

ONLINE CATALOG

ACADEMIC YEAR 2012-2013



Fuller Theological Seminary

2012-2013 Academic Catalog

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2012-2013 Academic Catalog

This catalog is in effect for the period of Fall Quarter 2012 through Summer Quarter 2013. 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 multid denominational 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 master's 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 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

The Commission on Accrediting
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 master's 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. Most 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 100 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 200 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.

Hispanic Theological Initiative Consortium

In 2007 Fuller Theological Seminary joined the Hispanic Theological Initiative Consortium (HTIC), a consortium comprised of 18 Ph.D.-granting institutions seeking to support and advance the work of Latina/o scholars in order to address the need for more representation of Latina/o students and faculty in higher theological education. HTIC's mission and purpose revolve around four major goals:

1. To help identify and prepare highly trained educators and leaders who can articulate, model, and help teach values and ideas that will inform and make an impact in Latina/o faith communities and communities in general.
2. To increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources (human, financial, and infrastructural)
3. To increase the presence of Latina/o faculty—especially tenured faculty—in seminaries, schools of theology, and universities.
4. To provide a forum for the exchange of information, ideas, and best practices to address the needs of Latina/o faculty and students in theological and religious education.

Fuller Theological Seminary supports the mentoring and networking costs for HTIC scholars. Additionally, Fuller recognizes that pooling resources and building communities are essential elements for securing a stronger and more diverse scholarly theological body.



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 at <http://www.fuller.edu/about-fuller/mission-and-history/community-standards-discrimination.aspx>.

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 at <http://www.fuller.edu/about-fuller/mission-and-history/community-standards-sexual-harassment.aspx>.

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 Student Development Director, 130 N. Oakland Avenue, Pasadena, CA 91101.

Inquiries regarding Title IX, Title VI, and Section 504 should be directed to the Executive Director of Human Resources and Organizational Development (Title IX, Title VI and Section 504 Coordinator), 490 E. Walnut Street, 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 Affairs, the Office of Admissions, or the Office of Human Resources, and may be found on the Fuller website at <http://www.fuller.edu/finaid>.

Admissions

Prospective Students

The Office of Admissions is 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 at our Pasadena and regional campuses.

Additional ways to connect with the Admissions Office include:

- Prospective Student Events include Prospective Student Days and Evening Visits. For the latest scheduled dates and for further information, go to www.fuller.edu/prospective-students/prospective-students.aspx
- [Fuller Chat](#) (occasional scheduled opportunities to chat online with admissions staff and representatives from other Fuller offices)
- follow us on [Facebook](#)
- read our [Student and Alumni Blogs](#)
- listen to Fuller podcasts on [iTunesU](#)
- [Ustream](#) video chats with faculty and staff

Visit www.fuller.edu/experience for the latest scheduled dates and for further information. Those wishing to visit the Pasadena campus at other times should [schedule a visit](#) in advance with the Office of Admissions.

Admission Standards

Standards for Admission

In general, applicants must have a bachelor's 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 whose native language is not English or whose medium of instruction for all secondary and post-secondary education is not English may be required to take the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) Academic Format as part of the application to Fuller Theological Seminary. English language requirements for admission to programs at Fuller may be found at <http://www.fuller.edu/admissions/apply/english-language-req.aspx>. Applicants who are not citizens of the United States must also meet visa requirements as described in the International Students section.

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.

Admission to Fuller Seminary is competitive. Merely meeting minimal academic entrance requirements does not mean that an applicant will be automatically admitted. The admissions committee carefully reviews an applicant's entire application file and may also consider other available public information that is deemed relevant.

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 bachelor's 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.

- Students are required to take **ST511 Orientation to Theological Studies** in their first quarter of studies (*Certificate in Youth Ministry and Korean language program applicants may be exempt from this requirement*). This class is available every quarter on the Pasadena campus and online.
- Students are not allowed to take Individualized Distance Learning (IDL) classes until the probationary period has been completed.

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. Applicants to the MA in Global Leadership program must have at least four years of significant ministry experience (10 hours per week or more) and be actively engaged in a leadership role.

This admission option is not available for the MA in Theology degree or any School of Psychology program.

Students without an accredited bachelor's degree are initially admitted on probation for 48 units. Certificate applicants without an accredited bachelor's degree are admitted on academic probation for the entirety of the certificate program.

In addition, the following restrictions apply to all 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 and Korean language program 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 Individualized Distance Learning (IDL) classes until the probationary period has been completed.

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 in Anglican Communion Studies
- Certificate of Christian Studies
- Certificate in Recovery Ministry
- Certificate in Theology and the Arts
- 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 Intercultural Studies
- Master of Theology in Missiology (Korean language only)
- Doctor of Ministry in Global Ministries (Korean language only)
- Doctor of Missiology
- Doctor of Philosophy in Intercultural Studies

Other Nondegree Options

In addition to admission to regular degree or certificate programs, applicants 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.

Audit-Only: one who wishes to attend master's-level classes for personal growth and learning without academic credit.

International Students

International students on F-1 and J-1 visas are required to maintain valid visa status throughout their stay at Fuller Seminary. To do so they must comply with all federal regulations pertaining to their visa status including, but not limited to, registering for a full course load each academic quarter. At this time, the J-1 visa is only available for study at the seminary's Pasadena campus while the F-1 visa is available at the Pasadena and Colorado campuses.

Fuller Seminary considers any student who is not a citizen or legal permanent resident of the United States and studying at Fuller with a non-immigrant visa to be an "international student". Fuller Seminary is a SEVIS approved school, authorized by the USCIS to issue certificate of eligibility documents for the F-1 student visa (I-20) and the J-1 Exchange Visitor visa (DS-2019).

International students who need either an I-20 or a DS-2019 form to apply for a student visa must be accepted for admission to Fuller and provide 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 the student's 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. 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 who require either an F-1 or J-1 visa 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 student's planned date of arrival to allow sufficient time for the visa application process. International applicants are required to submit official documentation of all postsecondary (college level) education.

Appropriate visa documents (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 to the seminary a portion of the financial guarantee 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 Services Office, by phone at 626-584-5396, by fax at 626-584-5308, or by email at iso@fuller.edu.

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-reg.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. 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 \$50 per course, as long as the student is enrolled for credit, or has been during the previous seven quarters. Fuller graduates are invited to audit master's level courses without charge. Other persons will be charged \$250 per course. 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 2012 - Spring 2013

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>	360.00
500-level (MA, MDiv, ThM): <i>Regional Campuses</i>	360.00
500-level (MA, MDiv, ThM): <i>IDL, Online</i>	360.00
700-level (DMin)	385.00
700-level (DMin Korean Program)	375.00
800-level (ThM, PhD)	730.00

School of Intercultural Studies

500-level (MA)	360.00
600-level (ThM)	500.00
700-level (DMin)	385.00
700-level (DMin Korean Program)	385.00
700-level (DMiss)	500.00
800-level (PhD)	730.00

School of Psychology

500-level (MS)	435.00
800-level (Clinical PsyD, PhD)	625.00
800-level (Marriage/Family PhD)	625.00

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
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)*

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 notify their academic advisor.

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 Introduction section 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. Time limits for completion are listed along with the requirements for each degree or certificate in the various sections of this catalog.

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 in Pasadena at the end of the Spring Quarter. Commencement exercises are also held at most regional campuses. 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. The deadline for applying for graduation in order to participate in Commencement is March 1. Students who expect to graduate at the end of the 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.

School of Theology

CHARACTER AND MISSION

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

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

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

THE THEOLOGICAL CURRICULUM

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

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

A curriculum cannot include everything a servant of God will need for the rapidly changing world of the 21st 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 programs:

Degree Programs

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

Certificate Programs

- Certificate in Anglican Communion Studies
- Certificate in Recovery Ministry
- Certificate in Theology and the Arts
- Certificate in Recovery Ministry
- Certificate in Youth Ministry

Master of Divinity (School of Theology)

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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, worshiping, 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 for admission to Fuller Theological Seminary may be found in the Admission Standards section of this catalog. To be admitted to the MDiv program, applicants must have been awarded a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative grade point average (GPA) in all undergraduate work; students with

a lower GPA may be considered for admission on probation. Applicants without an accredited bachelor's degree must meet special requirements and will be considered for admission on probation on an individual basis. Students admitted on probation are subject to certain limitations during their first 48 units of course work at Fuller.

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 or one of Fuller's regional campuses approved for this degree: Seattle, Menlo Park, Irvine, 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 academic affairs committee, and integrated through a 4-unit directed study.

DistanceLearningAnchor

Distance Learning

A Master of Divinity program may include up to 12 courses (48 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 (IDL) courses.

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 (<i>Prerequisite: OT501</i>)
OTBE	OT506	Old Testament Exegesis: Prophets. Select any course designated OTBE in quarterly schedules. All such courses have the catalog number OT506. <i>Prerequisite: LG502.</i>
OTC	OT500	Writings as Introduction to the Old Testament
	OT534	Old Testament Theology (<i>Prerequisite: OT501</i>)
OTCE	OT507	Old Testament Exegesis: Writings. Select any course designated OTCE in quarterly schedules. All such courses have the catalog number OT507. <i>Prerequisite: LG502.</i>

Hermeneutics and Exegetical Method

HERM	NE502	Exegetical Method and Practice (<i>Prerequisite: LG512</i>)
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New Testament(both required)

NT1	NS500	New Testament 1: Gospels and Acts
NT2	NS501	New Testament 2: Romans-Revelation
NTT		New Testament Theology. Select any course designated NTT in the quarterly schedules. <i>Prerequisites: NS500 and/or NS501, depending on the course.</i> 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. <i>Prerequisites: LG512, NE502, and sometimes NS500 or NS501.</i>

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 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.

Areas of emphasis available for the Master of Divinity include:

- Ancient Context of the Old Testament
- Anglican Communion Studies (beginning Winter 2013)
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- U.S. Military Chaplaincy
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

Further information on the curricular requirements for each emphasis may be found in the Areas of Emphasis (School of Theology) section.



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 Theological Seminary may be found in the Admission Standards section of this catalog. To be admitted to the MA in Theology program, applicants must have been awarded either a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative grade point average in all undergraduate work; students with a lower GPA may be considered for admission on probation. Students admitted on probation are subject to certain limitations during their first 48 units of course work at Fuller.

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 area of emphasis, approved by the master's academic affairs committee, and integrated through a 4-unit directed study.

Distance Learning

A Master of Arts in Theology program may include up to twelve courses (48 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 (IDL) courses.

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 and Acts	
NS501	New Testament 2: Romans - Revelation	
OT501	Pentateuch	
CH502 or CH503	Medieval and Reformation History or Theology	
ST501	Systematic Theology 1: Theology and Anthropology	
ET501	Christian Ethics	
SP500	Spiritual Traditions and Practices	

MB501 Insights for Cultural Understanding

Additional Requirements

28 units

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|----------|--|
| 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 with the attribute CHA or CHC) |
| 1 course | Systematic Theology (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 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.

Areas of emphasis available for the MA in Theology include:

- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Anglican Communion Studies (beginning Winter 2013)
- Biblical and Theological Studies
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- Worship, Music, and Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

Further information on the curricular requirements for each emphasis may be found in the Areas of Emphasis (School of Theology) section.

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. To be admitted to the MA in Theology and Ministry program, applicants must have been awarded either a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative grade point average in all undergraduate work; students with a lower GPA may be considered for admission on probation. Applicants without an accredited bachelor's degree must meet special requirements and will be considered for admission on probation on an individual basis. Students admitted on probation are subject to certain limitations during their first 48 units of course work at Fuller.

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 44 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 area of emphasis, approved by the School of Theology master's academic affairs committee, and integrated through a 4-unit directed study.

Distance Learning

An MA in Theology and Ministry program may include up to twelve courses (48 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 (IDL) courses. These limits include any distance learning classes taken elsewhere and applied to the student's Fuller program as transfer credit.

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 or CH506	Modern Church History or American Church History
ET501	Christian Ethics
MC500	Church and Mission in a Global Context
MT501	Doing Theology in Global Contexts
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 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.

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

- Ancient Contest of the Old Testament
- Anglican Communion Studies (beginning Winter 2013)
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- U.S. Military Chaplaincy (requires a total of 108 quarter units)
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

Further information on the curricular requirements for each emphasis may be found in the Areas of Emphasis (School of Theology) section.

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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. To be admitted to the MA in Christian Leadership program, applicants must have been awarded either a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative grade point average in all undergraduate work; students with a lower GPA may be considered for admission on probation. Applicants without an accredited bachelor's degree must meet special requirements and will be considered for admission on probation on an individual basis. Students admitted on probation are subject to certain limitations during their first 48 units of course work at Fuller.

Residence Requirements and Transfer Credit

A minimum of 36 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 32 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 area of emphasis, approved by the master's academic affairs committee, and integrated through a 4-unit directed study.

Distance Learning

An MA in Christian Leadership program may include up to nine courses (36 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 (IDL) courses. These limits include any distance learning classes taken elsewhere and applied to the student's Fuller program as transfer credit.

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 36 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 9 courses (36 quarter units) earned at Fuller Theological Seminary

Degree Outline

Seminary Core	28 units
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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	Doing Theology in Global Contexts
FS510	Human Development in Context

MACL Core Requirements	16 units
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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
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Electives (including an area of emphasis, if desired)	24 units
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Areas of Emphasis

At Fuller, an emphasis consists of a minimum of five 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.

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

- Ancient Context of the Old Testament
- Anglican Communion Studies (beginning Winter 2013)
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry

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

Further information on the curricular requirements for each emphasis may be found in the Areas of Emphasis (School of Theology) section.

Areas of Emphasis

Page Contents:

- [Ancient Context of the Old Testament](#)
- [Ancient Near Eastern Studies](#)
- [Anglican Communion Studies](#)
- [Biblical and Theological Studies](#)
- [Children at Risk](#)
- [Christian Ethics](#)
- [De Pree Emphasis in Leadership](#)
- [International Development and Urban Studies](#)
- [Islamic Studies](#)
- [Leadership in Multicultural Latino Community](#)
- [Recovery Ministry](#)
- [Theology and the Arts](#)
- [U.S. Military Chaplaincy](#)
- [Worship and Music Ministry](#)
- [Worship, Theology, and the Arts](#)
- [Youth, Family, and Culture](#)

At Fuller, an emphasis consists of a minimum of five 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. Some emphases have certain specific requirements, along with a variety of choices; others offer even more flexibility.

The following areas of emphasis are available for most master's degrees in the School of Theology and School of Intercultural Studies. Certain emphases are only available in connection with specific degree programs.

- Ancient Context of the Old Testament
- Ancient Near Eastern Studies (*MA in Theology only*)
- Anglican Communion Studies
- Biblical and Theological Studies (*MA in Theology only*)
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- U.S. Military Chaplaincy (*MDiv and MA in Theology and Ministry only*)
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

ACOTAnchor

Ancient Context of the Old Testament

The Ancient Context of the Old Testament emphasis is designed for students who want to understand the historical and cultural backgrounds of the Old Testament better, and learn Hebrew and Aramaic at a level sufficient for advanced exegesis. The program is intended to enable students to thoughtfully synthesize the fields of Ancient Near Eastern Studies, biblical studies, and theology. The emphasis requires 20 units. Normally the five courses will include the three courses below, although the student may arrange otherwise with the faculty coordinator.

- OT583 Ancient Near Eastern History, Literature, and Culture
- LG525 Biblical Aramaic
- LG506 Advanced Hebrew Grammar

Other approved ANE courses include:

- OT576 Experiencing the Land of the Bible (travel/study course)
- LG533 Ugaritic I Beginning Ugaritic
- LG534 Ugaritic II Special Topics in Ugaritology
- LG535 Beginning Akkadian
- LG536 Advanced Akkadian
- LG546 Northwest Semitic Texts

ANAnchor

Ancient Near Eastern Studies (*MA in Theology only*)

The Ancient Near Eastern Studies emphasis is designed to orient MA in Theology students to the historical and cultural backgrounds to the Old Testament, with a strong emphasis on Semitic philology. With additional work in biblical studies and theology, the program further means to produce well-rounded graduates who can make connections between these fields. Students will find themselves prepared for doctoral work in either Old Testament/Hebrew Bible or Near Eastern Languages and Civilizations. The emphasis requires 32 units.

Choose five of the following ancient Semitic languages:

- LG525 Biblical Aramaic
- LG533 Ugaritic I Beginning Ugaritic
- LG534 Ugaritic II Special Topics in Ugaritology
- LG535 Beginning Akkadian
- LG536 Advanced Akkadian
- LG546 Northwest Semitic Texts

Choose one research course (examples below):

- OT554 Israelite Religion in its Ancient Near Eastern Context
- OT581 History and Historiography of Ancient Israel
- Directed/Independent Study

Choose two Ancient Near Eastern Languages and Literature courses from the following:

- LG506 Advanced Hebrew Grammar
- OT583 Ancient Near Eastern History, Literature, and Culture
- Old Testament seminars (PhD level courses available at the 500-level with permission of instructor)

Students pursuing this emphasis are strongly encouraged to elect exegesis courses that use the biblical languages to meet their book study requirements in the MA curriculum.

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ACSAAnchor

Anglican Communion Studies

The Anglican Communion Studies emphasis is designed for students who are preparing for ordination or who simply want to deepen their understanding of Anglicanism/Episcopalianism. Taught by a team of scholars from around the world, courses will emphasize the practical implications of Anglican Communion studies as well as their academic basis. The emphasis requires 24 units. All of the courses are available only online.

Required courses

- DP516 Anglican History and Polity
- PM546 Pastoral Theology, Ministry, and Ethics from an Anglican Perspective
- SP526 Anglican Spirituality
- TH560 Anglican Theology
- TM531 Anglican Mission in Global Context
- WS523 Anglican Liturgy and Worship

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BTSAAnchor

Biblical and Theological Studies (*MA in Theology only*)

The Biblical and Theological Studies emphasis is designed to give MA in Theology students the necessary biblical and theological preparation for doctoral studies. In addition to the foundational courses found in the MAT core and additional requirements, this emphasis will round off the MAT program with instruction in the biblical languages. The emphasis requires 20 units.

Required courses

- LG502 Beginning Hebrew (8 units)
- LG512 Beginning Greek (12 units)

Recommended Elective

- NE502 Exegetical Methods and Practice

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CARAnchor

Children at Risk

The Children at Risk emphasis enables students to dialogue with a variety of disciplines for understanding, relating to, and ministering with children and youth and the cultural and at-risk contexts in which they live. Students will develop effective strategies for implementing holistic ministry with children and youth by connecting relevant theory and theology with contemporary best practices. The emphasis requires 20 units.

Required courses:

- MD575 Childhood in Global Perspective
- MD543 Mission with Children at Risk

Choose three courses (12 units) from the following lists; at least one course must be from the Tools and Practices section

Tools and Practices

- MD553 Sexually Exploited and Street Children: Tools for Ministry
- MD545 Ministry with Street Children
- MD544 Ministry with Sexually Exploited and Trafficked Children
- MD528 Development Tools and Practices
- MN533 Community Organizing
- TM520 Church Based Urban Research
- TM522 Homelessness and Church Partnerships
- FS511 Cultural and Ethnic Issues in Marital and Family Intervention
- FL501 Family Life Education
- FL502 Parent Education and Guidance
- YF503 Youth Outreach and Evangelism

Children, Youth and Family

- MD551 Girl Child: The Problem and Potential
- MD555 Learning with Children
- PI519 Community and Caring for Children at Risk
- YF500 Foundation of Youth Ministry
- YF502 Leadership in Youth Ministry
- YF504 Introduction to Family Ministry
- FS500 Family Systems Dynamics
- FS505 Child and Family Development
- FI540 Narrative and Family Life

Other Approved Courses

- MD524 Advocacy for Social Justice
- MD546 Relief, Refugees and Conflict
- MD525 Poverty and Development
- MD540 Theology of Poverty and Development
- MN520 Encountering the City
- MN534 Complex Urban Environments
- EV514 Urban Evangelism
- ML500 Teamwork and Leadership
- MM568 Self Care in Mission
- TC511 Theology and Hip Hop Culture

Christian Ethics

The Christian Ethics emphasis enables students to develop deeper knowledge and skills in Christian ethics as they relate to practices in churches and in the world. Within Christian ethics courses, and with courses focusing on church renewal students are prepared for leading church renewal through deeper Christian discipleship, or for service in citizen organizations. This emphasis requires 20 units.

- ET501 Christian Ethics (as part of degree core requirement)
- Choose any three ethics courses (ET prefix)
- Choose any one philosophy/philosophical theology course (PH prefix)
- Choose one of the following courses:
 - Church Renewal
 - MC500 Church and Mission in a Global Context
 - MC520 Church Planting
 - MC532 Evangelizing Nominal Christians
 - MP520 Transforming Contemporary Culture
 - Youth Ministry or Global Ministry
 - YF502 Leadership in Youth Ministry
 - YF503 Youth Outreach and Evangelism
 - MD500 Globalization, the Poor and Christian Mission
 - MD524 Advocacy for Social Justice
 - MD525 Poverty and Development
 - MD546 Relief, Refugees, and Conflict
 - GM518 Introduction to Urban Studies

De Pree Emphasis in Leadership

The De Pree Emphasis in Leadership is designed to embody Fuller Seminary's commitment to practicing leadership in line with the values of Max De Pree. Working off of Max De Pree's understanding that "belief precedes behavior," students learn not only practices for leadership, but also values that stand behind those practices.

To complete the De Pree Emphasis in Leadership, as student must pass courses in four of the five course areas and complete an internship, for a total of 20 units.

Area 1: The Leader as Person (Self-Awareness, Reflection, Self-Discipline, Spiritual Formation, Character Development)

- CF526 Congregation as Learning Community
- CF565 Empowering the People of God
- ML530 Lifelong Leadership Development
- ML568 Leading Self, People, and Organizations

Area 2: Management (Boards, Budgets, Meetings, Volunteers, Finance, Fund-Raising, Personnel, Planning, Evaluation, Legal)

- ML531 Managing Organizations

Area 3: Introduction to Leadership (Organizational Behavior, Authority, Power, Frames, Mission/Vision, Change, Conflict)

- GM522 Leadership in Context

Area 4: Organizational Dynamics (Organizational Culture, Systems Theory, Teams, Organizational Life Cycle, Emotional Intelligence)

- ML565 Organic Organizations and Churches

Area 5: Topics in Advanced Leadership

- ML538 Crosscultural Leadership
- ML584 Crosscultural Dynamics of Global Leadership
- PM514 Missional Church and Leadership
- Any other advanced course

Internship Requirement

- Students must complete an internship that includes participation in a Theological or Missiological Reflection Group.

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IDUSAnchor

International Development and Urban Studies

The International Development and Urban Studies emphasis is intended to equip students in the theory and practice of working for holistic transformation with the poor and oppressed internationally and in U.S. urban settings. Students substantively engage with the impact of a globalizing and urbanizing world and the impact of both on the poor. The emphasis requires a total of 20 units.

Required:

- MD525 Poverty and Development

Choose one:

- MN520 Encountering the City
- MN534 Complex Urban Environments
- GM518 Introduction to Urban Studies

Choose one:

- MN533 Organizing Urban Communities
- MD528 Development Tools and Practice

Choose 2 courses (8 units) from the following:

- International Development
 - MD500 Globalization, the Poor and Christian Mission
 - MD528 Development Tools and Practice
 - MD546 Relief, Refugees and Conflict
 - MD540 Theology of Poverty and Development
 - MD524 Advocacy and Social Justice

- Other Children at Risk courses
 - Urban Studies
 - GM518 Introduction to Urban Studies
 - EV514 Urban Evangelism
 - TM520 Church-Based Urban Research
 - MN534 Complex Urban Environments
 - MN533 Organizing Urban Communities for Transformation
 - MN576 Incarnation and Mission among the World's Urban Poor
 - TM522 Homelessness, Congregations and Church Partnerships
 - TC511 Theology and Hip Hop Culture
 - SP504 Spirituality and Urban Mission
 - Other Courses
 - PG504 Community and Caring for Children at Risk
 - TM521 Congregations in the World
-

ISLAnchor

Islamic Studies

The Islamic Studies emphasis equips students to pursue intercultural work and to engage globally and more thoughtfully with Islam and Muslims. Students will gain an overview of Muslim faith and practice, with special attention to comparisons with Christianity and varieties of expressions and survey and analyze Muslim-Christian relations throughout history and in modern day.

This emphasis requires six specific courses, for a total of 24 units:

- MR550 Introduction to Islam
- MR552 History of the Muslim-Christian Encounter
- MR554 Models of Witness in Muslim Contexts
- MR555 Popular Islamic Piety
- MR556 Current Trends in Islam
- MR574 Muslim Peoples: A Sociological Approach

Recommended Electives

- MR575 Arabic Reading
 - MR557 Women and the Family in Islam
-

LMLCAAnchor

Leadership in Multicultural Latino Community

The Leadership in Multicultural Latino Community emphasis offers students the opportunity to link a deeper biblical, theological and ministry understanding with tools for understanding the complexities of ministry in the US Hispanic context. Courses are taught by pastors and professors involved in the Hispanic community who address the challenges out of their own life and ministry experiences. This emphasis requires a total of 20 units.

- ST 555 Teología Latina en contexto (Hispanic Theology In Context)
- GM 574: Iglesia Evangélica Latina (Hispanic Protestant Church)
- Choose two courses (8 units): Any courses with a MIN attribute on the quarterly schedule taught through

el Centro Latino (the Hispanic Center)

- Capstone Course: Leadership in Practice

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RMAnchor

Recovery Ministry

The Recovery Ministry emphasis is designed to prepare students to creatively engage in the development of ministries to people struggling with addiction and/or abuse. Addiction and abuse are systemic problems that complicate and reinforce most other social problems—everything from traffic safety to criminality. The Recovery Ministry emphasis is designed to help students become well informed about these difficult issues and prepared to be part of the solution. A total of 20 units is required.

Required:

- CN520 Pastoral Counseling
- EV532 Recovery Ministry in a Local Church
- CN558 Pastoral Care and Sexuality

Choose one:

- CN553 Pastoral Care/Sex Abuse/Family
- CN557 Pastoral Care and Addictions

Choose one:

- CN504 Family Therapy and Pastoral Counseling
- FS500 Introduction to Family Systems Theory

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TAAnchor

Theology and the Arts

The Theology and the Arts emphasis is for students with an academic interest in culture, art, and theology, and for practicing artists who want a theological and biblical foundation for their work. Students prepare to be theological interpreters of culture and/or artists able to bring art and culture into conversation with theology. The emphasis requires 24 units.

- TC581 Worship, Theology and the Arts Touchstone Course
- TC591 Theology and the Arts Capstone Cohort
- TC592A/B Theology and the Arts Project Cohort
- Choose three other Theology and Culture (TC prefix) classes

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U.S. Military Chaplaincy

The U.S. Military Chaplaincy emphasis is designed to provide a range of courses that will prepare chaplains for the special challenges of working in military settings. While flexible, it gives a solid foundation in theology, Bible, and practical theology courses relating to family, pastoral care, worship and preaching, trauma, and administration. It requires 24 units, and is only available in connection with the MA in Theology and Ministry degree program. Because of the unique nature of this emphasis, the MA in Theology and Ministry with the U.S. Military Chaplaincy emphasis requires a total of 108 quarter units.

- Any Counseling course (CN prefix)
 - ET520 Biblical and Practical Peacemaking
 - MR549 Evangelicals and Interfaith Dialog
 - FS500 Family Systems Dynamics
 - Choose two courses from the following (8 units)
 - CN506 Conflict and Conciliation
 - CN535 Grief, Loss, Death and Dying
 - CN557 Pastoral Care and Addictions
 - WS518 Worship Ministry on the Lord's Day
 - MM568 Self-Care in Mission
 - Any Leadership course in the School of Theology or School of Intercultural Studies
-

Worship and Music Ministry

The Worship and Music Ministry emphasis is a practical degree designed to address the learning needs of students currently in musical worship leadership or to prepare those intending to work in such contexts, particularly within the local church. Students will incorporate biblical and theological studies, practical theology, and cultural literacy, in addition to specialized studies in worship and music ministry. The emphasis requires 24 units.

- TC581 Worship, Theology and the Arts Touchstone Course
 - WS514 Music in Worship
 - WS518 Worship Ministry on the Lord's Day
 - WS521 Music and Theology
 - WS522 Music for the Church Year and Occasional Services (2 units)
 - WS515 Music Leadership Practicum (6 units)
-

Worship, Theology, and the Arts

The Worship, Theology, and the Arts emphasis is for students interested in ministries relating to worship and the arts. Students incorporate biblical, historical, theological, and cultural foundations of worship and the use of the arts in ministry. Students have the opportunity to choose a more specific focus under this emphasis. A total of 24 units is required.

Required:

- TC581: Worship, Theology and the Arts Touchstone Course
- Choose any five courses from the following:
 - Worship Studies (WS prefix)
 - Theology and Culture (TC prefix)
 - Communication (ME prefix - School of Intercultural Studies)

Recommended Electives

- TC591: Theology and the Arts Capstone Cohort
 - TC592a/b: Theology and the Arts Project Cohort
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YFCAncor

Youth, Family, and Culture

The Youth, Family, and Culture emphasis is designed to enable the student to design a flexible, well-rounded and comprehensive curricular experience that can be shaped to address their cultural and contextual ministry interest and calling.

- Choose any three Youth, Family, and Culture courses (YF prefix)
- Choose two courses from the following departments
 - Christian Formation and Discipleship (CF prefix)
 - Pastoral Counseling (CN prefix)
 - Family Studies (FS prefix - School of Psychology)
 - Theology and Culture (TC prefix)
 - Holistic Ministries (MD prefix - School of Intercultural Studies)

Certificate Programs (School of Theology)

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- [Certificate of Christian Studies](#)
- [Certificate in Anglican Communion Studies](#)
- [Certificate in Recovery Ministry](#)
- [Certificate in Theology and the Arts](#)
- [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, Intercultural Studies, or Psychology. 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). All work must be completed at Fuller; no transfer credit is accepted toward the certificate. At least 16 units must be taken in the School of Theology to earn the certificate from that school.

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

AnglicanAnchor

CERTIFICATE IN ANGLICAN COMMUNION STUDIES

The Certificate in Anglican Communion Studies is designed for students who are preparing for ordination or who simply want to deepen their understanding of Anglicanism/Episcopalianism. Taught by a team of scholars from around the world, courses will emphasize the practical implications of Anglican Communion studies as well as their academic basis. The emphasis requires 24 units. All of the courses are available only online.

Required courses

- DP516 Anglican History and Polity
- PM546 Pastoral Theology, Ministry, and Ethics from an Anglican Perspective
- SP526 Anglican Spirituality

- TH560 Anglican Theology
- TM531 Anglican Mission in Global Context
- WS523 Anglican Liturgy and Worship

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 addictions 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)

- Any course with the CN prefix
- Any course designated as SPIR in the quarterly schedule
- Any of the course listed above not already taken

CERTIFICATE IN THEOLOGY AND THE ARTS

The Certificate in Theology and the Arts is designed for people with an academic interest in culture, art, and theology, and for practicing artists who want a theological and biblical foundation for their work. Students prepare to be theological interpreters of culture and/or artists able to bring art and culture into conversation with theology. 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 Theology and the Arts are the same as for admission to a master's degree program.

The Certificate in Theology and the Arts requires the completion of six master's-level courses (24 units). Some or all of the coursework may be completed online. Applicable courses may be offered in special locations, such as New York City. All work for the certificate must be completed within seven years.

Curriculum

- Four courses (16 units) that fall under the categories of Theology and Culture (TC) or Worship Studies (WS) One of these four courses must be from the following
 - TC516 Worship, Theology, and Art
 - TC517 Theological Method for Worship and the Arts
 - TC581 Worship, Theology, and the Arts Touchstone Course
- Two elective courses (8 units)

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

Curriculum

Required (12 units):

- YF500 Foundations of Youth Ministry
- YF502 Leadership in Youth Ministry
- YF503 Youth Outreach and Evangelism

Biblical Studies Elective (any course with the OT, NE, or NS prefix) (4 units)

School of Theology Elective (4 units)

Youth Ministry Practica (4 units)

Doctor of Ministry (School of Theology)

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- [Doctoral Project](#)
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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

Admission Requirements

General standards for admission to Fuller Theological Seminary may be found in the Admission Standards 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 approved accredited school. Those with an MA degree may be admitted to a special 76-unit track. To learn more about MDiv equivalency please contact an advisor at 626.584.5318 or dmin-advising@fuller.edu.
- A ministerial leadership position. The DMin program is designed for ministry leaders to continue to learn

and grow without having to leave their ministry context.

- A minimum of three years of ministerial leadership experience after receiving the MDiv or MA degree.
- A cumulative graduate 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 and critical thinking ability in the form of a writing sample (see the online application for details).
- If the native language is not English, or the medium of instruction for all postsecondary education is not English, applicants must either submit an official Test of English as a Foreign Language (TOEFL) score of 600 (paper test), 250 (computer test), or 100 (internet test) taken within the past two years, or the International English Language Testing System (IELTS), Academic Format, with a minimum score of 7.0 taken within the past two years. Note: Applicants for the Latino Ministry Cohort are *not* required to take the TOEFL or IELTS exams.

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 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.

Phase 3: Doctoral 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 with a preset curriculum focused around the areas of interest listed below.

The students joins one of the six possible cohorts available:

- Christian Spirituality
- Church Planting
- Hospital Chaplains
- Lideres Latinos en un Mundo Multicultural
- Missional Leadership
- Youth, Family and Culture

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

DoctoralProjectAnchor

Doctoral Project

The Doctoral 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.

This project is a *major ministry project*: A biblically-based, theologically sound paper that explores and develops a strategy to address specific aspects of ministry in a particular context.

The Doctor of Ministry Office requires that students start their Doctoral Project at least two years before the time they hope to graduate and before their fifth year of study. Students are allowed to formally begin the Doctoral 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 doctoral project is divided into two parts:

1. **DM710 Developing Your Doctoral Project Proposal**, a 2-unit online course on how to develop the doctoral 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 6 units of the doctoral project. In addition to tuition, there is a \$300.00 fee which covers two professional style and format reviews and the binding of the doctoral 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 four months after the class ends.

GradesAnchor

Grades

The grade range is A, A-, B+, B, and B-. The lowest grade one can receive to pass a course is B-. The only grade below B- is an F. One grade of B- or lower will result in academic probation. Two grades of B- or lower will result in dismissal from the program.

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.

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).

CohortsAnchor

Cohorts

Christian Spirituality Cohort. The Christian Spirituality Cohort features a variety of different learning environments and structures that will allow students to engage spirituality conceptually and practically. They will explore the history and theology of Christian spirituality, the connection between spirituality and nature with special focus on Jurgen Moltmann's theology of creation, and a cultural hermeneutic applied to the world we find ourselves in everyday.

Church Planting Cohort. The church Planting Cohort at Fuller is designed for people who are seeking a new understanding to what church planting looks like in the 21st century. The premise of this cohort is two-fold. First, it seeks to develop the skills and gifting of the individual student crucial in successful church planting. Secondly, it develops a strategy that seeks to exegete the culture and needs of a community.

Hospital Chaplains Cohort. For those facing life's greatest healthcare challenges, Christ offers hope and healing. Everyone will engage the healthcare system at some time. It cuts across every aspect of life, Knowledge and experience are essential to providing high quality spiritual care. In the Ministry and Medicine Cohort both professional chaplains and congregational pastoral care specialists will be able to expand their knowledge base in medical and spiritual care issues and enhance the impact of their ministries.

Lideres Latinos en un Mundo Multicultural. La globalización está trayendo giros veloces que afectan el ministerio profundamente. El líder latino se encuentra en medio de muchos cambios. La constante migración desde América Latina plantea una serie de retos, mientras que la adaptación al mundo pos-moderno estadounidense presenta otros. Y esto se da en medio de una migración mundial que está trayendo a personas de todo el mundo a los Estados Unidos. El líder latino tiene el reto de re-imaginar el liderazgo cristiano para dirigir a una iglesia fiel en este contexto urbano multicultural. El Doctorado en ministerio Líderes latinos en un mundo multicultural le dará herramientas a pastores y líderes latinos para ampliar su visión del ministerio, por medio de conocerse a sí mismos y mismas, conocer su comunidad y aprender a visualizar a la iglesia latina como una iglesia misional.

Missional Leadership Cohort. Today's global culture is experiencing rapid, tumultuous change that is affecting the very structure and significance of church leadership. As ministry professionals, we find ourselves in the center of this transition, facing the challenge of how to re-vision church leadership to meet the uncharted requirements of being a faithful church in a postmodern world. With the widening quest for a spiritual dimension to life – yet a greater breach between the church and society – church professionals need Spirit-empowered, Missional leadership that has a dynamic impact on the church as well as their local communities.

Youth, Family and Culture Cohort. The Youth, Family and Culture cohort is an online/on-campus hybrid cohort that focus on the theology and strategic issues of youth and family ministry, psychological development of adolescents, developing the spirituality of adolescents, emerging models of youth and family ministry and an integrated approach to youth and family ministry.

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. Admission to the Korean Doctor of Ministry program, requires an ATS-accredited Master of Divinity degree or its educational equivalent with a cumulative grade point average of 3.0 or above. An English language test score is not required for students enrolling in the program. However, students may not attend courses in the English language program unless the TOEFL or IELTS 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.

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 Spiritual Formation and Discipleship in a Postmodern World. The average pastor faces the challenge of aiding his or her congregation to develop a lifestyle and worldview that is consonant with being a disciple of Jesus. It is all too easy for Christian believers to remain relatively unformed spiritually, given the pervasive impact of contemporary culture and the lack of time in the lives of most adults. The focus of the course is on how to aid/encourage/guide the process of transformation in the lives of adults seeking to follow Jesus within the complexities of a postmodern world. *(8 or 12 units).*

CF 728 Incarnational Discipleship through Smaller Faith Communities. The church of the 21st century is more about real people in community, discipleship and mission. The future church is returning to its ancient roots in experiencing Jesus as the incarnational and living presence in the midst of God's people. The larger congregation is a network of interrelated smaller communities – some intentional, some generic, some spontaneous. Pastors and leaders are called to be incarnational representatives of Christ among the people, seeing Jesus as their primary model of life and ministry. This is personal and interpersonal church. Christian formation and Spirit transformation are about participating with others in Jesus' pathway of discipleship. *(8 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 The Call to Soul-Making and Soul-Mending. Pastoral care and counseling is the nurture of the soul, which is the missing element in much evangelical mainstream spirituality. This course explores the depths of spiritual, psychological and relational theology, which invites us to examine the inner realm of human nature and destiny and their impact on the person in familial, social and cultural contexts. *(8 or 12 units).*

DM 710 Developing the DMin Doctoral Project Proposal (Online). This course is designed to help students learn how to craft a DMin doctoral project proposal for a ministry focus (strategy) paper. It will offer guidelines to

identify a suitable topic and will familiarize the student with the DMin theological model and the related three primary components of the doctoral project. The course content will include project examples and specific research tools for each of these three components. The student will become knowledgeable of the elements of the proposal itself, from thesis statement to bibliography, and learn how to identify both the characteristics of a strong proposal and the common problems in developing ones. (2 units)

DM 711 Exploring the Contours of Ministry (Online). This online course is the gateway into the Doctor of Ministry Program. This course should be taken immediately upon admission to the program and serves as a general orientation to the program and an introduction to the theological method and practices of the program. Students are invited to discover and share personal and ministry reflections within the context of a local community of support. This is a required first course for all students on the personalized track. (4 units)

EV 715 Reinventing Evangelism: Telling the Jesus Story through Life, Word and Community. This course explores the theory, strategy, and methodology of evangelism. It argues that to do effective, wholistic, biblical evangelism that takes seriously the culture and needs of those one seeks to reach, it is necessary to build a proper theoretical foundation (that sees the Bible with fresh eyes), adopt an appropriate strategy (that makes sense to the given situation), and understand the wide range of methodologies that exist for doing evangelism (by exploring an array of outreach options). (8 or 12 units).

GM 720 Spirituality and Ministry. This seminar is designed to give understanding and experience of the spiritual life and its disciplines, as defined by the New Testament and the history of the disciples of Jesus. To do so, it is offered in a retreat setting. The course will include a study of classics in the field of Christian spirituality, along with some historical and systematic treatments. This is to be substantially completed before the seminar sessions. A special focus is placed on the spiritual life and disciplines in the context of Christian ministry. (8 or 12 units).

LG 730 New Testament Greek and Exegesis for Ministry Practice. This course is designed to introduce the pastor to the basic elements of the Greek language in terms of noun and verb morphology, syntax, and the application of the grammar and syntax to the practice of exegesis. The elements of exegetical method for the study of the New Testament will be explored as well as their practice. Topics to be considered will include: the use of the exegetical tools, text criticism, lexicography and grammar, exegetical consideration of the different genres in the New Testament and several hermeneutic issues and perspectives with current New Testament studies. In addition, considerable time will be devoted to the use of the New Testament Greek and exegesis in the preparation of sermons and teaching. (8 units)

MF 724 Building Strong Families Through the Local Church. This seminar will focus on the factors that are important in developing strong families life in church communities. Topics of focus are communication, appreciating uniqueness and differences in members, problem solving, conflict resolution, marital and parenting resilience, gender roles, authentic sexuality and crisis management. The special needs of the divorced, single parents, and stepfamilies will also be addressed, The caring bond that occurs in family life from infancy through adulthood will be understood in the context of the larger community setting . (8 units).

OD 718 Beyond Hierarchy: Leadership as Co-Creation in the New Millennial Church. This class explores the theological and cultural support for “flatter” church organizations and includes a thorough examination of practical examples. Former views of leadership as defined by position and micro-management are giving away to the concept of leader as one who leads by influence and serves as the catalyst for new possibilities. Participants will learn the theoretical basis for this shift into a more co-creational, collaborative oriented model of ministry. Leadership practices essential for releasing system-wide innovation – untapping the immense creative potential in their congregations – will be offered as practical resources for church leadership in the New Millennial Church. (8 units)

OD 724 Missional Leadership: Character, Context and Challenge. It's A.D. 30 all over again. The church is having to play catch up to the Spirit. Enter the Missional church. The emergency of the Missional church is

showing signs of being the largest realignment of Christianity since the Reformation. 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 three primary shifts underway: the shift from an internal to an external focus, the shift from program-driven to people development as the core activity of the Missional community, and the shift from church-based leadership to apostolic-era leaderships. *(8 units)*

OD 728 Ministry in the Postmodern Matrix. This integrative course will expose students to new opportunities and challenges in theology, culture, and practice of ministry in the emerging postmodern milieu. This will be accomplished through an in-depth exploration of the nature of postmodernity and a discussion of emerging ministry models seeking to address it. *(8 units)*

OD 751 Leading and Managing Your Ministry. Leadership is made of a thousand good decisions. Leadership is what the leader does. Living in an era of high expectations the leader must understand the context of leadership, the approaches to church leadership and how to turn leadership goals into everyday practice. Special focus will be on the leader in context – how to lead in a specific church at a specific time. *(8 units)*.

OD 755 Managing Conflict. This course relates theory about conflict, between persons, within communities, and among organizations, to the life of the church. Such issues as the nature of human differences, the constructive values and uses of conflict, the biblical and the theological understanding of conflict, styles of conflict management, and organizational handling of conflict will be considered. A theory of conflict reduction will be presented. Staff conflict will be particularly emphasized. In addition to considering the above issues, participants will have the opportunity to reflect on their own styles of conflict, analyze based on actual situations from students' ministries. *(8 or 12 units)*

OD 757 Organic Leadership Development: The Shaping of a Leader. The most important resources in any church, organization or mission agency has is its people. In the post-modern context, creating a community that empowers the development of its leaders to understand their core passion and calling, and to live out that calling in the context in which they live, is mission critical. *(8 units)*

OD 778 Advancing Leadership: Practical Ministry Amidst Theological Tensions, Cultural Change and Competing Demands. The goal of the course is to teach students how to translate their theological commitments into the day-to-day situations common to life in a religious organization. The course will introduce the range of skills and practices one needs to lead effectively. We will emphasize how these skills are grounded in theology, biblical studies, ethics, and church history. A major theme of the course will be that the listening and communication skills it takes to be a good pastor, preacher and teacher are the very skills that make a good leader. *(8 units)*

OD 783 The Practice of Missional Leadership. The primary work of leadership is to continually stand in the space where it is compelled to ask the question of what God is about among this group of people who comprise this local church in this specific context at this particular time. This course presents a praxis of Missional leadership unique to the discussion in that it takes seriously a biblical theology of creation, incarnation and kingdom that locates both the church and its leadership in what is described as the 'space between'. It argues that the fatal misapplication of the Missional conversation lies, in part, in its continued internalization of both church and leadership that leads almost all Missional proposals toward older forms of church growth or church effectiveness even when framed in postmodern language. *(8 units)*

PM 708 Theology for Preaching. How is Christian preaching a theological endeavor? This course will focus upon a theology of preaching – how does Christian theology empower, authorize, and sustain Christian proclamation? There will also be consideration of the function of our theologies in preaching. How do our claims about God inform and give substance to our sermons? *(8 units)*

TC 709 Theology and Pop Culture: The Art of Interpretive Leadership. With congregations increasingly barraged by electronic inputs, ministers must learn the art of interpretive leadership – finding God within digital media. This multi-disciplinary course will engage students in a two-way dialogue between pop culture and

theology, with emphasis upon music, movies, TV, art, fashion, and sports. Students will develop a biblical, theological, and sociological understanding of these art forms and a critical understanding of the advertising, consumerism, and globalization that drives pop culture. (8 units)

TM 710 The Local Congregation as a Mission Outpost. Lesslie Newbigin wrote that the only hermeneutic of the gospel is a congregation of men and women who believe it and live by it. The only church that makes a difference in culture is a real, tangible, visible church. Too many congregations have very little impact on culture, choosing instead to live in isolation and irrelevance. Any congregation in any setting has the opportunity, and the obligation to be a Missional outpost. But beyond that, the local church must begin to see itself in terms of being a dynamic movement rather than a static organization. This course will explore movement dynamics and will investigate how the church can re-conceive and structure itself for multiplication and influence. We will explore the theological, missiological, as well as the sociological basis for Missional movements and how that identity emerges and is lived out in the practices of a local congregation. (8 units)

TM 716 Missional Ecclesiology. Jürgen Moltmann said “It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church.” (*The Church in the Power of the Spirit*, London, 1977, p. 64). This articulation breaks down many traditional patterns of thinking about and practicing the church. It presents many challenges to those who would lead their churches into His Mission. It calls for a new posture for the church in the world. This course explores how to think about, practice, lead and embody the church in the world as a participant in God’s mission. (8 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.

Admission Requirements

General standards for admission to Fuller Theological Seminary may be found in the Admission Standards 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 an emphasis in Biblical Studies and Theology, is also considered acceptable for admission except for the concentrations in practical theology and preaching and the arts, 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, applicants for the practical theology and preaching and the arts concentrations must have significant experience in their field. Applicants for the practical theology concentration must have the equivalent of three years of full-time ministry experience. In order to demonstrate ministry experience, applicants must submit an executive summary of paid and volunteer positions held, including church and parachurch, part-time and full-time, sketching primary responsibilities and accomplishments. Applicants for preaching and the arts must have significant homiletical experience. In order to demonstrate preaching experience, applicants must submit an executive summary of their homiletical experience as a preacher, teacher, and write.

A cumulative grade point average of 3.5 or above from graduate 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 of 160 (600 on the prior scale) and a writing score of 5.0 are normally considered minimum entrance requirements. The GRE quantitative score is also considered in the admission process and for granting fellowships to incoming students.

Applicants whose native language is not English may elect to submit an official Test of English as a Foreign Language (TOEFL) score of at least 100 (internet) or 600 (paper test), or an official IELTS Academic Format score of at least 7.0, in addition to submitting GRE scores, if these scores fall below the minimum acceptable scores. The test date of the TOEFL or IELTS scores must not be more than two years preceding the date of application to Fuller.

The application process opens each year on August 1. Applications for admission, including transcripts, references, GRE scores, and a specimen of scholarly work must be received by January 2. 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 of 12 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 42 to 48 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 42 units of seminars or directed readings in their major field, and if a student has elected to have a minor, at least 18 to 24 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 42 units. Though minors are optional, if a student has a minor, during Stage One, such a student normally takes 30 units in his or her major concentration and 12 to 18 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 42 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 determine 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 42 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, the first and second mentor (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 first mentor.
7. When a student has completed the dissertation and is ready for submission, the first mentor must certify that the manuscript is ready for evaluation. The official manuscript is then read simultaneously by all three examiners. After the external examiner turns in his or her recommendations, and oral defense of the dissertation takes place.
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 dissertation is graded Resubmit by all three readers, the evaluation process may be repeated once. In this case, the revised manuscript is reevaluated by all three readers (including an external examiner). 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 Admission Standards section of this catalog. Applicants should possess an MDiv degree or its educational equivalent from an ATS-accredited school, with an overall graduate 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. An MA degree from an ATS-accredited institution, comparable to Fuller's MA in Theology with an emphasis in biblical studies and theology, is also considered acceptable for admission except for the concentrations in practical theology and preaching and the arts, 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, applicants for the practical theology and preaching and the arts concentrations must have significant experience in their field. Applicants for the practical theology concentration must have the equivalent of three years of full-time ministry experience. In order to demonstrate ministry experience applicants must submit an executive summary of paid and volunteer positions held, including church and parachurch, part-time and full-time, sketching primary responsibilities and accomplishments. Applicants for preaching and the arts must have significant homiletical experience. In order to demonstrate preaching experience, applicants must submit an executive summary of their homiletical experience as a preacher, teacher, and writer.

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 160 (600 on the prior scale) and a writing score of 5.0 are normally considered minimum entrance requirements. Applicants whose native language is not English may elect to submit an official Test of English as a Foreign Language (TOEFL) score of at least 100 (internet) or 600 (paper test), or an official IELTS Academic Format score of at least 7.0, in addition to submitting GRE scores, if these scores fall below the minimum acceptable scores. The test date of the TOEFL or IELTS scores must not be more than two years preceding the date of application to Fuller.

Applications for admission including transcripts, references, and GRE and TOEFL scores, must be received by January 2. 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 (6 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 4-unit (500-level) courses, and the remaining units through 6-unit (800-level) courses. The 4-unit courses allow students to extend their basic theological knowledge and competencies in one or more areas. The 6-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 6-unit and 4-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 a 6-unit course concurrently with a 4-unit course, but may not normally take two 6-unit courses concurrently.

Students may take up to six 4-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 4-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 6-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 6-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 54 units of coursework instead of 72.

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 seven 6-unit courses, language examinations, and comprehensive examinations), they may present a thesis on the basis of this course work. 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 6-unit and 4-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 4-unit courses which ThM students may take as a part of their curriculum are designated by 500 numbers. A list of 500-level (4-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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- [Biblical Division Courses](#)
- [Theology Division Courses](#)
- [Ministry Division Courses](#)
- [PhD and ThM Courses](#)

TOPAnchor

This list of courses offered by the School of Theology and their descriptions are subject to change through normal academic channels. Not all courses are available on all campuses or on a regular basis. 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. A current list may be found at schedule.fuller.edu/registrar/schedule/attributes.html.

MA: *SCR, MAT, MATM, MACL, MAIS*. Meets one of the Seminary core requirements (SCR) or one of the core degree requirements in one or more of several MA degrees. These abbreviations also appear in quarterly class schedules. These abbreviations also appear in quarterly class schedules. A current list may be found at schedule.fuller.edu/registrar/schedule/attributes.html.

Crosslist: For the course description, locate the course number that follows in the PhD Courses section of this catalog.

BiblicalDivisionAnchor

COURSES OF STUDY: BIBLICAL STUDIES DIVISION

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*
- Seyoon Kim, *Professor of New Testament*
- Marianne Meye Thompson, *George Eldon Ladd Professor of New Testament Interpretation*
- 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*
- Christopher B. Hays, *D. Wilson Moore Assistant Professor of Ancient Near Eastern Studies*
- Jin Ki Hwang, *Assistant Professor of New Testament*
- J. R. Daniel Kirk, *Assistant Professor of New Testament*
- Kyong Jin Lee, *Assistant Professor of Old 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*

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.

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. It is offered over two quarters (4 units per quarter), beginning in Fall Quarter or Winter Quarter. It is also offered in an intensive format (8 units in one quarter) on the Pasadena campus. 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. No credit is given for passing the exam. Students may contact the 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 MDiv 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 (12 units) is designed to give a student this ability. It is offered over three quarters (4 units per quarter), beginning in the Fall Quarter. It is also offered in an intensive format (12 units in one quarter) on the Pasadena campus.

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 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 12-unit requirement in New Testament Greek in the MDiv 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.

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. MDiv 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 MDiv 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 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. MDiv core: GRK.*

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

LG 518 Greek Reading. Same course as LG517 but with a different selection of readings. Course can be repeated one time for credit as LG517. *Prerequisite: LG512.*

LG 525 Biblical Aramaic. The elements of biblical Aramaic learned through study of the Aramaic portions of Ezra and Daniel. *Prerequisite: LG502.*

LG 533 Beginning Ugaritic. This course, the first of a two-course sequence, will provide the student with an introduction to the orthography, phonology, morphology, and syntax of the Ugaritic language. Since it is necessary to provide the unvocalized text with vowels, the course is also an excellent introduction to Comparative Semitic phonology and morphology. *Prerequisite: LG502.*

LG 534 Advanced Ugaritic. This course, a continuation of Beginning Ugaritic, LG533, will be devoted to further reading of Ugaritic literature. *Prerequisite: LG533.*

LG 535 Beginning Akkadian. A graded introduction to the grammar and writing system of Old Babylonian Akkadian. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Prerequisite: LG502 or permission of instructor.*

LG 536 Advanced Akkadian. This course continues the graded introduction to the grammar and writing system of Old Babylonian Akkadian begun in LG535/835. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament. *Prerequisite: LG535.*

LG 546 Northwest Semitic Texts. This course will introduce the student to the more important remains of the literature of the NW Semitic sphere from the first millennium B.C., i.e., Old Phoenician, Old Aramaic, Old Hebrew, and Moabite. *Prerequisite: LG502.*

LG 590 Directed Study in Language. Advanced study or special projects may be arranged through the Old Testament or New Testament departments.

NEW TESTAMENT EXEGESIS (NE)

NE 502 Exegetical Method and Practice. Basic principles and practice of exegesis in the Greek New Testament, with attention to methodological and bibliographical resources. *Also taught in Spanish. Prerequisite: LG512. MDiv 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 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. MDiv 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 561 Luke and the American Road Movie. This course will pursue a dialogue between the biblical journey motif in Luke and the American road movie, engaging such shared themes as pilgrimage, dislocation, race, gender, wealth, family, community and reconciliation. The course will (1) study the chief passages and theological themes found in the extensive journey motif in the Gospel of Luke, (2) view and discuss selected American road movies, (3) facilitate a cultural and theological dialogue between the two, and (4) foster interpretive skills for biblical narrative and contemporary film.

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 and Acts. An introduction to the nature, structure, and message of the New Testament Gospels and Acts in their historical, literary, and canonical contexts. *Also taught in Spanish. MDiv core: NT1. MA: MAT.*

NS 501 New Testament 2: Romans-Revelation. An introduction to the literature of Romans through Revelation, including attention to the background, critical issues, and theological motifs. *Also taught in Spanish. M Div. core: NT2. MA: MAT.*

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 or NT500. MDiv 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 or NT500. MDiv 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. MDiv Core: NTT.*

NS515 The Old Testament in the New. An investigation into the various ways in which the New Testament writers employed the Scriptures of Israel as witnesses to Jesus and to the church's calling to live faithfully as the people of God. Students will assess NT writers' use of scripture and explore possible ramifications for how contemporary Christians should read the Old Testament. *NS501 or NT500. MDiv core: NTT.*

NS 522 Wealth and Poverty in the New Testament. An examination of theological perspectives on wealth, poverty, and justice in a variety of biblical traditions, with a special focus on the New Testament witness. In addition to considering the literary, socioeconomic, and religious contexts of Scripture's discussions of wealth and poverty, this course shall also address questions concerning the responsible stewardship of wealth and

possessions in an age of consumerism. *Prerequisite: NS500 or NS501 or NT500. MDiv core: NTT.*

NS 522 The Parables of Jesus. The main objective of this class is to introduce the students to the principles for interpreting the parables of Jesus as found in the Synoptic Gospels. Attention will be given to the history of interpretation of the parables, the strengths and weaknesses of different hermeneutical principles used to interpret the parables, and how to teach or preach from the parables. *Prerequisite: NS500 or NT500. MDiv core: NTT.*

NS 524 Critical Issues in John. 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.*

NS 525 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 NT500. MDiv 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 NT500. MDiv core: NTT.*

NS 563 Race and Christian Identity in the New Testament. This course develops a biblically-based, theological approach to identity by exploring the relationship between racial identity, ethnic identity and Christian identity in the writings of Paul. Lectures and discussions about selected passages and secondary literature about identity help students understand the biblical world-view, Greco-Roman thought, and modern and post-modern trends on the subject of racial and ethnic identity. Students will be exposed to several biblical, theological, and theoretical approaches to this topic in Pauline literature that will be used to construct a uniquely Christian posture about race issues in society. *Prerequisite: NS500 or NS501 or NT500. MDiv core: NTT.*

NS 590 Directed Study in New Testament Theology.

NEW TESTAMENT STUDIES (NT)

NT 500 New Testament Introduction. This course orients students to the literature of the New Testament in its various literary, historical, and theological contexts and to New Testament interpretation in service of Christian practice. *MA: SCR.*

NT 560 The New Testament in Its Ancient Contexts. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT860. Prerequisites: Permission of the instructor.*

NT 566 Critical Issues in the Study of Paul. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: NT866. Prerequisites: Permission of the instructor.*

OLD TESTAMENT (OT)

OT 500 Writings as Introduction to the Old Testament. The course introduces study of the Old Testament as the Word of God, a work of literature, a work emerging out of Israel's history, and a work that needs to be studied critically to grasp its significance. It focuses on the third section of the Jewish canon, the Writings: Psalms, Job, Proverbs, the Scrolls (Ruth, Ecclesiastes, Song of Songs, Lamentations, and Esther), Daniel, Ezra, Nehemiah, and Chronicles. *MDiv core: OTC. M.A.: SCR*

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. MDiv core: OTA. MA: MAT.*

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. *MDiv core: OTB.*

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. MDiv 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. MDiv 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. MDiv 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 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.

COURSES OF STUDY: THEOLOGY DIVISION

THEOLOGY DIVISION FACULTY

- James E. Bradley, *Geoffrey W. Bromiley Professor of Church History*
- William A. Dyrness, *Professor of Theology and Culture*
- Robert K. Johnston, *Professor of Theology and Culture*
- Veli-Matti Kärkkäinen, *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*
- Oliver D. Crisp, *Associate Professor of Systematic Theology*
- 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*
- Hak Joon Lee, *Assistant Professor of Theology and Ethics*
- Colin Brown, *Senior 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. MDiv 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. *MDiv 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 MDiv core: CHB. MA: MAT.*

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. *MDiv core: CHB. MA: MAT.*

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. MDiv core: CHC. MA: SCR.*

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. *MDiv 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. *MDiv 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 Theology, Politics, and Modern Society. This seminar examines the political thought of leading twentieth-century theologians, including Barth, Bonhoeffer, Moltmann, Cone, and Segundo, with emphasis on questions of authority, human rights, equality, and liberation. 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.

CH 527 Christianity and Science in Historical Perspective. Scientific development since the sixteenth century has affected nearly every aspect of human culture—including the Christian church. This course will examine both the ancient harmony and modern tension that have developed when Christian theology and scientific inquiry intersect. The scope of study will range from the foundations of Western science in ancient Greece, to recent developments in biology, cosmology, physics, psychology, and medicine.

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 MDiv 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 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 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. MDiv core: ETH. MA: SCR, MAT.*

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. *MDiv 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. *MDiv 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.

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. *MDiv core: ETH.*

ET 535 The Ethics of Life and Death. In our age of technology, the most fundamental issues concerning the beginning of life (e.g. prenatal screening, abortion, reproductive technologies, embryonic stem cell research) and death (e.g. active and passive euthanasia, organ and tissue donation, quality vs. quantity of life) have become dizzyingly complicated. Additionally, it is challenging to know how Scripture can inform these ethical issues, given the distance of the Biblical world from our medicalized, biotechnological society. This course offers an opportunity to investigate both secular and religious approaches, with an emphasis on how Christians uniquely understand these issues from within the story of God.

ET 537 Anabaptist Ethics and Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ET837. Prerequisite: Permission of instructor.*

ET 540 Peacemaking in Israel and Palestine. A travel/study course in Israel and Palestine with intensive interaction with persons on both sides of The Wall who are working to do peacemaking, and with each other in the group. An exploration of the relationship between biblical faith and the difficult struggles for justice, security, and peacemaking between Palestine and Israel. An opportunity to get to know both Israelis and Palestinians who are working on peacemaking in practical ways in a very difficult context. A call for us to learn from them and to go and do likewise, wherever we are or will be.

ET 542 Faith and Politics. How do we call churches to faithful discipleship following Jesus in a society where polarized political ideologies work hard to co-opt churches for their purposes? Research by the Barna group and the Pew Research Center indicates a dramatic backlash against Christianity by many young adults and a doubling of secularists and atheists in the ten years from 1996 to 2006, largely because of what they see as authoritarian and uncaring political advocacy. Several evangelical leaders such as Ron Sider, David Gushee, Paul Freston, Greg Boyd, Shane Claiborne, Rick Warren, Bill Hybels, and David Kuo have indicated that evangelicals need to repent for having been misled into unfaithful political alliances, and/or they are developing a significantly more faithful social witness tradition. We will probe how we can lead churches in more faithful ways.

ET 543 The Theology and Ethics of Martin Luther King, Jr. This course studies the dynamic and holistic

nature of Martin Luther King, Jr.'s theology and ethics in conversation with critical issues facing a global pluralistic society, such as racism, classism, militarism, religious conflicts, and moral fragmentation. The discussion includes the sources, expansion, application, and enduring legacy of King's theology and ethics today.

ET 548 Philosophy of Justice in an Age of Interaction. 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 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. *MDiv 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. *MDiv 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. *MDiv 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. MDiv 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). *MDiv core: PHIL.*

PH 517 Philosophical Hermeneutics. In its narrower sense, hermeneutics is the theory of interpreting texts, especially normative texts such as legal or sacred texts. "Philosophical hermeneutics" signifies a broader account according to which human understanding is interpretation not just in the reading of texts but in all our construals of the world, of ourselves and others, including God. All our "seeings as" . . . , e.g., seeing God as a personal creator or seeing ourselves as created in God's image, are interpretations. Thus, philosophical hermeneutics is a form of epistemology, exploring the nature and limits of human understanding. After a quick historical overview of the philosophical context, we will read relevant selections from Gadamer as well as from critics of the tradition he represents. We'll conclude with a look at the hermeneutics of suspicion and the biblical sources "plagiarized" by Marx, Nietzsche, and Freud. *MDiv core: PHIL.*

PH 522 Perspectives on Christ and Culture. The Christian community has long debated the appropriate ways for Christians to relate to their cultural surroundings. This course will focus on some key perspectives, beginning with a critical examination of the typology made popular by H. Richard Niebuhr in his classic study, *Christ and Culture*. Special attention will be given to "cultural mandate" theories, as well as to the contemporary relevance of traditional notions of common grace, natural law, and general revelation as they have been used to discern created commonalities that undergird a plurality of cultures. The present-day interest in "multi-culturalism" will also be explored. *MDiv core: PHIL.*

PH 530 Anglo-American Postmodernity. The term "postmodern" is used in a variety of ways: to refer to developments in art and architecture, in contemporary culture generally, in Continental philosophy, and in English-language (Anglo-American) philosophy. This course focuses on the last of these--radical changes in philosophical views of knowledge, language, human nature, and causation. The thesis of the course is that the modern worldview, as reflected in modern philosophy, was inhospitable to Christian faith and practice; thus these postmodern developments offer exciting opportunities for new approaches in theology, biblical studies, Christian ethics, apologetics. *MDiv core: PHIL.*

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, TH)

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. MDiv core: STB. MA: MAT, MATM.*

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. MDiv 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. MDiv 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 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 MDiv core in the following areas: STA, STB, STC, PHIL, and permission of the instructor.*

ST 555 Teología de la Comunidad Latina This course introduces the student to the major themes and specialized disciplines that deal with U.S. Latino(a)/Hispanic communities. The approach is practical and intends to forge a critical environment for interpreting religious practices, culture, ministry models, and social structures that so far have shaped the contours of Latino living. The end product is a critical ecclesiology for churches whose constituency is the Latina community or whose intention is to embrace such a community and issues at some point. *Taught only in Spanish.*

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 578 The Shape of Liturgical Theology. An advanced seminar primarily for doctoral students open on the 500 level on a limited basis to qualified master's-level students. *Crosslist: ST878 . Prerequisite: Permission of the instructor.*

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 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.

ST 590 Directed Study in Theology.

TH 550 World Religions in Christian Perspective. The purpose of this course is two-fold. First it will provide an overview of the world's major religions, namely, Hinduism, Islam, Buddhism, and Sikhism, focusing on their emergence and history, core beliefs and practices, religious texts and interpretations, as well as contemporary influence and expressions. Second, this course introduces the student to various approaches on how Christianity relates to other religions and religious pluralisms, technically known as the "theology of religions." Catholic and Protestant proposals and responses will be critically discussed and an outline of Evangelical approach will be attempted. Case studies are conducted regarding Islam-, Hindu-, Buddhist-and Sikhi-Christian encounters.

TH 560 Anglican Theology. What are the theological distinctives of Anglicanism? Do they lie in its theology, doctrine, method or practice? Or do they exist at all? This course aims to explore the unique theological identity of Anglicanism which underlies its claim to be both Catholic and Reformed and the implications of this for other traditions.

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.

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.

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.

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.

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.

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.

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.

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.

TC 581 Worship, Theology, and the Arts Touchstone Course. This course is the introductory course for all students entering the Worship, Theology and the Arts master's level degree programs. It introduces students to the methodology that will undergird their theological study of Christian worship, along with narrative, performing, and plastic arts. Beginning with Augustine's philosophy of language and learning as introduced and developed in *De Magistro* and *De Doctrina Christina*, and his assertion that all we have to communicate with are signs, words and gestures, this course will explore methods of exegeting signs and gestures to supplement the exegesis of words. The course will be divided into modules, each one focusing on the application of this method to Christian worship and two art forms. One module will also focus on the topic of the Brehm Lectures which the students will be required to attend.

COURSES OF STUDY: MINISTRY DIVISION

MINISTRY DIVISION FACULTY

- 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*
- Kurt N. Fredrickson, *Assistant Professor of Pastoral Ministry*
- Ronald J. Kernaghan, *Assistant Professor of Presbyterian Ministries and Pastoral Theology*
- Joy J. Moore, *Assistant Professor of Preaching*
- 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*
- David W. Augsburger, *Senior Professor of Pastoral Counseling*
- 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. *MDiv core: MIN4*

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 World of God.

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. *MDiv core: MIN4*

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. *MDiv core: MIN1*

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. MDiv 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. *MDiv core: MIN1, MIN4*

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. *MDiv 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. *MDiv 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. *MDiv 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. *MDiv core: MIN5.*

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. *MDiv core: MIN5*

CN 546 Familia Hispana e Identidad Cultural. This course will explore the psychological issues affecting Hispanic families in the United States, within the context of pastoral ministry. Reviewing the concepts of family systems and dynamics, the course seeks to provide students with basic tools to understand generational issues, the concept of the identified patient, and the common stressors faced by families in transition. Students will be challenged to understand their own family dynamics by articulating the behavioral scripts from their cultural heritage by country of origin. *Taught in Spanish. MDiv core: MIN5*

CN 568 Theological and Pastoral Perspectives on the Contemporary Family. This course examines perceptions of the family within the Christian tradition, and their relationship to wider cultural concerns in a variety of different historical and contemporary settings. *MDiv core: MIN1*

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. MDiv core: MIN2*

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

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

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. MDiv 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 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. *MDiv core: MIN6*

DP 505 Presbyterian Polity and Worship. Comprehensive perspective on the worship, ecclesiology, confessional heritage, structures and activities of the Presbyterian Church. *MDiv 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. *MDiv core: MIN 6.*

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. *MDiv 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 516 Anglican History and Polity. Anglicanism was born in crisis, yet grew to become the third largest communion of churches in the world. How did this come about? This course looks at the development of Anglicanism since the Reformation both from a general perspective and from the standpoints of a number of provinces. It also examines how this development is reflected in the diverse forms of Anglican polity to be found in the Communion. By way of case study, students will be asked to reflect upon the history and polity of their own province in particular.

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: MIN1, 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. *M.Div. core: MIN1*

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 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: MIN1, MIN3*

EV 532 Recovery Ministry in the Local Church. This course will examine the theological foundations of recovery ministry as well as the personal dynamics of recovery and practical considerations for developing recovery ministries in the local church.

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 MDiv 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. ***MDiv 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 578 Evangelism Practicum

FE 590 Directed Study in Field Education.

GENERAL MINISTRY (GM)

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. *MDiv core: MIN8.*

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.

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.

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 590 Directed Study in General Ministry,

PASTORAL MINISTRY AND THEOLOGY (PM)

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. *MDiv 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. *MDiv core: MIN6. Ogden*

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. *MDiv core: MIN6.*

PM 535 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. *MDiv core: MIN6*

PM 546 Pastoral Theology, Ministry and Ethics from an Anglican Perspective. How does Anglicanism's understanding of the Church affect its pastoral theology and practice? How does its doctrine of orders of ministry shape its pastoral care? What theological and practical resources do Anglicans bring to bear on the realities of ministry? And what does the Anglican theological and pastoral tradition have to offer in the face of contemporary ethical issues as they present themselves in pastoral situations? This course brings together insights from practical theology drawn from Anglican writers and practitioners as they reflect upon the resources of their own and other traditions.

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. MDiv 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 509 Evangelistic Preaching. A practicum utilizing the preaching models relevant for most types of evangelism today. *Credit: 2 units. Prerequisite: PR500. MDiv 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. MDiv core: MIN2.*

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 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. MDiv 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. MDiv core: MIN 2*

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.*

PR 590 Directed Study in Preaching.

SPIRITUALITY AND SPIRITUAL DIRECTION (SP)

SP 500 Spiritual Traditions and Practices. Spiritual practices emerge out of spiritual traditions which, in turn, often emerge from the life and experience of spiritual pioneers. This course will deal with a number of representative figures, such as Benedict, Francis & Clare of Assisi, John Calvin, Teresa of Avila, John Wesley, William Seymour, Mother Teresa, Archbishop Oscar Romero, and the spiritual traditions they founded (or influenced). Within each tradition a spiritual practice will be examined (and sometimes experienced) with an eye to its place in the postmodern church. All this will be set in the context of the broad sweep of the history and theology of Christian spirituality. *MAT, MATM, MACL, MAIS*

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.

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. *MDiv*

core: MIN1

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.

SP 526 Anglican Spirituality. Christians across denominations have in recent years seen a renewed interest in spirituality. Drawing upon its rich and diverse history and experience across the world, Anglicanism presents a unique blend of Evangelical, Catholic, Liberal and Charismatic spiritualities rooted deeply in Scripture and engaged with contemporary life. This course examines Anglican spirituality from theological, historical, experiential and practical perspectives as "a passionate balance".

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.

SP 590 Directed Study in Spirituality .

MISSIONS (TM)

TM 521 Congregations in the World. This course focuses on how the laity and clergy of a congregation can engage the world missionally. As a faith community being transformed by the gospel, a church loves, does good, seeks justice, shares hospitality, and celebrates. Biblical, theological, and practical frameworks will be developed to support an "incarnational" approach for the congregation's missional life. Topics include neighborhood engagement and partnerships, community organizing, evangelism, church planting, vocational discernment, relating mission to spirituality, and maintaining a praxis orientation. *MDiv core: MIN1, MIN8*

TM 522 Homelessness, Congregations, and Community Partnerships. Students will study the extent, causes, complexities, and factors concerning homeless persons. This course will also serve as a practical guide for service among homeless persons that is compassionate and thoroughly rooted in the gospel. Instruction will focus on understanding the biblical basis for community service, identifying the complex needs of homeless persons in local communities, and starting and managing social services within local communities. Spiritual practices such as theological reflection, lectio divina, and incarnational solidarity will inform our lectures and discussions as we explore options for individual and congregational involvement. *MDiv core: MIN8*

TM 530 Asian American Churches in Their Missional Contexts. This course focuses on how an Asian American church, including the laity and clergy, can engage the world missionally. There will be some orientation to global mission but the focus will be on the context of the congregation. As a faith community being transformed by the gospel, a church loves, does good, seeks justice, invites and celebrates. Biblical, theological and practical foundations will be studied with a praxis orientation that shapes an engagement that embodies and articulates the gospel. Topics include attending to neighbors and networks, relating mission to spirituality, diffusing missional leadership throughout the church, developing collaborations and non-profit organizations, engaging various forms of community organizing and development, and exploring the unique opportunities and challenges of Asian American churches. *MDiv core: MIN8*

TM 531 Anglican Mission in a Global Context. "Mission-shaped church" is a term currently in vogue among Anglicans and non-Anglicans alike. Yet examination of Anglican history shows Anglicans to have been at the forefront of missionary endeavour since the 19th century. Anglican Mission in a Global Context looks at the models and experience of mission within Anglicanism past and present. It considers a number of paradigms used historically and contemporaneously in Anglican approaches to mission and asks whether these are sufficient to meet the global challenges of the 21st century.

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.

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.

WS 518 Worship Ministry on the Lord's Day. This course will explore the history and theology of the ministry of Christian worship. After surveying the origins of corporate Christian prayer and their theological interpretations, the course will chart the development of the variety of forms of Christian worship and their theological interpretation. The course will then culminate in the ritual application of these historical models to worship today. Class assignments will focus on the application of course concepts. *MDiv core: MIN1, MIN6*

WS 519 Worship Ministry in the Seasons of Life. This course will explore the pastoral role of worship across two cycles of time: the seasons of the church year and ministry through the life-cycle. This course will explore the Christian origins of holy days such as Christmas and Easter and the seasons that surround them, as well as pastoral rites such as weddings and funerals. This course will culminate in the application of the historical and theological resources to ministry in the church today. *MDiv core: MIN1*

WS 523 Anglican Liturgy and Worship. Why is liturgy important and how do Anglicans practice it? What principles of worship underlie Anglican liturgy and how are these relevant for all traditions within and outside Anglicanism? By considering the Anglican liturgical tradition and experience, with examples from around the Anglican Communion, the course will enable both Anglicans and non-Anglicans to discover a greater understanding of their own experience of worship and communal life of faith.

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. *MDiv Core: MIN1, MIN4.*

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. MDiv core: MIN1, 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. *MDivcore: MIN1, 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. *MDiv core: MIN1. MIN4*

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 518 Ancient-Future Discipleship. This class will look at the tenets of the Apostles' Creed focusing on its historical development and its theological affirmations. Students will then apply these affirmations to their life and ministry.

YF 520 Family Systems and Youth Ministry. This course provides the foundational concepts of family systems theory and its necessary integration in youth ministry praxis. Through readings, lectures, discussion, and projects, students will develop a systemic lens by which they will consider, evaluate, and develop effective ministry to youth and their families..

YF 590 Directed Study in Youth, Family, and Culture.

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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 MDiv 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 BCEñ200 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.

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 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 860 The New Testament in Its Ancient Contexts. This course focuses on specific topics important to the study of the ancient social, cultural, and historical setting of the New Testament.

NT 866 Critical Issues in the Study of Paul. This seminar offers an examination of selected topics in the current study of the Pauline epistles, including literary, historical, and theological issues.

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 Theology, Politics, and Modern Society. 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 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.

ET 837 Anabaptist Ethics and Theology. The purpose of the seminar is to examine ethical issues of particular relevance to the radical-reformation tradition, as well as to consider other current ethical issues from an Anabaptist perspective. The course will begin with a historical survey of radical church theology in order to see its relevance to Anabaptist ethical stances.

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 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.

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 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 578 The Shape of Liturgical Theology. The phrase *Lex Orandi/Lex Credendi*, attributed to the fifth-century monk Prosper of Aquitaine, has both described and defined the task of liturgical theology. This task is to define the relationship between the Law of Prayer (*Lex Orandi*) and the Law of Belief (*Lex Credendi*). This seminar will survey the history of this relationship and the contemporary expressions within the Christian churches today.

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.

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 discipled 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 Intercultural Studies
- Master of Theology in Missiology (Korean language only)
- Doctor of Ministry in Global Ministries (Korean language only)
- 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 (MA ICS) 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. MA ICS 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. MA ICS 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, MA ICS 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

General standards for admission to Fuller Theological Seminary may be found in the Admission Standards section of this catalog. To be admitted to the MA in Intercultural Studies program, applicants must have been awarded either a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative cumulative grade point average in all undergraduate work; students with a lower GPA may be considered for admission on probation. Applicants without an accredited bachelor's degree must meet special requirements and will be considered for admission on probation on an individual basis. 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 ksadmissions@fuller.edu. Korean-language program applicants are not required to submit a TOEFL or IELTS score for admission to Fuller. However, applicants admitted to Fuller will be required to take an English-language placement exam. Based on the results of this test, applicants may also be required to take the course *EL519 English for Ministry* in the Winter quarter.

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), MAIS 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 or CH506	Modern Church History or American Church History
ET501	Christian Ethics
MC500	Church and Mission in Global Contexts
MT501	Doing Theology in Global Contexts
FS510	Human Development in Context

MAIS 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
SP500	Spiritual Traditions and Practices
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 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.

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

- Ancient Context of the Old Testament
- Anglican Communion Studies
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

Further information on the curricular requirements for each emphasis may be found in the Areas of Emphasis section (School of Intercultural Studies).

Distance Learning

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

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.

Residency Requirements

At least 48 units must be earned at Fuller Seminary on any of the following campuses: Pasadena, Irvine, Menlo Park, Sacramento, Seattle, Phoenix, or Colorado Springs.

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.

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.

Admission Requirements

General standards for admission to Fuller Theological Seminary may be found in the Admission Standards section of this catalog. 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 reference form 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.

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) or the International English Language testing System (IELTS) Academic Format. English language requirements for the MA in Global Leadership may be found at <http://www.fuller.edu/admissions/apply/english-language-req.aspx>.

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.

Program Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following outcomes.

Mission, Vision, and Values

Mission

We come alongside and equip in-service leaders from all parts of the world with transformational graduate education for leadership in their contexts.

Vision

To see more and better missional leaders committed to lifelong learning and biblically-informed communities of practice.

Values

- We will be characterized as **global**.
As much as possible, we will deliver our program globally. Our students will study with others around the world and, in these learning communities, be exposed to global trends and cultural, contextual analysis.
- We nurture **missional** commitment.
We desire our students to embrace their role in *missio Dei* and become missional change agents in their communities.
- We serve **in-service leaders** who are **adult learners**.
We come alongside identified leaders in their communities. Adult learning philosophy and *praxis* typify our program design-providing opportunities for reflecting, learning, and doing.
- We create **biblical learning communities of practice**.
We understand that transformation best happens in safe, peer-oriented environments. Therefore, we create space for dialogue and support.

Program Goals, Objectives, and Achievement-Based Outcomes

To accomplish our mission, the MAGL has established six broad goals (bold) each with a specific objective (numbered) to be accomplished by several program achievement-based objectives (bullets):

Biblically Informed Practice – the Origin and Objective of Leadership

1. Graduates will integrate theology and praxis to develop informed responses to situations encountered in their ministry/mission.

By the end of the program, students will have:

- Examined and critiqued a variety of contemporary and historical paradigms of mission
- Developed a practical missions application based on a biblical theology of mission

Missional Church – the Goal of Leadership

2. Graduates will make plans for their church's missional engagement with their cultural context(s) to promote transformation.

By the end of the program, students will have:

- Contrasted traditional and missional forms of church life
- Assessed their congregations or ministries from the perspective of a holistic missional ecclesiology
- Developed a leadership strategy, including theological, methodological, and behavioral dimensions, for personal and congregational missional renewal

Global Diversity – the Context of Leadership

3. Graduates will demonstrate familiarity with the diversity of theories, practices, and global contexts of missional leadership.

By the end of the program, students will have:

- Distinguished issues of modernity/postmodernity impacting their local ministries/missions
- Identified the effects of globalization on their local contexts and churches
- Developed missiological plans of engagement that reflect both local and global dimensions

Lifelong Learning in a Diverse Community – the Continuing Development of Leadership

4. Graduates will employ a lifelong learning posture that values peer learning with diverse persons as well as reflection on practice.

By the end of the program, students will have:

- Developed and fulfilled personal learning plans
- Investigated adult learning principles
- Participated in a diverse community of learning that incorporated peer learning and reflection on practice

Organizational Dynamics – the Implementation of Leadership

5. Graduates will examine various organizational dynamics and apply selected administrative tools.

By the end of the program, students will have:

- Observed their churches/organizations through a variety of organizational development theories
- Evaluated their churches/organizations in order to diagnose health and offer prescriptives if necessary

• Leadership Development and Character – the Heart of Leadership

6. Graduates will implement a developmental perspective that prioritizes personal spiritual formation

By the end of the program, students will have:

- Described and evaluated their personal and ministry character/spiritual development
- Designed and implemented plans for character/spiritual development and mentoring
- Identified leadership emergence concepts to facilitate lifelong development as leaders

Curriculum

The Master of Arts in Global Leadership (MAGL) requires the successful completion of 72 quarter units in a cohort model. A typical class is 4 units.

Cohort Sequence Courses (36 units of cohort study)

- ML581 Developing Your learning Plan (*online*)
- ML582 Character, Community, and Leadership (*campus intensive*)
- MT520 Biblical Foundations for Mission (*campus intensive*)
- ML530 Lifelong Development (*online*)
- MP520 Transforming Contemporary Culture (*online*)
- MC506 Leading a Missional Church (*online*)
- ML565 Understanding Organizational Dynamics (*campus intensive*)
- ML583 Global Leadership: Implications for Ministry (*campus intensive*)
- ML540 Leadership Training Models (*online*)

Ministry Focus Studies (Electives, 36 units)

Based on their learning plans, students may take any combination of courses in biblical studies, theology, or

missiology from the School of Theology or School of Intercultural Studies.

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.



Areas of Emphasis

Page Contents:

- [Ancient Context of the Old Testament](#)
- [Anglican Communion Studies](#)
- [Children at Risk](#)
- [Christian Ethics](#)
- [De Pree Emphasis in Leadership](#)
- [International Development and Urban Studies](#)
- [Islamic Studies](#)
- [Leadership in Multicultural Latino Community](#)
- [Recovery Ministry](#)
- [Theology and the Arts](#)
- [Worship and Music Ministry](#)
- [Worship, Theology, and the Arts](#)
- [Youth, Family, and Culture](#)

At Fuller, an emphasis consists of a minimum of five 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. Some emphases have certain specific requirements, along with a variety of choices; others offer even more flexibility.

The following areas of emphasis are available for master's degrees in the School of Intercultural Studies.

- Ancient Context of the Old Testament
- Anglican Communion Studies
- Children at Risk
- Christian Ethics
- De Pree Emphasis in Leadership
- International Development and Urban Studies
- Islamic Studies
- Leadership in Multicultural Latino Community
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

ACOTAnchor

Ancient Context of the Old Testament

The Ancient Context of the Old Testament emphasis is designed for students who want to understand the historical and cultural backgrounds of the Old Testament better, and learn Hebrew and Aramaic at a level sufficient for advanced exegesis. The program is intended to enable students to thoughtfully synthesize the fields of Ancient Near Eastern Studies, biblical studies, and theology. The emphasis requires 20 units. Normally

the five courses will include the three courses below, although the student may arrange otherwise with the faculty coordinator.

- OT583 Ancient Near Eastern History, Literature, and Culture
- LG525 Biblical Aramaic
- LG506 Advanced Hebrew Grammar

Other approved ANE courses include:

- OT576 Experiencing the Land of the Bible (travel/study course)
 - LG533 Ugaritic I Beginning Ugaritic
 - LG534 Ugaritic II Special Topics in Ugaritology
 - LG535 Beginning Akkadian
 - LG536 Advanced Akkadian
 - LG546 Northwest Semitic Texts
-

ACSAAnchor

Anglican Communion Studies

The Anglican Communion Studies emphasis is designed for students who are preparing for ordination or who simply want to deepen their understanding of Anglicanism/Episcopalianism. Taught by a team of scholars from around the world, courses will emphasize the practical implications of Anglican Communion studies as well as their academic basis. The emphasis requires 24 units. All of the courses are available only online.

Required courses

- DP516 Anglican History and Polity
 - PM546 Pastoral Theology, Ministry, and Ethics from an Anglican Perspective
 - SP526 Anglican Spirituality
 - TH560 Anglican Theology
 - TM531 Anglican Mission in Global Context
 - WS523 Anglican Liturgy and Worship
-

CARAnchor

Children at Risk

The Children at Risk emphasis enables students to dialogue with a variety of disciplines for understanding, relating to, and ministering with children and youth and the cultural and at-risk contexts in which they live. Students will develop effective strategies for implementing holistic ministry with children and youth by connecting relevant theory and theology with contemporary best practices. The emphasis requires 20 units.

Required courses:

- MD575 Childhood in Global Perspective
- MD543 Mission with Children at Risk

Choose three courses (12 units) from the following lists; at least one course must be from the Tools and Practices section

Tools and Practices

- MD553 Sexually Exploited and Street Children: Tools for Ministry
- MD545 Ministry with Street Children
- MD544 Ministry with Sexually Exploited and Trafficked Children
- MD528 Development Tools and Practices
- MN533 Community Organizing
- TM520 Church Based Urban Research
- TM522 Homelessness and Church Partnerships
- FS511 Cultural and Ethnic Issues in Marital and Family Intervention
- FL501 Family Life Education
- FL502 Parent Education and Guidance
- YF503 Youth Outreach and Evangelism

Children, Youth and Family

- MD551 Girl Child: The Problem and Potential
- MD555 Learning with Children
- PI519 Community and Caring for Children at Risk
- YF500 Foundation of Youth Ministry
- YF502 Leadership in Youth Ministry
- YF504 Introduction to Family Ministry
- FS500 Family Systems Dynamics
- FS505 Child and Family Development
- FI540 Narrative and Family Life

Other Approved Courses

- MD524 Advocacy for Social Justice
- MD546 Relief, Refugees and Conflict
- MD525 Poverty and Development
- MD540 Theology of Poverty and Development
- MN520 Encountering the City
- MN534 Complex Urban Environments
- EV514 Urban Evangelism
- ML500 Teamwork and Leadership
- MM568 Self Care in Mission
- TC511 Theology and Hip Hop Culture

ETHAnchor

Christian Ethics

The Christian Ethics emphasis enables students to develop deeper knowledge and skills in Christian ethics as they relate to practices in churches and in the world. Within Christian ethics courses, and with courses focusing on church renewal students are prepared for leading church renewal through deeper Christian discipleship, or for service in citizen organizations. This emphasis requires 20 units.

- ET501 Christian Ethics (as part of degree core requirement)

- Choose any three ethics courses (ET prefix)
 - Choose any one philosophy/philosophical theology course (PH prefix)
 - Choose one of the following courses:
 - Church Renewal
 - MC500 Church and Mission in a Global Context
 - MC520 Church Planting
 - MC532 Evangelizing Nominal Christians
 - MP520 Transforming Contemporary Culture
 - Youth Ministry or Global Ministry
 - YF502 Leadership in Youth Ministry
 - YF503 Youth Outreach and Evangelism
 - MD500 Globalization, the Poor and Christian Mission
 - MD524 Advocacy for Social Justice
 - MD525 Poverty and Development
 - MD546 Relief, Refugees, and Conflict
 - GM518 Introduction to Urban Studies
-

DPLAnchor

De Pree Emphasis in Leadership

The De Pree Emphasis in Leadership is designed to embody Fuller Seminary's commitment to practicing leadership in line with the values of Max De Pree. Working off of Max De Pree's understanding that "belief precedes behavior," students learn not only practices for leadership, but also values that stand behind those practices.

To complete the De Pree Emphasis in Leadership, as student must pass courses in four of the five course areas and complete an internship, for a total of 20 units.

Area 1: The Leader as Person (Self-Awareness, Reflection, Self-Discipline, Spiritual Formation, Character Development)

- CF526 Congregation as Learning Community
- CF565 Empowering the People of God
- ML530 Lifelong Leadership Development
- ML568 Leading Self, People, and Organizations

Area 2: Management (Boards, Budgets, Meetings, Volunteers, Finance, Fund-Raising, Personnel, Planning, Evaluation, Legal)

- ML531 Managing Organizations

Area 3: Introduction to Leadership (Organizational Behavior, Authority, Power, Frames, Mission/Vision, Change, Conflict)

- GM522 Leadership in Context

Area 4: Organizational Dynamics (Organizational Culture, Systems Theory, Teams, Organizational Life Cycle, Emotional Intelligence)

- ML565 Organic Organizations and Churches

Area 5: Topics in Advanced Leadership

- ML538 Crosscultural Leadership
- ML584 Crosscultural Dynamics of Global Leadership
- PM514 Missional Church and Leadership
- Any other advanced course

Internship Requirement

- Students must complete an internship that includes participation in a Theological or Missiological Reflection Group.
-

IDUSAnchor

International Development and Urban Studies

The International Development and Urban Studies emphasis is intended to equip students in the theory and practice of working for holistic transformation with the poor and oppressed internationally and in U.S. urban settings. Students substantively engage with the impact of a globalizing and urbanizing world and the impact of both on the poor. The emphasis requires a total of 20 units.

Required:

- MD525 Poverty and Development

Choose one:

- MN520 Encountering the City
- MN534 Complex Urban Environments
- GM518 Introduction to Urban Studies

Choose one:

- MN533 Organizing Urban Communities
- MD528 Development Tools and Practice

Choose 2 courses (8 units) from the following:

- International Development
 - MD500 Globalization, the Poor and Christian Mission
 - MD528 Development Tools and Practice
 - MD546 Relief, Refugees and Conflict
 - MD540 Theology of Poverty and Development
 - MD524 Advocacy and Social Justice
 - Other Children at Risk courses
- Urban Studies
 - GM518 Introduction to Urban Studies
 - EV514 Urban Evangelism
 - TM520 Church-Based Urban Research
 - MN534 Complex Urban Environments
 - MN533 Organizing Urban Communities for Transformation
 - MN576 Incarnation and Mission among the World's Urban Poor
 - TM522 Homelessness, Congregations and Church Partnerships
 - TC511 Theology and Hip Hop Culture
 - SP504 Spirituality and Urban Mission

- Other Courses
 - PG504 Community and Caring for Children at Risk
 - TM521 Congregations in the World
-

ISLAnchor

Islamic Studies

The Islamic Studies emphasis equips students to pursue intercultural work and to engage globally and more thoughtfully with Islam and Muslims. Students will gain an overview of Muslim faith and practice, with special attention to comparisons with Christianity and varieties of expressions and survey and analyze Muslim-Christian relations throughout history and in modern day.

This emphasis requires six specific courses, for a total of 24 units:

- MR550 Introduction to Islam
- MR552 History of the Muslim-Christian Encounter
- MR554 Models of Witness in Muslim Contexts
- MR555 Popular Islamic Piety
- MR556 Current Trends in Islam
- MR574 Muslim Peoples: A Sociological Approach

Recommended Electives

- MR575 Arabic Reading
 - MR557 Women and the Family in Islam
-

LMLCAnchor

Leadership in Multicultural Latino Community

The Leadership in Multicultural Latino Community emphasis offers students the opportunity to link a deeper biblical, theological and ministry understanding with tools for understanding the complexities of ministry in the US Hispanic context. Courses are taught by pastors and professors involved in the Hispanic community who address the challenges out of their own life and ministry experiences. This emphasis requires a total of 20 units.

- ST 555 Teología Latina en contexto (Hispanic Theology In Context)
 - GM 574: Iglesia Evangélica Latina (Hispanic Protestant Church)
 - Choose two courses (8 units): Any courses with a MIN attribute on the quarterly schedule taught through el Centro Latino (the Hispanic Center)
 - Capstone Course: Leadership in Practice
-

RMAnchor

The Recovery Ministry emphasis is designed to prepare students to creatively engage in the development of ministries to people struggling with addiction and/or abuse. Addiction and abuse are systemic problems that complicate and reinforce most other social problems—everything from traffic safety to criminality. The Recovery

Ministry emphasis is designed to help students become well informed about these difficult issues and prepared to be part of the solution. A total of 20 units is required.

Required:

- CN520 Pastoral Counseling
- EV532 Recovery Ministry in a Local Church
- CN558 Pastoral Care and Sexuality

Choose one:

- CN553 Pastoral Care/Sex Abuse/Family
- CN557 Pastoral Care and Addictions

Choose one:

- CN504 Family Therapy and Pastoral Counseling
- FS500 Introduction to Family Systems Theory

TAAnchor

Theology and the Arts

The Theology and the Arts emphasis is for students with an academic interest in culture, art, and theology, and for practicing artists who want a theological and biblical foundation for their work. Students prepare to be theological interpreters of culture and/or artists able to bring art and culture into conversation with theology. The emphasis requires 24 units.

- TC581 Worship, Theology and the Arts Touchstone Course
- TC591 Theology and the Arts Capstone Cohort
- TC592A/B Theology and the Arts Project Cohort
- Choose three other Theology and Culture (TC prefix) classes

WMMAnchor

Worship and Music Ministry

The Worship and Music Ministry emphasis is a practical degree designed to address the learning needs of students currently in musical worship leadership or to prepare those intending to work in such contexts, particularly within the local church. Students will incorporate biblical and theological studies, practical theology, and cultural literacy, in addition to specialized studies in worship and music ministry. The emphasis requires 24 units.

- TC581 Worship, Theology and the Arts Touchstone Course
- WS514 Music in Worship
- WS518 Worship Ministry on the Lord's Day
- WS521 Music and Theology
- WS522 Music for the Church Year and Occasional Services (2 units)
- WS515 Music Leadership Practicum (6 units)

WTAAnchor

Worship, Theology, and the Arts

The Worship, Theology, and the Arts emphasis is for students interested in ministries relating to worship and the arts. Students incorporate biblical, historical, theological, and cultural foundations of worship and the use of the arts in ministry. Students have the opportunity to choose a more specific focus under the this emphasis. A total of 24 units is required.

Required:

- TC581: Worship, Theology and the Arts Touchstone Course
- Choose any five courses from the following:
 - Worship Studies (WS prefix)
 - Theology and Culture (TC prefix)
 - Communication (ME prefix - School of Intercultural Studies)

Recommended Electives

- TC591: Theology and the Arts Capstone Cohort
 - TC592a/b: Theology and the Arts Project Cohort
-

YFCAAnchor

Youth, Family, and Culture

The Youth, Family, and Culture emphasis is designed to enable the student to design a flexible, well-rounded and comprehensive curricular experience that can be shaped to address their cultural and contextual ministry interest and calling.

- Choose any three Youth, Family, and Culture courses (YF prefix)
- Choose two courses from the following departments
 - Christian Formation and Discipleship (CF prefix)
 - Pastoral Counseling (CN prefix)
 - Family Studies (FS prefix - School of Psychology)
 - Theology and Culture (TC prefix)
 - Holistic Ministries (MD prefix - School of Intercultural Studies)

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. 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.

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. At least 16 units must be taken in the School of Intercultural Studies to be awarded the certificate from that school.

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 degree program.

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)

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:

- MB520 Thinking Anthropologically (4 units)
- ME531 Gospel Music in the Global Church (4 units)
- Any School of Intercultural Studies course (4 units)



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 ksadmissions@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

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 (both undergraduate and graduate coursework). Graduate transcripts should include a balance of theology and/or missiology coursework totaling a minimum of 36 quarter units (27 semester units) and include the following minimum prerequisite coursework:
 - Theology: 12 quarter units (9 semester units). *Note that 8 of the 12 quarter units may be taken at the undergraduate level.*
 - Missiology: 12 quarter units (9 semester units)
 - Note: *Graduates of Fuller's MA in Global Leadership (MAGL) degree are deemed to have met these requirements*
- Provide transcript evidence of having earned a master's degree earned from an accredited institution with a cumulative grade point average of 3.4 or higher.
- Submit a writing sample assignment
- Submit a ten-page paper/essay based on three assigned books
- Show evidence of personal maturity as communicated through three references
- If English is not the student's first language, submit an official Test of English as a Foreign Language (TOEFL) score of at least 600 (paper), or 250 (computer), or 100 (internet) taken within the past two years, or the International English Language Testing System (IELTS), Academic Format, with a minimum score of 7.0, taken within the past two years.

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.

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 Intercultural Studies](#)

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 Intercultural Studies 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 prepare a person to teach at university and graduate levels. The flexible tutorial-based structure of the program is designed to support students in the pursuit of a wide variety of disciplinary perspectives and topics while also ensuring that a core commitment and relevance to missiology is maintained.

Students in the PhD in Intercultural Studies program are assigned a mentor at the time of admission to the program who helps to guide and frame the course of their study plan. Additionally, upon successful completion of the Initial Research Proposal Evaluation (at the end of the first year of study) the student is assigned a Guidance Committee of one or two additional faculty members to help further develop their study program.

Student Learning Outcomes

In accordance with our commitment to provide the highest level of educational effectiveness possible through a healthy culture of assessment, and in alignment with the Fuller Institutional Student Learning Outcomes, this program offers the following learning outcomes:

- Graduates demonstrate ability to think integratively about their subject area and its relationship with corresponding/related disciplines.
- Graduates are equipped to engage in academic debate and critique work (theirs and others) for the benefit of the community of faith and scholarship.
- Graduates demonstrate ability to engage in significant missiological research and writing appropriate for their discipline and relevant to their context.
- Graduates demonstrate ability to apply research and missiological reflection to specific situations in the future (in their context).
- Graduates demonstrate an integrated lifelong 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.

Admission Requirements

Applicants to the PhD in Intercultural Studies program must:

- Complete an Application for Admission
- Submit official transcripts of all postsecondary schools attended, showing a master's degree from an accredited institution with a grade point average of 3.5 or higher
- Demonstrate successful completion of the following prerequisite coursework:
 - Theology: 40 quarter units (27 semester units). These units cannot include biblical languages or "ministry" courses (i.e. preaching, homiletics, pastoral counseling, etc.). *Note that 16 of the 40 quarter units may be taken at the undergraduate level.*
 - Missiology: 40 quarter units (27 semester units), including at least 20 quarter units (total) of mission theology, global history of Christianity, and cultural anthropology or other social sciences.
- Submit three references: one pastoral and two academic.
- Submit a 1-2 page Statement of Purpose (download guidelines [here](#)). *Note: A match between interests of the applicant and strengths of our current Fuller faculty is a critical factor in admission decisions.*
- Submit a 15-30 page writing sample in English.
- Applicants to the PhD ICS program who have not completed an English-based master's program will be required to submit an official score from either the Test of English as a Foreign Language (TOEFL) score of at least 600 (paper), or 250 (computer), or 100 (internet) taken within the past two years, or the International English Language Testing System (IELTS), Academic Format, with a minimum score of 7.0, taken within the past two years.

Curriculum

The curriculum of the PhD is comprised of six tutorials, five methods classes, four comprehensive exams and a dissertation (64 units total). 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.

The School of Intercultural Studies PhD curriculum is based on a set of flexible tutorials and methods classes that begins after the completion of a structured series of classes to be finished by the end of the first year:

- MI803 Advanced Missiological Research 1 (2 units)
- MI804A/B/C Missiology as a Discipline (8 units)
- Initial Literature Review (8 units)
- MI806 Advanced Missiological Research 2 (2 units)

After the first year, students generally register for 16-20 units per year while completing the remaining requirements:

- four tutorials (8 units each)
- three research methods classes (4 units each)

- dissertation (0 units)

The program also requires that the student successfully completes each of the following checkpoints at specified times throughout the program:

- Initial Research Proposal evaluation (end of first year);
- research proposal defense (after fourth tutorial);
- comprehensive examinations (after completion of the sixth tutorial)
- dissertation defense (after completion of dissertation)

While in residence, students are also required to participate in regular faculty and peer presentations and critiques, called CMR Colloquia.

Residency Requirements. Students are required to spend approximately 18 months on campus in total. Nine months of their first year in the program must be spent on the Pasadena campus. The remainder of the total residency requirement does not need to be continuous, and details are worked out with the student's mentor. In addition to the first year, students should plan to be on campus for:

- their research proposal defense, which takes place between the end of the fourth and before the sixth tutorial, and
- the last quarter(s) when a student is completing and defending his or her dissertation, making post-defense changes, and final editing.

Transfer Credit. Transfer credit is not accepted for this degree.

Distance Learning. While significant portions of this doctoral program, including field research, can be done away from the Fuller campus, this degree program is not considered a distance learning degree program. Students are expected to be in regular contact with their mentor and tutors for each part of the program. Online and other distance learning classes are not available.

Time Limits. The PhD in Intercultural Studies is designed to be completed in three to five years. However, in exceptional situations permission may be granted to extend the program to as many as eight years. Coursework is expected to be completed in the quarter in which it is registered. Students who do not register for new tutorials or methods classes for eight quarters or more will be placed on inactive status. Students who register for but do not complete their dissertations within eight quarters will also be placed on inactive status. Students who do not reactivate their programs within four quarters of being moved to inactive status may be dropped from the program.

Reinstatement. A student on inactive status may reactivate their program with a petition to the Doctoral Committee, including a plan for completion of their program and a brief reapplication form. Their progress will be closely monitored to see that they make steady progress.

ThMAncor

The Master of Theology in Intercultural Studies (ThM ICS) is a degree which equips pastors and mission and denominational leaders to meet the challenge of ministering in an increasingly complex, multiethnic, multinational world. The ThM in Intercultural Studies provides students who have already earned the Master of Divinity degree (or a Master of Arts degree of a sufficiently theological nature) 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 biblical, theological, and historical understandings gained through previous studies;
- achieve advanced understanding of a specialized area of intercultural studies;
- have a foundational understanding of missiological research necessary for a thesis; and
- demonstrate the ability to plan and execute advanced research in missiology, culminating in a thesis.

Admission Requirements

Students may begin the ThM in Intercultural Studies in any quarter, but students wishing to complete the degree in one year of study should plan to begin in Summer quarter and must already have completed at least 12 quarter units of graduate-level missiology (see Curriculum below). Application deadlines are posted online.

Applicants must submit:

- an application for admission;
- official transcripts of all postsecondary schools attended, showing possession of an ATS-approved Master of Divinity or its equivalent, or a Master of Arts of a theological nature of at least 96 quarter units (60 semester units), with a cumulative grade point average (GPA) of 3.3 or above, and the completion of no less than 60 quarter units (40 semester units) of graduate-level theological studies prior to beginning the ThM program (contact the Admissions Office with questions relating to these requirements or for a transcript evaluation);
- three references (two academic and one pastoral);
- a 4,000-6,000 word (15-25 page) sample research paper that demonstrates ability to cite sources and write in a scholarly fashion in English;
- for those applicants whose first language is not English or the medium of instruction for all their secondary and postsecondary education is not English, an official score on the Test of English as a Foreign Language (TOEFL) or International English Language Testing System (IELTS), Academic Format. Please go to <http://www.fuller.edu/admissions/apply/english-language-req.aspx> for minimum required scores.

Curriculum

The ThM in Intercultural Studies requires the successful completion of 48 units in the School of Intercultural Studies:

- MI804A/B/C Missiology as a Discipline sequence (8 units)
- research courses (800-level, 8 units)
- specialization/elective courses (500-level, 24 units)
- thesis (800-level, 8 units)

The ThM in Intercultural Studies can be completed in one calendar year, but can be extended by students desiring to attend part-time. The Missiology as a Discipline sequence (MI804 A, B, and C) begins in the Summer quarter each year, and continues during Fall and Winter quarters. Students may begin this sequence once they have completed at least 12 units of missiology, either as part of the ThM program or in prior master's-level coursework.

Residency Requirements

The Missiology as a Discipline sequence must be completed on the Pasadena campus (Summer, Fall, Winter). While in residence, students are also expected to attend all Colloquia offered by the Center for Missiological Research (currently held four times per quarter).

Transfer Credit

Transfer credit is not available for this program.

Thesis

The ThM thesis is designed to demonstrate the student's competence in his or her area of specialization. The normal length of the thesis is 50–100 pages of double-spaced text, inclusive of notes and bibliography. The guidelines and expectations for the thesis will be covered in the Thesis Design course, which must be completed prior to beginning the thesis.

Time Limit for Completion of Degree

The requirements for the ThM degree must be completed within six years, dated from the first quarter of enrollment with the program.

Relationship to the PhD ICS

Aspects of the ThM ICS coursework are designed to mirror the first year of the PhD ICS program. As a result, the ThM can provide an excellent means of preparing an application for the PhD. Students who are admitted to the PhD prior to completing the ThM may be permitted to use some of their coursework toward the PhD. Contact the Admissions Office for more details on this possibility.

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 master's-level program. Students in the Korean-language 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. and ThM in Intercultural Studies students only.

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 Intercultural Studies beginning Winter 2010 (MAIS)
- School of Theology MDiv core requirements, such as MIN3 or MIN8
- Seminary core requirement (SCR) or other MA program requirement (MAT, MATM, MACL)

These abbreviations also appear in quarterly class schedules. A current list may be found at schedule.fuller.edu/registrar/schedule/attributes.html.

School of Intercultural Studies Faculty

- Sherwood G. Lingenfelter, *Professor of Anthropology*
- C. Douglas McConnell, *Professor of Leadership*
- Bryant L. Myers, *Professor of International Development*
- R. Daniel Shaw, *Professor of Anthropology and Translation*
- Scott W. Sunquist, *Professor of World Christianity*
- Charles E. Van Engen, *Arthur F. Glasser Professor of Biblical Theology of Mission*

- Martin Accad, *Associate Professor of Islamic Studies*
- Ryan K. Bolger, *Associate Professor of Church in Contemporary Culture*
- Donna R. Downes, *Associate Professor of Leadership*
- Roberta R. King, *Associate Professor of Ethnomusicology and Communication*
- Timothy Kiho Park, *Associate Professor of Asian Mission*
- Judith Tiersma Watson, *Associate Professor of Urban Mission*
- Robert E. Freeman, *Assistant Professor of Distance Learning*
- Elizabeth L. Glanville, *Assistant Professor of Leadership*
- Mark Hopkins, *Assistant Professor of Leadership*
- Evelynne Reisacher, *Assistant Professor of Islamic Studies and Intercultural Relations*
- David H. Scott, *Assistant Professor of Intercultural Studies and Children at Risk*
- Desiree Segura-April, *Assistant Professor of Children at Risk*
- Shelley Trebesch, *Assistant Professor of Leadership*
- Wilmer G. Villacorta, *Assistant Professor of Intercultural Studies*
- J. Robert Clinton, *Senior Professor of Leadership*
- Edmund Gibbs, *Senior Professor of Church Growth*
- Paul E. Pierson, *Senior Professor of History of Mission and Latin American Studies*
- Wilbert R. Shenk, *Senior Professor of Mission History and Contemporary Culture*
- J. Dudley Woodberry, *Senior Professor of Islamic Studies*
- Betty Sue Brewster, *Senior Associate Professor of Language and Culture Learning*
- Dean S. Gilliland, *Professor Emeritus of Contextualized Theology and African Studies*
- Charles H. Kraft, *Professor Emeritus of Anthropology and Intercultural Communication*
- Viggo B. Sogaard, *Professor Emeritus of Communication*
- Hoover Wong, *Associate Professor Emeritus of Chinese 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.

MB 501 Insights for Cultural Understanding. This course addresses cultural self-awareness and cross-cultural competence for building healthy relationships within diverse communities. Drawing upon anthropological, sociological, biblical, and theological perspectives, students gain basic principles and skills for researching and interacting among diverse cultural and social groups. *MAIS, MACL, MAT, MATM.*

MB 508 Culture, Human Sexuality, and Ministry. Human sexuality is an aspect of social interaction that is especially volatile in the practice of cross-cultural ministry. The sexual drive and emotional needs of persons engaged in ministry relationships and the differing cultural expectations about the regulation and control of courtship, marriage, gender roles, and sexual behavior create a potentially explosive blend of interpersonal and social expectations. This course will examine the ways in which people across cultures seek to regulate sexual behavior and will provide biblical and comparative cultural perspectives on the topic. Assignments will guide students toward understanding themselves and understanding others on this topic. The course will help students begin the process of reflection on sexuality, the grace of God, and constructive social and spiritual disciplines that may lead to effective cross-cultural ministry.

MB 520 Thinking Anthropologically. Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. *MIN8.*

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. *MIN8.*

MB 560 Methods of Observing and 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.*

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).

MB 566 Social Sciences Research Method. The main purpose of the course is to equip students with a proper knowledge and understanding about social science research including research design, data gathering, data analysis, and writing research reports. *Taught only in Korean.*

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. *SCR.*

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. *MAGL.*

MC 509 The Church in a Culture of Technology. In this course, students explore how the church might dwell in the new spheres of social media (Web 2.0). Through analysis of participatory cultures, students will explore the varied uses of cell phones, Twitter, Facebook, YouTube, Wikipedia, blogging, and Second Life. Students will identify possible missiological responses of the church to new media, seeking to engage the digital world with the gospel of the Kingdom.

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.

MC 528 Contextualized Discipleship for the Missional Church. This course is designed to teach basic biblical principles of discipleship for missional church. The major purpose of this course is to help students evaluate various patterns of discipleship and to develop a discipleship model to fit one's own ministry context. *Korean language course.*

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 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 500 Globalization, the Poor, and Christian Mission. This course examines the globalization phenomenon as a deeply rooted historical change process that has significant impact on the contemporary church and the poor. The course consists of two parts. The first part of the course examines the political, economic, and cultural dimensions of globalization with a view toward unraveling myth from reality and applying biblical lenses to this assessment. Supporters and skeptics are examined, as are the major global players who have the power to shape the nature of globalization. The second part of the course comes in two different forms, depending on the year in which the student chooses to take the course. Every other year, part two explores the role of Christianity as a globalizing force; the significance of the emerging southern church; poverty and religiosity; possible responses of the church to processes of globalization. In the intervening years, the second half will briefly examine the impact of globalization on the church and global mission, but primarily focus on the impact of globalization on the poor and a critical examination of global proposals for eradicating poverty. By planning ahead, a student can select the version that best suits his or her areas of interest and call. *MA/IS*.

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 528 Development Tools and Practices. This course introduces many of the tools and practices used in doing development work among the poor. A follow-on to Poverty and Development (MD525), this course introduces students to 1) methods for designing transformational development programs; 2) participatory action research methods, including Participatory Learning and Action and Appreciative Inquiry; 3) technical sectors of development such as sustainable agriculture and microenterprise development; and 4) the identification, development and nurturing of holistic practitioners.

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.

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 551 The Girl Child: The Problem and Potential. The girl-child around the world is often marginalized and put at risk due to her status as both female and child. This course is designed to provide a deeper understanding of the problems the girl-child may face as well as the potential she holds for being an active member of her community and the church. It will introduce students to some of the tools and perspectives needed to show her the holistic love of Christ. Course topics will include an overview of the major risk factors that affect girl-children, developing a biblical theology of gender, theological and missiological foundations necessary to work with girls long-term, and presentation of best practices drawn from secular projects and Christian mission projects with the girl-child.

MD 553 Sexually Exploited and Street Children: Tools for Ministry. This course will explore the problems and complexities of the situations of life for children and youth who have been exploited for sexual and/or labor purposes and/or are living on the streets. Human trafficking, sexual and labor exploitation, and street life will be examined. It focuses on key principles and basic tools needed for ministry in these situations, drawing upon faith-based and secular good practices and strategies. Students will learn the process of researching, establishing, and evaluating an effective ministry with children affected by these situations.

MB 554 Ministering with Children Affected by HIV/AIDS. This course considers the multiple ways HIV and AIDS affects children and youth, assesses strategic short-term and long-term response strategies and looks at emerging issues involving treatment and prevention of the disease as well as care and assistance for those affected. Special attention is given to the past and present role of the church in addressing these needs and issues. Students will propose and defend a plan for moving forward.

MD 555 Research with Children. This course is designed to help students gain a better understanding of psychological, ethical, legal, inter-cultural, methodological, participation and practical issues related to doing research with children domestically and/or overseas. The focus will be on how to conceptualize, design, implement and follow up effective research with children—including children in extreme circumstances.

MD 555 Childhood in Global Perspective: Foundations for Mission with Children at Risk. This course examines variables that influence the way children and youth are viewed, treated, listened to, parented and disciplined as they grow up in contemporary societies. It draws from theological, anthropological, sociological, and cross-cultural psychological perspectives. It explores cross-cultural understandings of children and youth, multi-cultural child development, listening and relating to children and youth, cultural stories of children and childhood, and social and political implications for child development, behavior and relationships. Missiological implications for mission and ministry with children and youth, including those at risk, are discussed.

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..

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.

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 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.

ME 519 Ethnomusicology: Theory and Analysis. The purpose of this course is to study issues and theories of ethnomusicology with a view to integrating them with mission *praxis*. Topics include the study of music as culture, introduction to transcription and analysis, theoretical models, field methods, and approaches for doing ethnomusicology in crosscultural contexts.

ME 525 Worship and World Religions. This course examines and analyzes the religious worship practices and music expressions of five major world religions: Islam, Hinduism, Buddhism, Judaism and Christianity. Issues pertaining to their respective belief systems and worldview, hybridity with local and folk religious practices and musical expressions, as well as implications for appropriate contextualization of Christian worship in multireligious contexts are addressed.

ME 530 Theology in Song. Many people sing the songs of the church with little thought to their meaning and theological import. Yet it might be argued that nothing shapes the faith and practice of the church more than its music. Any person training for ministry today needs to take seriously the music of the church, reflecting on its origins, its relationship to the surrounding culture, its role in nurturing faith, its ability to mobilize God's people to action, its capacity to reach those outside the community of faith. This course will equip students to think more critically about the church's theology as composed, preserved, and transmitted in musical form by and for God's people throughout the ages and around the world.

ME 531 Gospel Music in a Global World. This course will explore Christian music composed, produced and marketed under the label Gospel music. The label is associated with some genres in North America, such as Black gospel or Southern gospel and their dispersion to other parts of the world. The course will further examine how this label, used to classify religious, moral, social and political songs purported to be rooted or related to Christianity beyond North American marketing prescriptions, encompasses all "songs of the gospel" on other

continents.

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.

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.

MH 506 The Making of Global Christianity. Christianity was a global faith (with its center of gravity in Africa, Asia, and the Middle East) before it became a predominantly Western religion (c.1500); and, after roughly five centuries, it has once again reemerged as a hugely non-Western phenomenon. A full historical account reveals a faith that is inherently global because it is ultimately local and therefore never fully defined by any historic phase. This course provides a missiological exploration of Christianity's two thousand-year history with a primary focus on the processes of cross-cultural transmission and the critical elements that have defined the experience and expression of the faith in successive heartlands. Five core issues will guide the discussion: the translation principle (or indigenous appropriations and vernacular expressions of the faith); the agents and agencies of missionary expansion; major movements of reformation and renewal; interaction with other faiths; and causative factors in the periodic shifts or extermination of the faith. *MAIS*.

MH 520 Expansion of the 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 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 545 Modern Missionary Movements. This course is designed to teach the historical development of modern Christian missions. The main purpose of the course is to equip students with a proper knowledge and understanding about the development of the modern mission strategies for creative application of the historical lessons in their ministries across culture. *Korean-language course.*

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. *MAIS.*

MI 511 Missiological Consilience. This course integrates the learning from courses in missiology taught in the School of Intercultural Studies. It enables students to engage in missiological integration and equips them with the appropriate skills and tools to do so. *Korean-language course.*

MI 516 Crosscultural Practicum (Domestic). This practicum in the United States provides cross-cultural immersion (ethnically and socio-economically), practical experience in ethnographic research, and missiological reflection for students in the Master of Arts in Intercultural Studies (MAIS) program. Students will integrate past course work from both core classes and emphasis classes into their missiological reflection, gain an understanding of the cultural context of the practicum location, grow in personal faith, discern their next steps of vocation, practice self-care in a cross-cultural context, and practice ethnographic research. *8 units. Prerequisite: 24 units of missiology completed. MAIS, MACL, MATM*

MI 517 Crosscultural Practicum (International). The international practicum provides cross-cultural immersion (ethnically and socio-economically), practical experience in ethnographic research, and missiological reflection for students in the Master of Arts in Intercultural Studies (MAIS) program. Students will integrate past course work from both core classes and emphasis classes into their missiological reflection, gain an understanding of the cultural context of the practicum location, grow in personal faith, discern their next steps of vocation, practice self-care in a cross-cultural context, and practice ethnographic research. *8 units. Prerequisite: 24 units of missiology completed. MAIS, MACL, MATM*

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.

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 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. *Audit only with permission of instructor. Prerequisite: Three years of ministry experience. MAGL.*

ML 531 Managing Organizations. This course begins with Peter Drucker's assumption that performance and results are central to management effectiveness. It focuses on the specific tasks of management and the tools required in the practice of management for delivering performance and results. Topics include how we should manage, what our contribution should be, how mission develops, what results mean in our context, how we understand performance, what our responsibilities are to ourselves, the people who work with us, and the communities we operate in, including managing relationships, our bosses and ourselves.

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.

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. *MAGL.*

ML 549 Partnership Development. This course deals with the subject of developing collaborative, interorganizational approaches to Christian ministry. It focuses on building a necessary background in the various factors directly affecting collaboration, as well as identifying and developing the collaborative capacity of the student's own organization. This class is case study based wherein the primary case study is the student's own context of collaboration.

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. *MAGL.*

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 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.*

ML 581 Developing Your Learning Plan. A global context requires leaders who understand reality beyond their respective national borders; accordingly, the formation and development of leadership must be reconceived. In this introductory course of the Master of Arts in Global Leadership, (student) leaders play a significant role in their respective educational process as they develop their own comprehensive learning plans for the entire degree program. Beyond individual learning, each leader experiences the benefits of both joining a diverse Christian community as well as enlisting in a like-minded group of practitioners in an online learning environment. *MAGL only.*

ML582 Character, Community, and Leadership. Students from around the globe will join faculty in dialogue

around topics of character formation. The challenge of developing character as a foundation for leadership will be applied in students' lives through reading, discussions, lectures, small group exercises, experimentation with electronic community building tools, community meals, and silent reflection. The work for this course sequence (4-units) spans 2 quarters. Part A comprises the pre-seminar work and in-class activities. Students will meet on campus for one week for 1) an orientation to Fuller Seminary resources and the MAGL program and its learning components, 2) an opportunity to build deeper relationships with cohort members to achieve a more effective learning community; and 3) a introduction to the principles of character formation and leadership. Part B comprises post-seminar reading, writing, group dialogue and the final paper. *MAGL only*.

ML 583 Global Leadership: Implications for Ministry. This course sequence primarily serves as a capstone to the cohort portion of the Master of Arts in Global Leadership. Students will be required to demonstrate competencies consistent with the stated learning outcomes of the MAGL degree through a combination of discussions, small group projects, presentations, reading reports, field trips and a final integrative paper. They will have the opportunity to reflect upon and synthesize their learning in the MAGL, to focus on key discoveries and transformative themes that have impacted their lives and their ministries, and to understand more deeply the implications of Christian faith and praxis in their ministry context. The work for this course sequence (4-units) spans 2 quarters. Part A - pre-seminar work and in-class activities: students will meet in Pasadena for a one week campus summation and urban experience with other cohort members; and Part B - post-seminar work and final paper. *MAGL only*.

ML 584 Crosscultural Dynamics of Global Leadership. This course will offer: 1) a deeper understanding of how our cultural frameworks impact organizational theory, leadership development, conflict management, and decision making; 2) an opportunity to diagnose and explore possibilities for improving cultural diversity in the students' own organizational contexts; and 3) practical suggestions about how Christian leaders might learn to leverage diversity toward achieving positive change within their organizations and churches so that the Gospel of the Kingdom can spread more effectively from all peoples to all peoples.

MINISTRY (MM)

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

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 579 Partnership in Mission. This course is designed to teach partnership in mission. Partnership is becoming one of the most important issues among Christian workers and missionaries around the world. This course will help students to understand the meaning of partnership of mission and various challenges both missionaries and churches are faced with in cooperating with one another to accomplish the task of world evangelization together. This course will attempt to build models for ideal partnership based on the biblical, historical and current realities of partnership practices in the world mission arena. *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.*

MN 533 Organizing Urban Communities. This course introduces the student to the principles and methodologies of community organizing as a way to mobilize the community with the church for self-determination, effective empowerment, and community transformation.

MN 534 Complex Urban Environments. The rapid pace of urbanization in our world today makes cities the primary locus of mission for the 21st century. This course examines how ethnicity, class, gender, and migration shape and are shaped by urban space, including ministry responses to these dynamics.

MN 536 Transforming the City. This course, held in central Los Angeles, will immerse participants in the socio-cultural dynamics of life in our global urban world. With LA as our case study, we will learn to read the context of the city and visit with ministries that are responding to the context. We will be asking, How does transformation happen in our cities? Offered periodically in cooperation with Bakke Graduate University.

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. *MIN8.*

SPIRITUAL DYNAMICS (MO)

MO 506 Healing Prayer for Intercultural Ministry. This course explores the theory and practice of healing prayer with particular emphasis on application in intercultural ministry. The approaches to prayer taught in the course deal primarily with healing for emotional wounds, painful memories, and freedom from demonic oppression (i.e., "inner healing" or "deep level healing"). Numerous case studies and prayer models will be covered in class. The primary aim of the course is to equip students to pray for healing with compassion, wisdom and the power of the Holy Spirit.

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.

CONTEMPORARY CULTURE (MP)

MP 520 Transforming Contemporary Cultures. Modern culture has marginalized all religion; mainline church membership has declined. Although the primary focus in the course is on the church in the West, modernity is a universal phenomenon. This course examines modern and postmodern cultures from a historical perspective and proposes that missionary engagement should be the basic stance of the church toward contemporary culture. This requires that key questions be examined: (1) Why has the church largely failed to challenge modern culture? (2) How can we step outside our culture in order to see ourselves through "mission" eyes? (3) How is a

missionary approach different from conventional evangelism? *MIN8, MAGL.*

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 543 Christian Witness in the Hindu World. This course seeks to provide an overview of (1) the Hindu world, (2) Hinduism's globalization, (3) Hinduism's relationship to Christianity in the Indian subcontinent, (4) Christian evangelization attempts in the past, (5) various contextual questions arising, and (6) proposals for finding a new way forward. Lectures and readings are designed to identify significant theological and social issues and challenges in planning Hindu evangelization strategies. Exposure to the Hindu missionary effort and to indigenous religious communication methodologies is encouraged with a view to finding contextual approaches for articulating the Christian message in the Hindu/South Asian context.

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 548 Levantine Dialect of Arabic. This course will take students from whatever level of Arabic they may be at (whether total beginner or higher), to one level higher. Language being the primary vehicle of cultural acquisition and communication, this course will contribute significantly to the student's effectiveness in functioning within an Arab culture.

MR 549 Evangelicals and Interfaith Dialogue. This course will expose students to both the theoretical and practical components of interfaith dialogue from an evangelical perspective, primarily focusing on Islam, Judaism, and Mormonism. This course explores the necessary theological and missiological foundations for dialogue and develops critical reflections for praxis through student participation in interfaith dialogue. *MDiv core: PHIL.*

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.*

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*.

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 574 Muslim People: A Sociological Approach .This is the foundational course introducing students to a sociological study of Islam. In this class you will examine past and contemporary Muslim societies from a sociological perspective and explore how the Gospel relates to them.

MR 575 Arabic Reading 1. This course is for students approaching Modern Standard Arabic (MSA) for the first time. No previous knowledge of Arabic is necessary. They will acquire the basics of the language through an inductive approach. Students will take turns reading through texts of increasing difficulty, and issues of language and grammar will be discussed as they arise. The students' progress in their use of MSA will depend chiefly on the amount of time they spend in preparing the readings in advance. By the end of this course, students will be expected to have mastered the grammatical contents of Lessons 1-15 in Wheeler M. Thackston, *An Introduction to Koranic and Classical Arabic*.

MISSION THEOLOGY (MT)

MT 500 Biblical Theology of Mission. During the past fifty years, Christian thinkers have examined and evaluated the theological presuppositions that underlie the thought and practice of Christian mission. In this course students will have an opportunity to learn from past mission thinkers and practitioners; hear from one another; and reflect personally on what God's mission means for the mission of Christians and Christian churches in the rapidly changing, complex global city/village of the twenty-first century. Students will be introduced to a multidisciplinary and interdisciplinary approach to missiological reflection whereby the various components of missiology are brought together in an integrated understanding of mission, focused on a specific issue of Christian ministry in a particular context. *MAIS*.

MT501 Doing Theology in Global Contexts. This course provides a basic introduction to theological reflection as this has developed in various places and is currently emerging in multiple contexts. The goal is to provide the background and terminology necessary for students to begin exploring theology as an expanding conversation about the meaning of Scripture and the Christian life that extends itself through history and around the world. *SCR*

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. *MAGL*.

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 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 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.

MT 543 Theology in Global Perspective. This course will survey historically significant theological traditions, through the lens provided by contemporary issues and questions of the global Church. The goal is to describe and contribute to the development of theology as an expanding conversation about the meaning of Scripture, that extends itself through history and around the world.

MT 580 Mission from the Perspective of Acts. This course explores mission from the perspective of Acts, which describes the dynamic mission history of the early church. Acts is one of the best textbooks for mission through which this course will find out the formation of the early missionary churches, the activities of the missionaries, the major forces of the dynamic missions, the relationship between the church and mission, and so on. *Korean Language course.*

MT 580 Mission from a Position of Weakness. This course explores mission from a position of weakness from the biblical, historical and missiological perspectives. The course will enable students to understand mission from the perspective of the cross, which is the weakness of God. The course will also include re-examination of mission movements, historical or contemporary, and students' application of the informed missiology to their ministry. *Korean Language course.*

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.

At its simplest, theology may be defined as conceptualizing God and God's relationship with humankind in ways that are relevant to this day. In a sense, everyone is a theologian, holding views about God, but not everyone is a good and profitable theologian. For this higher purpose, a serious study of theology is imperative.

The data of theology consist primarily of the self-revealing acts and words of God contained in the 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 of knowing, such as 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 examined, both separately and conjointly. Students are encouraged to reflect on their own faith (intrapersonal integration) and to determine how the data of psychology and theology 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.

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 in educational institutions.

AdmissionAnchor

Admission

General standards for admission to Fuller Theological Seminary may be found in the Admission Standards 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 a bachelor's degree from an accredited institution. Admission to these programs is competitive. The entering student in the fall of 2012 had a median psychology grade point average of 3.69, and median scores on the Graduate Record Examination that fell at the 69th percentile for verbal and the 44th percentile for quantitative. A psychology grade point average of 3.5 or higher and verbal and quantitative scores of 150 or higher are considered competitive.

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, social, learning, motivation, and personality psychology), and one course in statistics taken in a behavioral sciences department within the last five years, are required for entry into either program. Equally important for admission to the program are demonstrated commitment to the Christian faith and life, and personal qualities of high integrity, strong motivation for service, empathy for others, spiritual sensitivity, relationship skills, and a love of learning. 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.

Applicants to the Clinical Psychology program must submit the following:

- an Application for Admission
- official transcripts from all colleges and graduate schools attended
- official Graduate Record Examination (GRE) scores (verbal, quantitative, analytical writing, and psychology subject test) from test administrations no more than five years previous to the date of application
- four reference letters (one pastoral and three academic).

In addition to the general test of the Graduate Record Examination, applicants whose native language is not English must submit an official Test of English as a Foreign Language (TOEFL) of at least 600 (paper), 250 (computer), or 100 (internet), taken within the past two years, or the International English Language Testing System (IELTS), Academic Format, with a minimum score of 7.0, taken within the last two years.

Application deadlines and dates for notification of admission decisions can be found at <http://www.fuller.edu/admissions/apply/deadlines-advanced.aspx>. Applicants should be aware that the GRE must be taken far enough in advance for scores to reach the Office of Admissions by the appropriate deadline.

The Department of Psychology uses an individualized admission procedure for applicants to the PhD and PsyD programs. All applicants are reviewed by an admission committee consisting of faculty members and graduate students. Interviews in January and February are offered to selected applicants as part of the decision process.

An invitation to interview is not a guarantee of acceptance to the program. Personal transportation and lodging costs are the responsibility of the applicant. If an in-person interview is not possible, a Skype or telephone interview may be substituted. The admission committee reviews all applications and interviews, and makes recommendations to the entire clinical faculty, which then makes the final admission decisions.

Early Admission. An early admission 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 5. The GRE should be taken no later than September 15 in order for the score to be reported to Fuller by the November 5 deadline. The application fee is waived. Interviews take place on campus in January. Applicants will receive notice regarding admission and financial aid decisions in February. 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 achieve doctoral quality work.

Each incoming student is assigned a faculty advisor, based on the student's research interests expressed in the application essays and on faculty availability.

Once they have entered the program, students are able to change advisors. The advisor supervises the dissertation, and in the case of PhD students, also the master's research.

CurriculumAnchor

CURRICULUM

The Department of Clinical Psychology has adopted the scientist-practitioner model for its PhD program, and the local clinical scientist model for its PsyD program. Training in clinical psychology under these models 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. A wide range of clinical approaches and research areas are represented in both the faculty and 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
- the biological, cognitive, affective, social, individual, and developmental bases of behavior

Comprehensive Examination. Students are expected to reach a superior level of mastery of general

psychology, which is operationally defined by the faculty as a passing score on the practice exam for the Examination for Professional Practice of Psychology Online (PEPPPO), as outlined in the School of Psychology Student Handbook.

Students are encouraged to take the exam as soon as possible following the completion of general Psychology and Clinical Psychology course work. It is recommended that comps be taken by Winter Quarter of the third year, and it is expected that students will achieve a passing score on the Comprehensive Exam no later than Spring Quarter of the third year.

In recognition of the fact that the literature of general psychology changes rapidly, the validity of a passing comprehensive examination score will only be recognized for 7 years. Students who have not graduated by that time must retake the PEPPPO and obtain a passing score.

Part II: Research and Evaluation

The curricula for all tracks include a series of three foundational general psychology courses in psychological measurement and statistics. In addition, students take a course in research design or program evaluation.

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). Students must register for PG856 Research Colloquium (2 units) in the quarter in which the final colloquium will be attended:

In addition, all students participate in research and/or evaluation experiences, with research teams led by faculty advisors. Thus research training involves three overlapping components: classroom instruction, direct experience, 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 in research teams under the guidance and supervision of their faculty advisor. These experiences culminate in the independent dissertation. Third, students are expected to benefit from faculty models and colloquium speakers. Faculty are engaged in ongoing research, and serve as models of the scientist-practitioner and/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 PG865 Master's 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.

Dissertation. Each PhD student must earn a minimum of 32 quarter hours of dissertation units (PG900) in completing the dissertation. Each PsyD student must earn 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. Doctoral students participate in research teams throughout their graduate career. 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 must sign in and out at each colloquium, and the student receives 2 units of credit by registering for PG856 Research Colloquium once the final colloquium has been 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 several additional courses required for licensure in California. The curriculum introduces each student to a broad sweep of target populations through clinical course work and supervised field training in various approved settings. Psychiatric inpatients and outpatients, persons with physical and/or developmental disabilities, those lacking social and/or economic resources, those from diverse racial and ethnic backgrounds, and other populations are among the groups served by students during their field training. 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. Ten courses are classified as *Clinical Interventions* courses. All students are required to take courses in their first year of the program that will provide a foundation for clinical work. These three courses are in humanistic, psychodynamic, and cognitive and behavioral interventions. Requirements for the remaining intervention courses vary by program and track.

Intensive treatments of specific topics are offered in clinical seminars. Specific requirements for clinical seminars vary by program and track.

Field Training. The Fuller Psychological and Family Services clinic 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 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 12 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 successfully completed Practicum II and PC804 Introduction to Psychological Assessment.

Pre-Internship. Sixteen units of Pre-Internship are required of PhD students during their fifth year. Students must have successfully completed Clerkship prior to Pre-Internship.

Internship. The internship consists of a minimum of 40 hours per week for 12 months, for a total of 1,900 or more hours for the year. Students earn 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. The internship is the final, capstone clinical training requirement, and as such, the student must have successfully completed all coursework and other field training prior to the start of the internship.

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.

Phase I: 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 course on ethics (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 II: Clinical Portfolio. In this phase, the student must demonstrate ability to 1) understand presenting problems; 2) administer, score, and interpret psychological test; 3) gather information regarding personal history, interpersonal relationships, and present functioning; 4) synthesize and summarize clinical interview and psychological test data; 5) formulate diagnostic impressions on the five axes of the current Diagnostic and Statistical Manual; 6) develop an appropriate treatment plan; 7) apply relevant research to treatment planning and therapeutic process; 8) engage in effective interventions; and 9) evaluate therapeutic progress. These elements are included in the clinical sequence and field training. Prior to the completion of the clerkship year, the student will complete a standardized clinical portfolio that includes a record of testing experience verified by course instructors and field training supervisors and a compilation of various types of clinical reports. Taken together, these elements provide evidence of student competence in clinical work. The clinical portfolio must be approved by the director of clinical training as a precondition of successful completion of clerkship.

Phase III: Final Clinical Examination. In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APPIC-member internship satisfies this requirement. Internships taken at non-APPIC sites require approval from the Director of Clinical Training and quarterly evaluations from internship supervisors. Students completing non-APPIC internships may be required to sustain an oral clinical evaluation.

Personal Growth of Students. 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.

PhD Program. Each PhD student must complete a minimum of 72 quarter hours in theology and integration, culminating in a master's degree from the School of Theology or School of Intercultural Studies. The minimum requirement of 72 units is for the MA in Christian Leadership (MACL), with a curriculum modified for the School of Psychology student:

Seminary Core (28 units)

- NT500 New Testament Introduction
- OT500 Writings as Introduction to the Old Testament
- CH504 Modern Church History or CH506 American Church History
- ET501 Christian Ethics
- MC500 Church and Mission in a Global Context
- MT501 Doing Theology in Global Contexts
- FS810 Human Development in Context

MACL Core (16 units)

- SP500 Spiritual Traditions and Practices
- MB501 Insights for Cultural Understanding
- Any OT, NE, NS, or NT course
- ST501, ST502, or ST503

Integration (20 units)

- PI800 Introduction to Integration
- PI806A/B Advanced Integration
- 800-level Integration classes (12 units)

School of Theology Electives (8 units)

Students in the PhD program may choose instead to pursue the MA in Theology, MA in Theology and Ministry, MA in Intercultural Studies (School of Intercultural Studies), or Master of Divinity degree. Degrees vary in number of units required, and each degree has a version of its own curriculum which has been adapted for the School of Psychology student. Students are encouraged to consult with an advisor in the seminary's master's programs advising office to explore their options and plan their curriculum.

PsyD Program. Each PsyD student must complete a minimum of 64 units of theology and integration, which does not result in a master's degree:

Seminary Core (28 units)

- NT500 New Testament Introduction
- OT500 Writings as Introduction to the Old Testament
- CH504 Modern Church History or CH506 American Church History
- ET501 Christian Ethics
- MC500 Church and Mission in a Global Context
- MT501 Doing Theology in Global Contexts
- FS810 Human Development in Context

Additional Requirements (8 units)

- SP500 Spiritual Traditions and Practices
- MB501 Insights for Cultural Understanding

Integration (20 units)

- PI800 Introduction to Integration
- PI806A/B Advanced Integration
- 800-level Integration classes (12 units)

General Theology or Intercultural Studies Electives (8 units)

Students in the PsyD program may choose instead to pursue the MA in Christian Leadership, MA in Theology, MA in Theology and Ministry, MA in Intercultural Studies (School of Intercultural Studies), or Master of Divinity degree. Degrees vary in number of units required, and each degree has a version of its own curriculum which has been adapted for the School of Psychology student. Students are encouraged to consult with an advisor in the seminary's master's programs advising office to explore their options and plan their curriculum.

Theology Transfer Credit and Waivers. Students who have earned a two-year MA 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 instead of the full theology requirement

described above. Those who completed an MDiv 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's Pasadena campus. These courses will be determined in consultation with the student's theology academic advisor. In both cases, 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 MS 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 PI806A/B Advanced Integration. Students may take additional integration seminars, School of Theology courses, and/or School of Intercultural Studies courses to fulfill their theology elective credits.

The integration curriculum includes several types of courses:

- *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 on occasion in conjunction with the annual Integration Symposium lecture series.
- *Topical Integration Seminars* are offered regularly. These focus on current topics of special interest to the field of integration.
- *Special Projects in Integration (PI803)* is an independent study in integration. It does not qualify as one of the required integration courses.
- *Readings in Integration (PI805)* are special or advanced integration readings not covered by regular integration courses.
- *Advanced Integration (PI806A/B)* is designed to assist students in reflecting on integration. It is a two-part course, taken in the fall and spring quarters of the student's final year of coursework. Students will complete their final integration paper during the course.
- *Family Integration seminars* focus on integrative issues from a family studies perspective.

Some integration courses are designated as meeting a particular content area in integration: Religion and Therapy, Science and Religion, or Family. See the respective sections for each track below for further information on integration requirements

PhDAnchor

DOCTOR OF PHILOSOPHY (PHD) PROGRAM

General Track

General Psychology (32 units):

- PG800 History and Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive and Affective Bases of Behavior (4)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG855 Psychometric Theory (4)

FS810 Human Development in Context (4)

Any general elective (or clinical seminar[s] after the comprehensive examination is passed)
(4)

Research and Evaluation (52 units):

PG850 General Linear Models: Regression (4)

PG851 General Linear Models: ANOVA (4)

PG852 Advanced Research Methods (4)

PG856 Research Colloquium (2)

PG857 Individual Research (6)

PG900 Dissertation (32)

Clinical Psychology (140 units)

Each of the following courses:

PC803 Legal and Ethical Issues (2)

PC804 Introduction to Psychological Assessment (4)

PC809 Clinical Interventions: Humanistic (4)

PC810 Clinical Interventions: Psychodynamic (4)

PC812 Clinical Interventions: Consultation and Supervision (4)

PC814 Clinical Interventions: Diversity Issues (4)

PC819 Clinical Interventions: Cognitive and Behavioral (4)

Two of the following five courses:

PC811 Clinical Interventions: Gerontology (4)

PC813 Clinical Interventions: Child and Adolescent (4)

PC818 Clinical Interventions: Group Psychotherapy (4)

PF814 Family Therapy (4)

PF815 Marital Therapy (4)

Twelve additional units of clinical courses (12)

Each of the following courses:

PC820 Practicum 1 (2)

PC821 Practicum 2 (12)

PC824 Clerkship (16)

PC840 Pre-Internship (16)

PC841 Internship (48)

Theology/Integration (72 units):

Seminary Core (28 units):

NT500 New Testament Introduction (4)

OT500 Writings as Introduction to the Old Testament (4)

CH504 Modern Church History or CH506 American Church History (4)

ET501 Christian Ethics (4)

MC500 Church and Mission in a Global Context (4)
MT501 Doing Theology in Global Contexts (4)
FS810 Human Development in Context (4)

MACL Core (16 units)

SP500 Spiritual Traditions and Practices 1 (4)
MB501 Insights for Cultural Understanding (4)
 Any OT, NE, NS, or NT course (4)
 ST501, ST502, or ST503 (4)

School of Theology Elective courses (8 units)

Integration seminars (20 units)

PI800 Introduction to Integration (4)
PI806 Advanced Integration (4)
 Any PI course designated as meeting religion and therapy content area (4)
 Any PI course designated as meeting science and religion content area (4)
 Any integration course (4)

Family Track

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 instructor(s) of the equivalent Fuller courses, the student's advisor, and the department chair. 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. Up to 20 units of the theology and intercultural studies credit from their master's degree may be applied as well.

General Psychology (28 units):

PG800 History and Systems of Psychology (4)
PG810 Physiological Psychology (4)
PG820 Cognitive and Affective Bases of Behavior (4)
PG830 Social Psychology (4)
PG843 Psychopathology (4)
PG855 Psychometric Theory (4)
FS510 Human Development in Context (4)

Research and Evaluation (52 units):

PG850 General Linear Models: Regression (4)

PG851 General Linear Models: ANOVA (4)
PG852 Advanced Research Methods (4)
PG856 Research Colloquium (2)
PG857 Individual Research (6)
PG900 Dissertation (32)

Clinical Psychology (140 units)

Each of the following courses:

PC803 Legal and Ethical Issues (2)
PC804 Introduction to Psychological Assessment (4)
PC809 Clinical Interventions: Humanistic (4)
PC810 Clinical Interventions: Psychodynamic (4)
PC811 Clinical Interventions: Gerontology (4) or
PC813 Clinical Interventions: Child and Adolescent (4)
PC812 Clinical Interventions: Consultation and Supervision (4)
PC814 Clinical Interventions: Diversity Issues (4)
PC819 Clinical Interventions: Cognitive and Behavioral (4)
PE805 Child and Family Assessment (4)
PF814 Family Therapy (4)
PF815 Marital Therapy (4)
Four additional units of clinical coursework (4)

Each of the following courses:

PC820 Practicum 1 (2)
PC821 Practicum 2 (12)
PC824 Clerkship (16)
PC840 Pre-Internship (16)
PC841 Internship (48)

Theology/Integration (72 units):

Seminary Core (12 units):

OT501 Writings as Introduction to the Old Testament (4)
NT500 New Testament Introduction (4)
CH504 Modern Church History or CH506 American Church History (4)
ET501 Christian Ethics (4)
MC500 Church and Mission in a Global Context (4)
MT501 Doing Theology in Global Contexts (4)
FS810 Human Development in Context (4)

MACL Core (16 units)

SP500 Spiritual Traditions and Practices (4)
MB501 Insights for Cultural Understanding (4)
Any OT, NE, NS, or NT course (4)
ST501, ST502, or ST503 (4)

School of Theology Electives (8 units)

Integration seminars (20 units)

PI800 Introduction to Integration (4)

PI806 Advanced Integration (4)

Additional integration courses, including at least 4 units in Family Integration (12)

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 and Affective Bases of Behavior (4)

PG830 Social Psychology (4)

PG843 Psychopathology (4)

PG855 Psychometric Theory (4)

FS810 Human Development in Context (4)

Any general elective (or clinical seminar[s] after comprehensive examination is passed) (4)

Research and Evaluation (22 units):

PG850 General Linear Models: Regression (4)

PG851 General Linear Models: ANOVA (4)

PG853 Program Evaluation (4)

PG856 Research Colloquium (2)

PG902 Dissertation (8)

Clinical Psychology (140 units)

Each of the following courses:

PC803 Legal and Ethical Issues (2)

PC804 Introduction to Psychological Assessment (4)

PC809 Clinical Interventions: Humanistic (4)

PC810 Clinical Interventions: Psychodynamic (4)

PC812 Clinical Interventions: Consultation and Supervision (4)

PC814 Clinical Interventions: Diversity Issues (4)

PC819 Clinical Interventions: Cognitive and Behavioral (4)

PC816 Program Administration (4)

PC817 Marketing Professional Services (2)

Two of the following five courses:

PC811 Clinical Interventions: Gerontology (4)

PC813 Clinical Interventions: Child and Adolescent (4)

PF814 Family Therapy (4)

PF815 Marital Therapy (4)
PC818 Clinical Interventions: Group Psychotherapy (4)

Ten additional units from clinically-focused courses (10)

Each of the following courses:

PC820 Practicum 1 (6)
PC821 Practicum 2 (14)
PC824 Clerkship (16)
PC841 Internship (48)

Theology/Integration (64 units):

Seminary Core (28 units)

OT500 Writings as Introduction to the Old Testament (4)
NT500 New Testament Introduction (4)
CH504 Modern Church History or CH506 American Church History (4)
ET501 Christian Ethics (4)
MC500 Church and Mission in a Global Context (4)
MT501 Doing Theology in Global Contexts (4)
FS810 Human Development in Context (4)

Additional Requirements (8 units)

SP500 Spiritual Traditions and Practices (4)
MB501 Insights for Cultural Understanding (4)

General Electives (8 units)

Integration seminars (20 units)

PI800 Introduction to Integration (4)
PI806 Advanced Integration (4)

Twelve additional units of integration, including one course from the science and religion content area and one from the therapy and religion area (12)

Family Track (258 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.

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 24 units of family psychology coursework, with approval of the student's advisor and the department chair. 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 MS degree, and up to 180 hours of practicum from FT550 Practicum 1, waiving PC820 Practicum 1 (6 units).

General Psychology (28 units):

PG800 History and Systems of Psychology (4)
PG810 Physiological Psychology (4)
PG820 Cognitive and Affective Bases of Behavior (4)
PG830 Social Psychology (4)
PG843 Psychopathology (4)
PG855 Psychometric Theory (4)
FS810 Human Development in Context (4)

Research and Evaluation (22 units):

PG850 General Linear Models: Regression (4)
PG851 General Linear Models: ANOVA (4)
PG853 Program Evaluation (4)
PG856 Research Colloquium (2)
PG900 Dissertation (8)

Clinical Psychology (136 units)

Each of the following courses:

PC803 Legal and Ethical Issues (2)
PC804 Introduction to Psychological Assessment (4)
PC809 Clinical Interventions: Humanistic (4)
PC810 Clinical Interventions: Psychodynamic (4)
PC814 Clinical Interventions: Diversity Issues (4)
PC819 Clinical Interventions: Cognitive and Behavioral (4)
PF800 Introduction to Family Systems (4)
PF814 Family Therapy (4)
PF815 Marital Therapy (4)
PE805 Child and Family Assessment (4)

One of the following courses:

PC811 Clinical Interventions: Gerontology (4)
PC813 Clinical Interventions: Child and Adolescent (4)

Each of the following courses:

PC820 Practicum 1 (6)
PC821 Practicum 2 (14)
PC824 Clerkship (16)
PC841 Internship (48)

Theology/Integration (64 units):

Seminary Core (28 units)

OT500 Writings as Introduction to the Old Testament (4)
NT500 New Testament Introduction (4)
CH504 Modern Church History or CH506 American Church History (4)
ET501 Christian Ethics (4)
MC500 Church and Mission in a Global Context (4)

MT501 Doing Theology in Global Contexts (4)

FS810 Human Development in Context (4)

Additional Requirements (8 units)

ST501 Spiritual Traditions and Practices (4)

MB501 Insights for Cultural Understanding (4)

General Electives (18)

Integration seminars (20 units)

PI800 Introduction to Integration (4)

PI806 Advanced Integration (4)

Twelve additional units of integration, including two courses in family integration (12)

AcademicIssuesAnchor

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 department chair. 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, including 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 policies in both handbooks.

Academic and Clinical Reviews. Students are formally reviewed 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 coordinator of academic affairs after admission. Approval of the student's advisor, the instructor of the parallel Fuller course, and the department chair is required. Only courses taken for a letter grade in which a grade of B or higher was earned 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.

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 Academic Advising Office. The time limit for all master's degrees in the School of Theology has been set at 10 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 10 years, it is subject to the approval of the Master's Academic Affairs Committee.

The PsyD requires five years of full-time study. The PhD degree requires six years of full-time study. These

timelines may be compressed by one year for students entering with graduate-level course work in theology and/or psychology. A minimum of 48 units of transferable credit is required 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 comprehensive examination.
- Satisfactory completion of Practica I and II.
- Satisfactory completion of all but one of the clinical interventions courses required by the student's degree program
- 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 PC809, 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 PC809, 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 all dissertation requirements by the dates specified, and 3) contracted to complete the Internship at an APPIC-member 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 (MS 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 Fuller Theological Seminary may be found in the Admission Standards 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 an 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 MS MFT in the fall quarter only. Application deadlines and dates for notification of admission decisions can be found at <http://www.fuller.edu/admissions/apply/deadlines-masters.aspx>. 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. Applicants to the MS MFT should have a minimum of 24 quarter hours or 18 semester hours in the social and behavioral sciences prior to admission. Specifically, in addition to one course in introductory social science research or statistics, a minimum of five courses in social and behavioral sciences must be completed. Coursework in Theories of Personality (or Counseling Theories), Abnormal Psychology, and Lifespan Development (or Developmental Psychology) are strongly recommended, in the order listed. 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 an 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 two 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 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 twice 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 and the MS MFT Practicum Manual.

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 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 MS MFT program. This is reflected in the curriculum of the degree program.

Students are expected to take 14-16 units of course work per quarter until all curricular requirements have been met. Reduction in time and course work may be allowed for prior graduate work (see Transfer of Credit above).

The course of study for an M.S. in marital and family therapy requires 106 quarter units of coursework, and spans two years in a full-time cohort structure. A majority of the classes meet during the day. The requirements for the degree are distributed as follows:

Marital and Family Therapy	32
Clinical Training	18
Family Studies	16
Family Research	4
Theology/Integration	24
Electives	12

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 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 24 units of theology and integration coursework. These units have been determined jointly by the Department of Marriage and Family and the School of Theology:

Required:

OT 500 Writings as Introduction to the Old Testament

NT 500 New Testament Introduction

MT 501 Doing Theology in Global Contexts

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

GM 519 Christian Perspective on Popular Culture

EV 525 Modern Culture and Evangelism

CH 504 Modern Church History

MC 500 Church in Mission

PH 5xx Any course listed on the schedule as meeting PHIL
core

Each M.S. student also completes 4 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)

Electives. The M.S. student selects 8 units of marriage and family elective coursework from among the 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.

In the third quarter, under the direction of a faculty clinician, students practice various assessment and family therapy techniques by participating as a co-therapist or a team member in a simulated marital and family therapy sessions. Specially equipped observation room with a one-way mirror is utilized for the training

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 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.

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 toward their electives.

Curriculum

The Master of Arts in Family Studies is comprised of 80 quarter units of coursework, divided as follows:

Family Studies	24
Theology	24
Concentration/Track	32

Family Studies (24 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.

FL 501	Family Life Education
FL 502	Parent Education and Guidance
FL 504	Marriage and Interpersonal Relationships
FS 500	Family Systems Dynamics
FS 501	Gender and Sexuality
FS 505	Child and Family Development

Theology (24 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 500	Writings as Introduction to the Old Testament
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- NT 500 New Testament Introduction
- MT 501 Doing Theology in Global Contexts
- ET 501 Christian Ethics
- CH 504 Modern Church History
- MC 500 Church and Mission in Global Contexts

Electives (32 units). The remaining 32 units of this degree is comprised of courses that befit the student's professional goals. These courses may be taken in any of Fuller's three schools.

Certified Family Life Educator (CFLE). Students may also use the electives to complete the educational requirements specified by the National Council on Family Relations (NCFR) for their Certified Family Life Educator credential. In addition to the required core courses in the MA FS curriculum, students must complete FT502 Legal and Ethical Issues in Family Practice, FL506 Family Resource Management, FS511 Cultural and Ethnic Issues, FS506 Families in Contemporary Society, and 6 units of supervised Family Life Education Internship. Students who complete these courses 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.

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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 529 Ministry Issues in Gender and Human Sexuality

FS 511 Cultural and Ethnic Issues

Students who complete this curriculum with a 2.5 or higher 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)

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ClinicalPsychAnchor

CLINICAL PSYCHOLOGY COURSE DESCRIPTIONS

Clinical Psychology Department Faculty

- Alexis D. Abernethy, *Professor of Psychology*
- Justin L. Barrett, *Professor of Psychology and Thrive Chair for Applied Developmental Science*
- Jeffrey P. Bjork, *Professor of Psychology*
- Warren S. Brown, Jr., *Professor of Psychology*
- Alvin C. Dueck, *Professor of Psychology*
- Brad D. Strawn, *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology*
- Siang-Yang Tan, *Professor of Psychology*
- Mari L. Clements, *Associate Professor of Psychology*
- Winston Earl Gooden, *Professor of Psychology*
- Joseph M. Currier, *Assistant Professor of Psychology*
- Cynthia B. Erickson, *Assistant Professor of Psychology*
- Joey J. Fung, *Assistant Professor of Psychology*
- Seong-Hyeon Kim, *Assistant Professor of Psychology*
- Sarah DeBoard Marion, *Assistant Professor of Psychology*
- Sarah A. Schnitker, *Assistant Professor of Psychology*
- Stephen W. Simpson, *Assistant Professor of Psychology*
- Maria S. Wong, *Assistant Professor of Psychology*
- Richard L. Gorsuch, *Senior Professor of Psychology*
- Archibald D. Hart, *Senior Professor of Psychology*
- Richard A. Hunt, *Senior Professor of Psychology*
- H. Newton Malony, *Senior 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 808 Independent Readings. Special or advanced reading in areas not covered by regular courses in the curriculum. May be repeated for credit if a new area is chosen. Prerequisite: Permission of instructor. (*Variable credit*)

PG 810 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology.

PG 811 Introduction to Human Neuropsychology and Assessment. An overview of the behavioral and psychological manifestations of brain injury and disease in human beings. Introduction and practice with neuropsychological assessment. *Prerequisite: PG810.*

PG 820 Cognitive and Affective Bases of Behavior. An overview of the major theories, issues, data and research methodologies of cognitive psychology.

PG 830 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology.

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 850 General Linear Models: 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 Models: ANOVA. The design and analysis of multivariable experiments and quasi-experiments. *Prerequisite: PG850.*

PG 852 Advanced Research Methods. This course focuses on individual hypothesis formulation, and the planning, execution, and reporting of a psychological experiment. *Prerequisite: PG851. (Third 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. *Prerequisite: PG851.*

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. *Prerequisite: PG851.*

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. *(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: PG855 and permission of the instructor. (Variable credit)*

PG 860 Training Lay Counselors in the Church. This course provides an overview of a biblical approach to lay Christian counseling, and covers a model developed by the course instructor for training and using lay Christian counselors in the church. Other lay training models and programs in Christian counseling, and relevant literature on lay pastoral care in general, will also be briefly reviewed.

PG 861 Hierarchical Linear Modeling. The goal of this course is to gain familiarity and build expertise in the use of HLM. Emphasis is placed on the mastery of concepts and principles, development of skills in model building and results interpretation, and development of critical analysis skills in understanding research using HLM.

PG 862 Latent Variable Modeling. This course provides an introduction to principles and methods of factor

analysis, latent class analysis, item response theory, and latent profile analysis.

PG 865 Master's Research. The project is typically an empirical research study. If a theoretical master's project is completed, the dissertation must be empirical in nature. *Prerequisite: PG855.*

PG 900 PhD Dissertation. 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)*

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 project may be a program evaluation, integrative literature review, scientific case study, program development, intervention evaluation, or some other empirically based project. *Prerequisite: PG853. (8 units required)*

PG 903 PsyD Dissertation Continuation. To be used when a student has fulfilled the 8-unit PG902 requirement. (0 units)

CLINICAL PSYCHOLOGY (PC)

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. *(2 units)*

PC 804 Introduction to Psychological Assessment. An introduction to theories of intelligence, administration and scoring of standard intelligence/achievement tests, other measures of psychological and personality functioning, and simple report writing.

PC 809 Clinical Interventions: Humanistic. The course utilizes a variety of teaching methods including lecture and discussion, role-playing, review of expert videotaped sessions, and supervised clinical training. Students learn how to offer and accept clinical feedback as a tool for professional growth. Increased awareness of one's own feelings and behaviors in session, and how to use both for therapeutic advantage, constitute important components of the course.

PC 810 Clinical Interventions: Psychodynamic. Introduction to psychodynamic models of functioning and therapy. *Prerequisite: PC809.*

PC 811 Clinical Interventions: Gerontology. Introduction to disorders, development, and treatment of older adults. *Prerequisites: PC810, PC814, PC819.*

PC 812 Clinical Interventions: Consultation and Supervision. Drawing from community psychology, organizational, industrial, and systems theory, several consultation and supervision models are presented. *Prerequisites: PC810, PC814, PC819.*

PC 813 Clinical Interventions: Child/Adolescent. Introduction to disorders and treatment of children and adolescents. *Prerequisites: PC810, PC814, PC819.*

PC 814 Clinical Interventions: Diversity Issues. Diversity issues in the delivery of clinical services are the focus of this course. *Prerequisites: PC810, PC819.*

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.

PC 817 Marketing Professional Services. This course covers the basic principles and methods for marketing psychological services. (2 units)

PC 818 Clinical Interventions: Group Psychotherapy. Introduction to the provision of psychotherapy in group settings. *Prerequisites: PC810, PC814, PC819.*

PC 819 Clinical Interventions: Cognitive and Behavioral. This course provides an overview of cognitive and behavioral therapy, with special focus on a case formulation approach and interventions.

PC 820 Practicum 1. A 9-month, 10-12 hours per week (PhD) or 12-month, 12-15 hours per week (PsyD) clinical practicum. *Prerequisite: PC803.*

PC 821 Practicum 2. A 9-month, 6 hours per week clinical practicum, normally in an outpatient setting. *Prerequisite: PC820.*

PC 824 Clerkship. A 12-month, 12-16 hours per week clinical placement designed primarily to provide intensive experience in diagnosis and assessment. *Prerequisite: PC821 and PC804.*

PC 827 Consultation Group. This course provides a forum for case presentation and case conceptualization, as well as opportunity for discussion of integrative case material and professional formation issues. (0 units)

PC 836 Human Sexuality. This course is designed to meet California requirements for training in the physiological, psychological, and social-cultural variables associated with sexual identity, sexual behavior, and sexual disorder.

PC 838 Alcoholism and Substance Abuse. This course is designed to meet California requirements for training in the detection and treatment of alcoholism and chemical dependency. *Prerequisite: PG810. (2 units)*

PC 840 Pre-Internship. A 12-month, 12-16 hours per week clinical placement for PhD students only. (4 per quarter for 4 quarters)

PC 841 Internship. A 12-month full-time clinical placement at an APA-accredited or APPIC-member site. *Prerequisite: PC840 (PhD) or PC824 (PsyD). (12 units per quarter for four quarters)*

PC 843 Internship Continuation.

PC 851 Grief and Loss. This course will examine how people move toward restoration after bereavement and other significant losses. It will provide a review of historical developments and the theoretical/empirical status of the psychology of grief and bereavement.

PSYCHOLOGY (PE)

PE 800 Contemporary Kleinian Theory. This clinical seminar is designed as an introduction to Kleinian theory, often referred to as the object relations model of psychoanalysis. *Prerequisite: PC810.2 units.*

PE 801 Contemporary Object Relations: Technique. This clinical seminar is an advanced course in psychoanalytic technique from an object relations perspective. *Prerequisite: PC810.2 units.*

PE 802 MMPI. This course introduces students to the MMPI-2, one of the most commonly used objective psychological assessment tools. In this class students will learn to administer, score, and interpret the MMPI-2. *Prerequisite: PG855. 2 units.*

PE 803 Rorschach. This clinical seminar is designed to introduce students to administration, scoring, and interpretation of the Rorschach Inkblot Technique, using Exner's Comprehensive System. *Prerequisite: PC804.*

2 units.

PE 804 Neuropsychological Assessment. This course provides a more in-depth treatment of the principles and practices of neuropsychological assessment. This course builds on competencies gained in PG811, and is designed for those considering neuropsychological careers. *Prerequisite: PG811.*

PE 805 Child and Family Assessment. This course covers a biopsychosocial approach to the evaluation of children, families, and couples. Formal assessment (e.g., psychological tests) as well as informal assessment (e.g., observation) will be used in evaluating children and families, diagnosing effectively, and developing appropriate interventions and recommendations. *Prerequisite: PC804.*

PE 807 Qualitative Research Methods. This course focuses on methodological approaches and analysis for qualitative data. The course will address the interface between qualitative and quantitative methods as well as qualitative research and practical theology. *Prerequisite: PG850.2 units.*

PE 808 Child Neuropsychological Assessment. This course is designed to provide an introduction to the critical issues involved in the neuropsychological assessment of children. Topics include overview of neurodevelopmental and neurological disorders; administration, scoring, and interpretation of pediatric neuropsychological instruments; and differential diagnosis and treatment planning. *Prerequisites: PC804, PG810, PG811. 2 units.*

PE 810 Play Therapy. This course will provide students with an overview of the major historical theoretical approaches to play therapy, an opportunity to develop assessment and conceptualization skills drawn from these theoretical perspectives, a foundation in applying these theories to clinical interventions, and an awareness of issues relevant to the field of play therapy. *2 units.*

PE 811 Advanced Cognitive Behavioral Therapy. This course builds on competencies gained in Clinical Interventions: Cognitive and Behavioral. In addition to exploring further cognitive and behavioral therapeutic interventions, the course also covers the use of such treatments in different populations. *Prerequisite: PC819.2 units.*

PE 813 Psychopharmacology. This course will provide a basic understanding of psychopharmacology so as to facilitate collaborative discussions with physicians and psychiatrists, and to permit the clinician to make intelligent referrals for psychotropic medications. *Prerequisites: PG810, PG843. 2 units.*

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, structure, and availability of this course varies from year to year. *Prerequisite: PI800. (2 units)*

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 805 Readings in Integration. Special or advanced integration readings not covered by regular integration courses. *Prerequisite: PI800 and permission of integration chair.*

PI 806A/B Advanced Integration. This course is designed to assist students in reflecting on the relationship theology/religion has to their studies in clinical psychology in their final year of coursework. Students will be expected to develop and articulate an integrative perspective from their field of doctoral study. *Prerequisite: PI800.*

PI 811 Christian Who Counsel. This course examines the theological and psychological aspects of the therapist, considering the self as an integrative triad of physical, social, and spiritual spheres. *Prerequisite: PI800.*

PI 813 Portraits of Human Nature. This course will attempt to establish a perspective on human nature that allows greater resonance and integration between science and faith. It will present descriptions emerging from biology, genetics, neuroscience, and cognitive psychology, while considering their philosophical, theological, and ethical implications. *Prerequisite: PI800.*

PI 814 Spiritual Interventions in Therapy. This seminar will provide an opportunity for reflection on a Christian approach to therapy. Topics will include the person of the Christian therapist, theological perspectives on the role of the Holy Spirit, the role of worship, and spiritual interventions in therapy.

PI 815 Spiritual Transcendence and Health. This course will examine key concepts that are foundational to the empirical study of the relationship between spirituality and health. The emphasis will be on spiritual transcendence, religious experience, and forgiveness. *Prerequisite: PI800.*

PI 817 Foundations of Christian Therapy. This course will provide an introduction to the foundations of a biblical, Christian approach to psychotherapy. Topics covered include assumptions about human nature and sources of truth, spiritual resources, spiritual issues in therapy, and intrapersonal integration and the spirituality of the therapist and client. *Prerequisite: PI800.*

PI 818 Arts, Spirituality, and Transformation. The primary objective of this course is to deepen students' ability to apply the scientific understanding of religious experience. The use of music in ministry to facilitate personal and spiritual transformation will be examined from theological, psychophysiological, and psychological perspectives. *Prerequisite: PI800.*

PI 819 Communities and Caring for Children at Risk. This course focuses on theological, community psychology, and ecological principles for working with at-risk children in both international and local contexts. This class explores best practices for nurturing the positive development of at-risk youth through the identification, empowerment, and mobilization of resources within the community as well as the covenant community of the church. *Prerequisite: PI800.*

PI 824 Theological and Psychological Models of Disorder. The purpose of this course is to examine scientifically the models of disorder from both psychological and theological perspectives. Models for understanding the conceptual distinctness as well as the areas of overlap will be examined, discussed, and developed. *Prerequisite: PI800.*

PI 825 Integrative Issues in Cross-Cultural Setting (Guatemala). During this 2-week course in Guatemala, students learn how mental health needs are being addressed in a country that has been ravaged by political violence and poverty.

PI 826 Trauma and Faith. This course will provide a basic understanding of the post-trauma reaction and the etiology of traumatic distress. In addition, the course will address theological insights in trauma response and recovery throughout the quarter. *Prerequisite: PI800.*

PI 827 Psychology of Grief and Bereavement. This course will focus on how people move toward restoration after bereavement and other significant losses. It will provide a review of historical developments and the theoretical/empirical status of the psychology of grief and bereavement. *Prerequisite: PI800.*

PI 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.

FAMILY PSYCHOLOGY (PF)

PF 800 Introduction to Family Systems. The objective of this course is to acquaint the beginning student of marriage and the family with the framework commonly known as "systems theory."

PF 814 Family Therapy. This course is designed to provide an overview of major models of family therapy.

PF 815 Marital Therapy. This course is designed to provide an overview of the primary approaches to marital/couple treatment. The course will address theories of marital interaction and two approaches to clinical treatment with couples. Assessment and treatment issues regarding domestic violence will be discussed.

MarriageFamilyAnchor

MARRIAGE AND FAMILY COURSE DESCRIPTIONS

Marriage and Family Department Faculty

- Cameron Lee, *Professor of Family Studies*
- Terry D. Hargrave, *Professor of Marital and Family Therapy*
- James L. Furrow, *Evelyn and Frank Freed Professor of Marital and Family Therapy*
- Pamela Ebstyne King, *Assistant Professor of Marital and Family Studies*
- Liseth Rojas-Flores, *Assistant Professor of Marital and Family Therapy*
- Miyoung Yoon Hammer, *Assistant 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*

Courses are offered for 4 quarter units of credit unless otherwise noted. Master's-level Marriage and Family Department courses are generally available only to marriage and family department 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. *Open to all students.*

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. *Open to all students.*

FS 510 Human Development in Context. This course provides an integrated overview of the process of human development and social systems. The course addresses psychological, cultural, and theological perspectives on the nature of personal and social development. Development will be explored from the poles of flourishing and languishing as informed by humankind's origin in God. A lifespan approach will explore core areas of identity development, including: moral/faith, gender and sexuality, family, and cultural/ethnicity. Similarly, the course will address developmental challenges, including: abuse, addiction, disability, family dysfunction, poverty, and political oppression. Students will also reflect on their own life experiences in the light of the course content. *Nor School of Theology and School of Intercultural Studies students only. SCR*

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 Gender and 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. Open to all students.*

FS 810 Human Development in Context. 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)*

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. *Open to all students.*

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. *Open to all students.*

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. *Open to all students.*

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. *Open to all students. 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 801 Family Life Education. This course is designed to provide an introduction to the field of family life education and methodology. Lectures will present an ecological model of family resilience which forms the basis for a philosophy of both prevention and educational intervention. Lectures will also demonstrate the applicability of the model to congregational settings. The course adopts a strength-based “wellness” approach, utilizing education techniques from Family Wellness®, with special emphasis on the student’s development of presentation skills, including the use of roleplay and coaching. Issues of planning, implementation, and evaluation will also be addressed.

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)

FI 503 Advanced Integration Seminar. This capstone course will begin by reviewing the concept of integration as Christian integrity presented in the first quarter. The course will proceed in two intertwined directions, based on the students' personal and clinical experiences since beginning the program: (a) the exploration of vocation and identity related to the clinical virtues of Sabbath-oriented self-care, humility, compassion, and peacemaking, and (b) clinical considerations of how to address spiritual issues in therapy. The goal is to assist students in continuing to develop their own perspectives and convictions regarding integration and therapy as a Christian vocation. *Prerequisite: FI500. 2 units.*

FI 515 Forgiveness, Reconciliation and Clinical Practice. This course is designed to provide an overview of the primary approaches, applications, and research related to the area of forgiveness in clinical practice. Forgiveness assessment, issues concerning domestic violence, infidelity, as well as the theological and intergenerational implications of forgiveness are discussed.

FI 531 Theological and Clinical Exploration of Shame and Guilt. This course explores what it means to be an integrated person, psychologically, spiritually and interpersonally with particular emphases on shame and guilt. Attention is given to integrating theological and psychological theory and practical application for work with clients in diverse racial, ethnic and denominational family contexts. *Open to all students.*

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. *Open to all students.*

FI 815 Forgiveness, Reconciliation and Clinical Practice. This course is designed to provide an overview of the primary approaches, applications, and research related to the area of forgiveness in clinical practice. Forgiveness assessment, issues concerning domestic violence, infidelity, as well as the theological and intergenerational implications of forgiveness are discussed.

FI 831 Theological and Clinical Exploration of Shame and Guilt. This course explores what it means to be an integrated person, psychologically, spiritually and interpersonally with particular emphases on shame and guilt. Attention is given to integrating theological and psychological theory and practical application for work with

clients in diverse racial, ethnic and denominational family contexts.

FI 840 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 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. *Open to all students. 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. *(2 units) Prerequisite: FT515.*

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. *Prerequisite: FT508.*

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 561 Advanced Family Therapy Techniques. This course is designed to provide students an opportunity to advance their theoretical and technical application of a family of origin therapy, a structural therapy and a strategic therapy. Assessment, conceptualization, and techniques in each theoretical perspective are discussed and role played.

FT 562 Medical Family Therapy. This course is designed to give an overview of the theories and practices of medical family therapy. Various models of interdisciplinary collaboration that help facilitate holistic care for clients in both medical and non-medical settings are discussed. The influence of one's belief systems on perceptions of illness and health is explored.

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 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/FULLER PSYCHOLOGICAL AND FAMILY SERVICES

The primary purposes of The Psychological Center/Fuller Psychological and Family Services 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/FPFS 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.

Fuller Psychological and Family Services 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

One of the primary goals of the School of Psychology at Fuller Theological Seminary is to engage in research that significantly advances 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 psychological research.

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, and a large percentage regularly participates in some form of religious worship. Although 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.

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 Intercultural Studies, 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 include brain and 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 Research in Trauma, Coping, and Community Resilience . 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
- Member Care Project
- The Headington Project in International Trauma

The Thrive Center for Human Development. The Thrive Center serves two important aims: to study how young people develop into thriving adults and to provide practical tools and resources to nurture optimal human development. It seeks to promote positive child and youth development through basic and applied research and the creation of interventions and resources for parents, educators, ministers, youth workers and other adults who invest in kids. Current research programs concern thriving and spirituality, the development of character strengths and virtues, and the natural foundations of religious development.

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 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 select their trainees from many different educational institutions. The specific institutions involved in clinical training vary from year to year.

- Augustus F. Hawkins Community Mental Health Center, Los Angeles, CA
- Azusa Pacific University Counseling Center, Azusa, 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
- 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
- HELP Group, Sherman Oaks, CA
- Hillview Mental Health Center, Lake View Terrace, 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
- London Health Sciences, London, Ontario, Canada

- Pacific Clinics East, Monrovia, CA
- Pasadena City College, Disabled Student Programs and Services, Pasadena, CA
- 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
- St. John's Child and Family Development Center, Santa Monica, CA
- The Sycamores, Pasadena, CA
- Tri-City Mental Health, Pomona, 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
- Vancouver General Hospital, Vancouver, British Columbia, Canada
- Wright Institute, Los Angeles, 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.

- Almansor Center, South Pasadena, CA
- Asian Pacific Counseling and Treatment Centers, Los Angeles, CA
- Asian American Christian Counseling Service, Alhambra, CA
- Center for Aging Resources, Pasadena, CA
- Center for Individual and Family Therapy, Orange, CA
- Citrus Counseling, Covina, CA
- Community Family Guidance Center, Cerritos, CA
- El Monte Police Community Relations, El Monte, CA
- FACES, Fullerton, CA
- Faithful Central Bible Church, Inglewood, CA
- Foothill Family Service, Pasadena, CA
- Friends of the Family, Van Nuys, CA
- Fuller Psychological and Family Services, Pasadena, CA
- Glen Roberts Child Study Center, Glendale, CA
- Grace Center for Family Therapy, Los Alamitos, CA
- Grace Center, Pasadena, CA
- Interchurch Samaritan Counseling Center, Whittier, CA
- Inter-Community Alternatives Network, Pasadena, CA
- Korean American Family Service Center, Los Angeles, CA
- La Canada Presbyterian Church, La Canada, CA
- La Vie, Pasadena, CA
- Lake Ave Church, Pasadena, CA

- Montebello Unified School District, Montebello, CA
- Olive Crest, Burbank, CA
- Outreach Counseling, Arcadia, CA
- Pasadena Mental Health, Pasadena, CA
- Salvation Army, Whittier, CA
- Santa Anita Family Service, Monrovia, CA
- Spring Bay Counseling Services, Pasadena, CA
- Wellness Community Foothills, Pasadena, CA

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 Master of Divinity degree may be completed in Irvine, Seattle, Menlo Park, Phoenix, or 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.

FULLER SEMINARY NORTHWEST

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

Classes are held in the Fuller Northwest regional campus office.

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 a major center in Sacramento and occasional classes in Oakland and Walnut Creek.

Menlo Park 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 Irvine, and occasionally in San Diego County and the Santa Barbara/Ventura area.

Irvine classes are at the California Coast regional campus office in Irvine. Occasional classes in San Diego County and in the Santa Barbara/Ventura areas are held at local churches.

FULLER SEMINARY SOUTHWEST

The Southwest Extension began in Phoenix in 1977. Locations have included Phoenix and Tucson, Arizona and Las Vegas, Nevada.

Classes in the greater Phoenix area are held at the Fuller Southwest regional campus office in Phoenix.

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 Fuller Colorado regional campus office.

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 the Fuller Texas regional campus office in 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. The Certificate in Anglican Communion Studies is available entirely online.

In the School of Theology, students in the MA in Theology, MA in Theology and Ministry, and MA in Christian Leadership may earn up to one-half of their degree (36 units in the MA in Christian Leadership, 48 units in the other degrees) through distance learning coursework, including both Individualized Distance Learning and Fuller Online courses. Students in the Master of Divinity program may earn up to 48 units through Distance Learning. In all these degrees, this may include no more than four courses (16 units) of Individualized Distance Learning courses.

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.



Personnel

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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Steve Arnold, B.A., M.Div., M.A., Ph.D., *Theology, Philosophy*
Vincent E. Bacote, B.S., M.Div., M.Phil., Ph.D., *Theology*
John C. Bangs, AA, MDiv, DMin, *Ministry*
Catherine M. Barsotti, B.A., M.C.S., M.Div., *Theology and Film*
James L. Barstow, B.A., M.Div., D.Min., *General Ministry*
Jennifer G. Bashaw, B.A., M.Div., *Greek*
Michael J. Beals, B.A., M.A., M.A., *Christian Ethics*
Joelle B. Beller, B.S., M.Div., *Preaching*
Thomas P. Boyle, B.A., M.A., Ed.D., *Campus Ministries*
William H. Bray, B.A., M.A., M.Div., D.Min., *Pastoral Counseling*
Frederick D. Bruner, B.A., M.Div., D.Theol., *Religion, Youth Culture*
Maxie B. Burch, B.A., M.Div., Ph.D., *Church History*
Bryan D. Burton, B.A., M.A., Ph.D., *Theology*
Anthea D. Butler, B.A., M.A., M.A., Ph.D., *Church History*
James W. Carlson, B.A., M.A., *Greek*
Norah W. Caudill, B.S., M.A., *Hebrew*
Blaine B. Charette, B.A., M.A., Ph.D., *New Testament*
Mickie M. Choi-Hoe, B.S., M.S., Ph.D., M.Div., *Presbyterian Polity*
Charles W. Christian, BBA, MDiv, DTh, *Systematic and Historical Theology*
Joseph R. Colletti, B.A., M.A., Ph.D., *Urban Studies*
James A. Davis, B.A., M.Div., Ph.D., *New Testament*
Susan E. Davis, B.A., M.A., Ph.D., *Pastoral Counseling*
Gary W. Deddo, B.A., M.Div., M.A., Ph.D., *Systematic Theology*

John W. Drane, M.A., Ph.D., *Evangelism and New Testament*
 Olive F. Drane, Diploma, M. Theo., *Evangelism*
 Daniel W. Draney, B.S., M.Div., Ph.D., *Church History*
 Craig A. Evans, B.A., M.Div., M.A., Ph.D., *New Testament*
 Deborah K. Flagg, A.A., M.Div., *Christian Ethics*
 Edward Q. Fox, B.A., M.Div., M.A., Th.M., Ph.D., *Church History, Theology*
 Jeffrey W. Frymire, B.A., M.Div., *Preaching*
 Grant G. Goble, B.A., M.Div., Ph.D., *Church History*
 Camilo Gonzalez, B.T., L.T., M.Div., *Greek*
 Victor R. Gordon, A.B., M.Div., Ph.D., *New Testament*
 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*
 Ronald E. Hammer, B.A., M.Div., Ph.D., *Pastoral Care and Counseling*
 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. Hintzoglou, 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*
 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*
 Dale C. Liid, B.A., M.A., *Hebrew*
 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, AS.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*
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 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

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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*.

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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. *Senior 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.*

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

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 and Doctor of Missiology Programs and Associate 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.*

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

C. Douglas McConnell, B.A. California State College; M.A., Ph.D. Fuller Theological Seminary. *Provost and Senior Vice President 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.*

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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.*

Scott W. Sunquist, B.A. University of North Carolina at Chapel Hill; M.Div. Gordon-Conwell Theological Seminary; Ph.D. Princeton Theological Seminary. *Dean and Professor of World Christianity.*

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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

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

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

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

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

Visiting, Adjunct, and Affiliate Faculty Fall 2010 - Summer 20013

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*
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 Wilmer G. Villacorta, B.A., M.Div., *Leadership*
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 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.*

Justin L. Barrett, B.A. Calvin College; Ph.D. Cornell University. *Professor of Psychology and Thrive Chair for Applied Developmental Science.*

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.*

Joseph M. Currier, B.A. University of Saint Thomas; M.A. Wheaton College Graduate School; Ph.D. University of Memphis. *Assistant Professor of Psychology.*

Alvin C. Dueck, B.A. University of Manitoba; M.A., Appalachian State University; Ph.D. Stanford University. *Professor of Psychology.*

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

Psychology.

Joey Joe-Yi Fung, B.A. University of Michigan, Ann Arbor; M.A., C.Phil., Ph.D. University of California, Los Angeles. *Assistant Professor of Clinical 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 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 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.*

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 Psychology.*

Seong-Hyeon Kim, B.A., M.A. Seoul National University; Ph.D. University of Texas at Austin. *Assistant Professor of Psychology.*

Pamela Ebsteyne 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.*

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.*

Sarah A. Schnitker, B.A. Grove City College; M.A., Ph.D. University of California, Davis; Ph.D. University of Memphis. *Assistant Professor of Psychology.*

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.*

Brad D. Strawn, B.A. Point Loma Nazarene University; M.A., Ph.D., Fuller Theological Seminary. *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology.*

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

Maria S. Wong, B.A. University of British Columbia; M.S. University of Utah; M.A., Ph.D. University of Illinois at Champaign-Urbana. *Assistant Professor of Psychology.*

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

Visiting and Adjunct Faculty

Fall 2010 - Summer 2013

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*