



ONLINE CATALOG

Academic Year 2016–2017


FULLER
THEOLOGICAL SEMINARY



2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

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 seven regional campuses, and through flexible online programs.

Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, CA 91182

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626-584-5200

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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://www.fuller.edu/About/Mission_and_Values/Mission_Beyond_the_Mission/.

Institutional Commitments

- **Academic Freedom**
- **Inclusive Education**
- **Nondiscriminatory Language**
- **Racial Justice and Intercultural Life**

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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.

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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.

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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 the Pasadena campus, the regional campuses, and the seminary's online offerings. The PhD and PsyD programs in clinical psychology of the School of Psychology are accredited by the American Psychological Association.

ACCREDITATION

Western Association of Schools and Colleges

Accrediting Commission for Senior Colleges and Universities

985 Atlantic Avenue, Suite 100

Alameda, CA 94501

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The Association of Theological Schools in the United States and Canada

The Commission on Accrediting

10 Summit Park Drive

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412-788-6505

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www.ats.edu

American Psychological Association

750 First Street N.E.
Washington, DC 20002-4242
202-336-5979
800-374-2721
www.apa.org

STATE APPROVAL STATEMENTS

Minnesota. Fuller Theological Seminary is registered as a private institution with the Minnesota Office of Higher Education pursuant to sections 136A.61 to 136A.71. Registration is not an endorsement of the institution. Credits earned at the institution may not transfer to all other institutions.

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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 may 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 at our regional campuses: Orange County, Bay Area, Northwest, Arizona, Colorado, and Texas. In addition, the Master of Divinity, Master of Arts in Global Leadership, Master of Arts in Theology and Ministry, Master of Arts in Theology, and Master of Arts in Intercultural Studies degrees are offered in a primarily online format. Other master's-level programs also offer online learning options. Certain degree programs are also offered in Korean and Spanish.

Faculty

The resident faculty of Fuller Theological Seminary is composed of nearly 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, affiliate, 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.

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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 and veteran status, medical condition, physical disability, mental disability, genetic characteristics, citizenship, gender, gender identity, gender expression, 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/mission-and-values/community-standards\(7\)/](http://www.fuller.edu/about/mission-and-values/community-standards(7)/).

Sexual Harassment and Sexual Misconduct

Fuller Theological Seminary also has a *Policy Against Sexual Harassment*, as well as a *Policy Against Sexual Misconduct*. 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 and sexual misconduct.

You can find the complete text of these policies on the Fuller website at [http://www.fuller.edu/about/mission-and-values/community-standards\(6\)/](http://www.fuller.edu/about/mission-and-values/community-standards(6)/).

Retaliation

Fear of retaliation should not hinder the reporting of an incident of sexual harassment, sexual misconduct, 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, sexual misconduct, 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.

Title IX

"No person in the United States, shall, on the basis of sex, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any education program or activity receiving Federal financial assistance..." Title IX of the Education Amendments of 1972, and its implementing regulation at 34 C.F.R. Part 106 (Title IX).

Title IX of the Education Amendments of 1972 (Title IX) prohibits discrimination based on gender in educational programs that receive federal financial assistance. Programs and activities that may be included are admissions, recruitment, financial aid, academic programs, athletics, housing, and employment. Title IX also protects men and women from unlawful sexual harassment in school programs and activities. Under Title IX, discrimination on the basis of sex can include sexual discrimination, sexual harassment, sexual assault, sexual violence, such as rape, sexual assault, and sexual exploitation.

Sexual misconduct can be committed by men or women and it can occur between people of the same or different sex. The Seminary considers sexual misconduct in any form to be a serious violation of the Christ-like conduct expected from all members of its community. This policy applies to any on-campus conduct and any off-campus conduct that affects the learning experience of students or the campus climate.

Retaliation

Fear of retaliation should not hinder the reporting of an incident of sexual harassment, **sexual misconduct**, 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, **sexual misconduct**, 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 Sexual Misconduct, Policy Against Retaliation, Statements of Community Standards, filing of a complaint pertaining to discrimination or sexual harassment or sexual misconduct or retaliation or violations of Community Standards, or requests for copies of the seminary's complaint procedures, should be directed to the Dean of Students , (626) 584-5370, 130 N. Oakland Avenue, Pasadena, CA 91101.

Inquiries regarding Title IX, Title VI, and Section 504 should be directed to the Director of Institutional Policy Compliance and Title IX Administrator (Title IX, Title VI and Section 504 Coordinator), (626) 584-5357, tlewis@fuller.edu, 250 N. Madison Avenue, Pasadena, CA 91101.

Inquiries regarding Federal laws and regulations concerning nondiscrimination in education or the seminary's compliance with those provisions may also be directed to:

Office for Civil Rights
U.S. Department of Education
50 United Nations Plaza, Room 239
San Francisco, CA 94102

Arizona Complaints

If a student complaint at the Arizona regional campus cannot be resolved after exhausting the Institution's grievance procedure, the student may file a complaint with the Arizona State Board for Private Post-Secondary Education. The student must contact the State Board for further details. The State Board address is:

1400 W. Washington, Room 260
Phoenix, AZ 85007
Phone: 602/542-5709
Website: www.azppse.gov

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/About/Institutional-Reports-and-Documents/Student-Right-to-Know-and-Consumer-Information/>.

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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.

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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 restricted to a limited number of units in their first quarter at Fuller

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

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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 (in English and Spanish)
- Master of Arts in Theology
- Master of Arts in Theology and Ministry (in English and Spanish)

Certificate Programs

- Certificate in Asian American Contexts
- 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 (in English and Korean)
- 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
- Doctor of Philosophy in Psychological Science

School of Intercultural Studies

Master's Degrees

- Master of Arts in Intercultural Studies (in English and Korean)
- Master of Arts in Global Leadership

Certificate Programs

- Certificate of Christian Studies
- Certificate in Church Planting

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 (in English and Korean)
- 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.

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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-req.aspx>.

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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 online 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 conflict in scheduled meeting times, in whole or in part, with other classes. This includes intensive classes that conflict 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. 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.

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TUITION AND FEES

Tuition and Fees Summer 2016 - Spring 2017

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.

School of Theology

500-level (MA, MDiv, ThM)	400.00 per unit
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700-level (DMin)	415.00 per unit
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700-level (DMin Korean Program)	415.00 per unit
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800-level (ThM, PhD)	765.00 per unit
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PhD, ThM Continuation Fee	250.00 per quarter
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School of Intercultural Studies

500-level (MA)	400.00 per unit
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600-level (ThM Korean Program)	535.00 per unit
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700-level (DMin Korean Program)	415.00 per unit
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700-level (DMiss)	535.00 per unit
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800-level (PhD)	765.00 per unit
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PhD, ThM, DMiss Continuation fee	250.00 per quarter
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School of Psychology

500-level (MS, MA)	455.00 per unit
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800-level (PsyD, PhD)	660.00 per unit
-----------------------	-----------------

PhD, PsyD Continuation Fee	500.00 per quarter
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Special Fees

New Student Fee*	50.00
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Student Service Fee (per quarter)	25.00
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eResource Fee (per quarter)	30.00
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Late Registration Fee	30.00
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Parking (per quarter - Pasadena)	30.00
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Additional Vehicle (per quarter - Pasadena)	10.00
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Late Payment Fee	250.00
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Graduation Fee	90.00
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**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.

Three-Day Cancellation Policy

Applicants to the MSMFT program in Arizona sign an enrollment agreement and submit a tuition deposit. An applicant who provides written notice of cancellation within three days (excluding Saturday, Sunday and federal and state holidays) of signing an enrollment agreement is entitled to a refund of all monies paid. The full refund will be provided by the seminary within 30 days of receiving the notice of cancellation.

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.

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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 [Student Financial Services](#) on the Fuller website.

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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 Call Discernment Office is responsible for all transfer credit for School of Theology and and School of Intercultural Studies master's-level students. 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 four 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.

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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.

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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>.

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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.

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EXPLORE THIS SECTION

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.

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EXPLORE THIS SECTION

SCHOOL OF THEOLOGY

CHARACTER AND MISSION

The School of Theology is evangelical and ecumenical, diverse and inclusive, multidenominational and multicultural. Its mission is national and global in scope, urban and suburban in focus, residential and extended in location. It expresses this mission through life together in worshipping, teaching, studying, and ministering communities.

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

- Biblical and theological reflection, research, and writing
- The practices of Christian formation and ministry
- Advanced theological study
- Continuing education

THE THEOLOGICAL CURRICULUM

A theological curriculum that aims at excellence must combine breadth, depth and balance. It must include basic areas for everyone engaged in Christian ministry, yet provide courses of special interest and concern to people interested in more focused areas of ministry and study. It must be grounded in the Scriptures and be concerned to express, embody, and share a coherent faith. It must reflect our understanding of the church's traditions while demonstrating awareness of present and future needs. It must embrace what is genuine within the historic experience of the church while always being open to what God's Spirit is saying to the church.

Fuller Seminary approaches its task of theological training by way of the great Protestant tradition of dedicated engagement with ministries that imbue and propagate our shared Christian faith, with the Christian Scriptures, and with the classical faith of the church. Both in and out of the classroom, the School of Theology prioritizes formation in the faith for vocations of service in God's world.

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

Certificate Programs

- Certificate in Asian American Contexts
- Certificate in Christian Studies
- Certificate in Recovery Ministry
- Certificate in Theology and the Arts
- Certificate in Youth Ministry

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EXPLORE THIS SECTION

MASTER OF DIVINITY (SCHOOL OF THEOLOGY)

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.

Purpose

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

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

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

1. The Christian minister should be a person who knows and delights in the Word of God, one who is

able responsibly and in detail to exegete and interpret the divinely inspired Scriptures, yet one also able to see in its wholeness the story of the saving acts of God revealed through Israel and consummated in Christ. *The Master of Divinity program is designed to foster ministry that is rooted in the authority of the Bible.*

2. The Christian minister should understand the doctrines and traditions of the Church as they have come to expression over time, and be able to reflect on them with insight and to interpret them compellingly for our own time. The minister should also be one who empowers the people of God so that they too are enabled confidently to discern and clearly to articulate God's Word for our world. *The Master of Divinity program is designed to foster Christian ministry that is theologically responsible.*
3. The Christian minister should possess special abilities, theologically informed, for leading and equipping God's people. The tasks that demand these skills are many: preaching, public worship, teaching, evangelism, counseling, spiritual formation, and administration. The minister should be one who not only develops such skills but enables others to share them. *The Master of Divinity program is designed to foster ministry that is professionally competent.*
4. The Christian minister should recognize that evangelism in its widest sense is the responsibility of every Christian and is central to the apostolic nature and mission of the Church. The minister should be prepared both spiritually and intellectually to "do the work of an evangelist" and to enable others to share in that task. *The Master of Divinity program is designed to foster ministry that is committed to evangelism.*
5. The Christian minister should be an advocate of truth, a person able convincingly to argue for the credibility of the faith in our contemporary pluralistic setting, and to witness to the revelation of God in Christ in the confidence of the Spirit of Truth. *The Master of Divinity program is designed to foster ministry that is intellectually articulate.*
6. The Christian minister should be a person of deep and honest faith, a faith that is rooted in an authentic experience of God's grace and that is expressed in a growth toward maturity and wholeness in Christ. He or she should be a person of integrity who is ready always to seek the will of God in the complex moral problems of personal life, and sensitive to the even more complex ethical issues of the public arena. *The Master of Divinity program seeks to foster ministry that is spiritually mature and morally sensitive.*
7. The Christian minister should be a servant of the compassionate Lord, a person deeply concerned for social justice with a burden for the oppressed and the weak, a peacemaker in a world torn by war, an advocate for the hungry and homeless, a defender of all victims of oppression, and a prophet calling for justice from the rich and mercy for the wretched of the earth. *The Master of Divinity program is designed to foster ministry that is socially concerned.*
8. The Christian minister should be personally committed to a specific church within the Church universal, one who is loyal to the community and tradition of which he or she is a part yet who honors a wider loyalty to the Church universal. *The Master of Divinity program is designed to foster ministry that is ecumenically open yet denominationally responsible.*
9. The Christian minister should be aware of living in a humanly diverse world and a diverse church, and be aware of the way in which this diversity is simultaneously a resource and a source of tensions in

world and church. *The Master of Divinity program is designed to foster ministry that affirms diversity in gender, culture, and race; that heeds those who have been voiceless; and that works for reconciliation and unity within the one family of humanity and the one body of the church.*

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

Admission Requirements

General standards 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.

Residence Requirements and Transfer Credit

A minimum of 40 units must be earned at Fuller Seminary. At least 40 units, not including apprenticeships 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 80 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.

Distance Learning

A Master of Divinity program may include up to 22 courses (88 units) of distance learning coursework. This includes courses taken at Fuller, as well as courses completed elsewhere and transferred to Fuller for this degree. You can combine online and campus classes, or you can remain in your context by studying primarily online, with just four one-week sessions (8 classes, 32 units) at a Fuller campus in *Hybrid+* classes. Each Hybrid+ class consists of nine weeks of online study plus one week of face-to-face study at a campus. Hybrid+ classes are scheduled so that you can complete the on-campus portions of two classes in the same one-week period.

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.

Curriculum

The faculty at Fuller has developed a unified curriculum for the Master of Divinity degree. A total of 120 units is required to earn the Master of Divinity degree.

INTEGRATIVE (16 units)

- IS500 Practices of Vocational Formation
- IS501 Practices of Worship
- IS502 Practices of Community
- IS503 Practices of Mission

LANGUAGES (12 units)

- LG500 Hebrew Tools for Biblical Interpretation
- LG510 Greek Tools for Biblical Interpretation
- BI500 Interpretive Practices

INTERPRETING (20 units)

- OT500 New Testament Introduction
- NT500 New Testament Introduction
- OT527 Old Testament Exegesis or NE527 New Testament Exegesis
- Biblical Studies Elective (other Testament than the exegetical course)
- Any Biblical Studies Elective

THEOLOGIZING (24 units)

- History and Theology (16 units). Must take two history courses and two theology courses
 - God and Christ: any course with the TH1 attribute

- HT500 The Church's Understanding of God and Christ in its Historical Development
- HT501 The Church's Understanding of God and Christ in its Theological Reflection
- The Church, Humanity, and the Christian Life: any course with the TH2 attribute
 - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
 - HT503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection
- Modern and Global Contexts: any course with the TH3 attribute
 - CH504 The Modern Church in a Global Historical Context
 - CH506 American Christianity in a Global Historical Context
 - HT504 Modern Theology in a Global Context
- Theologizing Elective: any course with the TH4 attribute
 - Almost any course with a CH, HT, ST, or TH prefix (ST511, CH549, CH551, and TH550 do not meet this requirement)
- Ethics, Philosophy, or Theology and Culture: any course with the TH5 attribute
 - Any course with an ET, PH, or TC prefix
- Ethics: any course with the TH6 attribute

MINISTRY (16 units)

- Leadership: any course with the LDR attribute
- Pastoral Care: any course with the PC attribute
- PR500 Homiletics
- Preaching Practicum: one course with the P1 attribute, or PR511 and any course with the P2 attribute

CONTEXTUALIZING (16 units)

- Engaging Global Realities: any course with the C1 attribute
- Engaging Culture: any course with the C2 attribute
- Engaging Local Contexts: any course with the C3 attribute
- Engaging Human Diversity: any course with the C5 attribute

ELECTIVES (16 units)

- May be used for an emphasis (see below)

APPRENTICESHIP (0 or 4 units)

Areas of Emphasis

At Fuller, an emphasis consists of a minimum of 4-5 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:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Biblical Languages
- Biblical Studies
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- 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.

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EXPLORE THIS SECTION

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

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 40 units of course work at Fuller.

Residence Requirements and Transfer Credit

A minimum of 28 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 52 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 13 courses (52 units) of online coursework.

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 all Fuller locations, including Irvine, Seattle, Menlo Park, Phoenix, Colorado Springs, and Houston.

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

1. A total of 20 courses (80 quarter units);
2. A minimum of 7 courses (28 quarter units) earned at Fuller Theological Seminary, on any of its campuses (not including online)

Degree Outline

INTEGRATIVE (16 units)

- IS500 Practices of Vocational Formation

- IS501 Practices of Worship
- IS502 Practices of Community
- IS50 Practices of Mission

INTERPRETING (16 units)

- BI500 Interpretive Practices
- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- Any Biblical Studies course

THEOLOGIZING (20 units)

History and Theology (must take two historical courses and two theological courses)

- God and Christ: any course with the TH1 attribute
 - HT500 The Church's Understanding of God and Christ in its Historical Development
 - HT501 The Church's Understanding of God and Christ in its Theological Reflection
- The Church, Humanity, and the Christian Life: any course with the TH2 attribute
 - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
 - HT503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection
- Modern and Global Contexts: any course with the TH3 attribute
 - CH504 The Modern Church in a Global Historical Context
 - CH506 American Christianity in a Global Historical Context
 - HT504 Modern Theology in a Global Context
- Theologizing: any course with the TH4 attribute
 - Almost any course with a CH, HT, ST, or TH prefix
 - ST511, CH549, CH551, and TH550 do not meet this requirement
- Ethics: Any course with the TH6 attribute

ELECTIVES (28 units)

- May be used for an emphasis (see below)

CAPSTONE ESSAY

After completing at least 60 units, students in the Master of Arts in Theology program must submit a one-page (250-300 words) essay reflecting on the academic capacities gained in their course of study, particularly in terms of their elective or emphasis courses.

THESIS OPTION

Students in the Master of Arts in Theology program may choose to write a thesis (4 units) on a particular topic as part of their program.

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:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Biblical Languages
- Biblical Studies
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking

- 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.

MASTER OF ARTS IN THEOLOGY AND MINISTRY

The Master of Arts in Theology and Ministry degree, now offered with new flexible study options, 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.

The degree provides excellent preparation for those called to be on the pastoral staff of a church or denomination that does not require the Master of Divinity degree as a qualification for ordained ministry, and can also serve as a prerequisite for the Doctor of Ministry program. The curriculum covers the basic areas of theology, biblical studies and ministry. Combined with supervised ministry in a local church, it 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 40 units of course work at Fuller.

Residence Requirements and Transfer Credit

A minimum of 28 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 52 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 15 courses (60 units) of distance learning coursework. This limit includes 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 and Ministry 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

Flexible plans to study allow you to complete the Master of Arts in Theology and Ministry according to your needs. You can. complete all requirements for the degree on all Fuller campuses, including Pasadena, Irvine, Seattle, Menlo Park, Sacramento, Phoenix, Colorado Springs, and Houston. You can combine online (up to 52 units) and campus classes, or you can remain in your context by studying primarily online, with just three one-week sessions (6 classes, 24 units) at a Fuller campus in *Hybrid+* classes. Each Hybrid+ class consists of nine weeks of online study plus one week of face-to-face study at a campus. Hybrid+ classes are scheduled so that you can complete the on-campus portions of two classes in the same one-week period.

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

1. A total of 20 courses (80 quarter units);
2. A minimum of 7 courses (28 quarter units) earned at Fuller Theological Seminary, on any of its campuses (not including online)

Degree Outline

INTEGRATIVE (16 units)

- IS500 Practices of Vocational Formation
- IS501 Practices of Worship
- IS502 Practices of Community
- IS50 Practices of Mission

INTERPRETING (16 units)

- BI500 Interpretive Practices
- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- Any Biblical Studies class

THEOLOGIZING: Select three (12 units)

History and Theology (must take at least one historical course and one theological course)

- God and Christ: any course with the TH1 attribute
 - HT500 The Church's Understanding of God and Christ in its Historical Development
 - HT501 The Church's Understanding of God and Christ in its Theological Reflection
- The Church, Humanity, and the Christian Life: any course with the TH2 attribute
 - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
 - HT503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection
- Modern and Global Contexts: any course with the TH3 attribute
 - CH504 The Modern Church in a Global Historical Context
 - CH506 American Christianity in a Global Historical Context
 - HT504 Modern Theology in a Global Context

MINISTRY (8 units)

- Leadership: any course with the LDR attribute
- Worship, Preaching, and Communication: any course with the WPC attribute

CONTEXTUALIZING: Select three (12 units)

- Engaging Global Realities: any course with the C1 attribute
- Engaging Culture: any course with the C2 attribute
- Engaging Local Contexts: any course with the C3 attribute
- Engaging Ethically: any course with the C4 attribute
- Engaging Human Diversity: any course with the C5 attribute

ELECTIVES (16 units)

- May be used for an emphasis (see below)

APPRENTICESHIP (0 or 4 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:

- African American Church Studies
- Asian American Contexts
- Biblical Languages
- Biblical Studies
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- 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.

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EXPLORE THIS SECTION

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. 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.

- African American Church Studies
- Ancient Context of the Old Testament (*MDiv and MA in Theology only*)
- Ancient Near Eastern Studies (*MDiv and MA in Theology only*)
- Asian American Contexts
- Biblical Languages
- Biblical Studies
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Recovery Ministry
- Theology and the Arts

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

African American Church Studies

The African American Church Studies emphasis is designed to prepare students to articulate the emergence and effects of racial subjectivities in contemporary societal realities and critique the existing structures and systems of the modern racial situation from a hermeneutic informed by the experiences of African Americans. Students will develop the ability to outline a theological vision drawn from the Christian imagination of the African American Church that responds to current realities of the world. The courses offered in African American Church Studies explore the modern racial condition and present a theological paradigm for the performance of ecclesial identities that take seriously the challenges of racial identity. Every class addresses the impact of racial subjectivity; illustrates how the Black Church has been impacted by and/or responded to these realities from the vantage point of theology, missiology, and psychology; and provides a vision for Christian existence drawn from the Black Church that can be utilized in any given cultural context. A total of 24 units is required.

Required courses (12 units):

- NS563 Race and Christian Identity in the New Testament
- ET543 Theology and Ethics of Martin Luther King, Jr.
- CO521 Ethnic Identities in the Media or PR501 Preaching in the African American Tradition

Select two courses (8 units) from the following:

- ST510 Introduction to Black Theology
- TC511 Theology of Hip Hop Culture
- CH568 History of African American Religious Experience
- ET522 Christian Ethical Traditions
- CN560 Pastoral Counseling Across Cultures

Select one course (4 units) from the following:

- MD525 Poverty and Development
- MD500 Globalization, the Poor, and Christian Mission
- YF506 Urban Youth Ministry

- YF503 Evangelism, Justice, and Emerging Generations

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, and is only available with the MDiv and MA in Theology programs. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (12 units):

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

Select two courses (8 units) from the following:

- LG533 Ugaritic I Beginning Ugaritic
- LG534 Ugaritic II Special Topics in Ugaritology
- LG535 Beginning Akkadian
- LG536 Advanced Akkadian
- LG546 Northwest Semitic Texts
- OT527 Old Testament Exegesis (Hebrew text)
- OT554 Israelite Religion in its Ancient Near Eastern Context
- OT576 Experiencing the Land of the Bible (travel/study course)
- OT581 History and Historiography of Ancient Israel
- Other courses may be approved by the emphasis coordinator as ANE courses if their content is appropriate to the emphasis

Ancient Near Eastern Studies

The Ancient Near Eastern Studies emphasis is designed to orient 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, and is only available in the MDiv and MA in Theology programs. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (12 units)

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

Select four courses (16 units) from the following:

- LG533 Ugaritic I Beginning Ugaritic
- LG534 Ugaritic II Special Topics in Ugaritology
- LG535 Beginning Akkadian
- LG536 Advanced Akkadian
- LG546 Northwest Semitic Texts
- OT576 Experiencing the Land of the Bible (travel/study course)
- Other courses may be approved by the emphasis coordinator as ANE courses if their content is appropriate to the emphasis

Select one course (4 units) from the following:

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

Asian American Contexts

The Asian American Contexts emphasis is designed for students who want to understand what it means to be a leader in the Asian American context, how to reach an emerging generation of Asian Americans amidst formidable global challenges, and how the gospel can engage Asian American pop culture, social justice concerns, and church drama. Normally the four courses will include the two courses below, although the student may arrange otherwise with the faculty coordinator. The emphasis requires 16 units to complete. *Currently this emphasis requires courses that are only available on the Pasadena campus and online.*

Required courses (8 units):

- PM544 Asian American Contexts and Missional Leadership
- TM528 Engaging Asian American Contexts

Select two courses (8 units) from the following:

- CN504 Family Therapy and Pastoral Counseling
- CN567 Spiritual Formation and the Twelve Steps
- CO522 Narrative Communication in a Visual Age
- ET543 The Theology and Ethics of Martin Luther King Jr
- ET545 Christian Ethics in Asian American Contexts
- FS500 Family Systems Dynamics
- MR519 Christian Engagement with People of Other Faiths
- MR541 China and Christian Faith
- MH526 Christianity in China, Korea, and Japan
- MH530 History of Christianity in Asia
- NS563 Race and Christian Identity in the New Testament
- PR532 Transformational Preaching in Asian American Contexts
- ST544 Asian and Asian American Theologies

Biblical Languages

The Biblical Languages emphasis is designed to give students the foundational tools to engage the Hebrew Bible and the Greek New Testament in their original languages. The emphasis requires 16 units.

Required courses

- LG502A/B Beginning Hebrew (8 units)
- LG512A/B Beginning Greek (8 units)

Biblical Studies

The Biblical Studies emphasis is intended to give students additional opportunity to engage Old and/or New

Testament books or topics. The emphasis requires 16 units.

Required courses

- OT527 Old Testament Exegesis (Hebrew text) or NE527 New Testament Exegesis (Greek text) (4 units)
- Select any three Biblical Studies courses (12 units)

MDiv students must complete the 16 units in addition to the core electives required by the degree (i.e., 4 units of OT527 or NE527 and 8 units of Biblical Studies Electives); for MAT students, the Biblical Studies Elective (4 units) required by the degree must be fulfilled by either OT527 or NE527 and the remaining 12 units in the emphasis may be fulfilled by any Biblical Studies courses.

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 16 units.

Required courses (8 units):

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

Select two courses (8 units) from the following:

- MD524 Advocacy for Social Justice
- MD525 Poverty and Development
- MD528 Development Tools and Practices
- MD544 Ministry with Sexually Exploited and Trafficked Children
- MD555 Research with Children
- MD556 Orphanage Alternatives
- MM568 Self-Care in Mission

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.

Select one course (4 units) from the following:

- ET501 Christian Ethics
- ET513 Perspectives on Social Ethics
- ET522 Christian Ethical Traditions
- ET533 Discipleship in a Secular Society

Select four courses (16 units) from the following:

- ET520 Biblical and Practical Peacemaking
- ET521 Sexuality and Ethics
- ET528 Creation Care and Sabbath Economics
- ET543 The Theology and Ethics of Martin Luther King, Jr.
- ET545 Theology and Ethics in Asian-American Contexts
- ET546 God and Globalization
- ET551 The Ethics of Diversity in Unity
- ET559 Methods in Christian Ethics

Up to two courses (8 units) of the following may be included:

- CH516 Theology and Politics in Modern Society
- MD500 Globalization, the Poor, and Christian Mission
- NS563 Race and Christian Identity in the New Testament
- OT551 Old Testament Ethics

Church Planting

The Church Planting emphasis is designed to give you the theological foundations and missiological principles that will inform your plans and ground your work. You will gain practical instruction on planting a church in a diverse, post-Christendom world. Experienced church planting practitioners join with Fuller

faculty in the courses designed for this emphasis. This emphasis requires 20 units.

Select three courses (12 units):

- MC525 Starting and Multiplying New Churches
- MB533 Social Analysis and Contextualization
- MC538 Evangelism and Church Planting or PM514 Missional Churches and Leadership

Select two courses (8 units):

- MC509 The Church in a Culture of Technology
- MM568 Self-Care in Mission
- MN540 Urban Church Planting
- MP520 Transforming Contemporary Cultures
- TC500 Theology and Culture

Global Arts and World Religions

The Global Arts and World Religions emphasis offers you opportunities to investigate world religions as they are practiced, reflect on perceptions toward one another, and develop hands-on tools for engagement with peoples of differing faiths via the arts. Cultural and religious studies challenge you to think missiologically and theologically and learn practical ways to minister within local, regional, and global contexts. Courses address such topics as interreligious relations, sustainable peacebuilding, interfaith dialogue, witness, and worship through cultural arts, symbols, and rituals—helping you learn to foster understanding and communication between religious peoples in a world crying out for peace and justice. The emphasis requires a total of 20 units. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (16 units):

- IS501 Practice of Worship and Prayer
- MR578 Music, Peacebuilding, and Interfaith Dialogue
- MR547 Art, Symbol, and World Religions
- ME525 Worship in World Religions

Select one course (4 units) from the following:

- ME506 Communicating the Gospel Cross-Culturally
- ME513 Global Christian Worship and Witness
- ME515 Storytelling and Song in Context
- ME518 Exegeting Music Cultures

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. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (8 units):

- MD500 Globalization, the Poor and Christian Mission
- MD525 Poverty and Development

Select one course (4 units) from the following:

- MN520 Encountering the City
- MN536 Transforming the City
- GM518 Introduction to Urban Studies

Select one course (4 units) from the following:

- MD528 Development Tools and Practices
- MN533 Organizing Urban Communities

Select one courses (4 units) from the following:

- MD524 Advocacy for Social Justice
- MD540 Theology of Poverty and Development
- MD543 Mission with Children at Risk
- MD546 Relief, Refugees and Conflict
- MN540 Urban Church Planting
- TM521 Congregations in the World

- TM522 Homelessness, Congregations and Community Partnerships

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 20 units.

Required courses (8 units):

- MR550 Introduction to Islam
- MR574 Muslim Peoples: A Sociological Approach

Select three courses (12 units) from the following:

- MR552 History of the Muslim-Christian Encounter
- MR554 Models of Witness in Muslim Contexts
- MR555 Popular Islamic Piety
- MR556 Current Trends in Islam
- MR557 Muslim Women and Family
- MR568 Shariah and Human Rights
- MR569 Biblical Hermeneutics in a Muslim Context

Just Peacemaking

Terrorism, interreligious conflict, scarcity of resources, abuse of human rights, domestic violence, church splits. Our contexts, from local to global and interpersonal to international, put to Christians the question: How can we be peacemakers as Jesus called us? At Fuller we pursue answers to this question passionately, and we look to the triune God, in particular the peacemaking way of Jesus, for guidance. This focus asks that we think beyond the conventional dichotomy between just war and pacifism to see that Just Peacemaking is about the everyday lives of disciples, guided by the power of the Spirit, and the initiatives we should take to address all kinds of human conflict. Our faculty - innovators in the fields of peacemaking, ministries of reconciliation, and interfaith work - in conjunction with the Just Peacemaking Initiative will help you engage difficult questions biblically, theologically, and practically. This emphasis requires 20 units.

Required courses (8 units):

- ET501 Christian Ethics
- ET520 Biblical and Practical Peacemaking

Select three courses (12 units) from the following:

- ET528 Creation Care and Sabbath Economics
- ET543 The Theology and Ethics of Martin Luther King, Jr.
- FI515 Forgiveness, Reconciliation, and Clinical Practice
- MD525 Poverty and Development

Up to two courses (8 units) of the following may be included:

- CO521 Ethnic Identities in the Media
- ET546 God and Globalization
- ET551 The Ethics of Diversity in Unity
- MR556 Current Trends in Islam
- NT556 Jesus, the Church, and Violence

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 16 units is required. *Currently this emphasis requires courses that are only available on the Pasadena campus or online.*

Required courses (12 units):

- CN553 Pastoral Care and Abuse
- CN567 Spiritual Formation and the Twelve Steps
- EV532 Recovery Ministry in the Local Church

Select one course (4 units) from the following:

- CN557 Pastoral Care and Addictions
- CN558 Pastoral Care and Sexuality

- CN504 Family Therapy and Pastoral Counseling
- CN524 Family Dynamics of Addiction

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 20 units. *Currently this emphasis requires courses that are only available on the Pasadena campus or online.*

Required courses (12 units):

- TC581 Worship, Theology and the Arts Touchstone Course
- TC591 Theology and the Arts Capstone Cohort
- TC592A/B Theology and the Arts Project Cohort

Select two course (8 units) from the following:

- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)

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. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (20 units):

- IS501 Practices of Worship
- TC581 Worship Theology and the Arts Touchstone Course
- WS518 Worship Ministry on the Lord's Day

- WS514 Music as Theological Expression
- WS515 Worship Leadership: Formation and Skill

Select one course (4 units) from the following:

- Any Communication course in the School of Intercultural Studies (ME)
- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)
- MC500 Church and Mission in Global Contexts
- MC509 The Church in a Culture of Technology
- MR547 World Religions: Art and Symbol
- MR578 Music Peace Building, and Interfaith Dialogue

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 20 units is required.

Required courses (12 units):

- IS501 Practices of Worship
- TC581 Worship, Theology, and the Arts Touchstone Course
- WS518 Worship Ministry on the Lord's Day

Select two courses (8 units) from the following:

- Any Communication course in the School of Intercultural Studies (ME)
- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)
- MC500 Church and Mission in Global Contexts
- MC509 The Church in a Culture of Technology
- MR547 World Religions: Art and Symbol

- MR578 Music, Peace Building, and Interfaith Dialogue

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. The emphasis requires 20 units.

Required courses (12 units):

- YF500 Foundation of Youth Ministry or YF501 Introduction to Youth Ministry
- YF502 Leading Change through Youth Ministry Contexts
- YF504 Introduction to Family Ministry

Select two courses (8 units) from the following:

- Any Youth, Family, and Culture course (YF)
- GM527 Ministry and Culture

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

CERTIFICATE PROGRAMS (SCHOOL OF THEOLOGY)

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.

CERTIFICATE IN ASIAN AMERICAN CONTEXTS

This certificate allows students to explore a variety of questions related to Asian American contexts and learn from faculty who are renowned scholars in diverse arenas of the Asian American experience. The faculty are innovative theologian-practitioners who apply their expertise for kingdom purposes. The certificate requires 24 units. All of the courses are available only online. All work for the certificate must be completed within seven years.

Required courses (8 units)

- PM544 Leadership in Asian American Contexts
- TM528 Engaging Asian American Contexts

Select two courses (8 units):

- CN504 Family Therapy and Pastoral Counseling
- CN567 Spiritual Formation and the Twelve Steps
- CO522 Narrative Communication in a Visual Age
- ET543 The Theology and Ethics of Martin Luther King Jr
- ET545 Christian Ethics in Asian American Contexts
- FS500 Family Systems Dynamics
- MR519 Christian Engagement with People of Other Faiths
- MR541 China and Christian Faith
- MH526 Christianity in China, Korea, and Japan
- MH530 History of Christianity in Asia
- NS563 Race and Christian Identity in the New Testament
- ST544 Asian and Asian American Theologies

Select two courses (8 units). Students with no prior seminary education select one from each of the two groups below. All other students select two electives.

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- IS500 Practices of Vocational Formation
- IS502 Practices of Community

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 additions 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, the coursework for this certificate is only available in Pasadena and online. All work for the certificate must be completed within seven years.

Curriculum

Biblical Studies (4 units)

- NS500 Gospels

Recovery Ministry (20 units)

Choose four of the following (16 units)

- EV532 Recovery Ministry in the Local Church
- CN553 Pastoral Care and Abuse
- CN557 Pastoral Care and Addictions
- CN558 Pastoral Care and Sexuality
- CN567 Spiritual Formation and the Twelve Steps
- Any Pastoral Counseling course (CN prefix)

Required (4 units)

- FS500 Family Systems Dynamics

Choose one of the following (4 units)

- CN557 Pastoral Care and Addictions
- CN558 Pastoral Care and Sexuality
- CN504 Family Therapy and Pastoral Counseling

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)

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 or YF501 Introduction to Youth Ministry
- YF502 Leadership in Youth Ministry
- YF504 Introduction to Family Ministry

Select any two courses with the YF prefix and/or GM527 Ministry and Culture (8 units)

Select a Biblical Studies Elective (any course with the OT, NE, NS, or NT prefix), or Theology Elective (any course with the CH, ET, HT, ST, or TH prefix) (4 units)

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

DOCTOR OF MINISTRY (SCHOOL OF THEOLOGY)

The Fuller Doctor of Ministry (DMin) degree program is a learning community encouraging and equipping leaders for mission and ministry in changing times.

The Doctor of Ministry is a professional degree granted by the School of Theology. The DMin degree is designed to serve the needs and ministry goals of pastors, missionaries, mission executives, church leaders, and other ministry leaders. The DMin program is distance-learning program, which means that students are able to remain active in their ministry while they complete the components of the degree.

The program of study combines rigorous, theological reflection with theoretical and tested ministry models, applied to the student's ministry context. Courses are taught by experienced professors with proven expertise in developing and sustaining a continually growing ministry. The classroom becomes a learning community where students come to share as well as to learn.

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:

- One of the following theological master's degrees: A Master of Divinity (or its equivalent), a theological Master of Arts of at least 80 quarter units (54 semester units), or a Masters of Arts in Global Leadership of at least 72 quarter units (48 semester units) from an approved accredited school. Those holding an MDiv degree may be admitted to the 48-unit DMin program; those holding an MA degree may be admitted to a special 60-unit program (plus language); those with an MAGL degree may be admitted to a special 64-unit track (plus language). To learn more about MDiv equivalency, please contact an advisor at 626.584.5315 or dmin@fuller.edu.
- A current ministerial leadership position. The DMin program is designed for ministry leaders to earn their degree without leaving their current ministry context .

- A minimum of three years of ministerial leadership experience after receiving the MDiv, MA, or MAGL degree.
- A cumulative graduate grade point average of 3.0 or higher (3.0 on 4.0 scale).
- One course in either New Testament Greek or Old Testament 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.

Curriculum

The Doctor of Ministry degree requires the completion of 48 quarter units of credit beyond the Master of Divinity degree, or 60 quarter units of credit (including language) beyond a two-year (80 quarter units or 54 semester units) theological MA degree, or 64 quarter units of credit (including language and theological classes) beyond a two-year (72 quarter units or 48 semester units) theological MAGL degree.

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

Personalized Track

Phase 1: DM711 Exploring the Contours of Ministry (4 units). All students in the Personalized Track begin with this 10-week online course. For the Personalized track, 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: Mentoring (4 units). After completing DM711, students in the personalized track will enter into a two-year mentoring/coaching course led by Terry Walling and Leader BreakThru. This practical seminar focuses on moving beyond just attending classes, and onto integrating a student's DMin learning into a comprehensive personal growth experience. The goal is to assist students to maximize the intended learning and ministry transformation from their Doctor of Ministry program. It is achieved through the integration of personal learning and the assistance of a leadership development coach.

Phase 3: Seminars/Electives.

After completing DM711, students in the Personalized Track will complete 36-48 units of electives (depending on program) from any courses under any subject area listed below. Students may choose from multiple Personalized Track subject areas:

- Leadership
- Spiritual Formation/Discipleship/Mentoring
- 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
- Church Planting
- Pastoral Counseling

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. Personalized Track courses are taught as one-week intensives.

Phase 4: Doctoral Project (4 units). For additional details, see below.

The doctoral project is divided into three parts:

1. **DM710 Developing Your Doctoral Project Proposal**, a 0-unit online course focused on developing the Doctoral Project Proposal. This course is offered twice a year, in the Fall and Spring quarters.
2. After completing the Doctoral Project Proposal, students will submit their proposal to the Doctoral Project Committee for approval.
3. **DM706 Doctoral Project**. After the proposal is approved, students will register for the 4-unit Doctoral Project Writing course. 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.

For additional details, see below.

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 following a preset curriculum focused around the areas of interest listed below.

The students may join one of the cohorts currently available:

- Christian Spirituality
- Lideres Latinos en un Mundo Multicultural
- Urban Ministry
- Youth, Family and Culture
- Spiritual Direction
- Pentecostal/Charismatic Ministry
- Leadership
- Urban Ministry
- African American Church Leadership
- Asian American Church Leadership
- Faith, Work, and Vocation
- Leadership and Ministry in the Middle Eastern Context
- Leadership and Ministry in the East Asian Context

Phase 2: Doctoral Project (8 units).

The doctoral project is divided into two parts:

1. Students work with the cohort mentor to develop their Doctoral Project proposal. The cohort mentor will approve the final proposal.
2. **DM706 Doctoral Project.** After the proposal is submitted and approved, students will register for the 8-unit 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.

For additional details, see below.

Doctoral Project

The Doctoral Project serves as the culmination of the degree, providing students with an opportunity to

integrate coursework and reflection, applying 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 fourth 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 half of the coursework units must be completed and grades for this coursework posted to the student's transcript.

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 plus an additional 20 hours of class time for a 12-unit course; 3,000 pages for an 8-unit course; or 2,000 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 post-seminar 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

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.

Course Locations and Residency

Courses are primarily offered on the Pasadena campus. Courses are also scheduled at selected external

sites. At least half of the degree course units must be completed on-site at a campus location .

Time Limits

Coursework 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 six years from the time the first course is taken (eight years for the 60-unit and 64-unit tracks).

Cohorts

Christian Spirituality Cohort. The Christian Spirituality Cohort features a variety of different learning environments and structures that will allow students to engage spirituality both conceptually and practically. Students will explore the history and theology of Christian spirituality, the connection between spirituality and nature with special focus on Jürgen Moltmann's theology of creation, and a cultural hermeneutic applied to the world in which they find themselves every day.

Faith, Work, Economics, and Vocation Cohort. If the church is to make a difference in the 21st century, it needs to help its members integrate their faith and their work in a meaningful way. Increasingly, Christians are yearning to live whole lives in which their faith informs everything they do. They want to know that their work matters to God, that it makes a difference in the world for God's kingdom, and that they are responding faithfully to God's call through their daily work. Church and parachurch leaders are beginning to address this desire for integration and significance by investigating how work, economics, and vocation are essential to vital Christian faith. This Doctor of Ministry cohort challenges leaders to clarify the mission of the church as they investigate what the church is doing to equip disciples so they might devote their whole lives, including their work, to God and his purposes.

Leading Change Cohort. In a rapidly changing world, the primary task of leadership is to energize a community of people toward their own transformation in order to meet the challenges of the uncharted terrain before them. It is what Ronald Heifetz calls "adaptive leadership" and defines as "the practice of mobilizing people to tackle tough challenges and thrive." Transformational Leadership is the product of a leader's own personal competency, relational congruence and adaptive capacity. The key thought is this: Transformational Leadership is absolutely dependent on the leader's own ongoing transformation and ability to lead others into a process of shared transformation through ongoing learning and navigating loss.

Lifelong Leadership Formation Cohort. The Lifelong Leadership Formation cohort will help to develop leaders according to God's unique shaping work. Leadership Emergence Theory is the body of research related to how God shapes leaders, over a lifetime. The three core components of time-analysis, processing and leadership development patterns will be explored and used to interpret and provide insight to a leader's life. The class will also examine the integration of leadership development theory with both Biblical Theology and Spiritual formation. The development of a leader's interior journey and the understanding of Biblical discipleship will be the primary focus of this class, along with models for practice. This cohort will

lastly examine the missional communities model, its structure and core postures, as well as integrate learning from the Cohort into a pathway for leadership development.

Líderes 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 con énfasis en 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.

Spiritual Direction Cohort. The Spiritual Direction Cohort will offer a variety of different learning environments and structures that allow students to engage spiritual direction conceptually and practically. Each year meet for a 10-day course in a retreat setting local to the Pasadena, CA campus. The curriculum will focus on blending advanced helping skills with classical and evangelical approaches to spiritual direction

Transformational African-American Leadership Cohort. What does the reality of an ever-increasing multiethnic and multicultural mission field within the United States of America mean for the future of the African American church and its pastoral leaders? How do social issues such as racism, the increase in Black males in the prison industrial complex, urbanization, gentrification, the widening of the economic gap, and the continuing evolution of hip hop culture impact the worship, discipleship, and witness of the African American church? Must African American pastors become post-Black in order to stay relevant? These critical questions and more will be explored as part of this Doctor of Ministry cohort developed to further equip African American pastors theologically, increase one's organizational leadership skills, and expand one's ability to engage communities and cultures for transformation.

Urban Ministry Cohort. The complexity of the urban context requires theological depth and the ability to formulate and contextually apply a relevant and robust urban biblical theology. In this cohort, we will seek to gain experience in engaging in a social cultural analysis to understand the nature and context of urban ministry. Analysis of the social context will move us towards the formation of a relevant urban theology. Through biblical analysis, spiritual reflection, and communal discernment we will move toward a theology of urban ministry that will provide the foundation for impactful engagement with complex urban systems. We will study how the practice of an urban pastoral theology is a fulfillment of the pastoral office and the ongoing work of the urban church. We will affirm that contextualized urban ministry transforms both the congregation and its community, and therefore requires informed, intentional leadership.

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.

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 has been offering quality course work seminars in the following three concentration areas: (1) biblical studies and preaching, (2) pastoral counseling and care, and (3) theology, ministry, and culture.

Dr. Euiwan Cho 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.

COURSES OF STUDY: SCHOOL OF THEOLOGY DMIN PROGRAM

Variable Units Option

Courses in the DMin program are offered for 8 units per class. Students have the option of taking a course for either 4 or 12 units through a petition process. Course reading and writing assignments will vary depending on the units.

CF 704 Incarnational Coaching: Life and Ministry Transformation. This practical seminar focuses on moving beyond just attending classes, and onto integrating a student's DMin learning into a comprehensive personal growth experience. The goal is to assist students to maximize the intended learning and ministry transformation from their Doctor of Ministry program. It is achieved through the integration of personal learning and the assistance of a leadership development coach. Many show up at Doctor of Ministry program at a crossroads. They are wanting to retool themselves for greater effectiveness, and desiring to glean new insights for future direction and decision-making. Fuller DMin classes are designed to do just that, offering some of the best in training and community learning. But often, a leader goes back to their place of ministry still not certain how to process the implications of their studies. This class goes with a student, over time, helping him or her gain the true benefit from their investment and learning. *(4 units only)*

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.

CF 729 Practicing the Way of Jesus. A guided exploration of Jesus' embodiment and teaching of the Kingdom of God and practices by which Jesus' actions and teachings might be emulated and obeyed in our postmodern context.

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.

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.

CN 731 Trauma and Faith. Victims of crime, survivors of abuse, combat veterans, and civilian survivors of disaster are just a few of the groups of people who may struggle with the emotional and spiritual consequences of trauma. The psychological and physiological symptoms of the trauma response show strong commonalities across populations. This course will provide a basic understanding of the post-trauma reaction and the etiology of traumatic distress. In addition, the course will address the dialogue between psychological and theological insights in trauma response and recovery. Students will practice skills developed for supporting recent trauma survivors and engage in experiential exercises to increase empathy for trauma survivors in their communities.

CN 732 Theological and Biblical Foundations of Recovery Ministry. This class provides an exploration of the theological and biblical perspectives which form the foundation for recovery ministry. Particular attention will be given to the theological context of twelve step programs. Students will become well-informed about the theological and biblical foundations of recovery ministry and will understand the connections between biblical and theological resources and the pragmatics of effective ministry design.

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. (0 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)

ET 703 The Christian Faith in the Public Square. This course brings together Christian theology with engagement in the public square. In an intensive setting, students will engage a number of writings on political theology, using these writings and in-class discussion to develop and hone their own political theology. They will examine popular sectarian critiques of Christians engaging in politics, and develop responses to them. By the end of the course, the student will be able to articulate and defend their theology of public engagement, stating first what it means to be a faithful follower of Jesus and then how to live that out in the political realm. To give students a sense of how others have understood and embodied this dual role for Christians, students will be given the opportunity to interact with other non-profits in the DC area. There will be at least one opportunity to visit Capitol Hill, giving students the change to experience direct engagement with Congressional offices. In addition, guest lecturers will be utilized to assure a thorough engagement with the topic.

ET 721 Understanding and Engaging a Post-Christian World. In North American contexts, observers may ascribe a decline in religiosity to the rise of what is sometimes called "secularism." But what is secularism exactly? And this decline in religiosity, is it really a decline, or is it a shift? Because many faith leaders remain in the dark about these cultural transitions, both advocates or detractors of secularization misunderstand the phenomenon and are ill-prepared to engage the "post-Christian" context in which they actually find themselves. A variety of cultural observers, both secular and religious, are attempting to chart the new landscape that the multiplication of these secularities and spiritualities creates. Even beyond the important intellectual context, average believers and seculars of all types are affected by the mixture of secular and religious that has ensued in the wake of modernity, globalization, and pluralism. This makes Christian mission exceedingly more complex than in the premodern era, and more exciting. It is one thing as evangelists to try and attract Millennials and Nones to the church. Faith leaders are called, in our era, not simply to think about these transitions in theology, but also to observe and write about them in winsome ways that open the church to the post-Christian world in which it finds itself.

ET 723 The Gospel and Cultural Renewal. Many Christians believe that God is sovereign over all of life but rarely have a unified vision of the Christian life that helps them understand how their faith matters in everyday life, especially in the workplace. The result is a functional dualism that accentuates a public/private dichotomy, diminishing our ability to live out faithfully our sense of call in the whole of our lives. This course will combine both theory and practice as we (a) explore what cultural renewal looks like in our world today looking more closely into the theology of Abraham Kuyper and "public theology" and (b) convene panels comprised of professionals from various vocations to give pastors a sense of what New Yorkers encounter day-to-day and what would help them engage their work more effectively as a Christian. The goal of this course is to learn how to empower and equip the laity with a theologically informed sense of cultural renewal.

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).

EV 729 Kingdom Issues in Planting Multiethnic Churches. The landscape of American society is rapidly changing. With the changing face of American society, there is an increased need for the planting and developing of multiethnic churches. However, the current construct of American evangelicalism poses numerous obstacles to planting and developing multiethnic churches. The work of planting multiethnic churches, therefore, is a task that requires complex thinking. This course will explore the process of socio-cultural exegesis, understand social-historical realities, engage in theological reflection, and explore kingdom issues that impact and shape the planting of healthy and growing churches in the contemporary context.

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.

LD 700 Leading Others and Managing Yourself. As the North American church leaves the context of Christendom behind and heads into a more missionary encounter with the culture, church leaders need to gain experience in making change. Congregational change is a complicated venture. It requires many different styles of leadership. In this course the elements of leadership in a Christian context will be examined from a Biblical, historical and practical perspective. Particular focus will be upon self-understanding and what parts of leadership will be natural and which ones will need to be acquired.

LD 705 Kingdom-Focused Leadership. The missional renewal and reorientation of the Western church requires a different focus in its leadership content and character. The Christendom church-centric paradigm created the need for institutional development and management as the predominant leadership agenda. The new contextual realities in the West, however, call for a different kind of leadership focus and behavior. The Kingdom of God is a movement that spills over into every aspect of life, beyond just the walls of the church. Giving leadership to a Kingdom-biased movement carries different demands than does managing institutionally-based religion. This course explores Kingdom-focused leadership, including key aspects of how it is cultivated and how it expresses itself.

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.

MF724 Strengthening Marriages in the Church. This seminar will focus on the elements that contribute to building strong and successful marriages in the church context. Topics addressed during the seminar will be purposes and definitions of marriage; pastoral roles in strengthening marriage; enrichment activities around communication, conflict resolution, finances, parenting, sex, step-families; aging and loss; pre-marital direction and co-habitation; and spiritual growth in the marriage relationship. Special focus will be given to exploring these issues with seminar participants in the context of their own relationships and ministries. The seminar format will consist of lecture and experiential learning.

OD 708 Practicing Justice and Reconciliation in Christian Community. Many of us desire multicultural table fellowship in our congregations, organizations and communities. However, before everyone—regardless of race/ethnicity, gender, class, etc.—can enjoy an equal seat and voice at the table, we must address the social/structural inequalities that impede this goal. This course explores the psychological theory, practical strategy, and biblical basis of true reconciliation. It argues that true reconciliation goes beyond mere multicultural interaction to address the power discrepancies between cultural groups that exist within congregations, organizations and beyond. This course will equip leaders to assess their own passive and active contributions to disunity in the Church, evaluate the individual and social/structural factors that impede true reconciliation in their own congregations and organizations, and develop a hopeful, biblically-sound, practical strategy to dismantle these factors and build unity.

OD 709 Organizational Leadership in Urban Contexts. There is much that the faith community can do to improve the health of marginal or under-resourced communities. However, it is a long-term process that often challenges conventional Christian institutions to take on broader roles or creating different models of witness in those communities to effect transformation. This course is designed to explore the multi-faceted dimensions of developing, managing and sustaining a viable ministry to address human and societal needs in a local urban context. Leaning on the principles and practices of nonprofit management and community development, this course will focus on the design and implementation of community-oriented ministry or programs and initiatives and on the effective management of faith-based organizations in order to promote sustainable development and community transformation. Content includes such topics as the development of theories of change, strategic planning, program design, management practices, and effective resource development.

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.

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.

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.

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.

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.

PM 708 Theology and Practice of 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?

PM 712 Preaching and Justice. This course will consider the biblical call to seek justice and some of the historical and contemporary issues and theological reflections that should shape how this urgent biblical message is understood, preached, and lived.

PR 712 Preaching and Teaching the Old Testament. This class is a study of how to discern the message of Old Testament texts in light of their historical meaning and of how to communicate it. The course focuses on texts for which we can more easily discern approaches to preaching or teaching, rather than on texts we find more difficult, such as ones concerning war or cleanness-uncleanness.

SP 724 The Practice of Hearing and Noticing God. This seminar is designed to give understanding and experience of the spiritual life and its disciplines, with specific emphasis on Hearing and Noticing God's presence and activity. The rhythms will be personal and communal experiences, with guided instruction and debriefing sessions.

SP 736 C. S. Lewis as Model and Mentor. This course takes place in the historic and beautiful cities of

Oxford and Cambridge, England, where C.S. Lewis lived and worked most of his life. It will enable participants to visit and experience the sites most closely associated with him, as well as meet and hear some people who knew Lewis or studied him in depth. Lewis' was the second best known voice in the UK during the Second World War and is regarded as the most influential Christian apologist and communicator in the time since. Over 200 million copies of his books have appeared in nearly 20 languages, with sales continuing to increase in every year. His relationship with Joy Davidman has been turned into a successful stage play, television drama and feature film. The first major film of one of his Chronicles of Narnia is the 25th most popular film of all time and the third in the series is soon to be released. Lewis was influential in the conversion of many significant public figures during this time and his legacy even lives on in popular culture today. This course will explore the versatile, innovative and profound nature of his writings - apologetic, spiritual, fantasy, autobiographical, and fictional - with a view to asking what he can still teach today to those involved in evangelistic, pastoral, educational, spiritual, student or children's ministries.

SP 761 Action and Contemplation. The relationship between the inner life and outer life is a classic counterpoint that we as Christian leaders need to address if we are to be effective change agents in a world that understands little the ways of peace and justice. In this course we will look at the creative tension between spirituality and ministry from theological, psychological and practical perspectives. We will explore together the various ways this tension has been treated within the Christian tradition. We will also examine the meaning of contemplation and how it was taught, lost, confused, and is now being rediscovered in our times. Lastly, we will grapple with how our rationalist thinking gets in the way of demonstrating compassion, living with paradox and contradictions, and appreciating the mystery of God.

SP 764 Exploring the Celtic Heritage. This unique course will be based on the Holy Island of Lindisfarne, off the coast of Northumberland, England, which was home to St Cuthbert (635-687), in whose honor the illuminated manuscript known as the Lindisfarne Gospels was produced. Beginning with the story of Celtic Christianity, the course will combine reflection on mission in today's world with space for personal reflection and spiritual nurture. Each day will incorporate worship drawn from different aspects of the Celtic tradition, with input from various spiritual communities on the island. Lindisfarne is accessed via a causeway at low tide, and is the end point of the 62 mile long pilgrim journey known as the St Cuthbert's Way, which begins in Melrose, Scotland. Some participants may wish to incorporate that journey in their travel plans for getting to Lindisfarne. After the course ends, others may wish to extend their stay to include a visit to the monastery of the Venerable Bede in Jarrow, as well as Durham cathedral, where St Cuthbert is buried (both of which are within less than a two hour journey).

SP 767 Leaders as Spiritual Mentors. This course introduces students to the principles and practices of mentoring for spiritual leadership. The class readings, presentations, discussions, and exercises focus on the question: how can mentoring form healthy staff and leadership relationships for effective ministry for today's church? The biblical examples of Jesus and the apostle Paul as well as a careful study of the historical models that have been employed throughout the history of the church will shape this course. A critical theme that further undergirds this experiential learning is the role of the Holy Spirit in mentoring. Further, the principles of contemplative listening and discernment will guide students in developing methods for companioning others. Special emphasis will be devoted to cultivating the skills of mentoring in various ministry contexts including one-on-one, meetings, small groups, and leading worship.

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.

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.

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.

TM 738 Congregational Formation: Shaping Communities for God's Kingdom. Lesslie Newbigin said, “The church is both the sign and the instrument, and therefore the foretaste (of the Kingdom)” The church is sent by God to bear witness to Christ, His Rule and the Kingdom (Acts 1:6-8). It is sent as an extension of the Triune God’s sending of the Son and the Spirit (John 20:23). As such, the church lives under Christ’s authority by the Spirit now. It thereby witnesses to where the whole world is going: the consummation of God’s Kingdom in Christ. It is part of God’s Mission of bringing the whole world under His reign (1 Cor 15:25). The question for this class is, how are Christian communities formed into this reality of God’s Kingdom in Christ? How does one lead a congregation to participate in His Kingdom both among us and in the world? How do congregations form into the participation in God’s mission?

TM 739 Spirituality in Everyday Life. This course explores the neglected connection between spirituality, discipleship and evangelism on the one hand and the world of everyday life on the other. It demonstrates how God’s character, presence and purpose is encountered and reflected not just in but specifically through familiar places like the home, neighborhood, office, mall, cinema and city as well as such ordinary events as mealtimes, chores, friendships, travel and sport. The course will help participants develop a biblical and theological framework for investigating these issues in a practical way. It aims to produce a more grounded spirituality, whole-of-life discipleship and natural style of witness. In particular the course will exhibit how integrating everyday life more fully into our experience of God is indispensable for vital, engaging and transformative preaching and teaching.

TM 752 Movements of the Spirit in World Christianity. It is no longer a secret that the fastest growing forms of Christianity around the world are those of pentecostal and charismatic type churches and movements. Why is that and what difference does that make for Christian ministry and mission in the present global context? This course and seminar brings interdisciplinary tools to bear on exploring various aspects of these movements around the world, but especially as they have been developing across the global South. Our seminar will also engage in depth the theological, practical, and pastoral opportunities and challenges such movements open up for Christian faith and mission in the 21st century.

TM 753 Church Rising: A New Season for the Church. This class will explore a biblical and historical framework for the renewal of the church in order to imagine and develop emerging forms for local congregations. Paying attention to current realities, cultural contexts, and the work of the Spirit, students will seek to anticipate what the future church might look like, in order to equip current ministries, and provoke congregations towards new shapes and forms. The course is a collaborative project with XEALOTS, a creative human development organization (learn more at xealots.org).

YF 732 The Church as System, The Church as Family. This course is designed for church leaders of all any level to learn to develop a theologically-driven holistic ecclesiology that defines and empowers all ministry strategies. In creating a contextually applicable biblical theology of the church, while exploring the needs and uniqueness of the various sub-congregations of their church, the student will be able to lead a ultimately their community in reshaping themselves into a body that embodies John 15 and Philippians 2. Specific issues covered are: the socio-evolution of North American church programming, the psychosocial and developmental needs and issues of the stages of the lifespan, the state of today's family, the changing culture, building bridges of relationship and intimate Christ-centered community across divergent groups of people, and the challenges and issues that accompany ministry in a global and diverse context.

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

CENTER FOR ADVANCED THEOLOGICAL STUDIES

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, practical theology, theology and culture, and worship and preaching.

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, for which the MDiv (or its educational equivalent) is required. If the student's previous study has not included the study of at least eight units of Hebrew and Greek, 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 practical theology 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 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.

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 the strength of all application documents 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, practical theology, theology and culture, and worship and preaching. 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 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 in the New Testament and Old Testament concentrations must pass an additional Greek or respectively Hebrew competency exam after the first year of study.

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 four times a year, during the seventh to ninth week of the Fall, Winter, Spring, and Summer 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. An electronic copy of the dissertation in its final form must be submitted to ProQuest Dissertation Services, and three copies printed on 100 percent rag paper will be presented to the office of the Center for Advanced Theological Studies. 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.

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 3.5, 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 eight quarter units of Hebrew and Greek, 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 practical theology 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 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.

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, Christian ethics, practical theology, theology and culture and worship and preaching. 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 at least eight quarter units of both Hebrew and Greek. All other students must have eight quarter units of either Hebrew or Greek.. 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. When a student meet the language competency requirement by examination, without taking a course, the student must still take the 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.

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.

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EXPLORE THIS SECTION

COURSES OF STUDY

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.

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.

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*
- Pamela J. Scalise, *Professor of Old Testament*
- Marianne Meye Thompson, *George Eldon Ladd Professor of New Testament Interpretation*
- David J. Downs, *Associate Professor of New Testament Studies*
- Richard J. Erickson, *Associate Professor of New Testament*
- Christopher B. Hays, *D. Wilson Moore Associate Professor of Ancient Near Eastern Studies*
- Mignon R. Jacobs, *Associate Professor of Old Testament*
- Kyong Jin Lee, *Associate Professor of Old Testament Studies*
- Love L. Sechrest, *Associate Professor of New Testament*
- George T. Givens, *Assistant Professor of New Testament*
- Stephen E. Young, *Assistant Professor of New Testament*
- Leslie C. Allen, *Senior Professor of Old Testament*
- James T. Butler, *Senior Associate Professor of Old Testament*
- Donald A. Hagner, *George Eldon Ladd Professor Emeritus of New Testament and Senior Professor of New Testament*

BIBLICAL INTERPRETATION (BI)

BI 500 Interpretive Practices. This course introduces interpretive approaches and practices for students of the Bible. Students will consider the aims and assumptions of biblical interpretation, become familiar with major resources for study of the Bible, interpret a variety of biblical texts in both testaments, and reflect upon the manner in which the varied contexts (6.g., social, cultural, theological) of the biblical world and contemporary readers inform interpretation. *Prerequisite: NT500 or OT500.*

BI 501 The Bible, Hermeneutics, and Christian Mission. This course introduces students to the relationship between biblical interpretation and the theology and practice of Christian mission. Participants will grapple with the importance of mission for reading the Bible and the teaching of the Bible on mission. This will include the missiological orientation of biblical texts, diverse paradigms for missional practice in Scripture, and issues of contextualization as students seek to understand the significance of mission for reading the Bible and for embodying Scripture's witness in their contexts. *Prerequisite: NT500 or OT500.*

BIBLICAL LANGUAGE STUDIES (LG)

LG 500 Hebrew Tools for Biblical Interpretation. This course offers a limited introduction to biblical Hebrew, including the writing system, basic lexicon, morphology, and syntax. The emphasis is on the responsible employment of standard reference works, commentaries, and Bible software to the practice of Old Testament interpretation in ministry contexts.

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 500 Hebrew Tools for Biblical Interpretation. This course provides a limited introduction to and practice in the use of exegetical Greek for ministry. It emphasizes an inductive approach to working with the Greek New Testament and important linguistic matters that influence understanding New Testament texts. The course stresses the use of standard tools for Greek study (including software) instead of extensive memorization of forms and vocabulary in order to focus on the practical use of the Greek New Testament.

LG 512 Beginning Greek. The elements of New Testament Greek vocabulary, morphology and grammar. Offered as a one-quarter intensive course or over two quarters. *Also taught in Spanish. 8 units. MDiv core: GRK.*

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 Introduction to the Old Testament. This course orients students to the literature of the Old Testament in its various literary, historical, and theological contexts and to Old Testament interpretation in service of Christian practice. The books of Genesis, Exodus, Deuteronomy, 2 Samuel, Job, Psalms, Isaiah, Jeremiah, and Daniel will be the focus of study.. *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 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: BI500 or NE502; OT500 or OT501 or OT502.*

OT 527 Old Testament Exegesis: Writings (Hebrew text). Exegetical study of the Hebrew text of an Old Testament book or portions of an Old Testament book. *Prerequisite: LG500, LG502, or LG502A/B; BI500 or NE502; OT500 or OT501 or OT502.*

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

- Oliver D. Crisp, *Professor of Systematic Theology*
- William A. Dyrness, *Professor of Theology and Culture*
- Todd E. Johnson, *William K. and Delores S. Brehm Professor of Worship, Theology, and the Arts*
- Robert K. Johnston, *Professor of Theology and Culture*
- Veli-Matti Kärkkäinen, *Professor of Systematic Theology*
- Hak Joon Lee, *Lewis B. Smedes Professor of Theology and Ethics*
- Richard J. Mouw, *Professor of Faith and Public Life*
- Cecil M. Robeck, Jr., *Professor of Church History and Ecumenics*
- Charles J. Scalise, *Professor of Church History*
- John L. Thompson, *Professor of Historical Theology and Gaylen and Susan Byker Professor of Reformed Theology*
- Grayson Carter, *Associate Professor of Church History*
- Oscar A. Garcia-Johnson, *Associate Professor of Theology and Latino/a Studies*
- Kutter J. Calloway, *Assistant Professor of Theology and Culture*
- Erin E. Dufault-Hunter, *Assistant Professor of Christian Ethics*
- Nathan P. Feldmeth, *Assistant Professor of Church History*

- W. David O. Taylor, *Assistant Professor of Theology and Culture*
- James E. Bradley, *Geoffrey W. Bromiley Professor Emeritus of Church History and Senior Professor of Church History*
- Howard J. Loewen, *Senior Professor of Theology and Ethics*
- Nancey Murphy, *Senior Professor of Christian Philosophy*
- Marguerite Shuster, *Harold John Ockenga Emeritus Professor of Preaching and Theology and Senior Professor of Preaching and 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 The Modern Church in a Global Historical Context. This course introduces the more important themes and events in the life of the church around the world from the seventeenth through the late twentieth centuries. Beginning with the post-Reformation period, students will survey the growth and contributions of the church in Europe and throughout the world (with occasional glimpses at the United States). Attention will be given to many of the important historical, theological, and cultural developments that have shaped (or been shaped by) specific regional and global historical contexts.. *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 Christianity in a Global Historical Context. This course analyzes the history and distinctive global roles of American Christianity in order to illumine and facilitate the interpretation of the church in the present generation. Christians from many countries and people groups have come to the United States, making it one of the most ethnically and religiously diverse nations on earth. The class offers an introductory overview of the history of Christianity in America, exploring some of the major persons, ideas, and movements that have shaped Christian faith and practice, both in North America and throughout

the world. The course will also involve students in opportunities for more intensive pursuit and presentation of their particular interests in the story of North American Christianity and its global implications.. *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.

HISTORY AND THEOLOGY (HT)

HT 500 The Church's Understanding of God and Christ in its Historical Development. This class is a survey of patristic theology and early church history that focuses especially on the doctrine of God, including the Christian church's development of trinitarian and Christological theology and creeds in its dialogue with its opponents and with its cultural context. Related topics and themes to be addressed may include the role of the apostolic fathers and apologists, the controversy with Gnosticism, tensions between Eastern and Western forms of Christianity, and selected doctrinal developments that extend through the Protestant Reformation to today. *TH1, TH4.*

HT 501 The Church's Understanding of God and Christ in its Theological Reflection. This class is a survey of systematic and philosophical theology that focuses especially on the doctrine of God, The Trinity, Christology (comprising the person and work of Christ), and the Person and Work of the Holy Spirit. The course reflects the historic Christian church's development of trinitarian and Christological theology and creeds in its dialogue with its opponents and with its cultural context. Related topics and themes to be addressed may include the development and articulation of the Christian doctrine of God including the divine perfections and nature, as well as the doctrine of the Trinity; the development and articulation of the person and work of Christ; and Pneumatology, the person and work of the Holy Spirit. *TH1, TH4.*

HT 502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development. This class is a survey largely of medieval and Reformation history and theology that focuses especially on the doctrines that received their crucial shape for Protestant Christians during this period. Among these are the doctrine of the church (including the authority and office of the ministry, sacraments, the place of councils, and the role of the laity), the doctrine of scripture (including the place of tradition), theological anthropology (including human nature as created and fallen, and original sin), and the doctrine of the Christian life (including the entire order of salvation: election, calling, faith, justification, sanctification, and final glory). Key figures to be studied include Aquinas, Luther, and Calvin. *TH2, TH4.*

HT 503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection. This class is a survey of systematic and philosophical theology that focuses especially on revelation and scripture; creation and providence; theological anthropology (human identity and nature, the image of God, the fall, sin, and evil), soteriology (the election, calling, justification, regeneration, and sanctification of the Christian), and ecclesiology (the ministry and mission of the church). The course reflects the historic Christian church's development of these doctrines in dialogue with its opponents and with its cultural context. Related topics and themes to be addressed may include the development and articulation of the inspiration and authority of scripture, God's work in creation, human persons in relation to God, and the place of the church in the purposes of God. *TH2, TH4.*

HT 504 Modern Theology in a Global Context. This class is a survey of systematic and philosophical theology that focuses especially on the articulation of Christian doctrine in the modern world. The course reflects the historic Christian church's development of eschatology in its dialogue with its opponents and with its cultural context. It also considers recent constructive theologies, including theologies of liberation, public theology, and contextual theology. Related topics and themes to be addressed may include the development and articulation of the Christian doctrine of the four last things (death, judgment, heaven, and hell), the intermediate state, so-called "contextual" theologies, and the place of theology in contemporary public life. The relation of Christian Theology to other religious traditions may also be included in this consideration. *TH3, TH4.*

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 Christiana*, 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

- Mark Lau Branson, *Homer L. Goddard Professor of the Ministry of the Laity*
- Chapman R. Clark, *Professor of Youth, Family, and Culture*
- Scott Cormode, *Hugh De Pree Professor of the Leadership Development*
- Yea Sun Eum Kim, *Professor of Family Counseling and Korean Family Studies*
- Mark A. Labberton, *Professor of Preaching*
- Juan F. Martinez, *Professor of Hispanic Studies and Pastoral Leadership*
- Michael Pasquarello III, *Lloyd John Ogilvie Professor of Preaching*
- Richard V. Peace, *Robert Boyd Munger Professor of Evangelism and Spiritual Formation*
- Dale S. Ryan, *Associate Professor of Recovery Ministry*
- Steven C. Argue, *Assistant Professor of Youth, Family, and Culture*
- Tod Bolsinger, *Assistant Professor of Practical Theology*

- Kurt N. Fredrickson, *Assistant Professor of Pastoral Ministry*
- Ahmi Lee, *Assistant Professor of Preaching*
- Joy J. Moore, *Assistant Professor of Preaching*
- Douglas H. Nason, *Assistant Professor of Communication*
- Kara E. Powell, *Assistant Professor of Youth and Family Ministries*
- Steven Toshio Yamaguchi, *Assistant Professor of Pastoral Theology*
- David W. Augsburg, *Senior Professor of Pastoral Care and Counseling*
- William E. Pannell, *Senior Professor of Preaching*
- Marguerite Shuster, *Harold John Ockenga Professor Emeritus of Preaching and Theology and Senior Professor of Preaching and Theology*

APPRENTICESHIPS (AP/FE)

AP 500 Theology and Ministry Apprenticeship. *Credit: 0 or 4 units.*

AP 501 Church or Organization Apprenticeship. *Credit: 0 or 4 units*

AP 546 Hospital Apprenticeship. *Credit: 0 or 4 units.*

AP 548 Hospice Chaplain Apprenticeship. *Credit: 0 or 4 units.*

AP 556 Correctional Institution Internship. *Credit: 0 or 4 units.*

AP 567 Senior Care Internship. *Credit: 0 or 4 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*

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 Word 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 courses 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 connexional 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. *MDiv 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. *MDiv 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. *MDiv 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.

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. *M.Div 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,

INTEGRATIVE STUDIES (IS)

IS 500 Practices of Vocational Formation. Christian practices constitute the Christian life. The combined Christian practices of vocational formation, worship, community, and mission facilitate the integration of personal, spiritual, academic, and global formation into the vocational coherence of a Christian leader through reflection, relationships, and practices. 3500 teaches students a method for integrating resources of theological method into faithful responses to the human condition. As an integrative course, it explores the identity and practices of Christian vocational formation as a people called, gathered, and sent by God. Together, professor and students study and enact historic Christian disciplines necessitated by this distinctive identity (listening, discernment, guidance, lament, rhythms of rest, and stewardship) fashioning them into a Rule of Life that shapes and supports the student's vocation in order to form students who demonstrate capacities to cultivate a theologically reflective practice of Christian discipleship.

IS 501 Practices of Worship. Christian practices constitute the Christian life. The combined Christian practices of vocational formation, worship, community, and mission facilitate the integration of personal, spiritual, academic, and global formation into the vocational coherence of a Christian leader through reflection, relationships, and practices. 3501 is an integrative course that explores the identity and practices of Christian worship and prayer as a people called, gathered, and sent by God. Together, professor and students study and enact historic Christian disciplines necessitated by this distinctive identity (Sabbath-keeping, confession, praise, communion, enacting the prophetic, gathering & sending, prayer, and reading & proclaiming the Word) in order to form students who demonstrate capacities to cultivate a theologically reflective practice of Christian discipleship.

IS 502 Practices of Community. Christian practices constitute the Christian life. The combined Christian practices of vocational formation, worship, community, and mission facilitate the integration of personal, spiritual, academic, and global formation into the vocational coherence of a Christian leader through reflection, relationships, and practices. 3502 is an integrative course that explores the identity and practices of Christian community as a people called, gathered, and sent by God. Together, professor and students study and enact historic Christian disciplines necessitated by this distinctive identity (hospitality, forgiveness, promise-keeping, truth-telling, gratitude, and testimony) in order to form students who demonstrate capacities to cultivate a theologically reflective practice of Christian discipleship.

LEADERSHIP (LD)

LD 500 Leadership. This course is a survey of leadership that introduces the student to the practice of Christian leadership in both congregational contexts and in contexts beyond the congregation (e.g. nonprofits). The course will give specific attention to intercultural leadership. *LD.*

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.

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 BCE–200 CE). Attention will be paid to diachronic aspects (e.g., archaic Hebrew, late Biblical Hebrew, Rabbinic Hebrew), dialects (e.g., northern vs. southern), and register (e.g., poetry vs. prose, vernacular vs. literary)

LG 807 Hebrew Reading. This course helps students to reinforce skills learned in beginning Hebrew classes and to become acquainted with the variety of literature found in the Hebrew Bible. The class sessions and assignments emphasize reading, translating, and enjoying the Hebrew Bible.

LG 833 Beginning Ugaritic. This course, the first of a two-course sequence, will provide the student with an introduction to the orthography, phonology, morphology, and syntax of the Ugaritic language. Since it is necessary to provide the unvocalized text with vowels, the course is also an excellent introduction to Comparative Semitic phonology and morphology.

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

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

LG 836 Advanced Akkadian. This course continues the graded introduction to the grammar and writing system of Old Babylonian Akkadian begun in LG835. During this course we will read, in cuneiform copies and transliteration, a variety of genres of Akkadian texts: contracts, laws (Hammurabi's Code), omens, letters, royal inscriptions and hymns and prayers. Along our journey we will pay some attention to the history, culture, and religion of the Ancient Near East, the background of the Old Testament.

LG 846 Northwest Semitic Texts. This course will introduce the student to the more important remains of the literature of the NW Semitic sphere from the first millennium B.C., i.e., Old Phoenician, Old Aramaic, Old Hebrew, and Moabite

NT 801 New Testament Research Methods. This seminar focuses on the methods, the bibliographic resources and the cultural/historical contexts for advanced research in the New Testament; matters of writing, developing a thesis, constructing an argument, citation of sources and footnotes also receive attention. The various methods used in historical research and their appropriate functions in New Testament studies are considered, including an overview of the current state of New Testament studies. Bibliographic resources are identified, used and evaluated. Selected, relevant primary source writings (Jewish (apocrypha, pseudepigrapha, Dead Sea Scrolls, Josephus, Philo, rabbinical texts), Greco-Roman (religious and philosophical texts; historical, political and cultural texts) and early Church (Apostolic Fathers, Justin Martyr, Nag Hammadi texts and other second century literature)) are read and evaluated for their use and importance in New Testament studies. The value and use of nonliterary sources (archaeology, papyri, coins) are also identified and discussed.

NT 802 History of New Testament Scholarship. This seminar entails a survey of critical New Testament studies from the eighteenth century to the present with emphasis on the major movements and their leading proponents. Requirements will include extensive reading in the works that have proved to be watersheds in the discipline.

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.

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

SCHOOL OF INTERCULTURAL STUDIES

Higher Education for Intercultural Ministry: Its Character and Purpose

We at the School of Intercultural Studies (formerly World Mission) at Fuller Theological Seminary believe that we stand at a critical juncture of our global witness. Everything in the past 200 years of global witness has set the stage for a great response to the gospel. Today, God calls Christians of every continent and culture to the task of making Jesus Christ known and loved throughout the world. As evidence of this call, there is an unprecedented responsiveness in many populations. The main task lies ahead, but a new factor has been introduced. Because of the rapidly growing non-Western Christian missionary movement, Christian ministry is now the most international, interracial, and intercultural movement in history. The School of Intercultural Studies aims to be a resource for this growing movement.

Furthermore, Christian witness today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our ancestors labored have been swept away. Christian witness today has radically new ground on which to operate: advances in knowledge; changing political alignments; escalating developments in technology; rising religious relativism; the battle for justice; global effects of poverty; massive migration; clashing of the world's major religions; and a vastly accelerated secularization of life. Education for Christian witness must prepare believers to share their faith in both word and deed in this new world.

In the midst of such changes, Jesus Christ is the same yesterday, today, and forever. This unique calling of Christ continues to result in the multiplication of believers and churches to the ends of the earth.

However, in each situation the Church is to be shaped in a way that affirms and utilizes the most positive aspects of the culture. New believers should not be torn out of their cultural matrix and forced to become "foreign" in order to become followers. In every context, the gospel brings a message of hope that both empowers and transforms.

The goal, then, of the School of Intercultural Studies for the twenty-first century is *to equip servant leaders who mobilize the global church for the purpose of God.*

Globalized Education for Intercultural Studies

The School of Intercultural Studies seeks to help prepare leadership by providing advanced graduate-level education for midcareer intercultural workers and mature international church and faith-based agency leaders and by preparing workers for their ministry in a new language and culture.

In order to be effective, people called to communicate the gospel cross-culturally need insight into the theological, historical, and biblical basis of the Christian faith. Building on that base, further study is needed in the areas of theory of intercultural ministry, evangelism, the growth of the Church both globally and locally, knowledge of and approach to non-Christian religions, leadership development, globalization, and transformational development. These subjects are all, therefore, to be studied as proper parts of education for global witness.

The faculty seeks to accomplish its purpose by developing degree programs and delivery systems that combine academic integrity, professional training, and ministry maturation. These balanced delivery approaches include both residential and extension modes that integrate research and field ministry development. The study of intercultural ministries embraces a vast body of knowledge from a wide range of disciplines. The well-prepared worker should see it as an integrated whole. In presenting this area of study through experiential learning, lectures, reading, and research, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene, and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in intercultural studies, yet the degree program must remain flexible enough to equip the people of God to meet the rapidly changing conditions of the contemporary world.

Multilingual and Multidisciplinary Research and Publishing

The School of Intercultural Studies seeks to facilitate multilingual and multidisciplinary research to support the global witness of the church. The school seeks to encourage and facilitate the publication of the findings of this research not only in English, but also in the languages where the research is done.

Though the discipling of the nations is a chief and continuing goal of Christian witness, much remains to be discovered about how individuals and their specific societies are disciplined and formed into mature reproductive churches. In most lands, some churches have broken through to great growth and engaged in transformational service, but these examples are often unknown to other parts of the church. This vacuum in knowledge and training facilities handicaps the entire work of Christ in the world.

To meet this need, therefore, the School of Intercultural Studies emphasizes multidisciplinary intercultural research as an integral part of the education process. This approach to higher education emphasizes discovering and teaching new insights concerning the holistic growth of churches in ways, which remain biblically faithful and culturally appropriate.

Leadership in Intercultural Studies

The School of Intercultural Studies provides leadership in theory of intercultural ministry by giving continuing leadership to the multiple disciplines in intercultural studies and calling attention to the unfinished and complex task of bringing people to commitment to Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing, where it can, to provide leadership by challenging the church to undertake the task of global witness to which God has called it, and by providing faith-based agencies with a theology and strategy of witness. The faculty of the School of Intercultural Studies seeks to do this by advocating and conducting research, writing books, speaking at conferences, and encouraging the formation of structures that meet the demands of intercultural witness in the world. The School of Intercultural Studies also seeks to lead in providing education to all who are qualified while reducing the time and place constraints. Thus the School of Intercultural Studies continues to implement new delivery systems through distance, extended, and continuing education.

Student Learning Outcomes

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

- Graduates will understand the mission of God and the ministries of the global Church from an evangelical missiological perspective
- Graduates will demonstrate critical thinking and integration skills for the contextualization of the Gospel in order to foster individual and social transformation
- Graduates will demonstrate sensitivity to cultural and ethnic diversity for building relationships and for the communication of the Gospel
- Graduates will have skills and knowledge to pursue vocations that engage the mission of God globally
- Graduates will value the importance of spiritual formation in both its personal and communal dimensions

DEGREE AND CERTIFICATE PROGRAMS

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

- Master of Arts in Intercultural Studies (English and Korean)
- Master of Arts in Global Leadership

- Certificate of Christian Studies
- Certificate in Church Planting
- 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 (English and Korean)
- Doctor of Philosophy in Intercultural Studies

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

MASTER OF ARTS DEGREES (SCHOOL OF INTERCULTURAL STUDIES)

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.

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 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

- Students will have demonstrated an understanding of the mission of God and the ministries of the global Church from an evangelical missiological perspective .

- Students will have demonstrated critical thinking and integration skills for the contextualization of the Gospel in order to foster personal and social transformation .
- Students will have demonstrated sensitivity to cultural and ethnic diversity for building relationships and for the communication of the Gospel.
- Students will have demonstrated capacities to pursue vocations that engage the mission of God globally.
- Students will have demonstrated capacities to cultivate a theologically reflective practice of Christian discipleship.

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.

Distance Learning

Up to 56 units of the Master of Arts in Intercultural Studies (including transfer credit) may be taken by distance learning. Distance learning includes online courses, directed study courses, and practica.

Residency Requirements and Transfer Credit

A minimum of 28 units must be earned at Fuller Seminary, on any of its campuses. Students may potentially transfer up to 52 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.

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 Seminary Core Requirements (28 Units), MAIS Core Requirements (24 units), Practicum (8 units), and Electives (36 units). A typical class is 4 units. Flexible plans to study allow you to complete the Master of Arts in Intercultural Studies according to your needs. You can complete all requirements for the degree on the Pasadena campus or a combination of Fuller campuses. You can combine online (up to 72 units) and campus classes, or you can remain in your context by studying primarily online, with just three one-week sessions (6 classes, 24 units) at a Fuller campus in Hybrid+ classes. Each Hybrid+ class consists of nine weeks of online study plus one week of face-to-face study at a campus. Hybrid+ classes are scheduled so that you can complete the on-campus portions of two classes in the same one-week period.

Degree Outline

CORE (16 units)

- IS503 The Practices of Mission
- ME506 Communicating the Gospel Crossculturally
- Crosscultural Leadership: Any course with the CCLD attribute
- CH504 The Modern Church in a Global Historical Context

INTEGRATIVE (12 units)

- IS500 Practices of Vocational Formation
- IS501 Practices of Worship
- IS502 Practices of Community

CONTEXTUALIZING (16 units)

- Engaging Global Realities: any course with the C1 attribute
- Engaging Culture: any course with the C2 attribute
- Engaging Local Contexts: any course with the C3 attribute
- Select one course with the C1, C2, C3, C4, or C5 attribute

INTERPRETING (16 units)

- BI500 Interpretive Practices
- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- BI501 The Bible, Hermeneutics, and Christian Mission

THEOLOGIZING: Select two (8 units)

History and Theology (must take at least one theological course)

- God and Christ: any course with the TH1 attribute
 - HT500 The Church's Understanding of God and Christ in its Historical Development
 - HT501 The Church's Understanding of God and Christ in its Theological Reflection
- The Church, Humanity, and the Christian Life: any course with the TH2 attribute
 - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
 - HT503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection

ELECTIVES (12 units)

- May be used for an emphasis (see below)

CROSSCULTURAL APPRENTICESHIP (0 or 4 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:

- African American Church Studies
- Asian American Contexts
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- 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).

MASTER OF ARTS IN GLOBAL LEADERSHIP

The Master of Arts in Global Leadership allows men and women in Christian leadership to stay fully engaged in their ministries while studying for a Fuller Seminary School of Intercultural Studies degree primarily online. The Master of Arts in Global Leadership (MAGL) boasts a unique cohort design, which draws servant leaders together as students in a combination of distance learning courses and two on-campus seminars in Pasadena. Each cohort of MAGL students forms a cooperative learning community, exploring issues of mission, theology, spiritual leadership, and discipling across cultures.

Distinctives of the Program

- Women and men with *at least four years of leadership experience* can earn a Master of Arts in Global Leadership degree primarily through online distance education.

- Students in the MA in Global Leadership enhance their leadership skills as they immediately apply what they learn in class to their ministries.
- The 72-unit MAGL degree program encourages interaction and collaboration among students and faculty through a cohort model of education. On admission, each MAGL student is assigned to a cohort with approximately 25 other students. In these groups, students take half of their courses together during the first two years of the program, getting to know one another and learning from each other as peer leaders. The remaining courses of the MAGL degree program may be taken at each student's own pace in a combination of Fuller Online, Individualized Distance Learning, Extended Education, or Pasadena campus coursework.
- A core missional focus brings each cohort to a clearer understanding of local and global mission and leadership through sharing one another's ministry experience, while the flexibility offered in the second half of the program enables each student to explore areas of personal interest related to their context and ministry gifts.
- Students can complete the MAGL degree in two years. However, in keeping with the program's philosophy of being an in-service degree, most choose to spread their study over four to five years. The maximum time allowed to complete the MAGL program is ten years.
- The MAGL serves as a prerequisite degree for the Doctor of Missiology degree at Fuller Seminary.

The Master of Arts in Global Leadership program enhances the development of leaders who minister in diverse situations in an increasingly globalized world. As many effective leaders choose their ministry settings as the primary focus of their study, the MAGL provides them with the interactive, innovative education that they require.

Program Outcomes

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

Mission, Vision, and Values

Mission

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

Vision

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

Values

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

Program Goals, Objectives, and Achievement-Based Outcomes

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

Biblically Informed Practice – the Origin and Objective of Leadership

1. Graduates will integrate theology and praxis to develop informed responses to situations encountered in their ministry/mission. By the end of the program, students will have:

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:

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:

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:

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:

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:

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.

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 or Colorado Springs is required. The remainder of the program may be taken through any combination of distance learning or coursework (including intensives) on the Pasadena campus or other Fuller locations.

Transfer Credit. Students may transfer up to 36 units of graduate-level courses in missiology or theology from an accredited institution into the program.

Distance Learning. Except for two two-week intensive seminars taken on the Pasadena or Colorado Springs 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 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.

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*)
- MT500 Biblical Theology of Mission (*campus intensive*)
- ML530 Lifelong Development (*online*)
- MP519 Missional Engagement with Contemporary Culture (*online*)
- MC506 Leading a Missional Church (*online*)
- ML565 Organic Organizations and Churches (*campus intensive*)
- ML583 Global Leadership: Implications for Ministry (*campus intensive*)
- ML540 Adult Leadership Development (*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.

Areas of Emphasis

MA in Global Leadership students may also incorporate an emphasis in their degree plan. 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 Global Leadership include:

- Asian American Contexts
- Children at Risk
- Christian Ethics
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- 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).

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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. 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.

- African American Church Studies
- Asian American Contexts
- Children at Risk
- Christian Ethics
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

African American Church Studies

The African American Church Studies emphasis is designed to prepare students to articulate the emergence and effects of racial subjectivities in contemporary societal realities and critique the existing structures and systems of the modern racial situation from a hermeneutic informed by the experiences of African Americans. Students will develop the ability to outline a theological vision drawn from the Christian imagination of the African American Church that responds to current realities of the world. The courses offered in African American Church Studies explore the modern racial condition and present a theological paradigm for the performance of ecclesial identities that take seriously the challenges of racial identity. Every class addresses the impact of racial subjectivity; illustrates how the Black Church has been impacted by and/or responded to these realities from the vantage point of theology, missiology, and psychology; and provides a vision for Christian existence drawn from the Black Church that can be utilized in any given cultural context. A total of 24 units is required.

Required courses (12 units):

- NS563 Race and Christian Identity in the New Testament
- ET543 Theology and Ethics of Martin Luther King, Jr.
- CO521 Ethnic Identities in the Media or PR501 Preaching in the African American Tradition

Select two courses (8 units) from the following:

- ST510 Introduction to Black Theology
- TC511 Theology of Hip Hop Culture
- CH568 History of African American Religious Experience
- ET522 Christian Ethical Traditions
- CN560 Pastoral Counseling Across Cultures

Select one course (4 units) from the following:

- MD525 Poverty and Development
- MD500 Globalization, the Poor, and Christian Mission
- YF506 Urban Youth Ministry
- YF503 Evangelism, Justice, and Emerging Generations

Asian American Contexts

The Asian American Contexts emphasis is designed for students who want to understand what it means to be a leader in the Asian American context, how to reach an emerging generation of Asian Americans amidst formidable global challenges, and how the gospel can engage Asian American pop culture, social justice concerns, and church drama. 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. The emphasis requires 20 units to complete. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (12 units):

- PM544 Asian American Contexts and Missional Leadership
- TM528 Engaging Asian American Contexts
- FS500 Family Systems Dynamics

Select two courses (8 units) from the following:

- ET543 The Theology and Ethics of Martin Luther King, Jr.
- MH526 Christianity in China, Korea, and Japan
- MH530 History: Christianity in Asia
- MR519 Christian Engagement with People of Other Faiths
- MR541 China and Christian Faith
- NS563 Race and Christian Identity in the New Testament
- PR532 Transformational Preaching in Asian American Contexts

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 16 units.

Required courses (8 units):

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

Select two courses (8 units) from the following:

- MD524 Advocacy for Social Justice
- MD525 Poverty and Development
- MD528 Development Tools and Practices
- MD544 Ministry with Sexually Exploited and Trafficked Children
- MD555 Research with Children
- MD556 Orphanage Alternatives
- MM568 Self-Care in Mission

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.

Select one course (4 units) from the following:

- ET501 Christian Ethics
- ET513 Perspectives on Social Ethics
- ET522 Christian Ethical Traditions
- ET533 Discipleship in a Secular Society

Select four courses (16 units) from the following:

- ET520 Biblical and Practical Peacemaking
- ET521 Sexuality and Ethics
- ET528 Creation Care and Sabbath Economics
- ET543 The Theology and Ethics of Martin Luther King, Jr.
- ET545 Theology and Ethics in Asian-American Contexts
- ET546 God and Globalization
- ET551 The Ethics of Diversity in Unity
- ET559 Methods in Christian Ethics

Up to two courses (8 units) of the following may be included:

- CH516 Theology and Politics in Modern Society
- MD500 Globalization, the Poor, and Christian Mission
- NS563 Race and Christian Identity in the New Testament
- OT551 Old Testament Ethics

Church Planting

The Church Planting emphasis is designed to give you the theological foundations and missiological principles that will inform your plans and ground your work. You will gain practical instruction on planting a church in a diverse, post-Christendom world. Experienced church planting practitioners join with Fuller faculty in the courses designed for this emphasis. This emphasis requires 20 units.

Select three courses (12 units):

- MC525 Starting and Multiplying New Churches
- MB533 Social Analysis and Contextualization
- MC538 Evangelism and Church Planting or PM514 Missional Churches and Leadership

Select two courses (8 units):

- MC509 The Church in a Culture of Technology
- MM568 Self-Care in Mission
- MN540 Urban Church Planting
- MP520 Transforming Contemporary Cultures
- TC500 Theology and Culture

Global Arts and World Religions

The Global Arts and World Religions emphasis offers you opportunities to investigate world religions as they are practiced, reflect on perceptions toward one another, and develop hands-on tools for engagement with peoples of differing faiths via the arts. Cultural and religious studies challenge you to think missiologically and theologically and learn practical ways to minister within local, regional, and global contexts. Courses address such topics as interreligious relations, sustainable peacebuilding, interfaith dialogue, witness, and worship through cultural arts, symbols, and rituals—helping you learn to foster understanding and communication between religious peoples in a world crying out for peace and justice. The emphasis

requires a total of 20 units. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (16 units):

- IS501 Practice of Worship and Prayer
- MR578 Music, Peacebuilding, and Interfaith Dialogue
- MR547 Art, Symbol, and World Religions
- ME525 Worship in World Religions

Select one course (4 units) from the following:

- ME506 Communicating the Gospel Cross-Culturally
- ME513 Global Christian Worship and Witness
- ME515 Storytelling and Song in Context
- ME518 Exegeting Music Cultures

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. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (8 units):

- MD500 Globalization, the Poor and Christian Mission
- MD525 Poverty and Development

Select one course (4 units) from the following:

- MN520 Encountering the City
- MN536 Transforming the City
- GM518 Introduction to Urban Studies

Select one course (4 units) from the following:

- MD528 Development Tools and Practices

- MN533 Organizing Urban Communities

Select one courses (4 units) from the following:

- MD524 Advocacy for Social Justice
- MD540 Theology of Poverty and Development
- MD543 Mission with Children at Risk
- MD546 Relief, Refugees and Conflict
- MN540 Urban Church Planting
- TM521 Congregations in the World
- TM522 Homelessness, Congregations and Community Partnerships

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 20 units.

Required courses (8 units):

- MR550 Introduction to Islam
- MR574 Muslim Peoples: A Sociological Approach

Select three courses (12 units) from the following:

- MR552 History of the Muslim-Christian Encounter
- MR554 Models of Witness in Muslim Contexts
- MR555 Popular Islamic Piety
- MR556 Current Trends in Islam
- MR557 Muslim Women and Family
- MR568 Shariah and Human Rights
- MR569 Biblical Hermeneutics in a Muslim Context

Just Peacemaking

Terrorism, interreligious conflict, scarcity of resources, abuse of human rights, domestic violence, church splits. Our contexts, from local to global and interpersonal to international, put to Christians the question: How can we be peacemakers as Jesus called us? At Fuller we pursue answers to this question passionately, and we look to the triune God, in particular the peacemaking way of Jesus, for guidance. This focus asks that we think beyond the conventional dichotomy between just war and pacifism to see that Just Peacemaking is about the everyday lives of disciples, guided by the power of the Spirit, and the initiatives we should take to address all kinds of human conflict. Our faculty - innovators in the fields of peacemaking, ministries of reconciliation, and interfaith work - in conjunction with the Just Peacemaking Initiative will help you engage difficult questions biblically, theologically, and practically. This emphasis requires 20 units.

Required courses (8 units):

- ET501 Christian Ethics
- ET520 Biblical and Practical Peacemaking

Select three courses (12 units) from the following:

- ET528 Creation Care and Sabbath Economics
- ET540 Peacemaking in Israel and Palestine
- ET543 The Theology and Ethics of Martin Luther King, Jr.
- FI515 Forgiveness, Reconciliation, and Clinical Practice
- MD525 Poverty and Development

Up to two courses (8 units) of the following may be included:

- CO521 Ethnic Identities in the Media
- ET538 Politics and Policy
- ET546 God and Globalization
- ET548 Philosophy of Justice
- ET551 The Ethics of Diversity in Unity
- MR556 Current Trends in Islam
- NT556 Jesus, the Church, and Violence

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 16 units is required. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (12 units):

- CN553 Pastoral Care and Abuse
- CN567 Spiritual Formation and the Twelve Steps
- EV532 Recovery Ministry in the Local Church

Select one course (4 units) from the following:

- CN557 Pastoral Care and Addictions
- CN558 Pastoral Care and Sexuality
- CN504 Family Therapy and Pastoral Counseling
- CN524 Family Dynamics of Addiction

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 20 units. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (12 units):

- TC581 Worship, Theology and the Arts Touchstone Course
- TC591 Theology and the Arts Capstone Cohort
- TC592A/B Theology and the Arts Project Cohort

Select two course (8 units) from the following:

- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)

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. *Currently this emphasis requires courses that are only available on the Pasadena campus.*

Required courses (20 units):

- IS501 Practices of Worship
- TC581 Worship Theology and the Arts Touchstone Course
- WS518 Worship Ministry on the Lord's Day
- WS514 Music as Theological Expression
- WS515 Worship Leader: Formation/Skills

Select one course (4 units) from the following:

- Any Communication course in the School of Intercultural Studies (ME)
- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)
- MC500 Church and Mission in Global Contexts
- MC509 The Church in a Culture of Technology
- MR547 World Religions: Art and Symbol
- MR578 Music Peace Building, and Interfaith Dialogue

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 20 units is required.

Required courses (12 units):

- IS501 Practice of Worship
- TC581 Worship, Theology, and the Arts Touchstone Course
- WS518 Worship Ministry on the Lord's Day

Select two courses (8 units) from the following:

- Any Communication course in the School of Intercultural Studies (ME)
- Any Theology and Culture course (TC)
- Any Worship Studies course (WS)
- MC500 Church and Mission in Global Contexts
- MC509 The Church in a Culture of Technology
- MR547 World Religions: Art and Symbol
- MR578 Music, Peace Building, and Interfaith Dialogue

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. The emphasis requires 20 units.

Required courses (12 units):

- YF500 Foundation of Youth Ministry or YF501 Introduction to Youth Ministry
- YF502 Leading Change through Youth Ministry Contexts
- YF504 Introduction to Family Ministry

Select two courses (8 units) from the following:

- Any Youth, Family, and Culture course (YF)
- GM527 Ministry and Culture

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EXPLORE THIS SECTION

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. By enrolling in convenient daytime, evening, or online courses, students pursuing the certificate can gain an introduction to missiological, theological, and biblical basics at the graduate level. 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.

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) and online classes. Directed studies are not available to certificate students. All work must be completed at Fuller; no transfer credit is accepted toward the certificate.

The Certificate of Christian Studies requires the completion of 24 units. Of the 24 units, 16 units are required to be courses from the School of Intercultural Studies. A certificate may be awarded as a general certificate or with a particular focus. A minimum of four courses earned within a designate discipline are required for a certificate to be awarded with a focus. Students may choose one of the below areas of emphasis as a focus with courses form the School of Intercultural Studies:

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

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

Learning Outcomes. Recipients of Fuller's Certificate of Christian Studies program in the School of Intercultural Studies are equipped for enhanced ministries as missionaries, church leaders, incarnational disciple in their communities and abroad, and professionals in the marketplace. They are also well-prepared

to support others in ministry, both theologically and practically.

- Certificate recipients will gain knowledge of missiological insights in an area of the recipient's interest and goals.
- Certificate recipients will demonstrate critical thinking and integration skills in missiological and/or theological studies.
- Certificate recipients will gain missiological training to strengthen their ministry skills and for the integration of their personal faith into their daily lives.

CERTIFICATE IN CHURCH PLANTING

The Certificate in Church Planting provides students with (1) a deeper theological understanding of the issues involved in church planting, (2) a broader perspective and exposure to the resources, models, and strategies available for church planting, and (3) a focus on the spiritual formation of the planter that serves as the center and foundation of their mission and ministry. The six-course program is structured so that students can remain in their church planting ministries while they study. Certificate classes will be taught primarily online by faculty members and practitioners who can provide support and mentorship through the duration of the program. For students who wish to later expand their study, courses from the certificate program can be credited toward a master's degree program in Fuller's Schools of Theology or Intercultural Studies. All work for the certificate must be completed within a seven-year period

Curriculum (24 units)

Required Core Courses (16 units)

- IS500 Practices of Vocational Formation
- IS503 Practices of Mission
- NT500 New Testament Introduction
- MB533 Social Analysis and Contextualization in Church Planting

Select 2 of the following (8 units):

- MC538 Evangelism and Church Planting
- PM514 Missional Churches and Leadership
- MC525 Starting and Multiplying New Churches

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EXPLORE THIS SECTION

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.

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EXPLORE THIS SECTION

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.

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EXPLORE THIS SECTION

CENTER FOR MISSIOLOGICAL RESEARCH

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.

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: 24 quarter units (16 semester units). These units cannot include biblical languages or "ministry" courses (i.e. preaching, homiletics, pastoral counseling, etc.).
 - Missiology: 36 quarter units (24 semester units), including at least 4 quarter units (each) of mission theology, global history of Christianity, and cultural anthropology or other social sciences.
- Submit three references: one pastoral and two academic.
- Submit a 15-20 page academic writing sample.
- Submit a 250-300 word Proposed Research Interest Statement (PRIS) Outline (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.*
- Applicants whose first language is not English must provide an official record of all scores earned on the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) test. Only test scores earned within two years preceding the submission date of the applicant's current PhD application will be acceptable. TOEFL overall scores of at least 100 (Internet-based) or 600 (paper), or IELTS overall scores of 7.0 meet the minimum English language entrance requirements. Applicants who have previously completed a regionally-accredited master's level

degree in English may submit a 300-400 word letter requesting a waiver of this requirement. The letter should provide a detailed explanation of the applicant's English language background and a rationale for the waiver request. Letters requesting a waiver of the TOEFL/IELTS requirement may be sent to Joel Short at joel@fuller.edu for consideration by the Center for Missiological Research.

Curriculum

The curriculum of the PhD is comprised of six seminars or tutorials, five methods classes, four comprehensive exams and a dissertation (64 units total). Almost all 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 at least the first year in residency on the Pasadena campus. Fulfillment of at least the second year can be done on the Pasadena campus or, as

approved by the mentor, at relevant field work sites; via formally assigned teaching, research, or instructional training assistantships; by periodic visits to the Pasadena campus for research or other events related to various requirements for the degree; or by other arrangements related to the research and approved by the program executive committee.

Transfer Credit/Advanced Standing. Transfer credit is not accepted for this degree. PhD-level work will be considered for advanced standing on a case-by-case basis.

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 generally 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. Students 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.

MASTER OF THEOLOGY IN INTERCULTURAL STUDIES

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:

- demonstrate the ability to do academic research in intercultural studies
- demonstrate capacity in one discipline associated with the research area
- demonstrate the ability to think missiologically.

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 to the ThM in Intercultural Studies 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 80 quarter units (54 semester units), with a cumulative grade point average (GPA) of 3.3 or above, and the completion of no less than 48 quarter units (32 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 250-300 word Proposed Research Interest Statement (PRIS) Outline (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.
- Applicants whose first language is not English must provide an official record of all scores earned on the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS) test. Only test scores earned within two years preceding the submission date of the applicant's current PhD application will be acceptable. TOEFL overall scores of at least 100 (Internet-based) or 600 (paper), or IELTS overall scores of 7.0 meet the minimum English language entrance requirements. Applicants who have previously completed a regionally-accredited master's level degree in English may submit a 300-400 word letter requesting a waiver of this requirement. The letter should provide a detailed explanation of the applicant's English language background and a rationale for the waiver request. Letters requesting a waiver of the TOEFL/IELTS requirement may be sent to Joel Short at joel@fuller.edu for consideration by the Center for Missiological Research.

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 50–75 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.

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EXPLORE THIS SECTION

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

- C. Douglas McConnell, *Professor of Leadership and Intercultural Studies*
- Bryant L. Myers, *Professor of Transformational Development*
- Diane Obenchain, *Professor of Religion*
- Timothy Kiho Park, *Professor of Asian Missions*
- Johnny Ramîrez-Johnson, *Professor of Intercultural Studies*
- Scott W. Sunquist, *Professor of World Christianity*
- Amos Yong, *Professor of Theology and Mission*
- Ryan K. Bolger, *Associate Professor of Church in Contemporary Culture*
- Donna R. Downes, *Associate Professor of Leadership*
- Roberta R. King, *Associate Professor of Communication and Ethnomusicology*
- Evelynne Reisacher, *Associate Professor of Islamic Studies and Intercultural Relations*
- Judith Tiersma Watson, *Associate Professor of Urban Mission*
- Keon-Sang An, *Assistant Professor of Bible and Mission*
- Robert E. Freeman, *Assistant Professor of Distance Learning*
- Mark Hopkins, *Assistant Professor of Leadership*
- Enoch Jinsik Kim, *Assistant Professor of Communication and Mission Studies*
- Peter Lai-Heng Lim, *Headington Assistant Professor of Global Leadership Development*
- David H. Scott, *Assistant Professor of Intercultural Studies and Children at Risk*
- Wilmer G. Villacorta, *Assistant Professor of Intercultural Studies*
- J. Robert Clinton, *Senior Professor of Leadership*

- Sherwood G. Lingenfelter, *Senior Professor of Anthropology*
- Paul E. Pierson, *Senior Professor of History of Mission and Latin American Studies*
- R. Daniel Shaw, *Senior Professor of Anthropology and Translation*
- Wilbert R. Shenk, *Senior Professor of Mission History and Contemporary Culture*
- Charles E. Van Engen, *Arthur F. Glasser Professor Emeritus of Biblical Theology of Mission and Senior Professor of Biblical Theology of Mission*
- J. Dudley Woodberry, *Senior Professor of Islamic Studies*
- Elizabeth L. Glanville, *Senior Assistant Professor of Leadership*

INTEREGRATIVE STUDIES (IS)

IS 503 The Practice of Mission. This is one of the three foundational practice courses required for the MDiv, MAICS, MATM or MAT degrees. In this course students will be challenged to rethink the meaning of God's mission and the Church's practice of mission in light of their own experiences of mission. The overall concern is to understand God's mission biblically, theologically, and practically considered. Students will begin to explore the nature of missional existence in their own context as well as in other cultural contexts, and learn to apply missiological insights to these situations.

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 Word 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) an 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 Tippett) 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 a 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.*

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EXPLORE THIS SECTION

SCHOOL OF PSYCHOLOGY

Degree Programs and Accreditation

The School of Psychology consists of two departments, the Department of Doctoral Psychology and the Department of Marriage and Family.

The Department of Doctoral Psychology offers three degree programs: the Doctor of Philosophy (PhD-Clinical), the Doctor of Philosophy in Psychological Science (PhD-Nonclinical) and the Doctor of Psychology (PsyD). Both the PhD and PsyD programs are accredited by the American Psychological Association (APA).

The Department of Marriage and Family offers the Master of Science in Marital and Family Therapy (MSMFT) and the Master of Arts in Family Studies (MAFS), as well as a Certificate in Marriage and Family Enrichment (CMFE). Students wishing to pursue the Certified Family Life Educator (CFLE) credential through the National Council on Family Relations (NCFR) can meet all educational requirements through the CFLE track of courses in the MAFS. These courses have been approved by the NCFR.

Mission Statement

The School of Psychology, in embracing the broader mission of the Christian church to minister to the spiritual, moral, emotional, relational, and health needs of people throughout the world, seeks to prepare men and women as distinctive scholars and practitioners whose scientific and therapeutic endeavors are formed by a deep understanding of both the human sciences and the Christian faith.

Goals

The primary goals of the School of Psychology are:

1. To train qualified Christian persons to function as competent practitioners in the field of mental health.
2. To foster the formation of a theological understanding of the human condition and to provide an educational environment for the study of the integration of the human sciences and the Christian faith.

3. To provide opportunities for faculty and students to engage in scholarship and research into the biopsychosocial and spiritual bases of human behavior and to apply this research and scholarship wherever they may serve.
4. To strengthen marriage and family life by researching and developing strategies for family life education, and the treatment and prevention of marital and family dysfunction, at a time when the erosion of these components of society is of great concern to the church and community at large.
5. To assist the seminary in fulfilling its mission to the church throughout the world by seeking to supplement the theological education of all its students and graduates and other Christian leaders with appropriate psychological, sociological, and educational knowledge that can alleviate human suffering and build healthier families, churches, and communities.
6. To offer continuing and extended education to professionals in various health fields that will aid in improving the spiritual, moral, and mental health of society.

Student Life

Close bonds develop between students as they progress through the program. Informal gatherings are opportunities for developing relationships and for taking advantage of the many recreational and cultural opportunities to be found in Pasadena and the greater Los Angeles area. Students represent a diversity of geographical, denominational, ethnic and educational backgrounds. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures and social activities.

Students are strongly encouraged (but not required) to take advantage of opportunities for personal, psychological and spiritual growth while progressing through the program. A list of clinical psychologists in the area who are willing to see students at a reduced rate is available at the front desk of the School of Psychology offices.

Psychology Graduate Union

Students in the School of Psychology have an opportunity to become actively involved in decision-making and administrative processes. All students in the School are members of the Psychology Graduate Union. The purpose of this organization is to represent members in all matters affecting student life, and to afford members the experience of serving their peers and the school in the area of academic and professional concerns.

Responsible for all affairs related to the Graduate Union is an executive cabinet composed of the cabinets of the Clinical Psychology Department and the Marriage and Family Department. The Clinical Psychology Department cabinet is composed of a co-president, secretary, multicultural concerns coordinator, Women's Concerns Committee representative, internship liaison, Theology Graduate Union representative, professional liaison, social events coordinator, two student representatives to the faculty, as well as a representative from each year in each degree program in the department. The Marriage and Family

Department cabinet is composed of a co-president, the secretary-treasurer (who serves both cabinets), a representative from each year in each degree program in the department, as well as the ethnic resource coordinator, women's resource coordinator, professional liaison, and social events coordinator.

The Clinical Psychology Department cabinet publishes weekly cabinet notes. It sponsors a short-term emergency loan fund and the annual Travis Awards for Predissertation Study of Issues Relating to the Integration of Psychology and Religion. The Marriage and Family Department cabinet publishes a monthly newsletter, and the Marriage and Family Department president publishes a periodic newsletter. The executive cabinet (combined departments) provides students making professional presentations with small honoraria, and provides short-term emergency loans. It also holds quarterly social events for the membership, and plans the annual Gene Pfrimmer Memorial Softball Game and Picnic.

Psychology Graduate Union members also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement gives students experience in administrative work and the chance to share in policy-making. The two faculty representatives and the president are members of the faculty policy-making body, with full responsibilities and privileges. Two students represent psychology students on the All Seminary Student Council. Other students serve on the library, clinical psychology curriculum, admissions, and spiritual life committees, as well as on numerous *ad hoc* committees. In every instance students serving on committees in the program have full voting rights. Students may serve without vote on dissertation committees for other students; it is the student's option to serve and the candidate's option to select.

The active participation of the Psychology Graduate Union in the decision-making processes of the program means that students are deeply involved in the recruitment, evaluation, retention and release of faculty. Students complete extensive course evaluations of the professor's sensitivity to issues related to women, ethnic minorities and religious dimensions.

Women

The School of Psychology follows an equal opportunity admissions policy. The faculty endorses the guidelines to reduce bias in language of the American Psychological Association and the American Association of Marriage and Family Therapy.

Ethnic Minorities

The School of Psychology is committed to the recruitment and training of students from all ethnic and racial background, and follows a proactive admissions policy. All School of Psychology faculty are encouraged to address ethnic and cross-cultural issues in their teaching, research and practice. For all students, part of the

core curriculum is the course Clinical Interventions: Diversity, which aims to address issues concerning multiculturalism in the therapy room. Also, a number of our faculty and students conduct extensive research in the area of multiculturalism and diversity. Clinical experience with relevant groups is encouraged in the diverse population, which surrounds Pasadena and the Los Angeles area.

Students from each department are appointed each year to the Multicultural Concerns Committee. The persons in these positions are responsible for sensitizing students, faculty, and staff of the psychology programs and the seminary as a whole to issues related to minorities. This includes identifying the unique needs of students, addressing issues pertinent to therapy with people from diverse backgrounds, and providing resources for students and faculty. These persons also serve on the admissions committee as a full member in their respective department.

Social events and workshops are conducted each year to increase awareness and facilitate a sense of community among all the School of Psychology students. In addition, students are encouraged to participate in the related activities in this area offered by the Schools of Theology and Intercultural Studies.

Financial Assistance

Financial assistance for these degree programs is limited. Students are strongly encouraged to finance their education through parental and other private support, personal savings, veterans or state disability benefits, outside scholarships, church care, etc. For students who are not able to support their education in one of the above ways, limited scholarships and fellowships are available. It should be stressed that this assistance is minimal, and students are required to provide for the greater portion of their own living expenses and educational costs. Financial aid application forms may be requested as soon as notice of admission is received.

For eligible students, loans through government and commercial sources are available and may be applied for through the Seminary's Financial Aid Office. Applicants are encouraged to explore opportunities for financial aid available in their states of residence prior to matriculation. Clinical traineeships, research fellowships, and teaching assistantships are provided to the extent they are available. Fuller Psychological and Family Services provide some clinical traineeships. The Travis Research Institute provides partial support through research fellowships that allow students to gain research experience and training under the guidance and supervision of a faculty member.

The seminary aids students and spouses in finding part-time positions in Pasadena and the surrounding areas. A large percentage of these jobs are in the mental health fields (clinics, counseling centers, etc.) or in residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling, and involve service to all age groups. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience. Students should be aware that the clinical settings often have no commitment to coordinate their work opportunities with the student's clinical training needs. The most serious problem present in

many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment, which is incompatible with the degree training program, the faculty has established the policy outlined below:

Students must obtain the approval of their director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists or marital and family therapists and for which the student is in training within Fuller's degree programs.

The clinical psychology student must obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student's term of employment.

The marital and family therapy student must also obtain a written commitment from the prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed marriage and family therapist, a licensed clinical psychologist, or a board-certified psychiatrist throughout the student's term of employment.

In either case, the employer will pay for this supervision. This written agreement must be accepted by the appropriate director of clinical training prior to the job's beginning.

Community Resources

Because of Fuller's fortunate location in a major metropolitan area, students have continuous access to a wide variety of lectures, symposia and workshops presented by nationally and internationally renowned figures in the fields of psychology and marriage and family. Extensive library holdings and major research and clinical facilities in the area provide resources, which supplement those provided in the School of Psychology. Distinguished psychologists, family therapists and other leaders in the mental health professions speak on a regular basis to students and faculty through research and clinical integration colloquia and symposia sponsored by the School of Psychology. In addition, students are encouraged to join professional organizations and attend their conventions. The Travis Research Institute offers student travel awards to students who present their research in paper or poster sessions at academic and professional conferences.

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EXPLORE THIS SECTION

DEPARTMENT OF DOCTORAL PSYCHOLOGY

Character and Purpose

The Department of Doctoral Psychology at Fuller's School of Psychology is a unique venture in higher education. Its purpose is to prepare a distinctive kind of 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 the Christian understanding of women and men with refined clinical and/or research skills will produce Christian 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. As defined by the American Psychological Association, "Psychology is the study of the mind and behavior. The discipline embraces all aspects of the human experience — from the functions of the brain to the actions of nations, from child development to care for the aged. In every conceivable setting from scientific research centers to mental healthcare services, 'the understanding of behavior' is the enterprise of psychologists." (See <http://www.apa.org/research/action/this-is-psychology/introduction.aspx>)

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 pastoral ministry (interprofessional integration). In addition, clinical 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 professional excellence, which the School espouses.

Graduates of this program are qualified to serve in both the church and the wider community. As psychologists they serve on hospital staffs, in private practice, in church-sponsored counseling centers, in educational settings, and in research institutions.

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 psychology requires that a student earns a bachelor's degree from an accredited institution. Admission to these programs is 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 courses such as abnormal, developmental, experimental, physiological, social, learning, motivation, and/or personality psychology), and one course in statistics taken in a behavioral sciences department within the last five years, is required for entry into any of the doctoral programs in the School of Psychology. Equally important for admission to the program is a demonstrated commitment to the Christian faith life as well as personal qualities of high integrity, strong motivation for service, spiritual sensitivity, and a love of learning. In addition, empathy and relationship skills are particularly important for applicants to the clinical doctoral degrees. 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.

In addition to the requirements listed above, applicants to the Doctoral Psychology program must submit the following:

- Application for Admission
- Official transcripts from all colleges and graduate schools attended
- Official Graduate Record Examination (GRE) scores (verbal, quantitative, and analytical writing) from test administrations taken no more than five years previous to the date of application

- Four reference letters (one pastoral and three academic)
- Writing sample (required for Psychological Science PhD applicants, recommended for PsyD and Clinical PhD applicants)
- Current Curriculum Vitae

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>. 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 Doctoral Psychology uses an individualized admission procedure for applicants to the PhD and PsyD programs. An admission committee consisting of faculty members and graduate students reviews all applicants. Interviews in 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 doctoral faculty, who then makes the final admission decision.

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. The advisor supervises the dissertation and in the case of PhD students, also the master's project.

CURRICULUM

The Department of Doctoral Psychology expects its clinical PhD graduates to be scientist-practitioners, its PsyD graduates to be local clinical scientists, and its PhD Psych Scientists to be teacher-researchers. Training in psychology under these models includes a broad and up-to-date knowledge of general psychology, experiences and supervision in research, personal growth and integration, and communication of information. Depending on the degree program, graduates may also be expected to be proficient in psychological assessment (interviewing, observation, testing), psychological intervention, and/or teaching. A wide range of 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 Clinical program, five years

for the PhD in Psychological Science (non-clinical) 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: theology/integration, general psychology, research and evaluation, and specific coursework tailored to each programs area of expertise.

Part I: Theology and Integration

The uniqueness of Fuller's doctoral programs in psychology lies in their emphasis on relationships between psychology and theology.

PhD Psychological Science (Non-Clinical) Program. Students in the PhD Psychological Science (Non-Clinical) program are not required to complete a seminary degree. Students are encouraged to complete a degree in theology or intercultural studies if this is consistent with their personal and professional goals. Students are required to take HT501: The Church's Understanding of God and Christ in its Theological Reflection, and students must take 12 units from the following set of courses:

- NT500 New Testament Introduction (4)
- OT500 Old Testament Introduction (4)
- CH504 The Modern Church in a Global Historical Context (4)
- CH506 American Christianity in a Global Historical Context (4)
- CH527 Christianity, Science, & History (4)
- ET501 Christian Ethics (4)
- MC500 Church and Mission in Global Contexts (4)
- MT501 Doing Theology in Global Contexts (4)

Students must take an additional 8 units of SIS, SOT, or SOP Science and Religion courses to fulfill their theology requirements.

PhD Clinical Program. Students in the PhD Clinical program will complete an MA in Theology, MA in Theology and Ministry, MA in 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 the Associate Director of Academic Affairs to explore their options and plan their curriculum.

PsyD Program. Each PsyD student must complete a minimum of 32 units of theology and 20 units of integration. This does not result in a master's degree, but PsyD students are encouraged to complete a degree in theology or intercultural studies as well if this is consistent with their personal and professional

goals. Required theology courses are as follows:

- NT500 New Testament Introduction
- OT500 Old Testament Introduction
- Select one:
 - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
 - CH504 The Modern Church in a Global Historical Context
 - CH506 American Christianity in a Global Historical Context
- Select one:
 - ET501 Christian Ethics
 - ET503 The Bible and Social Ethic
 - ET533 Christian Discipleship in a Secular Society
 - ET535 The Ethics of Life and Death
 - ET542 Faith and Politics
 - ET543 The Theology and Ethics of Martin Luther King, Jr.
- HT501 The Church's Understanding of God and Christ in its Theological Reflection
- Select one:
 - OT570 Job and Human Suffering
 - OT567 Psalms
- PI503 Touchstone Course in Theology and Psychology

Students in the PsyD 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 Associate Director of Academic Affairs 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 psychology program 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. In both cases, these units are in addition to the required units of integration specified by

the student's specific degree program.

General Integration Curriculum. All students are required to take 16-20 units of integration course work, depending on the degree.

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 that is jointly mentored by an SOT/SIS professor and an SOP professor. These projects must be approved by the Chair of Integration.
- *Readings in Integration (PI805)* are special or advanced integration readings not covered by regular integration courses. These projects must be approved by the Chair of Integration.
- *Intermediate Integration (PI8XX)* is required for all third year doctoral students and will explore the religious and ethical implications of psychotherapy theory while aiding students to traverse the difficult task of thinking integratively in various clinical contexts.
- *Advanced Integration (PI806)* is designed to assist students in reflecting on integration. Students will complete their final integration paper during the course.
- *Family Integration seminars* focus on integrative issues from a family studies perspective.

In addition to the coursework, PhD Clinical and PsyD students must attend 18 Clinical Integration Colloquia, ideally within the student's first three years in the program. Students must sign in and out at each colloquium, and the student receives two units of credit by registering for PI856 Clinical Integration Colloquium once the final colloquium has been attended.

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.

Part II: 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. The comprehensive examination requirement differs for Clinical (PhD and PsyD) and Psych Science degree candidates. For clinical students, a superior level of mastery of general psychology is operationally defined by the faculty as a passing score on either a written, oral, or multiple choice exam as well as submittal of a research portfolio, as outlined in the School of Psychology Student Handbook.

For the PhD in Psychological Science, comprehensive/qualifying exams will be set by the student's supervisory committee and normally consist of several long essays, which in some instances may be later incorporated into the doctoral dissertation. At least one of these qualifying examination essays must include substantial integrative content.

Students are encouraged to take the exam as soon as possible following the completion of general psychology course work. It is recommended that the Comprehensive Exam 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 successfully retake their comprehensive examination.

Part III: Research and Evaluation

The curricula for all tracks include a series of two foundational general psychology courses in statistics. In addition, all students take a course in research design or program evaluation, and clinical (PhD and PsyD) doctoral students take a course in psychological measurement and assessment.

All students are 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) no sooner than the quarter in which the final colloquium will be attended. Doctoral students also participate in research teams throughout their graduate career.

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 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, local clinical scientist and/or researcher-teacher.

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 (for PhD Clinical) or PG857 (for PhD Psych Science). 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 for all students, and Psych Science students must take additional 50 units in this area. Because of the heavy focus on research for Psychological Science PhD students, these units will likely be used for research activities beyond the masters project.

Dissertation. Each PhD Clinical student must earn a minimum of 32 quarter hours of dissertation units in completing the dissertation. Each PsyD student must earn a minimum of 8 units of dissertation. Each PhD Psychological Science (non-clinical) student must earn a minimum of 40 quarter hours of dissertation units. Dissertations are prepared in accordance with the dissertation guidelines adopted by the faculty and provided in the Student Handbook.

Part IV: Clinical PhD and PsyD Programs

The clinical 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 Interventions Courses (PC800-PC819). All doctoral students in the PsyD and PhD Clinical program, regardless of their background, are required to complete clinical interventions coursework. Such 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. 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 first, 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. All students complete an in-house placement in the first year. In their second and third years, PsyD students have two 12-month placements, and 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. 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 2 and PC804 Psychometric Theory & Assessment.

Pre-Internship. Pre-Internship is required of PhD Clinical 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 Clinical 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 Doctoral 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 interventions coursework 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 tests; (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 using 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 interventions coursework 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 also 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. In some cases, psychotherapy may also be required for an individual student.

PSYCHOLOGICAL SCIENCE (NON-CLINICAL) DOCTOR OF PHILOSOPHY (PHD) PROGRAM

General Track (210 units)

General Psychology (30 units):

- PC803 Legal and Ethical Issues (2)
- PG850 General Linear Model: Regression (4)
- PG851 General Linear Model: ANOVA (4)
- PG852 Advanced Research Methods (4)
- General Psychology course work (including Family Studies by approval) (16)

Research & Training (140 units):

- PG856 Research Colloquium (2)
- PG8?? Teaching Methods (4)
- PG809 Psychology Teaching Practicum (6)
- PG858 Research Seminar (8)
- PG808 Independent Readings (24)
- PG857 Individual Research: General Psychology (56)
- PG900 PhD Dissertation (40)

Integration (16 units)*

Theology (24 units)*

**Please see Section I for list of possible Integration and Theology course work.*

CLINICAL DOCTOR OF PHILOSOPHY (PHD) PROGRAM

General Track (238 units)

General Psychology (36 units):

- FS810 Human Development in Context (4)
- PG800 History/Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive and Affective Bases of Behavior (4)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG850 General Linear Models: Regression (4)
- PG851 General Linear Models: ANOVA (4)
- PG852 Advanced Research Methods (4)

Research (at least 40 units):

- PG856 Research Colloquium (2)
- PG865 Master's Research (6-18)

- PG900 PhD Dissertation (32-44)

Clinical Psychology (126 units):

- PC803 Legal and Ethical Issues (2)
- PC804 Psychometric Theory and 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)

Choose any 12 units from the following courses (at least 4 units must be Assessment courses):

- PC808 Clinical Interventions: Cultural/Community (4)
- PC811 Clinical Interventions: Gerontology (4)
- PC813 Clinical Interventions: Child/Adolescent (4)
- PC818 Clinical Interventions: Group Psychotherapy (4)
- PF814 Family Therapy (4)
- PF815 Marital Therapy (4)
- PG811 Human Neuropsychology & Assessment (4)
- PE802 Objective Personality Assessment (4)
- PE803 Rorschach (2)
- PE805 Child and Family Assessment (4)
- PE808 Child Neuropsych Assessment (2)

Field Training (88 units)

- PC806 Practicum 0 (2)
- PC820 Practicum 1 (6)
- PC821 Practicum 2 (8)
- PC824 Clerkship (12)
- PC840 Pre-Internship (12)
- PC841 Internship (48)

Integration (20 units)*

**Please see Section I for list of Integration course work.*

DOCTOR OF PSYCHOLOGY (PSYD) PROGRAM

General Track (214)

General Psychology (36 units):

- FS810 Human Development in Context (4)
- PG800 History/Systems of Psychology (4)
- PG810 Physiological Psychology (4)
- PG820 Cognitive and Affective Bases of Behavior (4)
- PG830 Social Psychology (4)
- PG830 Psychopathology (4)
- PG850 General Linear Models: Regression (4)
- PG851 General Linear Models: ANOVA (4)
- PG853 Program Evaluation (4)

Research (at least 10 units):

- PG856 Research Colloquium (2)
- PG900 PhD Dissertation (8-16)

Clinical Psychology (128 units):

- PC803 Legal and Ethical Issues (2)
- PC804 Psychometric Theory & 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)
- PC816 Program Administration (2)
- PC817 Marketing Professional Services (2)

- PC819 Clinical Interventions: Cognitive and Behavioral (4)

Choose any 12 units from the following courses (at least 4 units must be Assessment courses):

- PC808 Clinical Interventions: Cultural/Community (4)
- PC811 Clinical Interventions: Gerontology (4)
- PC813 Clinical Interventions: Child/Adolescent (4)
- PC818 Clinical Interventions: Group Psychotherapy (4)
- PF814 Family Therapy (4)
- PF815 Marital Therapy (4)
- PG811 Human Neuropsychology & Assessment (4)
- PE802 Objective Personality Assessment (4)
- PE803 Rorschach (2)
- PE805 Child and Family Assessment (4)
- PE808 Child Neuropsychology Assessment (2) \

Field Training (86 units)

- PC806 Practicum 0 (2)
- PC820 Practicum 1 (12)
- PC821 Practicum 2 (12)
- PC824 Clerkship (12)
- PC841 Internship (48)

Integration (20 units)*

Theology Component (52 units)

**Please see Section I for list of Integration course work.*

OPTIONAL PROGRAM EMPHASES

Family Emphasis (*PhD Clinical and PsyD programs only*)

The family psychology emphasis includes 24 units of recommended coursework focused on marriage and family studies, taught primarily by faculty of the marriage and family department. It is recommended that

both the master's level project and the dissertation will also focus on a subject appropriate to the family emphasis.

Suggested coursework for the family emphasis include:

- PE805 Child and Family Assessment (4)
- PF800 Introduction to Family Systems (4)
- PF814 Family Therapy (4)
- PF815 Marital Therapy (4)
- FI815 Forgiveness and Reconciliation (4)
- FI840 Narrative and Family Life (4)

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 PhD Clinical or PsyD program, will be able to request that credit be applied toward the PhD Clinical or PsyD program for the 20 units of the family emphasis. Up to 20 units of the theology and intercultural studies credit from their master's degree may be applied as well. 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 requirements.

Neuropsychology *Empasis*

The neuropsychology emphasis includes 36 units of recommended coursework focused on neuropsychology studies. It is recommended that both the master's level project and dissertation will focus on a subject appropriate to the neuropsychology emphasis.

Suggested coursework for the neuropsychology emphasis include:

- PC813 Clinical Interventions: Child and Adolescent (4)
- PE802 Objective Psychological Assessment (4)
- PE804 Advanced Neuropsychology Assessment (4)
- PE805 Child and Family Assessment (4)
- PE808 Child Neuropsychology Assessment (2)
- PE813 Psychopharmacology (2)

- PG810 Physiological Psychology (4)
- PG811 Human Neuropsychology and Assessment (4)
- PG820 Cognitive and Affective Bases of Behavior (4)

Community Emphasis (*PhD Clinical and PsyD program only*)

The community emphasis includes 24 units of recommended coursework focused on community related studies. It is recommended that both the master's level project and dissertation will focus on a subject appropriate to the community emphasis.

Suggested coursework for the community emphasis include:

- PC808 Clinical Interventions: Cultural/Community (4)
- PC816 Program Administration (2)
- PC818 Clinical Interventions: Group Psychotherapy
- PE807 Qualitative Research Methods (2)
- PF814 Family Therapy (4)
- PG853 Program Evaluation (4)
- PI831 Cultural and Spiritual Narrative in Psychology (2)
- PI825 Integrative Issues in a Crosscultural Setting (2)

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 Program Director. 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 Associate Director of Academic Affairs after admission. Approval of the student's advisor, the instructor of the parallel Fuller course, and the Program Director 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 Associate Director of Academic Affairs. 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 Clinical degree requires six years of full-time study. The PhD Psychological Science (non-clinical) requires five years of full-time study. These timelines may be compressed by one year for students entering with graduate-level course work in psychology and/or theology. Clinical (PhD and PsyD) doctoral students with previous graduate training in psychology and/or theology may apply for advanced standing. 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 typically takes place in the first or second year, and must be approved by a vote of the doctoral faculty.

Doctoral Candidacy. A student shall formally be considered a doctoral candidate in the PhD Clinical and PsyD programs when the following criteria have been met:

- Passing the comprehensive examination.
- Satisfactory completion of Practica I and II.
- Satisfactory completion of PC803 Legal & Ethical Issues
- Satisfactory completion of PC804 Psychometric Theory & Assessment
- Satisfactory completion of all or 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.

A student shall formally be considered a doctoral candidate in the PhD Psychological Science (non-clinical) program when the following criteria have been met:

- Completion of all General Psychology, Theology, and Integration Requirements (with the exception of Advanced Integration)
- Dissertation topic formally approved
- All masters degree requirements, which include one approved public presentation, one professional article (authored or co-authored) submitted for publication, and an approved masters project in addition to coursework.
- Passing the comprehensive/qualifying exam

In-Sequence Master's Degree in Psychology

A Master of Arts in Psychology degree will be granted to students en route to the PhD Clinical and PsyD degrees. The requirements for the MA differ by degree program. For clinical students, no work is required outside of the regularly required courses and clinical experiences in the normal course of their doctoral and theology work. For PhD in Psychological Science students, the awarding of the master's degree is based on satisfying both course and research requirements. Students will be eligible for the degree after they have completed the following requirements (please see the Associate Director of Academic Affairs for the appropriate program coursework record, which includes specific courses required for graduation):

PhD Clinical

- General psychology (28 units)
- Clinical psychology (22 units, to include PC809, PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (6 units).
- PG865 Master's Research (4 units)
- Practicum (8 units)
- Integration and Theology course work (20 units, to include PI800, PI503, NT500, and OT500)

PsyD

- General psychology (28 units)
- Clinical psychology (22 units, to include PC809, PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (4 units).
- Practicum (14 units)
- Integration and Theology course work (20 units, to include PI800, PI503, NT500, OT500)

PhD Psychological Science (non-clinical)

- General Psychology requirements (14 units)
- Theology & Integration requirements (16 units)
- Research & Training requirements (40 units)
- One approved public research presentation
- One professional article (authored or coauthored) submitted for publication
- One approved master's thesis

These 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) for clinical PhD and PsyD students only, 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. Graduation 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.

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2016 - 2017 ACADEMIC CATALOG

EXPLORE THIS SECTION

DEPARTMENT OF MARRIAGE AND FAMILY

Character and Purpose

The master's degree programs of the Department of Marriage and Family at Fuller Seminary's School of Psychology are designed to prepare persons for service in the fields of marital and family therapy, family life education, and marriage and family studies. We seek to offer an educational environment that fosters 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. 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 directly or indirectly express 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 specialized study or research in a master's thesis.

Program Distinctives

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 Section 4980.36 or 4980.37, and Section 4999.33 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 (MFT), and/or a Professional Clinical Counselor (PCC). The curriculum for the MS MFT program offered at Fuller Arizona in Phoenix is designed to meet the requirements of Title 4, Chapter 6, Section R4-6-601 of the Arizona Administrative Code for licensure as a Marriage and Family Therapist for the state. The training program normally requires a 12-month supervised practicum.

The purpose of the Master of Arts in Family Studies (MA FS) degree is to provide in-depth training in the knowledge and skills pertinent to preventative education and the enrichment of marriages and families. This degree is specifically designed for those who do not wish to pursue clinical training and licensure but wish to be trained to provide high quality psychoeducational intervention instead.

Admission

General standards for admission to 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 a regionally accredited institution. All applicants are reviewed by an admissions committee consisting of two department faculty members and two graduate students. The committee selects applicants qualified to engage in graduate work in marital and family therapy or studies, interviewing applicants when appropriate. New students are admitted to the 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>. 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 coursework, 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 (WASC) 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 coursework 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.

Master of Arts in Family Studies. Admission to this degree program requires that a student has earned a bachelor's degree from a regionally accredited institution with a cumulative GPA of at least 3.0.

Aptitude Testing. Applicants are required to submit scores from the general test of the Graduate Record Examination or the Miller Analogies Test taken within the past five years.

In addition to the general test of the Graduate Record Examination or the Miller Analogies Test, applicants whose first language is not English must take the Test of English as a Foreign Language (TOEFL) or the International English Language Testing System (IELTS). A minimum score of 250 (600 on paper-based test or 100 on the Internet-based test) on the TOEFL or 7.0 on the IELTS is required for admission to the M.A. degree program. The TOEFL or the IELTS must have been taken within the past two years. For the breakdown of the sub-scores that is required, please refer to <http://fuller.edu/Admissions>.

Prerequisite Coursework. An undergraduate course in statistics or social science research methods is recommended, but not required.

New students may be admitted any quarter. Application deadlines and dates for notification of admission decisions are listed in the Admissions section of this catalog.

Transfer of Credit

Students in master's degree programs who have completed graduate work in marriage and family at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the Associate Director of Academic Affairs after admission. Approval of the department is required for all transfer credit.

Students who have completed graduate coursework in theology and desire a reduction in the number of theology credit hours required at Fuller should also contact the Associate Director of Academic Affairs after admission.

Student Handbook

In addition to the information contained in the seminary Student Handbook, certain policies, procedures and information concerning students in the program are contained in the School of Psychology Student Handbook. Of particular importance are documents drawn up by faculty-student committees which outline guidelines for personal and professional behavior, as well as policies and procedures for processing grievances regarding students and faculty. It is an implied contract that all students will comply with regulations in both handbooks while they are students under the jurisdiction of the Department of Marriage and Family and the seminary. Therefore, all students admitted to programs in the department are expected to read, know, and comply with the policies contained in these handbooks.

Academic and Clinical Reviews

Students in the MS MFT degree program are reviewed once each year based on their academic performance. 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 Clinical Training Manual.

Students in the MA FS degree program are reviewed once a year based on their academic performance.

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 lifelong 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.

Additionally, the Marriage and Family faculty seek to enhance the spiritual formation of students by helping them:

1. *To know themselves as authentic Christian persons.* To engage this process, faculty help students to: develop and tell the narratives of their lives/spiritual journeys; honor the gifts, talents and strengths they possess as educators and therapists; and encourage their identities through conversation and fellowship.
2. *To grow as Christians and as Christian professionals.* In small group conversations, faculty encourage students to reflect on and grow in the virtues of Humility, Compassion, Hope and Rest.
3. *To minister as Peacemakers in the kingdom of God.* Faculty help students to develop the self-perception of being active participants in God's work of bringing peace. In this way, students are encouraged toward an integrated understanding of their vocation, whether their ministry to individuals, families and communities is in the church or a secular setting.

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 at the Pasadena campus are expected to take 14-16 units of coursework per quarter until all curricular requirements have been met. Reduction in time and coursework may be allowed for prior graduate work (see Transfer of Credit above). Students at the Fuller Arizona campus in Phoenix are expected to take course work at a reduced load spanning three years in the program.

The course of study for an MS degree in marital and family therapy requires 106 quarter units of coursework (112 units if meeting the educational requirements for licensure as a PCC), and spans two years in a full-time

cohort structure in Pasadena, where a majority of the classes meet during the day, or three years in a part-time cohort structure in Phoenix, where the majority of the classes meet on Wednesday afternoons and evenings. The requirements for the degree are distributed as follows:

- Marital and Family Therapy: 36 units (40 for PCC)
- Clinical Training: 18 units
- Family Studies: 16 units
- Family Research: 4 units (5 for PCC)
- Theology/Integration: 24 units
- Electives: 8 units (9 for PCC)

Marital and Family Therapy. The marital and family therapy curriculum gives each student a broad spectrum of theoretical approaches and clinical training experiences.

Required:

- FT502 Legal and Ethical Issues in Family Practice (4 units)
- FT508 Psychopathology and Family Systems (4 units)
- FT514 Family Therapy (4 units)
- FT520 Child and Adolescent Therapy in Family Contexts (4 units)
- FT522 Assessment of Individuals, Couples, and Families (4 units)
- FT526 Addiction and Family Treatment (2 units/5 for PCC)
- FT533 Vulnerable Family Systems: Addressing Mental Health Disparities and Complex Trauma (4 units/5 for PCC)
- FT535 Group Therapy (2 units)
- FT549 Psychopharmacology (4 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. *Required:*

- FT530A Clinical Foundations 1 (2 units)
- FT530B Clinical Foundations 2 (2 units)
- FT530C Clinical Foundations 3 (2 units)
- FT550 Practicum (12 units total)
- FT550C Practicum Consultation (0 units, to be taken concurrently with the practicum - Pasadena campus)

- FT550S Practicum Supervision (0 units, to be taken concurrently with the practicum - Phoenix campus)

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. MS MFT students are required to complete 16 units:

- FS500 Family System Dynamics (4 units)
- FS501 Gender and Sexuality (4 units)
- FS505 Child and Family Development (4 units)
- FS511 Cultural and Ethnic Issues in Marital and Family Interventions (4 units)

Family Research. MS MFT students are required to complete 4 units (5 for PCC):

- FR501 Research Methods, Statistics, and Design in MFT (4/5)

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 coursework 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:

Required

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- IS503 Practices of Mission
- ET501 Christian Ethics

Choose one of the following:

- TC516 Theology and Art
- TC521 Theology and Contemporary Literature
- TC530 Theology and Film
- GM519 Christian Perspective on Popular Culture
- EV525 Modern Culture and Evangelism

- CH504 The Modern Church in a Global Historical Context
- MC500 Church and Mission in Global Contexts
- PH5xx Any course listed on the schedule as meeting PHIL core

Each MS MFT student also completes 4 units of integration course work in addition to the above 20 units of theology:

- FI500 Introduction to Integration
- FI510A/B/C/D Integration Formation Group (2 units)

Electives. The MS MFT student selects 4 units (5 for PCC) of marriage and family elective coursework from among the department course offerings, and 4 units from any of the three schools.

Emphasis in MedFT. Passage of the Mental Health Services Act (2004) and the Affordable Care Act (2010) brings about the implementation of a “whole health” system of care, combining behavioral health with primary care. This places MFTs who have competencies in medical family therapy (MedFT) in a position to play key roles in this evolving system of care.

Offering an *emphasis in MedFT* gives students the opportunity to: a) Learn to conceptualize and apply systemic therapeutic interventions to address emotional and relational issues that arise for clients affected by illness; and, b) learn to work as Marriage and Family Therapists in medical contexts.

To fulfill this emphasis, the M.S. student must take the following courses:

- FT562 Medical Family Therapy: Working with Families in Systems of Illness and Health (4 units, elective)
- FT549 Psychopharmacology (4 units; core requirement)
- ET535 Ethics of Life and Death (4 units; may be taken in lieu of ET501 Christian Ethics for those desiring the emphasis).

MS MFT students in both the Pasadena and Phoenix campuses may elect to do the emphasis.

Licensed Professional Clinical Counselor (LPCC). Students who desire to fulfill licensing requirements should contact the Associate Director of Academic Affairs early in the program.

Clinical Training

As stated above, students in the master's program in marital and family therapy engage in clinical training throughout their studies. 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 MS program engage in a peer laboratory training experience during their first two quarters of study at the Pasadena campus, or beginning in the Spring quarter of the first year at the Phoenix campus. 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.

After two quarters of basic training, 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 simulated marital and family therapy sessions. A specially equipped observation room with a one-way mirror is utilized for the training in Pasadena.

Practicum. In order to graduate, MS 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 units of 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 or Arizona.

Practicum Consultation Groups (Pasadena campus). 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.

Practicum Supervision Groups (Phoenix campus). Practicum Supervision is a required component of practicum in marital and family therapy. The purpose of practicum supervision groups is to promote the

student's clinical development through discussion of case reviews, clinical practice, and the program's curriculum. Supervision will be provided by a marriage and family therapist licensed and qualified to supervise in Arizona.

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 1-3, basic family therapy skills and personal readiness for practicum are assessed. During practicum, evaluation of clinical and professional progress is conducted on a quarterly basis. The Director of Clinical Training (DCT) in Pasadena or the Associate Director of Clinical Training (ADCT) in Phoenix provides oversight to the entire evaluation process, which involves consultation with the MFT faculty, practicum supervisors, and agency directors. Questions and concerns that may arise in the evaluation are then discussed with the DCT (Pasadena) or the ADCT (Phoenix).

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 (MA 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 units
- Theology: 24 units
- Electives: 32 units

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.

- FL501 Family Life Education
- FL502 Parent Education and Guidance
- FL504 Marriage and Interpersonal Relationships
- FS500 Family Systems Dynamics
- FS501 Gender and Sexuality
- FS505 Child and Family Development

Theology (24 units). All students in the MA in Family Studies program complete the following 20 units of biblical studies and theology:

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- IS503 Practices of Mission
- ET501 Christian Ethics
- CH504 The Modern Church in a Global Historical Context
- MC500 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
- FL590 Family Resource Management (directed study format)
- FS511 Cultural and Ethnic Issues in Marital and Family Interventions
- FS590 Families in Contemporary Society (directed study format)
- 6 units of supervised Family Life Education Internship.

Students who complete these courses will qualify to apply for the 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.

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 non-clinical 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:

- FL502 Parent Education and Guidance
- FL504 Marriage and Interpersonal Relationships

Family Systems. Required:

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

General. Choose one of the following:

- YF504 Introduction to Family Ministry
- CN547 Enriching Korean Families
- FL501 Family Life Education

Development. Choose one of the following:

- CF530 Christian Formation of Children
- CF560 Adult Formation and Discipleship
- FS505 Child and Family Development

Electives. Choose one of the following:

- CN506 Conflict and Conciliation
- CN538 The Changing Family
- CN560 Pastoral Counseling Across Cultures
- FS529 Ministry Issues in Gender and Human Sexuality
- FS511 Cultural and Ethnic Issues in Marital and Family Interventions

Students who complete this curriculum with a 2.5 or higher GPA will be awarded the Certificate in Marriage and Family Enrichment. Students who are admitted to a degree program after receiving this certificate may be able to apply courses completed for this certificate toward a non-clinical degree program in the School of Psychology, the School of Intercultural Studies, or the School of Theology (if appropriate to the curriculum, and subject to certain degree requirements). The certificate is not awarded to any student already in a degree program.

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EXPLORE THIS SECTION

COURSES OF STUDY

CLINICAL PSYCHOLOGY COURSE DESCRIPTIONS

Clinical Psychology Department Faculty

- Alexis D. Abernethy, *Professor of Psychology*
- Justin L. Barrett, *Thrive Professor of Developmental Science*
- Jeffrey P. Bjorck, *Professor of Psychology*
- Warren S. Brown, Jr., *Professor of Psychology*
- Mari L. Clements, *Evelyn and Frank Freed Professor of Clinical Psychology*
- Alvin C. Dueck, *Distinguished Professor of Cultural Psychologies*
- Brad D. Strawn, *Evelyn and Frank Freed Professor of the Integration of Psychology and Theology*
- Siang-Yang Tan, *Professor of Psychology*
- Cynthia B. Erickson, *Associate Professor of Psychology*
- Seong-Hyeon Kim, *Associate Professor of Psychology*
- Jenny H. Pak, *Associate Professor of Psychology*
- Sarah A. Schnitker, *Associate Professor of Psychology*
- Kenneth T. Wang, *Associate Professor of Psychology*
- Theopolis Cosse, *Assistant Professor of Clinical Psychology*
- Joey J. Fung, *Assistant Professor of Psychology*
- Tina R. Houston-Armstrong, *Assistant Professor of Clinical Psychology*
- Anne A. Turk Nolt, *Assistant Professor of Psychology*

- Stephen W. Simpson, *Assistant Professor of Psychology*
- Archibald D. Hart, *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. This course is designed to provide clinical psychology students an opportunity to reflect upon the field as a whole—specifically to examine the history of the profession and evolution of ideas over time. Students will focus on psychological understandings of the person from the perspective of historical development and systems of thought. It traces the emergence of psychology as an independent discipline from its roots in culture, philosophy, theology, and the natural sciences. Students will be encouraged to critically evaluate how intellectual and cultural contexts have shaped the current trends in contemporary psychology and explore how globalization will impact the future direction of the field.

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. This course will cover the fundamental anatomy, physiology, biochemistry, pharmacology, and endocrinology of the brain that underlies human and animal behavior. We will study information processing in nerve cells, sensory perception and motor control, and the neurophysiology of complex behaviors such as sleep, emotion and aggression, reward and punishment, learning and memory, and the physiological basis of mental disorders.

PG 811 Introduction to Human Neuropsychology and Assessment. This course provides a study of the relationship between human brain function and behavior with particular emphasis on the cerebral cortex and higher cognitive functions. In addition to examining specific cognitive domains, neuropsychological functions will be learned in the context of specific neurological, developmental, psychiatric, and environmental disorders. Furthermore, an overview of neuropsychological assessment will be covered, including topics such as administration, scoring, and interpretation of commonly used neuropsychological instruments, and basic conceptualization of neuropsychological issues from a clinical standpoint. *Prerequisite: PG810.*

PG 820 Cognitive and Affective Bases of Behavior. This course will consider the cognitive and affective dimensions of human mental processing. Specific topics to be covered include the cognitive and affective aspects of: (1) perception and attention; (2) mental imagery; (3) information processing; (4) the representation of information in memory; (5) reasoning and problem solving; (6) the use of language in thought; (7) theories and research of emotion; and (8) unconscious mental processes. Class discussion will include consideration applications to various clinical issues.

PG 830 Social Psychology. This course provides an overview of the major theories, issues, data, and research methodologies in social psychology. Topics covered will include: the self, self-regulation, emotion

and affect, social cognition, attitudes and beliefs, group processes, power, leadership, conformity, persuasion, obedience, dyadic processes in close relationships, romantic relationships, therapeutic relationships, prosocial and antisocial behavior, and prejudice, stereotyping and stigma. Applications of social psychological research to clinical practice will be highlighted.

PG 840 Personality. This course provides an overview of the major theories, issues, data, and research methodologies in personality psychology. The focus will be on research and theoretical orientations most relevant to the present-day field of personality psychology. Topics covered will include: traits, character strengths, characteristic adaptations, motivation, personal strivings, person-situation interaction, the self, integrative narratives, biological bases of personality, the formation of personality, personality change and spiritual transformation, and pathological personality.

PG 843 Psychopathology. This course will provide students with a comprehensive survey of psychopathology and application of DSM-V. Emphasis is placed on the student developing a working conceptual model of psychopathology including theoretical, etiological, and symptomatic considerations. Its purpose is to provide a foundation upon which diagnostic and etiological considerations can be based, and the therapeutic task undertaken. This course will focus primarily on adults but will also address children.

PG 850 General Linear Models: Regression. This course briefly covers elementary statistics but primarily focuses on multiple regression analyses. Regression analysis is at the heart of statistics, and a sound knowledge of regression methods will serve you well as you design and conduct masters and dissertation research projects. To address these goals, a combination of lecture, demonstration, small-group exercises, and discussions will be used.

PG 851 General Linear Models: ANOVA. This course is designed to assist students in continuing to develop the skills necessary to design, analyze, and evaluate professional research and program evaluation studies. The major focus of this course will be understanding and using analysis of variance techniques. An additional focus of this course will be continuing to explore and evaluate the research literature in the individual student's interest area. The combination of these course objectives will serve to advance students' progress toward completing the research requirements of their program.*Prerequisite:PG850.*

PG 852A/B Advanced Research Methods. The course, which spans over two quarters, is the third in the research methods sequence. It builds upon competencies gained in both Regression and ANOVA courses. Taken together, the three courses will help students with their own independent or semi-independent research (e.g., master's level research). The course is split into theoretical/ general and practical/ specific components. In the theoretical/ general portion of the class, students will learn about research design elements and concerns particular to clinical research in psychology. Students will explore issues and ideas that are important to consider in conducting ethical and scientifically sound clinical research. In the practical/ specific portion of the class, students will develop their own research ideas, data analysis strategies, and interpretation of results. *Prerequisite:PG850 and PG851.*

PG 853 Program Evaluation. The course is designed to provide the student with the ability to evaluate clinical and community programs. Students will learn the concepts and theories of program evaluation and acquire the ability to think holistically about program development and evaluation. Additionally, students will

learn to evaluate the methods and materials of program evaluation in order to design research which is appropriate for different program needs. Culturally appropriate methods of development and evaluation will also be discussed. Students will create an evaluation plan relevant to their future clinical practice, and they will develop a plan for a program evaluation for an organization addressing a real-world need. *Prerequisite: PG850 and 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. *Prerequisite: Permission of the instructor. (Variable credit)*

PG 860 Training Lay Counselors in the Church. This course will provide an overview of a biblical approach to lay Christian counseling, and will cover 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. Much social/behavioral sciences research involves nested or hierarchical data structure (e.g., clients nested within therapists, or repeated measures nested within persons, who are in turn nested within organizations). The method of hierarchical linear modeling (HLM) has proven to be an effective tool to deal with this type of data structure. 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. Topics will include, but are not limited to, the logic of HLM, principles of estimation and hypothesis testing, model building, cross-sectional models, longitudinal data analysis, and missing data and model assumptions.

PG 862 Latent Variable Modeling. Much psychological research involves latent variables (e.g., transcendence, coping, intellectual humility, interpersonal relatedness, or latent classes/clusters), which can be either categorical or continuous, just as for observed variables. The crossing of latent and observed variables produces four different types of latent variable models (see the table below). The goal of this course is to gain familiarity and build expertise in the use of these four models. 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 latent variable models. Topics include, but are not limited to, categorical data analysis (e.g., logistic regression), exploratory/confirmatory factor analysis, path analysis, item response theory, latent class analysis, latent profile analysis, and some combination of these models.

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. *Minimum 6 units required.*

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.*
(Minimum 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.
(Minimum 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. This course provides a survey of the current Ethical Principles of Psychologists and Code of Conduct and the current professional practice laws regarding clinical psychology. Particular focus will be given to application of ethics, with attention to legal issues where most relevant. An integrative world view will be emphasized. Each class period will involve discussion by students, and/or small group exercises. There will also be some presentations by the instructor. (2 units)

PC 804 Introduction to Psychometric Theory and Psychological Assessment. The primary objective of this course is to introduce students to theoretical and practical issues in psychological assessment and evaluation. In particular, we focus on issues in the application of psychological assessment tools in clinical practice. To that end, we will familiarize students with a variety of clinical assessment tools. We will focus on test administration and scoring, and interpretation and communication of assessment results. We will review the empirical literature on the application of common instruments, with special attention to areas of current controversy. Finally, we will cover topics of psychometric theory including the nature of measurement and scales, reliability and validity of assessment tools, and measurement error.

PC 806 Practicum 0. A 9-month introductory training experience, focused on utilizing Rogerian client-focused therapy. *Minimum 2 hours per week.*

PC 808 Clinical Interventions: Cultural and Community. This course will focus on psychological understandings of the person and psychotherapy from a cultural and community perspective. It traces the emergence of cultural and community psychology as an independent discipline from its roots in culture, society, philosophy, theology, and the natural sciences. *May be counted as a PI course.*

PC 809 Clinical Interventions: Humanistic. This course is designed to teach and develop fundamental therapeutic skills applicable to all modes of therapy, including establishing a therapeutic alliance, learning basic psychotherapy techniques, and exercising professionalism. 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. This course introduces students to core concepts of psychoanalysis and the basic approaches to psychoanalytic psychotherapy. The first part of the course provides an historical overview of the development of psychoanalytic thought, with special attention given to the distinguish features of major psychoanalytic “schools.” The second part of the course suggests a foundational approach to psychoanalytic psychotherapy that integrates a variety of psychoanalytic concepts. The course utilizes a variety of teaching modes including lecture, small group discussions, role-playing, film, and supervised clinical experience. In addition to the classroom lectures, students are required to attend weekly small groups throughout the year. Students will learn how to effectively offer and accept feedback as a tool for professional growth.

PC 811 Clinical Interventions: Gerontology. This course will introduce students to theories, common psychopathology, and empirically supported treatments related to the practice of psychology with older adults. The purpose of the course is for students to become familiar with common psychiatric problems encountered by older adults, theoretical literature explaining late life development, and therapeutic approaches that are empirically supported or show promise. Manualized therapies for depression and caregiver stress will be covered. Finally, issues pertaining to death and dying will be examined, including end-of-life concerns, hospice care, and suicidality. Attention will be given to the role of spirituality and culture in helping older adults cope and ways to integrate these crucial factors into the assessment and intervention with older adults. *Prerequisites: PC810, PC814, PC819.*

PC 812 Clinical Interventions: Consultation and Supervision. This course presents theory and practice concerning supervision and consultation, including organizational assessment and analysis, diversity within organizations, group dynamics, systems theory, managing resistance, and intervention theory. Learners develop practical skills in conducting supervision as well as in organizational consultation and training, including conducting meetings, making presentations, entering and analyzing organizations, team building, executive coaching, transition management, and diversity training. The course provides skills needed for clinical consultation to schools, churches, community agencies, and other organizations. *Prerequisites: PC810, PC814, PC819.*

PC 813 Clinical Interventions: Child/Adolescent. This course provides an introduction to clinical work with children and adolescents. The primary theoretical framework for the course is developmental psychopathology. Students will gain an understanding of the relationship between normal and abnormal development in youth. Students will also be prepared to provide evidence-based clinical tools and strategies for working with youth from diverse cultural, religious and social backgrounds. The traditional emphasis on pathology is counterbalanced by the introduction of the perspective of positive youth development and an asset approach to clinical practice. *Prerequisites: PC810, PC814, PC819.*

PC 814 Clinical Interventions: Diversity Issues. The goal of this course is to facilitate self-understanding, understanding of others, and cultural competence. While our focus is limited to a few selected people groups and topics, it is expected that the culture-general principles that emerge will be helpful in working

with people from diverse backgrounds. *Prerequisites:PC810, PC819.*

PC 816 Program Administration. This course is designed to help students understand and practice key skills in program administration. Students will be exposed to important organizational issues and processes and a variety of strategies useful to successful program leaders.(2 units)

PC 817 Marketing Professional Services. This course is designed to be an introduction to basic principles of marketing, as applied to the marketing of psychological services. Students will learn about basic marketing topics such as market segmentation, target marketing, and developing a marketing mix. They will also learn the financial aspects of providing their service(s). Students will apply these concepts to develop their own marketing plan, tailored to their specific interests and needs (2 units)

PC 818 Clinical Interventions: Group Psychotherapy. The aim of the course is to introduce students to therapy practice and research in group psychotherapy. Group process therapy techniques, group development phases, and group leadership will be observed, discussed, and practiced.

Prerequisites:PC810, PC814, PC819.

PC 819 Clinical Interventions: Cognitive and Behavioral. This course will provide an overview of cognitive and behavioral therapy, with special focus on a case formulation approach and interventions like self-monitoring, relaxation training, systematic desensitization, flooding, reinforcement procedures, stress-inoculation training or coping skills training, cognitive restructuring, problem-solving, and behavior rehearsal including social skills training. A biblical approach to and critique of cognitive and behavioral therapy, including mindfulness- and acceptance-based approaches such as MBCT, DBT, and ACT, will also be presented.

PC 820 Practicum 1. A 9-month, 10-12 hours per week (PhD) or 12-month, 12-16 hours per week (PsyD) clinical practicum, normally in an off-campus setting. *Prerequisite:PC803, PC806*

PC 821 Practicum 2. A 9-month, 12-16 hours per week (PhD) or 12-month, 12-16 hours per week (PsyD) clinical practicum, normally in an off-campus 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 andPC804. (4 units per quarter for 4 quarters)*

PC 827 Practicum 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. This course will help students develop a working conceptual model of substance abuse through review and comparison of several available models; address various drugs and substances of abuse and harm, and related behavior and health consequences; review etiologic factors in substance abuse and prepare students to conduct alcohol and drug abuse assessment and treatment; compare and contrast 3 dominant forms of intervention (12 Step; CBT; Motivational); and review basic principles and methods of relapse prevention. *Prerequisite: PG810.(2 units)*

PC 840 Pre-Internship. A 12-month, 12-16 hours per week clinical placement for PhD students only. *(4 units 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. To be used when a student has fulfilled the minimum requirements for PC841. *(0 units)*

PSYCHOLOGY (PE)

TPE 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. This seminar builds on the prerequisite course PC810 Clinical Interventions: Psychodynamic, and is particularly useful if taken in combination with the elective course PC830 Contemporary Kleinian Technique. Students will learn about the roots of Melanie Klein's work in Sigmund Freud and the ways in which Klein considered her model to be an expansion of Freud's initial discoveries. In addition, the course will explore the work of contemporary British Kleinians, including Hanna Segal, Wilfred Bion, and Betty Joseph. Students will learn about the internal object world, unconscious fantasy, projective identification, the paranoid-schizoid and depressive positions, and transference and countertransference. *Prerequisite: PC810. (2 units)*

PE 801 Contemporary Kleinian Technique. This clinical seminar is an advanced course in psychoanalytic technique from an object relations perspective. This seminar builds on the prerequisite course PC810 Clinical Interventions: Psychodynamic, and is particularly useful if taken in combination with the elective course PC830 Contemporary Object Relations: Theory. Together, we will explore the psychoanalytic encounter from initial contact through termination, thinking about crucial issues such as the psychoanalytic frame, the initial consultation, the psychoanalytic dialogue (including free association and interpretation), unconscious phantasy, transference, countertransference, working-through, and the aims of psychoanalysis. *Prerequisite: PC810. (2units)*

PE 802 Objective Psychological Assessment. This course introduces students to the most commonly used objective psychological assessment tools in clinical psychology. In this class students will learn how to administer, score, and interpret the MMPI-2, MMPI-2-RF, MCMI-III, PAI, the NEO Inventories, and other brief instruments including BDI-II. Also, students will learn how to integrate findings from those inventories and

communicate them effectively to the client or referrals through an interpretive report or feedback. To address these goals, a combination of lecture, demonstration, practice, readings, and discussions will be used. *Prerequisite: PC804.*

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. Students will develop basic competence in these skill areas, with the intention that more advanced skills will be developed during clerkship and internship training experiences. *Prerequisite: PC804. (2 units)*

PE 804 Neuropsychological Assessment. This course provides an overview of neuropsychological assessment. Topics covered will include: administration, scoring, and interpretation of commonly used neuropsychological instruments, conceptualization of neuropsychological issues from a clinical standpoint, and integration of clinical and test data into a neuropsychological report. *Prerequisites: PG811, PG810, and PC804.*

PE 805 Child and Family Assessment. This course covers a bio-psycho-social approach to the evaluation of children, families, and couples. Formal assessment (e.g., psychological tests, self-report measures) as well as informal assessment (e.g. observation, play therapy) will be used to teach students how to evaluate children and families, diagnose effectively, and develop appropriate interventions and other recommendations. *Prerequisite: PC804.*

PE 807 Qualitative Research Methods. The course addresses the fundamental concepts, assumptions and processes underlying qualitative inquiry. The course is designed to prepare students to conduct qualitative research studies in the area of clinical psychology. Students will be introduced to the basic methods of data collection and analysis in qualitative research, with an emphasis on narrative approach. The interface between qualitative and quantitative methods will be also examined in the context of diversity issues in psychology and critical theological reflection. *Prerequisite: PG850 or PG851 (2 units)*

PE 808 Child Neuropsychological Assessment. This course is designed provide an introduction to the critical issues involved in the neuropsychological assessment of children. Topics covered will include: overview of common neurodevelopmental and neurological disorders, administration, scoring, and interpretation of commonly used neuropsychological instruments in pediatric assessment, and differential diagnosis and treatment planning. *Prerequisites: PC804, PG810, PG811, and PE804. (2 units)*

PE 813 Psychopharmacology. This course is designed to meet APA's recommended basic training in Psychopharmacology for Clinical Psychologists and the Licensing Board's recommended training. It 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. (Special note: The Military, Guam and New Mexico now all allow trained psychologists to prescribe. Legislation is in process in other states.) The course will follow the curriculum recommended by the Prescribing Psychologist's Register. Both pharmacokinetics and pharmacodynamics will be covered with regard to the major psychiatric disorders. Underlying neurophysiology and the basics of organic chemistry will be reviewed so that participants will have a clear understanding of how psychotropic medications work, their side-effects and the management of patients using psychotropic medication.

Prerequisites: PG810, PG843. (2 units)

INTEGRATION (FI, PI)

FI 815 Forgiveness and Reconciliation in 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 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 therapy and ministry.

PI 503 Touchstone Course in Theology and Psychology. This course is designed to assist students in thinking theologically through exposure to fundamental issues of Christian theology, hermeneutical thinking, and spiritual disciplines.

PI 800 Introduction to Integration. This course will explore models of integrating social science with insights from Christian theology, the history of the church and the experience of contemporary Christians involved in the helping professions. Students will be exposed to a wide range of models of integration with the goal of assisting students in developing their own perspectives and convictions regarding integration.

PI 801 Integration Symposium. Depending on the nature of the Integration Symposium, an integration seminar may be built around the lectures, responses, and additional readings. The topic, structure, and availability of this course vary 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. *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. This course will provide students the opportunity to integrate theological and psychological readings after three or four years of coursework. *Prerequisite: PI800.*

PI807 Intermediate Integration. Required for all third year doctoral students, this course will explore the

religious and ethical implications of psychotherapy theory while aiding students to traverse the difficult task of thinking integratively in various clinical contexts. *Prerequisite: PI800. (2 units)*

PI 811 Christians Who Counsel. This course first focuses on critically examining the theological and psychological aspects of Growth Process Therapy as developed by Ray Anderson in his book, *Christians Who Counsel--The Vocation of Wholistic Therapy*. The basic assumptions of this approach to therapy based upon a model of the self as an integrative triad of physical, social, and spiritual spheres, ecologically correlated, are presented in class lectures and critically examined from a psychological and theological perspective. This approach will be compared and contrasted with that of Dr. Bjorck, who will describe his approach in class presentations, handouts, and readings. Thereafter, the course addresses a variety of relevant topics (e.g., self-esteem, original sin) as they relate to an integrative approach to counseling. Throughout the course, videos of actual cases will be reviewed and discussed as a means of addressing course issues. *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 of the nature of humans emerging from the perspective of a number of scientific disciplines, including biology, genetics, neuroscience, and cognitive psychology, while considering their implication from the viewpoints of philosophy, theology, biblical studies, and ethics. Particular attention will be paid to the concepts of free will and moral agency with respect to the reductionism and determinism often presumed to be implied by neuroscience. The central thesis that will be explored is a monist, or holist, view of humans; that is, human nature will be considered as it might be encountered without body-mind or body-soul dualism. *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. *Prerequisite: PI800. (2 units)*

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. Participants will be encouraged to reflect on the relationship between spiritual experience, health, and illness. *Prerequisite: PI800. (2 units)*

PI 817 Foundations of Christian Therapy. This course will provide a skills-oriented, practical introduction to the foundations of a biblical, Christian approach to counseling and psychotherapy, including both implicit and explicit integration. Topics covered will include assumptions about human nature and sources of truth, the use of spiritual resources (e.g., prayer and inner healing, the Scriptures, referral to church or parachurch groups and lay counselors), dealing with spiritual issues in therapy, and intrapersonal integration and the spirituality of the therapist and client. *Prerequisite:PI800. (2 units)*

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 to the spiritual experience of worshippers and music worship leaders. The use of music in ministry to facilitate personal and spiritual

transformation will be examined from theological, psychophysiological, and psychological perspectives. Insights gained through worship experiences and research in the area of spirituality and health will be a particular focus. *Prerequisite: PI800. (2 units)*

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. (2 units)*

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. Through lectures by mental health professionals and encounters with the colors, scenery, and folklore of a beautiful country, ways to promote effective healing are explored. *Prerequisite: PI800. (2 units)*

PI 826 Trauma and Faith. Victims of crime, survivors of abuse, combat veterans, and civilian survivors of disaster are just a few of the groups of people who may struggle with the emotional and spiritual consequences of trauma. The psychological and physiological symptoms of the trauma response show strong commonalities across populations. 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. Students will practice skills developed for supporting recent trauma survivors in a variety of clinical and community contexts. *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. Given the critical existential dimension for many griever, themes related to meaning-making, personal growth, and spirituality/religious faith will be addressed in depth. Overall, this course should increase your understanding of the multifaceted nature of coping with loss and provide helpful clinical instruction for working with different types of persons struggling with grief issues. *Prerequisite: PI800.*

PI 828 Psychology and Spiritual Formation. This course examines traditional and contemporary practices and modalities of spiritual formation within Christianity. Students will demarcate the components of spiritual formation and explore the psychological and social systems and processes relevant to the development of a robust spiritual life. The psychological mechanisms underlying specific spiritual disciplines and practices (e.g., prayer, fasting, communion, Sabbath) will be analyzed while also denoting how these practices cannot be reduced to their psychological explanations. Students will read from religious and psychological literatures, and they will learn in a cooperative environment with those with diverse interests in theology and psychology. Students will contribute to the psychological literature by proposing research studies grounded in a deeper understanding of Christian theology, and they will contribute to the life of the church by applying what we know from psychology to better guide spiritual formation in ministry contexts. Finally, students will be challenged to apply the course content to their own spiritual formation. *Prerequisite: PI800.*

PI 829 Psychology of Virtue. This course will cover psychological research and theory, as well as

philosophical and theological questions, with respect to the nature of virtue and character. Topics will range from the philosophy of moral behavior to the neuroscience of altruism, moral decision-making, and empathy. *Prerequisite: PI800. (2 units)*

PI 833 Psychology of Religion. This course is an overview of major theories, issues, data, and research methodologies of the psychology of religion, with an emphasis on contemporary trends including cognitive and evolutionary approaches. It is highly recommended as part of the integration curriculum, especially for those who plan undergraduate teaching careers. *Prerequisite: PI800.*

PI 834 Evolutionary Psychology. This course is an overview of major theories, issues, data, and research methodologies of evolutionary psychology, with an emphasis on contemporary trends including the study of morality and religion, as well as more traditional topics (e.g., mate selection, parental investment, etc.). It is recommended as part of the integration curriculum, especially for those who plan undergraduate teaching careers. *Prerequisite: PI800. (2 units)*

PI 856 Clinical Integration Colloquium. Colloquia are offered nine times per year by distinguished therapists. Students in the first three years of the program are expected to attend 18 of the 27 lectures featured during these years. *Prerequisite: PI800. (2 units)*

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 equips students with theoretical concepts and practical methods for practicing therapy with families as systems. Treatment methodologies are reviewed for working with families throughout the family life cycle utilizing classic family therapy models (developmental, structural/strategic, communication, experiential, transgenerational, attachment/emotional focused, and narrative/brief). Family therapy models are demonstrated through videotapes and role-plays. Systemic concepts like interpersonal patterns, homeostasis and recursion, boundaries within and around systems and sub-systems, developmental life stages, sibling position, communication styles, and intergenerational dynamics are addressed. The course also investigates applying family therapy theories to intervening with diverse populations. Family resilience, culture, ethics in family therapy, ethnicity, race, gender, class and religious beliefs are presented as essential dimensions of the counseling process. An additional objective of this course is to provide a framework for students to explore and understand their own family experiences and to assess how those experiences have impacted their development and may impact their clinical work.

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

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 Ebsteyne King, *Peter L. Benson Associate Professor of Applied Developmental Science*
- Lisbeth Rojas-Flores, *Associate Professor of Marital and Family Therapy*
- Gloria J. Gabler, *Assistant Professor of Marital and Family Therapy*
- Benjamin J. Houlberg, *Assistant Professor of Human Development*
- Miyoung Yoon Hammer, *Assistant Professor of Marital and Family Therapy*
- Migum Gweon, *Instructor in Marriage and Family*
- 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. *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 providing an overview of sex therapy approaches in which MFT students learn to diagnose, assess and treat sexual disorders 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. Development theories and contemporary research provide a structure for understanding issues of normative psychological and family life cycle development throughout the lifespan.

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. *For 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 590 Directed Study in Family Studies. *(1-4 units)*

FS 810 Human Development in Context. This course presents an overview of the major theories, issues, data, and research methodologies of the life span covering infancy through senescence. *(First year clinical psychology program)*

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" and positive psychology approach, utilizing education techniques from Family Wellness®, with special emphasis on the student's development of presentation skills. *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 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 or 4 units (for a total of 6), Pass/Fail*

FL 590 Directed Study in Family Life Education. *(1-4 units)*

FAMILY INTEGRATION (FI)

FI 500 Introduction to Integration. This course provides students with an orientation toward the task of “integration” that is centered in one’s personal integrity as a Christian and a practicing therapist. The course proposes a model of integration that is grounded in the student’s own personal, spiritual, and vocational development, set within the context of relevant theological constructs. Emphasis on relational peacemaking, which includes the clinical virtues of humility, compassion, hospitality, hope, and Sabbath keeping, is given. *(2units)*

FI 510A/B/C/D Integration Formation Group. Students meet in small groups with faculty (Pasadena campus) or with qualified group facilitators (Phoenix campus) to tell their own narratives and listen to the narratives of others, as a means to begin exploring vocation, gifts, and identity. The group process will span four quarters, culminating in a final reflective review in the spring quarter of the student's final year of the program. *(2 units, Pass/Fail)*

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. *Open to all students.*

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 therapy and ministry. *Open to all students.*

FI 590 Directed Study in Family Integration. *(1-4 units)*

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 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.

FAMILY RESEARCH (FR)

FR 501 Research Methods, Statistics, and Design in Marital and Family Therapy. 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 for the marriage and family therapist. Special emphasis is given to survey research methodology used in the study of couples and families, and a synthesis of qualitative and quantitative approaches is encouraged. *(4 or 5 units)*

FR 590 Directed Study in Family Research. *(1-4 units)*

FR 591 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)

FR 592 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 or Arizona laws governing the practice of marriage and family therapists. *(4 or 5 units)*

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 current DSM. *Completion of or concurrent enrollment in FS500 and FS505 is recommended. (4 or 5 units)*

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 in Family Contexts. 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 of Individuals, Couples, and Families. 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. *(2 or 5 units)*

FT 533 Vulnerable Family Systems: Addressing Mental Health Disparities and Complex Trauma. This course provides a broad overview of the mental health adjustment of ethnic minority children and families, and examines the processes that affect their adjustment. An ecological systems framework is emphasized with special attention to how mental health disparities impact children and families. The course also focuses on complex trauma and PTSD, and state of the art assessment and evidence-based treatment models for individuals and families are reviewed. Impact and crisis interventions when responding to mass violence and disasters are discussed. *(4 or 5 unit option for Pasadena campus only). Prerequisite: FT520*

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 multifamily groups are discussed. (2 or 5 units). *Prerequisite: FT514.*

FT 546 Life Development and Career Counseling. This course provides an overview of the theory and practice of adult development and career counseling including a focus on its relevance in mental health practice. Special attention is given to exploring the role of vocational calling in adulthood and the role of spirituality in shaping an understanding of career purpose and vocation. (5 units). *Offered only as an online course. Required for PCC licensure.*

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 562 Medical Family Therapy: Workingwith Families in Systems of Illness and Health. This course is designed to provide students the basic conceptual models of medical family therapy (MedFT): Biopsychosocial-spiritual (BPS-S) approach, models of integrated care, illness typologies. Distinction and understanding of the strengths and challenges of each model are explored. The course culminates in a project where students research a specific disease and using the BPS-S and family systems frameworks construct a case formulations on a clinical vignette.

FT 833 Vulnerable Family Systems: Addressing Mental Health Disparities and Complex Trauma. This course provides a broad overview of the mental health adjustment of ethnic minority children and families, and examines the processes that affect their adjustment. An ecological systems framework is emphasized with special attention to how mental health disparities impact children and families. (2 units).*Prerequisite: PC813.*

FT 590 Directed Study in Marital and Family Therapy. (1-4 units)

FT 862 Medical Family Therapy: Workingwith Families in Systems of Illness and Health. This course is designed to provide students the basic conceptual models of medical family therapy (MedFT): Biopsychosocial-spiritual (BPS-S) approach, models of integrated care, illness typologies. Distinction and understanding of the strengths and challenges of each model are explored. The course culminates in a project where students research a specific disease and using the BPS-S and family systems frameworks construct a case formulations on a clinical vignette.

CLINICAL TRAINING (FT)

FT 530A/B Clinical Foundations 1 and 2. This clinical training course assists students in the practice of basic family therapy skills with individuals, couples and families. This learning experience spans 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. *(2 units each)*

FT 530C Clinical Foundations 3: Advanced Skills. This course focuses on the application of theory to case conceptualization and therapeutic practice. Students practice various assessment and family therapy techniques by participating as therapists in simulated marital and/or parent-child therapy sessions. *(2 units). Pass/Fail.*

FT 550 Practicum. Students enroll in a total of 12 units of practica over a period of 12 consecutive months. During this clinical placement each student trainee engages in a minimum of 300 hours of direct marriage and family therapy experience, at least 150 hours of which must be with children, couples, groups, or families. In addition, Pasadena students 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. Pasadena students only)*

FT 550S Practicum Supervision Group. Required for students who are concurrently enrolled in faculty led Restoration Therapy (RT) practicum in the program in Pasadena. Practicum supervision is intended to promote students' clinical development through discussion of case review, clinical practice, and the program's curriculum. Supervision will be provided by a marriage and family therapist licensed and qualified to supervise in California. *(0 units, to be registered concurrently with practicum. Pasadena students who are in RT practicum only)*

FT 550S Practicum Supervision Group. Required for students who are concurrently and rolled and practicum or practicum continuation in the program in Arizona. Practicum supervision is intended to promote students' clinical development through discussion of case review, clinical practice, and the program's curriculum. Supervision will be provided by a marriage and family therapist licensed and qualified to supervise in Arizona. *(0 units, to be registered concurrently with practicum or practicum continuation. Phoenix students only)*

FT 553 Field Placement. May be used at the beginning of the practicum experience or any quarter during which students anticipate accrual of client contact hours less than that of a 2-unit practicum course. *(0 units)*

FT 555 Practicum Continuation. To be used when a student has fulfilled the 12 unit practicum requirement without completing the 300 hour requirement, or desires to fulfill other states' requirements (other than California and Arizona) that exceed 300 client contact hours. *(0 units)*

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TRAINING AND RESEARCH FACILITIES (SCHOOL OF PSYCHOLOGY)

FULLER PSYCHOLOGICAL AND FAMILY SERVICES

Fuller Psychological and Family Services (FPFS) is the clinical training and community mental health outreach arm of the Fuller Graduate School of Psychology. We are located on the campus of Fuller Theological Seminary in Pasadena, California. Fuller's School of Psychology was the first clinical psychology professional school in the United States established in a theological seminary, and in 1974 became the first seminary-based psychology school to receive American Psychological Association accreditation. The clinic opened in November 1964 as the "Pasadena Community Counseling Center," a year before the Fuller Graduate School of Psychology opened.

One way in which FPFS is unique is that its very existence is predicated upon treating mind, body, and spirit in an integrated manner. Simply put, this means that people are more than just physical beings. It also means that psychological symptoms such as depression and anxiety often manifest as physical symptoms such as fatigue or pain. Further, it means that our spiritual health can impact and be impacted by our physical and psychological symptoms. These beliefs are inextricably linked to the establishment and ongoing vision of FPFS, a vision strongly influenced by both the Fuller Graduate School of Psychology and Fuller Theological Seminary.

Most of our clinicians are students from the Fuller Graduate School of Psychology's Clinical Psychology Program and Marriage and Family Therapy Program. They are closely supervised by a network of licensed professionals employed by FPFS to help ensure they operate in an effective, safe, and ethical manner. In this way, FPFS contributes to the development of future mental health professionals while also addressing the mental health needs of local communities in an affordable manner.

FPFS therapists provide therapy services to individuals (children, adolescents, and adults), couples, families, and groups, to address a variety of symptoms associated with issues including but not limited to anxiety, depression, relationship difficulties, trauma, guilt, and bereavement.

FPFS also provides neuropsychological assessment services. These services help detect the presence of neurodevelopmental disorders, which usually occur during childhood but also manifest in adults. These

disorders include but are not limited to ADD/ADHD, Autism Spectrum Disorder, learning disorders, intellectual disabilities, dyslexia, processing issues, depression, and anxiety.

TRAVIS RESEARCH INSTITUTE

The Travis Research Institute (TRI) exists to provide leadership, synergy, administrative support, and infrastructure necessary for faculty, students, and postdoctoral fellows in the School of Psychology to carry out impactful psychological and interdisciplinary research that influences the academy, the church, and society at large. TRI seeks to be:

- a producer of nationally and internationally recognized research and scholarship that is made available to many audiences
- a leader in conversations in both secular and ecclesial contexts regarding the implications of research for understanding the physical, psychological, and spiritual nature of persons and human institutions
- a significant contributor to the academic/professional formation and scholarship of the faculty, students, and alumni of the School of Psychology
- an incubator for a wide-range of research projects that can attract funding from foundations, government agencies, non-profit organizations, and private industry
- a provider of valuable financial and research support for Fuller students and faculty labs, and
- a facilitator of collaborative research, both across TRI's various labs and with researchers outside of Fuller, organized into the best configuration to promote collaboration.

The Travis Research Institute is organized into research labs and projects overseen by SOP faculty members. Recent research topics that have been investigated include interhemispheric communication and cognition, conflict resolution in families, cultural psychology of religion, religious coping and support, perfectionism, trauma, resilience, virtues in athletes, immigrant youth and families, and spirituality and health. Some faculty have received research grants, with which they can employ students as research assistants. A full listing of all current labs and projects is available on the TRI website at www.fuller.edu/tri

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 virtue development in the context of sports. More information on the Thrive Center and its programs can be found on its website at <http://thethrivecenter.org>.

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.

- ABA-BEARS, Rancho Cucamonga, CA
- Alhambra Unified School District, Alhambra, CA
- Aurora Las Encinas Behavioral Health Care, Pasadena, CA
- Azusa Pacific University Counseling Center, Azusa, CA
- Bienvenidos Children's Center, Montebello, CA
- Biola University Counseling Center, Biola, CA
- California Behavioral Health Clinic, Los Angeles, CA
- Carrie Horn and Associates, Private Practice, Pasadena, CA
- Casa Colina Rehabilitation Hospital Transitional Living Center, Pomona, CA
- Cedars-Sinai Medical Center, Los Angeles, CA
- Center for Autism and Related Disorders, Woodland Hills, CA
- Cheerful Helpers Child and Family Study Center, Los Angeles, CA
- Child and Family Guidance Center-Balboa, Northridge, CA
- Children's Hospital of Los Angeles, Los Angeles, CA
- Christian Counseling Ministries, Pasadena, CA
- City of Hope National Medical Center, Duarte, CA
- Della Martin Center at Huntington Hospital, Pasadena, CA
- Didi Hirsch Mental Health Services, Inglewood, CA
- El Monte Police Community Relations Office, El Monte, CA
- Elizabeth House, Pasadena, CA
- Emmaus Road Counseling/Life Pacific Bible College, San Dimas, CA
- ENKI Health and Research Systems, Inc., El Monte, CA
- Faithful Central Bible Church - Family of Champions Counseling Center, Inglewood, CA
- Fuller Psychological and Family Services, Pasadena, CA

- Greenhouse Therapy Center, Pasadena, CA
- Harbor UCLA Medical Center, Torrance, CA
- Hathaway-Sycamores Child and Family Services, South Pasadena, CA
- Heritage Clinic at the Center for Aging Resources, Pasadena, CA
- Hillview Mental Health Center, Pacoima, CA
- Intercommunity Counseling Center, Whittier, CA
- Jerry L. Pettis VA Medical Center, Loma Linda, CA
- Kaiser Permanente Los Angeles Medical Center, Dept. of Psychiatry, Los Angeles, CA
- LA County + USC Medical Center, Dept. of Psychiatry, Los Angeles, CA
- LA County + USC Medical Center, Dept. of Neurology, Los Angeles, CA
- LA County-DHS Hubert H. Humphrey Comprehensive Health Center, Los Angeles, CA
- Loma Linda University Health Care, Dept. of Pediatrics, Loma Linda, CA
- Los Angeles Christian Health Centers, Los Angeles, CA
- Los Angeles LGBT Center, Los Angeles, CA
- Pacific Clinics, Pasadena, CA
- Pacific Clinics East, Monrovia, CA
- Pasadena Mental Health Center, Pasadena, CA
- Patton State Hospital, Patton, CA
- Pepperdine University Counseling Center, Malibu, CA
- Prototypes – ICAN HCFP, El Monte, CA
- Prototypes - REACH, Pasadena, CA
- Psychology Resource Consultants, Pasadena, CA
- Rancho Los Amigos National Rehabilitation Center, Downey, CA
- San Gabriel Unified School District, San Gabriel, CA
- Southern California Neurology Consultants (SHARP), Pasadena, CA
- Stein Psychological Associates, Encino, CA
- UCLA Semel Institute for Neuroscience and Human Behavior, Los Angeles, CA
- USC Engemann Student Health Center – Counseling Center, Los Angeles, CA
- Vanguard University Counseling Center, Costa Mesa, 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
- Ventura County Behavioral Health, Oxnard, CA

Out of State (for 2016-17):

- University of Northern Colorado Counseling Center, Greeley, CO

CLINICAL FACILITIES FOR FIELD TRAINING: MARRIAGE AND FAMILY

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

- Alhambra Unified School District, Alhambra, CA
- Asian Pacific Counseling and Treatment Centers, Los Angeles, CA
- Asian American Christian Counseling Service, Alhambra, CA
- Aveson Charter School, Altadena, CA
- Cancer Support Community, Pasadena, CA
- Center for Individual and Family Therapy, Orange, CA
- Chinatown Service Center, Los Angeles, CA
- Christ's Church of the Valley, San Dimas, CA
- Community Family Guidance Center, Cerritos, CA
- Didi Hirsch, Culver City, CA
- El Monte Police Community Relations, El Monte, CA
- Emmaus Road Christian Counseling Center (Life Pacific College), San Dimas, CA
- ENKI Health & Research Systems, Inc., El Monte, CA
- Foothill Family Services, Pasadena, CA
- Friends of the Family, Van Nuys, CA
- Fuller Psychological and Family Services, Pasadena, CA
- Hathaway-Sycamores, Pasadena, CA
- Interface Children and Family Services, Camarillo, CA

- Korean American Family Service Center, Los Angeles, CA
- Korean Community Services, Buena Park, CA
- La Vie Counseling Centers, Pasadena, CA
- Lake Ave Church Counseling Center, Pasadena, CA
- Los Angeles Christian Health Centers, Los Angeles, CA
- Odyssey Charter School, Altadena, CA
- Outreach Counseling, Arcadia, CA (not utilized in several years)
- Pacific Clinics, Pasadena, CA
- Para Los Niños, Los Angeles, CA
- Partnerships to Uplift Communities, Burbank, CA
- Pasadena Mental Health Center, Pasadena, CA
- San Gabriel Unified School District, San Gabriel CA
- Santa Anita Family Services, Monrovia, CA
- SYNC Counseling Center, Pasadena, CA
- Uplift Family Services/Hollygrove
- Vanguard University Counseling Center, Costa Mesa, CA
- Ventura County Behavioral Health, Oxnard, CA

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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 Orange County (Irvine, California)
- Fuller Bay Area (Menlo Park)
- Fuller Northwest (Seattle, Washington)
- Fuller Arizona (Phoenix, Arizona)
- Fuller Colorado (Colorado Springs, Colorado)
- Fuller Texas (Houston, Texas)

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 short intensive courses taken in Pasadena, California and Colorado Springs, Colorado.

Fuller Online courses add additional 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.

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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 or affiliate faculty from the local area. Other resident and adjunct faculty members travel to the regional campus sites to teach courses. The adjunct and affiliate 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/affiliate 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, Phoenix, and Houston.

All requirements for the Master of Divinity degree may be completed in Irvine, Seattle, Menlo Park, Phoenix, or Houston.

All requirements for the Master of Science in Marital and Family Therapy may be completed at the Phoenix campus.

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. *John Bangs, Interim Director*

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FULLER SEMINARY BAY AREA

Fuller Seminary opened its off-campus center in the San Francisco Bay Area at Menlo Park in 1974. Menlo Park classes are held at St. Patrick's Seminary. *Bradley Howell, Interim Director*

320 Middlefield Road
Menlo Park, CA 94025

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www.fuller.edu/bay-area

FULLER SEMINARY SACRAMENTO

Fuller Seminary began offering classes in Sacramento in the 1990's. The Sacramento campus operated as part of Fuller Northern California until July 2014, when it became a distinct and independent campus. Effective Fall 2016, the Sacramento campus will only offer two Hybrid+ classes per quarter through Spring 2017, at which time it will cease operation. *Bradley Howell, Director*

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FULLER SEMINARY ORANGE COUNTY

The Orange County Extension began in 1973. Since then, the Fuller Seminary Orange County 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 Orange County regional campus office in Irvine. Occasional classes in San Diego County and in the Santa Barbara/Ventura areas are held at local churches. *Michael McNichols, Director*

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FULLER SEMINARY ARIZONA

The Fuller Seminary Arizona began in Phoenix in 1977. *Thomas Parker, Director; Gloria Gabler, MSMFT Program Director*

1110 E. Missouri Ave. Suite 530
Phoenix, AZ 85014

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