

ONLINE CATALOG

WINTER- SUMMER 2010





Winter-Summer 2010 Academic Catalog

This catalog is in effect for the period of Winter Quarter 2010 through Summer Quarter 2010. It may be updated throughout that period in a variety of ways, including (but not limited to) the following:

- Announcement of the impending closure of a program
- New programs
- Academic policies (changes, additions, and deletions)
- 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

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.



Introduction

Fuller Theological Seminary is one of the largest multidenominational seminaries in the world, providing professional and graduate-level education in our schools of theology, psychology, and intercultural studies. We are known for our ethnic and denominational diversity, with more than 4,000 students joining our community from 70 countries and more than 100 denominations.

Since its founding by radio evangelist Charles E. Fuller in 1947, Fuller Seminary has equipped students to be leaders with a mind for scholarship and heart for the gospel. Fuller is a global leader in theological education, standing on the front lines of evangelical thought while remaining committed to ministry and mission grounded in scholarship.

As a graduate institution, Fuller offers masters' degrees and doctoral degree programs at our main campus in Pasadena, California, at six regional campuses, and through flexible online programs.



Purpose

Statement of Purpose

Fuller Theological Seminary, embracing the School of Theology, School of Psychology, and School of 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 we seek to fulfill our commitment to ministry through graduate education, professional development, and spiritual formation. In all of our 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

In 1983 Fuller Theological Seminary issued the Mission Beyond the Mission document, addressing a broad range of moral and ethical issues from the perspective of our foundational mission and purpose. 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

The complete text of the Mission Beyond the Mission may be found at http://documents.fuller.edu/news/html/mission_beyond_mission.asp.

Institutional Commitments

- [Academic Freedom](#)
- [Inclusive Education](#)
- [Nondiscriminatory Language](#)
- [Racial Justice and Intercultural Life](#)



Statement of Faith

Statement of Faith

Under God, and subject to biblical authority, the faculty, managers/administrators, and trustees of Fuller Theological Seminary bear concerted witness to the following articles, to which they subscribe, which they hold to be essential to their ministry, and which are the foundation upon which the seminary is based.

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.



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. Students and employees at 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 or employment by 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/managers, 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. [Policy Against Sexual Harassment](#)
7. [Policy Against Unlawful Discrimination](#)

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.



Accreditation

Fuller Theological Seminary is accredited by the Western Association of Schools and Colleges. The Schools of Theology and Intercultural Studies are also accredited by the Association of Theological Schools. The accreditation of these associations applies to both the Pasadena campus and Fuller's regional campuses. The PhD and PsyD programs in clinical psychology of the School of Psychology are approved (professionally accredited) by the American Psychological Association.

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



Academic Resources

Three Schools

Fuller Theological Seminary is organized into three schools: the School of Theology, School of Psychology and School of Intercultural Studies. As a graduate-level institution of higher education, Fuller's three schools offer masters and doctoral degrees, as well as graduate-level certificate programs. Master's degree programs include classes from all three schools.

Campuses

At Fuller's main campus in Pasadena, California, all degree programs are available. Some master's-level programs are also offered in their entirety at our regional campuses: California Coast, Northern California, Northwest, Southwest, Colorado, and Texas. In addition, the Master of Arts in Global Leadership degree is offered primarily online. Other master's-level programs also offer online or individualized distance learning options. Certain degree programs are also offered in Korean and Spanish.

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. 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 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 at the Pasadena campus, regional campuses, and online.

Library

The mission of the David Allan Hubbard Library is to provide the bibliographic resources, research services, and study environment necessary for the training of men and women for Christian ministry. The library maintains a collection of over 415,000 books, media, and bound

periodical volumes. It offers approximately 15,000 full text electronic periodical titles, and over 3,400 print periodical titles. The collection focuses on religion, theology, psychology, and other related disciplines, and actively acquires resources in print, electronic, and other formats.

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 (<http://library.fuller.edu>) provides access to the library collection. The library web site delivers a number of online services, resources, and research gateways.

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

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, the 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.

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.

Lectures in Missiology. Each year Fuller invites an outstanding person in world mission for

a series of lectures on missiology, with the goal of exploring ways we can become better equipped to partner with God in his mission to and in the world.



Legal Statements

The provisions of this publication are not to be regarded as the irrevocable terms of the contract between the student and Fuller Theological Seminary. Changes are effected from time to time in the general regulations and in the academic requirements. There are established procedures for making changes, procedures which protect the seminary's integrity and the individual student's interest and welfare.

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, pregnancy, or age.

The seminary's Policy Against Unlawful Discrimination covers access to, and treatment and employment in, Fuller Seminary's programs and activities. You can find the complete text of the policy on the Fuller website [here](#).

Sexual Harassment

Fuller Theological Seminary also has a *Policy Against Sexual Harassment*. 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/managers, and staff can study and work together in an atmosphere free of all forms of harassment, exploitation, or intimidation, including sexual harassment.

You can find the complete text of the policy on the Fuller website [here](#).

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 [here](#)(click on the "Consumer Information" link).



Admissions

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/prospective-students/prospective-students.aspx, where you will also find information on:

- Fuller Live (occasional scheduled opportunities to chat online with admissions counselors and a financial aid representative)
- following us on Facebook
- following us on Twitter
- Ustream video chats with faculty and staff



Admission Standards

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 on probation to certain master's degree and certificate programs at the discretion of the admissions committee. Academic probation may be removed after the successful completion of 48 units with at least a 2.5 cumulative grade point average.

Admission Without an Accredited Bachelor's Degree

A limited number of applicants without an accredited bachelor's degree may be admitted to most master's degree programs and certificate programs at the discretion of the admissions committee if they can demonstrate that they possess the knowledge, academic skill, and ability generally associated with persons who hold such a degree. Applicants must also demonstrate at least 12 years of work experience subsequent to the completion of a high school diploma and at least 3 years of full-time vocational ministry or at least five years of significant part-time ministry.

Students without an accredited bachelor's degree are initially admitted on probation for 48 units. Certificate applicants without an accredited bachelor's or are admitted on academic probation for the entirety of the certificate program). In addition, the following restrictions apply to those admitted in this way:

- Students are required to take **ST511 Orientation to Theological Studies** in their first quarter of studies (*Certificate in Youth Ministry applicants may be exempt from this requirement*). The class is available every quarter on the Pasadena campus and online.
- Students are restricted to a limited number of units in their first quarter at Fuller
- Students are not allowed to take distance learning classes until the probationary period has been completed (with the exception of ST511).
- This admission option is not available for the MA in Theology or MS in Marital and Family Therapy degrees.



Programs

Academic Programs

Fuller Theological Seminary is organized into three schools: the School of Theology, School of Psychology, and the School of Intercultural Studies. As a graduate-level institution of higher education, master's and doctoral degrees are offered by the three schools, as well as certificate programs:

School of Theology

Master's Degrees

- Master of Divinity
- Master of Arts in Theology
- Master of Arts in Theology and Ministry
- Master of Arts in Christian Leadership

Certificate Programs

- Certificate of Christian Studies
- Certificate in Recovery Ministry
- Certificate in Youth Ministry

Advanced Degrees

- Master of Theology
- Doctor of Ministry
- Doctor of Philosophy in Theology

School of Psychology

Master's Degrees

- Master of Arts in Family Studies
- Master of Science in Marital and Family Therapy

Certificate Programs

- Certificate in Marriage and Family Enrichment

Advanced Degrees

- Doctor of Philosophy in Clinical Psychology

- Doctor of Psychology

School of Intercultural Studies

Master's Degrees

- Master of Arts in Intercultural Studies
- Master of Arts in Global Leadership

Certificate Programs

- Certificate of Christian Studies
- Certificate in Global Christian Worship

Advanced Degrees

- Master of Theology in Missiology
- Doctor of Ministry in Global Ministries
- Doctor of Missiology
- Doctor of Philosophy in Intercultural Studies

Other Nondegree Options

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;

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.



International Students

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

The latest information on English language requirements for admission to programs at Fuller may be found on the Fuller website at <http://www.fuller.edu/admissions/apply/english-language-req.aspx>.



Registration

Registration for Classes

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

Fall Quarter. Online registration for returning students begins near the end of August, about a month before classes begin. New student registration begins about two weeks before classes begin. Both groups of students are scheduled according to a priority system (see Priority Lists). Students can register any time after their priority time, but if they do not register before the first day of the quarter (first day of the eleventh week of the previous quarter at Regional Campuses), a \$30 late registration fee is charged. New students at Regional Campuses are not charged a late registration fee.

Other Quarters. Registration for returning students for other quarters begins the eighth week of the previous quarter. The same priority system is used to schedule registration times. New students register beginning the eleventh week of the previous quarter (see New Student Registration). Students can register anytime after their priority time, but if they do not register before the first day of the quarter (first day of the eleventh week of the previous quarter at Regional Campuses), a \$30 late registration fee is charged. New students at Regional Campuses are not charged a late registration fee.

Registration and Course Change Deadlines. Students can make changes in their schedule by adding or dropping classes through Portico at any time within the established deadlines as published on the Registrar's Office website (www.fuller.edu/registrar). To meet the deadlines, any registration or course change must be done in Portico by 11:59 p.m. Pacific time on the day indicated in the current academic calendar. All registrations (including Field Education, directed studies, internships, theses, dissertations, continuations, etc.) are subject to these registration deadlines.

All new students must meet with their academic advisor before they will be able to register. Returning students are not required to meet with an advisor, but are encouraged to do so. The staff of each academic advising office is composed of professional advisors who are trained to assist you in long-range course schedule planning and in meeting your academic program requirements for graduation. They also provide up-to-date information regarding policies, evaluate and process transfer credits, and discuss academic issues and concerns.

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

Any person who is not a current student must apply to audit and pay an audit application fee. 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.



Tuition and Fees

Tuition and Fees Summer 2009 - Spring 2010

Per-unit tuition below represents the tuition charged for students enrolling in class in a given category. That is, tuition is based on the level and school and department of the class, not the program of the student. For example, if you enroll in a 500-level School of Theology class, you pay the rate for 500-level classes in that school, no matter what program you are in. If you enroll in a 500-level School of Psychology class, you pay that rate, no matter what your program is.

Please note that 500-level rates may be different in each of the three schools, and may be different at Regional Campuses or for Distance Learning than in Pasadena.

School of Theology

500-level (MA, MDiv, ThM): <i>Pasadena</i>	330.00
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500-level (MA, MDiv, ThM): <i>Regional Campuses</i>	330.00
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500-level (MA, MDiv, ThM): <i>IDL, Online</i>	330.00
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700-level (DMin)	365.00
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700-level (DMin Korean Program)	344.00
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800-level (ThM, PhD)	670.00
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School of Intercultural Studies

500-level (MA)	330.00
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600-level (ThM)	462.00
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700-level (DMin)	365.00
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700-level (DMin Korean Program)	355.00
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700-level (DMiss)	462.00
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800-level (PhD)	670.00
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School of Psychology

500-level (MS)	400.00
800-level (Clinical PsyD, PhD)	575.00
800-level (Marriage/Family PhD)	575.00

Continuation Fees*(Required when not registering for classes except Summer quarter)*

Theology PhD/ThM	250.00
Intercultural Studies PhD/DMiss (per quarter)	100.00
Psychology PhD MFT	300.00
Psychology PhD MFT dissertation continuation	200.00
Psychology PhD, PsyD	500.00
Psychology MS MFT practicum continuation	50.00

All Seminary Council Fees *(Pasadena campus only)*

Fall-Winter-Spring 8 units or more (per qtr)	36.00
Fall-Winter-Spring 7 units or less (per qtr)	20.00
Summer 8 units or more	24.00
Summer 7 units or less	12.00

Special Fees

New Student Fee*	50.00
Late Registration	30.00
Parking (per quarter - Pasadena)	30.00
Additional Vehicle (per quarter - Pasadena)	10.00
IDL materials fee (per course)	87.95
Late Payment Fee	250.00

**Charged on the Pasadena campus only, the first time you register for a course for credit at Fuller*

*** Fuller Seminary reserves the right to change tuition and fees at at time.*

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 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.

Regional Campuses. A separate tuition refund policy applies to classes offered at Fuller's regional campuses. To meet these deadlines, any registration or course change must be done in Portico by 11:59 p.m. Pacific Time on the day indicated below.

Ten-week classes (including all courses which do not have a regular meeting schedule, such as field education and directed studies)

- 100-percent refund: *Friday, 1st week of the quarter*
- 75-percent refund: *Friday, 2nd week*
- 50-percent refund: *Friday, 3rd week*
- 25-percent refund: *Friday, 4th week*

Weekend classes (meeting for a series of weekends, Friday night and Saturday, or just Saturday)

- 100-percent refund: *Wednesday after the 1st weekend*
- 50-percent refund: *Friday of the 2nd weekend*

Two-week classes

- 100-percent refund: *Tuesday, 1st week*
- 75-percent refund: *Wednesday, 1st week*

- 50-percent refund: *Thursday, 1st week*
- 25-percent refund: *Friday, 1st week*
- No refund: *Friday, 1st week*

One-week classes

- 100-percent refund: *Monday (1st day)*
- 75-percent refund: *Tuesday (2nd day)*
- 50-percent refund: *Wednesday (3rd day)*
- No refund: *Wednesday (3rd day)*

Tuition Refund Schedule: Classes in Nevada. In compliance with Nevada law, the following refund policy applies to all classes offered in Nevada. If you drop a course through Portico no later than 11:59 p.m. Pacific Time on the dates indicated, you will receive the prorated tuition refund indicated.

- 100-percent refund: *Friday, 1st week of the quarter*
- 90-percent refund: *Friday, 2nd week*
- 80-percent refund: *Friday, 3rd week*
- 70-percent refund: *Friday, 4th week*
- 60-percent refund: *Friday, 5th week*
- 50-percent refund: *Friday, 6th week*

This policy is based on a 10 week quarter; refunds are applicable through 60 percent of this period (the 6th week).

Any refund due shall be paid within fifteen calendar days after the date of cancellation of your enrollment, the date of termination by Fuller Theological Seminary of your enrollment, the last day of an authorized leave of absence if you fail to return after the period of authorized absence, or the last day of your attendance, whichever is applicable. *This applies only to classes in Nevada.*

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 or completion of specific provisions for payment within seven calendar days of registration. These provisions include the remaining balance being covered by verified Fuller financial aid, a Fuller Tuition Payment Plan with two or three payments (depending on your program), or a combination of both.

The seminary accepts cash, check, debit (ATM) cards, electronic check (ACH), and MasterCard and Visa credit cards for payment. Arrangements to use VA or GI Bill benefits for payment must be made with the Student Financial Services Office prior to registration.

Option 1: Full Payment (no Fuller Financial Aid Expected). Pay any prior balance before registering. Pay all new tuition and fees by 4:00pm PST the first Monday of the quarter (or DMiss term or DMin class). Additional charges incurred after this deadline are due immediately.

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: Full Payment by Fuller Financial Aid. If payment of all tuition and fees for the term is to be made by Fuller grants, scholarships, and/or federal student loans, you must pay any previous balance due prior to registering. 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 your tuition and fees in full, you must either pay the difference or enroll in the Fuller Tuition Payment Plan by 4:00 pm Pacific time of the first day of the quarter (or DMiss term or DMin class). A \$250 Late Payment Fee will be assessed if your balance is not paid in full or you are not enrolled in a tuition payment plan by this deadline.

Option 3: Tuition Payment Plan. If you cannot pay in full at registration and would like the convenience of making monthly payments, you may sign up for a Fuller Tuition Payment Plan (FTPP). Plans are administered directly by the Student Financial Services Offices. If you choose this option, you must pay any previous balance in order to register. A \$250 Late Payment Fee will be assessed if your balance is not paid in full or you are not enrolled in a tuition payment plan by 4:00pm PST the first Monday of the quarter (or DMiss term or DMin class).

Payment Plan Details. Signing up for a FTPP allows you to pay that quarter's tuition and fees in monthly installments over a period of one or two months, depending on when you register and sign up for the plan. The nonrefundable quarterly fee for this service is \$40, and no interest is charged. Payments are made directly to Fuller via automatic withdrawal, mail, or online. Payments are due on the 5th of each month and a fee of \$35 is charged for each late payment.

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.



Financial Aid

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.

Each year Fuller students receive over \$22 million in financial aid. Fuller offers students need and merit based scholarships, need based grants, student loans and federal work study.

For current information regarding financial aid at Fuller, please go to www.fuller.edu/admission/financial-aid/financial-aid.aspx.



Academic Policies

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 Center for Advanced Theological Studies, the Center for Missiological Research, the Doctor of Ministry programs, and other programs.

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 Academic Advising Office is responsible for all transfer credit granted in the Schools of Theology and Intercultural Studies. Students in the School of Psychology should consult their academic advisor concerning transfer credit.

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.

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.



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 Regional Campuses, 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 the PhD program in the School of Theology, six (6) units per quarter of doctoral-level work is considered a full-time study load, and in the PhD program in the School of Intercultural Studies, eight (8) units per quarter.

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

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

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 School of Intercultural Studies PhD students is defined as four to seven (4-7) doctoral-level units per quarter. For students in the School of Theology PhD and ThM programs, half-time status is defined as three to five (3-5) doctoral-level units per quarter. In DMin programs, 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 School of Intercultural Studies PhD programs is defined as six (6) 800-level units per quarter, and for PhD Theology students, four (4) 800-level units per quarter.



Grades

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.

Students may choose the Pass/Fail option when registering. Changes in status may be made through the end of the day Friday of the first week of the quarter for ten-week courses; through the end of the first Tuesday in one- and two-week intensive classes; and through Wednesday of the first week of five-week sessions; and through Wednesday after the first weekend in weekend classes. Changes must be made through the online registration.

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.



Academic Standing

Academic Standing

To remain in good academic standing, students 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 Seminary Financial Aid

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

and federal work-study recipients on a quarterly basis. The definition of satisfactory academic progress for this purpose more detailed than the seminary's policy. Details are available on the seminary's website at <http://www.fuller.edu/admissions/financial-aid/additional-resources.aspx>.



Graduation

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.

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.



School of Theology

CHARACTER AND MISSION

The School of Theology is evangelical and ecumenical, diverse and inclusive, multidenominational 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.

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 Theology and Ministry
- 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



Master of Divinity (School of Theology)

Page Contents:

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- [Admission Requirements](#)
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- [Curriculum Summary](#)
- [Curriculum Detail](#)
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The Master of Divinity degree is a comprehensive graduate theological program covering a wide range of general and specialized subjects, designed to prepare students for full-time service in 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. 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.

PurposeAnchor

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.

AdmissionAnchor

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.

ResidencyAnchor

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. However, 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, Phoenix, or Houston. 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.

DistanceLearningAnchor

Distance Learning

A Master of Divinity program may include up to eight courses (32 units) of distance learning coursework, including both Individualized Distance Learning (correspondence courses) and

online courses. This may include no more than four courses (16 units) of Individualized Distance Learning courses. There is an overall limitation of two courses per department (where department means course prefix, except that NE/NS/NT are all New Testament, and ST/TH are both Theology).

TimeLimitsAnchor

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.

CurriculumSummaryAnchor

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)*

CurriculumDetailAnchor

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).

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 Prophets

OT534 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 Writings

OT534 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.

NTE NE506 **New Testament Exegesis.** Select any course designated NTE in the quarterly schedules. All such courses have the catalog number NE506. *Prerequisites: LG512, NE502, and sometimes NS500 or NS501.*

Church History and Theology (32 units)

CHA/B/C Church History. Select three courses designated as CHA, CHB, and CHC on the quarterly schedule (one from each designation)

PHIL **Philosophical Theology.** Select any course designated PHIL on the quarterly schedules.

STA/B/C Systematic Theology. Select three courses designated STA, STB, or STC on the quarterly schedule (one from each group)

ETH **Christian Ethics.** Select any course designated ETH on the quarterly schedules.

Ministry (36 units)

MIN1 General Ministry and Spirituality. Select any course designated MIN1 on the quarterly schedule.

MIN2 Preaching and Communication (8 units)

Required:

PR500 Homiletics (4 units)(*Prerequisites: LG512 and NE502*)

Select any two preaching practica designated MIN2 on the quarterly schedule(2 units each), or one preaching practicum and CO500.

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

PR505 Advanced Preaching Seminar (4 units)

MIN3 Evangelism. Select any course designated MIN3 on the quarterly schedules.

MIN4 Christian Formation and Discipleship. Select any course designated MIN4 on the quarterly schedules.

MIN5 Pastoral Counseling. Select any course designated MIN5 on the quarterly schedules.

MIN6 Pastoral Ministry and Theology. Select any course designated MIN6 on the quarterly schedules.

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 any course designated MIN8 on the quarterly schedules. *Examples:*

Electives (24 units)

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. An area of emphasis may be included here (see below).

EmphasesAnchor

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five elective courses grouped around a particular area of interest. By choosing an emphasis, students will be guided to courses in the three schools taught by faculty doing research on topics relevant to the emphasis area. Please note that an area of emphases is a suggested guideline for selecting courses, not a curricular requirement, and is not officially recorded or identified on transcripts or diplomas.

Areas of emphasis recommended for the Master of Divinity include:

- Christian Ethics
- Worship, Theology, and the Arts
- Youth, Family, and Culture
- Recovery Ministries



Master of Arts Degrees (School of Theology)

Page Contents:

- [MA in Theology](#)
- [MA in Theology and Ministry](#)
- [MA in Christian Leadership](#)

The School of Theology offers three distinct master of arts degrees: the Master of Arts in Theology, the Master of Arts in Theology and Ministry, and the Master of Arts in Christian Leadership.

MATAnchor

MASTER OF ARTS IN THEOLOGY

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

General standards for admission to Fuller Seminary may be found in the Admissions section of this catalog. Applicants must have earned a baccalaureate degree or its educational equivalent from an accredited institution.

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.

Distance Learning

A Master of Arts in Theology program may include up to eight courses (32 units) of distance learning coursework, including both Individualized Distance Learning (correspondence courses) and online courses. This may include no more than four courses (16 units) of Individualized Distance Learning courses. There is an overall limitation of two courses per department (where department means course prefix, except that NE/NS/NT are all New Testament, and ST/TH are both Theology).

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.

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. All requirements for the Master of Arts in Theology may be completed at several locations, including Irvine, Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Houston. Courses offered at any Fuller Regional Campus site may be counted toward the degree, but at least 48 units must be completed at the Pasadena campus or one of the areas listed above.

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

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

Degree Outline

MAT Core Requirements		32 units
NS500	New Testament 1: Gospels	
NS501	New Testament 2: Acts - Revelation	
OT501	Pentateuch	
CH504	Modern Church History	
ST501	Systematic Theology 1: Theology and Anthropology	
ET501	Christian Ethics	
SP500	Spiritual Traditions and Practices	
MB501	Insights for Cultural Understanding	
Additional Requirements		28 units
1 course	New Testament Book Study (any course with the attribute NTBK)	
1 course	Hebrew Prophets or Old Testament Writings (any course with the attribute OTB or OTC)	
1 course	Old Testament Book Study (any course with the attribute OTBK)	
1 course	Church History (any course any course with the attribute CHA or CHB)	
1 course	Systematic Theology (any course any course with the attribute STB or STC)	
1 course	Philosophy (any course with the attribute PHIL)	
1 course	Communication (any course with the attribute COMM)	
Electives (including an area of emphasis, if desired)		36 units

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five elective courses grouped around a particular area of interest. By choosing an emphasis, students will be guided to courses in the three schools taught by faculty doing research on topics relevant to the emphasis area. Please note that an area of emphases is a suggested guideline for selecting courses, not a curricular requirement, and is not officially recorded or identified on transcripts or diplomas.

Areas of emphasis recommended for the MA in Theology include:

- Biblical Studies and Theology
 - Christian Ethics
 - Theology and the Arts
 - Ancient Near Eastern Languages and Literature
-

MATMAAnchor

MASTER OF ARTS IN THEOLOGY AND MINISTRY

The Master of Arts in Theology and Ministry degree is designed for people who wish to develop a deeper biblical and theological understanding, spiritual formation, and cultural literacy for ministry in church, parachurch or nonprofit organizations, and other vocational settings.

This degree is a specialized ministry program designed for people who are exploring the possibility that they are gifted for and called to the service of God in multiple areas. One of them is the call to be a pastor or as part of a pastoral staff with a church or denomination that does not require the Master of Divinity 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.

Admission Requirements

General standards for admission to Fuller Seminary may be found in the Admissions section of this catalog. Applicants must have earned a baccalaureate degree or its educational equivalent from an accredited institution. Admission is available to a limited number of applicants who do not have an accredited bachelor's degree who meet special requirements.

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.

Distance Learning

An MA in Theology and Ministry program may include up to eight courses (32 units) of distance learning coursework, including both Individualized Distance Learning (correspondence courses) and online courses. This may include no more than four courses (16 units) of Individualized Distance Learning courses. There is an overall limitation of two courses per department (where department means course prefix, except that NE/NS/NT are all New Testament, and ST/TH are both Theology).

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.

Degree Requirements

Flexibility marks the Master of Arts in Theology and Ministry 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. All requirements for the Master of Arts in Theology may be completed at several locations, including Irvine, Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Houston. Courses offered at any Fuller Regional Campus site may be counted toward the degree, but at least 48 units must be completed at the Pasadena campus or one of the areas listed above.

In general, the Master of Arts in Theology and Ministry 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.

Degree Outline

Seminary Core		28 units
NT500	New Testament Introduction	
OT500	Writings as Introduction to the Old Testament	
CH504	Modern Church History	

ET501	Christian Ethics	
MC500	Church and Mission in a Global Context	
MT501	Introduction to Theology in a Global Context	
FS510	Human Development in Context	
MATM Requirements		32 units
ST501	Systematic Theology 1: Theology and Anthropology	
SP500	Spiritual Traditions and Practices	
MB501	Insights for Cultural Understanding	
2 courses	Biblical Studies (any course with the prefix OT, NS, NT, or NE)	
1 course	Church History (any course with the attribute CHA or CHB)	
1 course	Systematic Theology (any course with the the attribute STB or STC)	
1 course	Communication (any course with the attribute COMM)	
Practicum		4 units
Electives (including an area of emphasis, if desired)		32 units

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five elective courses grouped around a particular area of interest. By choosing an emphasis, students will be guided to courses in the three schools taught by faculty doing research on topics relevant to the emphasis area. Please note that an area of emphases is a suggested guideline for selecting courses, not a curricular requirement, and is not officially recorded or identified on transcripts or diplomas.

Areas of emphasis recommended for the MA in Theology and Ministry include:

- Worship, Theology, and the Arts
- Youth, Family, and Culture
- Recovery Ministries

MACLAnchor

MASTER OF ARTS IN CHRISTIAN LEADERSHIP

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

This degree is designed to give lay leaders a strong biblical, theological and ministry foundation while providing areas of specialized study for particular areas of ministry.

Admission Requirements

General standards for admission to Fuller Seminary may be found in the Admissions section of this catalog. Applicants must have earned a baccalaureate degree or its educational equivalent from an accredited institution. Admission is available to a limited number of applicants who do not have an accredited bachelor's degree who meet special requirements.

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.

Distance Learning

An MA in Christian Leadership program may include up to eight courses (32 units) of distance learning coursework, including both Individualized Distance Learning (correspondence courses) and online courses. This may include no more than four courses (16 units) of Individualized Distance Learning courses. There is an overall limitation of two courses per department (where department means course prefix, except that NE/NS/NT are all New Testament, and ST/TH are both Theology).

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.

Degree Requirements

Flexibility marks the MA in Christian Leadership program. 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. All requirements for the MA in Christian Leadership may be completed at several locations, including Irvine, Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Houston. Courses offered at any Fuller Regional Campus site may be counted toward the degree, but at least 48 units must be completed at the Pasadena campus or one of the areas listed above.

In general, the Master of Arts in Christian Leadership degree requires:

1. A total of 18 courses (72 quarter units);
2. A minimum of 12 courses (48 quarter units) earned at Fuller Theological Seminary

Degree Outline

Seminary Core		28 units
NT500	New Testament Introduction	
OT500	Writings as Introduction to the Old Testament	
CH504	Modern Church History	
ET501	Christian Ethics	
MC500	Church and Mission in a Global Context	
MT501	Introduction to Theology in a Global Context	
FS510	Human Development in Context	
MACL Core Requirements		16 units
1 course	Biblical Studies (any course with the prefix OT, NS, NT, or NE)	
1 course	Systematic Theology (any course with the attribute STA, STB, or STC)	
SP500	Spiritual Traditions and Practices	
MB501	Insights for Cultural Understanding	

Practicum	4 units
Electives (including an area of emphasis, if desired)	24 units

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five elective courses grouped around a particular area of interest. By choosing an emphasis, students will be guided to courses in the three schools taught by faculty doing research on topics relevant to the emphasis area. Please note that an area of emphases is a suggested guideline for selecting courses, not a curricular requirement, and is not officially recorded or identified on transcripts or diplomas.

Areas of emphasis recommended for the MA in Christian Leadership include:

- Worship, Theology, and the Arts
- Youth, Family, and Culture
- Recovery Ministries



Certificates Programs (School of Theology)

Page Contents:

- [Certificate of Christian Studies](#)
- [Certificate in Recovery Ministry](#)
- [Certificate in Youth Ministry](#)

ChristianStudiesAnchor

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 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 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. All work must be completed at Fuller; no transfer credit is accepted toward the certificate.

The integrative essay consists of a one-page summary for each of the courses the student completed during the certificate program and a 1,500 word essay reflecting on the program and its value/relevance to the student's life and/or ministry.

All work for the certificate must be completed within seven years.

RecoveryMinistryAnchor

CERTIFICATE IN RECOVERY MINISTRIES

The Certificate in Recovery Ministry is designed for people who wish to develop their

understanding and skills in working in situations of addiction and abuse. Because addiction and abuse are among the largest public health problems on the planet, it is difficult to do ministry of any kind without feeling the impact of these problems. This certificate provides students an opportunity to study some basic insights into the dynamics of addiction and abuse and help them respond in productive ways to persons struggling with these issues. 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 Recovery Ministry are the same as for admission to a master's degree program.

The Certificate in Recovery Ministry requires the completion of six master's-level courses (24 units). With the exception of NS500, which is available at most Fuller locations and through distance learning, the coursework for this certificate is only available in Pasadena. All work for the certificate must be completed within seven years.

Curriculum

Biblical Studies (4 units)

- NS500 Gospels

Recovery Ministry (20 units)

Choose three of the following (12 units)

- EV532 Recovery Ministry in the Local Church
- CN553 Pastoral Care and Abuse
- CN557 Pastoral Care and Addictions
- CN558 Pastoral Care and Sexuality
- YF509 Handling Crisis in Youth and Family Ministry
- YF511 Ministry to At-Risk Youth

Choose one of the following (4 units)

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

Choose one of the following (4 units)

- CN571 Practicum in Recovery Ministry
- Any course designated as SPIR in the quarterly schedule
- Any of the course listed above not already taken

YouthMinistryAnchor

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 (for a total of 4 units of credit).

Curriculum

Required Courses (16 units)

Choose one of the following (4 units):

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

Take each of the following (8 units):

- YF502 Leadership in Youth Ministry
- YF503 Youth Outreach and Evangelism
- Any course with the prefix OT, NS, or NE
- Any School of Theology elective

Biblical Studies Elective (4 units)

School of Theology Elective (4 units)

Youth Ministry Practica (4 units)

The Certificate in Youth Ministry is overseen by Fuller's Institute of Youth Ministry at the Colorado Springs regional campus. Two of the classes are available at the triannual National Youth Workers Convention. Classes taken at Pasadena or any of the seminary's regional campuses, as well as through distance learning, may be credited toward the certificate. All work for the certificate must be completed within seven years.



Doctor of Ministry (School of Theology)

Page Contents:

- [Admission](#)
- [Curriculum](#)
- [Personalized Track](#)
- [Cohort Track](#)
- [Final Project](#)
- [Cohort Track](#)
- [Course Design](#)
- [Grades](#)
- [Locations & Residency](#)
- [Time Limits](#)
- [Korean DMin](#)
- [Course Descriptions](#)

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.

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.

AdmissionAnchor

Admissions 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 at Fuller Seminary requires:

- A Master of Divinity or its equivalent, or a Master of Arts of a theological nature of at least 96 quarter units (64 semester units) from an ATS accredited school. Those with a two-year master's degree are admitted to a special 76-unit track. To learn more about MDiv equivalency please contact our admissions advisor at 626.584.5318 or

dmin-advising@fuller.edu.

- A professional full-time ministry position. The DMin program is designed for ministry professionals to continue to learn and grow without having to leave their ministry context. Continuation in the DMin program requires continued full-time involvement in ministry.
- A minimum of three years in full-time ministry experience after receiving the MDiv or MA degree.
- A grade point average of 3.0 or higher (3.0 on 4.0 scale)
- Twelve quarter units of Greek or 8 quarter units of Hebrew (or their equivalent in semester units). This requirement may also be met through a course in the DMin program.
- Evidence of academic writing proficiency in the form of a 1250-1750 word (5-7 page) ministry reflection paper (see the online application for details). You may submit the ministry reflection paper electronically with the application, or you may [email](#) a copy the DMin office.
- A TOEFL score of 600 (paper test) OR 250 (computer test) OR 100 (internet test) is required for applicants for whom English is a second language and who have not earned a Bachelor's degree taught in English in the U.S., U.K., Australia, New Zealand, or Canada. The TOEFL web site is www.toefl.com. Note: Applicants for the Latino Ministry Cohort are *not* required to take the TOEFL exam.

CurriculumAnchor

Curriculum

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 MA degree.

Fuller Doctor of Ministry students will have the option of completing either the program on either the Personalized track or the Cohort track.

PersonalizedTrackAnchor

Personalized Track

Phase 1: DM711 Exploring the Contours of Ministry (4 units). All students in the Personalized Track begin with this online course. This course is the gateway to the Doctor of Ministry Program at Fuller and serves as a general orientation to the program and an introduction to the theological method and practices of the program.

Phase 2: Seminars (36 or 64 units). After completing DM711, students in the Personalized Track will complete 36 or 64 units from any courses under any subject heading below. Students may choose from multiple Personalized Track subjects.

- Leadership

- Spiritual Formation/ Discipleship
- Personal and Congregational Care
- Culture and Theology
- Ethics
- Evangelism, Church Growth, and Church Planting
- Multicultural and Urban Ministries
- Preaching, Worship, and the Arts
- Missional Theology and the Missional Church

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. Students are required to take a minimum of four intensive courses.

Phase 3: Final Project (8 units). For details, see below.

Students admitted to the 76 unit track will complete an additional 28 quarter units of DMin courses beyond the 48 units of the Personalized Track.

CohortTrackAnchor

Cohort Track

Phase 1: Seminars (40 units). In cohort concentrations, the same group of students meet together online and for one- and two-week segments on the Pasadena campus with a preset curriculum focused around the areas of interest listed below.

The students joins one of the six possible cohorts available:

- African American Church in the New Urban Context
- Christian Spirituality
- Church Planting
- Lideres Latinos en un Mundo Multicultural
- Missional Leadership
- Youth, Family and Culture

Phase 2: Final Project (8 units). For details, see below.

FinalProjectAnchor

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:

Ministry Focus Paper: A biblically-based, theologically sound paper that explores and develops a strategy to address a specific aspects of ministry in a particular context.

Training Manual/Study Guide: An innovative teaching tool designed to nurture spiritual growth or equip people in a particular area for effective ministry in a specific context, informed by in-depth analysis, sound pedagogy, and theological reflection.

Dissertation: A biblically based, theologically sound analytical paper, complete with sustained argument in an area that has a broader scope and application beyond a specific ministry.

The Doctor of Ministry office highly recommends that students start their Final Project at least two (2) years before the time they hope to graduate. Students are allowed to formally begin the Final Project process once the following items have been completed:

1. All admission requirements have been satisfactorily met, such as biblical language requirements, special projects, and changes from probation or special status to regular status in the program; and,
2. At least 24 units of coursework have been completed and grades for this coursework have been posted to the student's transcript.

The final project is divided into two parts:

1. **DM710 Developing Your Final Project Proposal**, a two-unit online course on how to develop the final project proposal. This course is offered twice a year, in Fall and Spring quarters.
2. After the proposal is submitted and approved, students will register for the remaining six units of the final project. In addition to tuition, there is a \$300.00 fee which covers two professional style and format reviews and the binding of the final project.

CourseDesignAnchor

Course Design

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.

GradesAnchor

Grades

Only B work and above will count toward satisfying graduation requirements (except that one B- grade is allowed).

LocationsResidencyAnchor

Course Locations and Residency

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.

TimeLimitsAnchor

Time Limits

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).

KoreanDMinAnchor

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.

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CourseDescriptionsAnchor

COURSES OF STUDY: SCHOOL OF THEOLOGY DMIN 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.

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)*.

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)*.

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)*.

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)*.

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)*.

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)*.

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)*.

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)*.

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)*.

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)*.

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*).

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).

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).

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).

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).

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).

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).

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).

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).

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.*

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.*

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).

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).*

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).*

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).*



Center for Advanced Theological Studies (School of Theology)

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The Graduate Studies Program at Fuller Theological Seminary traces its beginnings to a rigorous ThM 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 visiting 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 (PhD) and Master of Theology (ThM). These programs are offered in the following concentrations of Christian studies: Old Testament, New Testament, church history, historical theology, theology, Christian ethics, Christian worship, philosophy of religion, philosophical theology, practical theology, preaching and the arts, and theology and culture.

PhDAnchor

DOCTOR OF PHILOSOPHY (PhD) DEGREE

The degree of Doctor of Philosophy is the highest academic degree awarded by Fuller Seminary. The PhD is a foundational degree program for a vocation in teaching at the university, seminary and college level. The School of Theology PhD 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 PhD is awarded upon successful completion of research language requirements (or their equivalent in some concentrations), 72 units of course work consisting of 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 PhD 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 PhD 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 MA degree from an ATS-accredited institution, comparable to Fuller's MA 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 MDiv (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 MDiv, 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, Christian Ethics or Christian Worship 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 concentrations in practical theology and Preaching and the Arts, a minimum of two years of post-MDiv 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 PhD 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, including transcripts, references, GRE scores, and a specimen of scholarly work must be received by January 15. Notification of a decision is sent out by March 15. During the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee (a School of

Theology faculty committee). Once admission has been granted for a particular year, deferment of matriculation for more than six months is not normally permitted.

Graduate Assistantships and Fellowships

A number of tuition fellowships are awarded annually to PhD 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. 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.

Financial aid covering part of the tuition cost is also available to graduate students in the form of research and teaching assistantships, where remuneration is given for academic assistance offered to faculty members.

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 twelve six-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 forty-two to forty-eight units) of the PhD 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 concentrations offered by the Center: Old Testament, New Testament, church history, historical theology, theology, Christian ethics Christian Worship, philosophy of religion, philosophical theology, practical theology, preaching and the arts 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 forty-two units of seminars or directed readings in their major field, and if a student has elected to have a minor, at least eighteen to twenty-four units of 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, PhD 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 within four years before admission 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 PhD program is divided into two stages, with the Comprehensive Examinations placed between the stages. Stage One normally consists of forty-two units. Though minors are optional, if a student has a minor, during Stage One, such a student normally takes thirty units in his or her major concentration and twelve to eighteen units 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 forty-two units of 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 ThM 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 PhD 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 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 PhD (B- is considered below B and does not count). A PhD student who receives a grade of B- or lower in a CATS seminar will be placed on academic probation for one term during which the student may not register for a CATS seminar. The student's mentor and the CATS program director shall determined together what remedial work is necessary during the period of probation. If a PhD student receives a second grade of B- or lower in a CATS seminar he or she will be referred to the CATS Committee. In conversation with the student's mentor, the Committee will determine whether to dismiss the student from the program. The Committee may elect to transfer the student to the ThM degree 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 PhD program is defined as at least two years of full-time study (or in the case of part-time students, at least forty two units through 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 42 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 seventh to ninth week of the Fall, Winter, and Spring quarters. Students are advanced to candidacy when they have successfully completed their Comprehensive Examinations. They may register for their next 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 PhD dissertations:

1. The dissertation topic, in the area of the student's major field, is normally selected immediately after the comprehensive examinations, with the submission of the dissertation proposal. The dissertation proposal 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 PhD 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 PhD.
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 to cover the 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.

Time Limit for Completion of Degrees

The normal upper limit for completion of the PhD is eight years, 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 PhD 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. Students who do not register for two successive quarters (not including summer quarter) may be dropped from the program. In order to reenter the program, the student must petition the CATS Committee, which will determine if and how re-entrance is possible.

Course Listings

Graduate seminars and directed reading courses offered in the PhD program are designated by 800 numbers. 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.

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ThMAncor

MASTER OF THEOLOGY (ThM) DEGREE

The Master of Theology (ThM) degree is designed to enable qualified graduates in theology to broaden and deepen their theological knowledge and competencies beyond the MDiv

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 MDiv degree or its educational equivalent, or an MA degree comparable to Fuller's MA 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 MDiv degree. Students who do not have a biblical language already may make this up as part of their ThM course work. In addition, the practical theology and preaching and the arts concentrations require an MDiv degree or its educational equivalent, and a minimum of two years of post-MDiv 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 including transcripts, references, and GRE and TOEFL scores, must be received by January 15. Notification of a decision is sent out by March 15. During the application process, applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. Decisions concerning acceptance and appointment of mentors are made by the CATS Committee. 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 ThM is offered in the following areas of concentration: Old Testament, New Testament, church history, historical theology, theology, philosophical theology, Christian ethics, Christian worship, philosophy of religion, practical theology, preaching and the arts, and theology and culture. The ThM 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 a 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 800 level 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 (six 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 six-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 800 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, ThM students are permitted to take an six-unit courses concurrently with a four-unit courses, but may not normally take two six-unit courses concurrently.

Students may take up to six four-unit courses, drawn from the MDiv/MA curriculum, and the remaining 800 level courses from the CATS graduate studies curriculum. In the case of a student who takes the maximum number of 500 level courses, the program structure will be as follows:

- Six 4-unit courses (500 level) drawn from the MDiv/MA curriculum;
- One 6-unit Methods Seminar in the area of the student's concentration;
- Two 6-unit seminar or directed reading course in the area of the student's concentration or a related field;
- One 6-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 ThM 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 ThM 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 ThM. 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, ThM 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 800 level 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 MDiv. All other students must have either Hebrew or Greek to the level required by the Fuller MDiv. Students may take Hebrew or Greek for credit as a part of their ThM course work. A maximum total of 16 quarter units of language study (biblical and research languages combined) may be applied toward the ThM degree requirements.

The ThM 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 six-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 six-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 ThM is designed as a self-contained terminal degree. However, the ThM may be viewed as a complement to the DMin 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 ThM 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 PhD do not transfer directly to the PhD program. A new application for admission to the PhD must be submitted as one nears graduation from the ThM program. Entrance to the PhD 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 ThM work will be considered for admission to the PhD program.

Students with a ThM from Fuller (or another accredited school) who are admitted to the PhD program may petition to be granted up to 18 units of advanced standing. The advanced standing means that they are required to take only fifty-four units of coursework instead of seventy-two.

Students in the PhD program may transfer to the ThM as a terminal degree, either for personal reasons or because their performance in the PhD program does not warrant

continuance in it. If they have completed Stage One of the PhD 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 ThM Students in the PhD program who transfer to the ThM prior to taking the comprehensive examinations may complete course work for the ThM by taking further eight-unit and four-unit courses in fulfillment of their degree requirements.

For more information on the ThM degree and its policies, please refer to the CATS Student Handbook.

Time Limit for Completion of Degree

The normal upper limit for completion of the ThM degree is five years, 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 ThM program 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. Students who do not register for two successive quarters (not including summer quarter) may be dropped from the program. In order to reenter the program, the student must petition the CATS Committee, which will determine if and how re-entrance is possible.

Course Listings

Graduate seminars and directed reading courses offered in the PhD and ThM programs are designated by 800 numbers. The four-unit courses which ThM 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.



Course Descriptions (School of Theology)

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- [PhD and ThM Courses](#)

TOPAnchor

BiblicalDivisionAnchor

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:

MDiv 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.

MA: *SPIR*. Meets a requirement in one of four areas of certain MA 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*
- J. Andrew Dearman, *Professor of Old Testament*
- Joel B. Green, *Professor of New Testament Interpretation*
- Christopher B. Hays, *D. Wilson Moore Assistant Professor of Ancient Near Eastern Studies*
- Seyoon Kim, *Professor of New Testament*

- J. R. Daniel Kirk, *Assistant Professor of New Testament*
- Marianne Meye Thompson, *George Eldon Ladd Professor of New Testament Interpretation*
- 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*
- David J. Downs, *Assistant Professor of New Testament Studies*
- Love L. Sechrest, *Assistant Professor of New Testament*
- Leslie C. Allen, *Senior Professor of Old Testament*
- Donald A. Hagner, *George Eldon Ladd Professor Emeritus of New Testament and Senior Professor of New Testament*
- Arthur G. Patzia, *Senior Professor of New Testament*
- Russell P. Spittler, *Senior 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 on the Pasadena campus. 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.*

LG520 Intermediate Greek. This course is designed to go beyond the typical beginning course in Greek to help the student develop a more intimate acquaintance with the grammar and syntax of the Greek language of the New Testament, the resources for studying it, and the Greek text itself. It will include (1) a survey of the major grammatical and lexical resources

and their history, strengths, and weaknesses; (2) working systematically through an intermediate Greek grammar; (3) a special focus on 6-8 of the most exegetically significant areas of syntax; and (4) reading from the New Testament in order to help keep the study of grammar, syntax, and lexicography grounded in the text. *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.*

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.*

NE 506 New Testament Exegesis (Greek text). Advanced exegetical study of the Greek text of a New Testament book or books or portions of a New Testament book. *Prerequisites: LG512 and NE502. NS500 or NS501 may be required for some classes. M.Div. core: NTE.*

NE 517 New Testament Exegesis (Modern text). Exegetical study of the text of a New Testament book or books or portions of a New Testament book in a modern language. *Prerequisite: NS500 or NS501, depending on the book.*

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 567 New Testament Exegesis (Modern text). Exegetical study of the text of a New Testament book or books or portions of a New Testament book in a modern language.

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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 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.*

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.*

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.*

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. *Prerequisite: LG502. M.Div. core: OTBE.*

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. *Prerequisite: LG502. M.Div. core: OTCE.*

OT 517 Old Testament Exegesis (Modern text). Exegetical study of the text of an Old Testament book or portions of an Old Testament book in a modern language. *Prerequisite: OT507.*

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.*

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.*

OT 567 Old Testament Exegesis (Modern text). Exegetical study of the text of an Old Testament book or portions of an Old Testament book in a modern language.

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.*

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.

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.

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.*

OT 590 Directed Study in Old Testament.

TheologyDivisionAnchor

COURSES OF STUDY: THEOLOGY DIVISION

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*
- Marguerite Shuster, *Harold John Ockenga Professor of Preaching and Theology*
- Glen H. Stassen, *Lewis B. Smedes Professor of Christian Ethics*
- John L. Thompson, *Professor of Historical Theology and Gaylen and Susan Byker Professor of Reformed Theology*
- Grayson Carter, *Associate Professor of Church History*
- Todd E. Johnson, *William K. and Delores S. Brehm Associate Professor of Worship, Theology, and the Arts*
- Erin E. Dufault-Hunter, *Assistant Professor of Christian Ethics*
- Nathan P. Feldmeth, *Assistant Professor of Church History*
- Oscar A. Garcia-Johnson, *Assistant Professor of Systematic Theology*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.

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.

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.)

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.

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*.

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.

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.*

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.*

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.

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 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.*

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.*

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.*

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 565 Theological French. This course is designed for students with little or no prior knowledge of French. Students will be introduced to French vocabulary and grammar necessary for reading and translating the Bible, theological journal articles and books in academic research. Students will also be introduced to available resources and tools for reading and translation of French texts.

LG 566 Theological German. This course is designed to introduce theological students to a reading knowledge of the German language with special emphasis on theological German. No knowledge of German is presupposed.

LG 567 Theological Latin. This course will submerge the student in the Latin language through daily readings in classical, medieval, and modern Latin texts.

PHILOSOPHY (PH)

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.*

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.*

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.*

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.*

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.*

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.*

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.

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.*

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.*

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.*

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 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.*

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.

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.

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.*

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 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 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.*

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.

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 Womens' Theologies. This course will provide an introduction to feminist theology, including contextualized feminist perspectives such as womanist, *mujerista*, Asian American and those outside North America and Europe. The course will consider traditional Christian doctrine through the lens of feminist theologies, evaluating the strengths and weaknesses of feminist method and theology.

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.: GLBL.*

ST 590 Directed Study in Theology.

THEOLOGY AND CULTURE (TC)

TC 500 Theology and Culture. This course is an introduction to contemporary culture, its philosophies and practices, and the challenges and opportunities it presents to effective Christian ministry and mission. *M.A.: CULT, IDPL*

TC 510 Theology, Pop Culture, and the Emerging Church. This course will focus on the intersections between theology, popular culture, and new forms of church emerging around the globe. The student will explore how popular culture has enabled the emergence of new

incarnations of the Christian faith uniquely focused on meeting the needs of postmodern society. The class will focus on three main areas: (1) contemporary theologies which are engaging postmodernity and exegeting popular culture; (2) new-paradigm church expressions from around the globe (with particular emphasis on models in North America and Europe); (3) contemporary theories of the emerging global culture. *M.A.: IDPL*

TC 511 Theology and Hip-Hop Culture. This course is an introduction to the basic issues of a Christian interpretation of hip hop culture. Its purposes are to briefly introduce students to the major theological and biblical perspectives that have been developed in approaching hip-hop culture and to develop in the student a practical and biblical wisdom whereby cultural artifacts may be understood and engaged. The purpose in the broadest sense is to develop a hip-hop cultural literacy. A major part of the course will focus on particular cultural texts in order to practice strategies of reading and interpretation that are informed by Christian perspectives. *M.A.: IDPL*

TC 512 Theology and Media Culture. The course will investigate visual media culture, with an emphasis on television, exploring the theological implications of television and mass media upon culture, and in turn seek a theological engagement with the diverse and varied contours of visual media. We live in an age where television is acquiring a renewed influence upon society. Cable networks, advances in media technology, and access are making television a prime location for cultural reflection and impact. *M.A.: IDPL*

TC 516 Theology, Worship, and Art. This course is an introduction to Christian reflection and practice in the visual arts. Emphasis will be on developing a Christian perspective on the arts and aesthetics that is informed by biblical, historical and theological resources and that is familiar with ways the major Christian traditions have made use of the arts. By lectures, discussions, projects and museum visits, students will engage with significant examples of art as a way of developing a critical appreciation and a Christian appropriation of this dimension of life--with respect to its value for worship and witness. *M.A.: IDPL.*

TC 521 Theology and Contemporary Literature. This course will explore (1) modern and post-modern attitudes toward the "spiritual/transcendent/God" found in selected American literature and (2) a variety of means for theological dialogue with these works. Writings by Kesey, Updike, O'Connor, DeVries, Potok, Morrison, Robbins, Kingsolver, and Lamott, as well as selected essays in critical theory will be read. While debunking or listening, symbolizing or secularizing, arguing or affirming, American fiction over the last fifty years is often found interacting with the religious/spiritual currents that pervade our culture. As such, it invites dialogue from a theological perspective. *M.A.: IDPL.*

TC 530 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.*

TC 531 Postmodern Theology, Film, and Youth Culture. Seeking to introduce students to the theological and social dimensions of the forces that shape contemporary human culture, this course will engage postmodernity theologically by studying one of adolescents' primary sources of meaning: the movies. This course will investigate some of the social, ethical, and psychological implications of postmodern film upon theology, and in turn seek a theological

engagement with these movies. *M.A.: CULT, IDPL.*

TC 551 Theology and Theatre. This course explore the theological meaning of the event known as theatre. Theatre occurs, in part, when one tells the story by manifesting (incarnating) the story. As Christian disciples we are invited to tell the story of the gospel by embodying it in our daily lives. This course will explore three theological categories that define the theatrical event: Incarnation, Community and Presence. These three categories will be developed in light of their theological corollaries: Christology, Trinity and Sacramentality. Using these three categories, this course will explore the history of theatre and its relationship to the Church, as well as the current issues existing between theatre and the Christian faith. We will do this against the backdrop of prevailing cultural narratives and a developing culture of sensationalism. *M.A.: IDPL*

TC 556 Theology and Contemporary Spirituality. The course will explore the emergence of a new generation of religious ideologies and organizations that has the potential to change the shape of western religion, and will in turn seek a theological engagement with the diverse and varied contours of these contemporary spiritualities. While grounded in older cultural and religious movements such as Islam, Buddhism, and Hinduism, these new and progressive spiritual movements are helping to forge new religious identities, rituals, and frameworks for practicing faith. This course will explore the theological implications of this largely overlooked cultural dynamic. *M.A.: IDPL*

TC 565 Worship and Culture. This class will explore the relationship of cultures, their values, symbols, and rituals to Christian worship. It will explore national and ethnic cultures, as well as generational, class, artistic, and technological cultures. The course will also focus on gaining an understanding leading to an application of theories of culture and worship.

MinistryDivisionAnchor

COURSES OF STUDY: MINISTRY DIVISION

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, *Harold John Ockenga Professor of Preaching and Theology*
- 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*
- Carolyn L. Gordon, *Associate Professor of Communication*
- Mark A. Labberton, *Lloyd John Ogilvie Associate Professor of Preaching*
- 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*
- William E. Pannell, *Senior Professor of Preaching*

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*

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.

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*

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*

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.

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.*

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)*

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.

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*

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*

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*

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.

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*

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*

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*

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. *M.Div. core: MIN5*

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*

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*

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*

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*

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 Hispánica 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. M.Div. core: 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

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*

CO 503 Advanced Communication. Further nurturing of communication skills in public speaking. *Credit: 2 units. Prerequisite: CO500*

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*

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.

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*

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*

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*

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*

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.*

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*

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*

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*

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*

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*

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*

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*

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*

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*

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

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 be come the basis of the multimedia interpretations designed for use in corporate worship services. *Prerequisite: Written Permission of Instructor.*

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*

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*

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*

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.*

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*

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: MIN2

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*

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*

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*

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.*

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*

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*

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*

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*

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*

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 shaped 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 of 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

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*

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*

YF 502 Leadership in Youth Ministry. Strategies for implementing a youth ministry: recruitment, budgeting, administration, planning.

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*

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*

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.

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.

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.

PhDThMCoursesAnchor

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 6 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)

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.

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.

LG 834 Advanced Ugaritic. This course, a continuation of Beginning Ugaritic, LG833, will be devoted to further reading of Ugaritic literature

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.

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.

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

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.*

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.

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.

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.

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.

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, autocephality, independence, social structure, institutionalization, and ecumenism will be covered.

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.

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.

CH 863 Evangelical Theology and History. A cross-disciplinary study of the historical roots, theological formulation and current practice of American evangelicalism.

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.

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.

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.

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.

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.

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.

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).

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.

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.

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.

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.

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.

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.

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.

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.

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.)

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.

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.

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.

PM 820 Disorder, Diagnosis and Discernment. Pastoral diagnosis is the process of identifying and defining the various disorders of the human mind and spirit. It 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.

Directed Readings and Independent Studies

Students in the PhD and ThM 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 PhD students who have already passed, or are currently taking, Comprehensive Examinations, or for CATS PhD or ThM 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 is not permitted.

TOP



School of Intercultural Studies

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

DEGREE AND CERTIFICATE PROGRAMS

The School of Intercultural Studies (formerly World Mission) offers the following degree and certificate programs:

- Master of Arts in Intercultural Studies
- Master of Arts in Global Leadership
- Certificate of Christian Studies
- Certificate in Global Christian Worship
- Master of Theology in Missiology
- Doctor of Ministry in Global Ministries (Korean Language)
- Doctor of Missiology
- Doctor of Philosophy in Intercultural Studies



Master of Arts Degrees (School of Intercultural Studies)

Page Contents:

- [MA in Intercultural Studies](#)
- [MA in Global Leadership](#)

The School of Intercultural Studies offers two distinctly different master's degree programs: the Master of Arts in Intercultural Studies, and the Master of Arts in Global Leadership.

MA_InterculturalStudiesAnchor

MASTER OF ARTS IN INTERCULTURAL STUDIES

The need for innovative missiologists who can effectively communicate the Gospel in crosscultural contexts and understand human needs is vital in our rapidly changing world. The Master of Arts in Intercultural Studies (MAICS) is designed to prepare students for various types of crosscultural ministry, enabling them to view current global trends through the lens of missiology. This degree is intended for students with varied levels of crosscultural exposure, and emphasizes both scholarship and praxis. MAICS students gain the foundational skills to pursue further studies or research opportunities, or to serve those in need through practical ministries around the world.

The two-year program provides a foundational set of integrated courses from the Schools of Theology, Intercultural Studies, and Psychology. MAICS students also pursue a second set of courses that provide a solid framework of missiological disciplines: anthropology, globalization, mission history, spirituality, and theology of mission. With this foundation, students may then use remaining units to take a variety of relevant elective classes, or to pursue a specific area of emphasis in greater depth. Elective classes are available in the areas of mission history, mission theology, ethnomusicology, international development, children at risk, urban ministry, anthropology, and missional church.

By thinking critically and creatively about contemporary global issues, MAICS graduates are able to demonstrate in word and deed the transforming work of Christ.

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.

Admission Requirements

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 the MAICS degree program. Regular admission requires at least a 2.7 cumulative grade point average in all postsecondary work; students with a lower GPA may be considered for admission on probation. Students without an accredited undergraduate degree may be considered for admission on probation if they meet certain criteria that demonstrate a likelihood for success in a graduate course of studies at Fuller. Students admitted on probation are subject to certain limitations during their first 48 units of course work at Fuller.

Korean Language Program

The Master of Arts in Intercultural Studies is also available entirely 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@fuller.edu.

Curriculum

The Master of Arts in Intercultural Studies requires the successful completion of 96 quarter units. The courses in the curriculum consist of All-Seminary Core Requirements (28 Units), MAICS Core Requirements (24 units), Practicum (8 units), and Electives (36 units). A typical class is 4 units. Students can complete this degree in two years of full-time study, or may extend the program over a longer period of part-time study.

Seminary Core Requirements

28 units

NT500	New Testament Introduction
OT500	Writings as Introduction to the Old Testament
CH504	Modern Church History
ET501	Christian Ethics
MC500	Church and Mission in a Global Context

MT501 Introduction to Theology in a Global Context

FS510 Human Development in Context

MAICS Requirements

24 units

MT500 Biblical Theology of Mission

MD500 Globalization, the Poor, and Christian Mission

MB501 Insights for Cultural Understanding

MH506 The Making of Global Christianity

MM501 Spirituality and Servanthood

MI510 Missiological Integration

Practicum

8 units

The School of Intercultural Studies requires all MA in Intercultural Studies students to complete an 8-unit practicum. The practicum is designed to integrate academics with praxis, and may be conducted either internationally or domestically in a cross-cultural context. Each student is responsible for arranging a practicum with a church, parachurch, mission or nonprofit organization.

Electives (including an area of emphasis, if desired) **36 units**

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five elective courses grouped around a particular area of interest. By choosing an emphasis, students will be guided to courses in the three schools taught by faculty doing research on topics relevant to the emphasis area. Please note that an area of emphases is a suggested guideline for selecting courses, not a curricular requirement, and is not officially recorded or identified on transcripts or diplomas.

Areas of emphasis recommended for the MA in Intercultural Studies include:

- Children at Risk
- International and Urban Development
- Islamic Studies

Distance Learning

Up to 50 percent of the Master of Arts in Intercultural Studies (including transfer credit) may be taken by distributed learning. Distributed learning includes correspondence courses, online courses, directed study courses, and practicum.

Practicum

Included in the curriculum is the opportunity to complete a crosscultural practicum that combines coursework with practical ministry. The practicum experience challenges students to discern their calling, grow spiritually, and apply what they are learning to a crosscultural context. Alternatively, students with extensive crosscultural ministry experience or who are interested in pursuing doctoral work may choose to complete a writing project. The writing project involves research within a chosen academic discipline, reflection on a particular crosscultural experience, and application of research findings to future service.

Residency Requirements

At least 48 units must be earned at Fuller Seminary on the Pasadena campus.

Transfer Credit

Students may potentially transfer up to 40 units of graduate-level courses in missiology or theology from an accredited institution into the program.

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 Master of Arts 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.

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MA_MA_GlobalLeadershipAnchor

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 primarily 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 (40 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*)
- ML540 Leadership Training Models (*Online*)

Ministry Focus Studies (Electives, 32 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 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 32 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.



Certificate Programs (School of Intercultural Studies)

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 Intercultural Studies. It is an ideal program for practitioners who would like to take a few courses in the School of Intercultural Studies to supplement their ministries. It requires the successful completion of 24 quarter units and an integrative essay written at the conclusion of all coursework. By enrolling in convenient daytime or evening courses, students pursuing the certificate can gain an introduction to missiological, theological, and biblical basics at the graduate level.

Admission requirements for certificate programs are the same as for master's degree programs.

Students can focus on either a specific curriculum or a sampling of courses to match their personal interests and goals. Courses may include any combination of campus-based classes (on any Fuller campus), correspondence courses, and online classes. Directed studies are not available to certificate students. All work must be completed at Fuller; no transfer credit is accepted toward the certificate.

The integrative essay consists of a one-paragraph summary for each of the courses the student completed during the certificate program and a 1,500 word essay reflecting on the program and its value/relevance to the student's life and/or ministry.

All work for the certificate must be completed within a seven-year period.

Since certificate courses may be applied to master's-level degree programs, students can utilize their time as certificate students to explore the possibility of a School of Intercultural Studies master's degree.

CERTIFICATE IN GLOBAL CHRISTIAN WORSHIP

The Certificate in Global Christian Worship provides individuals in mission and ministry with missiological training for making Jesus Christ known among the nations through a people's music system. The Certificate in Global Christian Worship may also serve as post-degree training to supplement and enhance the student's training for mission and ministry. It requires the successful completion of 24 quarter units of coursework, as outlined below, and an integrative essay written at the conclusion of all coursework.

Admission requirements for certificate programs are the same as for master's degree programs.

Courses may include any combination of campus-based classes (on any Fuller campus), correspondence courses, and online classes. Directed studies are not available to certificate students. All work must be completed at Fuller; no transfer credit is accepted toward the certificate. 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 School of Intercultural Studies degree.

All work for the certificate must be completed within a seven-year period.

Curriculum

Global Christian Worship Focus (16 units)

ME 510 Ethnomusicology I: Christian Communication through Music (4 units)

Choose any 3 classes from the following (12 units):

- ME 513 Perspectives in Global Christian Worship (4 units)
- ME 515 Communicating Christ through Narrative & Song (4 units)
- ME 518 Exegeting a Musical Culture (4 units)
- ME 519 Ethnomusicology II: Theory and Analysis (4 units)
- ME 530 Theology in Song (4 units)
- MT 520 Biblical Foundations of Mission (4 units)

Electives (8 units)

The electives can consist of School of Intercultural Studies, School of Theology, or School of Psychology courses. School of Intercultural Global Christian Worship elective courses include:

- MB500 Culture and Transformation (4 units)
- MB520 Anthropology (4 units)
- MB529 Intercultural Attachment: Building Relationships Across Cultures (4 units)
- ME 506 Communicating the Gospel Cross-Culturally (4 units)
- ME 514 Leading Worship in Multi-Ethnic Ministries (4 units)
- Under Development: MEXXX Gospel Music in the Global Church (4 units)
- MP536 Spiritual Journey of U2 (4 units)
- Any School of Intercultural Studies ME course (4 units)

Integrative Essay

The integrative essay consists of a one-paragraph summary for each of the courses the student completed during the certificate program and a 1,500 word essay reflecting on the program and its value/relevance to the student's life and/or ministry.



Doctor of Ministry in Global Ministries (School of Intercultural Studies)

The Doctor of Ministry in Global Ministries is a program available only in the Korean language. It is designed for missionaries, mission organization leaders, local church pastors, lay leaders in mission, and professional tentmakers from around the world. 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@fuller.edu.



Doctor of Missiology (School of Intercultural Studies)

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 School of Intercultural Studies 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 within 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.



Center for Missiological Research

Page Contents:

- [PhD in Intercultural Studies](#)
- [ThM in Missiology](#)

The School of Intercultural Studies' Center for Missiological Research (CMR) contributes to the ministry and witness of the global church by equipping men and women from around the world for faithful leadership in missiological education and practice. The Center for Missiological Research provides an exemplary doctoral-level missiological program centered on a community of scholars drawn from around the world and equipped to address the seminal missiological issues facing the global church in this century. The Center offers two advanced degree programs: the Master of Theology (ThM) in Missiology and the Doctor of Philosophy (PhD) in Intercultural Studies.

PhDAnchor

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 students to teach at the university and graduate level.

The Doctor of Philosophy in Intercultural Studies is designed to provide exceptional candidates the opportunity to design, develop and complete a customized research plan for the purpose of:

- developing new theory that extends the domain of missiology;
- making a practical contribution to the mission of the church;
- mastering one or more principal disciplines that contribute to missiology;
- learning how to do effective academic research;
- advancing personal ability to think missiologically in a global context.

Along the way, students should also expect to:

- gain supervised experience teaching at the graduate level;
- actively participate as part of a community of scholars;
- experience an integration of personal spirituality with academic life.

Curriculum

The curriculum of the PhD is comprised of six tutorials, four methods classes, four comprehensive exams and a dissertation. However, each of these components is customizable to meet the specific research interests of the student under the guidance of their faculty mentor and guidance committee. As a result, the program has relatively little classroom-based instruction and places a much higher premium on rigorous faculty-supervised academic reading and writing. There is also an 18-month residency requirement for the PhD, and students must commit to being in Pasadena for at least nine months in the first year of the program (late-July through December and April through June). During this first year period students design their research plan and have it approved by their mentor, while also completing the first coursework and participating in the community of scholars.

The program can be divided into four distinct phases which are separated by decision points designed to ensure acceptable progress has been made. Also, although the first year is fairly structured, the flexibility increases substantially after that point. The below curriculum provides a sample study program, and the intended time frame for each phase.

Phase 1: Orientation and Research Program Design

Methods 1: Orientation to PhD Studies and Research Design

Tutorial 1: Missiological Thinking

Tutorial 2: Primary Discipline Literature Review

Decision Point: Initial Research Project Evaluation

Timeframe: completed within one year of enrollment

Phase 2: Refining your Research Plan

Methods 2: Data Collection Method A

Tutorial 3: Secondary Discipline Literature Review

Methods 3: Data Collection Method B

Tutorial 4: Initial Field Research

Decision Point: Research Proposal Defense

Timeframe: completed within 1.5 -3 years of enrollment

Phase 3: Final Field Research & Analysis

Tutorial 5: Further Field Research

Methods 4: Data Analysis

Tutorial 6: Field Research Analysis

Decision Point: Comprehensive Exams

Timeframe: completed within 2-4 years of enrollment

Phase 4: Dissertation Writing

Decision Point: Dissertation Defense

Timeframe: completed within 3-5 years of enrollment

ThMAncor

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 in Missiology 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.

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.

Crosscultural Ministry Experience

The Master of Theology 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.

Admission Requirements

Students entering the Master of Theology 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) or International English Language Testing System (IELTS), Academic Format, is required for those whose first language is not English. Please click [here](#) for minimum required scores.

The Master of Theology in Missiology is also available in the Korean language. English language ability is not required. 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@fuller.edu.

Students applying for the Master of Theology 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.

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

Choose One:

- MH605 Introduction to Mission History
- 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:

Children at Risk
Church and Culture
Global Christian Worship
International Development
Islamic Studies

Leadership



Course Descriptions (School of Intercultural Studies)

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
- 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 MA programs, and are open to students in any program. Students in the ThM 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 level for ThM 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*
- 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*
- J. Dudley Woodberry, *Senior Professor of Islamic Studies*
- Martin Accad, *Associate Professor of Islamic Studies*
- Ryan K. Bolger, *Associate Professor of Church in Contemporary Culture*
- 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 the History of Christianity 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, *Associate Professor Emeritus of Chinese Studies*
- Robert E. Freeman, *Assistant Professor of Distance Learning*
- Elizabeth L. Glanville, *Assistant Professor of Leadership*
- Mark Hopkins, *Assistant Professor of Leadership*
- Evelyne Reisacher, *Assistant Professor of Islamic Studies*
- Desiree Segura-April, *Assistant Professor of Children at Risk*
- Shelley Trebesch, *Assistant Professor of Leadership*
- Wilmer G. Villacorta, *Assistant Professor of Intercultural Studies*

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.

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. *Taught in Korean.*

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.

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.*

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.*

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.*

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.

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.*

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.*

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.*

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.*

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.*

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.*

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.*

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.

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.

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.*

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.

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.

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.*

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.

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.

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.

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.

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.

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.

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.

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*.

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.

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.

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.

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*.

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.

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.

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*.

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*.

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.

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.

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.

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.

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.

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.

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*.

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*.

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*.

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.

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.*

MH 529 The Holy Spirit and the Mission of Church. Focuses on the historical evidences of the continuity of Jesús 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.

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.*

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.*

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.

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.*

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.*

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*

KOREAN MISSION (MK)

MK 702 Church Growth in the Korean Context. *Korean-language D.Min. course.*

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.*

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.*

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.*

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.*

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.*

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.*

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 requires permission of instructor.*

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.*

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 requires permission of instructor.*

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 requires permission of instructor.*

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.

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.

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.*

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 requires permission of instructor.*

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 requires permission of instructor.*

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.*

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.*

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.

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.

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.

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.

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.*

MINISTRY (MM)

MM 500 Spirituality and Mission. Concentrates on Christian spirituality and its dynamic relationship to effective evangelism. *CSCC.Smith,*

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.*

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. *Audit requires permission of instructor.*

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.

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.*

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.*

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.*

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.*

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.*

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 requires permission of instructor. MIN8, GLBL.*

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.*

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.*

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.

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.

MO 508 Confronting the Powers. This course introduces a set of spiritual factors which can play important roles in evangelism and church growth.

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.

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.

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.

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.

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.*

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.

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.

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.

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.

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?

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.

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.

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.

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.

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*.

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.

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*.

MR 551 Communication in Muslim Contexts. Development and evaluation of various forms of Christian witness among the broad spectrum of Muslim peoples.

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.

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.

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*.

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.

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.

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.*

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.*

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.

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.*

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.

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.

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.

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.

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, 2 and secularism.

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.*

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.*

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.

MT 550 Christian Ethnology. 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.*

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.*



Department of Clinical Psychology

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CharacterPurposeAnchor

Character and Purpose

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 Gods 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.

AdmissionAnchor

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 PhD or PsyD 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 PhD and PsyD 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.

FacultyAdvisorsAnchor

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 PhD 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 PhD dissertation.

The PsyD students are assigned to individual faculty advisors, who supervise their PsyD dissertation process.

Once they have entered the program, students are able to change advisors based on common research interests and faculty availability.

CurriculumAnchor

CURRICULUM

The Department of Clinical Psychology has adopted the scientist-practitioner model for its PhD program, and the practitioner/evaluator model for its PsyD 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 PhD program and five years for the PsyD 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 PhD students, this introduction culminates in the planning and execution of a master's-level research project under the supervision of the faculty advisor. The PsyD 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 PhD 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 PhD student earns a minimum of 32 quarter hours of dissertation units (PG900) in completing the dissertation. Each PsyD 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 PhD or PsyD 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. PsyD students have one nine-month and one twelve-month placement. PhD 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 PhD 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. PsyD students take the internship their fifth year. PhD 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 PhD student must complete a minimum of 72 quarter hours in theology and integration. Each PsyD 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.

PhD 72-unit minimum requirement:

- Biblical studies courses (12 units)
- Theology/Church History courses (12 units)
- Practical Ministry courses (12 units)
- Cultural Literacy courses (12 units)
- Integration seminars (20 units)
- Elective course (4 units)

PsyD 64-unit minimum requirement:

- Biblical studies courses (16 units)
- Theology/Church History courses (16 units)
- Ministry courses (8 units)
- Integration seminars (20 units)
- Interdisciplinary course (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 72-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 PsyD 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 PsyD

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.
- *Special Projects in Integration (PI803)* is an independent study in integration. It does not qualify as one of the required integration courses.
- *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.
- *Topical Integration Seminars (PI810-822)* are offered regularly. These focus on current topics of special interest to the field of integration.
- *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.

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Theology Degrees

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 PhD or PsyD 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 72 units divided among four basic components:

- Three courses (12 units) in biblical studies;
- Three courses (12 units) in theology, church history, philosophy and ethics;
- Three courses (12 units) in practical ministry;
- Three courses (12 units) in cultural literacy;
- Five courses (20 units) in integration;
- One elective course (4 units).

See the listings in the PhD Program curriculum below for more information on the courses required for the MACL-IS.

PhDAnchor

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 (72 units):

Biblical studies courses (12 units):

OT504 Writings (4)
NS500 Gospels (4)
Any Biblical Division course (4)

Theology/Church History courses (12 units)

ST501 Systematic Theology 1 (4)

ET501 Christian Ethics (4)

Any Theology Division course (4)

Practical Ministry courses (12 units)

Foundational Spirituality (FSP) course (4)

Spirituality elective course (4)

Communication course (4)

Cultural Literacy courses (12 units)

Ethnicity course (4)

World Religions course (4)

Culture course (4)

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 (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 (72 units):

Biblical studies courses (12 units):

OT504 Writings (4)
NS500 Gospels (4)
Any Biblical Division course (4)

Theology/Church History courses (12 units)

ST501 Systematic Theology 1 (4)

ET501 Christian Ethics (4)

Any Theology Division course (4)

Practical Ministry courses (12 units)

Foundational Spirituality (FSP) course (4)

Spirituality elective course (4)

Communication course (4)

Cultural Literacy courses (12 units)

Ethnicity course (4)

World Religions course (4)

Culture course (4)

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)

PsyDAnchor

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)

Any two courses in biblical studies; interdisciplinary course recommended (8)

Theology/Church History courses (16 units)

ST501 Systematic Theology 1 (4)

ET501 Christian Ethics (4)

Any two ST, CH, ET, PH, or TC courses (8)

Practical Ministry courses (8 units)

Any 2 courses designated MINF, SPIR, or GLBL, or any M.Div. MIN core course (8)

Interdisciplinary course (IDPL) (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)

Any two courses in biblical studies; interdisciplinary course recommended (8)

Theology/Church History courses (16 units)

ST501 Systematic Theology 1 (4)

ET501 Christian Ethics (4)

Any two ST, CH, ET, PH, or TC courses (8)

Practical Ministry courses (8 units)

Any 2 courses designated MINF, SPIR, or GLBL, or any M.Div. MIN core course (8)

Interdisciplinary course (IDPL) (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 PsyD students to complete the program, and five years for PhD 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 (PhD 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 PhD and PsyD 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:

PhD

- 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)

PsyD

- 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.



Department of Marriage and Family

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CharacterPurposeAnchor

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 personal integrity, Christian vision, and 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.

ProgramDistinctivesAnchor

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 promoting resources and addressing challenges facing the contemporary family including expanding the clinical and educational outreach of the profession.

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 recognized 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.

AdmissionAnchor

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 250 (600 on paper-based test or 100 on the Internet-based test) on the TOEFL or 7.0 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 two years. For the breakdown of the sub-scores that is required, please refer to www.fuller.edu/admissions/apply/english-language-req.aspx.

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 250 (600 on paper-based test or 100 on the Internet-based test) on the TOEFL or 7.0 on the IELTS is required for admission to the M.A. degree program. The TOEFL or the IELTS must have been taken within the past five years. For the breakdown of

the sub-scores that is required, please refer to www.fuller.edu/admissions/apply/english-language-req.aspx.

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.

TransferCreditAnchor

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 School of Theology Academic Advising Office after admission.

StudentHBAnchor

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.

AcadClinReviewsAnchor

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.

MSMFTAnchor

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:

Clinical Training	18
Family Studies	16
Family Research	4
Theology	20
Integration	8
Electives	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)

FT 550C Practicum Consultation (to be taken concurrently with the practicum)

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)

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

ET 501 Christian Ethics

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

MC 500 Church in Mission

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:

FI 500 Introduction to Integration (2 units)

FI 503 Advanced Integration Seminar (2 units)

Choose 4 units from the following:

PI 5xx Any course with the PI prefix approved by the
department (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 individual supervision (or 120 hours of group supervision) to maintain the ratio of one hour unit of supervision for every five hours of client contact. A "unit" of supervision is equivalent to either one hour of individual or two hours of group supervision. Students may also extend their practicum experience to 500 client contact hours to accommodate licensing standards in states other than California.

Practicum Consultation Groups. Practicum Consultation is a required component of practicum in marital and family therapy. The purpose of practicum consultation groups is to promote the student's developing clinical and professional skills through case consultation and discussion of clinical and integration issues.

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), MFT faculty, practicum supervisors, and agency directors. 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.

MAFSAnchor

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 with broad background in family coursework emphasizing knowledge and skills in family life education, including preventive work with couples and parents.

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

ET 501 Christian Ethics

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

MC 500 Church in Mission

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:

FI 500 Introduction to Integration (2 units)

FI 503 Advanced Integration Seminar (2 units)

Choose 4 units from the following:

PI 5xx Any course with the PI prefix approved by the
department (2 or 4 units)

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.

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 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 1,600 hours of post degree experience if post degree experience is commenced within two years of the degree conferral date.

CertificateAnchor

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 504 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 2.5 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.



Course Descriptions (School of Psychology)

Page Contents:

- [Clinical Psychology Courses](#)
- [Marriage and Family Courses](#)

ClinicalPsychAnchor

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*
- Seong-Hyeon Kim, *Assistant Professor of Psychology*
- Sarah DeBoard Marion, *Assistant Professor of Psychology*
- Katharine J. Putman, *Assistant Professor of Psychology*
- Stephen W. Simpson,
• 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 PhD)*

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 PsyD)*

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 PhD students only. (2 units)*

PG 900 PhD Dissertation. The dissertation experience affords each PhD 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 PhD Dissertation Continuation. To be used when a student has fulfilled the 32-unit PG900 requirement. *(0 units)*

PG 902 PsyD Dissertation. The dissertation experience affords each PsyD 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 PsyD 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 PsyD)*

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 PsyD) (2 units)*

PC 818 Clinical Interventions: Group Psychotherapy. Groups constitute the target population of this course. *Spring (Third year)*

PC 820 PhD 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 PhD 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 PsyD 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 PsyD Practicum 2. A nine-month clinical practicum (six hours per week), normally in an outpatient setting. *PsyD only (Third year) (2 units per quarter for four quarters)*

PC 824 PhD 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 PsyD 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. PhD students only. *(Fifth year) (4 per quarter for 4 quarters)*

PC 841 PhD 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 PsyD 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 PhD Internship Continuation.

PC 844 PsyD 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)*

MarriageFamilyAnchor

MARRIAGE AND FAMILY COURSE DESCRIPTIONS

Marriage and Family Department Faculty

- Alvin C. Dueck, *Eveyln and Frank Freed Professor of the Integration of Psychology and Theology*
- Cameron Lee, *Professor of Family Studies*
- Terry D. Hargrave, *Professor of Marital and Family Therapy*
- Jack O. Balswick, *Senior Professor of Sociology and Family Development*
- Judith K. Balswick, *Senior Professor of Marital and Family Therapy*
- James L. Furrow, *Eveyln and Frank Freed Associate Professor of Marital and Family Therapy*
- Pamela Ebstyne King, *Assistant Professor of Marital and Family Studies*
- 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. This course prepares 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. This course examines the social, psychological, physical, ethical and theological dimensions of gender and human sexuality. The course focuses on sexual issues and the redefinition of gender roles in the family as well as the sexual counseling in which MFT students learn to diagnose, assess and treat sexual dissatisfactions within the scope of their clinical practice.

FS 505 Child and Family Development. This course offers an overview of human development in the context of the family and culture and explores how human development and family systems might impact various forms of ministry, missions and therapy. Major developmental theorists are 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 begins with a demographic and historical overview of family life, and addresses relevant public policy trends.

FS 511 Cultural and Ethnic Issues in Marital and Family Intervention. This course explores the 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 is placed on understanding the specific issues related to the practice of family therapy and education 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. *Offered only as an online course.*

FAMILY LIFE EDUCATION (FL)

FL 501 Family Life Education. This course is 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 adopts a strength-based "wellness" approach and focuses on training the students in foundational skills as family life educators.

FL 502 Parent Education and Guidance. This course introduces students to models of parenting practice, and how parents guide and influence children and adolescents. Specific attention is 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. This course introduces 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 are covered. (2 units)

FL 511 Advanced Family Life Education. This course offers 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 are certified as Family Wellness Instructors. *Prerequisite: FL501, with a grade of B or better; or consent of instructor.* (2 units), Pass/Fail

FL 550 Family Life Education Internship. This course is a two- or three-quarter internship under the supervision of a MF faculty who assists 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 500 Introduction to Integration. This course seeks to address an orientation to the various ways of interpreting the task of "integration," and their relevance to the student's own personal and spiritual development. Topics such as the purpose and value of theological study, an overview of integrative elements of the curriculum, and an anthropological and covenantal model for unifying various perspectives on the human person and family relationships are addressed. (2 units[k1])

FI 503 Advanced Integration Seminar. This course explores the process of integrating social science with insights from Scripture, the history of the church and the experience of contemporary Christians involved in the helping professions. Examples of integration, with the goal of assisting students in developing their own perspectives and convictions regarding integration, are explored. (2 units)

FI 540 Narrative and Family Life. This course is 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 be expected to 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. This course is 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 is 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 completion of a 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. This course offers 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 includes a review of California laws governing the practice of marriage and family therapists.

FT 508 Psychopathology and Family Systems. This course is 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. *Prerequisite: FS500 and FS505.*

FT 514 Family Therapy. This course introduces an integrative approach to engaging in family therapy. Building on communication, structural, strategic, developmental, narrative, contextual, 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. This course offers an introductory survey on 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 are explored.. *Prerequisite: FS500, FS505, FT508, and FT522.*

FT 522 Assessment. This course provides an overview of approaches to the assessment of relationship problems with individuals, couples, and families. Emphasis is placed 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 is 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 are also covered.

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 is placed on Solution, Focused, and Narrative applications. The class includes an emphasis on the integration of these models with a theological perspective. *Prerequisite: FT515. (2 units)*

FT 535 Group Therapy. This course examines the role of group psychotherapy for the family therapist. The course focuses 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 are discussed. *(2 units)*

FT 549 Psychopharmacology. This course is 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 are 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 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 individual or 120 hours of group supervision to be compliant with California state regulations. *All practica are graded on a Pass/Fail basis. (2 or 4 units)*

FT 550C Practicum Consultation Group. Practicum students are required to attend one hour per week of practicum consultation during the Fall, Winter, and Spring quarters of their second year in the program. Practicum consultation provides an opportunity for program faculty to promote and review a student's clinical development. *(0 units; to be registered concurrently with practicum)*

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)*



Training and Research Facilities (School of Psychology)

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PsychCenterAnchor

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.

FullerProjectAnchor

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.

TravisInstituteAnchor

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

ClinPsychFacilitiesAnchor

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

ClinMFamFacilitiesAnchor

CLINICAL FACILITIES FOR FIELD TRAINING: MARRIAGE AND FAMILY

The institutions listed below provided clinical training for marital and family therapy students in recent years.

- Almanso 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



Regional Campuses and Distance Learning

Fuller Seminary's regional campuses and distance learning programs enable students to study without leaving their home community, work, and ministry. Our regional campuses make it possible to earn one of several Fuller Seminary master's degrees or certificates by taking classes at:

- Fuller California Coast (Irvine, California)
- Fuller Northern California (Menlo Park and Sacramento, California)
- Fuller Northwest (Seattle, Washington)
- Fuller Southwest (Phoenix, Arizona)
- Fuller Colorado (Colorado Springs, Colorado)
- Fuller Texas (Houston, Texas)

Several of these regional campuses include satellite locations, further expanding the possibilities for study.

The Master of Arts in Global Leadership (MAGL) program allows students to earn a degree from the School of Intercultural Studies primarily online, supplemented by two short intensive courses taken in Pasadena, California or Colorado Springs, Colorado.

Fuller Online and Individualized Distance Learning courses offer flexible study options for most master's degree programs, although a certain amount of the coursework must be completed in Pasadena or one of the regional campuses listed above, depending on the degree.

Through evening, weekend, and online classes, these campuses and programs offer flexible opportunities for a theological education that will help students discover, develop, and enhance their gifts while continuing to serve their faith community.



Regional Campuses

Philosophy

Fuller Theological Seminary's regional campuses seek to serve local churches by providing opportunities for theological education for ministry within a local church context. Fuller 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. By offering fully accredited graduate courses in a variety of locations at convenient times, Fuller 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. The regional campuses:

- Provide theological education for the development of lay persons for leadership in ministry in the local church and community;
- Offer prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings;
- Allow 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
- Extend 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, a regional campus 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 regional campuses provide theological education of academic excellence in an off-campus setting with nontraditional schedules. Through course work at a regional campus, students encounter a concept of ministry which takes seriously the charge to "equip the saints for the work of ministry."

Faculty

Each regional campus has one or more resident faculty members, as well as a number of adjunct faculty from the local area. Other resident and adjunct faculty members travel to the regional campus sites to teach courses. The adjunct faculty are qualified professors, pastors, Christian psychologists and leaders in national and international Christian organizations. These persons join regular seminary faculty members in offering courses in areas such as biblical studies, church history, theology, philosophy, ethics, ministry, missions, languages, and counseling. All resident and adjunct faculty sign the Fuller Theological Seminary

Statement of Faith.

Course Offerings

Classes offered at regional campuses each quarter are fully accredited equivalents to those offered at the Pasadena campus. Courses are taught primarily on weeknights or weekends in local facilities. Quarterly class schedules and expanded course descriptions (which include course objectives, required reading, assignments and other information) are available on the Fuller website.

Programs Available

All requirements for the Master of Arts in Theology, Master of Arts in Theology and Ministry, and Master of Arts in Christian Leadership may be completed at several locations, including Irvine, Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Houston. Courses offered at any Fuller location or through distance learning may be counted toward these degrees, but at least 48 units must be completed at the Pasadena campus or one of the areas listed above.

All requirements for the Certificate of Christian Studies from the School of Theology may be completed at any Fuller location or through distance learning.

For the Master of Divinity degree, a specially designed cohort program enables selected students to complete the entire Master of Divinity degree program in Seattle, Menlo Park, Phoenix, or Houston. This program requires students to take a series of 12 classes (48 units) together as a cohort over a three-year period. Other students studying at Fuller's regional campus locations must take at least 48 units, not including field education or independent studies, on the Pasadena campus. The remainder can be taken at any Fuller location.

FULLER SEMINARY NORTHWEST

Fuller Seminary began offering classes in Seattle, Washington, in 1973.

Classes are held in the Seattle office 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.

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.

Menlo Park area classes are held at St. Patrick's Seminary. Classes in Sacramento are held at Fremont Presbyterian Church.

FULLER SEMINARY CALIFORNIA COAST

The Orange County Extension began in 1973. Since then, what has become the California Coast Regional Campus has experienced significant growth. Classes are offered in Orange County (Irvine and San Clemente), San Diego County, the Santa Barbara/Ventura area, and San Luis Obispo through the Fuller Seminary California Coast Regional Campus.

Orange County classes are at the regional campus office in Irvine, at Geneva Presbyterian Church in Laguna Woods, and at San Clemente Presbyterian Church. Classes in San Diego County are held at La Jolla Presbyterian Church and Grace Point Church in San Diego. Classes in the Santa Barbara area are held at Montecito Covenant Church, and in Ventura at Community Presbyterian Church. Classes in San Luis Obispo are held at Trinity Presbyterian Church.

FULLER SEMINARY SOUTHWEST

The Southwest Extension began in Phoenix in 1977. Locations included Phoenix and Tucson, Arizona and Las Vegas, Nevada. Fuller Seminary Southwest is licensed in Nevada by the Commission on Postsecondary Education.

Classes in the greater Phoenix area are held at the Fuller Southwest office in Phoenix, at Bethany Community Church in Tempe, and at Valley View Bible Church in Paradise Valley. Classes in Tucson are held at Northminster Presbyterian Church, and classes in Las Vegas at the Renewing Life Center.

FULLER SEMINARY COLORADO

The influence of Fuller Theological Seminary in Colorado Springs goes back to the mid-1950s. 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. The program is coordinated by the Colorado regional campus.

Classes are held at the Colorado Regional Campus office and at area churches.

FULLER SEMINARY TEXAS

Fuller Theological Seminary began offering occasional School of Theology courses in Houston in the fall of 2006. Courses are offered in convenient evening, weekend, and intensive formats.

Classes are held at a variety of churches throughout Houston.



Distance Learning

Fuller Theological Seminary's innovative, fully accredited distance learning master's-level courses give women and men the opportunity to study at any time, from anywhere in the world, providing students with options that fit their individual schedules and learning styles. Distance Learning at Fuller includes two different kinds of delivery: Fuller Online and Individualized Distance Learning. Each option offers convenience and flexibility, as well as the quality and depth of learning that is a part of every Fuller Seminary class.

Program Opportunities

Fuller's Master of Arts in Global Leadership (MAGL) can be earned almost entirely online. This degree program allows existing leaders in ministry, mission and parachurch organizations to remain in their leadership positions while they learn. The unique cohort design creates learning communities of pastors and other Christian leaders who learn to lead transformationally and missionally engage our world.

Up to one-half (48 units) of the MA in Intercultural Studies can be earned through Distance Learning.

The Certificate in Christian Studies from the School of Theology or School of Intercultural Studies can be earned entirely through Distance Learning, with any combination of Fuller Online and Individualized Distance Learning classes.

Students in the master's degree programs of the School of Theology (MA in Theology, MA in Theology and Ministry, MA in Christian Leadership, and Master of Divinity) may include up to eight courses (32 units) of distance learning coursework, including both Individualized Distance Learning and Fuller Online courses. This may include no more than four courses (16 units) of Individualized Distance Learning courses. There is an overall limitation of two courses per department (where department means course prefix, except that NE/NS/NT are all New Testament, and ST/TH are both Theology).

FULLER ONLINE

Fuller Online (FOL) courses allow students to study a range of theological and missional subjects via a highly interactive platform over the Internet, with weekly interaction during an 11-week course period.

Fuller Online also focuses on creating learning communities where those who cannot be residential students or who wish to remain in ministry can find a deeper level of discussion and interaction with their peers and professors.

INDIVIDUALIZED DISTANCE LEARNING

Individualized Distance Learning (IDL) courses afford students great flexibility for independent study through media assisted materials.

Individualized Distance Learning courses are offered through the School of Theology and School of Intercultural Studies. Created by Fuller faculty, these media-assisted courses are offered in a digital format, with MP3 audio lectures, and syllabi, lecture outlines, and a Course Study Guide in PDF format. Over twenty media-assisted courses are available.



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In keeping with the mission, purpose, and character of Fuller Theological Seminary, all members of the Board of Trustees, faculty (regular and adjunct), and administration of the seminary sign the Fuller Statement of Faith.



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 James A. Graham, B.Div., M.Div., *Pastoral Theology*
 Jeannine M. Graham, B.A., M.Div., Ph.D., *Systematic Theology*
 David P. Gushee, B.A., M.Div., M.Phil., Ph.D., *Christian Ethics*
 Joel T. Hamme, B.A., M.Div., M.T.S., *Hebrew*
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 Matthew W. Hamsher, B.A., M.Div., *Christian Ethics*
 Elizabeth R. Hayes, B.A., M.A., D.Phil., *Old Testament*
 Pavel Hejzlar, B.Th., M.Th., *Theological Orientation*
 Wilfredo C. Hernandez, B.A., Th.M., Ph.D., *Spirituality*
 Sofia Herrera-Maldonado, B.A., B.A., M.A., M.A., Ph.D., *Urban Ministries*
 Roger Heuser, B.A., M.A., Ph.D., *Leadership*
 Peter A. Hintzoglu, B.A., D.Th.P., *New Testament*
 Margo G. Houts, B.A., M.Div., Ph.D., *Theology*
 Craig R. Hovey, B.A., M.A., Th.M., Ph.D., *Christian Ethics*
 John R. Hull, B.A., M.Div., M.A., D.Min., *Practical Theology*
 Todd D. Hunter, B.S., M.A., D.Min., *Leadership*
 Jin K. Hwang, B.A., M.Div., Th.M., Ph.D., *New Testament*
 Mareque Y. Ireland, B.A., M.A., Ph.D., *Theology*
 Lyle P. Jensen, B.A., M.A., *Ministry, Contemporary Culture*
 Daniel C. Jessup, B.S., M.Div., *Youth Ministry*
 Daryl R. Jump, B.S., M.Div., *Old Testament Studies*
 Brian K. Kay, B.S., M.Div., Ph.D., *Pastoral Ministry*
 Brad E. Kelle, B.A., M.T.S., Ph.D., *Old Testament*
 Jeffrey F. Keuss, B.A., M.Div., Ph.D., *Church History*
 David E. Kiefer, B.A., M.Div., *Biblical Greek*
 Eun-Kyoung E. Kim, B.A., M.Div., Dr. Theol., *Systematic Theology*
 Kenneth H. Knipp, B.A., M.Div., *Youth Ministry Leadership*
 John D. Koeker, A.B., M.Div., Th.M., D.Min., *Biblical Languages*
 Moonsang Kwon, B.A., M.Div., Th.M., Ph.D., *Systematic Theology*
 Lisa W. Lamb, B.A., M.A., M.Div., *Preaching*
 Darin H. Land, B.S., B.A., M.C.S., Ph.D., *Greek*
 John R. Landgraf, B.Mus., M.Div., Ph.D., *Pastoral Counseling*
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 Kyung Chul Lim, M.Div., Th.M., Ph.D., *Missiology, Leadership*
 Kenneth D. Litwak, B.S., B.A., M.Div., Ph.D., *Greek*
 Larry J. Lloyd, B.A., M.A., M.A., Ph.D., *Youth Ministry*
 Robert E. Logan, B.S., M.Div., D.Min., *Pastoral Ministry*
 Robert E. Logan, B.S., M.Div., D.Min., *Church Planting*
 Curtis N. Longacre, B.S., M.Div., D.Min., *Ministry*
 Tremper Longman, B.A., M.Div., M.Phil., Ph.D., *Old Testament*
 Moises Lopez, B.Min., M.Div., *Hebrew*
 Marilyn J. Lundberg, B.Mus.Ed., M.Div., Ph.D., *Old Testament*
 William R. MacPhee, B.A., M.Div., D.Min., *Youth Ministry*
 Leonardo M. Marmol, B.A., M.A., B.D., Ph.D., *Psychology*
 Eugen Matei, Diploma in Theology, MDiv, PhD, *Systematic Theology*

Keith J. Matthews, B.A., M.Div., D.Min., *Practical Theology*
 Scott E. McClelland, B.A., M.A., Th.M., Ph.D., *New Testament Studies*
 Jefferson H. McCrory, B.A., M.Div., M.A., Ph.D., *Old Testament*
 Terence P. McGonigal, B.A., M.Div., Ph.D., *Biblical Studies*
 Reggie McNeal, B.A., M.Div., Ph.D., *Leadership, Church Growth*
 Hugh M. McNichols, B.A., M.S., M.A., D.Min., *Leadership*
 Patricia G. Meye, B.S., M.S., M.Div., D.Min., *Spiritual Life*
 Michael S. Moore, B.A., M.A., M.Div., Th.M., M.Ph., Ph.D., *Old Testament*
 Richard A. Muller, B.A., M.Div., Ph.D., *Systematic Theology*
 Richard K. Murphy, B.A., M.Div., D.Min., *Ministry and Leadership*
 William H. Myers, B.B.A., M.B.A., M.A., M.Div., D.Min., Ph.D., *New Testament*
 Mary H. Naegeli, B.A., M.Div., *Preaching*
 Edwin S. Nelson, A.S.B., M.Div., M.Th., Ph.D., *New Testament*
 Emilio A. Nunez, B.A., M.Div., Th.M., *Theological Orientation*
 David P. Nystrom, B.A., M.Div., Ph.D., *New Testament*
 Dennis Okholm, B.A., M.A., M.Div., Th.M., Ph.D., *Systematic Theology*
 Maria E. Ovando-Gibson, B.A., M.A., M.Div., Ph.D., *Christian Formation and Discipleship*
 Gayle Parker, B.A., M.Div., *Preaching*
 Thomas C. Parker, B.A., M.Div., *Biblical Languages, Old Testament*
 David P. Parris, B.A., M.Div., Th.M., Ph.D., *New Testament*
 Jonathan W. Peterson, B.A., M.Div., M.A., D.Min., *Communication*
 Anthony J. Petrotta, B.A., M.A., M.Phil., Ph.D., *Old Testament*
 Reneau Z. Peurifoy, B.A., M.A., *Greek*
 Justin R. Phillips, B.A., M.Div., *Christian Ethics*
 Susan S. Phillips, B.A., Ph.D., *Spiritual Disciplines*
 Steven B. Pounds, B.S., M.A., *Greek*
 Baddam J. Prashantham, B.A., M.A., M.A., D.Min., *Pastoral Counseling*
 Steve Rabey, B.A., M.A., M.A., *General Ministry*
 William L. Retts, B.A., M.A., Ph.D., *Counseling*
 Edmund K. Rhee, B.A., M.Div., *Philosophy*
 Shannae T. Rickards, B.S., M.S., Ph.D., *Pastoral Care and Counseling*
 Peter R. Rodgers, B.A., S.T.M., B. Litt., *Biblical Studies*
 Porfirio A. Rodriguez, M.A., M.A., Ph.D., *Evangelism*
 Alan J. Roxburgh, B.A., M.Div., Th.M., D.Min., *Evangelism and Culture*
 Abraham Ruelas, B.A., M.A., Ph.D., *Communication*
 Gary D. Salyer, B.A., M.Div., Ph.D., *New Testament, Greek*
 Jorge O. Sanchez, Dip. C.S., M.Div., D.Min., *Preaching*
 Gary R. Sattler, B.A., M.Div., Th.M., Ph.D., *Church History, Spirituality*
 Christopher M. Schutte, B.A., M.Div., *Biblical Languages*
 Thomas F. Schwanda, B.A., M.Div., D.Min., *Spirituality*
 Osias A. Segura-Guzman, B.A., M.Div., Th.M., *Evangelism*
 Kent A. Sensenig, B.A., M.A., *Christian Ethics*
 William J. Shaules, B.A., M.A., M.Div., Ph.D., *New Testament*
 Steven B. Sherman, B.A., B.A., M.A., M.Div., Ph.D., *Philosophy*
 J. Alfred Smith, B.S., B.Div., M.T., M.T., D.Min., *African-American Studies*
 Jeremy D. Smoak, B.A., M.A., M.A., *Old Testament*
 Karen Sorensen, B.A., M.A., *Communication*
 David C. Spinks, B.A., M.Div., Ph.D., *Theological Orientation, Greek*

Jeffrey A. Stone, B.B.A., M.Ed., Ph.D., *Pastoral Counseling*
 David K. Strong, B.A., M.A., Th.M., Ph.D., *Missions*
 Frank C. Switzer, B.A., M.Div., M.A., *Communication*
 Lonzie M. Symonette, B.S., M.A., *Pastoral Care*
 Dawn B. Taloyo, B.A., M.Div., *Old Testament*
 Barry R. Taylor, M.A., Ph.D., *Theology and Culture*
 Kimberly D. Thacker, B.A., M.Div., Ph.D., *Evangelism*
 Matthew A. Thomas, B.A., M.Div., M.A., Ph.D., *Hebrew*
 Eve M. Tibbs, B.S., M.A.T., Ph.D., *Systematic Theology*
 Carl N. Toney, B.A., M.Div., Ph.D., *New Testament*
 Libby C. Vincent, B.A., M.Div., Ph.D., *Theology*
 Terry B. Walling, B.A., M.Div., D.Min., *Leadership*
 John D. Webb, B.A., M.S., M.Div., Ph.D., *Communication*
 Merold Westphal, B.A., M.A., Ph.D., *Philosophy*
 James C. Whisenant, B.S., M.A., Ph.D., *Church History*
 William B. Whitney, B.A., M.Div., *Theological Orientation*
 Dallas Willard, B.A., B.A., Ph.D., *Spirituality*
 Renee A. Williams, B.A., M.A., *Biblical Languages*
 Edwin M. Willmington, B.A., M.Mus., D.M.A., *Music and Worship*
 Howard G. Wilson, B.S., M.Div., *Leadership*
 Lawrence S. Wilson, B.S., M.Div., M.S., *Biblical Languages*
 Kirk D. Winslow, B.S., M.Div., *Preaching*
 Russell M. Yee, B.S., Th.M., Ph.D., *Pastoral Ministry*
 Randall S. Young, B.A., M.Div., D. Min., *Leadership*
 Stephen E. Young, B.A., M.A., *New Testament*
 Pyung Chun Yun, B.A., B.A., M.Div., *Preaching*

SISAnchor

SCHOOL OF INTERCULTURAL STUDIES

Regular Faculty

Martin Accad, B.Th. Near East School of Theology (Beirut, Lebanon); M.Phil. University of Oxford (UK); D.Phil. University of Oxford (UK). *Associate Professor of Islamic Studies*.

Ryan K. Bolger, B.A. University of California, Davis; M.A., M.A., Ph.D. Fuller Theological Seminary. *Associate Professor of Church in Contemporary Culture*.

Betty Sue Brewster, B.R.E. Baptist Bible Seminary; M.A. University of Arizona; Ph.D. University of Texas. *Associate Professor of Language and Culture Learning*.

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Professor of History.

J. Robert Clinton, B.E.E. Auburn University; M.E.E. New York University; M.A.B.E. Columbia Bible College Graduate School; D.Miss., Ph.D. Fuller Theological Seminary. *Professor of Leadership.*

Donna R. Downes, B.A. University of Missouri (Columbia); M.A. California State University (Fullerton); D.Miss. Biola University. *Associate Professor of Leadership.*

Robert E. Freeman, B.S. United States Air Force Academy; M.A. University of Hawaii; M.A.T.S. Gordon-Conwell Theological Seminary; Ed.D. Nova University. *Associate Dean for the MA in Global Leadership and Doctor of Missiology Programs and Assistant Professor of Distance Learning.*

Edmund Gibbs, B.D. London University, D.Min. Fuller Theological Seminary. *Senior Professor of Church Growth.*

Dean S. Gilliland, B.A. Houghton College, B.D. Evangelical Theological Seminary; Th.M. Princeton Theological Seminary; Ph.D. Hartford Seminary Foundation. *Senior Professor of Contextualized Theology and African Studies.*

Elizabeth L. Glanville, B.A. Wellesley College; M.A., Ph.D. Fuller Theological Seminary. *Assistant Professor of Leadership.*

Jehu J Hanciles, B.A. Fourah Bay College, University of Sierra Leone; M.Th. University of Edinburgh; Ph.D. University of Edinburgh. *Director of the Center for Missiological Research and Associate Professor of the History of Christianity and Globalization.*

Mark Hopkins, B.A. University of Texas at Austin; M.A.R. Harding University Graduate School of Religion; M.Div. Gordon-Conwell Theological Seminary, Ph.D. Fuller Theological Seminary. *Director of the MA in Global Leadership Program and Assistant Professor of Leadership.*

Roberta R. King, B.A. University of California at Santa Barbara; M.A. University of Oregon; M.A., Ph.D. Fuller Theological Seminary. *Associate Professor of Ethnomusicology and Communication.*

Charles H. Kraft, B.A. Wheaton College; B.D. Ashland Theological Seminary; Ph.D. Hartford Seminary Foundation. *Senior Professor of Anthropology and Intercultural Communication.*

Sherwood G. Lingenfelter, B.A. Wheaton College; Ph.D. University of Pittsburgh. *Provost and Senior Vice President and Professor of Anthropology.*

C. Douglas McConnell, B.A. California State College; M.A., Ph.D. Fuller Theological Seminary. *Dean and Associate Professor of Leadership.*

Bryant L. Myers, B.S. University of Redlands; Ph.D. University of California at Los Angeles. *Professor of International Development.*

Timothy Kiho Park, B.A. Chongshin University, M.Div. Theological Graduate School of Chongshin University; Ph.D. Fuller Theological Seminary. *Director of the Korean Studies*

Program and Associate Professor of Asian Mission.

Paul E. Pierson, B.S. University of California at Berkeley; B.D., Ph.D. Princeton Theological Seminary. *Dean Emeritus and Senior Professor of History of Mission and Latin American Studies.*

Evelyn Reisacher, M.A. University of Strasbourg; M.A., Ph.D. Fuller Theological Seminary. *Assistant Professor of Islamic Studies.*

Desiree Segura-April, B.A. Seattle Pacific University; M.A.T.S. Eastern Baptist Theological Seminary; Ph.D. Asbury Theological Seminary. *Assistant Professor of Children at Risk.*

R. Daniel Shaw, B.A., M.A., University of Arizona; Ph.D. University of Papua New Guinea. *Professor of Anthropology and Translation.*

Wilbert R. Shenk, B.A. Goshen College; M.A. University of Oregon; Ph.D. University of Aberdeen. *Senior Professor of Mission History and Contemporary Culture.*

Viggo B. Sogaard, Dip.Theo, London University; M.A. Wheaton College Graduate School; Ph.D., Fuller Theological Seminary. *Senior Professor of Communication.*

Judith Tiersma Watson, B.A. Westmont College; M.A., Ph.D. Fuller Theological Seminary. *Associate Professor of Urban Mission.*

Shelley Trebesch, B.S. Montana State University; M.A., Ph.D. Fuller Theological Seminary. *Assistant Professor of Leadership.*

Charles E. Van Engen, B.A. Hope College; M.Div. Fuller Theological Seminary; Th.M., Ph.D. Free University of Amsterdam. *Arthur F. Glasser Professor of Biblical Theology of Mission.*

Wilmer G. Villacorta, B.A. University of La Verne; M.Div., Ph.D. Fuller Theological Seminary. *Assistant Professor of Intercultural Studies.*

J. Dudley Woodberry, B.A. Union College; M.Div. Fuller Theological Seminary; M.A. American University of Beirut; Ph.D. Harvard University. *Dean Emeritus and Senior Professor of Islamic Studies.*

Faculty Emeriti

Arthur F. Glasser, C.E. Cornell University; B.D. Faith Theological Seminary; S.T.M. Union Theological Seminary; D.D. Covenant College and Seminary; Th.D. candidate, University of South Africa. *Dean Emeritus and Professor Emeritus of Biblical Theology of Mission and East Asian Studies.*

Hoover Wong, B.S. Wheaton College; B.D. Faith Theological Seminary; D.Min. Fuller Theological Seminary. *Associate Professor Emeritus of Chinese Studies.*

Visiting and Adjunct Faculty Fall 2008 - Summer 2009

Robin M. Basselin, B.S., M.A., *Islamic Studies*
 Carol A. Christopher, B.S., M.A., *Anthropology*
 Christa F. Crawford, B.A., J.D., *Children at Risk*
 Christopher M. Crawford, B.A., M.A., *Children at Risk*
 Joseph L. Cumming, B.A., M.Div., *Islamic Studies*
 John Edmiston, B.Sc., B.D., Adv. Dip. Theol., *Contemporary Culture*
 Karin T. Finkler, B.A., M.A., *Development*
 Hans W. Finzel, B.A., Th.M., D.Miss., *Leadership*
 Robert L. Gallagher, B.S., B.A., M.A., M.A., Ph.D., *Theology of Mission*
 Kenneth H. Gates, B.S., M.A., M.A., *Urban Mission*
 Frank D. Hankins, B.A., M.A., M.A., D.Min., *Leadership*
 Ronald G. Hannaford, M.A., M.A., *Globalization and Culture*
 Mareque Y. Ireland, B.A., M.A., Ph.D., *Theology*
 Lyle P. Jensen, B.A., M.A., *Ministry, Contemporary Culture*
 Yonggap Jeong, B.A., M.Div., Th.M., Ph.D., *Mission Theology*
 Daniel Jeyaraj, B.Th., B.D., M.A., D.Th., Ph.D., *Mission History, Religions*
 Peter S. Kang, B.S., M.Div., M.A., Ph.D., *Korean Studies*
 Diana G. Keuss, B.A., M.A., Ph.D., *World Religions*
 Caleb C. Kim, M.Div., Th.M., *Anthropology*
 Hark Yoo Kim, B.A., M.Div., M.A., Ph.D., *Missiology*
 James R. Krabill, B.A., M.Div., Ph.D., *Global Christian Worship*
 Patrick E. Krayner, B.A., B.Th., M.A., *Islamic Studies*
 Sun-Hee Kwak, M.Div., Th.M., D.Miss., *Church Growth*
 Tesilimi A. Lawanson, B.S., M.A., Ph.D., *Mission Integration*
 Kwang Kil Lee, M.Div., Th.M., *Leadership*
 Sanghoon Lee, B.A., M.Div., Th.M., Ph.D., *Missiology*
 Judith E. Lingenfelter, B.A., M.L.S., Ph.D., *Mission History and Religions*
 Larry J. Lloyd, B.A., M.A., M.A., Ph.D., *Youth Ministry*
 Michael Mata, B.A., M.A., M.Div., *Urban Youth Ministry*
 Scott E. McClelland, B.A., M.A., Th.M., Ph.D., *New Testament Studies*
 Janna McConnell, B.A., *English as a Second Language*
 Daniel J. Newman, B.A., M.A., M.A., Ph.D., *Korean Mission*
 David H. Scott, B.A., M.A., *Children at Risk*
 Kathryn A. Streeter, B.A., M.A., M.Div., *English as a Second Language*
 Chiyeko K. Takayoshi, B.A., M.A., M.A., *English as a Second Language*
 Barry R. Taylor, M.A., Ph.D., *Theology and Culture*
 Wilmer G. Villacorta, B.A., M.Div., *Leadership*
 Alan R. Weaver, B.A., M.Div., Ph.D., *Leadership*
 Eui J. Whang, B.A., M.Div., Th.M., Ph.D., *Leadership*
 Walter C. Wright, B.A., M.Div., Ph.D., *Leadership*
 Peter D. Yorgin, B.A., M.D., *Medical Missions*
 Randall S. Young, B.A., M.Div., D. Min., *Leadership*

SOPAnchor

SCHOOL OF PSYCHOLOGY

Regular Faculty

Alexis D. Abernethy, B.S. Howard University; M.A., Ph.D. University of California at Berkeley. *Professor of Psychology.*

Jack Orville Balswick, B.A. Chico State College; M.A., Ph.D. University of Iowa. *Senior Professor of Sociology and Family Development.*

Judith K. Balswick, B.A. Augustana College; M.A. University of Iowa; Ed.D. University of Georgia. *Senior Professor of Marital and Family Therapy.*

Jeffrey P. Bjorck, B.A. Colgate University; M.A., Ph.D. University of Delaware. *Professor of Psychology.*

Warren Shelburne Brown, Jr., B.A. Point Loma College; M.A., Ph.D. University of Southern California. *Director of the Fuller Project, Director of the Lee Edward Travis Research Institute, Director of Research (Department of Clinical Psychology), and Professor of Psychology.*

Mari L. Clements, B.A. Yale University; M.A., Ph.D. University of Denver. *Chair, Department of Clinical Psychology, and Associate Professor of Psychology.*

Alvin C. Dueck, B.A. University of Manitoba; M.A., Appalachian State University; Ph.D. Stanford University. *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology.*

Cynthia B. Eriksson, B.A. Wheaton College; M.A., Ph.D. Fuller Theological Seminary. *Assistant Professor of Psychology.*

James L. Furrow, B.A. University of Tulsa; M.A. Fuller Theological Seminary; Ph.D. Kansas State University. *Chair, Department of Marriage and Family, and Evelyn and Frank Freed Associate Professor of Marital and Family Therapy.*

Winston Earl Gooden, B.A. Muskingum College; M.Div. Yale University Divinity School; M.S., Ph.D. Yale University. *Dean and Associate Professor of Psychology.*

Richard L. Gorsuch, A.B. Texas Christian University; M.Div. The Divinity School, Vanderbilt University; M.A., Ph.D. University of Illinois. *Senior Professor of Psychology.*

Miyoungh Yoon Hammer, B.A. La Sierra University; M.S. Fuller Theological Seminary; Ph.D. Syracuse University. *Assistant Professor of Marital and Family Therapy.*

Terry D. Hargrave, B.S., M.A. West Texas State University; M.A. Southwestern Baptist Theological Seminary; Ph.D. Texas Woman's University. *Professor of Marital and Family Therapy.*

Archibald Daniel Hart, B.Sc. University of South Africa; M.Sc., Ph.D. *University of Natal*.
Dean Emeritus and Senior Professor of Psychology.

Richard A. Hunt, B.A. Texas Wesleyan College; M.Div., M.A. Perkins School of Theology,
Southern Methodist University; Ph.D. Texas Christian University. *Senior Professor of*
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Seong-Hyeon Kim, B.A., M.A. Seoul National University; Ph.D. University of Texas at Austin.
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Pamela Ebstye King, B.A. Stanford University; M.Div., Ph.D. Fuller Theological Seminary;
Assistant Professor of Marriage and Family Studies (half-time).

Cameron Lee, A.B. University of California at Berkeley; M.Div., Ph.D. Fuller Theological
Seminary. *Professor of Marriage and Family Studies*.

Henry Newton Malony, A.B. Birmingham Southern College; M.Div. Yale Divinity School; M.A.,
Ph.D. George Peabody College. *Senior Professor of Psychology*.

Sarah DeBoard Marion, B.A. Northwest Nazarene University; M.A., M.A., Ph.D., Fuller
Theological Seminary. *Assistant Professor of Psychology*.

John E. Martin, B.A. Knox College; M.A., M.A. New Mexico State University; Ph.D. Auburn
University. *Professor of Psychology*.

Katharine J. Putman, B.A. Hamilton College; M.A., M.A. Wheaton College; M.S. University of
North Carolina at Chapel Hill; Psy.D. Wheaton College. *Assistant Professor of Psychology*.

Liseth Rojas-Flores, B.A. Georgia State University; M.A., Ph.D. Adelphi University. *Director*
of Clinical Training, Marriage and Family Department, and Assistant Professor of Marital and
Family Therapy.

Stephen W. Simpson, B.A., Wakeforest University; M.A., Ph.D. Fuller Theological Seminary.
Director of Clinical Training, Clinical Department. and Assistant Professor of Psychology.

Siang-Yang Tan, B.A., Ph.D. McGill University. *Professor of Psychology*.

Linda Mans Wagener, B.A. University of Minnesota; M.A., Ph.D. Clark University. *Associate*
Professor of Psychology.

Visiting and Adjunct Faculty **Fall 2008 - Summer 2009**

Stacy S. Amano, B.A., M.A., M.A., Ph.D., *Psychology*

Jenny L. Berman, B.A., M.Ed., M.S., *Marital and Family Therapy*

John G. Buckwalter, B.A., M.A., Ph.D., *Psychology*

David W. Foy, B.S., M.A., Ph.D., *Psychology*

John W. Johnson, B.A., M.A., M.A., Ph.D., *Psychology*

Jennifer L. Kunst, B.A., M.Div., Ph.D., *Psychology*
Kendra S. Nickerson, B.A., M.A., M.A., Ph.D., *Psychology*
George E. Patterson, B.A., M.A., Ph.D., *Marriage and Family*
David L. Ross, B.A., M.A., Ph.D., *Psychology*
Jennifer Sandoval, B.A., M.A., Psy.D., *Marital and Family Therapy*
Stephen W. Simpson, B.A., B.A., M.A., M.A., Ph.D., *Psychology*
Janice M. Strength, B.A., M.A., Ph.D., *Marriage and Family Therapy*
Hendrika Vande Kemp, B.A., M.S., Ph.D., *Psychology*