 523 Theological Challenges of Religious Plurality. Religious pluralism is currently, as it was also in the beginning of Christianity, the most predominant challenge to Christian theology and mission. After a survey of various approaches to pluralism, this course analyzes and critically dialogues with the views regarding pluralism of John Hick, and attempts to offer a viable Evangelical theology of pluralism. *M.A.: GLBL. Karkkainen*

ST 525 Theologies of the Holy Spirit. This course is designed to study theological reflection on the person and ministry of the Holy Spirit in various contemporary expressions. Theological traditions, both older and more recent, as well as approaches of some representative theologians will be discussed including contextual and intercultural pneumatologies. Related topics such as Spirit-baptism, charisms, relation of the Spirit to church, to mission, to liberation, and to ecological concerns among other things are included. *Karkkainen*

ST 529 Theological Method. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST829. Prerequisites: Courses meeting M.Div. core in the following areas: STA, STB, STC, PHIL, and permission of the instructor. Brown*

ST 530 Karl Barth and Evangelical Theology. A seminar designed to introduce students to theological method by examining in depth the theological method and development of Karl Barth's theology. It will include an introduction to Barth's life and thought, examination of his method, central themes in his theology, critical response to Barth by representative American evangelical theologians, and a final appraisal of Barth's contribution to evangelical theology. Selected portions from Barth's *Dogmatics* will be discussed, dealing with God, election, covenant, reconciliation, ecclesiology, and ethics. *Also offered periodically as the 500-level of a doctoral seminar. Anderson*

ST 532 Current Issues in the Korean Church. This course is designed to provide Korean students with theological analysis and assessment of the current theological, ethical, and cultural issues in the Korean Church including the immigrant churches in America, such as secularization, fundamentalism, religious pluralism, mysticism, woman in office, ecumenism, homosexuality, church growth, pastor succession and worship renewal. Also, it aims for them to be acquainted with a history of Korean theology as well as Korean religions that is helpful for in-depth understanding of such issues. *Taught in Korean. Rhee*

ST 536 Issues and Trends in Theology. Survey of major issues and trends in the development of biblical, historical and systematic theology from the first century to the present, as well as technical terms and the basic methodological perspectives of theology.

ST 539 Theology and Film. This course will consider one particular aspect of a theology of culture, theology and film. The course will view and discuss selected films, provide the student the critical skills helpful for film interpretation, and explore possible theological approaches to film criticism. *M.A.: IDPL. Johnston*

ST 540 Theology Through the Arts. This course will explore and expound Christian doctrine by means of the arts, especially the visual and musical arts. The arts are a unique, God-given means of communication. The participants will discover that Christian truth can be much more deeply understood through the arts; difficult and unfamiliar themes are brought to light and made clearer, and familiar themes are opened up in novel and intriguing ways. *M.A.: IDPL.*

ST 541 Practical Pastoral Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST 841. Prerequisite: Permission of instructor. M.Div.core: MIN6. Anderson*

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

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

ST 552 A. Kuyper's Theology of Culture. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST852. Prerequisite: Permission of instructor. Mouw*

ST 555 Latino(a)/Hispanic Theology in Context. This course introduces the student to the major themes of Latino (a)/Hispanic theological discourse. The approach is to incorporate the student in a critical dialogue between Latino(a)/Hispanic theological discourse and competing an current theologies. A way of doing Latino(a)/Hispanic collaborative theology in interlocution with these other theologies will be attempted.

ST 556 The Reformed Theology of T. F. Torrance. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST856. Prerequisite: 48 units of graduate study and permission of instructor. Anderson*

ST 560 Theology and Culture. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST860. Prerequisite: Permission of instructor. Dyrness*

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

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

ST 568 The Theology of W. Pannenberg. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST868. Prerequisite: Permission of instructor. Karkkainen*

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

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

ST 582 Evangelical Perspectives on Feminist Theology. This course will survey the wide variety of strands within the rapidly expanding field of feminist theology. Students will be introduced to feminist critiques of traditional Christianity through readings and lectures. They will be encouraged to evaluate, wrestle and reflect personally with those critiques, through class discussions, short response papers, journaling, and other assignments.

ST 588 Theology of Africa, Asia and Latin America. A survey of theological themes arising in Africa, Asia and Latin America. Important thinkers and movements are studied in their cultural context. *M.A.: GBL. Dyrness*

ST 590 Directed Study in Theology.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**COURSES OF STUDY: MINISTRY DIVISION**

This section contains descriptions of the courses which constitute the master's-level curriculum of the Ministry Division of the School of Theology. This curriculum is subject to change through normal academic channels. A schedule of courses and expanded course descriptions are published in advance of each quarter. ***The information in these publications supersedes the information in this catalog.***

Common abbreviations and terms that appear in certain course descriptions are explained below:

M.Div. core: OTC. Meets a Master of Divinity core requirement. 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. These abbreviations also appear in quarterly class schedules.

M.A.: SPIR. Meets a requirement in one of four areas of certain M.A. degrees: SPIR (Spirituality), GLBL (Globalization), MINF (Ministry Foundations), or IDPL (Interdisciplinary). These abbreviations also appear in quarterly class schedules.

Crosslist: For the course description, locate the course number that follows in the PhD Courses section of this catalog.

MINISTRY DIVISION FACULTY

- David W. Augsburg, *Professor of Pastoral Counseling*
- Chapman R. Clark, *Professor of Youth, Family, and Culture*
- Julie Gorman, *Professor of Christian Formation and Discipleship*
- Yea Sun Eum Kim, *Professor of Family Counseling and Korean Family Studies*
- Richard V. Peace, *Robert Boyd Munger Professor of Evangelism and Spiritual Formation*
- Marguerite Shuster, *Professor of Preaching*
- William E. Pannell, *Senior Professor of Preaching*
- Mark Lau Branson, *Homer L. Goddard Associate Professor of the Ministry of the Laity*
- Scott Cormode, *Hugh De Pree Associate Professor of the Leadership Development*
- Juan F. Martinez, *Associate Professor of Hispanic Studies and Pastoral Leadership*
- Clayton J. Schmit, *Arthur DeKruyter/Christ Church Oak Brook Associate Professor of Preaching*
- Ralph C. Watkins, *Associate Professor of Society, Religion, and Africana Studies*
- Kurt N. Fredrickson, *Assistant Professor of Pastoral Ministry*
- Ronald J. Kernaghan, *Assistant Professor of Presbyterian Ministries and Pastoral Theology*
- Douglas H. Nason, *Assistant Professor of Communication*
- Kara E. Powell, *Assistant Professor of Youth and Family Ministries*
- Dale S. Ryan, *Assistant Professor of Recovery Ministry*

CHRISTIAN FORMATION AND DISCIPLESHIP (CF)

CF 500 Teaching for Christian Formation. An introductory course in developing a biblical philosophy of Christian formation through the practice of personal, corporate, and instructional disciplines. Includes a study of the uniqueness of learning theory when it comes to being transformed by biblical content, with implications for the nature, processes and goals of Christian formation ministries in the church. *M.Div. core: MIN4. Gorman*

CF 501 Teaching and Leading in the Church. A leadership course on the teaching ministry of the church, including biblical and theological foundations, the role of the pastor, the ministry of the Christian

education specialist, the organization, administration and evaluation of formational ministries, and a survey of curricula and programs.

CF 504 Formational Bible Study. A course where students learn Bible study methods to enable change in the life of the participants. Designed to equip the student with tools for seeing, studying, applying and teaching the Word of God. *Gorman*

CF 505 Teaching the Bible. How to teach adults with a biblical text so that God's Word speaks to contemporary life, working with distinctive Christian dynamics and relationships. *M.Div. core: MIN4. Gorman*

CF 507 Building Christian Community Through Small Groups. Actual development of communities that utilize biblical and social principles while engendering mutual ministry and growth within Christian small groups, particularly in local congregations. Lecture and laboratory. *M.Div. core: MIN4. Gorman*

CF 514 Small Group Bible Study. Using the inductive Bible study paradigm, the nature and process of small group Bible study is explored with an eye to producing capable Bible study leaders who have the ability to adapt and/or write their own materials. *Peace*

CF 525A Transitioning into Ministry I. This course to be taken in combination with Transitioning into Ministry II seeks to reduce the percentage of seminary graduates who experience ministry "fallout" by mentoring students through formational learning experiences. These include developing the inner person, discovering leadership style, learning how to "read" one's ministry, finding and preparing for a ministry after Fuller. The intended outcome is that the student's ministry values and habits will become more formational in nature and will translate into ministry which fosters spiritual development. *Credit: 2 units. Prerequisites: Two courses in Christian Formation and Discipleship or permission of the instructor. Gorman et al.*

CF 525B Transitioning into Ministry II. This course continues and completes the educational goals of Transitioning into Ministry I. *Credit: 2 units. Prerequisite: CF525A. M.Div. core: MIN6 (upon successful completion of CF525A and CF525B) Gorman et al.*

CF 528 The Spirituality of Children. This course explores the role and influence of spirituality in the child ages two to eleven. It seeks to understand how the spiritual life of the child forms and how adults in the faith community can enhance that formation. Drawing upon classic interview and research into the child's awareness of God even in the very early years, this course invites students to do further research into how children relate to God. *Gorman et al.*

CF 530 Christian Formation of Children. The biblical and educational perspectives of the foundational years, including needs, skills and abilities of the child; the basis for moral and value training; factors in building self-esteem and socialization in the person of the child. *Recommended background: CF500 or CF501 or CF510. M.Div. core: MIN4. Gorman*

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

CF 547 Developmental Strategies for Incarnational Youth Ministry. An overview of the theory and practice of developing incarnational youth ministry. Topics include the developmental process of adolescents, partnerships with the church and parachurch, working with parents of adolescents, and new models of camping experiences for discipleship and outreach.

CF 550 Adolescent Culture. Components of youth culture influencing adolescent behavior, value systems and attitudes will be studied. The course will include lectures with case studies and research.

CF 554 Spirituality and Discipleship in College and Young Adult Settings. Exploration of the spiritual life and equipping ministry of those involved in working with collegians. *M.A>: SPIR.*

CF 560 Adult Formation and Discipleship. A biblical focus on ministering to adults, with a survey of adult psychological and developmental theories, goals in adult formation, developing adult learning designs, and discipleship models of adult enablement. *Recommended background: CF500. M.Div. core: MIN4. Gorman.*

CF 565 Empowering the People of God. Explores practical ways in which all Christians can assist each other to understand their faith, deepen community, engender mutual ministry and integrate faith and life, and considers the implications of these for developing a lay spirituality and restructuring the church. *M.Div. core: MIN4. Branson*

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.*

CF 580 Formation Seminar. An integration seminar for students who have taken CFD courses and desire to bring together biblical, theological, ministry and personal concerns. Provides opportunity for reflection on experiential learning. *Prerequisites: Two CF courses or permission of instructor. Gorman et al.*

CF 590 Directed Study in Christian Formation and Discipleship.

COUNSELING (CN)

CN 503 Personality, Theology and Pastoral Counseling. The development of personality, a theology of human nature, and the study of religious experience will be examined as a theoretical, theological, experiential, and practical base for pastoral caregiving and pastoral counseling. The work of Freud, Jung, Adler, Klein, Horney, Erikson, Miller, Gilligan, Piaget, Kohlberg, Fowler, and others will be critiqued by and correlated with theology and Christian experience. *M.Div. core: MIN5. Augsburg*

CN 504 Family Therapy and Pastoral Counseling. Family therapy, theology and therapeutic interaction will be integrated as the student explores his or her own multigenerational family system. *M.Div. core: MIN5. Augsburg*

CN 506 Conflict and Conciliation. Conflict in personal, familial, congregational, and communal life are continuing problems and possibilities in Christian ministry. This course offers an experiential, clinical, theological, and pastoral approach to the management, resolution, transformation, and utilization of conflict in both personal and pastoral perspectives. As an interdisciplinary approach it will draw on communication theory, therapeutic process, conflict studies, and mediation skills. *Prerequisite: 96 units completed. Augsburg*

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. *M.Div. core: MIN5. Augsburg*

CN 522 Basic Counseling Skills. Examines the relational aspects of counseling with particular emphasis on the practice and attainment of relationship skills within the context of the local congregation. *M.Div. core: MIN5.*

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

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

CN 531 Theology of Faith and Human Development. Provides a psychological interpretation of human development in our culture with an emphasis upon moral and religious development through the life span and the implications of this study for the minister or Christian educator. *M.Div. core: MIN5.*

CN 533 Recovery Ministries in the Local Church. The theological foundations of recovery ministry, the personal dynamics of recovery (with particular reference to pastors), and the practical concerns and how-to's of developing a local church-based recovery ministry.

CN 535 Grief, Loss, Death and Dying. These major crises of life will be explored experientially, psychologically and culturally. The focus will be on personal growth as the preparation for pastoral presence, caregiving and counseling. *M.Div. core: MIN5. Augsburg*

CN 543 Psicología Pastoral. Designed to equip the pastor and other leaders with fundamental psychological skills to deal knowledgeably and effectively with the growing marital, family and individual problems that are affecting the church. *Taught only in Spanish. M.Div. core: MIN5.*

CN 547 Models of Korean Family Ministry. The objectives of this course are to explore the interplay of family, culture and theology, to understand the Korean family in transition, to explore the various possibilities of developing family ministry for Korean churches, to review family life education programs and family counseling models developed in the U.S.A., and to propose contextualized models of family life

education and family counseling for Korean churches. *Taught in Korean. M.Div. core: MIN5. Y. Kim*

CN 548 Building Healthy Korean Families. The purpose of this course is to enable church leaders to understand their own and their congregation's family dynamics and to lead various family ministry programs in their church settings. The major areas to be covered are family ministry to Korean congregations, Christian families, functional and dysfunctional families, family life cycle, Korean families, conjugal conflicts, anger management, stress management, family communication, conjugal sex life, intimacy, child raising and problems of the aged. *Taught in Korean. M.Div. core: MIN5. Y. Kim*

CN 550 Family Perspectives in Counseling. An overview of the major approaches to family counseling. Students will also gain an understanding of their own families of origin and the impact of their family history on their approach to counseling and ministry. *Offered only at Fuller in Colorado for Young Life staff.*

CN 544 Pastoral de la Niñez. Children have been neglected in the pastoral ministry of the church. This course is a critical analysis of those factors (biblical, theological, missiological, psychological, spiritual) which provide a basis for understanding the pastoral work with children in a Hispanic context. It is a specialized study of pastoral ministry with children as a

distinctive approach to the work of the church. It provides useful tools to carry out this ministry with effectiveness in the local church. *Taught in Spanish M.Div. core: MIN5*

CN 546 Familia Hispana e Identidad Cultural. This course will explore the psychological issues affecting Hispanic families in the United States, within the context of pastoral ministry. Reviewing the concepts of family systems and dynamics, the course seeks to provide students with basic tools to understand generational issues, the concept of the identified patient, and the common stressors faced by families in transition. Students will be challenged to understand their own family dynamics by articulating the behavioral scripts from their cultural heritage by country of origin. *Taught in Spanish MIN5*

CN 560 Pastoral Counseling Across Cultures. A seminar for the advanced student for examination of major issues in cross-cultural pastoral counseling and psychotherapy. The interface of psychological anthropology, pastoral care and counseling, and transcultural theological reflection will be explored and an appreciation of what is universal, cultural, and individual will be achieved. *Prerequisite: Two prior courses in basic counseling, personality, conflict, or significant ministry or cross-cultural experience. This course is for second- or third-year students or those with ministry experience. M.Div. core: MIN5. Augsburg*

CN 590 Directed Study in Counseling or Psychology.

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

COMMUNICATION (CO)

CO 500 Communication. Building practical communication skills in various public speaking situations. *Credit: 2 units. M.Div. core: MIN2. DeMeester*

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

CO 518 Creative Arts and the Bible. This course provides a biblical foundation for the use of the arts in contemporary worship and witness, and also includes training in practical ministry skills such as liturgical dance, drama, mime, clowning, and storytelling. Practical parish management strategies for incorporating the arts into regular church life will also be discussed.

CO 590 Directed Study in Communication.

DENOMINATIONAL POLITY (DP)

Fuller Seminary is committed to offer whatever courses in denominational distinctives are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational

representatives.

In addition to the courses listed in this section, see the following related courses offered in the Church History Department:

- CH 549 Presbyterian Creeds
- CH 551 American Presbyterian History and Programs
- CH 571 History of Pentecostal-Charismatic Movements
- CH 583 History of Armenian Christianity

DP 500 Reformed Church in America Polity. A study of the Reformed Church in America worship and polity, with emphasis on their ecclesiological underpinnings and their practical outworking. *Credit: 2 units. M.Div. core: MIN6. Kors*

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

DP 503 Reformed Church Creeds. A contextual study of the confessional statements of the Reformed Church in America designed to enable the student to gain the theological ethos of the Reformed Church. *Van Engen*

DP 504 Reformed Worship. This course focuses on the theology, history and practice of worship in the reformed tradition. Helps develop an awareness of worship from a biblical, incarnational and trinitarian perspective and traces the development of Reformed worship patterns from the Reformation to the present. Explores issues related to the ministry of worship in Presbyterian and Reformed congregations, including the sacraments, prayer, hymnody, weddings, funerals, children and youth in worship, and personal devotion. *M.Div. core: MIN6. Kernaghan*

DP 505 Presbyterian Polity and Worship. Comprehensive perspective on the worship, ecclesiology, confessional heritage, structures and activities of the Presbyterian Church. *M.Div. core: MIN6.*

DP 508 Baptist Doctrine, History, and Polity. Basic Baptist emphases, polity and practice from an historical perspective. Distinctive programs of particular Baptist groups, especially American Baptists. *M.Div. core: MIN 6.*

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

DP 512 United Methodist Polity. An introduction to the institutional nature and functioning of the United Methodist Church. Its connectional system, ordination and ministry, legislation, theological contributions and ecumenical relationships. *M.Div. core: MIN6.*

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.

DP 514 Nazarene Polity and Doctrine. Rise and development of the denomination, organizational patterns and functions, ordination requirements, and the Nazarene understanding of Wesleyan doctrine will be discussed in preparation of candidates for minister's license and ordination in the Nazarene Church.

DP 515 Assemblies of God Polity. Preparation of candidates for licensure and ordination in the Assemblies of God; its development and organizational patterns. *M.Div. core: MIN6.*

DP 517 Foursquare Polity. Preparation of candidates for licensure and ordination in the International Church of the Foursquare Gospel, with an examination of the history, basic doctrine and polity of that movement. *M.Div. core: MIN6.*

DP 522 United Church Polity. An introduction to the historical foundations of the Congregational Christian Church, including the theological basis for its polity and practice. *M.Div. core: MIN6.*

DP 523 Congregational Polity (CCCC). An overview of Congregational history and the origins of the Conservative Congregational Christian Conference. *M.Div. core: MIN6.*

DP 525 Disciples of Christ Polity. A historical survey of the Disciples of Christ Church: beginnings, growth and thought development.

DP 531 Theology of the Armenian Orthodox Church. Apostolic, Protestant and Catholic positions on key issues will be discussed. Special attention given to future directions of Armenian theology. *M.Div. core: MIN6*

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

DP 535 The Mission of the Vineyard Movement. This course is a study in applied theology and focuses on the mission, values, and vision of the Association of Vineyard Churches. It is designed for emerging pastors and leaders who seek to serve in the Vineyard. *M.Div. core: MIN6*

DP 590 Directed Study in Denominational Polity.

EVANGELISM (EV)

EV 500 The Art of Evangelism. A foundational course which explores evangelism from a biblical, theological, historical, and practical vantage point as it seeks to equip students for creative and effective outreach in a variety of settings. *M.Div. core: MIN3, M.A. MINF. Peace*

EV 501 Theology of Incarnational Witness. The doctrines relevant to evangelism as derived from their biblical roots *Offered only at Fuller in Colorado for Young Life staff.*

EV 503 Foundations for Communicating the Gospel. This foundational course is designed to establish a theological basis, spiritual dynamic and practical guidelines for evangelistic effectiveness in today's world. It is concerned with the need both to live out and to articulate the gospel. The classes provide opportunities in small group settings to develop skills in sharing personal faith stories and in presenting the gospel in ways appropriate to particular groups and individuals. *M.Div. core: MIN3.*

EV 509 Spirituality and Creativity for Evangelism and Worship. This course focuses on the need for effective evangelization in today's church, and the opportunities and challenges of the contemporary cultural context in which Christians minister. Its basic premise is that worship is fundamental to the evangelistic enterprise, and consequently the affirmation and renewal of congregational spirituality will be a vital component in effective sharing of faith. This course includes practical exploration of new ways in which this can be facilitated, based on an awareness of the present crisis in modernity, and incorporating insights from the New Testament as well as the experience of the world church, and reflecting current debates on the theology of creativity and the arts and related discussions of creation-centered spirituality and the impact of New Age thinking on the Christian community.

EV 511 Small Group Evangelism. Small groups are the ideal vehicles for communicating the essence of Christian faith to Baby Boomers and the X Generation. In this hands-on course, students will learn both how to do small group outreach and to train lay Christians in this art. *M.Div. core: MIN3. Peace*

EV 514 Urban Evangelism. Concentrates on the city as the locus for ministry at the close of the century. Emphasis will be placed on the peculiar ethos of the city, the church's approach to the urban milieu, and models of current ministry in urban settings. Includes field trips and exposure to persons from urban ministries. *M.Div. core: MIN3. Pannell*

EV 519 Evangelismo entre Hispanos. The nature, methods and approaches of evangelism in relation to the nature, problems and needs of urban Hispanic communities. *Taught only in Spanish. M. Div. core: MIN3.*

EV 522 The Theory and Practice of Evangelism. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: EV822. Prerequisites: Permission of instructor. Peace*

EV 523 Evangelism and Media Culture. This class aims to design a theology of evangelism that acquires an appreciation for and a selective appropriation of our media culture. The class will provide a creative environment to discern the communication patterns in the biblical text and learn from contemporary technologies of communication. *M.Div core: MIN3.*

EV 525 Contemporary Culture and Evangelism. By blending together communication theory and

cultural analysis, the process of evangelism is considered from the point of view of the one being evangelized. Reaching baby boomers and Generation X will be a special focus. *M.Div. core: MIN3. Peace*

EV 526 Evangelism Among Intellectuals. Explores the crucial dimensions of the evangelism mandate for the stimulating context of intellectuals in North American culture. The course will consider the nature of intellectuals and why it is important to communicate the Gospel to this group. There will be exposure to a theology of evangelism utilizing scripture, church traditions, and current experiences in reasoning. *M.Div. core: MIN3.*

EV 552 Conversion. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. Crosslist: *EV852. Prerequisite: Permission of instructor. Peace*

EV 590 Directed Study in Evangelism.

FIELD EDUCATION (FE)

Students desiring to receive credit for field education must first (1) enroll with the office of Field Education, which coordinates approved positions in churches and other organizations; (2) register for academic credit within regular quarterly registration deadlines; and (3) complete a preparatory workshop. The completion of the part-time local church internship course yields two units of core credit. This course also requires participation in a theological reflection group which meets during the second quarter of the three quarter internship, and attendance at a minimum of four Ministry Enrichment seminars. A second course, selected from the variety of experiences offered, in a setting approved by the Office of Field Education, is required for the M.Div. degree and also earns two units of credit. Additional field education courses may be taken as electives.

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

NOTE: *Field Education courses FE501-556 are graded only on a "Pass/Fail" basis, and are also offered in the Extended Education Program.*

FE 501 Nine-Month Part-time Church Internship. A planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church setting with pastoral supervision. *M.Div. core: MIN7. Credit: 2 units.*

FE 502 Full-Time Church Internship. An approved, planned, supervised and evaluated practical experience under the supervision of a pastor/supervisor in a church, institutional or mission setting for one quarter. *Credit: 2 units.*

FE 503 Part-Time Internship. An approved, planned, supervised and evaluated practical experience for nine months (three consecutive quarters) in a church, institutional or mission setting. *Credit: 2 units.*

FE 546 Hospital Internship. Orientation and experience in a medical or psychiatric hospital setting for one quarter under the supervision of the hospital chaplain. *Credit: 2 units.*

FE 556 Correctional Institution Internship. A practical ministry experience in a correctional institution, either juvenile or adult, for one quarter under the direct supervision of a chaplain. *Credit: 2 units.*

FE 561 Leadership I: Foundations for Incarnational Youth Ministries. Practicum in the basic methods of evangelistic youth outreach, emphasizing the development of personal relationships with young people through relevant forms of group ministry. A portion of the course focuses on the recruitment, training and ongoing enabling of volunteers for outreach ministries to youth. *Offered only at Fuller in Colorado for Young Life staff. Credit: 4 units.*

FE 562 Leadership II: Building Resources for Incarnational Youth Ministries. This course is designed to build the skills of people in youth ministry as well as their ability to train others in the areas of discipleship, adult ministry, camping, and fundraising. *Offered only at Fuller in Colorado for Young Life*

staff. Credit: 4 units.

FE 570 Campus Ministries Practicum. Practicum for first-year InterVarsity staff in the basic skills of college campus ministry. It emphasizes the history and basics of InterVarsity ministry, fund development, campus strategy, developing students on campus, inductive Bible study, small group leadership and strategy, and new student outreach. *Offered only at Fuller in Colorado for InterVarsity staff. Credit: 4 units*

FE 571 Campus Ministries Practicum II. This practicum course for second-year InterVarsity staff builds on the basic skills in FE570. It covers the content areas of developing a philosophy of ministry, campus evangelism, conference planning and administration, basic caregiving skills, stewardship of life, crosscultural ministry, and multiethnicity. *Offered only at Fuller in Colorado for InterVarsity staff. Credit: 4 units*

FE 577 Urban Ministry Practicum.

FE 578 Evangelism Practicum

FE 590 Directed Study in Field Education.

GENERAL MINISTRY (GM)

GM 503 Foundations for Ministry 1. This is the first of a three quarter course sequence which explores the practice of ministry as defined by the Great Commandment. GM503 focuses on the nature of ministry—learning to love others. Issues such as the call to ministry and models for ministry will be considered as well how to design and structure successful small groups. Each quarter's format consists of three plenary seminars and seven small group sessions. Although one may begin the sequence with either GM504 or GM505 as well as with GM503, completion of the entire sequence of GM503/504/505 within three quarters (excluding summer quarter) is required for the M.Div. core requirement in Ministry Foundations (MIN 1); the sequence also fulfills the MINF for the M.A. in Theology. *Credit: 1 unit. Clark and Peace; Branson*

GM 504 Foundations for Ministry 2. This is the second of the Foundations courses; refer to GM503 above. GM504 focuses on the minister as a person—learning to love yourself. Issues of discerning gifts and talents and identifying individual problems and issues which impact ministry will be discussed, based on a comprehensive set of personality tests taken by each student. The various roles which people play in small groups will also be examined. *Credit: 1 unit. Clark and Peace; Branson*

GM 505 Foundations for Ministry 3. This is the third of the Foundations courses; refer to GM503 above. GM505 focuses on the spiritual disciplines—learning to love God. Issues such as the nature of spiritual experience, the practice of various disciplines, and spiritual direction will be considered. The role of the small group leader will also be examined. *Credit: 2 units. M.Div. core: MIN1; M.A. MINF. Clark and Peace; Branson*

GM 507 Social Analysis and Urban Ministry. This course will focus on models of urban ministry that reflect varying relationships with and analyses of community and cultural contexts. Following discussion of historical and sociological analyses of church and culture, in combination with the important studies currently emerging in the field of congregational studies, the class will work to identify both the variety and the trajectory of urban ministry models, and focus on how their diagnoses of community and culture lead to certain expressions of ministry in cities. *M.Div. core: MIN8; M.A.: GLBL.*

GM 514 The Pursuit of Wholeness. The image of the Christian life as a goal-oriented pilgrimage is used to explore the nature of wholeness in six areas: the cognitive, the affective, the behavioral, the relational, the physical, and the spiritual. The emphasis will be on structuring growth-oriented experiences in the church context. The skills of spiritual journaling and spiritual autobiography will be taught. *M.A.: SPIR. Peace*

GM 518 Introduction to Urban Studies. This course is designed to introduce students to the complexity of urban studies. Students will interact with professionals who are involved in urban life. Such persons will be guest lecturers and panelists who will integrate social responsibility and religion from various points of view. Perspectives will include politics, business and economics, health and human services, law enforcement, race relations, immigration, and arts and leisure. *M.Div. core: MIN8; M.A.: GLBL*

GM 519 Christian Perspective on Popular Culture. A sociologically and theologically informed critique of the world view and values presented by film and television today, together with an estimation of their impact and the development of a proactive Christian response. *Integration Seminar for School of Psychology students. J.O. Balswick*

GM 525 Liberating the Laity Across Cultures. Explores on a biblical and historical basis contemporary models for developing the full potential and ministry of the people of God in the church and the world, in several cultural settings. *MA: MINF.*

GM 526 Influential Lay Christian Thinkers. Explores the contribution of several 20th century lay theologians who grappled creatively with the challenges posed to Christianity by the modern world, and analyzes why they were such highly effective communicators with people inside and outside the church.

GM 544 Ministry to the Urban Poor. This course should serve as a practical guide for urban ministry among the poor and homeless that is both compassionate and thoroughly rooted in the gospel. Instruction will focus on the comprehension of the biblical basis for urban ministry, the examination of the characteristics of the poor and the factors contributing to their deprivation, and the operations of social service programs in local communities.

GM 547 Christianity and Urban Culture. An overview of the biblical and theological basis for ministry in the urban setting. Students will also look at the impact of racism, class structure, ethnicity, culture, and the civic and religious structures which influence opportunities for ministry. *Offered only at Fuller in Colorado for Young Life staff.*

GM 550 Leadership and Character Development. This course takes a general look at leadership theory and practice from the light of spirituality and character formation. Additionally, the course looks at the practice of leadership with a focus on self insight, giftedness, personality and styles of leadership. Students produce personal mission statements that allow them to place their leadership contexts in perspective. *M.A.: MINF.*

GM 554 Leadership and Diversity: Gender, Multicultural, and Ethnicity. This course will provide an overview of the different dimensions and sensitivities that frame the leadership context. Gender, multicultural and ethnicity issues will be explored in relationship to leadership style and practice. Students will be challenged to consider their own blocks to effective leadership in diverse settings. *M.A.: MINF*

GM 560 Historia y Cultura Hispana. Focuses on the history and culture of the Hispanic community and the role of the church. *Taught only in Spanish.*

GM 577 African-American Church and Community. Assists the seminary community in gaining a better understanding of the role of the pastor and the meaning and use of power in society.

GM 578 Ministerio Urbano Hispano. The course uses a theological/sociological approach designed to enhance the student's understanding of the complexities of doing ministry in the urban Hispanic/Latino context. Instructors will expose the students to a variety of disciplines such as urbanology, social psychology, missiology and theology in search of an integrative model of ministry in the city. The course involves doing theological reflections and designing practical ways of developing ministries geared towards effecting social transformation in the Hispanic/Latino communities. *Taught in Spanish*

GM 579 Preparando al Pueblo de Dios para el Ministerio. Explores the biblical, pedagogical, and cultural bases for lay formation in the Hispanic/Latino Church and provides students with skills for evaluating and choosing or designing a discipleship/lay leadership training program for use in his or her church. *Taught only in Spanish.*

GM 586 Lay Leadership and Development Church Practicum. A supervised experience connected with a student's work in a congregation in development of leadership skills in lay ministry. *Prerequisite: CF565 or GM525.*

GM 587 Lay Leadership and Development World Practicum. A supervised experience connected with a student's work in the marketplace in development of leadership skills in lay ministry. *Prerequisite: CF565 or GM525.*

GM 588 Christian Witness in Public Policy. Helps students reflect on the meaning and direction of their public responsibility by examining the roles of local government and the church in the formation of public policy. Instructors will advance a theological-social-ethical framework for dealing with public policy and suggest goals in several areas of urban concern today.

GM 590 Directed Study in General Ministry,

PASTORAL MINISTRY AND THEOLOGY (PM)

PM 500 Foundations of Pastoral Ministry. An introduction to the various aspects of pastoral ministry in a congregational setting. Interaction with those proficient in pastoral ministry. *M.Div. core: MIN6.*

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: MIN6.*

PM 502 Ministry to the Dying and Bereaved. A study of the psychological and theological aspects of dying and bereavement in relationship to the pastor, psychologist and layperson.

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: MIN6. Kernaghan*

PM 507 Equipping Pastor. Principles and dynamics useful to the pastor who seeks to enable lay renewal, nurture and ministry in a congregational setting. *M.Div. core: MIN6. Ogden*

PM 511 Person and Practice of Ministry. Integrates the practice of ministry from spiritual, practical, and psychological perspectives. The focus of the course is on the person of the developing minister. *M.Div. core: MIN6.*

PM512 Christian Worship. This course will explore the theological and practical dimensions of Christian worship. It will provide an overview of liturgical history, consideration of theological issues relating to worship and the practice of sacraments and ordinances, a look at the range of worship/liturgical styles presently at use in the Church (including traditional and "contemporary" styles), consideration of worship music issues, and criteria for evaluation of technological resources for worship use. In addition, the course will give students practical experience in the roles of worship leadership. These include prayer leadership, public reading of scripture, presiding, use of voice and body, and issues of liturgical presence. *M.Div. Core: MIN6 Schmit*

PM 517 African-American Church Administration and Leadership. This course is designed to enhance the leadership and administrative skills of those who are called to lead Black congregations. *M.Div. core: MIN6.*

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: MIN6.*

PM 527 Teología Pastoral. This course seeks to develop an awareness in students of the nature and forms of ministry. To that end, the course deals with a theology of church and ministry, reviews concepts and styles of leadership and enabling, and seeks to continue a process of the development of skills and resources for ministry. *Taught only in Spanish. M.Div. core: MIN6.*

PM 529 Pastoral Staff Relationships. Explores issues and roles involved in being on a pastoral staff. Examines personal assets and develops perspectives, philosophy of ministry, and offensive strategies for strengthening and surviving as a team. *Gorman et al*

PM533 Text, Image and Sound: Multimedia Arts in Worship. In this course students will learn to use computer software to develop multimedia resources for corporate worship. We will explore the difference between worship and entertainment, the generational tensions which divide the church, and the underlying values of N. American culture. Students will write a major exegetical paper on a passage of their choice, which will become the basis of the multimedia interpretations designed for use in corporate worship services. *Prerequisite: Written Permission of Instructor. Kernaghan*

PM535 Leading and Developing a Church to Maturity. Churches, like people, go through a maturation process; this process can lead to mature, yet still growing, ministry or life-strangling traditions. This course focuses on how clergy and laity can lead congregations in vibrant, innovative ministry by understanding

and nurturing the maturation process. Applying biblical principles and using the case study method, students will learn to evaluate life cycles of churches and to develop strategies to bring about mature congregations. *M.Div. core: MIN6*

PM540 The Korean Family and Korean Churches. This course is designed to promote understanding of Korean families from cultural, sociological and psychological perspectives, and to equip students with an indepth understanding of Korean churches as a context for marriage and family ministry from a historical perspective of the Korean church. *Taught in Korean.*

PM 580 Leadership Development. Introduces students to dimensions of leadership including character development, spirituality, styles of leadership, and organizational context, as well as theological and philosophical reflections on leadership. *Offered only at Fuller in Colorado for Young Life staff.*

PM 590 Directed Study in Pastoral Ministry and Theology.

PREACHING (PR)

PR 500 Homiletics. Both theological and practical questions about the nature of preaching are explored and discussed. A practicum element is an essential part of this course. *Also taught in Spanish.*
Prerequisites: LG512 and NE502. M.Div. core: MIN2. Pannell, Schmit, Shuster

PR 501 Preaching in the African-American Tradition. Focuses on written and oral communication in the Black church, with particular attention to the preparation and delivery of sermons.

PR 502 Predicación Hispana. The nature, methods and channels of communication in contemporary preaching in relation to the nature, problems and perspectives of the Hispanic community. *Taught only in Spanish.*

PR 505 Advanced Preaching Seminar. An advanced course for those who have already shown special aptitude for the preaching ministry. *Prerequisite: PR500. M.Div. core: MIN2. By invitation of professor only. Pannell, Shuster*

PR 509 Evangelistic Preaching. A practicum utilizing the preaching models relevant for most types of evangelism today. *Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN2. Pannell*

PR 511 Preaching Practicum. A practicum centered on student preaching with an emphasis on self and group assessment. The use of videotape will be offered. Course may be repeated once for credit. *Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN2. Pannell, Schmit, Shuster*

PR 512 African-American Preaching Seminar. A practicum providing preaching opportunities with personal and group evaluation. Videotape replay may be utilized. Course may be repeated once for credit. *Credit: 2 units. Prerequisite: PR501.*

PR 514 Making Doctrine Live. A practicum focusing on preaching on great doctrinal themes in ways that show their relevance for modern life. *Credit: 2 units. Prerequisite: PR500. M. Div. core: MIN2. Shuster*

PR 515 Preaching in Postmodern Times. This course is designed to offer practical experience in preaching and sermon preparation with attention to ideas and angles for preaching in postmodern times. Each student will prepare and present two sermons which will be evaluated and discussed by class members under the direction of the instructor. *Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2*

PR 516 Variety in Preaching. A practicum focusing on promoting variety (with respect to sermon design, occasions, genres of biblical literature) in text-based preaching. *Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2 Shuster*

PR 517 Preaching for Occasional Services. This preaching practicum is designed to provide students with practice in preparing sermons for special ministry occasions. Preaching texts will be assigned to address pastoral situations such as funerals, weddings, baptisms, the celebration of the sacrament/ordinance of the Lord's Supper, a revival meeting, and an interdenominational service of worship. *Credit: 2 units. Prerequisite: PR500. M.Div. core: MIN 2. Schmit*

PR 520 Preaching from [a specific biblical book]. A preaching practicum designed to give students experience in preaching as well as clarify how the preacher's exegetical work shapes and is expressed in

the sermon. Students enrolled in this practicum must be enrolled at the same time in the appropriate Old Testament or New Testament course. Professors will facilitate integration of the tasks of exegesis and sermon preparation. *Prerequisite: PR500. M.Div. core: MIN2. Shuster (with Biblical Division professor)*

PR 525 Foundations for Biblical Preaching. A homiletics course for those in M.A. programs who also feel called to preach. The purpose of the course is to introduce the student to the elements of sermon preparation and delivery. It will place emphasis upon the character of the preacher and the challenge of communicating the Gospel in today's cultural milieu. The course includes a practicum component. *Prerequisites: at least one course in biblical studies. This course will meet the requirements for CO500 and CO503 in the M.A. in Theology Biblical Studies and Theology format and in any M.A. in Theology concentration requiring CO500 and CO503. The course will not meet the MIN2 requirements for the M.Div. degree. Pannell*

PR 590 Directed Study in Preaching.

SPIRITUALITY AND SPIRITUAL DIRECTION (SP)

SP 501 The Spiritual Life. An introduction to the concepts and contents which underlie a mature spiritual life. The course will focus on developing a conceptual foundation for understanding and approaching the spiritual life, will identify and develop some of the major topics of the spiritual life and ask students to apply those topics to their own lives. It will also deal with the implications of these understandings for spiritual directors and for spiritual friendship. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 502 The Art of Spiritual Direction. This course offers an introduction to the principles and practice of spiritual direction, through a combination of lecture/discussion of course readings, guest speakers who present a variety of approaches to direction and applied work. It is taken in conjunction with SP 584, 585, 586, Advanced Practicum in Spiritual Direction. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 505 Prayer and the Spiritual Life. This course will examine biblical, theological, psychological and historical foundations for prayer in order to help the student reflect critically on various practices of prayer, develop a personal knowledge of prayer, and develop a life of personal prayer and intimacy of God that will aid the student in maintaining a life "full of faith and the Holy Spirit" in the midst of the disillusionments, frustrations and time pressures encountered in ministry today. *SPIR*

SP 507 Spiritual Direction in Small Groups. While spiritual direction is generally thought of in one-to-one terms, in fact there is a tradition of group spiritual direction. This course will explore how small groups can be used as a tool for spiritual direction. The aim is to develop skills which can be used in a wider church context. In addition to the focus on discernment in the group context, students will learn small group leadership skills. *Limited to students admitted to the Spirituality/Spiritual Direction concentration. Peace*

SP 508 The Spiritual Disciplines. An introduction to the classic disciplines of the Christian life, set in the context of spiritual theology and the history of spirituality with an emphasis on understanding and practicing these disciplines. *M.A.: SPIR. Peace*

SP 515 Introduction to Christian Spirituality. An introduction to the classic disciplines of the spiritual life, examined biblically, historically and experientially, with special reference to the responsibilities of ministry. *M.A.: SPIR.*

SP 517 Spirituality and Everyday Life. Focuses on family life, work, friendship and leisure as spiritual disciplines, and on the home, workplace, neighborhood and creation as sacramental spaces. *M.A.: SPIR.*

SP 520 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the face of the pressures and problems of Christian service today, with a focus on prayer. *M.A.: SPIR.*

SP 559 African-American Spirituality. Beginning with the religion of slaves, surveys the influence of African-American women, the music of the Black church, and the writings of poets and preachers upon African-American spirituality. Compares the themes of community, connectedness, and prayer in the lives and writings of Howard Thurman and Martin Luther King, Jr. and explores contemporary themes in

African-American spirituality. *M.A.: SPIR.*

SP 581 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 *The Spiritual Life*. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 582 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 *The Spiritual Life*. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 583 Practicum in Spiritual Direction. A practicum course covering the application of the concepts of spiritual direction to field settings. To be taken in conjunction with SP501 *The Spiritual Life*. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 584 Advanced Practicum in Spiritual Direction. An advanced practicum required of second-year students in the concentration in Spirituality/Spiritual Direction, taught in conjunction with SP502 *The Art of Spiritual Direction*, which applies the concepts in practicum settings. Students will do both individual and group spiritual direction. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 585 Advanced Practicum in Spiritual Direction. Continues the work of SP584. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

SP 586 Advanced Practicum in Spiritual Direction. Continues the work of SP585. *Limited to students admitted to the Spirituality/Spiritual Direction concentration.*

MISSIONS (TM)

TM 505 Multiculturalism Today. The purpose of this course is to explore the varied experiences of multiethnic, multicultural people groups, to learn from their historical journeys, and to develop cultural sensitivities. Initial foci for this study will center on the African-American, Hispanic American, Korean American, and Chinese American experiences. *M.Div. core: MIN8. M.A.: GLBL. Faculty team*

TM 506 Contemporary Evangelism and Mission. Engages the student in the theology of evangelism and mission, the current discussions over the relationship between evangelism and social responsibility in mission, and the relationship between the gospel and culture in the church's evangelistic task. Attention is given to motivating local congregations to participate in the evangelistic and missiological tasks. *M.Div. core: MIN8. Pannell*

TM515 Comparative Religions and the African-American Community: The Theological Challenges of Religious Plurality. This course provides a comprehensive introduction to religious plurality in the USA, with the African-American community serving as a case study for the examination and investigation of topics related to varieties of African-American religious experiences. On the basis of an examination of the biblical, theological and contextual basis for Christian missions, the course will then seek to understand from a phenomenological perspective how other religious communions have developed as well as their encounters with Christianity. *M.Div. core: MIN8; M.A.: GLBL*

TM 540 Iglecrecimiento en el Contexto Catolico Romano Hispano. The course is a critical analysis of those factors (historical, cultural, sociological, psychological, and spiritual) which provide a basis for understanding church growth and church planting in a Hispanic Roman Catholic context. It is a basic introduction to church growth as a scientific field of study, as a distinctive approach to practical missiology, with emphasis of the development of Christian mission in Roman Catholic contexts, such as the Hispanic community in the USA. *Taught in Spanish. M.Div. core: MIN8*

NOTE: Several School of World Mission courses are also available for M.Div. core: MIN8. See the M.Div. core listing earlier in the School of Theology section of the catalog for a list.

Worship Studies (WS)

WS 500 Christian Worship: Leadership and Practice. This course will explore both the practical and theological dimensions of worship leadership. It will examine issues relating to contemporary, blended, and traditional worship and will

consider the theological and aesthetic responsibilities that are a part of worship leadership roles, including forming and participating in leadership teams that shape worshipping congregations. A significant part of the course will be devoted to the actual practice of worship leadership and to the careful theological planning of worship events. Among the specific practical issues to be considered are contemporary music leadership, leading in prayer, public reading of scripture, use of body and voice, presiding over ritual, liturgical presence, and serving with hospitality and grace. *MA: MINF. Schmit*

WS 504 African-American Sacred Music Styles. This course is a study of the various facets of African-American sacred music styles and the social history that helped to shape them. Music literature will be reviewed and the ministry of African-American sacred music will be examined.

WS 507 Christian Worship: History and Theology. This course will explore the historical and theological dimensions of Christian worship. It will provide an overview of liturgical history, consideration of theological issues relating to worship and the practice of sacraments and ordinances in various denominational and liturgical traditions, a critique of the range or worship/liturgical styles presently at use in the church (including Eastern and Western practices and so-called "traditional" and "contemporary styles"), consideration of a theology of church music, and criteria for the evaluation of technological resources for worship use. A significant objective of the course will be for students to begin to develop a theology of worship. *Schmit*

WS 508 Ministry and Media: Theory and Production. This course will explore the theological and practical dimensions of the use of media in ministry. Students will both practice the use of media and technology and learn to evaluate their effectiveness in worship. Such production tools as film, studio recording, electronic amplification, staging, and computer graphics will be addressed and applied.

YOUTH, FAMILY, AND CULTURE (YF)

YF 500 Foundation of Youth Ministry. An introduction to youth ministry, for those new to or away from the field for some time. Topics include: characteristics of young people at various age levels; listening, teaching, speaking and program skills; planning and organizing activities; principles of recruiting, training and supervising volunteers. For those who work directly with youth and those who oversee others in youth program leadership. *M.Div. Core: MIN4. M.A.: MINF. Clark*

YF 501 Introduction to Youth Ministry. This course gives an overview of youth ministry philosophy, models and theology while providing an opportunity for interaction with a wide variety of youth ministry leaders and organizations. Offered in conjunction with the Youth Specialties Convention; students will be exposed to a specifically identified and personally tailored experience in order to enhance their ministry training and expertise. *Prerequisite: Acceptance into the Youth Ministry Certificate Program. M.Div. core: MIN4. Clark*

YF 502 Leadership in Youth Ministry. Strategies for implementing a youth ministry: recruitment, budgeting, administration, planning. *Clark*

YF 503 Youth Outreach and Evangelism. This course explores the biblical mandate to "go and make disciples" as it relates to the adolescent subculture. Students will learn how to articulate and pass on to others the biblical and theological view of evangelism and outreach. Through readings, lecture, projects, and discussion, students will learn how to design an incarnational as well as relational ministry program which takes seriously Christian care and evangelism with unbelieving students. Issues covered are: the content and message of the Gospel as it relates to an age-specific population, contemporary models of youth evangelism, and the partnership and networking of local parishes and the parachurch. *M.Div.core: MIN3. Clark*

YF 504 Introduction to Family Ministry. This course presents an analysis of the current understandings and "modes" of "family ministry" over against a theological, sociological and developmental understanding of the contemporary culture. Various models of family ministry will be examined, and through the use of case studies, lectures and research, students will learn how to create a family ministry that best suits the needs and vision of a given church or ministry organization. *M.Div. core: MIN4. Clark*

YF 505 The Changing Family. This course seeks to provide a biblical, theological, sociological, psychological and historical understanding of the family. Through lecture, discussion, reading, personal reflection and research, each student is encouraged to see how their own understanding and experience of family and other related systems affect who they are and how they operate. This process in turn will equip the students to be more effective in serving people in the name of Christ in a variety of ministry settings. *Clark*

YF 506 Urban Youth Ministry. Begins with a definition of urban and the need for middle class investigators to be sensitized to poverty, racism, and classism. Analyzes urban realities and the subcultures of urban youth and considers issues of gangs, drugs, crime, pregnancy, and welfare before dealing with social strategies and responses of youth leaders.

YF 507 Youth Ministry Communication. This course is designed to help students understand and analyze the development of youth disciples within the context of communication theory and praxis. It provides an understanding of Christocentric communication in four primary youth ministry contexts: evangelism, small groups discipleship, instructional teaching, and biblical preaching to an adolescent audience. Special emphases will be placed on integrating elements of the contemporary youth subculture, family dynamics that affect youth's receptivity to the gospel, and expanded training implementation for volunteer youth leaders. *DeMeester*

YF 508 Youth Ministry as Worship and Mission. This course offers an exploration of incarnational and trinitarian thought

as a spiritual discipline of prayer and worship from which mission among young people may grow. The starting point will be the Youth Minister as Christ image in the world. This is expressed as an embodied truth where the youth minister as agent of Christ becomes Christ-like through worship and mission. Drawing upon Johannine and Pauline theologies of union with Christ, the course will also include and introduce Orthodox spiritual theology. *M.A.: SPIR.*

YF 590 Directed Study in Youth, Family, and Culture.



SCHOOL OF THEOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DOCTOR OF PHILOSOPHY AND MASTER OF THEOLOGY COURSES**

The following classes and seminars are offered in support of the School of Theology's Doctor of Philosophy and Master of Theology programs, through the Center for Advanced Theological Studies.

Unless otherwise noted, all seminars are offered for 8 units of credit.

DIVISION OF BIBLICAL STUDIES

LG 806 Advanced Hebrew Grammar. This course is devoted to discussing and elucidating problems in Hebrew phonology, morphology, and syntax beyond the work possible in Beginning Hebrew and the M.Div. exegetical core courses. In order to accomplish this goal, the course surveys the History of the Hebrew Language from its origins up until the Rabbinic period (ca. 1400 BCE–200 CE). Attention will be paid to diachronic aspects (e.g., archaic Hebrew, late Biblical Hebrew, Rabbinic Hebrew), dialects (e.g., northern vs. southern), and register (e.g., poetry vs. prose, vernacular vs. literary). *Hunt*

LG 807 Hebrew Reading. This course helps students to reinforce skills learned in beginning Hebrew classes and to become acquainted with the variety of literature found in the Hebrew Bible. The class sessions and assignments emphasize reading, translating, and enjoying the Hebrew Bible. *Hunt*

LG 833 Beginning Ugaritic. This course, the first of a two-course sequence, will provide the student with an introduction to the orthography, phonology, morphology, and syntax of the Ugaritic language. Since it is necessary to provide the unvocalized text with vowels, the course is also an excellent introduction to Comparative Semitic phonology and morphology. *Hunt*

LG 834 Advanced Ugaritic. This course, a continuation of Beginning Ugaritic, LG833, will be devoted to further reading of Ugaritic literature. *Hunt*

LG 835 Beginning Akkadian. A graded introduction to the grammar and writing system of Old Babylonian Akkadian. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Hunt*

LG 836 Advanced Akkadian. This course continues the graded introduction to the grammar and writing system of Old Babylonian Akkadian begun in LG835. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Hunt*

LG 846 Northwest Semitic Texts. This course will introduce the student to the more important remains of the literature of the NW Semitic sphere from the first millennium B.C., i.e., Old Phoenician, Old Aramaic, Old Hebrew, and Moabite. *Hunt*

NT 801 New Testament Research Methods. This seminar focuses on the methods, the bibliographic resources and the cultural/historical contexts for advanced research in the New Testament; matters of writing, developing a thesis, constructing an argument, citation of sources and footnotes also receive attention. The various methods used in historical research and their appropriate functions in New Testament studies are considered, including an overview of the current state of New Testament studies. Bibliographic resources are identified, used and evaluated. Selected, relevant primary source writings—Jewish (apocrypha, pseudepigrapha, Dead Sea Scrolls, Josephus, Philo, rabbinical texts), Greco-Roman (religious and philosophical texts; historical, political and cultural texts) and early Church (Apostolic Fathers, Justin Martyr, Nag Hammadi texts and other second century literature)—are read and evaluated for their use and importance in New Testament studies. The value and use of nonliterary

sources (archaeology, papyri, coins) are also identified and discussed. *Scholer*

NT 802 History of New Testament Scholarship. This seminar entails a survey of critical New Testament studies from the eighteenth century to the present with emphasis on the major movements and their leading proponents. Requirements will include extensive reading in the works that have proved to be watersheds in the discipline. *Hagner*

NT816 Contemporary Quests of the Historical Jesus. This seminar focuses on recent developments in the quest of the historical Jesus, paying particular attention to the issues of method and the relationship of faith and history in scholarly investigation of Jesus. Representative works of the Jesus Seminar and the "Third Quest" will be considered. *M. Thompson*

NT 819 Approaches to New Testament Exegesis. This seminar is designed to assist students in exegetical method. The texts chosen will be relevant to the students' interests and themes of investigation, and should prove helpful for the writing of dissertations on biblical topics. *Martin*

NT 821 Apostolic Fathers. This seminar is a literary, historical and theological study of the corpus of early Christian literature known as the Apostolic Fathers. The texts included will be: 1 Clement, 2 Clement, the Letters of Ignatius, the Letter of Polycarp to the Philippians, the Martyrdom of Polycarp, the Didache, Barnabas, the Shepherd of Hermas, the Epistle to Diognetus and the fragments of Papias. *Scholer*

NT 822 Apocryphal New Testament. This seminar is a literary, historical and theological study of the corpus of early Christian literature known as the Apocryphal New Testament. Emphasis will be given to the Apocryphal Gospels and the Apocryphal Acts, but the Apocryphal Epistles and Apocalypses will receive some consideration. Special attention will be given to the critical textual problems of this literature, to the place and function of this literature in second century Christianity and to the history of scholarship on this literature. *Scholer*

NT 824 Johannine Theology. This seminar will focus on Johannine christology, particularly as that christology is developed and presented vis-a-vis Judaism. Study of selections from primary sources, including the Old Testament Apocrypha, Philo, the Dead Sea Scrolls and rabbinic texts, will acquaint students with the contours on Johannine christology, as well as with some of the issues which arise in interpreting the Fourth Gospel against the background of these texts. *M. Thompson*

NT 838 Paul and Judaism. This seminar will focus on a new understanding of Judaism in the New Testament era, and then upon Paul's soteriology, especially in connection with his statements about Jews and the Law. To be evaluated is the adequacy of the new perspective on Paul in explaining the data and especially in its exegesis of the relevant Pauline texts. *Hagner*

NT 843 Jesus and Paul. A discussion focusing on the continuity and discontinuity between the historical Jesus and the kerygma of Paul, with concentration especially on Paul's use of the Jesus tradition for his theology. *S. Kim*

NT 876 New Testament Ethics Seminar. This course examines the ethics of Jesus and early church leaders as disclosed in the New Testament, compares their ethical perspectives to alternatives in the first century, and interacts with contemporary ethical issues. *Hansen*

NT 879 Greco-Roman Backgrounds to the New Testament. This seminar will study and discuss selected texts pertinent to the Greco-Roman setting of the New Testament documents. These texts cover chiefly religious and philosophical backgrounds to the New Testament and should prove helpful to all students in the doctoral program. *Martin*

NT 884 Paul and Israel. A study of Paul's developing understanding of Israel within the context of the eschatological fulfillment experienced by the church. Given the new salvific reality, how is one to understand God's purposes with Israel? The course will include not only reading and discussion of secondary literature, but also exegesis of key passages in the New Testament, Old Testament and Second Temple Jewish literature. *Hagner*

OT 801 Old Testament Critical Approaches. A seminar devoted to the various approaches used in current scholarship and their value in elucidating the Old Testament. *Allen*

OT 805 Old Testament Theology Seminar. The first topic will be method in the study of Old Testament theology and the final topic will reconsider questions of method in the light of the seminar's study. In the intervening weeks the seminar will cover main themes of Old Testament theology, giving a week or two to aspects of its various themes, such as the God of Israel, the people of Israel, the spirituality of Israel, the

hope of Israel and the world of Israel. *Goldingay*

OT 865 Old Testament Ethics. The seminar will consider the methodology for studying Old Testament ethics and the way in which the Old Testament may be a resource for Christian ethics, noting the varying functions of narrative, law, prophecy, wisdom and psalmody. It will look from an ethical perspective at the nature of God in the Old Testament and at significant Old Testament themes such as creation, humanity, sex, sin, covenant, nationhood, justice, war and shalom. *Goldingay*

OT 883 Ancient Near Eastern History, Literature, and Culture. This course surveys the history and culture of the ancient Near East from the earliest periods to the death of Alexander the Great in 323 b.c. *Credit: 2 units. Hunt*

DIVISION OF THEOLOGY

CH 801 Church and State Seminar. This seminar examines the political thought of leading twentieth-century theologians, including Barth, Bonhoeffer, Moltmann, Cone and Segundo, with emphasis on questions of authority, natural rights, equality, and liberation. *Bradley*

CH 808 Historiography. Designed as a seminar for graduate students in the fields of church history, historical theology and systematic theology. The theory and method of historical study will be examined in order to facilitate graduate level scholarship. On the theoretical side, students will be asked to think through issues of form and structure, of pattern and meaning; to recognize a distinction between "fact" and interpretation, primary datum and derivative account. On the side of method, the course will endeavor to acquaint students with a wide variety of historical tools. In addition, the question of method in research, compilation and final formulation of historical and theological theses will be addressed with a view to aiding students in their work on dissertations and subsequent scholarly publications. *Bradley*

CH 829 Ecclesiology in Historical Perspective. How the church conceives of itself inevitably leads to what the church perceives its role to be. Its self-understanding informs and dictates its mission in the world. Throughout its history, various leaders and theologians have suggested different working models of the church. Some of these models have been biblically based (e.g. the People of God, the Body of Christ), while others have been based on more pragmatic rationale. Some of these models have been more successful than others in motivating people to actions, or in preserving the significance of the church in society. In this course, students will survey a number of these models with particular attention being given to their theological bases as well as their intended and utilitarian purposes. Students will be led through a series of discussions on the development of ecclesiological thinking and will be encouraged to explore a particular model of the church and its usefulness as an expression of God's purpose in the world. *Robeck*

CH 839 Texts and Topics in Reformation Theology. A seminar designed to allow graduate students in all fields to explore the historical roots of their interests at the point where Catholic and Protestant parted company. Texts and topics vary annually. *J. Thompson*

CH 847 History and Development of Pentecostal-Charismatic Movements. This course is designed to introduce students to the history of the various Pentecostal-Charismatic, and related "Spirit Movements" of the twentieth century. Students will be guided in discussions related to a number of historiographical concerns, as well as to studies using a variety of disciplinary starting points (e.g., history, sociology, anthropology, psychology, etc.) The establishment of sources for the study of these movements, as well as issues that range from primitivism and restorationism, autocephaly, independence, social structure, institutionalization, and ecumenism will be covered. *Robeck*

CH 853 Seminar on Calvin and Calvinism. An introduction to the thought of John Calvin in his sixteenth-century context by reading and analyzing his Institutes and other selected works. *J. Thompson*

CH 858 Contemporary Ecumenical Issues. This course will explore several of the critical issues which currently divide the church. Recent discussions on baptism, eucharist, ministry, sexuality, Mary, the meaning of apostolicity, and racism will be among the items reviewed. This course is designed to inform as well as look for ways past the critical impasse in some discussions. *Robeck*

CH 863 Evangelical Theology and History. A cross-disciplinary study of the historical roots, theological formulation and current practice of American evangelicalism. *Bradley/Johnston*

CH 879 Church in Modern Society. This course surveys pivotal crises in the Church and society since the Enlightenment, particularly in Britain and North America, with attention given to leading theories of secularization. *Bradley*

ET 832 Method for Concreteness in Christian Ethics. A systematic and comparative analysis of essential ingredients in an ethical method adequate for developing Christian character and grappling with concrete issues. An analytical model of essential ingredients will be used to compare representative methods in Christian ethics. *Stassen*

ET 841 Theological Ethics of Reinhold and H. Richard Niebuhr. A careful, critical, common reading and analysis of eight books by the two most influential Christian ethicists in the United States in this century; comparison and critical assessment of their approaches to theological and social ethics in their historical context and current importance. Themes include the meaning of revelation, responsible selfhood and human nature, historical relativism and postmodernism, Christian realism, church practice, understanding of God's action in history, love and justice. *Stassen*

ET 848 Love, Justice, Community and Postmodern Ethics. The seminar will confront some constraints and constructive directions suggested by a postmodernist and communitarian criticism of Enlightenment influences on modern ethics. Some selected constructive responses to the criticism will be analyzed and compared, focusing on their normative definitions of love, justice and community. The seminar will seek to develop a constructive, historically situated understanding of love and justice that gives concrete guidance to community formation. *Stassen*

PH 850 Issues in Theological Higher Education. This seminar will examine issues that have been discussed in recent literature regarding the aims and purposes of theological education: What does it mean for the leadership of the Christian community to be "capacitated theologically?" What goes into a well-formed theological curriculum? What is the most plausible way of formulating the relationship between seminary and church? Special attention will be given to issues that are important for the evangelical community. *Mouw*

PH 852 Methods in Philosophy. The aims of this course are, first, to familiarize students with changing conceptions of the nature of philosophy and a philosophy of methods since the beginning of the Modern period; and, second, to investigate the consequence of methodological changes for philosophy of religion, philosophical theology (i.e., theological method), and apologetics. In the historical section of the course, Cartesian rationalism, empiricist foundationalism, Kantian critical method, and Hegelian idealism are examined, followed by consideration of four current options: analytic philosophy, continental philosophy, pragmatism, and MacIntyre's tradition-constituted inquiry. Required of all CATS students in the areas of philosophical theology and philosophy of religion. *Murphy*

PH 870 Advanced Theology and Science Seminar. This course examines in depth the theological issues related to one branch of science (e.g., evolutionary biology, neuroscience). *Murphy*

ST 819 Contemporary Christology I: European Trends. This advanced seminar is designed to examine the writings of a cross-section of leading European Protestant and Catholic theologians. Attention will be paid to theological method, and biblical and philosophical orientation. Texts to be studied will be selected from the writings of the following: Jürgen Moltmann, Wolfhart Pannenberg, Dietrich Ritschl, Edward Schillebeeckx, Hans Küng, Karl Rahner, Walter Kasper, and Piet Schoonenberg. *Brown*

ST 821 Contemporary Christology II: Trends in Britain and North America. This advanced seminar is designed to examine the writings of a cross-section of leading British and North American theologians. Attention will be paid to theological method, and biblical and philosophical orientation. Texts to be studied will be selected from the writings of the following: Thomas F. Torrance, Colin Gunton, James D.G. Dunn, Richard Bauckham, John Hick, John A.T. Robinson, Maurice Wiles, Don Cupitt, Wilfred Cantwell Smith, Paul F. Knitter, and Elisabeth Schüssler Fiorenza. *Brown*

ST 829 Theological Method. A critical examination of competing methodologies in contemporary theology based on a study of recent writing. The seminar will examine such topics as types of ethnic theology, feminism, and liberation theology, forms of postmodernity, the nature of doctrine, and models of constructive theology. Required of Theology majors. *Brown*

ST 830 Karl Barth and Evangelical Theology. This seminar is designed to introduce students to theological method by examining in depth the theological method and development of Karl Barth's theology. It will include an introduction to Barth's life and thought, examination of his method, central themes in his theology, critical response to Barth by representative American evangelical theologians, and

a final appraisal of Barth's contribution to evangelical theology. Selected portions from Barth's Church Dogmatics will be discussed, dealing with God, election, covenant, reconciliation, ecclesiology, and ethics. *R. Anderson*

ST 833 The Politics of Jesus. This advanced seminar is designed to investigate the politics of Jesus in the context of social, economic, political and religious life in Second Temple Judaism under the Romans. Attention will be paid to primary sources including the Gospels, Josephus, and the Dead Sea Scrolls, in light of contemporary research. The purpose of the seminar is to promote a deeper understanding of Jesus and the politics of his day for students working in the fields of christology, New Testament and ethics. *Brown*

ST 841 Practical Pastoral Theology. This seminar provides an experience of theological reflection on critical issues related to questions about the nature of God, divine providence, the problem of evil, and human suffering. It develops a foundation for practical theology based on a trinitarian theology of ministry with special emphasis on the issues and needs which arise in the church's pastoral ministry to persons who experience broken relationships, the trauma of tragedy, crises of faith, the problem of evil, as well as general issues related to pastoral care and spiritual formation. *Anderson*

ST 850 The Quest for Community. Community has resurfaced as a major theme in contemporary life. As current religious and social scientific surveys suggest, there is an increasing search for community in both the church and the world. A focus on community is also present in some of the biblical, systematic and pastoral theologians, as well as in some writings on ethical, social and political thought. The seminar will examine a number of these works, concentrating on definitions, dimensions and dynamics of community in congregational and everyday life.

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

TH 809 Healing and Pastoral Theology. The interrelationship between reconciliation, forgiveness, and healing will be explored in depth utilizing theological, ethical, anthropological, and psychological fields of study and reflection on human alienation and brokenness. Particular attention will be paid to dynamics of alienation and our therapeutic response, including areas such as prejudice, racism, ethnocentricity, hatred, psychic abuse, and nationalism, war, and genocide. *Augsburger*

DIVISION OF MINISTRY

CN 831 Sexuality, Intimacy and Integrity. The nature of human sexuality—gender, development, orientation, function and dysfunction—and the experience of human intimacy—relational, covenantal, communal—will be explored theologically, psychologically, sociologically, ethically to extend the participants' understandings of how sexuality and spirituality interrelate in the search for integrity. *Augsburger*

CN 850 Religion and Psychotherapy. The major theories of psychology and sociology of religion will be explored and critiqued as they address issues in the practice of psychotherapy. The focus will be on integration of theory and practice, theology and therapy, religious experience and human growth and liberation. (This course will be team taught with a clinical psychologist and a pastoral theologian.) *Augsburger*

EV 822 The Theory and Practice of Evangelism. This seminar will explore evangelism as an academic discipline. It will consider such matters as research methods appropriate to an interdisciplinary subject; key issues in the areas of theology, history, and biblical studies; the use of the social sciences; and various movements and approaches to evangelism. *Peace*

EV 852 Conversion. An advanced seminar which examines the phenomenon of conversion from seven different vantage points: the biblical, theological, historical, psychological, sociological, anthropological, and experiential (personal documents). The aim of the course is to understand better the process of Christian transformation by using the experience of conversion as an extended case study. *Peace*

PM 810 Pastoral Theology and Theological Reflection. This seminar will consider pastoral roles, religious experience, congregational processes and leadership dynamics from the viewpoints of

theological understandings and the social/behavioral sciences. The approach could be considered psycho/theological or theo/psychological. *Malony*

PM 820 Disorder, Diagnosis and Discernment. Pastoral diagnosis—the process of identifying and defining the various disorders of the human mind and spirit—is an important task in pastoral counseling and psychotherapy. This seminar will carry out dialogue between theories of abnormal psychology, the diagnostic categories of clinical treatment, and the discernment processes of pastoral theological reflection. *Augsburger*

PM 856 The Shape of Practical Theology. The seminar will introduce students to important recent studies of practical theology and examine its relation to other theological disciplines — especially biblical studies, systematic theology, and Christian ethics. It will also develop a model of practical theology that makes room for reflection of, by and for the people of God. The hermeneutical implications of a praxis-based theology of ministry will be considered, along with reflection upon the normative sources for practical theology that is engaged in God's mission with the church and the world. A Trinitarian approach to spirituality, community, and vocation will form a vital part of these explorations. *Anderson*

Directed Readings and Independent Studies

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

Auditing Courses

Auditing of 800-level seminars in SOT will not generally be permitted. Exceptions may be made in the case of those Ph.D. students who have already passed, or are currently taking, Comprehensive Examinations, or for CATS Ph.D. or Th.M. graduates. Such exceptions require approval by the faculty member responsible for the seminar and by the student's mentor. Auditing of combined 800/500 level courses at the 500-level will not be permitted.



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**HIGHER EDUCATION FOR INTERCULTURAL MINISTRY****Its Character and Purpose**

We at the School of Intercultural Studies (formerly World Mission) at Fuller Theological Seminary believe that we stand at a critical juncture of our global witness. Everything in the past 200 years of global witness has set the stage for a great response to the gospel. Today, God calls Christians of every continent and culture to the task of making Jesus Christ known and loved throughout the world. As evidence of this call, there is an unprecedented responsiveness in many populations. The main task lies ahead, but a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian ministry is now the most international, interracial, and intercultural movement in history. The School of Intercultural Studies aims to be a resource for this growing movement.

Furthermore, Christian witness today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian witness today has radically new ground on which to operate: advances in knowledge; changing political alignments; escalating developments in technology; rising religious relativism; the battle for justice; global effects of poverty; massive migration; clashing of the world's major religions; and a vastly accelerated secularization of life. Education for Christian witness must prepare believers to share their faith in both word and deed in this new world.

In the midst of such changes, Jesus Christ is the same yesterday, today, and forever. This unique calling of Christ continues to result in the multiplication of believers and churches to the ends of the earth.

However, in each situation the Church is to be shaped in a way that affirms and utilizes the most positive aspects of the culture. New believers should not be torn out of their cultural matrix and forced to become "foreign" in order to become followers. In every context, the gospel brings a message of hope that both empowers and transforms.

The goal, then, of the School of Intercultural Studies for the twenty-first century is *to equip servant leaders who mobilize the global church for the purpose of God.*

Globalized Education for Intercultural Studies

The School of Intercultural Studies seeks to help prepare leadership by providing advanced graduate-level education for midcareer intercultural workers and mature international church and faith-based agency leaders and by preparing workers for their ministry in a new language and culture.

In order to be effective, people called to communicate the gospel cross-culturally need insight into the theological, historical, and biblical basis of the Christian faith. Building on that base, further study is needed in the areas of theory of intercultural ministry, evangelism, the growth of the Church both globally and locally, knowledge of and approach to non-Christian religions, leadership development, globalization, and transformational development. These subjects are all, therefore, to be studied as proper parts of education for global witness.

The faculty seeks to accomplish its purpose by developing degree programs and delivery systems that combine academic integrity, professional training, and ministry maturation. These balanced delivery approaches include both residential and extension modes that integrate research and field ministry development. The study of intercultural ministries embraces a vast body of knowledge from a wide range of disciplines. The well-prepared worker should see it as an integrated whole. In presenting this area of study through experiential learning, lectures, reading, and research, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene, and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in intercultural studies,

yet the degree program must remain flexible enough to equip the people of God to meet the rapidly changing conditions of the contemporary world.

Multilingual and Multidisciplinary Research and Publishing

The School of Intercultural Studies seeks to facilitate multilingual and multidisciplinary research to support the global witness of the church. The school seeks to encourage and facilitate the publication of the findings of this research not only in English, but also in the languages where the research is done.

Though the discipling of the nations is a chief and continuing goal of Christian witness, much remains to be discovered about how individuals and their specific societies are disciplined and formed into mature reproductive churches. In most lands, some churches have broken through to great growth and engaged in transformational service, but these examples are often unknown to other parts of the church. This vacuum in knowledge and training facilities handicaps the entire work of Christ in the world.

To meet this need, therefore, the School of Intercultural Studies emphasizes multidisciplinary intercultural research as an integral part of the education process. This approach to higher education emphasizes discovering and teaching new insights concerning the holistic growth of churches in ways, which remain biblically faithful and culturally appropriate.

Leadership in Intercultural Studies

The School of Intercultural Studies provides leadership in theory of intercultural ministry by giving continuing leadership to the multiple disciplines in intercultural studies and calling attention to the unfinished and complex task of bringing people to commitment to Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the task of global witness to which God has called it, and by providing faith-based agencies with a theology and strategy of witness. The faculty of the School of Intercultural Studies seeks to do this by advocating and conducting research, writing books, speaking at conferences, and encouraging the formation of structures that meet the demands of intercultural witness in the world. The School of Intercultural Studies also seeks to lead in providing education to all who are qualified while reducing the time and place constraints. Thus the School of Intercultural Studies continues to implement new delivery systems through distance, extended, and continuing education.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, the School of Intercultural Studies offers the following Learning Outcomes:

- Graduates will understand the mission of God and the ministries of the global Church from an evangelical missiological perspective
- Graduates will demonstrate critical thinking and integration skills for the contextualization of the Gospel in order to foster individual and social transformation
- Graduates will demonstrate sensitivity to cultural and ethnic diversity for building relationships and for the communication of the Gospel
- Graduates will have skills and knowledge to pursue vocations that engage the mission of God globally
- Graduates will value the importance of spiritual formation in both its personal and communal dimensions

ADMISSION

General standards for admission to Fuller Theological Seminary may be found in the Admissions section of this catalogue. Specific requirements for entering degree or certificate programs are given within each

program section.

DEGREE AND CERTIFICATE PROGRAMS

The School of Intercultural Studies (formerly World Mission) offers the following degree and certificate programs:

- Master of Arts in Crosscultural Studies
- Master of Arts in Intercultural Studies
- Master of Arts in Global Leadership
- Master of Theology in Missiology
- Doctor of Ministry in Global Ministries (Korean Language)
- Doctor of Missiology
- Doctor of Philosophy in Intercultural Studies
- Certificate of Christian Studies

Concentrations in a variety of areas are available in several of these degrees and certificates.

Alternative Diplomas and Transcripts

In some circumstances, a diploma or transcript from a theological seminary may cause significant difficulties in the places where our alumni/ae are working or seek to work. To resolve this problem, Fuller Theological Seminary has taken legal steps to allow it also to identify itself as Fuller Graduate Schools:

- School of Theology
- School of Psychology
- School of Intercultural Studies

Fuller Theological Seminary remains the true legal name.

Criteria. The right to receive an alternative diploma and/or transcripts with the heading Fuller Graduate Schools may be granted for the following reasons:

- **Physical safety.** Students who are living and working in areas that are known to be hostile to Christians or to religious institutions may be granted an alternative diploma and/or transcript. Previous incidents of harassment of Christians, physical danger, or governments and cultures known to be hostile would be examples of contexts that may justify the alternative documents.
- **Restriction of professional status.** Students who are unable to pursue professional status because their diploma and transcript come from a Christian seminary may be allowed to receive the alternative documents. For example, students who wish to teach in universities in Brazil may need the alternative documents, as Brazil does not recognize doctoral diplomas and transcripts from seminaries.

Further information about this option is given in the Academic Policies section of this catalog.



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**MASTER'S DEGREE PROGRAMS****MASTER OF ARTS IN CROSSCULTURAL STUDIES**

This two-year program is designed to prepare students with less than three years of crosscultural ministry experience for service in multicultural situations. Combining the resources of the School of Intercultural Studies and the School of Theology, this degree program provides special preparation for future missionaries and other professionals who hope to share their faith and lives in a multicultural world.

The program begins with a broad training in intercultural studies to equip students with competency in seven areas which are vital for crosscultural service: anthropology, communication, church, history, leadership, spirituality, and theology of mission. The program also provides the student with broad training in theology through courses in Old Testament, New Testament, and Theology. Students who have fulfilled equivalent courses in their undergraduate degree can take higher level courses in fulfilling these core competencies. In the second year of the program, students get to delve more deeply into one area of concentration. (See Concentrations below.) Near the end of the program, students have the opportunity to complete a *practicum*, a practical crosscultural ministry experience which is either led or overseen by a member of faculty. Students benefit from putting into practice the training they have received while in dialogue with a member of faculty about the questions and issues that arise.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following Learning Outcomes:

- Graduates will participate in the mission of God and the ministries of the global Church from an evangelical missiological perspective
- Graduates will demonstrate critical thinking and integration skills in order to foster individual and social transformation
- Graduates will demonstrate sensitivity to cultural and ethnic diversity for building relationships and for communicating the Gospel in context
- Graduates will have skills and knowledge and networks of relationships to pursue vocations that engage the mission of God globally
- Graduates will value the importance of spiritual formation in both its personal and communal dimensions

Curriculum

The Master of Arts in Crosscultural Studies (MA CCS) requires the successful completion of 96 quarter units. A typical class is 4 units. Students can complete this degree in two years of full-time study, or can pace the program over a longer period of part-time study.

Core Competencies in Missiology(28 units)

- MB500 Culture and Transformation
- ME500 Communicating and Serving Cross-Culturally or MB530 Language and Culture Learning
- MC500 Church in Mission
- MH500 Global Evangelical Movement
- ML500 Teamwork and Leadership
- MM500 Spirituality and Mission

- MT500 Biblical Theology of Mission or MT520 Biblical Foundations of Mission

Foundational Studies in Bible and Theology (24 units)

Students are required to take one course in theology, church history, philosophy, or ethics, and five of the following six courses. Students who have taken comparable Bible and Theology courses at the undergraduate level may replace these introductory level courses with higher level Bible and Theology courses.

- OT501 Pentateuch
- OT502 Hebrew Prophets or OT534 Old Testament Theology
- OT504 Writings or OT534 Old Testament Theology
- NS500 New Testament 1: Gospels
- NS501 New Testament 2: Acts – Revelation
- ST501, ST501, or ST503 Systematic Theology 1, 2, or 3
- Any course in the CH/ET/PH/ST series of offerings in the School of Theology

Concentration (24 units)

Students may choose a concentration in areas that include:

- Anthropology
- Children at Risk
- Church as Mission/Emerging Church
- Communication
- Contemporary Culture (Postmodernism)
- Global Christian Worship
- General Intercultural Studies
- International Development
- Islamic Studies
- Leadership
- Mission History
- Theology of Mission
- Urban Mission

Please see the Concentrations section for more information on these concentrations.

Integration and Practicum (12 units)

General Electives (8 units)

Admission Requirements. Students entering the Master of Arts or the Certificate programs of the seminary must normally hold an undergraduate degree (BA or equivalent) from an accredited institution with a cumulative grade point average of 2.7 or above. An official score on the Test of English as a Foreign Language (TOEFL) of 240 on the computer test (587 on the paper test) is required for those whose first language is not English. See the Admissions section of this catalog for further details.

Residency Requirements. At least 48 units must be earned at Fuller Seminary. At least 24 units (not including field education or directed studies) must be earned on the Pasadena campus or at one of the five Extended Education campuses approved to offer the MA degree in its entirety. These campuses include: Seattle, Menlo Park, Irvine, Colorado Springs, or Phoenix.

Transfer Credit. Students may transfer up to 48 units of graduate-level courses in missiology or theology from an accredited institution into the program.

Distance Learning. Up to 50 percent of the MA in Crosscultural Studies (including transfer credit) may be taken by distance learning. Distance learning includes correspondence courses, online courses, and directed study courses.

Time Limit. In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the MA in Crosscultural Studies degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

Reinstatement. Students who do not register for a period of more than two years (eight quarters) must reapply for reinstatement before they can register again. If they are reinstated, they must meet the program curriculum and requirements in effect at the time they resume enrollment.

English as a Second Language. Our faculty recommend that students who anticipate difficulty with reading, listening, writing or speaking English at the graduate level take advantage of our English as a Second Language (ESL) program which aims to equip students for studies in theology and intercultural studies at Fuller.

MASTER OF ARTS IN INTERCULTURAL STUDIES

The Master of Arts in Intercultural Studies (MA ICS) is a two year program designed to meet the need for mid-career training for missionaries and international church and mission leaders. This degree exposes students to new possibilities for missiological praxis so that they meet the challenge of contextualizing the gospel in an increasingly global community. In addition, it enables practitioners to pursue coursework in one area of missiological study, culminating in a reflective and research-based writing project. In order to enter this program, students must have three years of crosscultural ministry experience, as defined below.

The program begins with a broad training in intercultural studies so that students can interact with faculty and gain further competency in seven vital areas: anthropology, communication, church, history, leadership, integration, and theology of mission. The program also provides the student with foundational graduate level theology competency. Students who have fulfilled equivalent courses in their undergraduate degree or ministry experience can take higher level courses and electives in fulfilling this competency. In the second year of the program, students get to delve more deeply into one area of concentration. (See concentrations below.) They will have the opportunity to complete a writing project which involves researching in the area of their concentration, integrating relevant coursework, reflecting on crosscultural experience, and applying findings to future service.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following Learning Outcomes:

- Graduates will participate in the mission of God and the ministries of the global Church from an evangelical missiological perspective
- Graduates will demonstrate critical thinking and integration skills in order to foster individual and social transformation
- Graduates will demonstrate sensitivity to cultural and ethnic diversity for building relationships and for communicating the Gospel in context
- Graduates will have skills and knowledge and networks of relationships to pursue vocations that engage the mission of God globally
- Graduates will value the importance of spiritual formation in both its personal and communal dimensions

Curriculum

The Master of Arts in Intercultural Studies requires the successful completion of 96 quarter units. A typical class is 4 units. Students can complete this degree in two years of full-time study, or can pace the program over a longer period of part-time study.

Core Competencies in Missiology (28 units)

- MB520 Anthropology
- MC520 Church Growth in Contemporary Culture
- MH505 Issues in Mission History or MH520 Expansion of the People of God
- MI510 Thinking Missiologically
- ML530 Lifelong Development
- MT520 Biblical Foundations of Mission
- MB530 Language and Culture Learning or ME506 Intercultural Communication

Foundational Studies in Theology (16 units)

Students are required to take one course in each of the following areas:

- biblical studies
- systematic theology
- ethics or philosophy
- church history or ministry.

Concentration (28 units)

This area of the curriculum includes coursework (16 units), a Research Methods course (4 units), and a writing project (8 units). Students in the Korean language MA ICS program may substitute a practicum for the writing project if they do not have at least three years of crosscultural ministry experience. Students may choose from one of the following concentrations:

- Anthropology
- Children at Risk (English language program only)
- Church as Mission/Emerging Church
- Communication
- Contemporary Culture (Postmodernism)
- Global Christian Worship (English language program only)
- International Development (English language program only)
- Islamic Studies (English language program only)
- Leadership
- Mission History
- Theology of Mission
- Urban Mission (English language program only)

Please see the Concentrations section for more information on these concentrations.

Theology Competencies and General Electives (24 units)

Students who have not completed 16 units of Biblical Studies or Theology at an undergraduate or graduate level will build 16 units into their program. Students who have partially fulfilled this competency will take the number of units remaining to fulfill 16 units. The remaining units may be taken as electives. Students who come with this competency may pursue 24 units of general electives.

Crosscultural Ministry Experience. The MA in Intercultural Studies is designed for practitioners with at least three years, or equivalent, of crosscultural ministry experience, i.e., ministry or service operating outside one's own cultural context with a people of different ethnicity. Applicants who do not meet this requirement will be well suited for the MA in Crosscultural Studies. Korean Language MA ICS students who do not meet this requirement will be required to include a practicum (8 units) in their program in place of a writing project.

Admission Requirements. Students entering the Master of Arts or the Certificate programs of the seminary must normally hold an undergraduate degree (BA or equivalent) from an accredited institution with a cumulative grade point average of 2.7 or above. An official score on the Test of English as a Foreign Language (TOEFL) of 240 on the computer test (587 on the paper test) is required for those whose first language is not English. See the Admissions section of this catalog for further details.

Residency Requirements. At least 48 units must be earned at Fuller Seminary. At least 24 units (not including field education or directed studies) must be earned on the Pasadena campus or at one of the five Extended Education campuses approved to offer the MA degree in its entirety. These campuses include: Seattle, Menlo Park, Irvine, Colorado Springs, or Phoenix.

Transfer Credit. Students may transfer up to 48 units of graduate-level courses in missiology or theology from an accredited institution into the program.

Distance Learning. Up to 50 percent of the MA in Crosscultural Studies (including transfer credit) may be taken by distance learning. Distance learning includes correspondence courses, online courses, and directed study courses.

Time Limits. In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the MA in Intercultural Studies degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller. The time limit for the writing project is three quarters.

Reinstatement. Students who do not register for a period of more than two years (eight quarters) must reapply for reinstatement before they can register again. If they are reinstated, they must meet the program curriculum and requirements in effect at the time they resume enrollment.

English as a Second Language. Our faculty recommend that students who anticipate difficulty with reading, listening, writing or speaking English at the graduate level take advantage of our English as a Second Language (ESL) program, which aims to equip students for studies in theology and intercultural studies at Fuller.

MASTER OF ARTS IN GLOBAL LEADERSHIP

The Master of Arts in Global Leadership allows men and women in Christian leadership to stay fully engaged in their ministries while studying for a Fuller Seminary School of Intercultural Studies degree mainly online. The Master of Arts in Global Leadership (MAGL) boasts a unique cohort design, which draws servant leaders together as students in a combination of distance learning courses and two on-campus seminars in Pasadena. Each cohort of MAGL students forms a cooperative learning community, exploring issues of mission, theology, spiritual leadership, and discipling across cultures.

Distinctives of the Program

- Women and men with *at least four years of leadership experience* can earn a Master of Arts in Global Leadership degree primarily through online distance education.
- Students in the MA in Global Leadership enhance their leadership skills as they immediately apply what they learn in class to their ministries.
- The 72-unit MAGL degree program encourages interaction and collaboration among students and faculty through a cohort model of education. On admission, each MAGL student is assigned to a cohort with approximately 25 other students. In these groups, students take half of their courses together during the first two years of the program, getting to know one another and learning from each other as peer leaders. The remaining courses of the MAGL degree program may be taken at each student's own pace in a combination of Fuller Online, Individualized Distance Learning, Extended Education, or Pasadena campus coursework.
- A core missional focus brings each cohort to a clearer understanding of local and global mission and leadership through sharing one another's ministry experience, while the flexibility offered in the second half of the program enables each student to explore areas of personal interest related to their context and ministry gifts.
- Students can complete the MAGL degree in two years. However, in keeping with the program's philosophy of being an in-service degree, most choose to spread their study over four to five years. The maximum time allowed to complete the MAGL program is ten years.
- The MAGL serves as a prerequisite degree for the Doctor of Missiology degree at Fuller Seminary.

The Master of Arts in Global Leadership program enhances the development of leaders who minister in diverse situations in an increasingly globalized world. As many effective leaders choose their ministry settings as the primary focus of their study, the MAGL provides them with the interactive, innovative education that they require.

Program Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning

Outcomes, this program offers the following outcomes.

Mission, Vision, and Values

Mission

We come alongside and equip in-service leaders from all parts of the world with transformational graduate education for leadership in their contexts.

Vision

To see more and better missional leaders committed to lifelong learning and biblically-informed communities of practice.

Values

- We will be characterized as ***global***.
As much as possible, we will deliver our program globally. Our students will study with others around the world and, in these learning communities, be exposed to global trends and cultural, contextual analysis.
- We nurture ***missional*** commitment.
We desire our students to embrace their role in *missio Dei* and become missional change agents in their communities.
- We serve ***in-service leaders*** who are ***adult learners***.
We come alongside identified leaders in their communities. Adult learning philosophy and *praxis* typify our program design-providing opportunities for reflecting, learning, and doing.
- We create ***biblical learning communities of practice***.
We understand that transformation best happens in safe, peer-oriented environments. Therefore, we create space for dialogue and support.

Program Goals, Objectives, and Achievement-Based Outcomes

To accomplish our mission, the MAGL has established six broad goals (bold) each with a specific objective (numbered) to be accomplished by several program achievement-based objectives (bullets):

Biblically Informed Practice — the Origin and Objective of Leadership

1. Graduates will integrate theology and praxis to develop informed responses to situations encountered in their ministry/mission.
By the end of the program, students will have:
 - Examined and critiqued a variety of contemporary and historical paradigms of mission
 - Developed a practical missions application based on a biblical theology of mission

Missional Church — the Goal of Leadership

2. Graduates will make plans for their church's missional engagement with their cultural context(s) to promote transformation.
By the end of the program, students will have:
 - Contrasted traditional and missional forms of church life
 - Assessed their congregations or ministries from the perspective of a holistic missional ecclesiology
 - Developed a leadership strategy, including theological, methodological, and behavioral dimensions, for personal and congregational missional renewal

Global Diversity — the Context of Leadership

3. Graduates will demonstrate familiarity with the diversity of theories, practices, and global contexts of missional leadership.

By the end of the program, students will have:

- Distinguished issues of modernity/postmodernity impacting their local ministries/missions
- Identified the effects of globalization on their local contexts and churches
- Developed missiological plans of engagement that reflect both local and global dimensions

Lifelong Learning in a Diverse Community — the Continuing Development of Leadership

4. Graduates will employ a lifelong learning posture that values peer learning with diverse persons as well as reflection on practice.

By the end of the program, students will have:

- Developed and fulfilled personal learning plans
- Investigated adult learning principles
- Participated in a diverse community of learning that incorporated peer learning and reflection on practice

Organizational Dynamics — the Implementation of Leadership

5. Graduates will examine various organizational dynamics and apply selected administrative tools.

By the end of the program, students will have:

- Observed their churches/organizations through a variety of organizational development theories
- Evaluated their churches/organizations in order to diagnose health and offer prescriptives if necessary

Leadership Development and Character— the Heart of Leadership

6. Graduates will implement a developmental perspective that prioritizes personal spiritual formation

By the end of the program, students will have:

- Described and evaluated their personal and ministry character/spiritual development
- Designed and implemented plans for character/spiritual development and mentoring
- Identified leadership emergence concepts to facilitate lifelong development as leaders

Curriculum

The Master of Arts in Global Leadership (MAGL) requires the successful completion of 72 quarter units in a cohort model. A typical class is 4 units.

Cohort Sequence Courses (36 units of cohort study)

- ML581 Developing Your learning Plan (*Online*)
- ML582 Character, Community, and Leadership (*Pasadena intensive*)
- MT520 Biblical Foundations for Mission (*Pasadena intensive*)
- ML530 Lifelong Development (*Online*)
- ML523 Mentoring (*Online*)
- MP520 Transforming Contemporary Culture(*Online*)
- MC506 Leading a Missional Church (*Online*)
- ML565 Understanding Organizational Dynamics (*Pasadena intensive*)
- ML583 Global Leadership: Implications for Ministry (*Pasadena intensive*)

Ministry Focus Studies (Electives, 36 units)

Based on their learning plans, students may take any combination of courses in biblical studies, theology, or missiology from the School of Theology or School of Intercultural Studies.

Admission Requirements. Students entering the Master of Arts or the Certificate programs of the seminary must normally hold an undergraduate degree (BA or equivalent) from an accredited institution with a cumulative grade point average of 2.7 or above. In addition, to ensure the formation of cohorts with significant leadership and academic qualifications, admission to the MA in Global Leadership program is competitively based upon the following minimum qualifications:

- have at least four years of ministry leadership experience
- be actively engaged in a significant leadership role in a church, parachurch organization, or agency

- submit a letter of reference from a mission or pastoral leader
- submit a one-page statement of purpose, explaining why they believe that the MAGL program will benefit them and their ministry
- submit a one-page resume of their leadership experience over the past five years.

Students in the MAGL program must also be prepared to adhere to the timetable for cohort study and are required to maintain an online portfolio of class work, which costs \$30 per year.

Due to the high level of interactivity required in Fuller Online classes for the Master of Arts in Global Leadership, applicants for the program whose first language is not English must submit an official score on the Test of English as a Foreign Language (TOEFL) of at least 250 on the computer test, 600 on the paper test, or 100 on the Internet-based test. The IELTS with a minimum score of 7.0 is an acceptable alternative. The score must be no more than five years old.

Residency Requirements. At least 36 units must be earned at Fuller Seminary. As part of the cohort portion of the program, attendance at two two-week seminars in Pasadena is required. The remainder of the program may be taken through any combination of distance learning or coursework (including intensives) on the Pasadena campus or other Fuller locations.

Transfer Credit. Students may transfer up to 36 units of graduate-level courses in missiology or theology from an accredited institution into the program (provided the courses are under ten years old and have a grade of B- or better).

Distance Learning. Except for two two-week intensive seminars taken on the Pasadena campus, all of the coursework for the MAGL program may be taken by distance learning. MAGL students may complete their degree with online courses, or by taking up to four Individualized Distance Learning and/or directed study courses.

Time Limit. In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the MA in Global Leadership degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

Reinstatement. Students who do not register for a period of more than two years (eight quarters) must reapply for reinstatement before they can register again. If they are reinstated, they must meet the program curriculum and requirements in effect at the time they resume enrollment.

MASTER OF THEOLOGY IN MISSIOLOGY

The Master of Theology in Missiology (ThM in Missiology) is a one-year degree which trains pastors, mission leaders, and denominational leaders to meet the challenge of ministering in an increasingly complex, multiethnic, multinational world. The ThM provides students who have already earned the master of Divinity degree (or its educational equivalent) the missiological framework for research and reflection by building on the biblical, theological, and historical studies gained through their previous work. The program enables practitioners to pursue concentrated coursework in one area of missiological study, culminating in a reflective and research-based thesis.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following Learning Outcomes:

- Graduates will gain a missiological framework for research and reflection building on the biblical, theological, and historical studies gained through previous studies.
- Graduates will demonstrate advanced understanding of a focused area of discipline within missiological study.
- Graduates will demonstrate the capacity to use research methods and resources in the discipline, culminating in a thesis.

Curriculum

The ThM in Missiology requires the successful completion of 40 quarter units in missiology and a thesis (8 units), all of which must be completed in the School of Intercultural Studies at Fuller. Students may complete the degree in one year, or can pace the program over a longer period of part-time study.

Core Competencies in Missiology (20 units)

Each of the following:

- MI610 Thinking Missiologically
- MT620 Biblical Foundations of Mission

One of the following:

- MB620 Anthropology
- MB630 Language/Culture Learning and Mission
- ME606 Intercultural Communication

Two of the following:

- MC620 Church Growth in Contemporary Culture
- MH605 Introduction to Mission History or MH620 Expansion of the People of God
- ML630 Lifelong Development

Concentration (28 units)

This area of the curriculum includes coursework (16 units), a Research Methods course (4 units), and a thesis (8 units). Students may choose from one of the following concentrations:

- Anthropology
- Children at Risk (English language program only)
- Church as Mission/Emerging Church
- Communication
- Contemporary Culture (Postmodernism)
- Global Christian Worship (English language program only)
- International Development (English language program only)
- Islamic Studies (English language program only)
- Leadership
- Mission History
- Theology of Mission
- Urban Mission (English language program only)

Please see the Concentrations section for more information on these concentrations.

Crosscultural Ministry Experience. The ThM in Missiology is designed for practitioners with at least three years, or equivalent, of crosscultural ministry experience, i.e., ministry or service operating outside one's own cultural context with a people of different ethnicity. Applicants who do not meet this requirement will be well suited for the MA in Crosscultural Studies.

Admission Requirements. Students entering the ThM in Missiology program must have earned a Master of Divinity degree from an accredited institution with a cumulative grade point average of 3.0 or above. An official score on the Test of English as a Foreign Language (TOEFL) of 250 on the computer test (100 on the IBT, 600 on the paper test) is required for those whose first language is not English. See the Admissions section of this catalog for further details.

Students applying for the ThM in Missiology are required to submit a 15-20 page research writing sample, indicate their choice of concentration, and provide a brief description of the topic they would like to pursue for the thesis.

Residency Requirements. At least 24 units (not including directed studies or the thesis) must be earned on the Pasadena campus. All work for the degree must be taken from the School of Intercultural Studies

at Fuller Seminary.

Transfer Credit. Transfer credit is not available for this program.

Distance Learning. Up to 50 percent of ThM in Missiology may be taken by distance learning. Distance learning includes correspondence courses, online courses, directed study courses, and the thesis.

Time Limits. In order to ensure that a degree, when granted, represents education that is current and reasonably focused (not acquired a little at a time over an unreasonably long period), all credit applied to the degree must be earned within a certain period of time. For the ThM in Missiology degree at Fuller, this period has been set at six years. The time limit for the thesis is four quarters (one year), beginning with the quarter of registration.

Reinstatement. Students who do not register for a period of more than two years (eight quarters) must reapply for reinstatement before they can register again. If they are reinstated, they must meet the program curriculum and requirements in effect at the time they resume enrollment.

English as a Second Language. Our faculty recommend that students who anticipate difficulty with reading, listening, writing or speaking English at the graduate level take advantage of our English as a Second Language (ESL) program, which aims to equip students for studies in theology and intercultural studies at Fuller.



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)

[Introduction](#)

[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

CONCENTRATIONS

The degree programs with concentrations include the Master of Arts in Crosscultural Studies, the Master of Arts in Intercultural Studies, and the Master of Theology in Missiology. Students begin these programs with core and integrative courses to establish a broad missiological framework. They then choose coursework in the concentration which best suits their future ministry goals.

Please note that all of the courses possible in each concentration may not be included on this list due to the availability of new courses each quarter. In addition, all of the courses listed may not be offered during any given year. The following descriptions illustrate the many options students have in shaping their program to suit their future ministry goals. Further information is available from the academic advising office.

Anthropology

The anthropology concentration will enable students to face the challenges of our increasingly complex world with cultural sensitivity and a perspective for interaction. In this concentration, students will reflect upon the nature of culture, how anthropological awareness imparts intercultural dialogue, the need for cultural understanding as globalization shrinks the world, and the effect of culture on enabling missions.

Primary Anthropology courses include:

- MB500 Culture and Transformation
- MB520 Anthropology
- MB522 Social Anthropology
- MB525 World View and World View Change
- MB529 Intercultural Attachment
- MB530 Language and Culture Learning
- MB556 Qualitative Research
- MB560 Methods of Observing/Interpreting Culture
- MB571 Urban Anthropology
- MB583 Methods of Discovering Worldview
- MB585 Building Multicultural Teams
- MB689 Anthropological Issues

Other MB courses may also fulfill this concentration. Consult the academic advising office for details.

Additional Anthropology courses include:

- ME500 Communicating and Serving Crossculturally
- ME506 Intercultural Communication
- ME518 Exegeting a Musical Culture
- ML537 Leaders and Church in Culture
- ML538 Cross-Cultural Leadership
- MP520 Contemporary Culture in Missiological Perspective
- MR520 Popular Religious Beliefs and Practices
- MT510 Doing Theology in Context
- MT550 Christian Ethnology
- PH504 Christian Worldview and Contemporary Challenges
- ST512 Theological Anthropology and the Revelation of God
- ST552 A. Kuyper's Theology of Culture
- ST560 Theology and Culture

Students may take no more than two of the last four courses listed above courses in this concentration.

Children at Risk

The Children at Risk concentration will enable students to dialogue with a variety of disciplines for understanding and relating to children and the contexts in which they live. Students will develop effective

strategies to implement holistic work with children in times of need by connecting relevant theory with contemporary best practices. In addition, students will learn to articulate the significance of work with children at risk in the world today, and how it contributes to the fulfillment of the Great Commission.

Primary Children at Risk courses include:

- MB500 Culture and Transformation
- MD543 Mission to Children at Risk (foundational course required for this concentration)
- MD545 Ministry to Street Children
- ML500 Teamwork and Leadership
- MM568 Self-Care in Mission
- CN503 Personality, Theology and Pastoral Counseling
- FS505 Child and Family Development
- PI504 Community and Healing Children at Risk

Courses currently being developed include:

- Behavioral Intervention for Traumatized Children
- Integrated Developmental Frameworks for Children
- Evangelism and Outreach for Children and Their Families

Additional courses include:

- MB571 Urban Anthropology
- MD531 Facilitating Holistic Community Development
- MD538 Medical Missions: Comm Health Evangelism
- MB585 Building Multicultural Teams
- MD540 Theology of Holistic Ministry
- MD542 Globalization and Mission
- MD546 Humanitarian Aid
- ML560 Change Dynamics
- MN520 Introduction to Urban Mission
- MN526 Urban Ministry and Mission Models
- MN527 Understanding Poverty
- MN535 Poverty, Economics, and the Church
- MN576 Incarnation and Mission/the World's Urban Poor
- MN591 Urban Youth Workers Institute Conference
- CN535 Grief, Loss, Death and Dying
- CN544 Pastoral de la Ninez
- FS511 Cultural and Ethnic Issues
- FI501 The Family as Faith Community

Church as Mission/Emerging Church

Missional churches weave together both ecclesiology and missiology at every level of their communal life together, be it worship, formation, or witness. Students in this concentration will discover the underlying narratives/social patterns of churches (and their immediate context) utilizing various church-based research tools, including social, cultural, organizational, and semiotic research methodologies. They will identify the impact of (post-) Christendom and (post-) modernity in the life of the contemporary church. In addition, they will evaluate contemporary churches (both internally and externally) as to their level of missional engagement with the culture. Finally, they will develop plans for creating missional communities in new contexts as well as within existing congregations. The Church as Mission concentration presents ecclesiology and missiology as one integrated field of study. After completing this concentration, students will understand the relationship between the churches and the cultural context in which they are located. They will be able to identify the essential elements in the revitalizing of existing churches. In addition, students will develop appropriate church models and the skills needed for indigenous church planting.

Primary Church as Mission courses include:

- MC500 Church in Mission
- MC502 Becoming a Missional Church
- MC520 Church Growth in Contemporary Culture

- MC524 Cell-Based Churches
- MC530 Theology of Church Growth
- MC532 Evangelizing Nominal Christians
- MC535 The Emerging Church in the Twenty-First Century
- MC583 Crosscultural Church Planting
- MC 689 Theology of Church Growth (ThM only)

Other MC courses may also fulfill this concentration. Consult the academic advising office for details.

Additional Church as Mission courses include:

- MH521 History/Theology of Evangelical Awakenings
- MH529 Holy Spirit/Mission of Church
- MH541 Mission History of the Korean Church
- MH542 Korean Church History
- MH571 Survey of African Christianity
- ML521 Developing Giftedness in Leaders
- ML537 Leaders and Church in Culture
- ML565 Understanding Organizational Dynamics
- ML580 Leadership Issues in the Korean Context
- MN520 Introduction to Urban Mission
- MN526 Urban Ministry/Mission Models
- MO515 The Church as Healing Community
- MP521 Self, Conversion, and Contemporary Culture
- MP522 Religion and Contemporary Culture
- MR554 Developing Communities in Muslim Contexts
- MT521 Pauline Theology and the Mission Church
- MT522 Local Congregation as Mission
- MT523 Holy Spirit in Luke and Acts
- MT540 Missiological Issues: The Church in the City

MA (CCS or ICS) students may also take no more than two of the following School of Theology courses: CF507, EV511, CF501, CF565, GM525, NE516, NS511, NS526, NS545, NS561, ST503, ST516, PM507, PM511, PM517, PM520, PM535, TM505, TM506.

Communication

The communication concentration provides courses that study and apply the insights of communication theorists and researchers for the purpose of enhancing our ability to present the Christian message in intercultural contexts with a minimum of misunderstanding.

Primary Communication courses include:

- ME500 Communicating and Serving Crossculturally
- ME505 Communication Strategies
- MD539 Intercultural Communication
- ME510 Christian Communication Through Music
- ME512 Survey Research for Effective Communication
- ME513 Christian Worship in Context
- ME514 Worship Leadership
- ME515 Oral Communication in Christian Witness
- ME518 Exegeting a Musical Culture
- ME519 Ethnomusicology 2: Theory and Analysis
- ME572 Practicum

Other ME courses may also fulfill this concentration. Consult the academic advising office for details.

Additional Communication courses include:

- MB500 Culture and Transformation
- MB520 Anthropology
- MB522 Social Anthropology
- MB525 World View and World View Change

- MB530 Language and Culture Learning
- MB556 Qualitative Research

Contemporary Culture (Postmodernism)

Historically, mission in contemporary culture paid little or no attention to the cultural question; however, faithful mission to modern/postmodern culture(s) requires missionaries equipped with a wide repertoire of skills and abilities. Students in this concentration will discover the underlying rules/patterns of contemporary culture utilizing various missiological research tools, including social, cultural, economic, historical, political, and media research methodologies. In addition, they will assess the impact of (post-) Christendom and (post-) modernity in the life of the culture, evaluate contemporary forms of mission as to their level of indigeneity with modern/postmodern culture, and develop biblically faithful forms of mission congruent with contemporary culture. The culture of modernity/postmodernity represents a compelling missiological challenge and a priority opportunity for ministry in the twenty-first century. Students who take this concentration will gain the ability to exegete contemporary culture from a missiological perspective. They will gain knowledge of the new forms of church that are emerging in response to contemporary culture. Finally, students will gain tools for ministry to people of contemporary culture.

Primary Contemporary Culture courses (students in this concentration are required to complete MP520 and two additional MP courses):

- MP520 Contemporary Culture in a Missiological Perspective
- MP521 Self, Conversion, and Contemporary Culture
- MP522 Religion and Contemporary Culture
- MP531 Postmodernity, Popular Culture, and the Future Church
- MP533 Music, Mission, and Contemporary Culture
- MP534 Spiritual Transformation and Postmoderns
- MP689 Theories of Modernity and Postmodernity (ThM only)

Other MP courses may also fulfill this concentration. Consult the academic advising office for further details.

Additional courses include:

- MC532 Evangelizing Nominal Christians
- MC535 The Emerging Church in the 21st Century
- ME510 Christian Communication Through Music
- ME513 Christian Worship in Context
- ME518 Exegeting a Musical Culture
- ML537 Leaders and Church in Culture
- MR546 World Religions in a Pluralist Society
- ET548 Love, Justice, Community and Postmodern Ethics
- EV509 Spirituality and Creativity for Evangelism and Worship
- EV523 Evangelism and Media Culture
- EV525 Contemporary Culture and Evangelism
- EV526 Evangelism Among Intellectuals
- EV552 Conversion
- GM519 Christian Perspective on Popular Culture
- PH504 Christian Worldview and Contemporary Challenges
- PH512 Christianity and Western Thought
- PH531 Contemporary Relativism
- TC521 Theology and Contemporary Literature
- TC530 Theology and Film
- TM515 Comparative Religions and the African-American Community

Global Christian Worship

Around the world a new song is rising in the hearts of believers as they encounter Jesus Christ as Lord and Savior. We live in an age of explosive growth of the Christian church in the southern hemisphere and of changing ways of doing church in the West. Such developments afford new opportunities to reconsider

the role of music in worship, witness, spiritual formation, and the life of local churches in their diverse contexts. As believers interact with one another in new and overlapping spheres, through travel, studies, or the Internet, there is much we can learn about God, his purposes, and his expanding Kingdom that embraces all the peoples of the earth. What does this mean for the worshiping church worldwide?

Fuller's School of Intercultural Studies' new concentration in Global Christian Worship provides opportunities to study, explore, research, and train in effective cross-cultural ministry and mission through music. Ethnomusicology, a field that focuses on the cultural study of music, provides the scholarly foundation for addressing many of the questions confronting today's global Christian church in both the western and nonwestern world. What should worship and witness look like? What varying roles do the great diversity of musics play in the lives of differing peoples? Most importantly, the concentration seeks to capture the profound influence of each people's music-culture for the sake of the Kingdom: that is, communicating the Gospel in meaningful and appropriate ways that bring people to encounter and engage with the living God. Our desire is that all the earth joins in singing a new song unto the Lord with their whole heart, mind, and soul.

Primary Courses which are required in the Global Christian Worship concentration:

- ME510 Christian Communication through Music
- ME513 Perspectives in Global Worship
- ME515 Communicating Christ through Narrative and Song
- ME518 Exegeting a Music-Culture
- ME519 Ethnomusicology 2: Theory and Analysis
- ME572 Practicum

Additional courses include:

- ME500 Communicating and Serving Crossculturally
- ME506 Communicating the Gospel Crossculturally
- ME514 Global Worship Leadership
- MC570 Witness, Worship, and Spirituality
- MB556 Qualitative Research

General Intercultural Studies

Students in the MA CCS program may choose to take General Intercultural Studies as a concentration. In this concentration, they may take any courses from the School of Intercultural Studies, School of Theology or School of Psychology.

International Development

This concentration trains students in social development. Students interested in this concentration should be aware of our joint program with Hope International University through which they may earn an MBA in International Development or Non-Profit Management in addition to their degree at the School of Intercultural Studies.

Primary International Development courses include:

- MB585 Building Multicultural Teams
- MD531 Facilitating Holistic Community Development
- MD523 Funding Ministry Projects
- MD538 Medical Missions: Community Health Evangelism
- MD540 Theology of Holistic Ministry
- MD542 Globalization and Mission
- MD543 Children at Risk
- MD591 Christian Community Development Association Conference Course
- MB571 Urban Anthropology
- ML500 Teamwork and Leadership
- ML560 Change Dynamics
- MN520 Introduction to Urban Mission
- MN526 Urban Ministry/Mission Models

- MN527 Understanding Poverty
- MN528 Empowering the Poor
- MN576 Incarnation and Mission/the World's Urban Poor
- MN591 Urban Youth Workers Institute Conference

Other MD courses may also fulfill this concentration. Consult the academic advising office for further details.

Additional courses include:

- ET529 Human Rights and Religious Freedom
- ET531 Creative Solutions to Urban Problems
- ET548 Love, Justice, Community and Postmodern Ethics

Development courses available from Hope International University include:

- DEV6101 Enterprise Development
- DEV6201 Food and Agriculture
- DEV6301 Water Development Programs
- DEV6401 Primary Health Care

Islamic Studies

The Islamic Studies Concentration involves the study of Muslims that explains the varieties of their ideal and actual faith and practice and how Christians can relevantly bear witness to Christ among them. Students will gain a basic understanding and resources for further study of formal Muslim faith and practice, popular Muslim faith and practice, and relevant ways of facilitating the varieties of Muslims to form nurturing communities of witness.

Primary Islamic Studies courses include:

- MR550 Introduction to Islam (foundational course required for this concentration)
- MR551 Communication in Muslim Contexts
- MR552 Lessons from Muslim-Christian Interactions
- MR553 Islam in North America
- MR554 Developing Communities in Muslim Contexts
- MR555 Folk Islam
- MR556 Current Trends in Islam
- MR557 Women in Islam
- MR561 The Qur'an and Theology in Communication
- MR566 Qur'anic Arabic and Exegesis
- MR567 Qur'anic Arabic and Exegesis 2
- MR562 Seminar in Developing Communities in Muslim Contexts
- MB529 Intercultural Attachment
- MR520 Popular Religious Beliefs and Practices
- MR547 Understanding World Religions through Art and Symbol

Other MR courses may also fulfill this concentration. Consult the academic advising office for further details.

Leadership

The purpose of the leadership concentration is to provide the theoretical, theological, and practical bases for Christian leaders to develop themselves, develop their followers, and carry out their parachurch and church mission purposes with a greater degree of effectiveness.

Primary Leadership courses include:

- ML500 Teamwork and Leadership
- ML501 Formation of Emerging Leaders
- ML520 Foundations of Leadership
- ML521 Developing Giftedness in Leaders

- ML523 Mentoring
- ML524 Focused Lives
- ML528 Gender Issues in Leadership
- ML530 Lifelong Development
- ML534 Value-Based Leadership in the Old Testament
- ML536 Value-Based Leadership in the New Testament
- ML537 Leaders and Church in Culture
- ML538 Cross-Cultural Leadership
- ML540 Leadership Training Models
- ML560 Change Dynamics
- ML564 The Changing Face of Leadership
- ML565 Understanding Organizational Dynamics
- ML566 Leading a Christian Organization
- ML567 Pressing Issues in Missions Leadership
- ML572 Leadership Practicum
- ML580 Leadership Issues in the Korean Context
- ME514 Worship Leadership in a Global World

Other ML courses may also fulfill this concentration. Consult the academic advising office for further details.

Mission History

Students who opt for the Mission History concentration should expect the following learning outcomes or competencies: (1) a working historical and missiological understanding of the growth of Christianity into a global faith; (2) acquire some knowledge of the Christian encounter with a variety of cultures across the world, the indispensable role of missionary engagement in the life of the church, and the multiple processes by which the Kingdom of God penetrates new settings; (3) acquire a working knowledge of the agents, agencies, structures, and processes that facilitated or hindered the growth of the church worldwide; and (4) develop habits of mind and study that include the critical examination of data, objective analysis of events, trends, etc (in the public domain) and the ability to evaluate contemporary challenges in mission and the ministry of the Church.

Primary Mission History courses include:

- MH500 Global Evangelical Movement
- MH505 Issues in Mission History
- MH510 The Making of Global Christianity
- MH520 Dynamic Expansion of the People of God
- MH521 History and Theology of Evangelical Awakenings
- MH529 Holy Spirit/Mission of Church
- MH541 Mission History of the Korean Church
- MH542 Korean Church History
- MH571 Survey of African Christianity

Other MH courses may also fulfill this concentration. Consult the academic advising office for further details.

Students may also take up to two courses from the School of Theology, including: CH500, CH501, CH502, CH503, CH504, CH505, CH506, CH508, CH517, CH529, CH539, CH547, CH553, CH563, CH564, CH568, CH571, CH573, CH575, CH579, CH581, CH583, CH584.

Theology of Mission

The Theology of Mission concentration seeks to empower the student to do theology based upon Scripture in conversation with historical theology, modern theological trends, the history of theologizing in mission, and recent missiological issues as they arise in various world contexts.

Primary Theology of Mission courses:

- MT510 Doing Theology in Context

- MT520 Biblical Foundations of Mission
- MT521 Pauline Theology and the Mission Church
- MT522 Local Congregation as Mission
- MT523 Holy Spirit in Luke and Acts Basic
- MT525 Non-Western Approaches to Biblical Interpretation
- MT527 Theologian of Mission and Ministry: Lesslie Newbigin
- MT528 Jesus the Missionary
- MT530 Contemporary Theologies of Mission
- MT533 Theology of Religious Encounter
- MT537 Theologizing in Mission
- MT540 Missiological Issues: The Church in the City
- MT542 Theology for Urban Mission
- MT550 Christian Ethnology
- MT570 Analyzing Text and Context
- MD540 Theology of Holistic Ministry

Other MT courses may also fulfill this concentration. Consult the academic advising office for further details.

Additional Theology of Mission courses include:

- MM503 Integrating Spirituality and Theology in Mission
- MM571 Developing Korean Mission Theology
- ST501 Systematic Theology 1: Theology and Anthropology
- ST502 Systematic Theology 2: Christology and Soteriology
- ST503 Systematic Theology 3: Ecclesiology and Eschatology
- ST516 Theology of Christian Community and Ministry
- ST523 Theological Challenges of Religious Plurality

Urban Mission

The urban mission concentration seeks to grapple with the realities of the rapid urbanization of the world and the need to develop people who can minister in the urban context. It aims to combine research and academic study with reflection and practical experience. Students will begin to see the city from God's perspective and urban mission as our participation with God's desire for the transformation of the city and its people. In addition, students will be exposed to a variety of approaches while learning to wrestle theologically with the complex and challenging issues raised in urban mission.

Primary Urban Mission courses include:

- MN520 Introduction to Urban Mission (foundational course required for this concentration)
- MN526 Urban Ministry/Mission Models
- MN527 Understanding Poverty
- MN528 Empowering the Poor
- MN546 Exploring the Urban Narrative
- MN572 Practicum in Urban Mission
- MN576 Incarnation and Mission Among the World's Urban Poor
- MN591 Urban Youth Workers Institute Conference Course
- MN529 Spirituality and Urban Mission
- MN591 Urban Church Planting Conference

Other MN courses may also fulfill this concentration. Consult the academic advising office for further details.

Additional courses include:

- MB585 Building Multi-cultural Teams
- MB571 Urban Anthropology
- MC535 The Emerging Church in the 21st Century
- MD523 Funding Ministry Projects
- MD540 Theology of Holistic Ministry
- MD543 Children at Risk

- MD591 Christian Comm Dev Association Conference
- MM500 Spirituality and Mission
- MM568 Self-Care in Mission
- MP531 Postmodernity, Popular Culture, Future Church
- MT540 Missiological Issues: The Church in the City
- MT542 Theology for Urban Mission
- ET531 Creative Solutions to Urban Problems
- ET585 Social Ethics for the African-American Church
- GM507 Social Analysis and Urban Ministry
- GM518 Introduction to Urban Studies
- GM544 Ministry to the Urban Poor
- GM578 Ministerio Urbano Hispano
- NS545 The First Urban Churches
- TM505 Multiculturalism Today
- TM520 Church-Based Urban Research
- YF506 Urban Youth Ministry



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DOCTORAL DEGREE PROGRAMS****DOCTOR OF MINISTRY IN GLOBAL MINISTRIES**

The Doctor of Ministry in Global Ministries is a program available only in the Korean language. For more information, contact the School of Intercultural Studies Korean Studies Office at 626-584-5574, by fax at 626-584-5275, or by e-mail at sisks-admissions@dept.fuller.edu.

DOCTOR OF MISSIOLOGY

The Doctor of Missiology program specifically equips leaders to effectively integrate theory into missional praxis within the global reality of the twenty-first century. With this program, key leaders will continue their ministries in context while attending a cohort-based seminar and interacting with a visiting Fuller SIS faculty member.

The program is designed for leaders with a minimum of five years of missional experience who desire:

- To assist mission leaders in context
- To have direct impact on practical ministry
- To maximize their leadership potential within their organizations

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following Learning Outcomes:

- Graduates demonstrate ability to think integratively about their subject area and its relationship with corresponding/related disciplines
- Graduates are equipped to engage in academic debate and critique work (theirs and others) for the benefit of the community of faith and scholarship
- Graduates demonstrate ability to engage in significant missiological research and writing appropriate for their discipline and relevant to their context.
- Graduates demonstrate ability to apply research and missiological reflection to specific situations in the future. (in their context)
- Graduates demonstrate an integrated life-long learning posture, applicable to personal, professional, and spiritual growth.
- Graduates are equipped to contribute to learning and have the potential to exert influential leadership with in their particular sphere of endeavor.

Curriculum

The Doctor of Missiology degree requires the successful completion of 48 units in missiology beyond the master's level in a cohort-based format. A specific focus that demonstrates intentional missional praxis in context will be the distinctive of each cohort. The overall layout of the program is as follows:

Module One: Missiology and Program Design

Module Two: Ministry and Contextual Factors

Module Three: Leadership and Change Dynamics

Module Four: Integration and Project/Dissertation Writing

1. Each module will be structured as an initial two week/ 8 hours per day plus an additional two-day weekend three months after each module. This module structure will allow intensive interaction requiring the cohort to meet as a group with an SIS professor.
2. Each module will be structured as a 12-unit block, comprised of a pre-reading, eight-unit tutorial combined with a four- unit methods course, and post-module write-ups.
3. The cohort of 6 to 12 participants will be focused on a primary area of missiology.
4. The program is designed around four modules, each to be completed within one year.
5. Cohorts will convene around an organizational (e.g. mission), topical, or regional interest with latitude for individual variation.
6. Cohorts will meet annually at prearranged sites to be determined based on the purpose and goals of the cohort.
7. Normally the fourth year integration module will be held on the Fuller campus in Pasadena.

Cohort Concentration. In this structure of the Doctor of Missiology program, the same group of students will meet together for a two-week seminar and normally followed up by a weekend three months after each module. The module will take place once a year for four years. Cohort members will pledge to develop their studies around a common theme that will enable each to contribute to the interests and missiological needs of the others individually and collectively.

Admission Requirements. Applicants for the Doctor of Missiology program in the School of Intercultural Studies must:

- Complete an Application for Admission
- Submit official transcripts of all postsecondary schools attended, showing a master's degree earned from an accredited institution of higher learning including a balance of theology and missiology totaling a minimum of 36 quarter units
- Possess a cumulative graduate grade point average of at least 3.4
- Compile a portfolio (10,000 words or 40 pages) which may contain the applicant's written articles, previous research, or reflection paper of mission or ministry practice
- Submit written Focus Statement specifying area of research interest
- Submit a ten-page reflection paper from preassigned reading on missiology, mission theology, and contextualization
- Show evidence of personal maturity as communicated through three references
- Present a recent Test of English as a Foreign Language (TOEFL) score of 250 (computer) or 600 (paper) if English is not the student's first language.

Program Distinctives

Each student in this program will:

- Participate in a missional learning community;
- Study under assigned faculty mentors with ample experience in the field;
- Explore, in depth, a topic of common interest in the area of mission, contextualization or leadership that is of local or regional relevancy;
- Produce research that demonstrates the ability to integrate theory and practice to the relevance of the cohort objectives;
- Provide a strategic project/dissertation which represents a key contribution to missiology as envisioned by the original design of the cohort;
- Experience synergy in a lifelong learning approach.

Transfer Credit. Transfer credit is not normally accepted for this degree.

Time Limits. The program is designed around four modules, each to be completed within one year.

DOCTOR OF PHILOSOPHY IN INTERCULTURAL STUDIES

The Doctor of Philosophy in Intercultural Studies (PhD ICS) represents the highest level of academic certification, and is designed to contribute to the development of missiological scholarship and to prepare a person to teach at the university and graduate level. The PhD in Intercultural Studies requires 56 units in missiology beyond the master's level and a dissertation (8 units) which makes a significant contribution to the field of missiology. Candidates must complete advanced studies in two major and two minor areas and pass comprehensive examinations.

When accepted into the PhD in Intercultural Studies program, a student is assigned a mentor and one other faculty who will work with the student as a Guidance Committee to develop their study program.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following Learning Outcomes:

- Graduates demonstrate ability to think integratively about their subject area and its relationship with corresponding/related disciplines
- Graduates are equipped to engage in academic debate and critique work (theirs and others) for the benefit of the community of faith and scholarship
- Graduates demonstrate ability to engage in significant missiological research and writing appropriate for their discipline and relevant to their context.
- Graduates demonstrate ability to apply research and missiological reflection to specific situations in the future. (in their context)
- Graduates demonstrate an integrated life-long learning posture, applicable to personal, professional, and spiritual growth.
- Graduates are equipped to contribute to learning and have the potential to exert influential leadership within their particular sphere of endeavor.

Curriculum

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

Students are also required to participate in peer discussions and peer critiques either as part of doctoral seminars or tutorial seminars.

For more information about the Ph.D. degree program, contact the School of Intercultural Studies doctoral studies director by calling 626-584-5287, or by e-mail at sis-docdir@dept.fuller.edu.

Admission Requirements. Students applying to the PhD in Intercultural Studies degree program at Fuller Seminary must normally hold a master's degree in an appropriate theological or missiological discipline, from an accredited school. They must have completed at least 48 quarter units (32 semester units) of missiological study and 48 quarter units (32 semester units) of theological study. Significant practical experience (a minimum of three years) in the field of proposed research is also required. A program proposal description and a 70-page graduate-level writing project in English must be submitted with the application. The applicant must also successfully complete a qualifying exam.

An official score on the Test of English as a Foreign Language (TOEFL) of 250 on the computer test (600 on the paper test) is required for those whose first language is not English.

Research Design. Students are required to take MB561 Research Design either prior to applying to the doctoral program or in their first quarter. This is a master's level course which enables the student to design their program and prepare for the initial program design consultation with their mentor and Guidance Committee. Research Design is offered as a mid-summer intensive or as an online course, normally in spring quarter. (This is a unique course designed to enable a student to do a doctoral program with the School of Intercultural Studies, and thus may not be transferred from another school.)

Residency Requirements. Students are required to spend approximately 18 months on campus. This does not need to be continuous, and details are worked out with the student's Guidance Committee and the Director of Doctoral Studies. Students are normally expected to be on campus for their first quarter to participate in a tutorial seminar to provide the theoretical foundation for their research. In addition to the first quarters, other important times to be on campus are quarters to take methods classes or additional tutorial seminars and the last quarter, when a student is completing and defending their dissertation, and making their post-defense changes and final editing.

Transfer Credit. Transfer credit is not normally accepted for this degree.

Distance Learning. While significant portions of this doctoral program, including field research, can be done away from the Fuller campus, this degree program is not considered a distance learning degree program. Students are expected to be in regular contact with their mentor and tutors for each part of the program. Online and other distance learning classes are not available.

Time Limits. All work for the degree must be completed within ten years. A student is expected to complete each tutorial or methods course within two quarters. A student who is not making any progress over a two year period may be placed on inactive status. After three years of no progress on their program, they may be dropped from the program.

Reinstatement. A student on inactive status may reactivate their program with a petition to the Doctoral Committee including a plan for completion of their program and a brief reapplication form. Their progress will be closely monitored to see that they make steady progress.



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**SPECIAL AND COOPERATIVE PROGRAMS**

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

Certificate of Christian Studies

The Certificate of Christian Studies offers students an opportunity to complete a focused course of study or a sampling of master's-level courses from the School of Theology or School of Intercultural Studies. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller's Distance Learning Program, or any combination of these, students pursuing the certificate can gain an introduction to missiological, theological, and biblical basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program (if appropriate to the curriculum) upon later admission to a degree.

Admission standards for the Certificate of Christian Studies are basically the same as for admission to master's degree programs. The Certificate of Christian Studies requires the completion of 24 units of master's-level courses and an integrative essay. A certificate may be awarded with a particular focus if at least four courses (16 units) are taken in any one of a number of established concentrations. See the Concentrations section of the School of Intercultural Studies section of this catalog for a list of these concentrations. In addition, the Certificate of Christian Studies is available with a focus in Crosscultural Health Care or a focus in Global Christian Worship.

English as a Second Language Program

The English as a Second Language (ESL) program at Fuller Seminary is designed to help students facilitate their transition to Fuller's graduate-level studies in English. It is intended for master's-level students in the School of Theology and School of Intercultural Studies who score between 200 (533 on the paper exam) and 237 (583 paper) on the TOEFL examination. To be eligible for this program, applicants must be qualified for admission to a particular degree or nondegree program in every other way. Eligible students must take an English placement test before classes begin. Details may be obtained from the Admissions Office.

The ESL program consists of two levels of intensive instruction: Intermediate and Advanced. The Intermediate courses include Speaking and Listening; Reading and Culture; Writing; and either Grammar or Theological and Missiological English. All these courses are noncredit courses. The Advanced level has two noncredit courses: Speaking and Listening, and Reading. The Advanced level also includes a selected Individualized Distance Learning (IDL) class, and a Research and Writing class, both of which earn credit. Classes in both levels meet two hours per day, two days per week for a ten-week quarter. A full ESL program involves sixteen hours of class time each week for the ten-week quarter.

Tests are given at the end of the quarter to determine if students are ready for promotion, either to the Advanced level, or to regular Fuller classes in English. Many students complete ESL studies within one to three quarters. Some students require more time and study, depending on the student's aptitude for English language learning. Generally, students with solid skills in English progress more quickly through the ESL program than those who enter with weak English proficiency. Students in MA programs admitted through the ESL program who successfully complete the program and pass the ESL exit exam may then enroll in other master's-level classes in English for academic credit. ThM students must achieve a higher

level of graduate language proficiency before they can proceed to regular classes.

Students whose native language is not English, but who have met the TOEFL requirement for admission to a program at Fuller, may also choose to take one or more ESL classes to build confidence and strength in various English skills. They should first take the ESL Placement exam so that they can be guided to the courses that will best help them. Details of the testing dates and fees may be obtained from the ESL office.

Students taking ESL classes are eligible for financial aid and should apply through the Financial Aid office.

For more information about the ESL program, please contact the department directly at 626-584-5630, 1-800-235-2222 (extension 5630), or esl-aa@dept.fuller.edu.

Distance Learning Programs

The distance learning programs of the seminary are administered by the Office of Distance Learning. Two distinct options are offered.

Individualized Distance Learning. Individualized Distance Learning (IDL) offer students the flexibility to complete courses whenever and wherever they find most convenient. A self-directed program, IDL courses are adapted from both the School of Theology and the School of Intercultural Studies, and feature audio lectures along with study guides and other helpful tools in a PDF course notebook. The course professor or teaching assistant is also available to assist students in their studies. Students earn the same academic credit for IDL courses as they would for Pasadena campus or Fuller Extension site courses.

Students pursuing a master's level degree in the School of Intercultural Studies may take up to one-half of their degree through distance learning (other limits apply to School of Theology degree programs). Students not pursuing a degree at Fuller may enroll in as many IDL courses as they like, but these limits will apply if they do enter a degree program. Other institutions may have their own limits on coursework delivered in this manner. Students taking IDL classes with the intention of transferring units to other schools should check with those schools regarding their policies on credit earned by distance learning.

Individualized Distance Learning courses provide convenient study while in a full-time job or ministry and can be taken for credit, or on a non-credit basis for personal enrichment. Courses taken for personal enrichment may be taken later for credit. Once admitted to a program at Fuller, students can begin their studies, as all IDL courses are available each academic quarter.

Fuller Online. A second delivery option of Fuller's Distance Learning Program is called Fuller Online. This program is highly participatory and interactive, and allows students the opportunity to take accredited graduate-level courses from the School of Intercultural Studies, as well as the Schools of Theology and Psychology, via the internet from virtually anywhere in the world.

The online courses are offered in ten-week quarters and will require interaction using a computer over the internet. Up to one-half of the coursework required for a master's-level degree in the School of Intercultural Studies may be completed through distance learning, including these online classes (other limits apply to School of Theology degree programs). More information on the program, including an up-to-date list of the courses currently available, is available on the Fuller Online site at www.fulleronline.org. Application for admission and registration for online courses is also handled on this website.

Global Research Institute

The Global Research Institute was established at Fuller Seminary to provide a fellowship opportunity for non-Western Christian scholars. The institute offers a place in which library resources, a quiet center for study, and interaction with Fuller faculty members and other scholarly colleagues enable scholars to carry out final-stage research and write texts or monographs which address theological issues in their own contexts.

Up to our fellowships are available each year. International scholars who apply for the fellowships must have completed their doctoral studies and have been engaged in teaching or other forms of ministry in their home countries for a minimum of five years. Applicants must send a letter of application and a detailed proposal for research, together with recommendations by a local pastor and two academic

colleagues, at least six months prior to the planned sabbatical. The institute's director, Dr. Jehu Hanciles, and the deans of the Schools of Theology and Intercultural Studies will make the selections. Fuller will provide these fellowships for six to nine months. Scholars are required to return to their country after completion of the fellowship.

Each fellowship will include necessary funds for scholars' travel to and from the United States. It will also cover the expenses of residence at Fuller, food and incidentals, and administrative support, including library access. Fuller will supply these provisions according to individual need.

A minimum of two books each year are expected to be published through the efforts of the institute. In addition, materials prepared by scholars may be presented in classes and seminars. Scholars will also be available to enrich Fuller's academic programs through guest lectures or adjunct teaching.

Partnerships

The School of Intercultural Studies has established cooperative arrangements with various institutions, allowing students in certain programs to earn academic credit in a variety of places, including the Graduate Institute of Applied Linguistics (GIAL).

There are several partnerships which include a more extensive sharing of curriculum or even joint-degree programs between two schools, as described below.

Messianic Jewish Theological Institute (MJTI)

Messianic Jewish Theological Institute was established to meet a great need in the Messianic movement for a recognized, accredited program geared specifically to training Messianic Jewish congregational leaders. Seminary-level courses presenting a Messianic Jewish perspective on scripture, theology, Rabbinic tradition, liturgy, spirituality, and leadership are offered on the Pasadena campus during summer quarters and available for academic credit at Fuller Seminary.

Joint Program with Hope International University MBA in International Development or Nonprofit Management

The purpose of this joint program is to provide a joint degree option combining the MA in Intercultural Studies or the MA in Crosscultural Studies from the School of Intercultural Studies and the Master of Business Administration (MBA) in International Development or Nonprofit Management from Hope International University (located in Fullerton, about 45 minutes drive south of Fuller's Pasadena campus). In addition to the benefits gained through the program taken in the School of Intercultural Studies, the MBA in International Development or Nonprofit Management will equip students with strong business and management skills. In addition to the study of conventional business environments, students will study community-based businesses, cooperatives, and grass-roots economic development organizations.

Students are required to apply for admission to both educational institutions. The joint degree program will allow students to share approximately 36-quarter units between both programs, helping to save them time and money in the completion of a double graduate degree. The entire MBA degree program at Hope International University can be done via distance learning through the availability of online courses, thus allowing a student to take courses while in the context of ministry, either locally or internationally. Students interested in pursuing this joint degree program should contact their academic advisor early in the master's program.

Joint Program with Biola University MA in TESOL (Teaching English to Speakers of Other Languages)

The purpose of this joint program is to provide a joint degree option combining the M.A. in Intercultural Studies or M.A. in Crosscultural Studies from the School of Intercultural Studies and the M.A. in TESOL from Biola's School of Intercultural Studies (located in La Mirada, about 45 minutes drive south of Fuller's Pasadena campus). The MA in TESOL degree is for those who want to teach English as a second

language, to design curricula and language tests, administer language programs and train ESL teachers. The program emphasizes the application of theory to teaching and advanced language pedagogy through practice and classroom-based research.

Students are required to apply for admission to both educational institutions. The joint degree program will allow students to share 36-quarter units between the two programs, helping them to save time and money in the completion of two graduate degrees. Students interested in pursuing this joint degree program must contact their academic advisor early in the master's program.



SCHOOL OF INTERCULTURAL STUDIES

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**COURSES OF STUDY**

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

The courses are numbered according to the following guidelines:

MB	Behavioral Sciences
MC	Church Growth
MD	Holistic Ministries
ME	Communication
MH	Mission History
MI	Mission Integration
MJ	Messianic Judaism
MK	Korean Mission
ML	Leadership Training
MM	Ministry
MN	Urban Mission
MO	Spiritual Dynamics
MP	Contemporary Culture
MR	Religions
MT	Mission Theology

The 500-level courses are for students in the M.A. programs, and are open to students in any program. Students in the Th.M. in Missiology program register for courses at the 600 level. The 700-level courses are for students in the Doctor of Missiology program. The 800-level courses are for Ph.D. students only. Most courses listed at the 500 level are also available at the 600 or 700 level for Th.M. and doctoral students.

Abbreviations at the end of the course description indicate whether the course meets one or more of the following:

- School of Intercultural Studies core competency course in the MA in Crosscultural Studies (CSCC)
- School of Intercultural Studies core competency course in the MA in Intercultural Studies (ISCC)
- School of Intercultural Studies optional course to meet the research requirement in the MA ICS or ThM Miss programs (ISRR)
- School of Theology MDiv core requirements, such as MIN3 or MIN8
- School of Theology MA Globalization requirement (GLBL)

School of Intercultural Studies Faculty

- J. Robert Clinton, *Professor of Leadership*
- Sherwood G. Lingenfelter, *Professor of Anthropology*
- Bryant L. Myers, *Professor of International Development*
- R. Daniel Shaw, *Professor of Anthropology and Translation*
- Charles E. Van Engen, *Arthur F. Glasser Professor of Biblical Theology of Mission*
- J. Dudley Woodberry, *Professor of Islamic Studies*
- Edmund Gibbs, *Senior Professor of Church Growth*
- Dean S. Gilliland, *Senior Professor of Contextualized Theology and African Studies*
- Charles H. Kraft, *Senior Professor of Anthropology and Intercultural Communication*
- Paul E. Pierson, *Senior Professor of History of Mission and Latin American Studies*
- Wilbert R. Shenk, *Senior Professor of Mission History and Contemporary Culture*
- Viggo B. Sogaard, *Senior Professor of Communication*

- Martin Accad, *Associate Professor of Islamic Studies*
- Betty Sue Brewster, *Associate Professor of Language and Culture Learning*
- David D. Bundy, *Associate Professor of History*
- Donna R. Downes, *Associate Professor of Leadership*
- Jehu J. Hanciles, *Associate Professor of Mission History and Globalization*
- Roberta R. King, *Associate Professor of Ethnomusicology and Communication*
- C. Douglas McConnell, *Associate Professor of Leadership*
- Timothy Kiho Park, *Associate Professor of Asian Mission*
- Judith Tiersma Watson, *Associate Professor of Urban Mission*
- Hoover Wong, *Senior Associate Professor of Chinese Studies*
- Ryan K. Bolger, *Assistant Professor of Church in Contemporary Culture*
- Robert E. Freeman, *Assistant Professor of Distance Learning and Continuing Education*
- Elizabeth L. Glanville, *Assistant Professor of Leadership*
- Mark Hopkins, *Assistant Professor of Leadership*
- Evelynne Reisacher, *Assistant Professor of Islamic Studies*
- Desiree Segura-April, *Assistant Professor of Children at Risk*
- Shelley Trebesch, *Assistant Professor of Leadership*

BEHAVIORAL SCIENCES (MB)

MB 500 Culture and Transformation. This course examines issues of culture awareness, cultural blindness, and the role of the gospel in bringing about transformation in cultural settings. CSCC. *Lingenfelter*

MB 506 Developing Leaders for Cross-Cultural Ministries. Leaders who are concerned with the effective communication of the gospel of the kingdom should be able to learn the native language and culture of the people they will serve. This course will address the issues of Korean leadership development for cross-cultural ministries. Prerequisite: Korean-language speaker. *Park*

MB 507 Resolving Cultural and Religious Conflict. This course explores the role of culture and religion in conflict resolution, with attention to both theories and practices and their applications to Christian ministries. *Reisacher*

MB 520 Anthropology. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. ISCC, optional core competency for ThM, MIN8. *Lingenfelter, Shaw*

MB 522 Social Anthropology. Study of principles of social anthropology, including social structures/networks, worldview, and economic concerns. Principles are applicable in urban and rural cultures. Prerequisite: MB520. *Shaw*

MB 523 Cognitive Analysis of Culture. This course attempts to bridge cognition and culture at the level of schema and cultural models that combine meaning systems of a people with computer-based methodologies that enhance the analysis and interpretation of worldview themes that largely operate outside of explicit awareness, yet are motivational for interaction and communication, both within and across cultures.

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

MB 529 Intercultural Attachment: Building Relationships Across Cultures. This course explores the dynamics involved when people from different cultures interact with one another, the changes they undergo and what facilitates and hinders attachment. It is designed for students with no previous psychological or neurobiological training to improve their understanding and skills in relating with people from other cultures. *Reisacher*

MB 530 Language/Culture Learning and Mission. Skills are developed in language/culture learning techniques and in phonetics. Lectures and discussion focus on principles and perspectives for successful learning. Field work gives opportunity to test and refine skills. ISCC, core competency for Th.M., MIN8, GLBL. *Brewster, Son*

MB 556 Qualitative Research. Shows how qualitative research can help church and mission leaders effectively communicate the Gospel in varying contexts. In-depth look at doing case-study research and focus groups. Allows students to work through issues and problems that arise in fieldwork. Students will see how qualitative research can be included in their overall research design, examine the appropriateness of methodologies in doing research cross-culturally, and investigate compelling ways to report findings. *ISRR. King*

MB 560 Methods of Observing/Interpreting Culture. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. *Prerequisite: MB520. ISRR. . Shaw*

MB 561 Introduction to Research Design. An introduction to research design with particular emphasis on producing a thesis/dissertation proposal. Attention will be given to each of the major components of a thesis (problem, review of the literature, methodology, findings, and conclusions). *Required for all DMiss and PhD programs. No auditors permitted. Shaw, Glanville, Whang*

MB572 Cross-Cultural Ministry Practicum. The purpose of this practicum is to help the participants integrate their missiological learning in the context of intercultural relationships and practical learning. Participants will develop a personal approach to missiological integration through an action reflection approach. *Meets Practicum Requirement in MACCS program. Brewster*

MB 583 Methods of Discovering Worldview. This course teaches various semantic-based analyses designed to help students develop an understanding of worldview. This understanding is then applied to developing a contextualized Christianity. *Prerequisite: MB520 or equivalent basic anthropology course. ISRR. Shaw*

CHURCH GROWTH (MC)

MC 500 Church in Mission. Provides a biblical and theological framework for understanding the Church and the practical implications of its role in world mission. *CSCC. Gibbs, Bolger*

MC 502 Becoming a Missional Church. Introduces students to the wide range of issues and skills related to the complex interdisciplinary processes involved in creating and implementing an extensive philosophy of ministry and missional strategy for a local church from the pastor's perspective. *Van Engen*

MC 506 Leading a Missional Church. This course explores the distinguishing contours of the missional church revolution as well as the leadership required by it. Major course attention will center on two primary shifts underway: the shift from internal to external focus and the shift from program-driven to people development as the core activity of the missional community. *McNeal*

MC 520 Church Growth in Contemporary Culture. Basic principles and procedures of church growth as developed in Donald McGavran's *Understanding Church Growth* and applied to present-day missiology. *ISCC, optional core competency for ThM. Gibbs, Bolger*

MC 524 Cell-Based Churches. A practical course designed to provide the student with a grasp of what is involved in planting a cell-based church or transitioning an existing church to a cell-based structure. *Deiros*

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

MC 532 Evangelizing Nominal Christians. Examines the complex problem of nominality in the individual, the institutional church and society, and its impact on urbanization, secularization and pluralism. *MIN3. Gibbs, Bolger*

MC 535 The Emerging Church in the Twenty-First Century. Identifies key characteristics of modern and postmodern contexts, addressing the challenges each presents to the local church. *Gibbs, Bolger*

MC 536 Leading an Emerging Church. Investigates how churches can be restructured or planted to meaningfully engage and evangelize the postmodern world, with a particular emphasis on the arts. Will explore how students read and apply the Bible to this emerging context and examine the dimensions of discipleship, providing a practical program in the form of lifeshapes. Designed for those who want to

engage in the church as a disciple-making mission movement that is structured to be reproducible in a variety of cultural contexts. *Breen, Bolger*

MC 583 Cross-Cultural Church Planting. A study of the planting and development of missionary churches into self-governing, self-supporting and self-propagating indigenous churches. *T. Park*

HOLISTIC MINISTRIES (MD)

MD 524 Advocacy for Social Justice. This course explores what it means for every Christian to observe God's call 'to act justly, to love mercy, and to walk humbly with your God.' Participants will explore various biblical, theological, and historical traditions of social justice. We will investigate detailed examples of injustice and models of advocacy, both in the United States and internationally. *McConnell, T. Taylor*

MD 525 Transformational Development. This course explores the challenges of empowering the poor in a world marked by marginalization, disempowerment, abuse, and injustice. Topics to be covered include worldview issues that influence our understanding of social development; a biblical framework for transformational development; understanding poverty biblically; overview of contemporary development theory; Catholic social thinking of development; rights-based development and livelihood/food security; the development practitioner; and Christian witness through transformational development. *Myers*

MD 538 Healthcare in Missions. This course explores the practice, history, and missiology of medical missions with a focus on community health evangelism. The teaching team will provide both theoretical and practical models for those who are interested in short and long-term medical missions. The course is designed to provide a basic holistic integration of healthcare and mission. *Yorgin, McConnell, Fitzmaurice*

MD 540 The Gospel and Holistic Ministry This course equips students to examine and articulate Christian doctrines that undergird ministry to the spiritual, social, economic, relational, physical, and political needs of the people. It lays a foundation for those working with children at risk, international development, racial reconciliation, or urban missions. *Smith*

MD 542 Globalization and Mission. Examines globalization and its wide-ranging implications for world Christianity. Assesses the need for new models of mission and new strategies of Christian engagement in response to both the shifting contours/frontiers of global Christianity and the challenges/opportunities of the newly emerging global context. *GLBL. Hanciles*

MD 543 Children at Risk. From the AIDS orphan to the child soldier, every day kids all over the world struggle in unfair situations that place them 'at risk'. This course is designed to provide a deeper understanding of the problems these children face and equip students with the tools they need to show them the holistic love of Christ. Course topics will include an overview of the major risk factors that affect children, theological foundations necessary to long-term work with them, and presentation of best practices drawn from two millennia of the Church's effective work with children. *McConnell*

MD 545 Ministry to Street Children. Students will gain a grasp of the key principles and basic tools needed to minister to street children. Students will understand the process of establishing an effective street children's ministry. *McConnell, Sexton*

MD 546 Refugees, Conflicts and Humanitarian Responses. This course explores the plight of refugees and internally displaced people fleeing the results of conflict and natural disasters. The changing and highly complex nature of the humanitarian world is explored, seeking to identify the role and contribution of Christian agencies and churches. *Myers*

MD 547 Globalization and the Poor. This course explores globalization as a deeply rooted historical change process that has significant impact for good and ill on the poor. The course will focus on macro development issues and strategies for poverty eradication and topics like the Millennium Development Goals, making markets work for the poor, food security and genetically modified foods, and health and pharmaceuticals for the diseases of the poor. *GLBL. Myers*

MD 548 Children and Armed Violence. This course outlines some Christian responses to the needs of children living in a culture of violence in the inner city, trapped in the global sex industry, and abducted children forced to be child soldiers, labors, sex slaves. Effective community based psychosocial programs and treatment interventions will be presented. *Witty, Scott*

MD 549 Community Health: Missional Perspectives. The goal is to equip Christian health practitioners to be able to facilitate people and communities to change health-related behavior and to bring about measurable positive changes in health conditions - birth, death, and morbidity rates, sanitation, clean water, land management practices and food production in an intercultural setting.

MD550 Introduction to HIV/AIDS. The HIV/AIDS pandemic has become one of the most pressing social issues of the coming century. As infection rates continue to rise among vulnerable populations in the U.S., Asia, Europe, and Africa, the Christian church is becoming increasingly mobilized to respond in effective ways. This course will equip practitioners to address five primary dimensions of HIV/AIDS: theological/spiritual, medical, psychological, sociological, and economic. The course will take special interest in the plight of children in each of these five areas. *Smith*

COMMUNICATION (ME)

ME 500 Communicating and Serving Crossculturally. Communication is at the heart of crosscultural ministry. This course will examine the impact of lifestyle, interpersonal relationships, and social roles on the issues of cross-cultural communication. *CSCC. Brewster, King*

ME 506 Communicating the Gospel Crossculturally. 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. *ISCC, Optional Core for ThM. King*

ME 510 Christian Communication through Music. Past, present and prospective uses of music in communicating the gospel, in Christian worship, and as a means of instruction in Christian life and belief. Focus on receptor-oriented use of music cross-culturally. *King*

ME 512 Survey Research for Effective Communication. Study of communication research tools. Emphasis on the methodology of survey research design, construction of questionnaires, data interpretation and the application of research data in strategy decisions. *ISRR*

ME 513 Perspectives on Global Worship. Leads students through an in-depth theological study of Christian worship, with reference to cross-cultural worship forms. The course focuses on the role, influence, and importance of worship in Christian witness, spiritual formation, and church growth. *King*

ME 514 Global Worship Leadership. Focuses on four major aspects crucial to dynamic worship. 1) the building of positive relationships within church leadership, 2) the nurturing and mentoring of worship leaders, 3) working together as a team in designing, planning, and leading worship, and 4) discerning worship formats that facilitate authentic worship for varying cultural and cultural contexts. *King*

ME 515 Communicating Christ through Narrative and Song. Investigates oral communication technologies, including storytelling, songs, and proverbs, with four goals in mind: to seek to understand our audience and how they perceive their world; to discover effective ways to communicate to oral cultures; to create/develop oral resources for communicating the Gospel; to design strategies for doing oral communication in Christian witness. *King*

ME 518 Exegeting a Music-Culture. Develops the introductory essential steps to researching and understanding a musical culture. Includes a survey of world music, the basics of organology, the role of song, the study of song texts, and researching the function and use of music within a particular culture. This course empowers the student to do music ethnography with specific application to Christian witness. *King, Kidula*

MISSION HISTORY (MH)

MH 500 Global Evangelical Movement. An exploration of the historical roots of the modern evangelical mission movement with a particular focus on the significance of the 19th and 20th centuries from a global perspective. *CSCC. Hanciles*

MH 501 Methods in Mission History. Scholarly study in many fields requires historical research. To do

this effectively requires that the researcher know the theories, methods, and resources that are available. This course introduces students to historiography as it relates to mission studies. It provides opportunity for the student to a practicum in historical research related to an area of the student's interest. *ISRR*.

Bundy

MH 505 Issues in Mission History. Introduces students to historical methods and research (including mission historiography) and provides an overview of the last five hundred years of mission history—roughly 1500 to the present. The main focus will be on assessing the formation, structures, and impact of the modern missionary movement (both Roman Catholic and Protestant). Close attention will be paid to regional patterns of growth, key players and thinkers, principal mission theories and strategies, as well as the transformational role of Christian missions in the making of the present world order. *ISCC, optional core competency for ThM. Hanciles*

MH 510 The Making of Global Christianity. A historical survey of Christianity's expansion from obscure beginnings to a truly global faith, with balanced coverage in Asia, Africa, Latin America, Europe and North America. *Hanciles*

MH 520 Expansion of People of God. The purpose of this course is the missiological reinterpretation of the history of the church worldwide and the application of the insights which emerge to present strategies of mission. We will not examine primarily the theological and institutional development of the church, but rather the dynamics of its expansion. *Available through Distance Learning only. Pierson*

MH 529 The Holy Spirit and the Mission of Church. Focuses on the historical evidences of the continuity of Jesus' ministry in the mission of the church through the powerful manifestations of the Holy Spirit. The hermeneutical axis of this history is the action of the Holy Spirit as it is testified in the light of his powerful and supernatural manifestations. *Deiros*

MH 541 Korean Mission History. Traces the missionary movement of the Korean church from its inception to the present as a major force in contemporary world mission. *Korean-language course. T. Park*

MH 542 Korean Church History. Introduces students to the history of the Korean church, including how evangelistic work began and developed and how the Korean church has grown. Explores the development of the church, evangelistic strategy, persecution, growth, and mission. *Korean-language course. T. Park*

MH 571 Survey of African Christianity. Explores the establishment and growth of the Church in Africa. Negotiates major themes, currents, and developments constituent to the rise of African Christianity. Regional experiences form the building blocks of the study. The majority of Africans have heard the Gospel from Africans; thus, while the impact of Western missionary enterprise forms an overarching theme, central emphasis will be on African initiatives, agency and enterprise. *Hanciles*

MISSION INTEGRATION (MI)

MI 510 Thinking Missiologically. As with every field of study, missiology has its particular focus, literature, and methods. To engage in missiological integration requires appropriate skills to use the tools and resources available. This course introduces the student to these skills and the basic perspectives and tools. A special feature of the course is the use made of the case study model to engage missiological investigation, reflection, and action. The School of Intercultural Studies' framework for missiological study-Word, Church, and World-will be employed. Because effective missiology is developed interactively, opportunity will be given for collaboration in learning. *ISCC; CSCC (after completion of 24 units of missiology); core competence for ThM. McConnell, Park*

MI 525 Thesis/Writing Project Seminar. This noncredit, no-fee seminar prepares students to complete a thesis or writing project by (1) outlining the proposal and writing process, (2) helping students to refine a topic, (3) providing and introduction to key research tools provided by the FTS library, and (4) explaining the human subject review process. The course will meet for a maximum of 8 hours during the quarter. *Required for all ThM students. Glanville, Smith*

MI 530 Missiological Integration in Context. The students will experience the real context in which mission is conducted. Students will have an opportunity to learn first hand from those who are involved in mission through a group practicum. *Fulfills practicum requirement*

MESSIANIC JUDAISM (MJ)

These MJ courses are offered by Fuller Seminary in conjunction with Messianic Jewish Theological Institute (MJTI). Courses are normally scheduled in summer quarters only.

MJ 510 A Messianic Jewish Reading of Rabbinic Literature: Introduction. This course introduces Rabbinic Literature by presenting a survey of the wide spectrum of types of rabbinic literature. The course will show how an authentically Jewish Messianic theology can intelligently reinterpret the tradition in light of Yeshua and the New Covenant Scripture without sitting in judgment of tradition. *Schiffman*

MJ 512 The Shape of Messianic Jewish Theology. This course presents an overview of the fundamental shape of Messianic Jewish theology. It will propose that Messianic Jewish theology should draw its overall structure and substance from the Jewish theological tradition, while continually reinterpreting its content in light of God's self-revelation in Messiah Yeshua. *Kinzer*

MJ 513 Introduction to Messianic Jewish Spirituality. This course studies how six time-honor pillars of Jewish religious life aid us in achieving Messianic Jewish spirituality. (1) sacred instruction, (2) liturgically informed prayer, (3) ethical living, (4) ritual life, (5) Mitzvah (life under commandment), and (6) supplementary enhancement disciplines. *Dauermann*

MJ 514 Luke, Acts, and Judaism. This course will look at (1) How Luke depicts the relationship between the Jewish followers of Yeshua, the wider people of Israel, and the new Gentile wing of the Messianic community; (2) How Luke portrays the role of Torah-observance within the movement; (3) Luke's insight into the outworking of the Divine plan in human history and the significance within that plan of the nation of Israel, the land of Israel, and the city of Jerusalem; and (4) The place of Luke's writings within the canon of the Apostolic Writings. *Kinzer*

MJ 515 Avodat Hashem The purpose of this course is to orient and equip Messianic Jewish leaders to plan and conduct liturgically informed and spiritually vital Messianic Jewish services for Shabbat, for Holy Days, and for Life-Cycle events. *Dauermann*

MJ 516 The Rabbi's World. This course will teach Messianic Jewish leaders how to relate winningly and productively with people, deal with difficult interpersonal situations, manage the logistics of a growing congregation, build consensus among lay leaders and members, and shape their rabbinical roles in ways which resonate with Jewish people's expectations of the role and functions of their rabbis. *Nichol*

MJ 517 The Mishnah. The course will acquaint students with the contents of the Mishnah, its modes of thought and its literary components. Once the texts are understood, then inferences will be drawn about its philosophical and theological world-views. Comparisons with biblical material and later Jewish practices and beliefs will be discussed. *Brandt*

MJ 518 God and the Messiah. This course addresses the most important issue in the study of theology: the nature of God and His relationship to the created order. This course shows how the high Christology of the early Messianic community emerged in the context of Second Temple Judaism and was reinterpreted in a Hellenistic milieu by the Church Fathers and Councils, and offers proposals about the restatement of this teaching in a contemporary Messianic Jewish context. *Kinzer*

MJ 519 Jewish/Chrisitan Spirituality. This course is designed to broaden participants' acquaintance with and appreciation of the major streams of spirituality currently extant in the Christian and Jewish worlds, that we might better define and determine where the various streams of Messianic Jewish spirituality flow from where they should flow to if they are to nourish a desirable Messianic Jewish future. *Dauermann*

MJ 521 Paul, Judaism, and the Jewish People. The course will summarize the historical development in Pauline scholarship and examine the letters attributed to Paul in order to understand Paul's Judaism and relationship to his own people. The course will inquire into the role his teaching should play in 21st century Messianic Jewish theology and *halakhah*. *Juster*

MJ 524 The Gospels in Their Jewish Context. Gospel study is essential to a living faith. It is important to know about Jesus' environment and background so as to accurately comprehend his life and teachings. *Fischer*

MJ 525 Messianic Jewish Spiritual Life. Messianic Jewish spirituality seeks to promote a vital, mature relationship with God and humankind among those bound by the irrevocable covenant with Israel. It is

rooted in Scripture, informed by Jewish tradition, dependent upon Yeshua's creative, redemptive, and intercessory work, and responsive to the Divine Presence. This course introduces avenues for making Messianic Jewish spirituality a lived reality, exploring various means of nurturing this life in individuals and congregations. *Dauermann*

KOREAN MISSION (MK)

MK 702 Church Growth in the Korean Context. *Korean-language D.Min. course. Sun-Hee Kwak*

MK 706 Crosscultural Church Planting. This course is a study in the planting and development of missionary churches. The purpose of this course is to help students understand the importance, the principles and practices of cross-cultural church planting and development. It gives the students practical suggestions as to how to plant and develop churches into self-governing, self-supporting and self-propagating indigenous churches. *Korean-language D.Min. course. Tim Park*

MK 712 Contemporary Preaching. This course addresses preaching as the Word of God, including the process and method of preaching, the proper attitude of the preacher in approaching the Word of God, and the characteristics and content of preaching that lead to church growth. *Korean-language D.Min. course. Sun-Hee Kwak*

MK 721 Rethinking History of Mission and An Appraisal of Non-Western Mission Movements. Studies the witness of Christianity from apostolic ages and the expansion of Christianity after Constantine's age, the middle ages, and the colonial age to the contemporary world in Africa, America, and Asia. The course observes the impact of emerging mission forces from the non-Western world and their present needs and potential. And this course is a critical evaluation of Third-World missions, their approaches and methodology. *Korean-language D.Min. course. David J. Cho*

MK 722 Cultural Anthropology/Christian Witness. This course is designed to teach basic anthropological concepts and theories from a Christian perspective. Major purpose of this course is to help students evaluate their ministries from a Christian cross-cultural perspective and to apply the anthropological insights gained from the class to their own ministerial contexts. *Korean-language D.Min. course.*

MK 723: A History of Christian Mission. This course provides an overview of the history of the Christian witness from New Testament times to the present; introduces the leading personalities, geography, ideas, events, and bibliography of the various periods of missions history.; observes the missionary methods employed in the various periods of missions history and list distinctive changes of the Asian Church prior to and after World War II; traces the development of international missionary cooperation and ecumenicity; helps the Korean Church to formulate new mission strategies in the light of rapid changes taking place around the world, especially in the Third World. *Korean-language D.Min. course. Bong Rin Ro*

MK 726 Witness-Oriented Worship. The goal of this course is to provide theology and practical ways for molding worship to be witness-oriented based on a study on the relationship between worship and witness. Through this class, students would be trained to view the nature of worship from a different perspective and gain various ideas of building up witness-oriented worship that would be effective in nurturing church members to become powerful witnesses in the world. *Korean-language D.Min. course. Paul An*

LEADERSHIP TRAINING (ML)

ML 500 Teamwork and Leadership. In the world of churches and missions globally, ministry people are expected to serve and lead teams of co-workers. This course explores the issues and skills required for members and leaders of a team of co-workers. *CSCC. McConnell, Glanville*

ML 501 Formation of Emerging Leaders. A study of leadership selection processes, including development phases, process items, spheres of influence, spiritual authority, and leadership principles. Focuses on a biblical case study and missionary case study to illustrate theory. *Audit only with permission of instructor. Glanville*

ML 520 Foundations of Leadership. This course introduces the basics of leadership theory from a Christian perspective. It begins with a brief overview of how spiritual leaders emerge and how they may be developed, then moves through a brief historical survey of modern Western leadership theory noting the six major paradigms of the past 150 years. The survey identifies prominent leadership influentials, works, theories, and models for each of the periods. The course then moves to consider the major variables that determine leadership effectiveness, examining topics of cross-cultural differences in leadership, power, leadership styles, organizational structures, women in ministry, and values. Suggestions will be given for improving one's leadership from both theological and crosscultural perspectives as well as current leadership literature. *Only available through distance learning.*

ML 521 Developing Giftedness in Leaders. An in-depth study of the doctrine of spiritual gifts, with an emphasis on leadership gifts (both directive and supportive). Points out responsibility for identifying, developing and releasing gifted people. Uses Holland's profile to suggest creation of structures through which gifts can operate. Suggests convergence as a major goal for Level-4 and Level-5 leaders. *Prerequisite: Significant ministry experience. No auditors permitted. Glanville*

ML 523 Mentoring. Conducts an indepth study of relational empowerment and the nine basic mentor types: mentor discipler, spiritual guide, coach, counselor, teacher, sponsor, contemporary model, historical model and divine contact. *Audit only with permission of instructor. Clinton, Trebesch*

ML 524 Focused Lives. Examines ministry theory and philosophical concepts. Analysis of historical mentors and personal application of learned principles. Focus on developing a personal philosophy of ministry. *Audit only with permission of instructor. J. Clinton*

ML 527 Strategies for Teaching Adults. Participants will discover new ways to design curriculum, meetings and programs that are both meaningful and relevant to their audience as well as engaging and immediately applicable. *Freeman*

ML 528 Gender Issues in Leadership. Examines crucial issues in the development of women as leaders in ministry, using the framework of leadership emergence theory. The course considers issues in the areas of major paradigms, gender development, singleness and marriage, and leadership. *Glanville*

ML 530 Lifelong Development. Gives a biblical basis for the study of leadership selection processes. Identifies patterns such as time lines, development phases, process items, idealized time line, convergence, gift mix, spheres of influence, spiritual authority, and leadership principles, all in the context of study of actual biblical, historical and present-day leaders. *ISCC. Audit only with permission of instructor. Prerequisite: Three years of ministry experience. Clinton, Shin*

ML 534 Value-Based Leadership in the Old Testament. Assesses various leadership perspectives in the Old Testament using several study methods. Focuses on cross-culturally applicable leadership principles. *Audit only with permission of instructor. Clinton*

ML 536 Value-Based Leadership in the New Testament. Examines New Testament perspectives on leadership elements and styles, philosophical models, mentoring, change dynamics, etc. Studies Peter, John, and Paul as leaders. *Audit only with permission of instructor. Clinton*

ML 537 Leaders and Church in Culture. Focuses on the social context of leadership and the life of the church. Examines theoretical perspectives for the study of community, structure, and leadership applied to analysis of Old Testament texts on organization and leadership. *ISRR. Lingenfelter*

ML 538 Crosscultural Leadership. Applies social and political anthropology to understanding leadership in diverse cultural settings. Provides several models and approaches for assessing leadership and formulating ministry strategy. *ISRR. Lingenfelter*

ML 540 Leadership Training Models. An overview of leadership development focusing on how to design and evaluate training models proven effective for leader development in mission and ministry. This course uses several techniques several techniques to analyze an actual field case. *Freeman, Clinton*

ML 560 Change Dynamics. This course examines the dynamics of bridging organizational change. Students will explore change dynamics, the roles of change agents and participants and the forces of resistance to change. *McConnell, Finzel*

ML 565 Understanding Organizational Dynamics. Provides an introduction to the seminal theories in organizational dynamics including purpose/vision of ministries, ministry values, learning organizations, and organizational structures, culture and lifestyles. *Trebesch*

ML 568 Leading Self, People, and Organizations. This course is a primer in the integration of theology and leadership praxis within the context of church and organizational leadership. It is structured around 4 leadership foci encapsulated in the Eagles' 4-P Leadership Model. *Ng, Chao*

ML 572 Leadership Practicum. A followup to other leadership courses, for the purpose of integrating leadership mission theory with practical experience. *Credit: 2 or 4 units.*

ML 580 Leadership Issues in the Korean Context. Addresses traditional and contemporary Korean understandings of leadership, contexts in which these understandings developed, the exercise of leadership, and problems involved in Korean leadership in light of the Bible. *Korean-language course. T. Park*

MINISTRY (MM)

MM 500 Spirituality and Mission. Concentrates on Christian spirituality and its dynamic relationship to effective evangelism. *CSCC. Smith, Tiersma Watson, King*

MM 536 Mission Education in the Local Church. Addresses how "mission" is best understood at the beginning of the 21st century and the role of the local church in that mission. Includes theory and techniques to develop curriculum and age appropriate strategies to spur church member involvement. *Min8, GLBL. Available through distance learning only. Freeman*

MM 560 Women in Crosscultural Ministry. A survey of issues pertinent to women in cross-cultural ministry -- Biblical basis, Biblical models, historical models, cross-cultural gender roles and relationships, and women's spiritual growth in ministry. *Audits by permission of instructor only. Brewster*

MM 568 Self-Care in Mission. Addresses personal and organizational issues of self and mutual care, such as: stress and burnout; safety and trauma; singleness, marriage, and family; sexuality and sexual impurity; team relationships and conflict transformation; the reality of suffering; and vocation. Will provide students with resources to implement appropriate self-care and organizational member-care in a variety of mission communities. *Tiersma Watson, Eriksson*

MM 572 Crucial Issues in Korean Mission. Reflecting critically, in the light of an evangelical missiology, on various aspects of Korean mission: theology of mission, cultural understanding, mission strategy, missionary selection and training, mission administration, and the role of sending/supporting/receiving bodies. *Korean-language course. T. Park*

MM 576 Nationalism in Asian Mission. The purpose of the course is to understand the nature of Asian nationalism in our efforts to promote the evangelization of Asia. Reviews the present state of Christian mission in Asia; reviews the history of Western imperialism and how Christian churches in the West responded to the foreign policy of the countries they belonged to; reviews the response of Asian nationalism to the Western impact and how it is affecting Christian mission in Asia today. Discusses concrete mission strategies for the country of the students choice, taking into consideration the nature of Asian nationalism. *Korean-language course. Junhui Joo Park*

MM 577 Mission to North Korea. This course provides a basic introduction to the socio-cultural configuration and political economy of North Korea. The course examines the current changes in North Korea, the issues of widespread famine and food crisis, refugees and separate families, human rights and welfare system, juche ideology, and political leadership. The goal is aimed at promoting peace and reconciliation between two Koreas. *Korean-language course. Philo Kim*

MM 578 Non-Western Mission Administration and Strategies. This is a course of mission administration and strategies for non-western missions and missionaries. It includes a Biblical basis of mission administration and policies, mission administration in general, partnership in mission, missionary development, team ministry, factors of missionary attrition and retention, missionary/leadership training, church planting to the unreached, and activation of churches in mission. *Korean-language course. Kang*

MM 587 Contemporary Preaching. This course teaches the process and method of preaching, the proper attitude of the preacher in approaching the Word of God, and the characteristics and content of preaching that lead to church growth. The following subjects will be covered: what is preaching, the Word of God and preaching, the text and content, the relationship between preaching and the preacher, the

skills and method of successful preaching, and church growth and preaching. *Korean-language course.*
Kwak

URBAN MISSION (MN)

MN 520 Introduction to Urban Mission. This course explores the history of the church's relationship to the city, the role of reflection in urban mission, the importance of narrative in evangelism, relations with the poor, and community based approaches to ministry. *Audit only with permission of instructor. MIN8, GLBL. Tiersma Watson*

MN 526 Urban Ministry/Mission Models. Designed as a field-based traveling seminar in central Los Angeles, examining a variety of ministry models. Highlights models, concepts, and metaphors translatable to other urban contexts. *GLBL. Tiersma Watson*

MN 576 Incarnation and Mission Among World's Urban Poor. We will seek to gain a Scriptural and experiential perspective for ministry among the world's urban poor. We will discuss principles of self-denial and service in order to bring justice and principles of the Kingdom of God to the poor, and to gain intimacy with our Lord. *GLBL, Min8. Brewster*

SPIRITUAL DYNAMICS (MO)

MO 506 Deep-Level Healing. Teaches theory and practice of lay counseling in deep-level healing. Focuses on spiritual, emotional, and physical freedom to Westerners and non-Westerners ministering cross-culturally. *Kraft*

MO 507 Power Encounter. Study of power encounter (as defined by Tippet) in the extension and growth of the people of God. Focuses on the biblical validity and contemporary relevance of spiritual power encounters in the extension of the Kingdom of God. *Kraft*

MO 508 Confronting the Powers. This course introduces a set of spiritual factors which can play important roles in evangelism and church growth. *Kraft*

MO 511 From Renewal to Revival. Encourages students to develop clear understandings of spiritual renewal and revival, to interpret present-day experiences of these events, to experience revival personally, and to guide churches from spiritual renewal to revival. *Deiros*

MO 513 The Healing Mission of the Church. Trains and equips leaders to carry out the ministries of physical, emotional, spiritual, mental, psycho-social and social healing in fulfillment of the mission that the Lord has entrusted to the Church. Issues will be addressed from a biblical, theological, historical, missiological, pastoral and practical perspective. *Deiros*

MO 514 The Ministry of Physical Healing. Trains and equips Christian leaders to carry out the ministry of physical healing in fulfillment of the mission that the Lord has entrusted to the Church. Emphasis will be placed on the Christian concept of health, the healing ministry of Jesus, physical healing through the centuries, and the healing ministry of the church. *Deiros*

MO 515 Church as a Healing Community: Integration, Consolation, and Reconciliation. Enables students to better understand and interpret the nature and mission of the local church as a healing community. It will stimulate reflection and creativity in seeking means by which the Church, as a therapeutic community, may fulfill its mission. Students will be asked to think creatively concerning the ministries of mental, psycho-social, and social healing, and to conceive the church as a model of a human community of love. *Deiros*

CONTEMPORARY CULTURE (MP)

MP 520 Transforming Contemporary Cultures—Macro. Students map the macro structures of

contemporary culture on a global scale. Students examine the environment, population concerns, health issues, technology, media, popular culture, sexual identities, war/violence, economics, and race/ethnicity. As this is a macro level course, we explore these themes at the "production level" of culture. Through community organizing, students explore ways to redeem these large-scale powers. Investigation focuses on both Western and non-Western communities and their engagement of these global forces. Students examine those communities that look to transform these powers within the rubric of Jesus and the reign of God. Students participate in a community that addresses these powers and will reflect on their experience. Finally, the students create an online resource to serve churches worldwide. *MIN8. Bolger*

MP 521 Transforming Contemporary Cultures—Micro. Students map the effects of contemporary culture on individuals, families, and small groups across the world. Students examine the environment, population concerns, health issues, technology, media, popular culture, sexual identities, war/violence, economics, and race/ethnicity in light of individuals and families. As this is a micro level course, we explore these themes at the consumer level of culture. Students look for ways to redeem individuals and families who have been deeply affected by these powerful forces. Exploration focuses on both Western and non-Western communities and their ministries to individuals and families. Students examine communities that work within the rubric of Jesus and the reign of God. Students participate in a community that seeks transformation for individuals and families deeply affected by these powers. Students reflect on their experience and create an online resource to serve the church worldwide. *Bolger*

MP 522 Transforming Contemporary Cultures—Mezzo. Students map the mezzo structures of contemporary cultures on a global scale. This includes racial and ethnic groups, religions, spiritualities, socially/economically stratified groups, identifications of class and gender, as well as other identity groups. Students examine the environment, population concerns, health issues, technology, media, popular culture, sexual identities, war/violence, economics, and race/ethnicity in light of how these societal groupings experience these forces. As this is a mezzo level course, we explore these themes at both the production and consumer level of culture. Students look for ways to redeem religions and societal groupings. Exploration focuses on both Western and non-Western communities and their engagement of various societal groups. Students examine those communities that look to serve and transform societal groupings within the rubric of Jesus and the reign of God. Students participate in a community that addresses societal group transformation and they reflect on their experience. Students create an online resource to serve the church worldwide on these issues. *Bolger*

MP 531 Postmodernity, Popular Culture, and the Future Church. Examines the relationship between postmodernity, popular culture, and Christianity, exploring new ways of being church which are true to the postmodern context. Popular culture as a primary vehicle for understanding postmodern values and ideas, particularly about religion, is outlined as a means by which the church can create new forms of communication and evangelism. Also explores strategies to address the challenge of revitalizing the local church and its outreach to the marginalized who are seeking God. *Taylor*

MP 532 Postmodern Issues for Mission. This class will be an in-depth examination of the effects of cultural change in five key areas that directly affect Christian mission and theology: postindustrial technology, postliterate communication, postmodern philosophies, post-colonial politics, and post-orthodox spiritualities. *Taylor*

MP 533 Understanding Popular Music. Christian faith has had a long relationship with music from Gregorian chants to Contemporary worship. How should we think about music and what role does it play in the contemporary postmodern society and church? *Taylor*

MP 534 Spiritual Transformation for Postmoderns. This course deals with the need for deep spiritual transformation in the rapidly changing realities of postmodern space and time. Universal clock time that emerged in the modern age is becoming increasingly segmented and reversible in the information revolution of the postmodern age. These changes have been described as "the collapse of space and time" and have resulted in widespread hurry sickness. This course will look at spiritualities emerging since 1950 especially in the postmodern generations. One third of the total time/space required in this course will involve students in the actual practice of the disciplines of intimacy with Jesus. *Jensen*

MP 536 All That You Can't Leave Behind: The Spiritual Journeys of U2. Arguably the world's most popular rock band, U2 is one of the most vocal about issues of faith and social justice. The class will explore the career and spiritual journey of U2, from their emergence from the Shalom Christian Fellowship in Dublin to their seeming rebirth on their most recent album. The questions and controversy surrounding the religious themes inherent in their music -- their break with the church, and their current commitment to faith -- will be discussed, along with cultural studies and pop music analysis and critique. *Taylor, Bolger*

MP 541 Living the Text in a Postmodern Context. This course will explore the communication of the Biblical text in a contemporary world, with particular missiological reference to the use of the Bible in the postmodern, emerging church. *Taylor*

RELIGIONS (MR)

MR 520 Popular Religious Beliefs and Practices. A study of the religious perspective in human experience, and its bearing on the advocacy of the acceptance or rejection of the Gospel. Christian evangelism in relation to religious belief and practice. *Shaw*

MR 546 World Religion and the Christian Perspective. This course will provide an overview of the world's major religions including their emergence, core beliefs and practices, and their understanding of the human predicament and salvation. It will also introduce the student to various approaches for how Christianity relates to other religions and religious pluralisms. *Min8. Karkkainen, Cornelius*

MR 547 World Religion in Art and Symbol. This course explores the major world's religions by looking at art and symbols. It provides an introduction to Hinduism, Buddhism, Judaism, Islam and Christianity. In addition, it also covers more minor traditions and briefly takes a look at some new religious beliefs. The class will mainly look at the non-verbal and sensory elements of these religions and describe their meaning and role. *Reisacher*

MR 550 Introduction to Islam. An overview of Muslim faith and practice, with special attention to comparisons with Christianity, varieties of expression, and their implication for Christian witness. *MIN8, GLBL. Woodberry*

MR 551 Communication in Muslim Contexts. Development and evaluation of various forms of Christian witness among the broad spectrum of Muslim peoples. *Woodberry, Parshall*

MR 552 Muslim-Christian Encounter. This course examines Muslim-Christian relations since the inception of Islam to the present days, with examples from around the world. Particular historical, ecclesiological and theological issues will be addressed and guidelines for practical encounters will be formulated. *Reisacher*

MR 554 Developing Communities in Muslim Contexts. Equips students to understand, analyze, and skillfully interact with others regarding issues about pioneer church planting in the Muslim World. Utilizing Scripture, case studies, and missiological theories, it is expected that the participants will develop ideas, critical faculties, and faith/aspiration vital for fruitful ministry among Muslims.

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

MR 556 Current Trends in Islam. Examines the basic beliefs and practices that inspire and guide Islamic revival today. Issues to be addressed include the impact of colonialism, Western ideas, independence and petrodollars, the response to these stimuli, and their implications for Christian witness. *MIN8, GLBL. Woodberry*

MR 557 Women in Islam. An examination of the identity and role of women in historic and contemporary Islam as revealed by the Qur'an and Hadith and throughout society, covering various cultural contexts. *Reisacher*

MR 561 The Qur'an and Theology in Communication. When Christians talk with Muslims about Jesus, we are frequently asked about texts from the Qur'an which appear to reject the Trinity, the divine sonship of Christ, the crucifixion of Christ, and the integrity of the Bible. Do these texts really mean what they are usually assumed to mean? Are our answers informed by sound exegesis of the Qur'an and by sound Christian theology and biblical exegesis? This course will equip students to answer those questions with integrity, and it may contain surprises for some!

MR 566 Qur'anic Arabic and Exegesis 1. Introduces the alphabet, basic grammatical structures, and vocabulary of the Arabic language with specific application to the Qur'an. Examples and readings found in the textbook are almost exclusively drawn from the Qur'an and the hadith literature. Students will also be

exposed to the chanting of the Qur'an as this is one of the vital spiritual experiences uniting the 1.2 billion Muslims around the world. Students are provided with a recording of all the important exercises. *Johnston, Woodberry*

MR 567 Qur'anic Arabic and Exegesis 2. This course continues introducing the basic grammatical structures and vocabulary of the Arabic language with specific application to the Qur'an. The examples and readings found in the textbook are almost exclusively drawn from the Qur'an and the hadith literature. Also, as a help to the task of correct pronunciation, students will be provided with a recording of all the important exercises. Supplemental reading will be done each class from the Arabic Qur'an. *Prerequisite: MR566. Johnston, Woodberry*

MR 569 The Gospels as Muslims Have Read Them. This course will examine the way that Muslims have read the Christian Gospels especially from the 9th to the 14th centuries, extracting the principal theological themes of the Muslim exegetical endeavor that was seeking to enter into dialogue with Christianity. Strategies and skills will be developed to approach these interpretations through objective — non-aggressive and non-apologetic — glasses.

MISSION THEOLOGY (MT)

MT 510 Doing Theology in Context. A review of the theory of contextualization, evaluation of the literature, and application through projects based on the student's experience. Audit only with permission of instructor. *Prerequisite: Ministry in non-U.S. context and one course each in anthropology and theology.*

MT 520 Biblical Foundations of Mission. Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. *CSCC, ISCC. Redford, Gallagher*

MT 521 Pauline Theology and the Mission Church. The principles of Paul in planting and nurturing crosscultural churches, evaluating contemporary mission practice in the light of Paul. *Gilliland, Gallagher*

MT 522 Local Congregation as Mission. Seeks to stimulate reflection and creativity concerning the church from both sociological and theological points of view. Looks at both the minimal center of what may be called "Church" and the maximal limits of what may genuinely be included as legitimate arenas of "Church life." *MIN8, GLBL. Van Engen, Deiros*

MT 523 Holy Spirit in Luke and Acts. Basic New Testament exegesis with an inductive discovery by the student of the broad perspectives of Luke's pneumatological missiology as described in Luke-Acts. Pneumatological, ecclesiological, missiological, and ministry-in-context issues will be highlighted. *Gallagher*

MT 525 Non-Western Approaches to Biblical Interpretation. This course introduces the student to basic hermeneutic principles and the multiple approaches to interpreting Scripture evident in different cultural/world settings. *Hanciles*

MT 527 Lesslie Newbigin: Theologian of Mission and Ministry. Lesslie Newbigin (1909-98) was one of the outstanding Christian leaders and seminal thinkers of the twentieth century who left a rich legacy of writings on theology, ecclesiology, mission, ecumenism, and ministry. *Karkkainen, Shenk*

MT 528 Jesus the Missionary. This course focuses on the multiple facets of Jesus' witness to the reign of God in first-century Palestine and explores Jesus' engagement of his context and his relation to the powers and offers the student a faithful pattern of missional engagement that can serve as a model for mission today. *Bolger*

MT 533 Theology of Religious Encounter. Examines the theological assumptions of four major paradigms on Christian conversation with adherents of other faiths: pluralist, inclusivist, exclusivist, and evangelist. Explores the primary theological issues facing Christians in relation to Islam, Hinduism, Buddhism, animism, and secularism. *Van Engen*

MT 537 Theologizing in Mission. Introduces students to the skills of thinking theologically in Missiology. Students will learn to observe, analyze, integrate, and apply traditional theological questions in new and creative ways that reexamine, test, inform, and shape their missiology. *ISRR. Van Engen*

MT 540 Missiological Issues: The Church in the City. A presentation of the nature, shape, and missiological orientation of the church in the city. The course seeks to foster reflection, new insights, onsite observation, and creative vision for the way the church might be reshaped and reoriented in order to be missiologically viable in the cities of today's world. *MIN8. Van Engen, Deiros*

MT 542 Theology for Urban Mission. Utilizes a narrative methodology for examining the complexity of the urban scene, the context, and the examination of biblical themes for an urban missiology. *Tiersma Watson*

MT 550 Christian Ethnotheology. Anthropological approach to Christian theologizing. Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. *Prerequisite: MB520. Kraft*

MT 570 Analyzing Text and Context. By appreciating the structure of a text, this course develops a methodology to account for (1) understanding an authors intended meaning, (2) how the message was understood in its original context, and (3) how that message can be transferred into a present-day context. Ideal for pastors and Bible teachers as well as those interested in translating and consulting. *ISRR. Shaw*



SCHOOL OF PSYCHOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**THE SCHOOL OF PSYCHOLOGY****Degree Programs and Accreditation**

The School of Psychology consists of two departments, the Department of Clinical Psychology and the Department of Marriage and Family.

The Department of Clinical Psychology offers two degree programs, the Doctor of Philosophy (Ph.D.) and the Doctor of Psychology (Psy.D.). The Psy.D. program offers two options for study: a generalist track, and a track focused on family psychology. Both the Ph.D. and Psy.D. programs are approved (professionally accredited) by the American Psychological Association (APA).

The Department of Marriage and Family offers the Master of Science in Marital and Family Therapy and the Master of Arts in Family Studies, as well as a Certificate in Marriage and Family Enrichment.

Mission Statement

The School of Psychology, in embracing the broader mission of the Christian church to minister to the spiritual, moral, emotional, relational, and health needs of people throughout the world, seeks to prepare men and women as distinctive scholars and practitioners whose scientific and therapeutic endeavors are formed by a deep understanding of both the human sciences and the Christian faith.

Goals

The primary goals of the School of Psychology are:

1. To train qualified Christian persons to function as competent practitioners in the field of mental health.
2. To foster the formation of a theological understanding of the human condition and to provide an educational environment for the study of the integration of the human sciences and the Christian faith.
3. To provide opportunities for faculty and students to engage in scholarship and research into the biopsychosocial and spiritual bases of human behavior and to apply this research and scholarship wherever they may serve.
4. To strengthen marriage and family life by researching and developing strategies for family life education, and the treatment and prevention of marital and family dysfunction, at a time when the erosion of these components of society is of great concern to the church and community at large.
5. To assist the seminary in fulfilling its mission to the church throughout the world by seeking to supplement the theological education of all its students and graduates and other Christian leaders with appropriate psychological, sociological, and educational knowledge that can alleviate human suffering and build healthier families, churches, and communities.
6. To offer continuing and extended education to professionals in various health fields that will aid in improving the spiritual, moral, and mental health of society.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Students represent a diversity of

geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the School of Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of the cabinets of the Clinical Psychology Department and the Marriage and Family Department. The Clinical Psychology Department cabinet is composed of a co-president, secretary, multicultural concerns coordinator, Women's Concerns Committee representative, internship liaison, Theology Graduate Union representative, professional liaison, social events coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the department. The Marriage and Family Department cabinet is composed of a co-president, the secretary-treasurer (who serves both cabinets), a representative from each year in each degree program in the department, as well as the ethnic resource coordinator, women's resource coordinator, professional liaison, and social events coordinator.

The Clinical Psychology Department cabinet publishes weekly cabinet notes. It sponsors a short-term emergency loan fund and the annual Travis Awards for Predissertation Study of Issues Relating to the Integration of Psychology and Religion. The Marriage and Family Department cabinet publishes a monthly newsletter, and the Marriage and Family Department president publishes a periodic newsletter. The executive cabinet (combined departments) provides students making professional presentations with small honoraria, and provides short-term emergency loans. It also holds quarterly social events for the membership, and plans the annual Gene Pfrimmer Memorial Softball Game and Picnic.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body, with full responsibilities and privileges. Two students represent psychology students on the All Seminary Student Council. Other students serve on the library, clinical psychology curriculum, admissions, and spiritual life committees, as well as on numerous ad hoc committees. In every instance students serving on committees in the program have full voting rights. Students may serve without vote on dissertation committees for other students; it is the student's option to serve and the candidate's option to select.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students complete extensive course evaluations of the professor's sensitivity to issues related to women, ethnic minorities and religious dimensions.

Women

The School of Psychology follows an equal opportunity admissions policy. The faculty endorses the guidelines to reduce bias in language of the American Psychological Association and the American Association of Marriage and Family Therapy. Faculty are encouraged to incorporate research and theory on women from the social and behavioral sciences into all courses, and this issue is included in all course evaluations. In the Department of Clinical Psychology, seminars on The Psychology of Gender and Women in Therapy are offered every other year. Persons interested in integrating feminism, social and behavioral sciences and their Christian faith will find support for this in the larger Fuller community.

One student in each department is appointed each year as Women's Issues Resource Coordinator. The persons in these positions are responsible for providing bibliographic and other resources to students and faculty in the program, sensitizing the community to issues pertinent to therapy with women, and the educational process for women students. These persons also plan regular social events for students and faculty and keep them informed of local workshops, meetings, speakers, and other events focused on women's issues.

Ethnic Minorities

The School of Psychology is committed to the recruitment and training of students with ethnic American backgrounds—Asian, African-American, Hispanic and Native American. It follows a proactive admissions policy. All School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For all students, part of the core curriculum in the course Clinical Interventions: Diversity, which aims to address issues concerning multiculturalism in the therapy room. Also, a number of our faculty and students conduct extensive research in the area of multiculturalism and diversity. Clinical experience with relevant groups is encouraged in the diverse population which surrounds Pasadena and the Los Angeles area.

Two students (one in each department) are appointed each year as a Multicultural Concerns Committee. The persons in these positions are responsible for sensitizing students, faculty and staff of the psychology programs and the seminary as a whole to issues related to minorities. This includes identifying the unique needs of students, addressing issues pertinent to therapy with ethnic-Americans, and providing resources for students and faculty. This person also serves on the admissions committee as a full member in their respective department.

Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the School of Psychology students. In addition, students are encouraged to participate in the related activities in this area offered by the Schools of Theology and World Mission.

Financial Assistance

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

For students who are not able to support their education in one of the above ways, limited grant-in-aid is available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms may be requested as soon as notice of admission is received.

For eligible students, loans through government and commercial sources are available in amounts up to \$18,500 per year, and may be applied for through the Seminary's Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation.

Administrative, clinical, research and teaching assistantships are provided to the extent they are available. Fuller Psychological and Family Services and associated clinics provide a large number of assistantships. The Travis Institute provides partial support through research assistantships in the various centers.

The Seminary's Office of Career Services aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are in the mental health fields (clinics, counseling centers, etc.) or in residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Typically, salaries range from \$10 per hour to \$15 per hour, and hours vary from eight to 20 per week for students and up to full time for spouses. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

Students should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student's clinical training needs. The most serious problem present in many

situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of their director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists or marital and family therapists and for which the student is in training within Fuller's degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student's term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage and family therapist, a licensed clinical psychologist, or a board-certified psychiatrist throughout the student's term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job's beginning.

Community Resources

Because of Fuller's fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental health professions speak on an occasional basis to students and faculty. In addition, students are encouraged to join professional organizations and attend their conventions.

Alternative Diplomas and Transcripts

In some circumstances, a diploma or transcript from a theological seminary may cause significant difficulties in the places where our alumni/ae are working or seek to work. To resolve this problem, Fuller Theological Seminary has taken legal steps to allow it also to identify itself as Fuller Graduate Schools:

- School of Theology
- School of Psychology
- School of Intercultural Studies

Fuller Theological Seminary remains the true legal name.

Criteria. The right to receive an alternative diploma and/or transcripts with the heading Fuller Graduate Schools may be granted for the following reasons:

- **Physical Safety.** Students who are living and working in areas that are known to be hostile to Christians or to religious institutions may be granted an alternative diploma and/or transcript. Previous incidents of harassment of Christians, physical danger, or governments and cultures known to be hostile would be examples of contexts that may justify the alternative documents.
- **Restriction of professional status.** Students who are unable to pursue professional status because their diploma and transcript come from a Christian seminary may be allowed to receive the alternative documents. For example, students who wish to teach in universities in Brazil may need the alternative documents, as Brazil does not recognize doctoral diplomas and transcripts from seminaries.

Further information about this option is given in the Academic Policies section of this catalog.



SCHOOL OF PSYCHOLOGY

2007-8 academic catalog

[Home](#)**DEPARTMENT OF CLINICAL PSYCHOLOGY**[Introduction](#)**Character and Purpose**[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)

The Department of Clinical Psychology of Fuller's School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of clinical psychologist: women and men whose understandings and actions are deeply informed by both psychology and the Christian faith. It is based on the conviction that the coupling of Christian understanding of women and men with refined clinical and research skills will produce Christian clinical psychologists with a special ability to help persons on their journeys to wholeness and salvation.

Toward these goals, an attempt is made to avoid reducing human beings to the descriptive data of psychology, and theology to a set of propositions about God. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each. The models of training which emerge from this perspective have been termed the Scientist/Practitioner/Christian model and the Practitioner/Evaluator/Christian model. This reflects the School's commitment to clinical training grounded in scientific psychology and Christian theology.

At its simplest, theology may be defined as conceptualizing God and God's relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new generation and situation. Its task is to state the message of the Bible, making clear the relevance of this message to every person's current need.

On the other hand, psychology may be defined as the study of human behavior. It emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to the mutual sharing of insights with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of people as having been created in the image of God, with an abiding concern for their relationship to Jesus Christ. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the School espouses.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. The School of Psychology believes it is both the opportunity and the responsibility of the church and society to be involved in this training. Graduates of this program are qualified to serve in both the church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, and as faculty members in higher education.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the Admissions section of this catalog.

Admission to the Ph.D. or Psy.D. programs in clinical psychology of the School of Psychology requires that a student have earned the B.A. degree from an academically accredited institution. Admission to these programs is competitive. The entering student in the fall of 2004 had a median psychology grade point average of 3.64, and the median score on the Graduate Record Examination was 1190 (verbal and quantitative). Applicants whose GRE scores (verbal and quantitative combined) are below 1000, or whose psychology GPA is less than 3.0, are seldom competitive unless their background suggests a nonacademic reason for the low scores.

The undergraduate major is most useful when it is in the social and behavioral sciences. A minimum of five courses in basic psychology (including subjects such as abnormal, developmental, experimental, physiological and social psychology, tests and measures, learning and motivation, and personality), and one course in statistics taken in a behavioral sciences department within the last five years, is a requirement for entry into either program. Equally important for admission to the

program are commitment to the historic Christian faith and life, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationships, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated through letters of recommendation from those who know the candidate well, as well as the applicant's statement of purpose.

The completed application form and the application fee must be received by January 10. In addition, the applicant must have the following materials sent to the Office of Admissions:

- transcripts from all colleges and graduate schools attended
- the results of the general test of the Graduate Record Examination taken within the past five years
- the results of the Advanced Test in Psychology of the Graduate Record Examination
- references and religious autobiography.

These supporting materials must also be received by January 10. Applicants should be aware that the GRE must be taken far enough in advance (usually November) for scores to reach the Office of Admissions by January 10. Applications may be completed online at www.fuller.edu/admiss, or obtained by writing or phoning the Admissions Office at 800-AFULLER or 626-584-5400, or by visiting the Admissions website.

In addition to the general test of the Graduate Record Examination, applicants whose native language is not English must have taken the Test of English as a Foreign Language (TOEFL) within the past five years with a minimum score of 250 (600 paper). Score reports for this exam must also be received by January 10.

The Department of Psychology uses an individualized admissions procedure for applicants to the Ph.D. and Psy.D. programs. All applicants are reviewed by an admissions committee consisting of faculty members and graduate students. A personal interview is required of all applicants meeting the basic academic criteria. Interviews are held in Pasadena, usually the last Friday of February and the first Friday of March, and in major metropolitan areas in the United States usually during the first half of March. No interview fee is charged, but personal transportation costs are the responsibility of the applicant. In instances of financial hardships, a telephone interview may be substituted for a personal interview. The admissions committee then selects a group of finalists. The names of these persons are submitted to the assembled faculty.

Early Admission. An early admissions process is available. To take advantage of this option, the application and all other required documents (references, GRE scores, etc.) must be postmarked no later than November 30. The GRE should be taken no later than October 15 in order for the score to be reported to Fuller by the November 30 deadline. The application fee is waived. Interviews take place on campus in late January. Applicants will receive notice regarding admission and financial aid decisions by February 15. This also allows early consideration for Fuller Housing.

Faculty Advisors

The professor/student relationship is viewed as a mutual commitment. The professor makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality.

Each Ph.D. student will be assigned individually to a faculty advisor, to facilitate the research mentoring necessary for the master's level research as well as the Ph.D. dissertation.

The Psy.D. students are assigned to individual faculty advisors, who supervise their Psy.D. dissertation process.

Once they have entered the program, students are able to change advisors based on common research interests and faculty availability.

CURRICULUM

The Department of Clinical Psychology has adopted the scientist-practitioner model for its Ph.D. program, and the practitioner/evaluator model for its Psy.D. program. These models assume that training in clinical psychology includes a broad and up-to-date knowledge of general psychology, experiences and supervision in research, psychological assessment (interviewing, observation, testing), psychological intervention, personal growth and integration, and communication of information. The faculty represent a wide range of clinical approaches, which are represented throughout the curriculum.

The graduate course of study normally spans a period of six years for the Ph.D. program and five years for the Psy.D. program. Students may select up to but no more than 16 units of course work per quarter, with the core of the curriculum scheduled during Fall, Winter, and Spring Quarters. Each curriculum is divided into four parts: general psychology, research and evaluation, clinical psychology, and theology/integration.

Part I: General Psychology

The core curriculum of general psychology provides the student with a solid grounding in the literature of general psychology, covering the following areas:

- the historical roots of psychology

- psychopathology
- psychometric theory
- the biological, cognitive, social, individual, and developmental bases of behavior

Comprehensive Examination. One of the assumptions underlying these programs is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, theories, data, and methods of general psychology. Students are expected to reach a superior level of mastery of general psychology, which is operationally defined by the faculty as a score of 650 (or two consecutive passes at or above the 630 level) on the Psychology Subject Test of the Graduate Record Examination (PGRE). This requirement must be met by the end of the Winter Quarter of the student's third year. After this score is earned, students may substitute clinical psychology seminars for general psychology electives. Students may substitute only clinical seminars actually taken after passing the comprehensive examination requirement.

Students must take the PGRE prior to admission and may submit their previous scores of 650 or higher as long as these are valid to meet this requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Office of the Associate Dean. In recognition of the fact that the literature of general psychology changes rapidly, the validity of a 650 score on the PGRE will only be recognized for seven years. Students who have not graduated by that time must retake the PGRE and obtain a score of 650 or higher (or two consecutive passes at 630 or higher).

Students are encouraged to take the PGRE at the earliest possible date after completing their basic general psychology course work. A student may take the examination at any of the national testing centers designated by the Educational Testing Service. All costs of this examination are the responsibility of the student. Although students may take the examination as often as necessary to obtain a passing score, any failing performance will be reviewed by the faculty in order to recommend better strategies of preparation for the exam.

Part II: Research and Evaluation

The curricula for all tracks include a series of three foundational general psychology courses in research and evaluation, allowing students to develop competency in statistics and research/evaluation methodologies, in consumption of psychological theory and research, and conducting and presenting psychological research.

All students are also exposed to a wide variety of research topics by attending 18 research colloquia (out of 27 offered throughout their first three years of training). This requirement is met by registering for PG856 Research Colloquium (2 units) in the quarter in which the final colloquium will be attended:

In addition, all students participate in team experiences in research and/or evaluation, with teams led by faculty advisors. Thus research training involves three overlapping components: classroom instruction, apprenticeship, and faculty modeling. First, a thorough program of classroom instruction (PG850-PG853) lays a foundation of knowledge. For Ph.D. students, this introduction culminates in the planning and execution of a master's-level research project under the supervision of the faculty advisor. The Psy.D. student learns to critique research methods and to conduct program evaluations. All students are exposed to research through the Research Colloquia. Second, students are continually involved with research as apprentices, through participation in research teams and close supervision of the master's research project, and the independent research involved with the dissertation. Third, students are expected to benefit from faculty models and colloquium speakers. Each faculty member is engaged in an ongoing program of research and strives through the association with students to communicate the model of the scientist-practitioner or practitioner-evaluator.

Master's Research Project. Each Ph.D. student must complete a master's research project prior to beginning the dissertation. Credit for the master's project is earned by registering for PG857 Individual Research. The amount of credit earned is based directly on the amount of time spent working on the research project. A minimum of 6 units is required, and a maximum total of 8 units may be earned.

Dissertation. Each Ph.D. student earns a minimum of 32 quarter hours of dissertation units (PG900) in completing the dissertation. Each Psy.D. student earns a minimum of 8 quarter hours of dissertation units (PG902). Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and available online.

Research Teams and Research Colloquia. All doctoral students are encouraged to participate in research teams. Psychology research colloquia, involving lectures by distinguished research psychologists, are presented three times each quarter. Each student in the Ph.D. or Psy.D. programs is required to attend 18 of the 27 colloquia offered during the student's first three years in the program. Students will be asked to sign in at each colloquium, and the student will receive 2 units of credit by registering for PG856 Research Colloquium during the quarter in which the final colloquium is attended.

Part III: Clinical Psychology

The clinical psychology curriculum follows the guidelines set by the Committee on Accreditation of the American Psychological Association, and also makes available courses required for licensure in California. The curriculum introduces each student to a broad sweep of target populations through clinical course work, practicum placements, and supervised field training (clerkship and internship) in various approved settings. Target groups for assessment and intervention include various ethnic groups, nonpatients and psychiatric inpatients and outpatients, persons with physical and/or developmental disabilities, those lacking social and/or economic resources, and other populations. Students also gain experience with a wide range of major assessment techniques, including behavioral observation and description, diagnostic interviewing, objective and projective testing, and specialized testing techniques such as neuropsychological assessment.

Clinical Psychology Sequence (PC800-PC819). All doctoral students, regardless of their background, are required to complete the designated clinical sequence. These courses are to be taken in the year and quarter listed (e.g. Spring, second year), with the final quarter to be completed before the student begins a clerkship. The only exception is for students who have been granted advanced standing by the faculty based on an advanced degree in theology or psychology and demonstrated competence.

Eight courses are classified as *Clinical Interventions* courses. Eight courses are classified as *Clinical Interventions* courses. Students in all tracks take the three respective courses on psychodynamic interventions, cognitive and behavioral interventions, and diversity issues during the second year of the program. Requirements for the remaining intervention courses vary by program and track (see program/track curriculum details below).

Intensive treatments of specific topics are offered in clinical seminars. Specific requirements for clinical seminars vary by program and track.

Field Training. The Psychological Center of the School of Psychology offers clinical training opportunities to many students in clinical psychology, especially during the early years of training. Students are also placed in other clinical facilities throughout the Los Angeles area for their practicum, clerkships, and internship placements. Internship placements are also made throughout the country, and students who have finished their dissertation research are encouraged to apply in all parts of the nation.

Practicum. Practicum training occurs during the second and third years of the program, and introduces the student to the wide array of professional activities basic to the practice of clinical psychology. Psy.D. students have one nine-month and one twelve-month placement. Ph.D. students have two nine-month placements. Students spend time each week in client contact, supervision groups, staff meetings, and paperwork (hours vary by program and track).

Clerkship. Students enroll in and contract for 12 hours of clerkship per week for twelve months, for a minimum of 576 hours for the year, to earn 4 units of credit per quarter for a total of 16 units. This usually begins Summer Quarter following the third year. Clerkship requires a one year commitment to one site, with a focus on psychological assessment. Prior to the clerkship, students must have completed 72 quarter units of psychology at the graduate level and must have completed the clinical sequence with no holds.

Preinternship. Sixteen units of preinternship are required of Ph.D. students during their fifth year.

Internship. The internship consists of a minimum of 40 hours per week for twelve months, for a total of at least 1,900 hours for the year, earning 12 units per quarter for a total of 48 units. Psy.D. students take the internship their fifth year. Ph.D. students take the internship during their sixth year.

Before being allowed to apply for an internship, students must have advanced to doctoral candidacy and have completed the dissertation proposal colloquium. Before commencing the internship, a student must have successfully completed the clerkship. It is the student's responsibility to ensure that their field training meets the requirements of the state in which they wish to be licensed.

Clinical Evaluation. The evaluation of a student's clinical competency is a continuing process which extends to the end of the internship year. The evaluation process is designed to ensure that the student is thoroughly prepared to: 1) practice as a skilled clinical psychologist and 2) pass crucial post-doctoral examinations such as those required for licensure and certification. Facility in the integration of psychology and theology and awareness of gender, ethnic and sociocultural issues are to be evaluated in all four phases described below. Further details may be found in the Clinical Psychology Student Handbook. The clinical curriculum is designed so that all clinical evaluation requirements may be met by satisfactory completion of required courses, practica, clerkship, and internship. The student will be provided with a checklist of items to be signed off by course instructors and clinical supervisors.

Phase I: Assessment Evaluation. This phase involves a standardized contract which includes 1) demonstration of competency in administration and interpretation of a list of selected psychological tests; 2) demonstration of the ability to conduct an in-depth mental status examination and arrive at a diagnosis; and 3) submission of written reports demonstrating the student's ability to delineate the client's clinically relevant history and level of current functioning, to integrate clinical interview and psychometric test data, to formulate diagnostic impressions on the five axes of the current Diagnostic and Statistical Manual (DSM), and to develop an appropriate treatment plan. This phase is completed by the end of the clerkship year.

Phase II: Professional Issues Evaluation. This phase is designed to demonstrate that the student is knowledgeable in the professional areas of 1) ethics, 2) law, 3) professional literature, and 4) current professional problems and issues. Competency will be determined by obtaining passing grades in the relevant required courses (PC800 - PC802 Clinical Foundations I - III and PC803 Legal and Ethical Issues) and relevant components of the clinical sequence and field training. This phase should be completed by the end of the clerkship year (prior to commencing the internship).

Phase III: Clinical Intervention Evaluation. In this phase, the student must demonstrate ability to 1) understand presenting problems; 2) gather information regarding personal history, interpersonal relationships, and present functioning; 3) summarize and synthesize psychodiagnostic data; 4) state diagnostic impressions; 5) formulate treatment goals; 6) apply relevant research to treatment planning and therapeutic process; 7) engage in effective interventions; and 8) evaluate the progress made in therapy. These elements are included in the clinical sequence, practicum, and clerkship. This phase is to be completed prior to the internship year.

Phase IV: Final Clinical Examination. In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APA-approved internship satisfies this requirement. A student whose

internship is not APA-approved must submit quarterly evaluations from their internship supervisors, and may be required to sustain an oral clinical evaluation. A brief written report of the student's understanding of integration issues is also required.

Personal Growth of Students. Two components of the training program focus on enhancing the sensitivity of the future clinical psychologist. First, there is intensive supervision of all clinical work, which includes a focus on the student's personality as it interacts with the personality of the client. Second, doctoral students are strongly encouraged to participate in individual, marital, group, or family therapy. Students interested in psychotherapy are provided a list of therapists willing to see students at a reduced fee. Psychotherapy may also be recommended by the faculty after its annual review of students.

Part IV: Theology and Integration

The uniqueness of Fuller's doctoral programs in psychology lies in their emphasis on relationships between psychology and theology. Each Ph.D. student must complete a minimum of 76 quarter hours in theology and integration. Each Psy.D. student must complete a minimum of 64 quarter hours in theology and integration. The following theology units have been determined jointly by the School of Psychology and the School of Theology.

Ph.D. 76-unit requirement:

- Biblical studies courses (24 units)
- Theology/Church History courses (20 units)
- Ministry courses (8 units)
- Integration seminars (16 units)
- Interdisciplinary course (4 units)

Psy.D. 64-unit requirement:

- Biblical studies courses (16 units)
- Theology/Church History courses (16 units)
- Ministry courses (8 units)
- Integration seminars (20 units)
- Elective courses (4 units)

Theology requirements for the PsyD Leadership track are different. Please see the separate section for the track below for details.

Upon completion of the 76-unit requirement, students receive the Master of Arts in Christian Leadership, with a concentration in Integrative Studies, from the School of Theology. Students who choose to take additional courses can earn the Master of Arts in Theology or the Master of Divinity (M.Div.) degree. See below for further details regarding the M.A. in Christian Leadership degree.

Students who have earned a two-year M.A. degree in theology from an accredited institution prior to entering a doctoral program in clinical psychology at Fuller will be required to complete 12 units of theology course work at Fuller's Pasadena campus. These courses will be determined in consultation with the student's theology academic advisor. Those who completed an M.Div. at an accredited institution prior to entering a doctoral program in the School of Psychology must complete 8 units of theology course work at Fuller. These units are in addition to the required 20 units of integration. Students in the Family Studies track of the Psy.D. degree who completed the M.S. degree in marital and family therapy at Fuller may apply up to 20 units of their theology coursework from that degree to the theology curriculum of the Psy.D.

General Integration Curriculum. All students are required to take 20 units of integration course work, including PI800 Introduction to Integration and PI806 Advanced Integration. Students are encouraged to take additional integration seminars for their theology electives, but may choose electives from the School of Theology curriculum or School of Intercultural Studies courses that are available to the seminary at large.

The integration curriculum includes several types of courses, which frequently involve instruction by faculty from both the School of Psychology and the School of Theology or School of Intercultural Studies.

- *Introduction to Integration (PI800)* must be taken prior to any other integration seminar. It lays the theoretical and philosophical foundations for contemporary expressions of integration.
- *The Integration Symposium (PI801)* is offered in conjunction with the annual Integration Symposium lecture series.
- *Topical Integration Seminars (PI802)* are offered regularly. These focus on current topics of special interest to the field of integration.
- *Special Projects in Integration (PI803)* is an independent study in integration. It does not qualify as one of the required integration courses.
- *Topical Integration Seminars (PI804)* are seminars that focus on topics of personal or professional issues.
- *Readings in Integration (PI805)* are special or advanced integration readings not covered by regular integration courses (2 units).

- *Advanced Integration (PI806)* is designed to assist students in reflecting on integration during their final year of coursework. Students will complete their final integration paper during the course.
- *Family Integration seminars (FI807)* focus on integrative issues from a family studies perspective.

Integration courses, except PI800, PI806 and family integration courses, are designated as meeting one of the following content areas: Religion and Therapy, Science and Religion, or Elective. See the respective sections for each track below for further information on integration requirements.

MASTER OF ARTS IN CHRISTIAN LEADERSHIP

The Master of Arts in Christian Leadership, with a concentration in Integrative Studies (MACL-IS) is a 76-unit program designed to provide a graduate theological education for women and men called to nonordained leadership roles such as therapists, researchers, and teachers. It includes attention to students' personal and spiritual formation as a dimension of classes generally. A special feature of the program is a set of integration and interdisciplinary courses that combine both theological and psychological perspectives.

The MACL-IS student must be enrolled in the School of Psychology as a Ph.D. or Psy.D. student. It is a cooperative degree awarded by the School of Theology, but incorporates 20 units of integration classes taught in the School of Psychology and required for all its doctoral degrees. This degree must be completed while the student is still enrolled in the doctoral program in the School of Psychology.

Transfer Credits and Theology Waivers

A maximum of 22 quarter units may be transferred into the MACL-IS from an accredited theological institution. However, because the MACL-IS courses are highly specialized and specific, it is difficult to find courses taken elsewhere that are relevant to the degree and sustain its integrity. Each request for transfer credit is taken on a case-by-case basis by the director of Academic Advising in the School of Theology.

If a student entering a School of Psychology program has already obtained a Master of Arts in Theology, a Master of Arts in Ministry, or a Master of Arts in Christian Studies degree from an accredited theological institution, the student will need to complete three additional courses (12 units) in the School of Theology as well as the required integration courses. If the student has completed a Master of Divinity degree from an accredited institution, the student will need to complete two additional courses (8 units) in the School of Theology as well as the required integration courses. In certain situations, more than 8 or 12 units of theology may be required.

Curriculum

The curriculum of the Master of Arts in Christian Leadership consists of 76 units divided among four basic components:

- Six courses (24 units) in biblical studies;
- Five courses (20 units) in theology, church history, philosophy and ethics;
- Two courses (8 units) in ministry and spirituality;
- Six courses (24 units) in integration and interdisciplinary studies.

See the listings in the Ph.D. Program curriculum below for more information on the courses required for the MACL-IS.

DOCTOR OF PHILOSOPHY (PHD) PROGRAM

General Track (300 units)

General Psychology (32 units):

- PG800 History and Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive Psychology (4)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG846 Life Span Development (4)
- PG855 Psychometric Theory (4)
- Any general elective (or clinical seminar[s] after PGRE is passed) (4)

Research and Evaluation (52 units):

- PG850 General Linear Model: Regression (4)
- PG851 General Linear Model: ANOVA (4)

PG852 Applied Research Methods (4)
PG856 Research Colloquium (2)
PG857 Individual Research (6)
PG900 Dissertation (32)

Clinical Psychology (140 units)

Each of the following courses:

PC800 Clinical Foundations I (2)
PC801 Clinical Foundations II (2)
PC802 Clinical Foundations III (2)
PC803 Legal and Ethical Issues (2)
PC804 Test Administration (4)
PC810 Clinical Interventions: Psychodynamic (4)
PC819 Clinical Interventions: Cognitive/Behavioral (4)
PC814 Clinical Interventions: Diversity (4)

One from each of the following three groups:

PC813 Clinical Interventions: Child/Adolescent (4)
PC811 Clinical Interventions: Gerontology (4)

PC815 Clinical Interventions: Family Systems (4)
PF815 Marital Therapy (4)

PC812 Clinical Interventions: Consultation/Community (4)
PC818 Clinical Interventions: Group Psychotherapy (4)

Any 5 courses numbered PC830-839 (10)

Each of the following courses:

PC820 Practicum 1 (2)
PC821 Practicum 2 (12)
PC824 Clerkship (16)
PC840 Preinternship (16)
PC841 Internship (48)

Theology/Integration (76 units):

Biblical studies courses (24 units):

OT504 Writings (4)
NS500 Gospels (4)
NE505 Biblical Hermeneutics and Counseling (4)
An additional 3 courses in biblical studies; interdisciplinary courses recommended (12)

Theology/Church History courses (20 units)

ST501 Systematic Theology 1 (4)

CH505 Post-Reformation and Modern Theology **or**
CH506 American Church History (4)

ST502 Systematic Theology 2 **or**
ST514 Reconciliation and Healing of Persons (4)

Any PH course (4)

Any ET course (4)

Ministry courses (8 units)

Any 2 courses designated MINF or SPIR (8)

Interdisciplinary course (4 units)

Any course designated IDPL (4)

Integration seminars (20 units)

PI800 Introduction to Integration (4)
PI806 Advanced Integration (4)
Any PI course designated as meeting religion/therapy content area (4)
Any PI course designated as meeting science/religion content area (4)
Any PI course (4)

Family Track (300 units)

The family psychology track includes 24 units of required coursework focused on marriage and family studies, taught

primarily by faculty of the marriage and family department. It is expected that both the master's level project and the dissertation will also focus on a subject appropriate to the family track.

Transfer or Application of Units. Students already having a master's degree in marriage and family from a regionally accredited program at the time of acceptance into the family psychology track of the PhD, may request a transfer of credit toward the required 24 units of family psychology coursework, with approval of the student's advisor and the associate dean. This is generally done on a course by course basis.

Persons who have earned their master's degree in marital and family therapy from Fuller's School of Psychology, if admitted to the family psychology track of the PhD, will be able to request that credit be applied toward the PhD for those courses in the 24 units above that they have already taken at the 500 level. In addition, they may apply up to 32 units of biblical studies and theology coursework from their M.S. degree, and up to 180 hours of practicum from FT550 Practicum 1, waiving PC820 Practicum 1 (2 units).

General Psychology (32 units):

- PG800 History and Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive Psychology (4)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG846 Life Span Development (4)
- PG855 Psychometric Theory (4)
- FL801 Family Life Education (4)

Research and Evaluation (52 units):

- PG850 General Linear Model: Regression (4)
- PG851 General Linear Model: ANOVA (4)
- PG852 Applied Research Methods (4)
- PG856 Research Colloquium (2)
- PG857 Individual Research (6)
- PG900 Dissertation (32)

Clinical Psychology (140 units)

Each of the following courses:

- PC800 Clinical Foundations I (2)
- PC801 Clinical Foundations II (2)
- PC802 Clinical Foundations III (2)
- PC803 Legal and Ethical Issues (2)
- PC804 Test Administration (4)
- PC810 Clinical Interventions: Psychodynamic (4)
- PC819 Clinical Interventions: Cognitive/Behavioral (4)
- PC814 Clinical Interventions: Diversity (4)
- PC813 Clinical Interventions: Child/Adolescent (4)
- PC815 Clinical Interventions: Family Systems (4)
- PF815 Marital Therapy (4)
- PG808 Readings: Legal/Ethical Issues in Family Practice (2)
- PF830 Advanced Family Assessment (2)

Any 3 courses numbered PC830-839 (10)

Each of the following courses:

- PC820 Practicum 1 (2)
- PC821 Practicum 2 (12)
- PC824 Clerkship (16)
- PC840 Preinternship (16)
- PC841 Internship (48)

Theology/Integration (76 units):

Biblical studies courses (24 units):

- OT504 Writings (4)
 - NS500 Gospels (4)
 - NE505 Biblical Hermeneutics and Counseling (4)
- An additional 3 courses in biblical studies; interdisciplinary courses recommended (12)

Theology/Church History courses (20 units)

- ST501 Systematic Theology 1 (4)
- CH505 Post-Reformation and Modern Theology **or**
- CH506 American Church History (4)

ST502 Systematic Theology 2 **or**
ST514 Reconciliation and Healing of Persons (4)

Any PH course (4)
Any ET course (4)

Ministry courses (8 units)
Any 2 courses designated MINF or SPIR (8)

Interdisciplinary course (4 units)
Any course designated IDPL (4)

Integration seminars (20 units)
PI800 Introduction to Integration (4)
PI806 Advanced Integration (4)
Any two FI courses (8)
Any PI course (4)

DOCTOR OF PSYCHOLOGY (PSYD) PROGRAM

General Track (258 units)

General Psychology (32 units):

PG800 History and Systems of Psychology (4)
PG810 Physiological Psychology (4)
PG820 Cognitive Psychology (4)
PG830 Social Psychology (4)
PG843 Psychopathology (4)
PG846 Life Span Development (4)
PG855 Psychometric Theory (4)
Any general elective (or clinical seminar[s] after PGRE is passed) (4)

Research and Evaluation (22 units):

PG850 General Linear Model: Regression (4)
PG851 General Linear Model: ANOVA (4)
PG853 Program Evaluation (4)
PG856 Research Colloquium (2)
PG902 Dissertation (8)

Clinical Psychology (140 units)

Each of the following courses:

PC800 Clinical Foundations I (2)
PC801 Clinical Foundations II (2)
PC802 Clinical Foundations III (2)
PC803 Legal and Ethical Issues (2)
PC804 Test Administration (4)
PC810 Clinical Interventions: Psychodynamic (4)
PC819 Clinical Interventions: Cognitive/Behavioral (4)
PC814 Clinical Interventions: Diversity (4)
PC816 Program Administration (4)
PC817 Marketing Professional Services (2)

One from each of the following three groups:

PC813 Clinical Interventions: Child/Adolescent (4)
PC811 Clinical Interventions: Gerontology (4)

PC815 Clinical Interventions: Family Systems (4)
PF815 Marital Therapy (4)

PC812 Clinical Interventions: Consultation/Community (4)
PC818 Clinical Interventions: Group Psychotherapy (4)

Any 7 courses numbered PC830-839 (10)

Each of the following courses:

PC822 Practicum 1 (6)
PC823 Practicum 2 (14)
PC825 Clerkship (16)
PC841 Internship (48)

Theology/Integration (64 units):

Biblical studies courses (16 units):

- OT504 Writings (4)
- NS500 Gospels (4)
- NE505 Biblical Hermeneutics and Counseling (4)
- An additional course in biblical studies; interdisciplinary course recommended (4)

Theology/Church History courses (16 units)

- ST501 Systematic Theology 1 (4)

Any three ST, CH, ET, PH, or TC courses (12)

Ministry courses (8 units)

Any 2 courses designated MINF or SPIR (8)

Elective course (4 units)

Integration seminars (20 units)

- PI800 Introduction to Integration (4)
- PI806 Advanced Integration (4)
- Any PI course designated as meeting religion/therapy content area (4)
- Any PI course designated as meeting science/religion content area (4)
- Any PI course (4)

Family Track (258 units)

The family psychology track includes 28 units of required coursework focused on marriage and family studies, taught primarily by faculty of the marriage and family department.

Transfer or Application of Units. Students already having a master's degree in marriage and family from a regionally accredited program at the time of acceptance into the family psychology track of the PsyD may request a transfer of credit toward the required 28 units of family psychology coursework, with approval of the student's advisor and the associate dean. This is generally done on a course by course basis.

Persons who have earned their master's degree in marital and family therapy from Fuller's School of Psychology, if admitted to the family psychology track of the PsyD, will be able to request that credit be applied toward the PsyD for those courses in the 28 units above that they have already taken at the 500 level. In addition, they may apply up to 32 units of biblical studies and theology coursework from their M.S. degree, and up to 180 hours of practicum from FT550 Practicum 1, waiving PC822 Practicum 1 (6 units).

General Psychology (32 units):

- PG800 History and Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive Psychology (4)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG846 Life Span Development (4)
- PG855 Psychometric Theory (4)
- FL801 Family Life Education (4)

Research and Evaluation (22 units):

- PG850 General Linear Model: Regression (4)
- PG851 General Linear Model: ANOVA (4)
- PG853 Program Evaluation (4)
- PG856 Research Colloquium (2)
- PG900 Dissertation (8)

Clinical Psychology (140 units)

Each of the following courses:

- PC800 Clinical Foundations I (2)
- PC801 Clinical Foundations II (2)
- PC802 Clinical Foundations III (2)
- PC803 Legal and Ethical Issues (2)
- PC804 Test Administration (4)
- PC810 Clinical Interventions: Psychodynamic (4)
- PC819 Clinical Interventions: Cognitive/Behavioral (4)
- PC814 Clinical Interventions: Diversity (4)
- PC815 Clinical Interventions: Family Systems (4)
- PC816 Program Administration (4)

PC817 Marketing Professional Services (2)
PF815 Marital Therapy (4)
PG808 Readings: Legal/Ethical Issues in Family Practice (2)
PF800 Family Systems Dynamics (4)
PF830 Advanced Family Assessment (2)

One from each of the following two groups:

PC813 Clinical Interventions: Child/Adolescent (4)
PC811 Clinical Interventions: Gerontology (4)

PC812 Clinical Interventions: Consultation/Community (4)
PC818 Clinical Interventions: Group Psychotherapy (4)

Any course numbered PC830-839 (2)

Each of the following courses:

PC822 Practicum 1 (6)
PC823 Practicum 2 (14)
PC825 Clerkship (16)
PC842 Internship (48)

Theology/Integration (64 units):

Biblical studies courses (16 units):

OT504 Writings (4)
NS500 Gospels (4)
NE505 Biblical Hermeneutics and Counseling (4)
An additional course in biblical studies; interdisciplinary course recommended (4)

Theology/Church History courses (16 units)

ST501 Systematic Theology 1 (4)
Any three ST, CH, ET, PH, or TC courses (12)

Ministry courses (8 units)

Any 2 courses designated MINF or SPIR (8)

Elective course (4 units)

Integration seminars (20 units)

PI800 Introduction to Integration (4)
PI806 Advanced Integration (4)
Any two FI courses (8)
Any PI course (4)

Leadership Track (258 units)

General Psychology (32 units):

PG800 History and Systems of Psychology (4)
PG810 Physiological Psychology (4)
PG820 Cognitive Psychology (4)
PG830 Social Psychology (4)
PG843 Psychopathology (4)
PG846 Life Span Development (4)
PG855 Psychometric Theory (4)
PG8XX Leadership for the Mental Health Professional (4)

Research and Evaluation (22 units):

PG850 General Linear Model: Regression (4)
PG851 General Linear Model: ANOVA (4)
PG853 Program Evaluation (4)
PG856 Research Colloquium (2)
PG900 Dissertation (8)

Clinical Psychology (140 units)

Each of the following courses:

PC800 Clinical Foundations I (2)
PC801 Clinical Foundations II (2)
PC802 Clinical Foundations III (2)

PC803 Legal and Ethical Issues (2)
PC804 Test Administration (4)
PC810 Clinical Interventions: Psychodynamic (4)
PC819 Clinical Interventions: Cognitive/Behavioral (4)
PC814 Clinical Interventions: Diversity (4)
PC812 Clinical Interventions: Consultation/Community (4)
PC816 Program Administration (4)
PC817 Marketing Professional Services (2)

One from each of the following two groups:

PC813 Clinical Interventions: Child/Adolescent (4)
PC811 Clinical Interventions: Gerontology (4)

PC815 Clinical Interventions: Family Systems (4)
PF815 Marital Therapy (4)

Two seminars designated as meeting leadership requirement (4)

Any five courses numbered PC830-839 (10)

Each of the following courses:

PC822 Practicum 1 (6)

PC823 Practicum 2 (14)

Note: Either Practicum 1 or Practicum 2 must be in a leadership development related placement

PC825 Clerkship (16)

PC842 Internship (48)

Theology/Integration (64 units):

Biblical studies courses (16 units):

OT504 Writings (4)

NS500 Gospels (4)

NE505 Biblical Hermeneutics and Counseling (4)

An additional course in biblical studies; interdisciplinary course recommended (4)

Theology/Church History courses (12 units)

ST501 Systematic Theology 1 (4)

ET501 Christian Ethics (4)

Any ST, CH, PH, or TC courses (4)

Leadership courses (20 units)

One course designated as Development of Leaders (4)

One course designated as Organizational Dynamics and Culture (4)

One course designated as Societal/Cultural Context of Leadership (4)

Two additional courses from these three areas (8)

Integration seminars (16 units)

PI800 Introduction to Integration (4)

PI806 Advanced Integration (4)

Any PI course (4)

Any PI course designated as meeting science/religion or religion/therapy (4)

GENERAL ACADEMIC ISSUES

Registration. Registration is the student's responsibility. If in a given quarter a student fails to register, that student will receive a letter from the Associate Dean. Failure to respond to the letter within two weeks will be understood as the student's resignation from the program. Special fees will be assessed for late registration for nonclassroom experiences such as internships, dissertation, etc.

Student Handbook. In addition to the information contained in the seminary Student Handbook, essential policies, procedures and information concerning students in the program are contained in the Psychology Student Handbook. This handbook contains not only basic academic policies, but also guidelines for personal and professional behavior and procedures for processing grievances against students and faculty. Students are expected to comply with the regulations in both handbooks.

Academic and Clinical Reviews. Students are reviewed formally and informally at least once each year. All students are required to consent to academic and clinical reviews of their performance by faculty and/or appropriate clinical supervisors. The policy and procedures used for these reviews are detailed in the Psychology Student Handbook.

Transfer of Credit. Students who have completed graduate work in psychology at other institutions and desire a reduction in the number of psychology credit hours required to fulfill Fuller's degree requirements should contact the Office of the

Associate Dean after admission. Approval of the student's advisor and the associate dean is required. Only courses taken for a letter grade will qualify for transfer. Transfer of credit does not necessarily mean that a course requirement will be waived, and waiver of a course requirement does not necessarily mean that graduate credits are being transferred. Waiver of particular course requirements is a separate matter handled by a petition, also available from the Office of the Associate Dean.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required to earn a Fuller degree should contact the Theology Academic Advising Office. The time limit for all master's degrees in the School of Theology has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller. Where the combined period represented by transfer credit and Fuller courses to be applied to a theology degree exceeds ten years, it is subject to the approval of the Academic Affairs Committee of the School of Theology.

The clinical sequence, including Clinical Foundations, is required for all doctoral students. Due to this requirement, a minimum of four years is required for Psy.D. students to complete the program, and five years for Ph.D. students. Students entering with graduate-level course work in theology and/or psychology must have a minimum of 48 units of transferable credit to qualify to apply for advanced standing, which involves "collapsing" the third and fourth years of the program. Students with limited clinical psychology course work in the 48 transferable units may be asked to complete certain clinical courses in order to be allowed to collapse the third and fourth years of the program. Application for this advanced standing takes place in the second year, and is subject to faculty approval.

Doctoral Candidacy. A student shall formally be considered a doctoral candidate when the following criteria have been met:

- Passing the Advanced Test in Psychology of the Graduate Record Examination at the 650 level, or with two consecutive passes at or above the 630 level.
- Satisfactory completion of the clinical sequence and Practica I and II.
- Satisfactory acceptance of the master's research project (Ph.D. only), or its equivalent.
- Formal faculty approval.

In-Sequence Master's Degree in Psychology

A Master of Arts in Psychology degree will be granted to students en route to the Ph.D. and Psy.D. degrees. No work is required outside of the regularly required courses and clinical experiences in the normal course of their doctoral work. Students will be eligible for the degree after they have completed the following requirements:

Ph.D.

- General psychology (28 units)
- Clinical psychology (24 units, to include PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (16 units).
- Individual Research (4 units)
- Integration (8 units)
- Theology course work (8 units)

Psy.D.

- General psychology (28 units)
- Clinical psychology (24 units, to include PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (14 units).
- Practicum 1 (6 units)
- Integration (8 units)
- Theology course work (8 units)

These 88 units of psychology and theology are typically completed by the end of the student's second year in the program.

Students who have been approved for advanced standing must have the equivalent number of psychology units, have not been awarded another psychology degree based on the units transferred in, and have been in residency for at least one year to qualify for this degree.

Graduation and Commencement. A student may graduate at the end of any quarter after all requirements are met. In order to participate in the June Commencement exercises, a student must have 1) completed all course work, 2) completed the clinical evaluation and all dissertation requirements by the dates specified, and 3) contracted to complete the Internship at an APPIC-approved internship site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation, which occurs only at the end of the quarter within which the Registrar's Office has determined that all requirements for the degree have been completed.

An updated schedule of deadlines for each requirement leading to graduation is included in the Clinical Psychology Student Handbook each year.



SCHOOL OF PSYCHOLOGY

2007-8 academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

CLINICAL PSYCHOLOGY COURSE DESCRIPTIONS

Clinical Psychology Department Faculty

- Jeffrey P. Bjorck, *Professor of Psychology*
- Warren S. Brown, Jr., *Professor of Psychology*
- Alvin C. Dueck, *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology*
- Richard L. Gorsuch, *Professor of Psychology*
- Siang-Yang Tan, *Professor of Psychology*
- Archibald D. Hart, *Senior Professor of Psychology*
- Richard A. Hunt, *Senior Professor of Psychology*
- H. Newton Malony, *Senior Professor of Psychology*
- Alexis D. Abernethy, *Associate Professor of Psychology*
- Mari L. Clements, *Associate Professor of Psychology*
- Winston Earl Gooden, *Associate Professor of Psychology*
- Timothy A. Kelly, *Associate Professor of Psychology*
- Linda Mans Wagener, *Associate Professor of Psychology*
- David C. Atkins, *Assistant Professor of Psychology*
- Cynthia B. Erickson, *Assistant Professor of Psychology*
- Sarah DeBoard Marion, *Assistant Professor of Psychology*
- Katharine J. Putman, *Assistant Professor of Psychology*

Courses are offered for 4 quarter units of credit unless otherwise noted.

GENERAL PSYCHOLOGY (PG)

PG 800 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy, theology and the natural sciences. (*Second year*)

PG 801 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. (*2 units*)

PG 802 Philosophy of Science. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes, causality, types of evidence and demonstration, probability, and freedom and determinism.

PG 803 Philosophical Psychology. An overview of the fundamentals of theory-building and testing in psychology, including issues of formality and informality, the nature of abstraction, realism versus idealism, objectivity versus subjectivity, introspection versus extrospection, the nature of persons, dialectic, and the meaning of human freedom.

PG 804 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology or the philosophy of science. (*2 units*)

PG 808 Independent Readings. Special or advanced reading in areas not covered by regular courses in the curriculum. The topic covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of instructor. (*Variable credit*)

PG 809 Teaching of Psychology Practicum. Seminar or independent study designed to prepare students for college or university teaching, or to provide credit and supervision for unpaid teaching assistants. Occasional formal seminars cover course planning and design, teaching skills, resources for

teachers, and unique professional and ethical issues for teachers. *Prerequisite: Permission of instructor. (2 units)*

PG 810 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology.

PG 811 Human Neuropsychology. An overview of the behavioral and psychological manifestations of brain injury and disease in human beings. *Prerequisite: PG810.*

PG 812 Foundations of Health Psychology. An introduction to the theoretical base and research literature in the fields of health psychology and behavioral medicine across the life span.

PG 819 Seminar in Biological Bases of Behavior. Intensive treatment of specific topics in physiological psychology, neuropsychology, health psychology or behavioral medicine. *Prerequisite: PG810, PG811, or PG812. (2 units)*

PG 820 Cognitive Psychology. An overview of the major theories, issues, data and research methodologies of cognitive psychology.

PG 829 Seminar in Cognitive-Affective Bases of Behavior. Intensive treatment of specific topics relating to cognitive-affective components of human behavior. *Prerequisite: PG820, PG821, PG822, or PG823. (2 units)*

PG 830 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology.

PG 831 Group Processes. An overview of the major theories, issues, data and research methodologies of the psychology of small groups.

PG 832 Family Psychology. An eclectic theoretical overview of family psychology with an emphasis on family assessment and evaluation, with the applied focus on the student's family of origin.

PG 833 Psychology of Religion. An overview of the major theories, issues, data, and research methodologies of the psychology of religion. This course is highly recommended as a supplement to the integration curriculum, especially for those who plan undergraduate teaching careers.

PG 834 Ethnic Issues in Clinical Psychology. An overview of the major psychological and sociological theories in cross-cultural psychology. Special emphasis on how the psychologist's values and theoretical orientation affect the assessment and treatment of ethnic clients. *(2 units)*

PG 835 Psychology of Gender. Exploration of issues relating to gender identity, gender differences, gender socialization and related topics. *(2 units)*

PG 839 Seminar in Social Bases of Behavior. Intensive treatment of topics in the social bases of behavior. *Prerequisite: One of PG830-833 or PG836. (2 units)*

PG 840 Personality. An overview of the major theories, issues, data and research methodologies of the psychology of personality.

PG 843 Psychopathology. An overview of the major theories, concepts, issues, data and research methodologies of psychopathology, including an introduction to official diagnostic nomenclature.

PG 844 Psychopathology Seminar. Intensive treatment of special diagnostic groups, treatment populations, and other special topics in psychopathology. *Prerequisite: PG843. (2 units)*

PG 845 Applied Diagnostic Nomenclature. Practical training in the use of the current DSM. *(First year) (2 units)*

PG 846 Life-Span Development. Entering students are presented an overview of the major theories, issues, data, and research methodologies of the life span covering infancy through senescence. *(First year)*

PG 849 Seminar in Individual Bases of Behavior. Intensive treatment of specific topics related to individual development and behavior. *Prerequisite: One of PG840-843 or PG845. (2 units)*

PG 850 General Linear Model: Regression. Concepts and techniques of hypothesis development, experimental design, data analysis, and an introduction to APA style for research reports. *(First year)*

PG 851 General Linear Model: ANOVA. The design and analysis of multivariable experiments and quasi-

experiments. *Prerequisite: PG850. (First year)*

PG 852 Advanced Research Methods. This course focuses on individual hypothesis formulation, and the planning, execution, and reporting of a psychological experiment. *Prerequisite: PG851. (First year Ph.D.)*

PG 853 Program Evaluation. This course covers the major models and methods of evaluating the effects of intervention packages or programs on individuals, couples, families, groups and organizations. The emphasis is on procedures which the practicing clinical psychologist may use to set goals and objectives, document services, evaluate outcomes, perform cost/benefit analyses, and use available information to improve professional services. *Prerequisite: PG851. (First year Psy.D.)*

PG 854 Multivariate Analysis. An introduction to multivariate analysis, path analysis, and meta-analysis. *Prerequisite: PG852.*

PG 855 Psychometric Theory. An introduction to principles of psychometric theory, with a specific focus on the development, selection, use, and evaluation of standard psychological assessment instruments for clinical and research applications. *(First year)*

PG 856 Research Colloquium. Colloquia are offered nine times per year by distinguished research psychologists. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. *(Third year) (2 units)*

PG 857 Individual Research. Assigns credit for independent research and evaluation projects conducted prior to the dissertation. May be repeated for credit. *Prerequisites: PG850-851 and permission of the instructor. (Variable credit)*

PG 858 Research Seminar. Intensive study of research methodologies and specific research topics. *(2 or 4 units)*

PG 859 Research Methods Seminar. This seminar allows the exploration of special research methodologies, statistical methods, and psychometric techniques. *Prerequisite: PG852. For Ph.D. students only. (2 units)*

PG 900 Ph.D. Dissertation. The dissertation experience affords each Ph.D. student an opportunity to develop and carry out a research project for submission as a publication or to make a unique contribution historical, philosophical, or integration literature. The project constitutes the equivalent of a half-time load for four quarters and is designed to be completed during the fifth year. *Prerequisite: Completion of master's research project. (32 units required; additional 8 units available if necessary)*

PG 901 Ph.D. Dissertation Continuation. To be used when a student has fulfilled the 32-unit PG900 requirement. (0 units)

PG 902 Psy.D. Dissertation. The dissertation experience affords each Psy.D. student an opportunity to design and carry out a program evaluation project following the guidelines established in Program Evaluation, or some other empirically-based project. If the project is carried out in the cohort model, 8 units of credit will be required. If the project is carried out in an individual basis, 16 units of credit will be required. *Prerequisite: PG853. (Variable 8 to 16)*

PG 903 Psy.D. Dissertation Continuation. To be used when a student has fulfilled the 8- or 16-unit PG902 requirement. (0 units)

CLINICAL PSYCHOLOGY (PC)

PC 800 Clinical Foundations I. First of a three-seminar sequence in which entering students are introduced to basic therapeutic skills and primary professional issues. *(First year) (2 units)*

PC 801 Clinical Foundations II. Second of a three-seminar introduction to basic therapeutic skills and professional issues. *(First year) (2 units)*

PC 802 Clinical Foundations III. Third of a three-seminar introduction to basic therapeutic skills and professional issues. *(First year) (2 units)*

PC 803 Legal and Ethical Issues. An overview of the legal and ethical issues currently facing clinical psychologists. Particular attention is paid to matters of confidentiality, informed consent, conflicts of

interest, sexual involvement, commitment proceedings, advertising, and potential church/state conflicts. *(First year) (2 units)*

PC 804 Test Administration. An introduction to theories of intelligence, administration and scoring of standard intelligence/achievement tests, and simple report writing. Primary emphasis will be on current versions of the WAIS, WISC, and WPPSI. There will also be a brief survey of Raven's Progressive Matrices, WRAT, Stanford-Binet, PIAT, PPVT, Leiter, Baily Infant Scales, Quick Test, K-ABC, Woodcock-Johnson, and the Mini Mental Status Exam. *(First year) (2 units)*

PC 805 Report Writing. An introduction to relevant elements of a psychological report and models for integrating test and interview data. *(Second year) (2 units)*

PC 810 Clinical Interventions: Psychodynamic. Adults constitute the target population in this course. *Fall (Second year)*

PC 811 Clinical Interventions: Gerontology. Senior citizens constitute the target population. *Fall (Third year)*

PC 812 Clinical Interventions: Consultation/Community. Organizations constitute the target population, with a particular emphasis on the role of churches as psychological service systems. Consultation is highlighted as the method of intervention. *Spring (Third year)*

PC 813 Clinical Interventions: Child/Adolescent. Children and adolescents constitute the target population of this course. *Fall (Third year)*

PC 814 Clinical Interventions: Diversity Issues. Diversity issues in the delivery of clinical services are the focus of this course. *Spring (Second year)*

PC 815 Clinical Interventions: Family Systems. Families constitute the target population of this course. *Winter (Third year)*

PC 816 Program Administration. This course covers the basic principles and methods of developing and managing organizations devoted to the delivery of professional psychological services. The course includes such issues as program development, budgeting, cost accounting, personnel management, fund raising, risk management, quality assurance, and relevant legal/ethical principles. *Prerequisite: PC829. (Third year Psy.D.)*

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. Included are such topics as service definition, needs assessment, identifying market opportunities, planning marketing strategies, researching the competition, setting objectives, choosing promotional tools, and professional ethics. *Prerequisite: PC829. (Third year Psy.D.) (2 units)*

PC 818 Clinical Interventions: Group Psychotherapy. Groups constitute the target population of this course. *Spring (Third year)*

PC 820 Ph.D. Practicum 1. A nine-month clinical practicum (six hours per week), usually in an inpatient or residential setting or day treatment facility. *(Second year) (2 units per quarter for 3 quarters)*

PC 821 Ph.D. Practicum 2. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. *(Third year) (2 units per quarter for 3 quarters)*

PC 822 Psy.D. Practicum 1. A twelve-month clinical practicum (six hours per week), usually taken in an inpatient, residential or day treatment facility. *(Second year) (2 units per quarter for three quarters)*

PC 823 Psy.D. Practicum 2. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. *Psy.D. only (Third year) (2 units per quarter for four quarters)*

PC 824 Ph.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. *Prerequisite: PC820. (Fourth year) (4 units per quarter for 4 quarters)*

PC 825 Psy.D. Clerkship. A twelve-month clinical placement designed primarily to provide intensive experience in diagnosis and assessment. *Prerequisite: PC822. (Fourth year) (4 units per quarter for 4 quarters)*

PC 829 Clinical Evaluation. Demonstration of clinical competence through the fulfillment of a series of

individually designed contracts. To be used only when the dissertation final oral and all other requirements are completed. (0 units)

PC 830 Psychological Assessment Seminar. Intensive treatment of special psychological tests, assessment procedures, and target diagnostic groups. Meets clinical seminar requirement. *Prerequisite:* PC809. (2 units)

PC 831 Psychological Intervention Seminar. Intensive treatment of specific models of psychotherapy and related topics. Meets clinical seminar requirement. *Prerequisite:* PC827. (2 units)

PC 832 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. Meets clinical seminar requirement. *Prerequisite:* PC803. (2 units)

PC 833 Community Psychology Seminar. Intensive treatment of the role of the clinical psychologist in community mental health. Meets clinical seminar requirement. *Prerequisite:* PC823. (2 units)

PC 834 Church Consultation Seminar. Intensive treatment of special topics in church consultation. Meets clinical seminar requirement. *Prerequisite:* PC823. (2 units)

PC 835 Foundations of Christian Therapy. An overview of the major theories of Christian counseling and therapy. Meets clinical seminar requirement. *Prerequisite:* PC821. (2 units)

PC 836 Human Sexuality. An overview of physiological, psychological, and social-cultural variables associated with sexual identity, sexual behavior, and sexual disorder as specified in Section 1382 of the Regulations Relating to the Practiced of Psychology. Includes an overview of the psychosexual disorders and their assessment and treatment. Meets clinical seminar requirement and requirement for California licensure. (2 units)

PC 837 Clinical Issues/Child Abuse. This course is designed to meet the requirements of California Assembly Act AB141, which specifies that mental health professionals complete training in child abuse assessment and reporting. Treatment issues are also covered. Meets clinical seminar requirement and requirement for California licensure. (2 units)

PC 838 Alcoholism/Substance Abuse. This course is designed to meet the requirements of Senate Bill 1796 for training in the detection and treatment of alcoholism and chemical dependency. Meets clinical seminar requirement and requirement for California licensure. *Prerequisite:* PG810. (2 units)

PC 840 Pre-internship. Ph.D. students only. (Fifth year) (4 per quarter for 4 quarters)

PC 841 Ph.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. *Prerequisite:* PC840. (12 units per quarter for four quarters)

PC 842 Psy.D. Internship. A twelve-month full-time clinical placement, usually at an APA-accredited site. *Prerequisite:* PC825. (12 units per quarter for four quarters)

PC 843 Ph.D. Internship Continuation.

PC 844 Psy.D. Internship Continuation.

INTEGRATION (PI)

PI 800 Introduction to Integration. This course is designed to furnish the foundation for later integration seminars and to provide guidance for integrative thinking in other courses. The course provides a review of crucial models, methods, and topics.

PI 801 Integration Symposium. An integration seminar built around the annual Integration Symposium lectures and the responses from the three Fuller faculties. The topic and course structure varies from year to year. *Prerequisite:* PI800. (2 units)

PI 802 Topical Integration Seminar. An integration seminar focused on a topic selected by the teaching team, which includes a member of the psychology faculty and a faculty representative from either the School of Theology or the School of World Mission. The focus may be on personal, theoretical, or professional issues. *Prerequisite:* PI800.

PI 803 Special Projects in Integration. An independent study in integration which may focus on

conceptual-theoretical issues, professional concerns, or other special applications. Does not qualify as one of the four required integration courses, but may be used for elective credit in psychology or theology. *Prerequisite: PI800 and permission of sponsoring professors.*

PI 804 Topical Integration Seminar. An integration seminar focused on topics concerning personal or professional issues. This seminar is taught by only one professor. *By permission of professor.*
Prerequisite: PI800. Maximum of two courses count toward integration requirements. (2 units).

PI 805 Readings in Integration. Special or advanced integration readings not covered by regular integration courses. *Prerequisite: PI800 and permission of integration chair. (2 units)*

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DEPARTMENT OF MARRIAGE AND FAMILY****Character and Purpose**

The master's degree programs of the Department of Marriage and Family at Fuller Seminary's School of Psychology are designed to prepare persons for service in the fields of marital and family therapy, family life education, and marriage and family studies. We seek to offer an educational environment that fosters integrity, Christian vision, and the development of the highest quality professional competence.

The marriage and family program is identified by three characteristics.

The Fuller Tradition. Consistent with the Fuller tradition, the members of the marriage and family faculty are representative of denominational diversity and distinguished service in their particular specialties, and stand united in their evangelical commitment, pursuit of academic excellence, and promotion of social concerns. The heritage of the Fuller tradition provides a solid foundation for developing a redemptive vision for marriages and families.

Redemptive Vision for Families. Each member of the marriage and family faculty is committed to training persons who are capable of addressing the full scope of the contemporary challenge confronting the family and the mental health profession. Moreover, they are committed to graduate training that is undergirded by a redemptive vision for the family. This vision is Christ-centered, and integrates Christian values with the study of marriage and family relationships, through a combined curriculum of theological studies and the social and behavioral sciences. The goal of the faculty is to prepare persons who are thoroughly equipped in theory and in practice to function directly or indirectly as an expression of God's grace in their care of families.

Christian Scholarship. At Fuller, the marriage and family faculty train Christian scholars to express their care and vision through family life education, family studies, and marital and family therapy. The task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in family studies and marital and family therapy. Faculty are committed to the importance of research, and give creative leadership to those students who wish to pursue their own research in a master's thesis.

Program Distinctives

The above three characteristics are foundational to the degree programs developed by the department as it seeks to train persons who will provide leadership in addressing such contemporary challenges as troubled marriages, single parenting, divorce, blended families, and the expanding clinical and educational needs of the marriage and family professions.

The purpose of the Master of Science in Marital and Family Therapy (M.S. MFT) degree is to prepare Christian individuals with professional clinical skills for licensure or certification as marital and family therapists. The curriculum is designed to meet the academic requirements of Sections 4980.37 and 4980.40 of the State of California Business and Professions Code, and is accredited by the California Board of Behavioral Sciences as meeting the educational requirements for licensure as a Marriage and Family Therapist. The training program requires a 10-15 month supervised practicum.

The purpose of the Master of Arts in Family Studies (M.A. FS) degree is to provide in-depth training in the knowledge and skills pertinent to preventative education and the enrichment of marriages and families. This degree is specifically designed for those who do not wish to pursue clinical training and licensure but wish to be trained to provide high quality psychoeducational intervention instead.

Admission

General standards for admission to any of the three schools of Fuller Theological Seminary are described in the Admissions section of this catalog.

Master of Science in Marital and Family Therapy. Admission to this degree program requires that a student has earned a bachelor's degree from a regionally accredited institution. All applicants are reviewed by an admissions committee consisting of two department faculty members and two graduate students. The committee selects applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing applicants when appropriate. New students are admitted to the M.S. MFT in the fall quarter only. Application deadlines and dates for notification of admission decisions are listed in the Admissions section of this catalog. Admission is competitive and is based upon four criteria.

Personal Maturity. Applicants must possess the emotional, spiritual, and intellectual maturity, and the vocational suitability to engage in a career in marital and family therapy. These qualities are evaluated through letters of recommendation, the applicant's statement of purpose and a summary of related experience. An interview may be required to clarify any issues that arise concerning the applicant's overall readiness for the program.

Grade Point Average. Applicants normally have a minimum 3.0 GPA in their undergraduate course work.

Prerequisite Course Work. Persons applying to the M.S. MFT should have a minimum of 24 quarter hours or 18 semester hours in the social and behavioral sciences prior to admission. One introductory course in social science research methodology or statistics is required. Recommended courses include abnormal psychology, lifespan development, and personality theory. Admission to the program is contingent upon the committee's evaluation of the appropriateness of an applicant's academic preparation.

Aptitude Testing. In addition to the achievement of academic excellence in previous undergraduate and/or graduate course work, applicants are expected to demonstrate the aptitude required to succeed in graduate level work at Fuller Seminary. Applicants fulfill this requirement by submitting their scores from the Graduate Record Examination or the Miller Analogies Test taken within the past five years.

In exceptional cases, equivalent demonstrations of graduate level aptitude may be considered at the discretion of the admissions committee. Such considerations may include, but are not limited to previous performance in graduate work at institutions accredited by the Western Association of Schools and Colleges or another equivalent regional accrediting body. Those seeking such a substitution must petition the admissions committee in advance of the application deadline. Normally, an applicant must have achieved a minimum 3.5 cumulative grade point average in prior undergraduate and graduate course work for the petition to be considered.

In addition to the general test of the Graduate Record Examination or the Miller Analogies Test, applicants whose native language is not English must take the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score of 240 (587 on paper-based test or 94 on the Internet-based test) on the TOEFL or 6.5 on the IELTS is required for admission to the M.S. degree program. The TOEFL or the IELTS must have been taken within the past five years.

Master of Arts in Family Studies. Admission to this degree program requires that a student has earned a bachelor's degree from a regionally accredited institution with a cumulative GPA of at least 3.0.

Aptitude Testing. Applicants are required to submit scores from the general test of the Graduate Record Examination or the Miller Analogies Test taken within the past five years.

In addition to the general test of the Graduate Record Examination or the Miller Analogies Test, applicants whose first language is not English must take the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score of 240 (587 on paper-based test or 94 on the Internet-based test) on the TOEFL or 6.5 on the IELTS is required for admission to the M.S. degree program. The TOEFL or the IELTS must have been taken within the past five years.

Applicants admitted to the M.A. in Family Studies may be eligible to enroll in the Fuller English as a Second Language (ESL) program if their current TOEFL score falls between 200 (533 paper; 72 Internet) and 237 (583 paper; 93 Internet) or their current IELTS score falls between 5.5 and 6.0.

Prerequisite Coursework. An undergraduate course in statistics or social science research methods is recommended, but not required. New students may be admitted any quarter. Application deadlines and

dates for notification of admission decisions are listed in the Admissions section of this catalog.

Transfer of Credit

Students in master's degree programs who have completed graduate work in marriage and family at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Associate Director of Academic Affairs after admission. Approval of the department is required for all transfer credit.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required at Fuller should also contact the Associate Director of Academic Affairs after admission.

Student Handbook

In addition to the information contained in the seminary Student Handbook, certain policies, procedures and information concerning students in the program are contained in the School of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policies and procedures for processing grievances regarding students and faculty. It is an implied contract that all students will comply with regulations in both handbooks while they are students under the jurisdiction of the Department of Marriage and Family and the seminary. Therefore, all students admitted to programs in the department are expected to read, know, and comply with the policies contained in these handbooks.

Academic and Clinical Reviews

Students are reviewed formally at least once each year. All students are required to undergo academic and clinical reviews of their performance by faculty and/or appropriate clinical supervisors. The policies and procedures used for these reviews are detailed in the School of Psychology Student Handbook.

MASTER OF SCIENCE IN MARITAL AND FAMILY THERAPY

The Training Experience

The scope of the training experience in marital and family therapy at Fuller is integrative in nature and encompasses a three-fold focus: 1) theoretical training in a variety of subject areas (i.e., family studies, marital therapy and family therapy, theology and integration, research); 2) clinical training (i.e., lab training, live team observation, practicum); and 3) personal growth experiences. Throughout these training experiences, faculty strive to integrate theological perspectives along with an understanding of the social and behavioral sciences.

Integration Studies

The distinctiveness of the Marriage and Family Department goes beyond its commitment to excellence in training and scholarship. The faculty believe that the moral context of a Christian seminary is uniquely suited to the training of practitioners and academicians who will be committed to the vitality of family life. In this vein, the task of integrating faith with academic and clinical training is of central importance.

The Marriage and Family faculty view this integration as a life-long process. Coursework is intended to provide a foundation of experience, knowledge and skills, taught from a Christian perspective. Faculty encourage the integration of biblical, theological and philosophical perspectives as they communicate course material that reflects their own integrative efforts. They also seek to challenge students to begin to deal with the full range of human experience, to articulate a coherent system of values and beliefs, and to be agents of healing in the lives of individuals and their family relationships. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

Curriculum

The Department of Marriage and Family has adopted the practitioner-evaluator model for the M.S. MFT program. This is reflected in the curriculum of the degree program.

Students are expected to take 14-16 units of course work per quarter until all curricular requirements have been met. Reduction in time and course work may be allowed for prior graduate work (see Transfer of Credit above).

The course of study for an M.S. in marital and family therapy requires 106 quarter units of coursework, and spans two years in a full-time cohort structure. A majority of the classes meet during the day. The requirements for the degree are distributed as follows:

Marital and Family Therapy	32
Clinical Training	18
Family Studies	16
Family Research	4
Theology	20
Integration	8
Elective	8

Marital and Family Therapy. The marital and family therapy curriculum gives each student a broad spectrum of theoretical approaches and clinical training experiences.

Required:

FT 502	Legal and Ethical Issues in Family Practice (4 units)
FT 508	Psychopathology and Family Systems (4 units)
FT 514	Family Therapy (4 units)
FT 518	Marital Therapy (4 units)
FT 520	Child and Adolescent Therapy (4 units)
FT 522	Assessment (4 units)
FT 526	Addiction and Family Treatment (2 units)
FT 527	Divorced and Reconstituted Families (4 units)

Choose one:

FT 534	Brief Therapy (2 units)
FT 535	Group Therapy (2 units)

Clinical Training. Students in the master's program in marital and family therapy engage in clinical training throughout their studies, beginning with the first quarter.

FT 530	Clinical Foundations (2 quarters, 2 units each)
FT 531	Live Team (2 units)
FT 550	Practicum (12 units total)

Family Studies. The core curriculum of family studies provides the student with a solid base for understanding the psychosocial structure and functioning of marriage and the family. M.S. MFT students are required to complete 16 units.

FS 500	Family Systems Dynamics (4 units)
FS 501	Gender and Sexuality (4 units)
FS 505	Child and Family Development (4 units)
FS 511	Cultural and Ethnic Issues (4 units)

Family Research. M.S. MFT students are required to complete 4 units:

FR 501	Research Methods, Statistics, and Design (4 units)
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Theology and Integration. As indicated above, training therapists with a Christian perspective on spiritual, moral, emotional, and relational wholeness, is a central objective of the marriage and family faculty. Therefore, the M.S. degree program requires course work in biblical studies, theology, and integration to equip future therapists with both the conceptual skill necessary to engage in interdisciplinary dialogue and the clinical skill necessary to provide integrative perspective in their work with individuals, couples, and families.

All marriage and family M.S. students complete the following 20 units of biblical studies and theology. These theology units have been determined jointly by the Department of Marriage and Family and the School of Theology:

Required:

OT 504	Writings
NS 500	New Testament I: Gospels
ST 501	Systematic Theology I: Theology and Anthropology
NE 505	Biblical Hermeneutics and Counseling

Choose one of the following:

TC 530	Theology and Film
TC 516	Theology and Art
TC 521	Theology and Contemporary Literature
TM 505	Multiculturalism Today
GM 519	Christian Perspective on Popular Culture
EV 525	Modern Culture and Evangelism
CH 5xx	Any course listed on the schedule as meeting CHC core
ET 5xx	Any course listed on the schedule as meeting ETH core
PH 5xx	Any course listed on the schedule as meeting PHIL core

Each M.S. student also completes 8 units of integration course work in addition to the above 20 units of theology:

Required:

PI 500	Introduction to Integration (4 units)
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Choose 4 units from the following:

PI 5xx	Any course with the PI prefix taught by the Chair of Integration (2 or 4 units)
FI 5xx	Any course with the FI prefix (2 or 4 units)

Electives. The M.S. student selects 4 units of marriage and family elective coursework from among the marriage and family department course offerings, and 4 units from any of the three schools.

Clinical Training

As stated above, students in the master's program in marital and family therapy engage in clinical training throughout their studies, beginning with the first quarter. The various combinations of laboratory training, live observation, and practicum in which students participate are established upon the following eight assumptions:

1. Marital and family therapy is a discipline that is rapidly growing and changing;
2. Marital and family therapists should be encouraged to critically assess and research MFT theories in order to foster the development of effective methods of treatment;
3. Marital and family therapists need to demonstrate competence in the diagnosis, prognosis and treatment of a broad spectrum of individual, marital, family, and relationship problems;
4. Marital and family therapists must be able to consult with a variety of professionals, including clergy persons, internists, psychiatrists, school personnel, psychologists, and family law specialists;
5. Marital and family therapists need to demonstrate competence in counseling individuals, couples, and families of diverse ethnic, socioeconomic, religious, and cultural backgrounds;
6. Marital and family therapists should be able to assess the moral and spiritual issues associated with relational problems;
7. Faculty help students learn the application of theory to clinical practice and give broad oversight to off-campus clinical training, and ensure that training facilities provide exposure to a diverse range of family and mental health issues; and
8. Community and/or mental health facilities must be utilized in training marital and family therapists to ensure a broad range of exposure mental health and family issues.

Clinical Foundations. All students in the M.S. program engage in a peer laboratory training experience during their first two quarters of study. These weekly labs provide an initial practice experience where students can develop basic counseling skills through role-play, audio and/or videotaped feedback and participation in a weekly triad.

Live Team. During their second year of study, students in the M.S. degree program are required to enroll in one quarter of practice counseling in a live team setting. Under the direction of a faculty member, and through the medium of a specially equipped observation room with a one-way mirror, students learn various assessment and intervention skills by participating as a cotherapist or team member in marital or family therapy sessions.

Practicum. In order to graduate, M.S. MFT students must have a minimum of 300 hours of direct client contact experience, with 150 of these hours devoted exclusively to child, couple, group, or family work. The student must receive a minimum of 60 hours of supervision to maintain the ratio of one hour of supervision for every five hours of client contact. Students may also extend their practicum experience to 500 client contact hours to accommodate licensing standards in states other than California.

Clinical Evaluation. To ensure basic competence in clinical skills, students in the M.S. program are evaluated during Clinical Foundations and practicum courses. During Clinical Foundations, basic counseling skills and personal readiness for practicum are assessed. This occurs during the first two quarters of their studies. During practicum, evaluation of clinical and professional progress is conducted on a quarterly basis. The entire evaluation process is coordinated by the Director of Clinical Training, and involves consultation with the Clinical Foundations instructor(s), agency directors and supervisors. Questions and concerns that may arise in the evaluation are then discussed with the Director of Clinical Training.

Personal Growth and Therapy

Personal maturity and growth are foundational to training in marital and family therapy. Therefore, it is expected that persons training to be marital and family therapists possess characteristics such as personal integrity, empathy, emotional stamina and stability, an ability to manage the emotional environment of counseling others, a commitment to the historic Christian faith, and a commitment to one's own individual, marital, and family growth.

The department is committed to fostering a collegial and communal atmosphere between students, and between students and faculty. In such a relational environment, areas for personal growth are often revealed by a variety of experiences as students progress through their training. Although students are not required to enter personal therapy, this is strongly encouraged.

MASTER OF ARTS IN FAMILY STUDIES

The purpose of the Master of Arts in Family Studies (M.A. FS) degree is to provide the in-depth training in working with families for those who do not wish to pursue clinical training and licensing. The flexibility built into the curriculum of this degree allows students to specialize in a variety of areas by taking relevant coursework from any of Fuller's three schools in the form of a concentration or a track. The degree offers three tracks: General, Pre-doctoral, and Certified Family Life Educator (CFLE) designation.

Curriculum

The Master of Arts in Family Studies is comprised of 84 quarter units of coursework, divided as follows:

Family Studies	36
Theology	20

Integration	8
Concentration/Track	20

Family Studies (36 units). The family studies curriculum provides each student broad background.

FL 501	Family Life Education
FL 502	Parent Education and Guidance
FL 5xx	Marriage and Interpersonal Relationships
FR 501	Research Methods, Statistics, and Design
FS 500	Family Systems Dynamics
FS 501	Gender and Sexuality
FS 505	Child and Family Development
FS 506	Families in Contemporary Society
FS 511	Cultural and Ethnic Issues

Theology and Integration (28 units). All students in the M.A. in Family Studies program complete the following 20 units of biblical studies and theology. These theology units have been determined jointly by the Department of Marriage and Family and the School of Theology:

Required:

OT 504	Writings
NS 500	New Testament I: Gospels
ST 501	Systematic Theology I: Theology and Anthropology
NE 505	Biblical Hermeneutics and Counseling

Choose one of the following:

TC 530	Theology and Film
TC 516	Theology and Art
TC 521	Theology and Contemporary Literature
TM 505	Multiculturalism Today
GM 519	Christian Perspective on Popular Culture
EV 525	Modern Culture and Evangelism
CH 5xx	Any course listed on the schedule as meeting CHC core
ET 5xx	Any course listed on the schedule as meeting ETH core
PH 5xx	Any course listed on the schedule as meeting PHIL core

Each M.A. student also completes 8 units of integration course work in addition to the above 20 units of theology:

Required:

PI 500	Introduction to Integration (4 units)
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Choose 4 units from the following:

PI 5xx	Any course with the PI prefix taught by the Chair of Integration (2 or 4 units)
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FI 5xx Any course with the FI prefix (2 or 4 units)

Concentration (20 units). The remaining 20 units of this degree is comprised of courses designed to fulfill a concentrated area of study that befits the student's professional goals. These courses may be taken in any of Fuller's three schools. In consultation with the associate director of academic affairs, students may propose a set of courses, with the professional rationale for each, for approval by the marriage and family department. A predoctoral track may be proposed in lieu of a concentration, in which 8 units are devoted to a master's thesis and the other 12 units are arranged to focus on the particular area of study in which the thesis is to be written.

The marriage and family faculty is constructing a concentration in Family Life Education which, in conjunction with the family studies core requirements, will be designed to meet the curricular requirements of the National Council on Family Relations.

Certified Family Life Educator (CFLE) Track. Students may also use the concentration to complete the educational requirements specified by the National Council on Family Relations (NCFR) for their Certified Family Life Educator credential. The CFLE track has been approved by the NCFR for this purpose. In addition to the required core courses in the MA FS curriculum, students on this track must complete ET501 Christian Ethics (as part of their theology requirement), FT502 Legal and Ethical Issues in Family Practice, FL506 Family Resource Management, and 6 units of supervised Family Life Education Internship. The remaining 8 units are for general electives. Students who complete the track will qualify to apply for NCFR Provisional Certification through an abbreviated application process; full certification requires two years of additional experience.

CERTIFICATE IN MARRIAGE AND FAMILY ENRICHMENT

The marriage and family department has partnered with the School of Theology to offer a 24-unit Certificate in Marriage and Family Enrichment. The curriculum is comprised of six master's-level courses emphasizing nonclinical training in knowledge and skills pertinent to the educational task of preventive family enrichment. Admission standards are the same as those for admission to a master's degree in the School of Theology. All courses must be taken for academic credit (not audit), and transfer credit is not accepted for this certificate. The curriculum is as follows:

Enrichment

Required:

- | | |
|--------|--|
| FL 502 | Parent Education and Guidance |
| FL 5xx | Marriage and Interpersonal Relationships |

Family Systems

Choose one of the following:

- | | |
|--------|--|
| CN 504 | Family Therapy and Pastoral Counseling |
| FS 500 | Family Systems Dynamics |

General

Choose one of the following:

- | | |
|--------|---------------------------------|
| YF 504 | Introduction to Family Ministry |
| CN 547 | Enriching Korean Families |
| FL 501 | Family Life Education |

Development

Choose one of the following:

- | | |
|--------|----------------------------------|
| CF 530 | Christian Formation of Children |
| CF 560 | Adult Formation and Discipleship |
| FS 505 | Child and Family Development |

Electives

Choose one of the following:

- CN 506 Conflict and Conciliation
- CN 538 The Changing Family
- CN 560 Pastoral Counseling Across Cultures
- FS 501 Gender and Sexuality
- FS 511 Cultural and Ethnic Issues

Students who complete this curriculum with at least a 2.7 GPA will be awarded the Certificate in Marriage and Family Enrichment. Depending on the courses chosen, they may also meet partial academic requirements of the National Council on Family Relations for their certification program in family life education. Students who are admitted to a degree program after receiving this certificate may be able to apply courses completed for this certificate toward a nonclinical degree program in the School of Psychology or the School of Theology (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning restrictions). The certificate is not awarded to any student already in a degree program.

OTHER COOPERATIVE PROGRAMS

In conjunction with the School of Theology, a Master of Arts (M.A.) and Master of Divinity (M.Div.) with a concentration in family life education are offered. Details may be found in the School of Theology section of this catalog.



SCHOOL OF PSYCHOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**MARRIAGE AND FAMILY COURSE DESCRIPTIONS****Marriage and Family Department Faculty**

- Jack O. Balswick, *Professor of Sociology and Family Development*
- Alvin C. Dueck, *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology*
- Cameron Lee, *Professor of Family Studies*
- Judith K. Balswick, *Senior Professor of Marital and Family Therapy*
- Richard A. Hunt, *Senior Professor of Psychology*
- James L. Furrow, *Associate Professor of Marital and Family Therapy*
- Lisseth Rojas-Flores, *Assistant Professor of Marital and Family Therapy*

Courses are offered for 4 quarter units of credit unless otherwise noted. All master's-level Marriage and Family Department courses except family therapy (FT) classes are open to all Fuller students, unless otherwise noted.

FAMILY STUDIES (FS)

FS 500 Family Systems Dynamics. The objective of this course is to help the student of marriage and family to conceptualize the dynamics of family relationships in systemic terms. The course examines a variety of issues related to the social processes within the family itself, including how families handle stress and conflict. Particular emphasis is given to family communication and the application of systemic thought to the ministry setting of the local church.

FS 501 Gender and Sexuality. An examination of the social, psychological, physical, ethical and theological dimensions of gender and human sexuality. The course will focus on sexual issues and the redefinition of gender roles in the family as well as the sexual counseling in which clinical students will learn to diagnose, assess and treat sexual dissatisfactions within the scope of their clinical practice.

FS 505 Child and Family Development. An overview of human development in the context of the family and culture and an exploration on how human development and family systems might impact various forms of ministry, missions and therapy. Major developmental theorists will be briefly covered in the context of how personality development is understood within a familial context.

FS 506 Families in Contemporary Society. This course focuses on understanding the changing family structures and functions that arise from the unique nature of modern/postmodern American society. Students will be encouraged to develop their own response to a variety of social issues confronting the contemporary American family. The course will begin with a demographic and historical overview of family life, and address relevant public policy trends.

FS 511 Cultural and Ethnic Issues. The main objective of this course is the exploration of various cultural and ethnic issues that affect family therapy and enrichment. While the course examines a wide variety of cultural and ethnic family systems, special emphasis will be placed on understanding the specific issues related to the practice of family therapy with African-American, Latino/Hispanic, and Native-American families.

FS 529 Ministry Issues in Human Sexuality. This course focuses on sexuality issues relevant to persons in Christian ministry by considering the spiritual, psychological, sociological, and physiological aspects of human sexuality.

FAMILY LIFE EDUCATION (FL)

FL 501 Family Life Education. A course designed to provide an introduction to the field of family life education methodology, including a rationale for the use of preventive psychoeducational strategies in family ministry. The course will adopt a strength-based "wellness" approach and focus on training the students in foundational skills as family life educators.

FL 502 Parent Education and Guidance. A course to introduce students to models of parenting practice, and how parents guide and influence children and adolescents. Specific attention will be given to the role of parent-child interaction in the emotional development of children.

FL 504 Marriage and Interpersonal Relationships. This course prepares students to develop and lead relationship and marriage enrichment seminars in local church settings. Lectures address a variety of relationship issues, including formation and dissolution, the role of emotions, gender differences, and exercises will address general communication skills pertinent to all relationships, with to others and their specific application to marriage.

FL 506 Family Resource Management. An introductory course to the concepts of resource management by individuals and families, with an emphasis on application within a contextual framework for individual and family goal setting and decision-making. Various topics such as resource analysis, styles of decision-making, marital interaction, time management, stress management, and crisis management, as well as principles of financial planning as related to credit and debt management, banking and investing will be covered. (2 units)

FL511 Advanced Family Life Education. A 40-hour intensive training workshop in which students learn role play and coaching skills, and work in teams to present course materials for immediate feedback. Students who successfully complete the course will be certified as Family Wellness Instructors. *Prerequisite: FL501, with a grade of B or better; or consent of instructor. (2 units), Pass/Fail*

FL550 Family Life Education Internship. A two or three quarter internship under the supervision of a MF faculty who will assist the student in an applied experience in family life education. 2/4 units (for a total of 6), Pass/Fail

FL 590 Directed Study in Family Life Education. (1-4 units)

FAMILY INTEGRATION (FI)

FI 505 Men in Difficult Times. This course offers an indepth look at the issues now facing Christian men as they attempt to redefine their own manhood in light of the current men's movement and a biblical view of gender roles. Special attention is given to men in ministerial and therapeutic settings. Issues to be dealt with include definitions of masculinity, power and control, competition, aggression and war, inexpressiveness and intimacy, spirituality, sexuality, father, male/male friendships and male/female friendships.

FI 540 Narrative and Family Life. An introduction to the relevance of narratives and the formation of story in the lives of families, through an exploration of postmodern approaches to family theory. The application of narrative to conceptions of healing and wholeness are explored, with particular emphasis upon the themes of love and loss/suffering. Students will gain an understanding of the value of narrative constructs in both family counseling and ministry.

FI 585 Special Topics in Family Integration. This course focuses on selected rotating topics dealing with the integration of religion and the Christian faith with family therapy and studies. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in this field which falls outside the regular curriculum.

FI 590 Directed Study in Family Integration. (1-4 units)

FAMILY RESEARCH (FR)

FR 501 Research Methods, Statistics, and Design. An overview of the principal concepts of social science research methodology and associated statistical procedures, and the relevance of these to evidence-based clinical practice and professional development. Special emphasis will be given to survey

research methodology and a synthesis of qualitative and quantitative approaches is encouraged.

Prerequisite: An undergraduate course in either statistics or basic research methods is strongly recommended

FR 590 Directed Study in Family Research. (1-4 units)

FR591 Master's Thesis. Assigns credit for research conducted for the master's thesis. *Prerequisite: FR501 or permission of the instructor. (8 units required)*

FR592 Master's Thesis Continuation. To be used when a student has fulfilled the 8-unit FR591 requirement. (0 units)

FAMILY THERAPY (FT)

FT 502 Legal and Ethical Issues in Family Practice. A survey of the legal and ethical issues relevant to the practice of marriage and family therapy. These topics include confidentiality, informed consent, dual relationships, licensing standards, and family law. Students learn the application of ethical principles to specific professional and moral dilemmas. The course will include a review of California laws governing the practice of marriage and family therapists.

FT 508 Psychopathology and Family Systems. A study of psychopathology and maladaptive behavior in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the DSM IV-TR.

FT 514 Family Therapy. This clinical course introduces an integrative Metaframeworks perspective. Building on communication, structural, strategic, developmental, narrative, and brief models, this approach includes gender, culture, and spiritual dimensions when doing therapy with families. *Prerequisite: FS500.*

FT 515 Marital Therapy. This course provides an overview of leading approaches to marital / couple treatment. The course addresses theories of marital interaction and approaches to clinical treatment. Assessment and treatment issues involving domestic violence are reviewed.

FT 520 Child and Adolescent Therapy. An introductory course surveying issues related to the diagnosis and treatment of children and adolescents both in individual and family settings. Cognitive-behavioral and family therapy techniques for common childhood and adolescent issues such as depression, oppositional disorder, anxiety, abuse, eating disorders, substance abuse and suicide will be explored.. *Prerequisite: FS500, FS505, and FT508.*

FT 522 Assessment. An overview of approaches to the assessment of relationship problems with individuals, couples, and families. Emphasis will be given on psychometric theory and the use of relevant psychological testing instruments for assessment and research in marriage and family therapy.

FT 526 Addiction and Family Treatment. This course provides the student with an understanding of alcoholism and the most commonly abused drugs, and examines the current treatment modalities with emphasis upon the Twelve Step programs and their place in the treatment continuum. Emphasis will be placed upon learning the language of recovery and how to work with both the addicted person as well as the codependent and family members. Community referral resources and therapy techniques suitable for the marriage and family therapist in the treatment and referral of families affected by addiction will also be treated.

FT 527 Divorced and Reconstituted Families. This course provides an overview of the major changes and challenges faced by families in the process of divorce and remarriage. Special attention is placed upon therapeutic interventions that are helpful to families during times of significant disruption and transition. The role of religious beliefs and practices are also explored as unique factors shaping the impact of divorce and remarriage on family life. *Prerequisites: FS500, FT502.*

FT 534 Brief Therapy. This course provides training in brief therapy models and their use in marital and family therapy. Emphasis will be placed on Solution, Focused, and Narrative applications. The class will include an emphasis on the integration of these models with a theological perspective. (2 units)

FT 535 Group Therapy. The role of groups for the family therapist will be examined in this introductory course in group psychotherapy. The course will focus on both the theoretical and practical aspects of group dynamics, processes, and methodologies available to the family therapist. Specific types of group therapies, including topic/skill centered, couples, and multi-family groups will be discussed. (2 units)

FT 536 Advanced Marital Therapy. This course is an advanced seminar in couples therapy. The course will explore the role of emotion in intimate relationships and clinical practice with couples. Special attention is given to the development and integration of the clinical skills used in Emotionally Focused Couple Therapy and a theological perspective on emotion based intervention. *Prerequisite: FT515*

FT 549 Psychopharmacology. An introductory course designed to provide MFT students with a basic knowledge of psychopharmacology - its scope, effectiveness and hazards. An understanding of when and how to request a consultation for medication, as well as the important role of psychotherapy in supporting the appropriate use of psychopharmacological agents will be covered.

FT 556 Professional Development and Ethical Practice. This course is designed to further address the application of legal and ethical principles to the practice of marriage and family therapy. Students are expected to be enrolled in practicum and are encouraged to explore ethical issues that they are encountering in their clinical practice. *(1 unit) Prerequisite: FT502*

FT 557 Research And Clinical Practice. This course is designed to further student competence in applying research principles and findings to clinical practice. Students are expected to review and summarize extant empirical research literature on a topic related to the practice of marital and family therapy. *(1 unit) Prerequisite: FR501 and FT502*

FT 541 Therapy with Asian Families. An exploration of clinical strategies related to the practice of marital and family therapy with Asian families. *(2 units)*

FT 585 Special Topics in Family Therapy. This course focuses on selected rotating topics in family therapy. It is designed to make use of the expertise of visiting scholars, adjunct and resident faculty who would like to offer relevant course work in family therapy which falls outside the regular curriculum.

FT 590 Directed Study in Marital and Family Therapy. *(1-4 units)*

CLINICAL TRAINING (FT)

FT 530 Clinical Foundations. This clinical training course assists first year students in the practice of basic counseling skills with individuals, couples and families. This learning experience spans the first two quarters of studies and includes role-playing, audio-video taped feedback, and participation in triads. The course includes a focus on professional development and practical training in responding to ethical and legal issues. *Graded on a Pass/Fail basis. (2 units)*

FT 531 Live Team. This training experience provides advanced master's students with one quarter of practice in marital and family therapy under the supervision of a clinical marriage and family faculty person. Each weekly session is conducted in a specially equipped observation room with a one-way mirror, where students have an opportunity to be either a cotherapist or team member. *Graded on a Pass/Fail basis. (2 units)*

FT 550 Practicum. Students enroll in a total of 12 units of practica over a period of 10-15 consecutive months. During this clinical placement each student trainee engages in a minimum of 300 hours of direct counseling experience, at least 150 hours of which must be with children, couples, groups, or families. In addition, each student must receive a minimum of 60 hours of supervision to be compliant with California state regulations. *All practica are graded on a Pass/Fail basis. (2 or 4 units)*

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit practicum requirement without completing the 300 hour requirement, or desires to fulfill other state requirements that exceeds 300 client contact hours. *(0 units)*


[Home](#)
[Introduction](#)
[Admissions](#)
[Expenses](#)
[Academic Policies](#)
[Theology](#)
[Intercultural Studies](#)
[Psychology](#)
[Lifelong Learning](#)
[Personnel](#)
[Appendices](#)
[Search](#)

TRAINING AND RESEARCH FACILITIES

THE PSYCHOLOGICAL CENTER

The purpose of The Psychological Center is to support the teaching and research work of the faculty of the School of Psychology. The primary tasks of the faculty are 1) to teach and train Christian persons as future clinical psychologists and marital and family therapists, 2) to conduct and supervise research on finding more effective ways to alleviate human suffering, and 3) to model the best of contemporary practice of clinical psychology and marital and family therapy.

The Psychological Center provides training for a number of clinical psychology and marriage and family students while offering mental health services to members of the Fuller and greater Pasadena area communities.

The Psychological Center currently is comprised of one major clinic, Fuller Psychological and Family Services (FPFS).

Fuller Psychological and Family Services. This outpatient service provides assistance to individuals, couples, and families, including specific services to children and adolescents. Psychological interventions are offered for adjustment disorders, anxiety, depression, stress management, abuse and domestic violence, and physical conditions affected by psychological factors. For young people, FPFS offers psychological testing and treatment for attention deficit disorders, behavior problems, school difficulties, social skills, and parent/child issues.

The marriage and family therapy department offers counseling and educational services designed to help individuals and families resolve a variety of relational, emotional, spiritual, and cultural problems that arise in family life. These include relationship counseling, premarital counseling, marital enrichment and therapy, couples group therapy, divorce counseling, parenting classes, parenting support groups, and family therapy.

THE FULLER PROJECT

The Role of Religion and Spirituality in Mental Health and Optimum Human Function

In considering its purpose and goals for the beginning of the new millennium, the Graduate School of Psychology at Fuller Theological Seminary has set as one of its primary goals to engage in a vigorous and cooperative research project to significantly advance the understanding of the relationship of religion and spirituality to mental health and optimum human functioning. This project has been labeled "The Fuller Project".

Several factors have motivated the decision to launch this project:

1. Religion and spirituality are attributes central to the core of human nature and psychological functioning, yet these variables have been largely ignored in much of the research in psychology over the past century.
2. There is currently an increasing openness within the field of psychology and its various research journals to consider this important aspect of human nature.
3. The Graduate School of Psychology at Fuller Seminary is strategically placed both institutionally and historically to carry out important research on religion and mental health, and to make a substantial contribution to knowledge in this area.
4. The commitment of Fuller to the process of integration of psychology and theology demands a concerted effort toward investigating religion and spirituality with respect to optimum psychological and social functioning.

Issues in Religion and Mental Health

A majority of the population of the United States considers itself to be religious in some way, while a large percentage regularly participates in some form of religious worship. While these percentages vary from culture to culture throughout the world, there are few (if any) societies within which religion does not play a significant and formative role.

However, the effects of religion on mental health and optimum psychosocial function have received a disproportionately small amount of attention in psychological research. Compared to the roles of other variables such as parenting, social support, stress, emotional learning, cognitive functioning, and neurobiological systems, which continued to be intensively researched, religion and spirituality have been ignored by much of the research of the past century.

Specific projects to be conducted on these areas of interest are listed in the descriptions for the Research Centers for the Travis Research Institute.

LEE EDWARD TRAVIS RESEARCH INSTITUTE

The Travis Research Institute is committed to fostering interdisciplinary research into the relationships between social systems, environmental situations, personality, mental and affective states, cognitive processes, neurobiological functions, and spiritual and religious states and practices. The Institute provides a distinctive context within the Fuller School of Psychology in which interested faculty, research collaborators, and students can engage in regular and ongoing research activities. The Institute fosters collaborative research within the School of Psychology, with faculty from the Schools of Theology and World Mission, and with researchers at other institutions.

The Travis Research Institute is organized into several Research Centers, constituting the major foci of ongoing, large-scale collaborative work within the Institute. Centers involve both empirical and theoretical scholarship. More specific research projects are designated Research Programs, and are organized either directly within the Travis Research Institute or within the various Research Centers.

Center for Biopsychosocial Research. The Center for Biopsychosocial Research seeks to understand the interactions between neural and biologic systems and the social, psychological, and spiritual/religious functioning of persons. Neurobiological variables will include brain & cognitive function, congenital neuropathology, autonomic/affective responses, neurotransmitter and hormonal milieu, immune activity, and physical health. Current or recent research programs include:

- Autonomic Psychophysiology and Behavior
- Hormones and Cognition
- Interhemispheric Interactions and Human Higher Cognitive Abilities
- Spirituality, Wellbeing, and Health

Center for the Study of Stress, Trauma, and Adjustment . The purpose of the Center is to conduct innovative research that will lead to: 1) a better understanding of the variables affecting acute, chronic, and post-traumatic stress; and 2) creative application of this knowledge to the development of better methods of identification and treatment of individuals, families, and communities that have been affected by an environment of chronic stress and trauma. Particularly central to the mission of the Headington Program in International Trauma, a focused program of CSTA, will be post-traumatic stress disorder and chronic stress occurring in ministry and international relief/development settings. Current or recent collaborative research projects include:

- Stress and Success in Short-Term Missions (with Nazarene Youth in Mission)
- Member Care Project (with the Mennonite Central Committee)
- The Headington Project in International Trauma (with World Vision International, World Vision Cambodia, and Nazarene Youth in Mission)

The Center for Research in Child and Adolescent Development. The primary purpose of the Center is to further the knowledge of positive development in childhood and adolescence. A specific focus of this research program is the identification of ecological factors that are associated with the promotion of

well-being and the prevention of risk among children and youth. Special attention is given to the unique role of community resources in shaping these positive developmental outcomes. Current or recent Research Programs or Projects include:

- Psychosocial Resources and Positive Youth Development
- Character Development and the Role of Religion
- Bullies and Victims Research
- Religion and Youth



SCHOOL OF PSYCHOLOGY

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**Clinical Facilities for Field Training: Clinical Psychology**

The institutions listed below are those which were directly engaged in recent years in providing clinical experience and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Department of Clinical Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

- Arcadia Mental Health, Arcadia, CA
- Augustus F. Hawkins Community Mental Health Center, Los Angeles, CA
- Azusa University Counseling Center, Azusa, CA
- BHC Alhambra Hospital, Rosemead, CA
- Casa Colina Rehabilitation Hospital
- Transitional Living Center, Pomona, CA
- Center for Aging Resources, Pasadena, CA
- Child and Family Guidance Clinic, North Hills, CA
- Children's Institute International, Los Angeles, CA
- Children's Hospital of Los Angeles, Los Angeles, CA
- City of Hope National Medical Center, Duarte, CA
- Descanso Center for Development and Learning, La Canada, CA
- Door of Hope, Pasadena, CA
- Eastside Family Counseling Center, Montebello, CA
- Fuller Psychological and Family Services, Pasadena, CA
- Glen Roberts Child Study Center, Glendale, CA
- Harbor UCLA Medical Center, Torrance, CA
- Healing House, Los Angeles, CA
- HELP Group, Sherman Oaks, CA
- Hillview Mental Health Center, Lake View Terrace, CA
- Hollywood Mental Health, Los Angeles, CA
- Howard University, Washington, DC
- Huntington Research, Pasadena, CA
- Interchurch Counseling Center, Whittier, CA
- Inter-Community Alternatives Network, Pasadena, CA
- Kaiser-Permanente, Los Angeles, CA
- La Canada Presbyterian Church, La Canada, CA
- LA County/USC Medical Center, Los Angeles, CA
- LA County/USC Violence Intervention Program, Los Angeles, CA
- London Health Sciences, London, Ontario, Canada
- Long Beach Mental Health, Long Beach, CA
- Pacific Clinics East, Monrovia, CA
- Pasadena City College, Pasadena, CA
- Disabled Student Programs and Services
- Pasadena Mental Health Center, Pasadena, CA
- Patton State Hospital, Patton, CA
- Pine Rest Christian Mental Health Center, Grand Rapids, MI
- Psychology Resource Consultants, Pasadena, CA
- San Bernardino County, San Bernardino, CA
- Seattle Mental Health, Seattle, WA
- Spring Bay Counseling Services, Pasadena, CA
- St. John's Child and Family Development Center, Santa Monica, CA
- The Sycamores, Pasadena, CA
- Tri-City Mental Health, Pomona, CA
- Turning Point Visalia Youth Services, Fresno, CA
- UC San Diego Counseling Center, La Jolla, CA

- UCLA Alzheimer's Disease Research
- Center, Los Angeles, CA
- UCLA Medical Center NPI, Los Angeles, CA
- University of Tennessee Student Counseling, Knoxville, CA
- USC Student Counseling, Los Angeles, CA
- VA Los Angeles Ambulatory Care Clinic, Los Angeles, CA
- VA Medical Center, Long Beach, CA
- VA Medical Center, Sepulveda, CA
- VA Medical Center, West Los Angeles, CA
- VA Medical Center, Palo Alto, CA
- VA Sepulveda Ambulatory Care, Sepulveda, CA
- Vancouver General Hospital, Vancouver, British Columbia, Canada
- Wellness Community, Pasadena, CA
- Wright Institute, Los Angeles, CA
- Young and Healthy, Pasadena, CA

CLINICAL FACILITIES FOR FIELD TRAINING: MARRIAGE AND FAMILY

The institutions listed below provided clinical training for marital and family therapy students in recent years.

- Almansor Center, South Pasadena, CA
- Asian Pacific Counseling and Treatment Centers, Los Angeles, CA
- Asian American Christian Counseling Service, Alhambra, CA
- Center for Aging Resources, Pasadena, CA
- Center for Individual and Family Therapy, Orange, CA
- Citrus Counseling, Covina, CA
- Community Family Guidance Center, Cerritos, CA
- El Monte Police Community Relations, El Monte, CA
- FACES, Fullerton, CA
- Faithful Central Bible Church, Inglewood, CA
- Foothill Family Service, Pasadena, CA
- Friends of the Family, Van Nuys, CA
- Fuller Psychological and Family Services, Pasadena, CA
- Glen Roberts Child Study Center, Glendale, CA
- Grace Center for Family Therapy, Los Alamitos, CA
- Grace Center, Pasadena, CA
- Interchurch Samaritan Counseling Center, Whittier, CA
- Inter-Community Alternatives Network, Pasadena, CA
- Korean American Family Service Center, Los Angeles, CA
- La Canada Presbyterian Church, La Canada, CA
- La Vie, Pasadena, CA
- Lake Ave Church, Pasadena, CA
- Montebello Unified School District, Montebello, CA
- Olive Crest, Burbank, CA
- Outreach Counseling, Arcadia, CA
- Pasadena Mental Health, Pasadena, CA
- Salvation Army, Whittier, CA
- Santa Anita Family Service, Monrovia, CA
- Spring Bay Counseling Services, Pasadena, CA
- Wellness Community Foothills, Pasadena, CA



HORNER CENTER

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**THE HORNER CENTER FOR LIFELONG LEARNING****History And Philosophy**

In 1985, the administrative structure of the seminary was reorganized to include a fourth academic unit concentrating on continuing education for those already involved in ministry. This new academic division was originally designated Continuing and Extended Education (CEE), but was renamed the Richard and Margaret Horner Center for Lifelong Learning in 1999. It now includes the Extended Education program, the Doctor of Ministry program, the Distance Learning Program, and the Lowell W. Berry Institute for Continuing Education in Ministry. Each of these programs intends to help Fuller Seminary become the lifelong learning partner of all people involved in the manifold ministries of Christ and his Church.

The Horner Center for Lifelong Learning is named after Richard and Margaret Horner, longtime supporters of Fuller's mission. Richard Horner, a valued Fuller trustee, earlier led the E. F. Johnson Corporation, makers of amateur radio equipment and other sophisticated electronics. Later, his interest and executive skills in electronic communication led the board of Western Union to appoint him as that corporation's chief executive officer. A primary aim of the expansion of Fuller's lifelong learning activities is to facilitate a much more intimate and mutually effective relationship between the seminary and the church. The seminary needs continuous guidance from the working church to stay abreast of the needs of the ordained leaders ministering eternal truth to a rapidly changing society. And the church needs successive generations of those leaders equipped with integrating skills to assure the spiritual, psychological and physical health of their parishioners. Lifelong learning facilitates a closer relationship between the church and seminary by making it possible for people who are already engaged in ministry to engage in theological education at the same time and place as their ministry.

The goal of the Horner Center for Lifelong Learning is to be an effective instrument of reformation and renewal to the evangelical church. This will be accomplished by the offering to adult men and women of innovative, lifelong theological education and training for the manifold ministries of Christ and his Church. Therefore the church will be more effective in carrying out the Great Commission, to the glory of God.

Through the Horner Center for Lifelong Learning, work leading to a degree, as well as nondegree and continuing education, is available. Seminars, conferences, workshops, individualized and interactive (online) distance learning courses, and off-campus graduate-level course work are among the alternative forms of training provided. The Horner Center for Lifelong Learning utilizes the expertise of people already involved in ministry along with the resident Fuller faculty. The philosophies, aims, curriculum and opportunities of the various programs of the Horner Center for Lifelong Learning are described in this section. Further information regarding a particular program may be obtained from the office of that program.



HORNER CENTER

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**EXTENDED EDUCATION PROGRAM****History**

Extended Education began offering courses in September 1973 in Seattle, Washington, and Los Angeles, Fresno, and Bakersfield, California, with the purpose of bringing graduate theological education to lay people. The Extended Education Program was developed as a response to the need for training laypersons in the context of the local church. A local committee of Christian leaders and students in the program determined the local character and helped to shape the local program.

More than one hundred students were enrolled in the first Extension student body in those four cities. The program now offers courses in five established Extension centers: Southern California (Irvine, Solana Beach, San Diego, and Santa Barbara); Northern California (Menlo Park, Sacramento, Oakland, Walnut Creek); Northwest (Seattle, Tacoma, and Kirkland); Southwest (Phoenix, Tucson, and Las Vegas); and Colorado (Colorado Springs and Denver). Six of the Extended Education locations (Irvine, Menlo Park, Sacramento, Seattle, Phoenix, and Colorado Springs) have been approved to offer the Master of Arts in Theology degree (General Program Track), the Master of Arts in several areas of specialized ministry, and the Master of Arts in Christian Leadership in their entirety. The seminary has developed a new cohort model for the Master of Divinity degree, approved by The Association of Theological Schools (ATS), which allows selected students to complete the entire M.Div. degree in Seattle, Menlo Park, and Phoenix. School of Intercultural Studies and School of Psychology courses are offered occasionally in some of the Extended Education centers. Courses are now being offered on a limited basis in Houston, Texas.

From the outset, the Extended Education program has been characterized by the desire to provide theological education with a high degree of academic excellence to students in their ministry and work settings. The courses offered every year reflect Fuller Theological Seminary's commitment to offering graduate courses in the context of the local church and other local ministries.

Philosophy

Fuller Theological Seminary Extended Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extended Education seeks to provide educational experiences in off-campus, non-traditional settings which will enable students to discover, develop and improve their gifts for service and ministry within the scope of the church's overall mission. By offering fully accredited graduate courses off-campus at convenient times, Extended Education makes theological education possible for many church leaders, church staff members, Bible study leaders, business people, homemakers, professionals and others whose careers or circumstances preclude full-time study. Extended Education:

- Provides theological education for the development of lay persons for leadership in ministry in the local church and community;
- Offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings;
- Allows students preparing for, or already involved in full-time ministry, to complete most or all of their theological education without leaving their area of residence and service; and
- Extends resources to pastors for the development of local church educational programs and for personal and professional enrichment.

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

In short, Extended Education is a community of learners-practitioners-scholars in ministry who seek to know God better, to understand God's revelation more fully and to do God's ministry more effectively.

Fuller's Extended Education provides theological education of academic excellence in an off-campus setting with nontraditional schedules. Through course work in Extension, students encounter a concept of ministry which takes seriously the charge to "equip the saints for the work of ministry."

Coordinating/Steering Committees

Within guidelines determined by the administration and faculty of the seminary, Coordinating or Steering Committees can provide contextualized leadership for the local program. Members represent various denominations and occupations in the Christian community of the Extension area. All members of these committees sign the Fuller Theological Seminary Statement of Faith and are formally appointed by the seminary.

Faculty

Fuller Theological Seminary faculty members and adjunct faculty travel to the Extension class sites to teach Extended Education courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join seminary faculty members in offering courses in biblical studies, church history, theology, ministry, missions, languages, field education and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary Statement of Faith

Admission Requirements and Procedures

The general standards for admission to the seminary may be found in the Admissions section of this catalog. Admission to the School of Theology or School of Intercultural Studies normally requires a bachelor's degree from an accredited institution. Applications may be obtained from the local Extended Education office, and all application materials, including transcripts, must be received by the Office of Admissions or the local Extended Education office by the application deadline for the quarter. Application deadlines for the various quarters may be found in the Admissions section of this catalog. The local Extended Education office will forward the completed application to the Admissions Office on the Pasadena campus, which will inform the student of the decision of the Admissions Committee. Notification of the committee's decision is generally made within four weeks after receiving the completed application.

Late applications may be submitted after the regular application deadline. Applications received after the deadline are subject to special fees and restrictions. A late admission is tentative, subject to confirmation by the Admissions Office, and is valid only for that quarter.

Application for Reinstatement. Students who have not registered for classes at Fuller for more than two years (eight quarters) must submit an application for reinstatement, available from the local Extended Education office or the Office of Admissions. Contact either office for details.

Curriculum

Courses offered in extension each quarter are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. Courses are taught primarily on weeknights or weekends in local facilities, and library resources are arranged with local institutions. Quarterly class schedules and expanded course descriptions (which include course objectives, required reading, assignments and other information) are available from the local Extended Education office or on the Fuller website at www.fuller.edu. Contact the local Extended Education office for further information on registration and the purchase of textbooks. Fuller Theological Seminary reserves the right to cancel any class due to insufficient enrollment.

Admission to the seminary through the Extended Education program permits students to enroll in courses through any of the Seminary's locations or programs, including the Pasadena campus and the the seminary's Distance Learning Program. For information on registration for a Pasadena campus course, students may contact their local Extended Education office or the academic advising office on the Pasadena campus. People interested in information about the Distance Learning Program may contact

their local Fuller office, or see the Distance Learning section in this catalog.

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

Registration and Course Changes

Registration (including appropriate payment) must be received in the local Extended Education office before the second class meeting. Registration for courses with no formal meetings (such as independent studies and field education) must be received by the end of the first week of the quarter.

Students may add or drop courses through the local Extended Education office with a service charge of \$5.00 for each change or set of changes made at the same time. Courses may be added, and grade, pass/fail, or audit status changed prior to the second class meeting. Courses may be dropped before the fourth class meeting if the class meets five to seven times, or before the fifth class meeting if the class meets eight to ten times. There is a refund schedule for classes dropped prior to the third class meeting (see below).

For courses meeting on Friday nights and Saturdays for several weekends, each weekend is considered a separate class meeting for purposes of registration and course change deadlines.

Expenses

Tuition and fees for 2004-2005 are detailed in the Expenses section of this catalog. All tuition and fees are the same as those charged on the Pasadena campus, except that the basic audit fee is \$250 per course, and All Seminary Council (student government) fees are not charged for courses outside of Pasadena.

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

Refund Policy. There is a 100% refund for classes dropped prior to the second class meeting. The refund is 50% for classes dropped prior to the third class meeting. There is no refund for classes dropped after this point. There is no refund of audit charges at any time. For courses with no formal class meetings, such as independent studies and field education, there is a 100% refund through Friday of the first week of the seminary quarter; 90% through Tuesday of the second week; 75% through Friday of the second week; 50% through Friday of the third week; and 25% through Friday of the fourth week. There is no refund after this point.

Financial Aid. Limited financial aid may be available to students with demonstrated need. Contact the local Extended Education office for information.

Veterans Benefits. All primary Extended Education areas have been approved for veterans benefits. For further information, contact the local Extended Education office regarding sites outside California, or the Registrar's Office (on the Pasadena campus) regarding sites in California.

Academic Policies

Students in Extended Education are subject to the same academic policies that apply to other students in the seminary. These policies are described in the Academic Policies section of this catalog, as well as in the Extended Education Student Handbook.

Library Facilities

Each Extension Area has borrowing arrangements with local libraries. Extension students may use the libraries listed for their area. Some libraries require a user's fee. Use of these facilities requires proof of current registration. Books may be obtained from the Seminary's McAlister library through the interlibrary loan (ILL) departments of these libraries. Students may make full use of McAlister Library when they are in the southern California area and can make regular visits. Extended Education students have full use of the electronic resources provided through McAlister Library through the Internet.

Northwest: University of Washington, Seattle Pacific University, Trinity Lutheran University, Northwest College, Puget Sound Christian College, and the libraries of local churches.

Northern California: St. Patrick's Seminary, Menlo Park; Bethany Bible College, Scotts Valley; Santa Clara University, Santa Clara; Graduate Theological Union, Berkeley; Patten College, Oakland; University of California, Davis; Fremont Presbyterian Church, Sacramento; California State University, Sacramento; and William Jessup University, Rocklin.

Southern California: Vanguard University of Southern California, University of California at Irvine, Concordia College at Irvine, Orange Coast College, and Library of the School of Theology at Claremont; University of California at San Diego, Point Loma College, California State University at San Diego; Westmont College.

Southwest: Grand Canyon University, Arizona State University, Arizona State University West, KINO Institute, University of Arizona, Southwestern College, and local public libraries.

Colorado Springs: Fuller Colorado has a library of approximately 6,000 volumes. Arrangements have also been made with a Nazarene Bible College and Denver Seminary.

PROGRAM OPPORTUNITIES

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

Two concentrations are offered at the present time: youth ministry, and ministry of the laity. The program is intended for lay people who are called to specialized positions such as youth pastors or campus ministers and facilitators of lay or marketplace ministry.

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

The degree may be earned through course work taken at any Fuller Seminary location. However, not all courses, especially those required for both of these concentrations, may be readily available at all off-campus sites. The requirements for this degree may be found in the School of Theology section of this catalog.

Master of Arts in Theology Degree. The Master of Arts in Theology degree is designed for students who desire graduate work in theological education along with greater flexibility in the design of their educational experience. Personal enrichment is often the aim of M.A. in Theology students. The degree also has been pursued by those intending church-related vocations in denominations not requiring the M.Div. degree.

Because of the great variation in student goals and previous studies, each person has a certain degree of flexibility to construct an individual curriculum in consultation with an academic advisor.

Students may earn the Master of Arts in Theology degree by completing 24 courses (96 quarter units), following the curriculum outlined in the School of Theology section of this catalog. A bachelor's degree from an accredited institution is required for admission to this program.

The M.A. in Theology (general track and biblical studies and theology track) is currently available in its entirety in Seattle, Menlo Park, Sacramento, Phoenix, Irvine, and Colorado Springs. There are no thesis or Pasadena residency requirements, and for the general track, no language requirements. Students in San

Diego, Santa Barbara, Oakland, Tacoma, Issaquah, and Kirkland may take up to half the degree (students in Walnut Creek, Tucson, and Las Vegas may take up to 75 percent) in their local area, and must complete the remaining courses in a primary center approved to offer the entire degree or in Pasadena. A limited number of courses offered through the Distance Learning Program may also be applied toward the degree.

Master of Arts in [Specialized Ministry]. The following master's degrees are designed to equip persons for competent leadership in some form of specialized ministry in congregations and other settings:

- Master of Arts in Youth, Family, and Culture
- Master of Arts in Family Life Education
- Master of Arts in Evangelism
- Master of Arts in Multicultural Ministries
- Master of Arts in Pastoral Ministry.

For each of these the admission requirements, residence requirements, and policies governing transfer credit and the time limit for completion of degrees are generally the same as the Master of Arts in Theology.

Students may earn the Master of Arts degree in one of these areas by completing 24 courses (96 units), following the curriculum outlined in the School of Theology section of this catalog.

The M.A. degree in one of the above areas may be earned entirely in Seattle, Menlo Park, Sacramento, Phoenix, Irvine, and Colorado Springs, although not all courses required for all of these degrees may be available at the present time in each area. There are no language, thesis, or Pasadena residency requirements. Students in San Diego, Santa Barbara, Oakland, Tacoma, and Kirkland may take up to half the degree (students in Walnut Creek, Tucson, and Las Vegas may take up to 75 percent) in their local area, and must complete the remaining courses in a primary center approved for the entire degree or in Pasadena. A limited number of courses offered through the Distance Learning Program may also be applied toward the degree.

Master of Divinity. The Master of Divinity program prepares the student for full-time service in the Church of Jesus Christ. It allows the student to train either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables the student to meet the range of denominational requirements for ordination.

Candidates for the Master of Divinity degree may fulfill their requirements, including core courses, by taking up to two-thirds of the degree in Irvine, Seattle, Menlo Park, Sacramento, Phoenix, or Colorado Springs, and completing 12 courses (48 units) in Pasadena to fulfill the M.Div. residency requirement. Students in San Diego, Santa Barbara, Oakland, Walnut Creek, Tacoma, Kirkland, Las Vegas, and Tucson may take up to half the degree in their local area, 12 courses (48 units) in Pasadena, and the remaining courses at a primary center approved for up to two-thirds of the degree. A limited number of courses offered through the Distance Learning Program may also be applied toward the degree.

The requirements for the Master of Divinity degree may be found in the School of Theology section of this catalog.

Master of Divinity Cohort Program. A specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Seattle, Menlo Park, or Phoenix. A cohort of approximately 25 students is formed each Fall Quarter, and begins taking a predetermined cycle of 12 courses (one each quarter) together for three years. The cohort program also includes distinctive opportunities for spiritual formation in community, mentoring, and learning support groups. There is a separate admission process and timeline for admission to the cohort program. Contact the local Extended Education office for further information.

Certificate of Christian Studies. The Certificate of Christian Studies offers students an opportunity to complete a focused course of study or a sampling of master's-level courses from the School of Theology or School of Intercultural Studies. By enrolling in convenient daytime or evening courses at any Fuller location, or in any of the courses available through Fuller's Distance Learning Program, or any

combination of these, students pursuing the certificate can gain an introduction to theological, missiological, and biblical basics at the graduate level. The program may help students assess the possibility of pursuing a seminary degree. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program (if appropriate to the curriculum) upon later admission to a degree.

Admission standards for the Certificate of Christian Studies are basically the same as for admission to a master's degree program. The Certificate of Christian Studies requires the completion of six master's-level courses (24 units) and an integrative essay. A certificate may be awarded with a particular focus if at least four courses (16 units) are taken in one of several established areas, such as Christian formation and discipleship, evangelism, New Testament, church history, and others.

Certificate in Youth Ministry. The Certificate in Youth Ministry provides youth ministers in church and parachurch organizations with practical and theological training foundational to effective youth ministry. This unique nondegree program can be completed with a minimum of time away from ministry commitments. Although the certificate is not awarded to students already admitted to degree programs, all courses earned toward a certificate can be credited toward a degree program upon later admission to that program (if appropriate to the curriculum, and subject to certain degree requirements, such as residency or distance learning limits).

Admission standards for the Certificate in Youth Ministry are the same as for admission to a master's degree program. The Certificate in Youth Ministry requires the completion of six master's-level courses (24 units) essential for effective youth ministry, including two nine-month field education practica conducted in each student's home ministry area under the supervision of a qualified mentor. In addition to the practica, courses include:

- Introduction to Youth Ministry
- Youth Outreach and Evangelism
- Leadership in Youth Ministry
- New Testament 1: Gospels

The introductory course is offered in connection with the Youth Specialties' National Youth Workers Convention each fall. The other three courses may be taken at any of Fuller's extension locations or the Pasadena campus. Two of the courses are also available through the Individualized Distance Learning (IDL) Program in the convenience of one's home or office.

Other Nondegree Applicants. Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Of the following categories, the Limited Enrollment, Special Student and Unclassified Student categories are master's-level credit classifications from which students may later apply to a degree program.

Limited Enrollment Student: One who is qualified for regular admission but wishes to take no more than six courses (24 units).

Unclassified Student: One who is qualified for regular admission, wants to take an unlimited number of courses, but does not want to pursue a degree program at this time.

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

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

Audit-Only Student: Courses may be audited on a space available basis at reduced rates. There are also special rates available for active pastors and missionaries, Fuller graduates, and current students and their spouses (see the Expenses section of this catalog for details). There is an audit application and application fee. No permanent record is kept of audit enrollments, and no transcript will be issued for audit-only students.

Continuing Education Units. Students may earn Continuing Education Units (noncredit units) for

courses offered through Extended Education. One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. Students may apply for CEUs only if they are not taking the course or seminar in question for academic credit. Under no circumstances will CEUs be transferred as or converted to academic credit.

Transfer Credit

Requests for transfer of credit for School of Theology students for accredited graduate theological studies done elsewhere will be evaluated on an individual basis by the School of Theology academic advising office. A maximum of 24 units of transfer credit may be applied toward the M.A. in Christian Leadership degree, or 48 units toward the M.A. in Theology or one of the M.A. degrees in an area of ministry, or 72 units toward the M.Div. degree. These courses must be appropriate to the student's vocational objectives and relevant to the degree program and concentration. Nontheological studies are normally not considered for transfer credit. Course work taken in a nonreligious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if it is appropriate to the field of concentration, approved by the School of Theology academic affairs committee, and integrated through a 4-unit directed study. Transfer credit is not accepted toward any certificate program at Fuller.

Time Limit for Completion of Degrees

In order to ensure that a degree, when granted, represents education that is reasonably focused (not acquired a little at a time over an unreasonably long period) and current, all credit applied to the degree must be earned within a certain period of time. For the Master of Arts in Christian Leadership, Master of Arts in Theology, and Master of Divinity degree at Fuller, this period has been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

If there is more than a two-year lapse in the course progression, the student will need to reapply to the degree program and will be required to comply with any new curriculum requirements at the time of reentry.

FULLER SEMINARY NORTHWEST

The Northwest Extension is the oldest and largest center in the Extended Education program at Fuller, founded in 1973. Now, with annual activity of over 550 enrollments by over 200 students in over 60 courses, it plays a significant role in theological education in the Northwest. The continued viability of the Extension program is reflective of the area's desire to equip the people of God for the work of the ministry.

Seattle was one of the first Extension centers to enable students to earn their Master of Arts degree without a Pasadena campus residency requirement. An innovative, specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in the Seattle area. Other students may complete two-thirds of the Master of Divinity degree in Seattle.

Classes are held in the Seattle Extension offices, at Seattle Pacific University, and other greater Puget Sound area locations such as Tacoma, Issaquah, Bellevue, and Kirkland.

Fuller Theological Seminary is fully licensed by the State of Washington to offer courses through the Northwest Extension.

Seattle Office

Charles K. Anderson, Director

101 Nickerson Street, Suite 330

Seattle, Washington 98109-1621

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(800) 447-2999
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fts.sea@fuller.edu

FULLER SEMINARY NORTHERN CALIFORNIA

Fuller Seminary opened its off-campus center in the San Francisco Bay Area at Menlo Park in 1974. Since then it has grown significantly, and has expanded its outreach to include classes in Oakland, Walnut Creek, and Sacramento. Now with nearly 700 enrollments by almost 300 students in 65 or more courses each year, it plays a significant role in theological education in northern California.

Students can earn the Master of Arts in Theology or Master of Arts in Christian Leadership degree entirely in Menlo Park or Sacramento. Students in Walnut Creek may take up to 75 percent of an M.A. degree in their local area, but must take the remainder either in Pasadena, Menlo Park, or Sacramento. Students in Oakland may take up to 50 percent of an M.A. degree in their local area, but must take the remainder either in Pasadena, Menlo Park, or Sacramento. An innovative, specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Menlo Park.

Menlo Park area classes are held at St. Patrick's Seminary. Classes in Sacramento are held at Fremont Presbyterian Church. Classes in Oakland are held at Patten College, and Walnut Creek classes are held at Walnut Creek Presbyterian Church.

Northern California Office

Curtis N. Longacre, Director

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(800) 634-1444
(650) 321-8606 (FAX)
fts.nca@fuller.edu

5770 Carlson Drive
Sacramento, California 95819
(916) 452-2855 (Sacramento)
(916) 452-2782 (FAX)
fts.sac@fuller.edu

FULLER SEMINARY SOUTHERN CALIFORNIA

Classes are offered in Orange County (Irvine and San Clemente), San Diego County, and Santa Barbara through the Fuller Seminary in Southern California Extended Education office.

Orange County Extension began in 1973 as a part of the Southern California Extension program. Since then, Southern California Extension has experienced significant growth. It currently averages more than 500 enrollments by nearly 250 students in over 40 courses. It was one of the first Extension areas where students could earn the Master of Arts degree without a Pasadena campus residency requirement. Two-thirds of the M.Div. degree may be completed through Fuller Seminary in Irvine. Students in other Southern California extension locations may earn up to half of an M.A. degree in their local area, with the remainder being completed in Irvine or Pasadena.

Orange County classes are held in a fully-equipped classroom located at the extension office in Irvine and at San Clemente Presbyterian Church. Classes in San Diego County are held at Solana Beach Presbyterian Church. Classes in the Santa Barbara are held at Community Covenant Church in Santa Barbara.

Southern California Office

Patricia M. Rexroat, Director
Sylvia Newman, Associate Director

2041 Business Center Drive, Suite 102
Irvine, California 92612

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(800) 541-6570
(949) 975-0787 (FAX)
fts.sca@fuller.edu

FULLER SEMINARY SOUTHWEST

The Southwest Extension began in Phoenix in 1977, with 37 enrollments in three courses. Now it averages about 500 enrollments by nearly 200 students in almost 60 courses held in several locations, including Phoenix and Tucson, Arizona and Las Vegas, Nevada. This growth is reflective of the area's desire to equip the people of God in the Southwest for the work of the ministry.

Beginning in the spring of 1985, the Phoenix location was able to offer the Master of Arts in Theology degree to local residents without a Pasadena campus residency requirement. Students in Phoenix may earn the M.A. in Theology or the M.A. in Christian Leadership by taking courses solely through the local extension center. Tucson and Las Vegas are not as yet approved to offer a degree in its entirety. However, students in these areas may take up to 75 percent of the courses required for a degree locally and the remainder either in Phoenix or Pasadena. Two-thirds of the M.Div. degree requirements may be completed through Fuller Seminary Southwest. An innovative, specially designed cohort program, approved by the Association of Theological Schools, enables selected students to complete the entire Master of Divinity program in Phoenix.

Phoenix Office

Thomas Parker, Director

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Phoenix, Arizona 85008

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fsw@fuller.edu

FULLER SEMINARY COLORADO

The influence of Fuller Theological Seminary in Colorado Springs goes back to the mid-1950s. Now Fuller in Colorado, the newest of the Seminary's off-campus centers, brings graduate-level education to Christians seeking professional theological training in the Rocky Mountain region.

In 1954, Young Life, a nondenominational Christian outreach to high school students, began a training institute in Colorado Springs. Under the leadership of the late Dr. Paul King Jewett, professor of systematic theology at Fuller Theological Seminary, the Young Life Institute provided a high standard of nondegree theological education for youth ministry professionals. In 1977, the seminary joined with Young Life in founding the Institute of Youth Ministries (IYM), a unique formal partnership between a seminary and a parachurch organization. In 1997, Fuller Seminary redesigned the IYM as an outreach to churches and youth workers all across the country. With the guidance of the associate professor of youth and family ministries in Pasadena, the program is coordinated by the Colorado extension office. Courses are available at times and locations which are convenient for people involved in full-time youth ministry.

Building on this unique foundation and curriculum, Fuller in Colorado is designed to offer accredited

graduate training to professional and volunteer staff of the more than one hundred Christian organizations in the Colorado Springs area, as well as the staff and laity of local churches. The Colorado site offers the full degree curriculum for Fuller's Master of Arts in Christian Leadership with a concentration in Youth Ministry, as well as the Master of Arts in Theology. Two-thirds of the M.Div. degree requirements may be completed through Fuller Seminary in Colorado. Selected School of Intercultural Studies courses are also offered, which can be applied toward a Master of Arts in Intercultural or Crosscultural Studies, although the entire curriculum for these degrees is not currently available in Colorado Springs.

Classes are held at the Fuller Seminary in Colorado office, First Presbyterian Church in Colorado Springs, and the New Life Church and Greenwood Community Church in Englewood, as well as other locations.

Colorado Office

William Stoller-Lee, Director

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Colorado Springs, Colorado 80903

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FULLER SEMINARY TEXAS

The city of Houston is uniquely positioned to provide the type of real-world classroom that will be so vital to the spiritual formation of these students. Megachurches of nearly every denomination as well as dozens of store-front and home-based congregations. Rich and varied mission efforts with both local and global outreach. The Texas Medical Center is the world's largest concentration of research and healthcare facilities. Ethnic diversity flourishes in multiple suburban and urban population centers.

Recognizing this unique situation, Fuller Theological Seminary began offering occasional School of Theology courses in the fall of 2006. All of these courses are offered in convenient evening, weekend, and intensive formats. There is something to fit the scheduling needs of any student. In the future, the seminary hopes to expand the program to take advantage of the wealth of opportunities found in the Houston area.

Classes are held at Houston Christian High School, 2700 West Sam Houston Parkway North, in Houston.

Houston Office

David McKechnie, Director

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Houston, Texas 77079

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HORNER CENTER

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DISTANCE LEARNING PROGRAM**

Virtually anywhere in the world, people can enroll in Fuller Theological Seminary courses by distance learning. The Office of Distance Learning offers two distinct modes of distance education: Individualized Distance Learning, and Fuller Online along with a primarily online degree program, the Master of Arts in Global Leadership.

Individualized Distance Learning

Individualized Distance Learning (IDL) offers students the flexibility to complete courses whenever and wherever they find most convenient. A self-directed program, IDL courses are adapted from on-campus courses from Fuller's School of Theology and School of Intercultural Studies and feature audio lectures along with study guides and other helpful tools in a PDF course notebook. Required textbooks may be purchased from the Fuller Seminary Bookstore in person, or online at www.fullerseminarybookstore.com. The course professor or teaching assistant is also available to assist students in their studies. Students earn the same academic credits for IDL courses as they would for on campus or Fuller Extension site courses.

Individualized Distance Learning courses provide convenient study while in a full-time job or ministry and can be taken for credit, or on a non-credit basis for personal enrichment. Courses taken for personal enrichment may be taken later for credit. Once admitted, students can begin their studies, as all IDL courses are available each academic quarter.

Students pursuing a master's level degree in the School of Intercultural Studies (SIS) may take up to one-half of their coursework through distance learning. Students in the School of Theology may take Distance Learning (IDL and/or FOL) courses; however, limits may vary by SOT program. We recommend that students discuss these options with their academic advisors. Students in either school may use Individualized Distance Learning to meet core or elective requirements, within these limits. IDL courses may also be taken for credit as part of a certificate, or on a noncredit basis for personal enrichment.

Students not pursuing a degree at Fuller Theological Seminary may enroll in as many IDL courses as they like, but appropriate limits will apply to them if they enter a degree program. Other institutions may have their own limits on coursework delivered by distance learning. Students taking IDL classes with the intention of transferring units to other schools should check with those educational institutions regarding their policies on credit earned by distance learning.

Fuller Online

Highly interactive and participatory Fuller Online (FOL) enables students virtually anywhere in the world to take fully accredited, graduate-level courses via the Internet from Fuller Theological Seminary. Students can log on at any time, 24 hours a day, for coursework that features threaded discussions, online posting of papers and journals, and regular interaction with classmates and instructors. Online courses are offered in ten-week quarters linked to Fuller's academic calendar.

Through Fuller Online, the School of Theology and School of Intercultural Studies offer a variety of courses to students pursuing graduate degrees and certificates. Up to one-half of the coursework required for regular degrees in the School of Intercultural Studies may be completed through Fuller Online and Individualized Distance Learning classes. Other institutions may have their own limits on coursework delivered by distance learning. Students taking online classes with the intention of transferring units to other schools should check with those educational institutions regarding their policies on credit earned by distance learning. The Master of Arts in Global Leadership can be earned primarily online. Click [here](#) for further information.

Before registering for FOL courses, students who are not enrolled in the seminary must gain admission

into one of the master's-level degree or non-degree programs in the School of Intercultural Studies or School of Theology.

More information on the Fuller Online program, including a list of the courses currently offered by FOL, is available on the Fuller Online website, www.fulleronline.org. Application for admission to Fuller Theological Seminary and registration for Fuller Online may be completed through links on this website.

Tuition and Expenses for Distance Learning

Tuition for distance learning classes at Fuller Seminary is comparable to classes taken in classrooms at the Pasadena campus or at extension locations. However, please note the following special considerations:

- IDL courses currently require the purchase of an audio lecture and course notebook disc, which enables the student to progress through the course and becomes a tool the student can utilize over and over again. The cost of these course materials is \$87.95 postpaid
- Students living outside the United States receive a tuition deduction of \$100 for each 4-unit Fuller Online or IDL course
- Limited financial assistance may be available to help students in developing nations



HORNER CENTER

2007-8 academic catalog

[Home](#)[Introduction](#)[Admissions](#)[Expenses](#)[Academic Policies](#)[Theology](#)[Intercultural Studies](#)[Psychology](#)[Lifelong Learning](#)[Personnel](#)[Appendices](#)[Search](#)**DOCTOR OF MINISTRY PROGRAM****Purpose**

The purpose of Fuller's Doctor of Ministry Degree Program is to equip and support pastors, ministry leaders, mission representatives, and other ministry professionals in their personal and professional growth. The program's aim is to foster a learning community that encourages and equips leaders for mission in changing times.

The Doctor of Ministry is a professional degree granted by the School of Theology. These programs are designed to serve the needs of pastors, missionaries, mission executives, church leaders, and other ministry professionals through an experience of continuing education while the student remains active in their ministry.

The curriculum is divided into three natural stages: *Assess*, *Strengthen*, and *Integrate*. Each student is invited to enter the program through the entry assessment phase that allows students to pause in ministry and look at both personal and ministry health. The results of the assessment serve as a basis for formulating a program design in the strengthening phase and developing a topic for the final project in the integration stage.

Using the resources of Fuller's School of Theology, School of Intercultural Studies, and School of Psychology a wide variety of courses are offered in the following areas:

- Leadership and Management
- Preaching/Teaching and Worship
- Mission and Evangelism
- Discipleship and Growing the Church
- Care and Counseling.

Specialized cohort programs in African American Leadership, Christian Spirituality, Latino Ministry, Missional Leadership, Youth, Family and Culture, and Military Chaplain Ministry are also available.

The program of study combines rigorous theological reflection with knowledge from theoretical and tested ministry models, which are then applied to the student's ministry context. Courses are taught by experienced professors with proven expertise in developing and sustaining effective ministry. The classroom becomes a learning community where it is assumed that students come with expertise to share as well as something to learn.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, graduates of this program will:

- Develop the ability to reflect theologically on both the biblical text and culture
- Understand and appreciate the changing cultural climate
- Assess the impact of the changing cultural climate on ecclesial practices
- Apply their skills to engage more missionally within their ministry context
- Thoughtfully critique their faith tradition and gain an enhanced understanding and appreciation of this tradition and others
- Prayerfully reflect on and critically assess their spirituality and call to ministry

Admission Requirements

General standards of admission to the seminary may be found in the Admissions section of this catalog.

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

Foundational ministry training leading to competence in theology normally will be demonstrated by having received a Master of Divinity degree or its equivalent from an accredited school with a balanced curriculum, including the recognized disciplines of biblical studies (with one year of one original biblical language, equivalent to either 12 quarter hours of Greek or 8 quarter hours of Hebrew), the history of the Christian church, systematic theology and ethics, and studies in ministry. Those with a two-year (96-quarter units or 64 semester units) theological master's degree from an accredited school may be considered for admission to a special 76-unit track. A grade point average of at least 3.0 (4.0 equals A) is required for admission as a regular student.

Commitment to ministry will be evaluated on the basis of at least three years in full-time ministry after receiving the Master of Divinity degree (or other first theological degree). The applicant must be currently involved in some form of full-time ministry. Continuation in the D.Min. program requires continued full-time involvement in ministry.

The Admissions Committee evaluates applicants on the basis of transcript evidence, references and three statements by the applicant: 1) a description of his or her experience in ministry; 2) a statement of goals for participation in the degree program; 3) a statement of personal faith, and 4) a critical theological writing sample. The applicant must show growth and competence in church or parachurch leadership and ministry skills.

With the exception of a special program offered in the Korean language, applicants who are not native speakers of English must pass a written and oral English examination (TOEFL) with a score of 213 (550 on the paper test) before admission is granted. Further information on this examination may be found in the second section of this catalog.

Degree Requirements

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

The Doctor of Ministry degree requires the completion of 48 quarter units of credit beyond the Master of Divinity degree, or 76 quarter units of credit beyond a two-year (96 quarter units or 64 semester units) theological M.A. degree. The 48 of the personalized track are divided as follows:

- *DM711 Exploring the Contours of Ministry (4 units)*. Upon entrance, all students take a 4-unit online course as the gateway into the Doctor of Ministry program.
- *Core Courses (36 units)*. The majority of coursework is taken from a schedule of courses relating to a wide variety of ministry topics.
- *Final Project (8 units)*. The final eight units is allotted to the final project.

Students admitted to a cohort will obtain all 40 quarter units within the cohort model and will complete their degree with the 8 unit Final Project.

Students admitted to the 76 unit track will complete an additional 28 quarter units of DMin courses beyond the 48 units of the Personalized or Cohort models.

Courses are taught by faculty drawn from all three schools (School of Theology, School of Intercultural Studies, and School of Psychology), as well as adjunct professors who bring additional expertise. The courses are taught as one- or two-week intensives. One-week intensives are for 4 or 8 units of credit, and two-week courses are available in most cases for either 8 or 12 units. Students are required to take a minimum of four intensive courses and to make up the remainder of their units with 4-unit independent studies.

Students may enroll for up to 24 units in any twelve month period, completing the degree requirements in three to seven years. However, it is recommended that no more than 16 units be taken in one academic year. Only B work and above will count toward satisfying graduation requirements (except that one B-grade is allowed).

Each course has three major components:

1. Preparation, which must be completed prior to the class, consisting of various combinations of reading (up to 4,500 pages for a 12-unit course; 3,000 pages for an 8-unit course; or 1,500 pages for a 4-unit course), working with audio or video tapes, and written assignments;
2. A one- or two-week intensive period of classroom interaction; and
3. An extensive postsession project which synthesizes reading and class work and applies them to the student's ministry situation, to be completed within six months after the class ends.

Classroom activity is scheduled in one- or two-week sessions at various times during each of the four academic quarters in order to allow students to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests after completion of DM711, the online course.

Courses are primarily offered on the Pasadena campus. In addition, from time to time courses will be offered at selected external sites. Up to 24 units of course work may be taken at off-campus sites. At least 12 units of course work (not including the final project) must be taken on the Pasadena campus.

Work for the Doctor of Ministry degree must be spread out over at least three years. However, all work for the D.Min. must be completed within seven years from the time the first course is taken (ten years for the 76-unit track).

Final Project

The Final Project serves as the culmination of the degree, providing students with an opportunity to integrate coursework and reflection and then apply this learning to a particular ministry context. The intended result is a unique and practical contribution both to the student's ministry and to the broader Christian community. There are three options: a ministry focus paper, a study guide/training manual, or a dissertation. A student may begin work on this final phase after completing the following requirements: 1) 24 academic units of course work with satisfactory evaluation and grade reports; 2) faculty approval of a ministry focus paper, study guide/training manual, or dissertation proposal; and 3) completion of any admission deficiencies. Students initiate the final project process by submitting a formal proposal to the Doctor of Ministry office according to program guidelines.

Final Project Mentoring. The mentoring process for the development and writing of the final project, regardless of which option is selected, is under the supervision of the theological mentor of the student's program. [FF1]Engagement with Final Project mentors throughout the program will include 1) the development of a program learning plan and an initial final project topic during DM711; 2) participation in the Final Project Symposium; and 3) preparation of a draft proposal for review by the theological mentor.

Ministry Focus Paper. The ministry focus paper incorporates the reading and class work done in connection with the seminars and courses, and aims at designing a specific strategy for ministry. It must include the following: 1) an analysis of the student's present field or placement in ministry, utilizing theoretical components of the Doctor of Ministry curriculum which provide tools for such an analysis; 2) theological reflection upon the ministry focus, interacting with the assumptions, methods and goals of the particular ministry strategy to be used from a biblical perspective; and 3) a specific strategy and plan for ministry, drawing upon the theoretical components of the Doctor of Ministry program, relating the design and strategy to the ministry field analysis and the theological reflection, resulting in a set of goals and objectives which are measurable and related to a timeline for implementation and evaluation. Proposals for a ministry focus paper must be submitted for formal approval at one of three annual designated dates. The ministry focus paper may be bound and placed in the library after acceptance, with a copy sent to University Microfilms.

Study Guide/Training Manual. Students may choose the option of writing a study guide based upon a book or a training manual for skill development. The study guide or training manual becomes the appendix to the foundational material described below. The ratio of content is 40 percent foundational explanation and 60 percent guide or manual.

The Training Manual/Study Guide is divided into three parts. The overall content of each part should be as follows:

Part I: Ministry Context

- Setting: an analysis of the cultural context and the ministry situation
- Audience: the target group for the training
- Theological Foundations: the core theological convictions that inform the content of the training

Part II: Design, Implementation, and Assessment

- Theme and Learning Goals
- Template: learning design and pedagogy
- Implementation Strategy: timeline, structure, and resources>/li
- Assessment

Part III: The Training Manual or Study Guide

Dissertation. Students may prepare a dissertation as the final project. The dissertation incorporates significant research, reading and class work done in connection with the course work, and aims at producing a publishable manuscript in the area of theology and ministry. The dissertation is written under the supervision of an assigned faculty advisor, and is written in a style and format appropriate to doctoral level scholarship through use of extensive research and critical footnotes. The dissertation will be bound and placed in the library after acceptance, with a copy sent to University Microfilms as one means of publication. Students who have approval to write a dissertation may register for a directed study for up to eight units of credit with their faculty mentor or another professor in order to do research and writing for the dissertation in areas not covered by the regular Doctor of Ministry curriculum. Dissertation proposals are first submitted to the Doctor of Ministry Final Projects Committee, at which time a final project advisor will be assigned.

The Final Project Symposium is a noncredit workshop offered twice a year that instructs students on Doctor of Ministry research methods and writing. In addition, it guides students through the process of proposal creation.

COHORT PROGRAMS AND MILITARY CHAPLAIN PATHS

African American Leadership Program

This program is specifically designed so that African American leaders can address the complex challenges of urban ministry. This program uses the cohort model, so that influential African American leaders will have the opportunity to be together for two weeks each year for three years. The program will cover the following topics over the course of the three years:

- Empowering churches and leaders to make a real difference
- The changing context of ministry
- The prophetic future of the African American church
- Diversity in ministry (socio-economic, age, gender and ethnicity)
- The keys to growing thriving ministries
- Balance in life and ministry
- Strategic planning

Christian Spirituality Cohort

The D.Min. program offers a specialized course of study in Christian Spirituality based on a cohort group model of instruction. Up to 24 students are admitted to groups which meet for two weeks each year for three consecutive years. Students admitted to the cohort group must attend all sessions, complete all assignments and register for all work for credit (students may audit courses in the regular program for the regular audit fee).

Two faculty mentors are assigned to each group and remain with the group for the duration of the program. The overall theme and focus of the program is Christian spirituality, with common blocks of material in each cohort group. Each team of faculty mentors will develop their own distinctive approaches to the material. The program offers a balanced mix of biblical studies, history, and theology, as well as an emphasis on the practice and teaching of spirituality.

The following topics will be covered by each cohort group over the course of the three years: the history of spirituality, with a focus on models of spirituality; the spiritual classics; a theology of spirituality; Biblical patterns of growth and renewal; current movements of growth and renewal; the spiritual disciplines; the Bible as a transforming agent; the dynamics of personal transformation and corporate renewal.

Latino Ministry Cohort

Globalization is bringing changes that are profoundly affecting ministry. Latino leaders need to re-image Christian leadership to lead a faithful church in a multicultural urban context. The Doctor of Ministry Latino Leaders in a Multicultural World cohort will give Latino pastors and leaders tools to expand their vision of ministry, by learning about themselves, their communities and about how to see the Latino church as a missional church.

The following topics will be covered by each cohort group over the course of the three years: understanding myself as a leader; understanding the urban context; and tools for developing missional churches. The goal in years four to seven is to develop a concrete project with a missional focus.

Missional Leadership Cohort

Today's global culture is experiencing rapid, tumultuous change that is affecting the very structure and significance of church leadership. As ministry professionals, we find ourselves in the center of this transition, facing the challenge of how to re-vision church leadership to meet the uncharted requirements of being a faithful church in a postmodern world. With the widening quest for a spiritual dimension to life—yet a greater breach between the church and society—church professionals need Spirit-empowered, missional leadership that has a dynamic impact on the church as well as their local communities. Through the Missional Leadership Cohort, ministry professionals become equipped to engage today's rich diversity of cultures with broadened perspectives and cutting-edge practices that are grounded in the biblical narratives.

The following topics will be covered by each cohort group over the course of the program: the initial phase is focused on assessment using frameworks designed to evaluate students' readiness for engaging systems in missional transformation; phase two works with the processes for developing missional leaders; phase three focuses on developing the frameworks and skills for cultivating missional change in students' actual ministry context; the final project phase is focused on the development of the strategic processes required to innovate missional engagements.

Youth, Family, and Culture Cohort

The DMin program offers a specialized course of study in Youth and Family Ministry on a cohort model of instruction. The format is similar to that described for the Christian Spirituality Program. This program allows those who are specializing in youth and family ministry to learn from one who has made this field his life's focus. Dr. Chapman Clark combines extensive youth and family ministry experience with a passion for academic study. During his 14 years as regional director for Youth Life, he innovatively reached young people and their families.

The following topics will be covered for the three years of the two-week annual cohort offerings: Theology and Strategic Issues of Youth and Family Ministry, Psychosocial Development of Adolescents, Developing the Spirituality of Adolescents, Emerging Models of Youth and Family Ministry, and Youth Ministry—An Integrated Approach.

Military Chaplain Path

The DMin program offers a specialized path of study for Military Chaplains. The program is designed specifically for chaplains dedicated to serving the needs of people in the specialized field of military ministry. This degree promotes research on vital issues impacting the military quality of life and will forward development of new approaches, strategies, and styles of ministry in varied military settings. The learning process is designed to equip students to conduct a critical evaluation of the context and practice

of military ministry and foster an integration of theory and effective pastoral practice. Some course units will be transferred in from branch specific chaplain training.

EXPENSES AND ARRANGEMENTS

Tuition rates and other expenses for the Doctor of Ministry program are listed in the second section of this catalog. A deferred payment plan is available. Reduced rates are available for audit (noncredit) attendance if space is available. Contact the Doctor of Ministry office at (800) 999-9578 for information on costs, eligibility, and availability.

Meals are available at the seminary Monday through Friday. For housing options contact the Fuller Guest Center at (626) 204-1100 or mails@guestcenter.com.

KOREAN DOCTOR OF MINISTRY PROGRAMS

The Schools of Theology and Intercultural Studies each offer a specialized Doctor of Ministry program for Korean-American and Korean pastors, missionaries, mission leaders, and other ministry professionals designed for the Korean church context and based on instruction in the Korean language. The TOEFL exam is waived for students enrolling in the program; students may not attend courses in the regular program unless the TOEFL requirement has been met.

The School of Theology program is based on a strong biblical and theological emphasis as a foundation for effective ministry, featuring courses in biblical theology, homiletics, marriage and family studies, and theology of ministry. Korean students may take up to 20 units of course work in Seoul; 20 units must be completed at the Pasadena campus.

Dr. Seyoon Kim is the director of the Korean Doctor of Ministry Program in the School of Theology. For further information on this program, including course descriptions and schedules, please contact the Korean Doctor of Ministry Program staff at (626) 584-5651.

The School of Intercultural Studies program is based on a strong missiology emphasis as a foundation for effective ministry, featuring courses in the mission history of the Korean church, crucial issues in Korean mission, leadership issues in a Korean context, ministry and mission of the Korean immigrant church, church growth in a Korean context, the Christian movement from colonialism to postmodernity, and others. Korean students may take up to 20 units of course work in the Philippine extension, while 20 units must be completed at the Pasadena campus.

Dr. Timothy K. Park is the director of School of Intercultural Studies Korean Studies. For further information, including course descriptions and schedules, please contact the SIS Korean Studies office staff at 626-584-5574, fax 626-584-5275, or e-mail sisks@dept.fuller.edu.

COURSES OF STUDY: SCHOOL OF THEOLOGY ENGLISH D.MIN. PROGRAM

Variable Units Option

Students in the Doctor of Ministry program may elect to take most courses for either 8 or 12 units. This option allows a student either to expand their program over more courses (as many as five plus a directed study) or to focus their work in fewer courses (as few as three after the initial online course) as determined by his or her interests and ministry needs. Specific information and advising about the different requirements in each course is available from the Doctor of Ministry office.

School of Theology

CF 705 Adult Formation Through Interactive Bible Teaching. This course could easily be entitled, "How to Teach the Bible to Adults". Have you ever felt that you would like to expand your teaching methods beyond the rut that you are in? Dr. Peace will model for you a variety of ways to skillfully exposit

Scripture and make it live through small groups, self-study materials, interactive dialogue, case study method, etc. The object is to get God's people excited about learning to study God's word. (8 or 12 units). *Peace*

CF 711 The Church In Ministry Through Small Groups. Don't believe the myth that small groups are in decline. Small groups are the basic building block of the church of the future. It is in small groups where community is built, growth to maturity and accomplishment of ministry best occurs. Gareth Icenogle, one of the world's leading experts on small groups, will show you how to move your ministry from one that has small groups to a ministry of small groups. (8 or 12 units). *Icenogle*

CF 765 Growing a Disciple-Making Congregation. The church desperately needs to recapture its mission given by Jesus, "Go and make disciples of all nations." As the church has gotten wider, it has not gotten deeper. The impact of the Christian discipleship has been described critically as "privately engaging, while socially irrelevant." The purpose of this class is to develop a long-term, Biblical strategy that returns making reproducing disciples of Jesus Christ to the central purpose of the church. A disciple-making church will see itself simultaneously as a called-out, counter-cultural community (e.g. aliens and exiles) and a sent-out, missional community (8 or 12 units). *Ogden/Icenogle*

CN 705 The Minister's Personal Growth. What has made this the longest running course in the Doctor of Ministry Program and just as relevant today? Pastors are under stress like no other time in recent history and they need to learn how to take care of themselves. Dr. Hart will teach you how to pay attention to a pastor's personal and family life, problems of anger, depression, assertiveness, and relationship, as well as address the fuzziness of role definition and role conflicts. (8 or 12 units). *Hart*

CN 710 Pastoral Counseling as Soulmaking: the Birth, Growth, Health, and Unhealth of the Soul. The course explores the missing element in evangelical spirituality, the nurture of the soul. Seven strands will be woven together: 1) The human soul: biblical and theological models; 2) the relational soul: familial and covenantal networks; 3) The moral soul: character and commitment; 4) the passionate soul: sensual and aesthetic; 5) the suffering soul: tragedy and triumph; 6) the reconciling soul: justice and compassion; 7) the spiritual soul: wonder and obedience. (8 or 12 units). *Augsburger*

EV 715 Reinventing Evangelism: New Perspectives on Outreach, Conversion and Discipleship. As a result of this course students will: 1) develop a new understanding of evangelism that reflects a faithful, fresh and nuanced reading of Scripture which moves beyond inadequate paradigms that defined evangelism over the last 50 years; 2) feel a new sense of hope for doing effective outreach that is realistic in the student's ministry and community; and 3) create a viable plan for evangelism in student's ministry site. (8 or 12 units). *Peace*

EV 725 Taking Popular Culture Captive To Communicate The Gospel. Popular culture is the focus of this class. How fun! Talk radio, prime time TV, cinema, theater, rock and contemporary worship music, literature, visual arts, etc. will all be examined. You will develop tools for analyzing culture and learn how to incorporate these into the Christian message as powerful examples of redemptive analogies. (8 or 12 units). *Rowland*

GM 720 Spirituality and Ministry. Summer refreshment for the soul. In a retreat setting students will explore the spiritual life and its disciplines in the context of ministry. This course blends a study and practice of the disciplines with a balance of solitude and community. Students rave about the life transforming impact on their personal practices and ministry. (8 or 12 units). *Willard*

MF 724 Building Strong Families Through the Local Church. Is there any greater urgency than building confidence and competence in parents to be the Christian educators in their homes? This class focuses on the role of the church in developing health within the home. Special attention will be given to how a family system operates; developing family strengths at the most critical points; exploring skills and programming in the congregation to grow healthy families, as well as explore insights from the learner's own family system. (8 units). *J.O. and J. K. Balwick*

OD 725 Raising and Multiplying Leaders in Your Ministry. Many who occupy leadership positions don't sense that they are adequately equipped to grow leaders in their ministries. In this course students examine ways to identify potential leaders and then learn practical methods for mobilizing, training, coaching and releasing leaders toward their full potential. (8 or 12 units). *Logan*

OD 726 Leading Congregational Change. Change is an inevitable dynamic of life that impacts all organizations. Organizations tend to resist change, and religious organizations are sometimes particularly resistant. While this can give strength and stability to churches, it can also cause churches to become

irrelevant in a rapidly changing culture. This course will explore the theology of culture, what is happening in the culture, and what is happening in churches. Attention will be given to understanding the formal and informal organization of churches and parachurch organizations. Both the change process and the leader as change agent will be studied and discussed. The goal is to equip leaders of the twenty-first century church to be effective instruments for congregational change. *4 units*). *Anderson*

OD 738 Missional Church Planting. This seminar is a practical course of study designed for new church developers who are getting ready to start a church or are in the early stages of planting. Beginning with the DNA, the course focuses on a biblical, organic, and holistic approach so that relevant new churches emerge from the harvest, multiplying disciples, leaders, and authentic communities within the culture to advance the kingdom of God. *(8 or 12 units)*. *Logan*

OD 751 Leading and Managing Your Ministry. Other classes on leadership focus on the who of the leader, whereas this course is focused on the what of leadership. What does a leader do? What are the necessary skills and to what do you need to pay attention? A breadth of topics will be covered such as leadership styles, clarifying ministry values, change dynamics, mobilizing people, developing vision, writing mission statements, team building, staff recruitment, etc. *(8 units)*. *Anderson*

OD 755 Managing Conflict. This course is coupled with *OD726 Leading Congregational Change*, since conflict is a necessary consequence of change. With the rapidly changing face of ministry in a changing culture, conflict is bound to arise with a varied understanding of roles, vision, views of ministry, etc. David Augsburger is one of the world's experts who can help students deal with relational conflict in ministry. Framed with a biblical/theological understanding, students will explore styles of conflict management, dealing with staff conflict, and conflict reduction strategies. *(4 units)*. *Augsburger*

OD 773 Essentials of Corporate Renewal: Refocusing Your Ministry. This is the second week of a two-week course that links personal and corporate renewal. Change and corporate transformation is the result of discerning and discovering a unique vision and strategy for accomplishing God's purposes. The course is designed to provide an integrated model that focuses on both issues of leadership development and corporate transformation. Week two will turn the focus toward assessing the health of a ministry and how to lead it through a process of spiritual renewal which builds ownership of vision and strategy for the future. The ultimate goal of the second week is to bring definition and clarity to a ministry context, providing insight and skills on change and ministry into the future *(4 units)*. *Walling*

OD 774 Essentials of Personal Renewal: Focusing Your Leadership. This is week one of a two-week course that links personal and corporate renewal. Effective leadership and the capacity to influence God's people are predicated upon the depth of a leader's character and intimacy with Christ. Leaders are often overwhelmed with the demands and pressures of ministry. The course is designed to provide an integrated model that focuses on both issues of leadership development and corporate transformation. During the first week students will clarify their personal call to ministry and identify the mentoring issues that will help to insure their ongoing development. The course will also include training on how to use concepts of leadership development with leaders in their ministry setting. The ultimate goal of the class is to bring personal definition and clarity to the life of a leader so that they can bring health and definition to the ministry that they lead *(4 units)*. *Walling*

OD775 Developing A Leader's Self-Understanding. Spiritual leaders lead from the inside out. The single most important information a leader possesses is self-understanding. This requires a theology that allows God to shape the leader through life assignments as well as using the leader to impact others through those assignments. This course helps to build the leader's self-awareness through a journey of discovery of the leader's God-given strengths, an analysis of the personal cognitive style for processing information, an exploration of God's work in significant heart arenas, and identification of the challenges that threaten to derail the spiritual leader's personal development *(4 units)*. *McNeal*

OD 776 Assessing Ministry Health for Church Leaders. Spiritual leaders who aspire to ministry effectiveness consciously attend to the health of their ministries. Their determination to build healthy a healthy ministry is aided by having the right information in two categories: (1) what is the relative current state of their ministry health, and (2) what key leadership micro-skills need to be developed to promote greater health in the leader's ministry setting. This seminar will help on both fronts. The first task of helping the leader assess their current ministry health will be accomplished through the use of a congregational audit that provides to the leader objective feedback from constituents in the leader's ministry system that impact its capacity for missional effectiveness. Based on this assessment the leader can develop strategies for corporate and personal leadership development that foster ministry health *(4 units)*. *McNeal*

PM 708 Preaching That Transforms. The Word of God not only informs, it transforms. Do you need to rekindle the preaching fire? Catch the passion of Darrell Johnson and Earl Palmer to re-ignite a flame for preaching that transforms, refine the skills and disciplines for preaching that transforms, and recommit to the high calling of preaching that transforms. (8 or 12 units). *Johnson, Palmer*

PM 711 Theology of Ministry in Mission. The burden of the Theology of Ministry tutorial is to construct a simple model of theological reflection on ministry that can be used in course work and in ministry practice. Students will also surface their own theological convictions about ministry that shape their priorities and identity. (4 units)

YF 721 Strategic Issues In Youth And Family Ministry. At last a course of study that addresses youth and family issues together. Students will survey the current models and assess the state of youth and family ministry. In order to acquire the skills to craft an individualized approach to youth and family ministry, students will examine the state of youth and family ministry programs and strategies, the many profiles of youth today, the impact of the family, the development of the adolescent, intergenerational relationships, and the challenges of cultural diversity. (6 units). *Youth and Family Ministry Cohort class. Clark*

YF 722 Theology of Youth And Family Ministry. Why think theologically about youth and family ministry? Isn't all you need just a fist full of "Idea" books to provide creative "fun and games"? No! This course will bring theological reflection on culture, growth and development, the family, adventure, risk, and abandonment. Programmatic and strategic youth and family ministry at its best is driven by theological imperatives. (6 units). *Youth and Family Ministry Cohort class. Clark, M. Penner*

YF 723 Developing the Spirituality of Adolescents. Contemporary youth ministry has developed models and philosophies that often create a dependency upon the group for spiritual growth. As a result, many students graduate from a youth ministry program only to discover that they are mere spiritual infants when it comes to a vibrant personalized faith. This course will explore the spiritual development of adolescents, as well as wrestle with models and methodologies which may effectively enable the kind of environment where the Holy Spirit can do the work of growing young people up in Christ. *Youth and Family Ministry Cohort Class. (6 units). Clark*

YF 724 Psychosocial Development of Adolescents. Because adolescence has been a relatively new identifiable sociological phenomenon, how adolescents grow into adults as a unique process has received far less attention than the more traditional models and theories of child development. In a changing cultural environment, where even the definition, length, and "life task" of the adolescent is hotly debated by researchers and scholars, this course seeks to help the student to: (a) understand the issues that govern adolescent development, (b) recognize the points of discussion, (c) intersect the familial literature with the adolescent literature, and, most importantly, (d) create a ministerial response to the developing adolescent and her family. *Youth and Family Ministry Cohort Class. (6 units). Clark*

YF 725 Youth Ministry: An Integrated Approach to Total Church Life. The relatively new emphasis on "Youth and Family Ministry" has brought to the forefront a debate between those who view youth ministry as a focus on adolescents and those who view youth ministry as focus on adolescents within the context of the family system. While these generally divide youth ministry into two relatively distinctive camps, there are numerous model variations in each camp. This course takes a broader view of the task of youth ministry by claiming that the future of youth ministry rests in the hands of the entire church body, not just with a few professionals and a team of volunteers. In contemporary practice this is a relatively unique, but clearly not new, way of thinking. This course will bring together thought and study on the theology of church life as well as a sociological/psychological analyses of many of the factors that impact adolescents and their families. *Youth and Family Ministry Cohort Class. (6 units). Clark*

YF 726 Emerging Models of Youth and Family Ministry. Recent decades have deified the power of the "model" in parish ministry. Youth ministry has led the way, with such well-known models as the Young Life club, the FCA huddle, "Son City", "Son Life", Purpose Driven Youth Ministry, and a myriad of other "definitive" ways to do youth ministry. This course will have three goals: 1) examine and critique through a theological and psychosocial grid the history, philosophy, methodology, and relative strengths and weaknesses of major youth ministry models that are likely to shape the coming years; 2) create a comprehensive schema for evaluating future models as they emerge in the youth ministry literature and world; and 3) use the data from the various models to summarize and clarify the basic elements of the Youth and Family Ministry cohort classes. *Youth and Family Ministry Cohort Class. (6 units). Clark*

School of Intercultural Studies

MG 703 Breakthrough Leadership: Clarifying the Call and Contribution of a Leader. This course is particularly concerned about who you are as a leader. The thesis is that you understand what God is up to in your life by seeing the pattern of his shaping activity over a lifetime. By completing a time-line analysis you will be able to identify values and lessons from God's shaping activity. By having a clear profile of your own leadership development, career choices will become clearer and how God intends to use you will come into greater focus. *(8 or 12 units). Walling*

MG 713 Mining Biblical Insights to Inform and Transform Your Leadership. All leaders are Word Gifted! Thus Word Gifted leaders have their core Biblical material. Leaders should build from their strengths, thus focus on impacting from their core Biblical materials over a lifetime. The Bible is also a book that teaches us to have leadership eyes. Students will discover the six leadership eras, seven leadership genres, and the top Biblical book on leadership in order to derive principles, guidelines, and values that will inform your leadership. *(12 units). Clinton*

MG 731 Growing Churches In A Post-Christendom World. In our post-Christian environment mission has returned to the doorstep of the church. It can no longer be seen as a far-off enterprise. By opening the window onto the world and understanding the "modern" (self confident, secular, rationalistic and humanistic worldview) and "postmodern" (abandonment of objective truth to a therapeutic and survival mentality), the church must redefine itself as a mission outpost. Dr. Gibbs grasps the times and will help you understand the steps from maintenance to mission. *(8 or 12 units). Gibbs*

MG 735 Releasing Your Personal Potential and Your Church's Potential. Our program is about ministry health and this course provides the diagnostic check-up. Using the eight qualities of a healthy church as a grid as identified by Christian Schwarz's in his excellent book Natural Church Development, students will diagnose the state of the health of their ministry as a basis for writing a prescriptive health plan. *(8 units). Logan*

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HORNER CENTER

2007-8 academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

LOWELL W. BERRY INSTITUTE FOR CONTINUING EDUCATION IN MINISTRY**Purpose**

The purpose of the Lowell W. Berry Institute is to provide high quality, intellectually challenging, renewal-oriented lifelong education opportunities for both vocational and lay ministers of the gospel. These opportunities are currently available through seminars, conferences, satellite downlink events, and audiotape.

Learning Opportunities

The Institute participates each year as a sponsor of major national conferences, regional conferences, and local workshops. These include events such as:

- Alpha Training Conferences
- Satellite Downlink Programs in cooperation with Church Communication Network (CCN)
- American Society for Church Growth Annual Conference
- Preaching Conferences
- Chaplaincy Workshops
- Pastoral Renewal Workshops
- Emergent Church Training Courses

Fuller's Office of Continuing Education offers an array of products, both resources published by the Center for Lifelong Learning, such as *The Pastor's Update Audio Series*, and resources resulting from cooperative relationships with such ministries as Alpha North America, Church Communications Network, ChurchSmart, Coachnet, and the American Society for Church Growth. These resources can be ordered through the Institute's website for your convenience.

Some of these resources served as a vital part of the former the Charles E. Fuller Institute. The Fuller Institute became recognized as a leader in providing quality, in-service training for professional and lay church leaders. While the Fuller Institute and Fuller Seminary shared a common heritage, for many years they were entirely separate institutions. Fuller Seminary's Office of Continuing Education continues to offer these resources in the Fuller tradition of excellence in ministry training.

Further information on these and other learning opportunities sponsored by the Lowell W. Berry Institute for Continuing Education in Ministry may be obtained from the Institute's website at www.fuller.edu/ccl/ce, by email at ccl@fuller.edu, or by calling (800) 999-9578 or (626) 584-5290.

Continuing Education Units. All of the events sponsored by the Institute may earn Continuing Education Units (noncredit units). One Continuing Education Unit (CEU) is defined as ten contact hours of satisfactory participation in an approved course or seminar. The CEU system provides a uniform measurement and record of noncredit postsecondary-level study. Professionals in a variety of fields, such as pastors, Christian school teachers, nurses, denominational executives, and leaders of parachurch organizations, can use the CEU records to verify an educational experience that has helped them maintain or improve their skills. CEU recognition may be granted to any seminary-sponsored event which meets CEU guidelines.

Participants in an approved seminary-sponsored event may apply for CEUs only if they are not taking the course or seminar in question for academic credit (that is, they must be course auditors or participants in a noncredit special event). CEUs cannot be transferred as or converted to academic credit.



2007-8 PERSONNEL academic catalog

[Home](#)

[Introduction](#)

[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

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PERSONNEL 2007-8 academic catalog

[Home](#)

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[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

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[Home](#)

[Introduction](#)

[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

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2007-8

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[Home](#)
[Introduction](#)
[Admissions](#)
[Expenses](#)
[Academic Policies](#)
[Theology](#)
[Intercultural Studies](#)
[Psychology](#)
[Lifelong Learning](#)
[Personnel](#)
[Appendices](#)
[Search](#)

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Fuller Theological Seminary is committed to providing and modeling a learning, working, living, and community environment that is free of unlawful discrimination in all of its policies, practices, procedures, and programs. This commitment extends to the seminary's administration of its educational policies, admissions, employment, educational programs, and activities. In keeping with this commitment, the seminary does not discriminate on the basis of race, color, national origin, ancestry, sex, marital status, military service status, veteran status, medical condition, disability, or pregnancy. The seminary's policy against unlawful discrimination covers admission and access to, and treatment and employment in, Fuller Seminary's programs and activities.

Sexual Harassment

Fuller Theological Seminary also has a *Policy Against Sexual Harassment*. The seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty, administrators/managers, and staff can study and work together in an atmosphere free of all forms of unlawful harassment, exploitation, or intimidation, including sexual harassment.

Retaliation

Fear of retaliation should not hinder the reporting of an incident of sexual harassment or unlawful discrimination. The seminary strictly prohibits retaliation against a member of the Fuller community who opposes the practices prohibited by these policies against sexual harassment and unlawful discrimination, who brings forth a complaint, against whom a complaint is brought, or who otherwise is a participant in a complaint resolution process. Fuller's *Policy Against Retaliation* applies to all members of the seminary community, including students, faculty, administrators/managers, staff-level employees, and trustees.

Accessibility

The seminary recognizes its obligation to provide overall program accessibility for persons with disabilities. To obtain information as to the existence and location of services, activities, and facilities that are accessible to and usable by persons with disabilities, contact the Access Services Office, 130 N. Oakland Avenue, Pasadena, CA 91101.

Inquiries and Complaints

Inquiries regarding Fuller's Policy Against Unlawful Discrimination, Policy Against Sexual Harassment, Policy Against Retaliation, Statements of Community Standards, filing of a complaint pertaining to discrimination or sexual harassment or retaliation or violations of Community Standards, or requests for copies of the seminary's complaint procedures, should be directed to the Dean of Students, 130 N. Oakland Ave, Pasadena, CA 91101.

Inquiries regarding Title IX, Title VI, and Section 504 should be directed to the Assistant Provost (Title IX, Title VI and Section 504 Coordinator), Office of the Provost, 145 N. Oakland Avenue, Pasadena, CA 91101.

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

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

Crime Statistics

In accordance with federal regulations, information on campus crime statistics is made available annually on request to all enrolled students and employees, and is provided on request to all applicants for admission or employment. Additional copies are available on request from the Security Office, the Office of Student Services, the Office of Admissions, or the Office of Human Resources, and may be found on the Fuller website at www.fuller.edu/finaid (click on the "Consumer Information" link).

ACCREDITING AGENCIES

Western Association of Schools and Colleges
Accrediting Commission for Senior Colleges and Universities
985 Atlantic Avenue, Suite 100
Alameda, CA 94501
510-748-5001
510-748-9797 f(ax)
wascsr@wascsenior.org
www.wascsenior.org

The Association of Theological Schools in the United States and Canada
10 Summit Park Drive
Pittsburgh, PA 15275-1103
412-788-6505
412-788-6510 (fax)
www.ats.edu

American Psychological Association
750 First Street N.E.
Washington, DC 20002-4242
202-336-5979
800-374-2721
www.apa.org



2007-8

APPENDICES academic catalog

[Home](#)

[Introduction](#)

[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

ALUMNI/AE ASSOCIATION

More than 20,000 alumni/ae of Fuller Theological Seminary, including more than 13,000 graduates, are serving in the manifold ministries of Christ and his Church worldwide. There are Fuller alumni/ae in every state of the United States and in over 100 other countries, representing more than 150 different denominations. The vocations of alumni/ae range from pastoral ministries, to serving within the marketplace, to teaching and research, to involvement with missions around the world, to healing and helping ministries.

Alumni/ae Council

Christina T. Accornero, Ph.D. 1999 (Intercultural Studies), Registrar, Asbury Theological Seminary, Wilmore, Kentucky

Philip M. Carlson, M.Div. 1987, Th.M. 1993 (Theology), Senior Pastor, Bethany Church, Sierra Madre, California

Barbara Cavaness, M.Div. 1985, Ph.D. 2002 (Intercultural Studies), Professor of Missions, Assemblies of God Seminary, Springfield, Missouri

Eugene Daniels (*Secretary*), M.Div. 1962, Th.M. 1999 (Theology), Temple City, California

Timothy G. Dolan, D.Min. 1994, (Theology), Director of the Institute of Clergy and Lay Leadership, Whitworth University, Spokane, Washington

Daniel Draney (*Chair-Elect*), M.Div. 1987, Ph.D. 1996 (Theology), Vice President of Sales, Westco Chemical, North Hollywood, California

Alvin S. Jepson, M.Div. 1958, (Theology), Interim Dean, Campolo College of Graduate and Professional Studies, Eastern University, St. Davids, Pennsylvania

Clint Le Bruyns, M.A. 1999 (Theology), Assistant Lecturer, Beyers Naude Centre for Public Theology, University of Stellenbosch, Stellenbosch, South Africa

Judith Marvel (*Chair*), M.Div. 1991, Pastor, Rosemont Community Church, Tucson, Arizona

Hugo A. Mora, M.Div. 2000, Pastor, Monrovia, California

Ronald E. Ponsford (*Past Chair*), M.A. (Theology), Ph.D. 1975 (Psychology), Dean of Arts, Humanities, and Social Sciences and Professor of Psychology, Northwest Nazarene College, Nampa, Idaho

Rickey L. Williamson, M.A. 1998 (Psychology), M.A. 2001 (Theology), Ph.D. 2002 (Psychology), Clinical Director, Fuller Psychological and Family Services, Pasadena, California



2007-8

APPENDICES academic catalog

Home

Introduction

Admissions

Expenses

Academic Policies

Theology

Intercultural Studies

Psychology

Lifelong Learning

Personnel

Appendices

Search

FORMAL STATEMENTS OF COMMUNITY STANDARDS

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Candidates for a degree from Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Enrollment in, employment by, or voluntary service to Fuller Theological Seminary includes a commitment by each individual to adhere to all of the seminary's published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators, staff, and students of the seminary. These are:

1. Academic Integrity
2. Marriage and Divorce
3. Respect for People and Property
4. Sexual Standards
5. Substance Abuse
6. Nondiscrimination
7. Sexual Harassment

These standards, along with their respective procedures, are also presented in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*. In the application of these community standards, the seminary urges the practice of loving verbal confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The seminary, therefore, encourages individuals to follow, where feasible, the steps of verbal confrontation and dialogue described in Matthew 18: 15-22.

The seminary encourages any of its community who are in special need to seek education and counsel. The seminary is committed to extending Christian love to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrating the personal forgiveness available through Christ for all human failure.

The use of seminary disciplinary procedures should always be viewed as a last resort. In no way do they exempt the seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.

Academic Integrity

Preamble. This Academic Integrity Policy is an expression of the desire of the Fuller community to make clear the shared expectations that enable us to operate as a community embodying mutual trust in pursuing our academic tasks. It is rooted, first of all, in the conviction that the God whom we serve, the God who is Truth, calls us to truthfulness in the presence of the One from whom nothing can be hidden; and second, in the conviction that as brothers and sisters in Christ we are called both to treat one another with integrity and to expect integrity from one another. We consider it crucial to our life together to establish a common understanding of the shape academic integrity should have among us.

Fuller Theological Seminary seeks to promote both intellectual and moral growth. Thus, our commitment to seek to be beyond reproach in our academic work, as well as in the rest of our behavior, goes beyond adherence to institutional rules or even maintenance of interpersonal relationships and becomes a matter of the formation of Christian character. Keeping that commitment expresses our endeavor to be who we say we are not only as people of faith, but also as those called to moral leadership. Genuine spirituality takes on concrete shape in godly behavior. Failure to represent oneself and one's work truthfully undermines one's character and trustworthiness, and it eventually destroys trusting relationships in the community.

Therefore, we as faculty and students alike commit to honesty in all aspects of our work. We seek to establish a community which values serious intellectual engagement ("loving God with the mind") and personal faithfulness more highly than various measures of "success" such as grades, degrees, or publications. We bear a joint obligation to one another both in and outside of the classroom. Faculty are responsible for modeling in their lectures and publications the same standards for use of oral and written sources that they expect of students in students' oral and written work, just as they are responsible for manifesting the attitudes of openness that they ask for from students. We further count it vital not only to seek to maintain the highest standards of integrity ourselves, but also to protect the integrity of the whole community by actively refusing to tolerate or ignore dishonesty on the part of others.

It is, then, in the interest of promoting common understanding, mutual confidence, fairness, and clear expectations that we set down the following commitments, in the context of the larger purpose of helping to shape a more faithful Christian community.

Commitments. The following commitments are to be understood as constituting essential guidelines, but not an exhaustive list of the forms academic integrity must take among us. These commitments underlie, but do not supersede professional standards to which one may also be subject. In every instance where professional standards are more specific or rigorous than those specified here, the standards demanded by one's professional calling or degree program shall apply.

Academic integrity requires that as faculty,

- we will develop and use forms of assessment that are relevant to, and consistent with, the stated goals of a course;
- we will provide clear guidelines about acceptable collaboration; and in instances when collaboration is encouraged or required, we will spell out clearly how work is to be prepared for submission and on what basis grades will be assigned;
- we will clearly spell out our expectations for how students should acknowledge receiving suggestions on content and style of papers, including the use of editorial assistance;
- we will clearly spell out course policies on use of previous examinations for preparation for current examinations;
- we will carefully acknowledge our dependence on the ideas of others, including those of our students, in publications, and as appropriate in lectures and in materials distributed in class;
- we will evaluate work on its academic merit, not on the basis of the student's agreement or disagreement with the teacher's point of view;
- we will give students feedback on assignments and will not assign grades without providing comments on papers and essay examinations;
- we will return papers in a timely manner;
- we will follow accepted standards in the construction and grading of examinations;
- we will challenge academic dishonesty when it occurs;
- we will seek to assure consistency in applying these standards by consulting with colleagues as we deal with questions and issues about academic integrity within our professional work;
- we will faithfully adhere to academic policies of the institution, including those related to criteria for granting incompletes and to deadlines for accepting work.

Academic integrity requires that as students,

- we will produce all the work assigned in every course as our individual work, unless collaboration is required or expressly permitted by the instructor;
- we will obtain prior permission from the professor or professors involved in order to submit the same work in more than one course or to use work (in whole or in part) submitted in another course;
- we will avoid all forms of plagiarism;
- we will not submit as our own work papers obtained from another person (with or without that

- person's knowledge) or from other sources such as term paper companies or the internet;
- we will give credit for all the major sources of our ideas, whether written or oral, formal or informal, published or unpublished;
 - we will rigorously follow accepted standards of citation for quoting directly or indirectly from published or unpublished sources;
 - we will not report work as completed that has not actually been done;
 - we will consult with the professor prior to the completion of assigned work if we have any question about what constitutes dishonesty or inappropriate collaboration;
 - we will faithfully adhere to academic policies of the institution, including those related to criteria for requesting incompletes and to deadlines for submitting work;
 - we will not seek unfair academic advantage over other students by misrepresenting our life circumstances in order to obtain extensions of deadlines;
 - we will not, in take-home or in-class examinations,
 - copy from the examination papers of other students;
 - allow other students to copy our work on exams;
 - read, without the instructor's consent, previous examinations or a copy of examination questions prior to taking the examination;
 - use materials such as notes or books, including dictionaries, without the express permission of the instructor;
 - have another student take an examination for us;
 - seek or accept unpermitted aid in take-home exams;
 - seek or accept information about the content or style of exams other than what is provided to the entire class by the instructor;
 - we will not put pressure on a professor, before or after the grading process, to base grades on criteria other than academic standards.

Commitment to supporting and developing a community ethos of honesty requires of the whole Fuller community that:

- we will not make written assignments available to students for copying;
- we will not give unpermitted aid on take-home examinations;
- we will not make unauthorized copies of examinations available to students;
- we will report known violations of these standards of academic integrity to the faculty of the course involved.

Any faculty member or student who suspects a violation of the Commitments of the Statement on Academic Integrity above should consult with a member of the Academic Integrity Group appointed by the Provost. This group will review reports of suspected violations of academic integrity and, as appropriate, facilitate the processing of alleged violations. The procedures for processing alleged violations of the Standard on Academic Integrity are presented in the *Faculty Handbook* and in the *Student Handbook*.

Marriage and Divorce

Out of its commitment to the stability and strength of marriages and families and out of concern about the prevailing breakdown of both in our time, Fuller Theological Seminary wishes, in the following statement, to affirm its commitments and policies with respect to God's will for the permanence of marriage and the tragic realities of divorce.

I. As in all of its policies and practices, so also in its policy with respect to marriage and divorce, the seminary intends to embody the mind of Christ and the teaching of Holy Scripture.

Christ teaches that God the Creator intended marriage to be an unconditional covenant between a woman and a man that unites them into one corporate body. Guided by the love and grace of God to all persons, each spouse vows to love, honor, and cherish the other in all circumstances without exception (Mark 10:2-12). Christ's teaching is clear in recalling the creation story. He says: "But from the beginning, God made them male and female. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate."

The apostle Paul, having reaffirmed the Lord's teaching about the permanence of marriage, adds the richly suggestive metaphor of the marriage of a man and a woman as a mirror of the abiding union of Jesus Christ and his Body, the Church.

From these words, it is clear that God wills marriage to be a permanent partnership of love. Surely God wills for every marriage something far richer than permanence. God wills that both partners subordinate their individual expectations to their shared growth into the disciplined maturity and wholeness of Christ. God wills that healthy marriages be pivotal supports for all other human relationships. God wills that a wife and husband model together the whole mind of Christ for human community. The concern of this statement, however, is with his will for the permanence of marriage. It is motivated by a desire that Christian marriages in particular survive the erosions of a culture in which pursuit of each individual's personal satisfaction has replaced lifetime commitment as the norm for marriage.

Fuller Theological Seminary seeks to be a community of men and women, single and married who are striving to make their lives reflect the healthy, generous, attractive, and enduring embodiments of God's unselfish love in a selfish world.

II. Sensitive to the fragility of any marriage, and to the fact that the price of fidelity to the biblical ideal is often paid in the hard currency of patient courage, Fuller Theological Seminary intends to do whatever it can to encourage and comfort those members of the community who walk the path of fidelity in lonely need and turbulent pain. It is concerned not only to help people salvage their distressed marriages, but to be a community of support for all who strive to make their healthy marriages and their strong families even healthier and stronger than they are. The seminary expects that persons who are experiencing a troubled marriage will recognize the importance of this community of support and will make good use of seminary and other resources in their effort to bring healing and wholeness to their marriage.

III. The Fuller community intends to respond to its divorced members with a compassion that in no way compromises our conviction. We believe that God wills marriage to be permanent and that he is deeply grieved when any marriage fails. We do not intend to alter this conviction. In compassion, however, we recognize that, in our broken world, it may sometimes be the case that people do end their marriages. In accordance with Scripture and the theological heritage of the Church, we must ascertain the circumstances and causes of the failure of the marriage. Some relevant circumstances taken together, and not as a checklist, may include personal motivations, history of the relationship, counseling efforts, questions of abuse, care of any children, remarriage, reconciliation efforts and fidelity. While the seminary community does not reject members on the simple ground that they have experienced the pain of a broken covenant and a failed marriage, the seminary will review the circumstance and causes according to the seminary's Response Procedures for Alleged Violations of Community Standards.

IV. The seminary attempts to respond redemptively to people within its community whose marriages have, in tragic fact, failed. It means to do so in ways that reflect both its commitment to the permanence of a marriage covenant and its compassion for those whose covenants have been broken by divorce. We do not intend to compromise the biblical ideal; we acknowledge that the breakup of a marriage always grieves God. Yet, compassion leads us to discern that, in our broken human condition, divorce may sometimes be an unavoidable last resort to end a cycle of pain and sin within an unwholesome marriage. In this delicate balance of commitment and compassion, Fuller Theological Seminary hopes to be a redemptive community in which those who have experienced the pain of a covenant broken, a love failed, a marriage lost, are renewed.

V. The Fuller community remains convinced that Christ's ideal of permanent marriage must be reflected, however imperfectly, in the lives of its faculty, administration, board, students, and staff. For this reason, it has established certain procedures for evaluating the circumstances and causes of any divorce that may occur.

It expects that a member of the seminary board of trustees, faculty, administration, student body, or staff experiencing a divorce will self-report the relevant circumstances of their divorce to one of those designated in the seminary's Response Procedures. The purpose of the review will be to help colleagues ascertain whether the reasons for the divorce and the mind of the colleague concerning it are such as to recommend his or her continuing to function as a member in the Fuller community. The review shall be attended with utmost concern for the special needs and rights of all parties to the divorce; it shall be private, collegial and as fair as possible to all concerned. The review process is outlined in the seminary's Response Procedures and, under certain circumstances, could result in dismissal of a person from the seminary community.

Likewise, when someone who has been invited to join the seminary's Board of Trustees, the faculty, or senior administration, has experienced divorce, the candidate is asked to participate with a committee of his or her potential colleagues in a review of the circumstances of the divorce before any appointment is made.

VI. Finally, Fuller Theological Seminary applauds and encourages the creative efforts of those Christian agencies who, together with faithful Christian churches, are dedicated to the renewal and healing of marriage and family life in our society.

Allegations that any member of the Seminary Community has failed to abide by the standard on Marriage and Divorce may result in the seminary invoking the *Response Procedures for Alleged Violations of Community Standards* which appear in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.

Respect for People and Property

As a community of Christians with special commitment to acting out love to one another, the seminary expects community behavior that demonstrates the highest standard of respect for people and property. Scripture is replete with exhortations to look out for the welfare of others and build up each other, to be good protectors and stewards of the possessions God has given us and to be honest and keep one's word. The seminary is committed to foster respectful interpersonal relationships regardless of gender, race, age, handicap, or national origin.

Basic standards for respectful conduct at Fuller are similar to those of other institutions of higher education in societies with the legal foundation of respect for people and property. The following are examples of behaviors that are not acceptable according to the standard on Respect for People and Property. These examples are not intended to identify all types of unacceptable behaviors, but to indicate the types of behavior which are clearly inconsistent with the behavioral expectations of the seminary. When willfully engaged in, repeated or having serious consequences, they may be cause for disciplinary action. When appropriate, these may be reported to civil authorities for legal or other action.

Dishonesty: The seminary regards as unacceptable any lying, misrepresentation, or deception in representations an individual makes about self or others in any phase of seminary life.

Injurious or offensive action: Physical assault, infliction of psychological injury, and the spreading of malicious rumors are unacceptable. Prejudicial treatment based on gender, race, age, physical challenge, or national origin is both offensive and injurious. Persistent profane or obscene language that gives offense is subject to disciplinary action.

Disruption: Acts by individuals or groups which substantially interfere with the rights of others or interfere with the normal activities of the seminary are unacceptable. Disruptive activities in classrooms, libraries, offices, other campus meeting or assembly areas, or in student residences are included.

Stealing or destruction of property: Theft of or damage to the property of another person or of the seminary is unacceptable. Defacing or rendering library material unusable shows little respect for people or property. Unauthorized possession or use of seminary materials or equipment is a form of stealing.

Purposeful violation of institutional policies: Purposeful violations include, but are not limited to, refusal to comply with contractual arrangements with seminary offices or services, refusal to follow seminary parking policies and/or pay parking violation fines, and unwillingness to abide by established policies in Fuller Housing.

Allegations that any member of the Seminary Community has failed to abide by the standard on Respect for People and Property may result in the seminary invoking the *Response Procedures for Alleged Violations of Community Standards* which appear in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.

Sexual Standards

Fuller Theological Seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman, and that sexual abstinence is required for the unmarried. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture.

Consequently, the seminary expects all members of its community—trustees, faculty members, students, administrators, and staff members—to abstain from what it holds to be unbiblical sexual practices.

Allegations that any member of the Seminary Community has failed to abide by the standard on Sexual Standards may result in the seminary invoking the *Response Procedures for Alleged Violations of Community Standards* which appear in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.

Substance Abuse

Policy. Fuller Seminary is committed to maintaining a drug-free working environment, one conducive to the promotion of wellness and positive self-development of all members of its community. In keeping with this objective, the seminary will ensure that all of its workplaces are safe and free from the problems and risks associated with the unauthorized use and abuse of alcohol and the illegal use and abuse of drugs.

Standards of Conduct. Out of respect for our bodies as temples of the Holy Spirit, as good stewards of our relationships with one another, and in relation to our individual and communal fitness for ministry, the unlawful possession, use, or distribution of illicit drugs or alcohol by students and employees on Fuller property or at Fuller activities is prohibited. The seminary also reserves the right to discipline students and employees for off-campus conduct not in keeping with these community standards.

Facts About Drug and Alcohol Abuse. Drug abuse has spread to every level of society in the United States. All drugs are toxic or poisonous if abused. Health risks of drug abuse include, but are not limited to, sleep disorders, confusion, hallucinations, paranoia, depression, impotence, liver damage, cardiac irregularities, hepatitis, and neurological damage. Abuse of either alcohol or drugs during pregnancy increase the risk of birth defects, spontaneous abortion, and stillbirths.

Alcohol is a depressant. It depresses the central nervous system and can cause serious, irreversible physical damage. Excessive drinking damages the liver, resulting in cirrhosis. Chronic alcohol abuse also causes hypertension, cardiac irregularities, ulcers, pancreatitis, kidney disease, cancer of the esophagus, liver, bladder, and lungs.

Available Assistance. The good news is that alcoholism and drug abuse and addiction are treatable. Generally, a recovering alcoholic or drug abuser may never safely drink or use drugs again, but can lead a normal, productive life as long as he or she maintains total abstinence. Confidential counseling and treatment programs in the Fuller Psychological Center may be available to Fuller students and employees. The costs of these programs are dependent upon the treatment necessary, with the individual's economic situation a recognized factor on a sliding payment scale. Students and employees should consult with their insurance carriers with individual questions regarding coverage of treatment.

Legal Sanction. Pending the outcome of investigations, local, state, and federal laws establish severe penalties for the unlawful possession of illicit drugs and alcohol. These legal sanctions, upon conviction, may range from the payment of a small fine and probation to imprisonment for up to one year or a \$5,000 fine, or both. Recent federal laws have increased the penalties for the illegal distribution of drugs to include life imprisonment and fines in excess of \$1,000,000.

Incidents on the Fuller campus or incidents involving members of the Fuller community may be reported to civil authorities for legal action.

Allegations that any member of the Seminary Community has failed to abide by the standard on Substance Abuse may result in the seminary invoking the *Response Procedures for Alleged Violations of Community Standards* which appear in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.

Nondiscrimination

Fuller Theological Seminary is committed to providing and modeling a learning, working, living, and community environment that is free of unlawful discrimination in all of its policies, practices, procedures, and programs. This commitment extends to the seminary's administration of its educational policies, admissions, employment, educational programs, and activities. In keeping with this commitment, the seminary does not discriminate on the basis of race, color, national origin, ancestry, sex, marital status, military service status, veteran status, medical condition, disability, or pregnancy.

Fuller Theological Seminary also does not discriminate on the basis of sexual orientation. The seminary

does lawfully discriminate on the basis of sexual conduct that violates its biblically based *Community Standard Statement on Sexual Standards*. The seminary believes that sexual union must be reserved for marriage, which is the covenant union between one man and one woman. The seminary believes premarital, extramarital, and homosexual forms of explicit sexual conduct to be inconsistent with the teaching of Scripture. Therefore, the seminary expects members of its community to abstain from what it holds to be unbiblical sexual practices.

Fuller Theological Seminary also does lawfully discriminate on the basis of religion. The seminary is dedicated to the preparation of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture, the seminary 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, the 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. As a religious employer, all teaching and management positions in the seminary are restricted to persons who will affirm in writing the Statement of Faith of Fuller Theological Seminary. These restricted positions are leadership positions, where adherence to the Christian beliefs, doctrines, and tenets affirmed by the seminary is a foundational part of the employee's essential functions. These leadership positions involve representing and interpreting the mission and the objectives and activities of the seminary to other employees, students, and/or off-campus constituencies, as well as religious duties which are central to the Christian mission, Christian objectives, and Christian activities of the seminary. The seminary also reserves the right to seek, hire, retain, and promote individuals who support the mission and goals of the institution and whose conduct is consistent with its understanding of Scripture.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian Faith and living. This understanding of Scripture and commitment to its authority directly relates not only to the seminary's admission, educational, and employment policies, but also to the seminary's core mission, values and identity. Since its establishment in 1947, the seminary has been an openly and pervasively sectarian Christian educational institution. The seminary's Statement of Faith is the distinctive component of its Articles of Incorporation, which were originally filed in California in 1951. The Statement of Faith is the defining principle within the seminary's governing bylaws and the unifying pillar supporting faculty governance. Under God and subject to biblical authority, the faculty, administrators, and trustees bear concerted witness to the Statement of Faith, to which they subscribe and which they hold to be essential to the seminary's ministry.

As set forth in the seminary's Doctrinal Perspective, the seminary stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. As set forth in the seminary's Evangelical Commitment, the faculty, administrators, trustees, and students of the seminary believe that Jesus Christ, as revealed in Holy Scripture and proclaimed in the power of the Holy Spirit, is the only ground for a person's reconciliation with God. As set forth in the seminary's Mission Beyond the Mission, faculty, administrators, and trustees at the seminary see their role in the educational ministry of Fuller Theological Seminary as part of their larger ministry, which is common to all Christians, of serving Christ as obedient disciples in the church and in the world.

This policy against unlawful discrimination applies to all members of the seminary community, including students, faculty, administrators, staff, and trustees. This policy is also one of the seven Statements of Community Standards applicable to all members of the Fuller community, and as such, adherence to it is a continuing condition of admission and employment.

Members of the seminary community with a concern or complaint that may involve discrimination in any form are encouraged to discuss the concern with a designated individual as identified in *Section III. Initial Procedures* of the seminary's standard on Sexual Harassment. The seminary will follow resolution procedures, commencing with Section III, of the standard on Sexual Harassment for investigating and resolving discrimination complaints. The standard on Sexual Harassment with its resolution procedures is presented in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.

The seminary strictly prohibits retaliation against a member of the Fuller community who opposes the practices prohibited by this policy, who files a complaint, against whom a complaint is filed, or who otherwise is a participant in the informal or formal complaint resolution procedure. Such retaliatory conduct includes, but is not limited to, decreasing an employee's pay, reducing a student's grade, or downgrading a person's performance evaluation. Retaliatory conduct will result in remedial action by the seminary up to and including termination from employment and/or expulsion from the seminary.

Sexual Harassment

Preamble. The two great commands are these: "You shall love the Lord your God with all your heart . . . soul . . . and mind" and, "You shall love your neighbor as yourself" (Matt. 22:37,39). As man and woman are made in the image of God (Gen. 1:27), so in Christ there is neither male nor female (Gal. 3:28). Followers of Jesus are not to lord over one another (Matt. 20:25-27), but are to be in mutual submission (Eph. 5:21). Christians manifest these truths by their mutual service and love in the Body of Christ.

Sexual harassment is a violation of Christ's commandment to love our neighbor as ourselves. It denies the image of God in the other, and it negates our oneness in Christ. Sexual harassment regularly involves an abuse of power. It invariably interferes with shared ministry and rends the Body of Christ.

With these things in mind, together with the realization that when one member suffers, all suffer together (1 Cor. 12:26), Fuller Theological Seminary establishes the following policy with regard to sexual harassment.

Policy. Fuller Theological Seminary expects that the dignity of all people, female and male, will be revered and celebrated in behavior, attitude, and the use of language by each member of the seminary community. This expectation is grounded in the belief that Scripture affirms mutuality and care for the other, explicitly forbids behavior which arises from the abuse of power, and teaches that men and women together are created in God's image and for God's glory. The seminary is therefore committed to creating and maintaining a community in which students, faculty, administrators, and staff can study and work together in an atmosphere free of all forms of unlawful harassment, exploitation, or intimidation, including sexual harassment. Every member of the Fuller community should be aware that the seminary is strongly opposed to sexual harassment and that such behavior is prohibited both by seminary policy and by law (cf. Title VII of the Civil Rights Act, 1964, 42 U.S.C. Sections 2000e *et seq.* (1992); Title IX of the Educational Amendments, (1972), 20 U.S.C. Sections 1681 *et seq.* (1990)). Sexual harassment is a barrier to learning in the classroom and to productivity in the workplace. It is the intention of the seminary to take whatever action may be needed to prevent, correct and, if necessary, discipline behavior which violates this policy. Faculty, administrators, and supervisors have the responsibility for participation in the creation of a campus environment free from sexual harassment, an environment that bears joyful witness to the God-given worth of all persons.

Definition of Sexual Harassment. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature up to and including sexual assault constitute sexual harassment when:

1. submission to such conduct is made either explicitly or implicitly a condition of instruction, employment, or participation in other seminary activity;
2. submission to or rejection of such conduct by an individual is used as a basis for evaluation in making any academic or personnel decision affecting that individual;
3. such conduct has the purpose or effect of unreasonably interfering with an individual's performance or participation in instructional, employment-related, or other seminary activity; or
4. such conduct has the purpose or effect of creating an intimidating, hostile, or offensive work or academic environment.

Sexual harassment is conduct based on sex, whether directed toward a person of the opposite or same sex, and may include explicit propositions, sexual innuendos, suggestive comments, sexually oriented "kidding" or "teasing," "practical jokes," jokes about or displaying obscene printed or visual material, and physical contact such as patting, pinching, or brushing against another person's body. Both men and women may be victims of sexual harassment. One person may be sexually harassing another person and not be aware of it. In determining whether the alleged conduct constitutes sexual harassment, consideration shall be given to the record as a whole and to the totality of the circumstances, including the context in which the alleged conduct occurred.

Members of the seminary community with a concern or complaint that may involve sexual harassment are encouraged to discuss the concern with a designated individual as identified in *Section III. Initial Procedures* of the seminary's standard on Sexual Harassment. The standard on Sexual Harassment with its resolution procedures is presented in the *Faculty Handbook*, in the *Human Resources Policy Manual*, and in the *Student Handbook*.



2007-8

APPENDICES academic catalog

[Home](#)

[Introduction](#)

[Admissions](#)

[Expenses](#)

[Academic Policies](#)

[Theology](#)

[Intercultural Studies](#)

[Psychology](#)

[Lifelong Learning](#)

[Personnel](#)

[Appendices](#)

[Search](#)

GLOSSARY OF TERMS

The following terms have proved consistently difficult to understand for students coming to Fuller from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students.

Audit: an enrollment status that permits a person to attend a class, without earning any credit or receiving a grade for the class. No record of an audit is kept on the transcript. Normally, auditors are not required to do any work in the class, and are requested not to participate in discussions. Some classes, however, require auditors to participate and complete assignments, due to the nature of the class.

Comprehensives: an examination or series of examinations to be taken as required parts of a degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses, in which case they should be scheduled shortly after the completion of the core courses.

Core Courses: basic required courses which form a necessary foundation for all other course work in a specific degree program and, if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade. Another meaning of "credit" is that of a measure of credit, for example, "four credits" or "four units of credit" for a course. Normally a minimum of 25-30 hours of class time, research and study is required for each unit of credit that is earned for a class.

Cumulative Grade Point Average: a decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative grade point average is recorded on the grade card which reports the results of each quarter's work. See also "grade point average."

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a nonrequired course, which may be chosen by the student for inclusion in his or her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in most degree programs.

Grade Point Average: the grade point average (GPA) designates the estimated merit of a student's work in the form of a decimal value which represents a specific letter grade. Letter grades and their numerical values are listed in the second section of this catalog. The GPA for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter. See also "cumulative grade point average" above.

Intensive Course: a course offered over a one- or two-week period of time within a quarter, instead of the entire ten weeks of the quarter. Such a course is scheduled to meet every weekday of the one- or two-week period, for three to six hours or more each day, so that the class meets the same number of hours as it would if it were scheduled for the ten-week period. Courses are offered on this basis every quarter, and especially in the summer.

Matriculation: the beginning of a course of studies. A "matriculation fee," which is applied against tuition, is required of students in some programs before they begin a course of studies. The date of matriculation is the time at which you register for your first classes toward a particular degree program. Deadlines for completion of degree requirements in some programs are measured from the date of matriculation.

Pass/Fail: In certain programs, a student may choose not to receive a letter grade for a course

completed. A student's work is then recorded as "P" for pass and "F" for fail. The Pass grade does not affect the grade point average, but the Fail grade will lower the grade point average. All course work is required and graded as it would be for a course which would receive a letter grade. This option is limited to certain degree programs, and in each program there is a limit as to how many courses a student may take in this manner.

Priority Registration Day/Time: a day and time assigned to each student prior to registration for the next quarter which designates the earliest time that the student may register. This allows students who are closer to graduation, and need particular courses to complete their requirements, to register first.

Quarter: an academic term comprising a period of ten weeks. It is followed by one week for exams. Three quarters—fall, winter and spring—comprise the normal academic year. Courses are also offered during the summer quarter. Most courses last for one quarter.

Thesis: a written work generally shorter in length than the dissertation, which may be required of certain master's programs.



2007-8

APPENDICES academic catalog

[Home](#)
[Introduction](#)
[Admissions](#)
[Expenses](#)
[Academic Policies](#)
[Theology](#)
[Intercultural Studies](#)
[Psychology](#)
[Lifelong Learning](#)
[Personnel](#)
[Appendices](#)
[Search](#)

ACADEMIC CALENDAR

More detailed calendars are published each year in the various student handbooks and on Fuller's website. This calendar is for general reference only, and may be superseded by other calendars published and distributed from time to time and by announced changes of the dates of various events listed here.

SUMMER QUARTER 2005

June 20 - September 16, 2005

June 13	New student registration begins
June 20	Ten-week classes begin
July 4	Independence Day observed (no classes)
June 20 - July 1	Intensive Session 1
July 5 - 15	Intensive Session 2
July 18 - 29	Intensive Session 3
August 1 - 12	Intensive Session 4
August 15 - 26	Intensive Session 5
August 29 - September 2	Quarterly Examinations (ten-week classes)
September 16	End of Summer Quarter

FALL QUARTER 2005

September 26 - December 9, 2005

August 23 - 25	Returning student registration
September 6 - 16	Early Fall Intensives
September 19 - 23	Welcome Week (New Student Orientation)
September 22 - 23	New student registration
September 26	Ten-week classes begin
November 15 - 18	Winter Quarter returning student registration
November 24 - 25	Thanksgiving recess
December 5 - 9	Quarterly examinations
December 9	End of Fall Quarter

WINTER QUARTER 2006

January 4 - March 17, 2006

December 12 - 16	Early Winter Intensives
January 3	New student orientation and registration
January 4	Ten-week classes begin
January 16	Martin Luther King's birthday observed (no classes)
February 21 - 24	Spring Quarter returning student registration
March 13 - 17	Quarterly examinations
March 17	End of Winter Quarter

SPRING QUARTER 2006

March 27 - June 9, 2006

March 20 - 24	Early Spring Intensives
March 23	New student orientation and registration
March 27	Ten-week classes begin
April 14	Good Friday observed (no classes)
May 16 - 18	Summer Quarter returning student registration
May 29	Memorial Day observed (no classes)
May 31	Baccalaureate
June 5 - 9	Quarterly examinations
June 9	End of Spring Quarter
June 10	Commencement

SUMMER QUARTER 2006

June 19- September 15, 2006

May 16 - 18	Returning student registration
June 12	New student registration begins
June 19	Ten-week classes begin
July 4	Independence Day observed (no classes)
June 19 - 30	Intensive Session 1
July 3 - 14	Intensive Session 2
July 17 - 28	Intensive Session 3
July 31 - August 11	Intensive Session 4
August 14 - 25	Intensive Session 5
August 28 - September 1	Quarterly Examinations (ten-week classes)
September 15	End of Summer Quarter

FALL QUARTER 2006

September 25 - December 8, 2006

August 23 - 25	Returning student registration
September 5 - 15	Early Fall Intensives
September 18 - 22	Welcome Week (New Student Orientation)
September 21 - 22	New student registration
September 25	Ten-week classes begin
November 14 - 17	Winter Quarter returning student registration
November 23 - 24	Thansksgiving recess
December 4 - 8	Quarterly examinations
December 8	End of Fall Quarter

WINTER QUARTER 2007

January 2 - March 16, 2007

December 11 - 15	Early Winter Intensives
January 2	New student orientation and registration
January 2	Ten-week classes begin
January 15	Martin Luther King's birthday observed (no classes)
February 20 - 23	Spring Quarter returning student registration
March 12 - 16	Quarterly examinations
March 16	End of Winter Quarter

SPRING QUARTER 2007

March 26 - June 8, 2007

March 19 - 23	Early Spring Intensives
March 23	New student orientation and registration
March 26	Ten-week classes begin
April 6	Good Friday observed (no classes)
May 15 - 17	Summer Quarter returning student registration
May 28	Memorial Day observed (no classes)
May 30	Baccalaureate
June 4 - 8	Quarterly examinations
June 8	End of Spring Quarter
June 9	Commencement

SUMMER QUARTER 2007

June 18 - September 14, 2007

May 15 - 17	Returning student registration
June 11	New student registration begins
June 18	Ten-week classes begin
July 4	Independence Day observed (no classes)
June 18 - 29	Intensive Session 1
July 2 - 13	Intensive Session 2
July 16 - 27	Intensive Session 3
July 30 - August 10	Intensive Session 4
August 13 - 24	Intensive Session 5
August 27 - 31	Quarterly Examinations (ten-week classes)
September 14	End of Summer Quarter