



# Online Catalog

Academic Year 2019 - 2020



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# Introduction

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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 certificates at our main campus in Pasadena, California, at two regional campuses, and through flexible online programs. Selected doctoral degree programs are offered at our main campus and online.

Fuller Theological Seminary  
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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 here (<https://www.fuller.edu/about/mission-and-values/>).

## Institutional Commitments

## FULLER THEOLOGICAL SEMINARY IS COMMITTED TO THE FOLLOWING PRINCIPLES

### ACADEMIC FREEDOM

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

Therefore:

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

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

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

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

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

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

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

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

#### INCLUSIVE EDUCATION

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

#### NONDISCRIMINATORY LANGUAGE

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

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

#### Policies Governing Classroom Procedures

We expect students to use horizontally nondiscriminatory language in all of their work, both in oral presentations and written assignments.

As the faculty of an interdenominational institution, we recognize the fact that various communities differ in their views on the matter of language used in reference to God. We affirm the use of the classical Trinitarian formula and biblically faithful language for God. We encourage students to reflect in their writing the full breadth of the Bible's masculine and feminine imagery for God. We also encourage students to demonstrate sensitivity concerning the constellation of issues related to gender-specific language for God.

We leave to the discretion of the individual faculty member the formulation and implementation of specific requirements governing the use of nondiscriminatory language in the classroom. It is imperative that these specific expectations with respect to language be spelled out in the syllabus for the course.

Policies with respect to language, and especially language for God, should manifest pedagogical sensitivity so that openness and not hostility is fostered in our students. Course requirements should prepare students to minister in a variety of cultural contexts and teach them to articulate and to deal pastorally and theologically with issues raised by questions of nondiscriminatory language.

#### Additional Policies Governing Theses, Dissertations, and DMin Projects

Students writing theses or dissertations need to take into consideration the guidelines on nondiscriminatory language as formulated by their appropriate professional societies (e.g. APA, AAR, etc.).

For reasons of audience and cultural context, a faculty person who is mentoring a doctoral student may request that a particular doctoral dissertation be exempted from some aspects of the above policy, with a disclaimer inserted at the beginning of the work.

However, the burden of proof for such an exemption rests on the student, subject to approval by the mentor and the appropriate committee of the appropriate school.

#### Policies Governing Faculty Speaking and Writing

We pledge ourselves to model our commitment to the partnership of women and men in the Church and society by the language we use in speaking of and to other human beings. We will endeavor to be consistent and creative in using nondiscriminatory language in all our writing, public speaking, preaching and teaching.

We will also strive to enrich our ways of thinking and speaking about God as we explore the variety and fullness of biblical imagery, including both masculine and feminine metaphors for God. In our affirmation of Trinitarian orthodoxy, we intend to challenge those assumptions which diminish God's authority and majesty, and to show how the Bible's use of masculine imagery for God is not meant to reinforce patterns of thought and practice which deny women their rightful place in the Body of Jesus Christ.

#### Policies Governing Language In Worship

Worship leaders are urged to demonstrate sensitivity in the language of worship in the following areas: (a) using nondiscriminatory language (people, humankind versus man, men, mankind),



(b) using examples and references that encompass women as well as men, and (c) using a rich variety of biblical imagery for God in order to expand our concept of God beyond exclusive masculine terms. The selection and use of hymns, scripture readings, prayers and liturgies in our public worship should reflect wherever possible this basic concern for inclusivity.

#### RACIAL JUSTICE AND INTERCULTURAL LIFE

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

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

Overcoming racism can be conceptualized as a four-stage process: commitment to overcoming racism, confession of sorrow for participation in individual and structural racism, concrete action initiatives, and celebration of new discipleship in Christ. It is not simply remorse; it is the joy of becoming participants in Christ who overcomes divisions (Ephesians 2). Overcoming racism is an essential part of God's mission for individuals and for Christian congregations who follow Jesus Christ.

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

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

Our Christian faith requires all of us to commit ourselves to respect the equal dignity of all human beings and to seek racial justice. Our belief in God's creation of humankind in God's own image (Gen 1:27) and our essential unity (Acts 17:24-26) does not allow any racial discrimination. The doctrine of general revelation and common grace should lead us to appreciate the elements of truth, goodness and beauty in other cultures as much as in our own, although they appear distorted through human sin. The great affirmation of salvation by God's grace alone and through faith alone negates any boasting or any sense of superiority of any

racial group or any individual (Rom 3:21-30; 1 Cor 1:26-31; Gal 3:28; Col 3:11). The love command of the Lord Jesus (Mk 12:30-31) even for our enemies (Mt 5:44) or members of an enemy nation (Lk 10:25-37) and his emphasis on helping the weak and the oppressed must constantly remind us that a test of our discipleship lies in our conscious efforts to come to the aid of the victims of racial discrimination and confront those who discriminate.

Many exhortations in the New Testament epistles concerning forces that divide us (Gal 3:26-28, Eph 2:14) teach congregations and other Christian organizations to model the diversity and mutuality of the reign of God. We must uphold the eschatological vision of the church composed of the ransomed from "every tribe and tongue and people and nation" (Rev 5:10) and celebrate its proleptic realization in our Fuller community today. We must "hunger and thirst for justice" (Mt 5:6), be willing to sacrifice our privileges for the racially disadvantaged, and work for reconciliation and peace. Thus our communal life of racial justice and harmony should be an authentication of the gospel that we preach to a world suffering from racial strife. The commitment of Christians and churches to avoid conformity with the world (Rom 12:1-2) and to admonish and encourage each other (Col 3:15-17) implies mutual correction of the sin of racism in our cultures, and gratitude for the gifts of the God the Father in each other's cultures.

Fuller's urban, multicultural settings, and our diverse student body, provide a unique opportunity to grow in our appreciation for and understanding of diversity. We are surrounded by churches of nearly every national and ethnic heritage. Together with these churches, students, and our own increasingly diverse faculty, we need to become a learning community, receptive to and embracing that diversity. We are called as an institution and as a faculty to provide academic and professional programs appropriate for the increasingly diverse world of the 21st Century where our future ministries will unfold.

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

Many who come to Fuller have diverse family narratives that include pride of overcoming and accomplishment, and that may include repressed guilt or shame. Our own diverse ethnic heritages can sensitize us, or blind us, to the systemic, debilitating destruction of the soul that is the heritage of segregation, of discrimination in jobs and pay, and of policies that have taught the victims of racism to abandon hope. We confess that we do not see how many persevere against odds, persist in struggle, drive for education, and sacrifice so others can experience something better. We give thanks that Christian commitment, warmth, friendliness, a sense of community, and a forgiving spirit have empowered many to survive spiritually and to support cross-cultural community in spite of discrimination.

The worldwide church is increasingly diverse. Fuller cherishes its intercultural life and its mission to the worldwide church. Let us commit ourselves to our mission to and with those around us. Let the gospel be unhindered by our theology, our ethics, and our practices. In light of our agreement with the above statements:

As a seminary community all of us will endeavor to:

- promote mutual respect and interaction among all members of the community;
- identify and reflect on our own ethnic identities and how they affect others;
- recognize and value the various cultures, languages, and backgrounds in our community;
- initiate conversations with those who are different from ourselves;
- listen patiently and courteously to those whose first language is not our own;
- listen and speak in ways that promote learning from one another;
- seek and expect to learn from one another's varied experience;
- refuse to initiate or participate in demeaning ethnic humor or other conversations that exhibit racism;
- offer honest and kind feedback to one another regarding racism whenever appropriate;
- seek continuous feedback from communities that experience racism;
- provide sensitive personnel policies and management;
- work with the Trustees to promote a racially just, ethnically inclusive ministry, in order to prepare students for the manifold ministries of Christ and His church;
- with leadership from the Trustees and the Development Office, seek funding that supports training and awareness programs for overcoming racism and improving our capacity to serve diverse churches;
- create ethnically diversified community in all areas of the seminary.

As students, we applaud and uphold the commitment statements of the Seminary community as written above. In addition, we as students will endeavor to:

- study and reflect on our own ethnic identities and the issues of race and ethnicity that students and instructors bring to our community;
- participate in courses, programs, and other activities that deepen our appreciation and respect for those from other ethnic communities;
- commit ourselves to greater sensitivity and mutuality in cross-cultural relationships at Fuller and in our communities.

As a faculty we will endeavor to:

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

- promote and participate in seminars and other resources for pursuing racial justice and nurturing intercultural life.

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

- provide equal treatment and access to information, resources, and services;
- be intentionally inclusive and fair in our recruiting and hiring, and promoting practices;
- encourage and support the Diversity Committee that monitors progress and provides educational opportunities and workshops for on-growing growth in diversity;
- provide culturally-sensitive personnel policies and management;
- be attentive to the needs of ethnic programs, tracks, and courses.

*Initiated by CATS; rewritten by Joint Faculty Committee on Multiethnic Concerns; additions and revisions by Student Multicultural Concerns Committee, Staff Committee, School of Intercultural Studies and School of Psychology faculties, School of Theology Biblical Studies, Ministry Studies, and Theology Divisions, Faculty Senate, Marianne Meye Thompson, Charles Scalise, Rich Erickson, and Barbara Bell. Revised May 28, 2002; JFCMC, Glen Stassen and Seyoon Kim.*

*The statement was reviewed and edited by JFCMC in 2008-2009. The edited version was approved by the JFCMC on June 1, 2009.*

# Accreditation

Fuller Theological Seminary is accredited by the Western Association of Schools and Colleges. The Schools of Theology and Intercultural Studies are also accredited by the Association of Theological Schools. The accreditation of these associations applies to 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.

## **Western Association of Schools and Colleges**

Accrediting Commission for Senior Colleges and Universities  
985 Atlantic Avenue, Suite 100  
Alameda, CA 94501  
510-748-5001  
510-748-9797 (fax)  
wascsr@wascsenior.org  
<http://www.wascsenior.org>

## **The Association of Theological Schools in the United States and Canada**

The Commission on Accrediting  
10 Summit Park Drive  
Pittsburgh, PA 15275-1103  
412-788-6505  
412-788-6510 (fax)  
<http://www.ats.edu>

## **Office of Program Consultation and Accreditation**

American Psychological Association  
750 First Street N.E.  
Washington, DC 20002-4242  
202-336-5979  
apaaccred@apa.org  
<http://www.apa.org/ed/accreditation>

# State Approval Statements

**Alaska.** Degree programs of study offered by Fuller Theological Seminary have been declared exempt from authorized requirements under AS14.48 because the program is online and does not have a physical presence in Alaska. Fuller does not specifically target or have a specific marketing strategy for Alaska residents, nor maintains a postal address (either physical or PO Box) with an Alaska zip code.

**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.

**North Carolina.** Degree programs of study offered by Fuller Theological Seminary have been declared exempt from the requirements for licensure, under provisions of North Carolina General Statutes Section (G.S.) 116-15 (d) for exemption from licensure with respect to religious education. Exemption from licensure is not based upon assessment of program quality under established licensing standards.

# Academic Resources

## Three Schools

Fuller Theological Seminary is organized into three schools: the School of Theology, School of Psychology and School of Intercultural Studies. As a graduate-level institution of higher education, Fuller's three schools offer master's and doctoral degrees, as well as graduate-level certificate programs. Master's degree programs 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 in Arizona 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, Master of Arts in Intercultural Studies, Doctor of Intercultural Studies, and Doctor of Ministry degrees are available in flexible formats, up to fully online. Certain degree programs are also offered in Korean and Spanish.

## Faculty

The resident faculty of Fuller Theological Seminary is composed of 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 David Allan Hubbard Library and Archives supports faculty and students in pursuit of intellectual, academic, and vocational success; it helps them find resources to better understand, discuss, and share their faith with the world. The Hubbard Library serves Fuller's cultural context by providing information for a more accurate understanding of the role of religion, especially of Evangelical Christian traditions. The Hubbard Library develops partnerships with others seeking to preserve and disseminate theological, psychological, and missiological information around the world. In an increasingly globalized environment, the Hubbard Library also seeks to make available all of its resources to its constituents in formats that allow for full access. As such, the Library seeks to increase its electronic holdings in order to reach 1 million eBooks, through ownership and subscriptions, by the year 2025, while also bolstering its print holdings, thus establishing it as one of the leading global theological research libraries in the world.

In addition to a diverse number of books and journals, in both print and digital form, the Hubbard Library also provides other resources such as databases (over 100), access to reference librarians, InterLibrary Loan, books by mail, access to libraries within the ATLA consortia, how-to videos, and much more! All of these resources, as well as the library catalog, can be accessed at <https://library.fuller.edu>.

## **Lectureships**

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

### **Payton Lectures**

In 1949 Fuller Theological Seminary instituted the Payton Lectures in memory of Dr. and Mrs. John E. Payton, parents of the late Mrs. Charles Fuller. The theme of the lectures falls within one of these areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.

### **Integration Symposium on Christian Faith and Psychology**

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

### **Lectures in Missiology**

Each year Fuller invites an outstanding person in world mission for a series of lectures on missiology, with the goal of exploring ways we can become better equipped to partner with God in his mission to and in the world.

## **Hispanic Theological Initiative Consortium**

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

1. To help identify and prepare highly trained educators and leaders who can articulate, model, and help teach values and ideas that will inform and make an impact in Latina/o faith communities and communities in general.
2. To increase the recruitment, retention, and graduation rates of Latina/o Ph.D. students across the nation by uniting and leveraging institutional resources (human, financial, and infrastructural)



3. To increase the presence of Latina/o faculty—especially tenured faculty—in seminaries, schools of theology, and universities.
4. To provide a forum for the exchange of information, ideas, and best practices to address the needs of Latina/o faculty and students in theological and religious education.

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

# Legal Statements

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

## Nondiscrimination

Fuller Theological Seminary is committed to providing and modeling a learning, working, living, and community environment that is free of unlawful or prohibited 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, sex, disability, or age in its programs and activities.

The following person has been designated to handle inquiries regarding the non-discrimination policies:

Executive Director of the Office of Student Concerns  
130 N Oakland Ave, 2nd floor  
Pasadena, CA 91101  
626-584-5678  
titleix@fuller.edu

For further information on notice of non-discrimination, visit <http://wdcrobcolp01.ed.gov/CFAPPS/OCR/contactus.cfm> for the address and phone number of the office that serves your area, or call 1-800-421-3481.

In addition, the seminary's Policy Against Unlawful Discrimination can be found on the Fuller website at <https://www.fuller.edu/about/mission-and-values/community-standards7/>.

## 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 <https://www.fuller.edu/about/mission-and-values/community-standards6/>.

## **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 sex 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, 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.

You can find the complete text of the Policy Against Sexual Misconduct on the Fuller website at <https://www.fuller.edu/about/institutional-reports-and-documents/institutional-policies-procedures-and-resources/#misconduct>.

## **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:

Access Services Office  
130 N. Oakland Avenue  
Pasadena, CA 91101  
[access@fuller.edu](mailto:access@fuller.edu)

## **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:

Executive Director of the Office of Student Concerns  
130 N. Oakland Avenue  
Pasadena, CA 91101  
(626)584-5678

Inquiries regarding Title IX, Title VI, and Section 504 should be directed to:

Executive Director of the Office of Student Concerns (Title IX, Title VI, and Section 504 Coordinator)  
130 N. Oakland Avenue  
Pasadena, CA 91101  
(626)584-5678  
titleix@fuller.edu

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

## **State Complaints**

Federal regulations require the States to provide students the ability to file complaints against educational institutions located in their state. Listed at <https://www.fuller.edu/about/institutional-reports-and-documents/student-right-to-know-and-consumer-information/> under the Complaints tab is contact information for the filing of a complaint. Fuller Seminary encourages all students to first use all available grievance procedures provided by the institution before pursuing a complaint with a state agency.

### **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:

1740 W. Adams Street, #3008  
Phoenix, AZ 85007

Phone: 602/542-5709  
Website: <http://www.azppse.gov>

## **Crime Statistics**

In accordance with federal regulations, information on campus crime statistics is made available annually to all enrolled students and employees by email, and is made available to all applicants for admission or employment by link within the applicable Online Application process. Additional copies are available on request from the Department of Campus Safety, the Office of Admissions, or the Office of Human Resources, and may be found on the Fuller website at <https://www.fuller.edu/About/Institutional-Reports-and-Documents/Student-Right-to-Know-and-Consumer-Information/>.

# Statement of Faith

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

- I. God has revealed himself to be the living and true God, perfect in love and righteous in all his ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.
- II. God, who discloses himself through his creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.
- III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.
- IV. God, by his word and for his glory, freely created the world of nothing. He made man and woman in his own image, as the crown of creation, that they might have fellowship with him. Tempted by Satan, they rebelled against God. Being estranged from their Maker, yet responsible to him, they became subject to divine wrath, inwardly depraved, and, apart from grace, incapable of returning to God.
- V. The only Mediator between God and humankind is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.
- VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.
- VII. God graciously adopts us into his family and enables us to call him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping his commandments and endeavoring so to live in the world that all may see our good works and glorify our Father who is in heaven.
- VIII. God, by his Word and Spirit, creates the one holy catholic and apostolic Church, calling sinners out of the whole human race into the fellowship of Christ's body. By the same Word and Spirit, he guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

- IX. The Church is summoned by Christ to offer acceptable worship to God and to serve him by preaching the gospel and making disciples of all nations, by tending the flock through the ministry of the word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.
- X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all people according to the deeds done in the body and to establish his glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with him forever. Then shall the eager expectation of creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.

# Community Standards

Men and women of God are suited for Christian service by moral character as well as by academic achievement and spiritual gifts. Among their qualifications should be compassion for individual persons, sensitivity to the needs of the communities of which they are a part, a commitment to justice, a burden that the whole of God's will be obeyed on earth, personal integrity, a desire for moral growth, and mutual accountability. Students and employees at Fuller Theological Seminary are expected to exhibit these moral characteristics.

The ethical standards of Fuller Theological Seminary are guided by an understanding of Scripture and a commitment to its authority regarding all matters of Christian faith and living. The seminary community also desires to honor and respect the moral tradition of the churches who entrust students to us for education. These moral standards encompass every area of life, but prevailing confusion about specific areas leads the community to speak clearly about them. Students receiving training in a discipline for which there are professional ethical standards are subject to those as well.

Enrollment in or employment by Fuller Theological Seminary includes a commitment by each individual to adhere to all of the seminary's published policies and ethical standards.

Seven statements of community standards are affirmed by all trustees, faculty, administrators/managers, staff, and students of the seminary. These are:

1. Academic Integrity
2. Marriage and Divorce
3. Respect for People and Property
4. Sexual Standards
5. Substance Abuse
6. Policy Against Sexual Harassment
7. Policy Against Unlawful Discrimination

In the application of these community standards, the seminary urges the practice of loving verbal confrontation when any member of a Christian community feels that another member is living in violation of what the Bible teaches about Christian conduct. The seminary, therefore, encourages individuals to follow, where feasible, the steps of verbal confrontation and dialogue described in Matthew 18:15-22.

The seminary encourages any of its community who are in special need to seek education and counsel. The seminary is committed to extending Christian love to those involved in strife, marital conflict, or the struggle for sexual identity; and to demonstrating the personal forgiveness available through Christ for all human failure.

The use of seminary disciplinary procedures should always be viewed as a last resort. In no way do they exempt the seminary from making every possible effort to guide the honest pursuit of truth, to encourage wholesome approaches to sexuality, to support stable family life, or to model community relationships that convey respect for people and property.



# Admissions

- Admission Standards
- Programs
- International Students

## Prospective Students

The Office of Admissions is available to assist prospective students with information regarding admission to academic programs. Fuller Seminary welcomes and encourages visits from prospective students and has several prospective student events scheduled each year at our Pasadena and regional campuses.

Visit [fuller.edu/welcome](https://fuller.edu/welcome) for more information about becoming a Fuller student.

# Admission Standards

## Standards for Admission

In general, applicants must have a bachelor's degree or its equivalent from an institution that is accredited by a recognized regional or national accreditation body before they can be admitted to master's-level 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 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 [fuller.edu/admissions/requirements-and-deadlines/english-language-requirements/](http://fuller.edu/admissions/requirements-and-deadlines/english-language-requirements/). 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, but are not limited to, 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 and the references submitted on behalf of the applicant. 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 40 units (36 units for MAGL) with at least a 2.5 cumulative grade point average at Fuller.

- Students on probation are required to take ST511 Orientation to Theological Studies in their first quarter of studies (Korean language program applicants may be exempt from this requirement). This class is available both on the Pasadena campus and online.
- Students on probation 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. This is known at Fuller as Special Student admission. Applicants must also demonstrate at least 12 years of work experience subsequent to the completion of a high school diploma and at least three 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, the MA in Intercultural Studies, any School of Psychology program, nor any doctoral program.

Students without an accredited bachelor's degree are admitted on probation for 40 units (36 units for MAGL). 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:

- Special Students are required to take ST511 Orientation to Theological Studies in their first quarter of studies (Korean language program applicants may be exempt from this requirement). This class is available both on the Pasadena campus and online.
- Special Students are restricted to a limited number of units in their first quarter at Fuller.

# 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 (in English and Spanish)
- Master of Arts in Theology and Ministry (in English and Spanish)
- Certificate Programs
- Certificate of Christian Studies
- 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 Science in Marriage and Family Therapy
- Advanced Degrees
- Doctor of Philosophy in Clinical Psychology
- Doctor of Psychology in Clinical Psychology

### 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
- Certificate in Islamic Studies
- 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 Intercultural Studies (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 earning academic credit.

# International Students

International students on F-1 and J-1 visas are required to maintain valid visa status throughout their stay at Fuller Seminary. To do so they must comply with all federal regulations pertaining to their visa status including, but not limited to, registering for a full course load each academic quarter. At this time, the J-1 and F-1 visas are only available for study at the Pasadena campus and can only be issued to students beginning their studies during the Fall Quarter each year.

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 application for admission by March 31 of each year, or at least six months prior to the quarter in which they intend to enroll, and can only begin on-campus studies during the Fall Quarter of each year. 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/university level) education.

Appropriate visa documents (I-20 or DS-2019) will be sent to the student upon admission to Fuller 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](mailto:iso@fuller.edu).

## English Language Requirements

If English is not your native language and if all of your secondary and post-secondary education was not taught in English, you are 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 your application to Fuller Theological Seminary. Scores must be less than two years old.

The Admissions Committee reserves the right to require an official TOEFL or IELTS score for any applicant if the written application materials do not demonstrate the necessary level of English language proficiency for graduate-level study.

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

# Registration

- Tuition & Fees
- Financial Aid

## 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 (the 10th week of Summer quarter), about five weeks before classes begin. New student registration begins the following week. 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, a \$30 late registration fee is charged.

**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 ninth 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, a \$30 late registration fee is charged.

**Registration and Course Change Deadlines.** Students can make changes in their schedule by adding or dropping classes online at any time within the established deadlines as published on the Registrar's Office website ([www.fuller.edu/registrar](http://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 apprenticeships, 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 (unless they are on academic probation), but are highly encouraged to do so. The staff of each academic advising office is composed of professional advisors who are trained to assist students in long-range course schedule planning and in meeting their 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 four 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, prerequisites for the class, 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 for audit-only status and pay an audit application fee. Persons not enrolled as students at Fuller who wish to audit classes must normally hold a B.A. degree or its equivalent. Audits are not recorded for audit-only students, nor is any permanent record kept. Audits are not recorded on the transcripts of students in degree programs.

# Tuition & Fees

## Tuition and Fees Summer 2019 – Spring 2020

Per-unit tuition below represents the tuition charged for students enrolling in a 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): \$425.00 per unit  
700-level (DMin): \$425.00 per unit  
700-level (DMin Korean Program): \$425.00 per unit  
800-level (ThM, PhD): \$780.00 per unit  
PhD, ThM Continuation Fee+: \$250.00 per quarter

### School of Intercultural Studies

500-level (MA): \$425.00 per unit  
600-level (ThM Korean Program): \$545.00 per unit  
700-level (DMin Korean Program): \$425.00 per unit  
700-level (DMiss/ DIS): \$545.00 per unit  
800-level (PhD): \$780.00 per unit  
PhD, ThM, DMiss/ DIS Continuation fee++: \$250.00 per quarter

### School of Psychology

500-level (MS, MA): \$455.00 per unit  
800-level (PsyD, PhD): \$660.00 per unit  
PhD, PsyD Continuation Fee+: \$500.00 per quarter

### Special Fees

New Student Fee\*: \$50.00  
Student Service Fee (per quarter): \$25.00  
eResource Fee (per quarter): \$30.00  
Late Registration Fee: \$30.00  
Hybrid+ Course Fee: \$100.00  
ESL Placement Exam: \$100.00  
Touchstone (IS500) Materials Fee: \$40.00  
Parking (per quarter – Pasadena)\*\*: \$48.95  
Parking (per day – Pasadena): \$4.00  
Late Payment Fee: \$250.00  
Graduation Fee: \$90.00

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

*\*\* Additional processing/ transaction fees may apply.*

*+Continuation Fees are required for Ph.D./PsyD/ThM students when they are not registering for course units in a particular quarter (except Summer quarters).*

*++Continuation Fees are required for Ph.D./ThM/KDMiss students when they are not registering for course units in a particular quarter (except Summer quarters). DMiss students who are not registering for their next cohort term are also charged the Continuation Fee.*

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

## **Tuition Refund Policy**

The tuition refund policy varies by length of course. To meet these deadlines, any registration or course change must be completed online by 11:59 p.m. Pacific Time on the day indicated below. There is no refund of audit charges.

**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

### **Five-week classes**

- 100-percent refund: Wednesday after the 1st week
- 75-percent refund: Monday of the 2nd week
- 50-percent refund: Wednesday, 2nd week
- 25-percent refund: Monday, 3rd week
- No refund after Monday, 3rd week

### **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 after 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 after Wednesday (3rd day)

**Government Loans and Tuition Refund.** Students who have received government loan monies (i.e., Direct Unsubsidized and Direct Grad PLUS Loans) 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

### Payment of Tuition and Fees

Before students are allowed to register for an upcoming quarter, any outstanding student account balance from the current/previous quarter must be paid. Students whose tuition, housing or other seminary accounts are not current will not be able to register for the next quarter, receive diplomas, or have transcripts issued.

**Payment Due Dates.** Payment of tuition and all fees are due by 4 p.m. PST the first Monday of each quarter, except for DMIN students who should pay by the starting date of their course. Charges placed on the student account after the first Monday of the quarter are due immediately. If you have third-party making payments on your behalf, be sure they are aware of the payment deadlines to avoid being charged the Late Payment Fee and interest charges.

**Payment Methods.** Students and third-parties are encouraged to make payments online through the Student Account Center.

Credit card, Debit card (ATM), e-check (ABA Bank Account), as well as international money transfers through Flywire, can be made online. In-person payments by cash, paper check, and money orders are accepted at the Student Financial Services office in Pasadena.

Fuller has contracted with TouchNet PayPath, a third-party company, to provide online credit card processing services for tuition and fees charged to the student account. Visa, MasterCard, Discover (including JCB, Diners Pay & China Union Network), and American Express are accepted for payment. All student account credit card transactions will incur a 2.85% nonrefundable service fee (with the minimum fee being \$3.00). The Credit Card FAQ can be available at <http://fuller.edu/Offices/SFS/Credit-Card-Service-Fee-FAQ/>. Please note, however, that Colorado students cannot use this service due to state law.

Security measures require that all credit card, debit card, and e-check transactions be made online, including those conducted by a third-party; phone and in-person payments are not accepted.

**Late Payment Fee.** A \$250 Late Payment Fee may be assessed each quarter to accounts that have not paid their balance in full by the Payment Due Date, and have not signed up for a Fuller Tuition Payment Plan or do not have enough financial aid to pay their remaining balance due.

**Fuller Tuition Payment Plan.** Fuller offers the Fuller Tuition Payment Plan (FTPP) to students who would like to make monthly payments to their student account instead of paying the full balance due at one time. Signing up for a FTPP allows you to pay the tuition and fees for that quarter in monthly installments over a period of one or two months (the English DIS and DMIN are usually three months), depending on when you register and sign up for the plan. The nonrefundable quarterly fee for this service is \$40 and a student is not responsible for any interest that accrues while they are on the payment plan. Payments are made directly to Fuller via automatic withdrawal, mail, or online. Payments are typically due the 5th of each month and a fee of \$35 is charged for each late payment.

After registering for classes, you may sign up for the payment plan online through the Student Account Center. When you sign up, your balance due (tuition and fees less any expected Fuller financial aid) for the quarter will be calculated. Your payment plan balance will be updated regularly to reflect registration changes, payments, or any other activity on your student account. Payments made prior to the start of a quarter/term will not adjust your plan amount until the actual start date of the quarter/term. A notification email advising you of any changes to your plan and payment reminders will be sent to your @fuller.edu email account.

**Financial Aid.** Students who have a current and fully processed financial aid application on file can use their financial aid (scholarships and/or student loans) to pay their student account balance, subject to any Federal limitations. If your estimated financial aid will pay for your entire student account balance due, then you do not need to make any other payment; your account will be paid automatically when your financial aid is disbursed. Otherwise, you must arrange to pay the remaining amount due either by the Payment Due Date or by signing up for the Fuller Tuition Payment Plan.

**Military Benefits.** Students who wish to use their Military Benefits must make arrangements in advance. Please see the VA <http://fuller.edu/offices/sfs/va-benefits/> and Active Duty Tuition Assistance and other non-VA benefits <https://www.fuller.edu/offices/sfs/military-tuition-assistance-benefits/> web pages for more information.

**Agreement to Pay.** Your enrollment in the seminary constitutes your agreement to pay for all tuition, fees and other charges, including interest, placed upon your student account. Unpaid account balances will accrue interest at the annual rate of 10% (.0834% per month) and a hold will be placed on your account until full payment has been made.

Additional information about the seminary's Student Account policies is available in the Student Handbook.

## 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 a professional collection agency. Once the account is transferred to a professional agency, you then have to deal directly with that agency. At that point, Fuller Seminary can no longer negotiate with you about the account in question. Turning an account over to collections will adversely affect your credit standing. If you foresee problems in making payments, contact Student Financial Services so they can try to help you work things out before they have to take such drastic measures.

# Financial Aid

Fuller Theological Seminary is committed to equipping men and women for global kingdom vocations and commits 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 \$20 million in financial aid. Fuller offers eligible students need and merit-based scholarships, student loans, and some federal work-study jobs. The availability of financial aid varies based upon the school, program, campus, your enrollment plans, and other factors. For current information regarding financial aid at Fuller, please go to Student Financial Services on the Fuller website ([fuller.edu/sfs](http://fuller.edu/sfs)).

# Academic Policies

- Enrollment Status
- Academic Standing
- Grades

## Graduation

Current and detailed information concerning academic policies is provided by the Student Handbook. Further information is provided by special handbooks prepared for students in the School of Psychology, the Center for Advanced Theological Studies, the Center for Missiological Research, the Doctor of Ministry programs, and other programs.

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

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

## Residence Requirements and Transfer Credit

Residence requirements vary by degree program and are described in the appropriate sections of this catalog and in the student handbooks of the three schools. Subject to these limitations, Fuller normally accepts appropriate transfer credit from graduate institutions accredited by the Association of Theological Schools, or regional or recognized international accrediting associations. The Academic Advising office is responsible for all transfer credit for School of Theology 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. This includes regular weekly participation in the weekly online forums and other activities of online classes. 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.

# 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 30-40 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 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.

# Academic Standing

## Good 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 <https://www.fuller.edu/Offices/SFS/FASAP/>.

# Grading

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

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

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 not granted.

**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 the MA in Theology, MA in Theology and Ministry, and MA in Intercultural Studies programs may choose to take up to 4 courses (16 units) of the degree program on a pass/fail basis. Students in the Master of Divinity program may choose to take up to 6 courses (24 units) on a pass/fail basis. Transfer credit is considered part of this pass/fail allotment, since it is transferred without grades. Each 4 units of transfer credit counts as one pass/fail course. Psychology doctoral students may exercise this option in their regular MA or MDiv courses. Only certain School of Psychology courses (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.

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 (fail) 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.

# 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 one year (four consecutive 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 in Houston and Arizona (for the MSMFT program). 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 applications is March 1. Special conditions apply. Copies of the policy may be obtained from the Registrar's Office and academic advising offices.

# School of Theology

- Master of Divinity
- Master of Arts Degrees
- Certificate Programs
- Doctor of Ministry
- Doctor of Philosophy & Master of Theology
- Course Descriptions

## Character and Mission

The School of Theology is evangelical and ecumenical, diverse and inclusive, multid denominational 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 Program

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 Christian Studies

# Master of Divinity

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 40 units of course work at Fuller.

## **Residence Requirements and Transfer Credit**

A minimum of 40 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 80 quarter hours of graduate theological and biblical studies. Non-theological studies are normally not considered for transfer credit. Course work taken in a non-religious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis if appropriate and approved by the Master's Academic Affairs Committee, and integrated through a 4-unit directed study.

## **Distance Learning**

The Master of Divinity program may be completed entirely online, or with any combination of campus-based and online course work.

## **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 (12 units)**

Students are required to take IS500 and choose two courses from the remaining three.

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

### **Languages (8 units)**

- LG500 Hebrew Tools for Biblical Interpretation
- LG510 Greek Tools for Biblical Interpretation

### **Interpreting (24 units)**

- OT500 New Testament Introduction
- NT500 New Testament Introduction
- BI500 Interpretive Practices
- OT527 Old Testament Exegesis or NE527 New Testament Exegesis
- Biblical Studies Elective (in an alternate Testament to 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 (20 units)**

- Leadership: any course with the LDR attribute
- Pastoral Care: any course with the PC attribute
- Evangelism: any course with the EVG attribute
- PR500 Homiletics
- Preaching Practicum: any course with the P1 attribute

### **Contextualizing (12 units)**

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

### **Electives (20 units)**

- May be used to explore one or more areas of interest (see below)

### **Apprenticeship (0 or 4 units)**

## Areas of Special Interest

In addition to the rich variety of courses required for Fuller's degree programs, students can use their electives to take advantage of our faculty's expertise in a number of specialized areas.

With its three schools and diverse faculty, Fuller offers courses that track with a range of interest. Students may want to concentrate on areas of study that support their sense of call, or explore several different areas during their time at Fuller. Such areas may include:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Children at Risk
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Race, Cultural Identity, and Reconciliation
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

# Master of Arts Degrees

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:

- To cultivate competent skills in the study and interpretation of the Word of God;
- 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;
- To understand the origin and growth of the Christian tradition and to appreciate its richness and diversity;
- 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. Non-theological studies are normally not considered for transfer credit. Course work taken in a non-religious 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 and 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 be completed entirely online, or with any combination of online and campus 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**

The faculty at Fuller has developed a flexible, unified curriculum for the Master of Arts in Theology degree. A total of 80 units is required to earn the Master of Arts in Theology degree. 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.

## **Degree Outline**

### **Integrative (12 units)**

Students are required to take IS500 and choose two from the remaining three.

- 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 Elective

### **Theologizing (20 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)
- Christian Ethics: any course with the TH6 attribute

### **Electives (32 units)**

- May be used to explore one or more areas of interest (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.

## **Areas of Special Interest**

In addition to the rich variety of courses required for Fuller's degree programs, students can use their electives to take advantage of our faculty's expertise in a number of specialized areas. With its three schools and diverse faculty, Fuller offers courses that track with a range of interest. Students may want to concentrate on areas of study that support their sense of call, or explore several different areas during their time at Fuller. Such areas may include:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Children at Risk
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Race, Cultural Identity, and Reconciliation
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

## **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. Non-theological studies are normally not considered for transfer credit. Course work taken in a non-religious setting which might be considered as parallel to course work in the Fuller curriculum may be considered on an individual basis and 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 be completed online, or with any combination of online and campus coursework. This 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**

The faculty at Fuller has developed a flexible, unified curriculum for the Master of Arts in Theology and Ministry degree. A total of 80 units is required to earn the Master of Arts in Theology and Ministry degree. The degree requirements can be completed in two years of full-time study, although many elect to remain in their current context and earn the degree over an extended period of time through part-time study.

### **Integrative (12 units)**

Students are required to take IS500 and choose two from the remaining three.

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

### **Interpreting (16 units)**

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

### **Theologizing (16 units)**

- History and Theology (12 units). Must take at least one history course and one theology 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
- Christian Ethics: any course with the TH6 attribute

### **Ministry (12 units)**

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

- Evangelism: any course with the EVG attribute

### **Contextualizing (4 units)**

Select one.

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

### **Electives (20 units)**

- May be used to explore one or more areas of interest (see below)

### **Apprenticeship (0 or 4 units)**

## **Areas of Special Interest**

In addition to the rich variety of courses required for Fuller's degree programs, students can use their electives to take advantage of our faculty's expertise in a number of specialized areas. With its three schools and diverse faculty, Fuller offers courses that track with a range of interest. Students may want to concentrate on areas of study that support their sense of call, or explore several different areas during their time at Fuller. Such areas may include:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Children at Risk
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Race, Cultural Identity, and Reconciliation
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts

# Certificate Programs

## Certificate of Christian Studies

The Certificate of Christian Studies offers students an opportunity to complete a personalized, short-term nondegree program to meet a wide range of goals, from training for a specific church or parachurch ministry to personal and spiritual enrichment. It can be designed as a focused course of study or a sampling of master's-level courses from the Schools of Theology, 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).

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.

# Doctor of Ministry

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](mailto: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 a 4.0 scale).
- One course in either New Testament Greek or Old Testament Hebrew. 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 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 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 32-48 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 (8 units).** For additional details, see below.

The doctoral project is divided into two parts:

- DM710 Developing Your Doctoral Project Proposal, a 2-unit online course focused on developing the Doctoral Project Proposal. This course is offered three times a year, in the Fall, Winter, and Spring quarters.
- DM706 Doctoral Project. After the proposal is approved, students will register for the 6-unit Doctoral Project Writing course. In addition to tuition, there is a \$250.00 fee, which covers two professional style and format reviews.

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- or 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
- Holy Spirit Leadership
- Leading Change
- Urban Ministry
- African American Church Leadership
- Faith, Work, Economics, and Vocation
- Recovery Ministry
- Lifelong Leadership Formation

Phase 2: Doctoral Project (8 units).

The doctoral project is divided into two parts:

- Students work with the cohort mentor to develop their Doctoral Project proposal. The cohort mentor will approve the final proposal.
- 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 \$250.00 fee, which covers two professional style and format reviews.

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:

- 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
- 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.

**Holy Spirit Leadership.** Fuller's Doctor of Ministry cohort in Holy Spirit Leadership & Ministry Practice offers a unique learning context for students to engage in an ongoing, in-depth, sustained study of the life of the Holy Spirit within the Bible, theology, and Christian history that will transform the students approach to leadership, church, ministry, and life. Each year's cohort will be led by the lead mentor—alongside a distinguished guest lecturer—for a face-to-face experience during a 10-day (Mon-following Wed) retreat in Pasadena, California on the Fuller campus. The time between face-to-face experiences will include ongoing mentorship, a robust and expansive reading curriculum, and monthly virtual lectures that create space for enhanced learning while students are in their local contexts. The mentorship component will strategically pair students with a mentor in their field, helping deepen the student's awareness of the Holy Spirit in life, vocation, and ministry.

**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.

**Recovery Ministry Cohort.** The Recovery Ministry Cohort will examine biblical and theological foundations critically important for recovery ministry. Numerous theological questions emerge in the process: questions related to theological anthropology, ecclesiology, pneumatology, eschatology, and many other matters. The cohort will seek to dig deeply into these topics in order to suggest best practices for theological reflection in a recovery context and to provide a foundation for future reflection.

**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 academic 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 Studies Center 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.

## **Courses**

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 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 711 Pastoral Counseling: A Short-Term Approach (Online). This course introduces students to the discipline of pastoral counseling as a specialized form of pastoral care. Pastoral counseling brings theological resources into conversation with the social and behavioral sciences in order to provide care in an interdisciplinary, spiritually-integrative manner as an extension of ministry. A survey of short-term, postmodern counseling theories will be explored from an interdisciplinary, integrative perspective (particularly narrative therapy and solution-focused therapy), with attention to particular ministry issues and contexts to prepare students to provide care in congregational contexts.

CN 725 Innovations in Healthcare Chaplaincy (Online). This online course addresses many of the ministry tasks and competencies that serve as a foundation for professional chaplaincy. They include finding your personal strengths, the integration of spirituality and healthcare, empathic listening as a core skill, assessing the spiritual needs of patients, expanding your cultural competence, ethical decision-making in a healthcare setting, understanding grief and bereavement, the infrastructure of spiritual care, spirituality and health research, and the importance of resilience and self-care. Students will have the opportunity to expand their understanding of chaplaincy ministry and explore ways to enhance their abilities as healthcare chaplains. Students will also have the opportunity to contribute to professional chaplaincy through original research.

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.

CN 736 Ministering in Traumatized Communities (Online). This course provides a foundation for engaging in ministry with communities who experience repeated exposure to traumatic events. You will obtain a basic understanding of post-traumatic stress, complex traumatic stress, and vicarious traumatic stress and how they are similar and different. You will examine how trauma as a way of life impacts a person's development, behaviors, and theology. We will pay specific attention to confounding issues of culture such as cultural expression, systemic oppression, racism, barriers to treatment, and stigma and how these impact traumatic stress. This course will include intentional reflection on artistic expressions of pain, healing, and resilience. The course will develop basic skills needed when ministering in traumatized contexts (triage, addressing spiritual concerns, connecting with community partners, fostering psychologically healthy church/ministry culture, and referrals). The course will consider effective ways to develop self-care to protect the minister or ministry leader from burn-out and vicarious traumatization.

DM 710 Developing the DMin Doctoral Project Proposal (Online). This course is designed to help students learn how to craft a DMin doctoral project proposal for a ministry focus (strategy) paper. It will offer guidelines to identify a suitable topic and will familiarize the student with the DMin theological model and the related three primary components of the doctoral project. The course content will include project examples and specific research tools for each of these three components. The student will become knowledgeable of the elements of the proposal itself, from thesis statement to bibliography, and learn how to identify both the characteristics of a strong proposal and the common problems in developing ones. (2 units)

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

ET 702 Military Ethics (Online). This course provides an overview of the nature and history of institutional ministry, including the chaplaincy's identity, purpose, and functional roles. You will examine the biblical and theological foundations of a ministry of presence, which often comprises the core of chaplaincy ministry. You also will review the various types of chaplaincy and explore the commonalities, distinctives, and expectations of military, health care, public safety, correctional, sports, campus, and disaster relief chaplains. Additionally, the course will develop a professional comprehensive range of biblical-theological knowledge, skills and abilities for ministry leadership in chaplaincy. Supplemental areas of expertise will be introduced at a basic level focusing on specialized skills in pastoral, caregiver and emotional/spiritual support for a chaplain. The emphasis is to develop a basic understanding of how chaplaincy impacts organizations with the Gospel message in military, institutional and organizational communities.

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 chance to experience direct engagement with Congressional offices. In addition, guest lecturers will be utilized to assure a thorough engagement with the topic.

ET 725 Sexuality and the Church. This course is designed to help ministry leaders navigate the complex matters related to human sexuality as they impact local ministries and churches. The course will explore theological and psychological dimensions of human sexuality, providing a framework for course participants to make informed and compassionate pastoral decisions in their ministry context.

ET 745 Martin Luther King Jr. and the Civil Rights Movement. Martin Luther King Jr. was the undisputed voice of the most known movement for civil rights in the 1950's and 60's. That movement helped to bring about a sunset on centuries of overtly racist laws in the United States, and compelled the political and legal systems in the country to grant equal opportunities to people of color, in favor of foundational national values. King was a Baptist preacher, advocating a kind of criminality that he argued in favor of with a black church hermeneutic, and with inspiration from Gandhi. The Christian criminal was a paradox that stood over and against the paradox of Christian white supremacy. It is in this paradox, justice vs. divinized white ascendancy, that we come to a crossroads of different types of Christianity, and competing Christian claims. Viewed in this light, the civil rights movement becomes a clash of competing gospels, and Martin Luther King Jr. is the most vocal theologian of the movement. What can we learn from Dr. King about discerning the will of God in the context of competing Christian claims? The faith claims that fueled the civil rights movement demonstrates that the gospel is not the good news of Christ if it seeks primarily to secure our entry to heaven, or to make us moral and obedient citizens of the state. The gospel is the good news of God removing obstacles that prevent our ability to be together in community.

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 733 Enchanting Faith: Worship, Spiritual Formation, and Evangelism in a Secular Age. The defining feature of our modern, secular age is "disenchantment," pervasive disbelief in the supernatural. The impact of disenchantment is most clearly evidenced in the rise of the Nones, along with increasing rates of agnosticism and atheism. Belief in God, to say nothing of miracles, angels and the power of prayer, is increasingly difficult in our disenchanted age. If so, disenchantment is the single greatest challenge facing the modern church. The course will examine the cultural and historical forces driving disenchantment and explore resources for "enchanting" faith in worship, spiritual formation, and evangelism.

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 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.

LD 706 Visionary Leadership for the Church. Every church has a unique expression of the Great Commission. This course will familiarize students with the thought framework to develop vision clarity and the leadership skills to uncover the unique expression in a local congregation. This course would ask the five irreducible questions of vision clarity and provide students the tools to answer these questions for a local congregation: 1. What are we doing? 2. How are we doing it? 3. Why are we doing it? 4. When are we successful doing it? 5. Where is God taking us?

LD 721 Rhythms of Healthy Christian Leadership. Pastors and Christian leaders often embody stressful, emotionally-taxing, and fast-paced lifestyles that leverage great demands on their own personal well-being. When not attended to, they can become, in the words of Will Willimon, “quivering masses of availability.” This course will help the pastor and Christian leader to think through, theologize, and embody rhythms and life-styles that nurture long-term, sustainable ministry on spiritual, emotional, intellectual, physical, and relational dimensions. Together, professor and students will study and enact historic Christian disciplines necessitated by this distinctive identity such as Sabbath-keeping, silence, exercise, virtues, counseling, confession, spiritual direction, friendship, prayer, and reading & receiving the Word. This course will give the student a new theological and practical framework to orient their lives around rhythms that bring health and well-being, with particular attention given to pastoral work.

LD 722 Leading in Liminal Times: Foundations of Transitional/Interim Ministry. We lead in liminal times, between a known past and an uncertain future. Coupled with increasing longevity, this affords seasoned leaders an opportunity to serve in transitional and interim roles. Depending upon the skills and experiences they’ve honed through years of ministerial practice, transitional/interim leaders may find some of their skills/experiences more relevant than others. This course will assist the student in evaluating which opportunities are best suited for their skills and experience. The course will also help the judicatory leader evaluate suitability and improve assessment of transitional/interim candidates. The course culminates in a student generated transitional/interim strategy which takes into account factors such as, but not limited to, contextualization, cultural reconciliation, conflict resolution and/or lay/staff engagement.

LG 730 New Testament Greek and Exegesis for Ministry Practice (Online). 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.

OD 723 Leading Turnaround Churches. More than 85% of Christian congregations in America are either plateaued in their membership or are actively declining in the midst of a growing national population (Whitesel & Hunter, 2000:14). This course is designed to address this situation by attending the four greatest barriers to renewing congregations. The first barrier is the lack of understanding among leaders of the four forces that control change, which of the forces are present in each congregations, and what strategies are effective for bringing about change in each scenario. Secondly, a clash of modern and postmodern cultures is yielding tensions between groups in methods, goals and strategies for turnaround change. These cultural predilections will be analyzed and a strategy designed for your unique context. Thirdly, turnaround change is often thwarted by failures at change in the past, and thus a postmortem on previous change experiences will be followed by an investigation of the six-stages and five-triggers needed for bringing about unifying change. Finally, facilitating turnaround change will require leaders to adapt and shift their leadership styles and strategies as change occurs. Subsequently, from this seminar will emerge a personalized and strategic plan for assisting a church or churches in changing their course toward more effective fulfillment of the Great Commission.

OD 753 One Body, Many Frustrations. A Systems Approach to Congregations & Conflict Management: Every congregation/ministry/organization has its share of relationship difficulties. Approaching such concerns as if they were the result of individual failures alone can sometimes exacerbate the problem. This course will help participants learn how to “think systems” in a way that creates new possibilities for responding to such challenges. This course is designed to help participants understand and respond more positively to the relationship difficulties that are so common to congregational and/or organizational life, including conflicts within the families of members and ministry leaders, conflicts between leaders, and conflicts between members and leadership. Lectures will begin with a biblical and theological vision of the church and of Christian discipleship that will help ground the effort to improve congregational/organizational relationships, then draw upon what is broadly known as a “systems approach” to describe how the key insights from a variety of systemically-oriented theories can be applied to the ministry context.

OD 755 Conflict and Compassion in Churches and Organizations. Relationship is central to the biblical story and crucial for psychological flourishing, but it is also the very matrix in which we experience heartbreak, trauma, and loss. While spiritual leaders often gain competency in exegesis, doctrine and speaking, they are often ill-prepared for the complexity of relational conflict. In this course, we explore theological dimensions of conflict, systems that host conflict, dynamics of trauma and abuse, and pathways to compassion and transformation.

OD 761 Innovation in Ministry. This seminar begins with the premise that “the church as we know it is calibrated for a world that no longer exists.” We will need to re-calibrate. And that means that we will need to innovate. But there is a problem. All the literature on innovation says that the best way to innovate is to abandon the past. We cannot do that. We will never stop reading Second Corinthians and we will never stop saying that Jesus is Lord. How, then, do we

innovate when our credibility is tied to continuity with the past? The goal of this course is to enable students to create ministry innovations that maintain a rock-solid commitment to the unchanging Christian gospel while designing innovative ways to present that gospel to an ever-changing culture. In short, the goal is to create ways to present the never-changing gospel to our ever-changing people. To do that the course combines Practical Theology, Human-Centered Design, and the Christian practice of discernment.

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 786 Transforming Your Leadership Development. Applicable both to existing organizations and those starting new movements, this practical seminar guides students into a biblically-based, principle-driven approach to leadership development. Jesus himself started with those who were not religious, he lived life and practiced ministry alongside them. Following this pattern cultivates a leadership development process that starts with evangelism and results in the multiplication of disciples, leaders, groups, ministries, churches, and movements. Failure to incorporate the DNA and the processes of leadership development that Jesus used results in less effective leadership development, and truncates the potential growth for the kingdom. This course is designed for leaders who are tired of the status quo, and are ready to see Jesus raise up generative leaders that multiply all levels of ministry. The process will be challenging, and transforming.

PM 724 Dietrich Bonhoeffer as Minister. This course explores the life and theology of Dietrich Bonhoeffer by examining his actions of ministry. The course will spend particular time studying Bonhoeffer's lectures, sermons, and essays on youth work. Youth and children's ministry has often been seen as periphery practice with low intellectual demand. Yet, this course will show that one of the 20th century's greatest theological minds was, at the core, a youth and children's minister. From 1927 to 1939 Dietrich Bonhoeffer's central pastoral ministry was with children and youth. Exploring this work the student will not only be taken into rich theological conversation but be invited to explore her or his own contemporary practice of faith-formation, confirmation, and carrying children in congregational life. Overall, through Bonhoeffer's writing and history, students will be given an example of a theological thinker in ministry to emulate, be it in youth ministry or any other field. The course, located in Berlin, will seek to take the student deeply into Bonhoeffer's story. With site visits and travel students will experience not only Bonhoeffer's thought but also locales of his lived experience, helping to further connect biography, ministry and theology.

PR 722 Contemporary Options for Preaching and Teaching. This course examines unique and non-traditional approaches to preaching and teaching for ministry in the 21st century context. It will articulate practical avenues for preachers and teachers in the local church to engage their communities and neighborhoods in creative, biblically-informed, and theologically-mindful ways.

PR 744 Transformative Preaching: Forming the Church through Creative, Cultural, and Practice-based Sermons. The art of preaching is a two-fold miracle: the transformation of the preacher, and the transformation of the congregation through the preacher. This course is designed to reclaim the transformative effect of preaching in both the pastor and community. We will thoughtfully engage what it means to enhance the quality of a sermon through story, creativity and sensory experience. Further, we will engage how to expand a preacher's cultural influence across racial, political, denominational, and economic barriers.

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. (4 units)

SP 725 Deepening Spiritual Formation and Soul Care. This course consists of three major foci. The first is aimed at casting a comprehensive vision for spiritual formation for the local church, a vision which takes seriously both the mission of the church and a depth of care for people. The second focus aims at the care of the most troubled and difficult people in the congregation, highlighting addiction, personality disorders, and more. The Enneagram will be featured as one important tool for pastoral care. The third turns the focus on the busy and exhausted pastor, whose own wholeness and flourishing is critical for the formation and care of God's people.

SP 727 Embracing the Stranger: Biblical and Practical Approaches to Spiritual Formation. Hospitality—welcoming “God in the stranger”—is central to missional praxis. Welcoming tax collectors and sinners in table fellowship was also a distinctive and defining feature of Jesus' own practice and Kingdom proclamation. And yet, churches struggle mightily with hospitality. Why do churches, ostensibly following a Messiah who broke bread with the stigmatized and ostracized, so often retreat into practices of exclusion, scapegoating and the quarantine of gated communities? Seeking the origins of this disjoint with the goal of calling our faith communities into the practices of hospitality, the class will begin by exploring the biblical and theological foundations of hospitality. Upon this foundation the varieties and expressions of hospitality will be surveyed. The numerous obstacles to hospitality (from the social to the psychological) will also be identified and explored. Finally, this analysis will culminate in the argument that the “will to embrace,” which undergirds the practices of hospitality, requires a suite of capacities (and/or virtues) that must be cultivated through intentional spiritual formation.

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 738 Cultivating Spiritual Thriving. Informed by the fields of positive psychology and Christian spiritual formation, this course will examine the possibility of cultivating our lives of faith and community in a culture that pushes us to live shallowly and relate to other people superficially. We will look at recent writing on flourishing (including Susan Phillips's *The Cultivated Life: From Ceaseless Striving to Receiving Joy*) and moral community (including Jonathan Haidt's *The Righteous Mind: Why Good People Are Divided by Politics and Religion* and Christine Pohl's *Living into Community: Cultivating Practices That Sustain Us*). Practices of personal and communal development will be taught in an environment of mutual interest and respect for individual differences. This 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 will enact historic Christian disciplines necessitated by this distinctive identity.

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 753 Church Rising: New Seasons for the Church. We live in an ever-increasing multicultural, multiethnic, urbanized, polarized, and divided mission field. The church of the future must serve as a force of shalom, compassion, justice, reconciliation, and transformation in the midst of this reality. Whether the context of ministry is urban, suburban, or rural the aftershocks of tremendous cultural shifts and challenges call for a rethinking of the church fundamentals of evangelism, discipleship, and mission. The church has a missional opportunity to reimagine its faithful and fruitful next season. Pastors play a key role in the reimagining process, uniquely called and positioned to influence healthy and flourishing congregations.

WS746: Worship Leadership: Formation and Skill (Online). This course will be a thoughtful experience for planning, leading, administering, and evaluating corporate worship, particularly from the standpoint of those who plan and lead worship, whether musician, pastor, or other leadership personnel. There will be personal and group experiences, including journaling of worship experiences, creating materials for corporate worship, principles for working with volunteers, all combined with an emphasis on spiritual formation, pastoral, and theological principles of worship leading. Students will be encouraged in the use of a wide spectrum of worship styles and resources, in addition to evaluating their use for specific purposes within sacred settings. Maximum benefit for this course will be received by the student who is an active leader/planner in a regular worship setting.

# Doctor of Philosophy & Master of Theology

## 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: Christian Ethics, Old Testament, New Testament, Theology, Practical Theology, and Theology and Culture.

## 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, is also considered acceptable for admission except for the concentration in practical theology, for which the MDiv (or its educational equivalent) is required. If the student's previous study has not included the study of 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 must 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 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, Theology, Christian Ethics, Practical Theology, and Theology and Culture. In addition to a major concentration, students may also choose a minor field of study. Students are required to take no fewer than 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. Knowledge of biblical Greek and Hebrew is demonstrated through the successful completion of 8 quarter units of study (or its equivalent) in each language. 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 5000 words 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.
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 100,000 words, including text and notes. The bibliography and appendices are 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). Competency in biblical languages is demonstrated through the successful completion of at least eight quarter units of study or its equivalent in the respective language. 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 concentration in practical theology, for which the MDiv (or its educational equivalent) is required. If the student's previous study has not included the study of eight quarter units of Hebrew and/or Greek, the student must demonstrate competence by examination or course work prior to submitting a thesis proposal, 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 must 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 permitted.

## **Areas of Concentration**

The ThM is offered in the following areas of concentration: Old Testament, New Testament, Theology, Christian Ethics, Practical Theology, and Theology and Culture. The ThM requires students to identify an area of concentration and to take at least 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 32 units of academic study – and it may be completed in one calendar year of full-time study or its equivalent. It must be completed within three years of initial enrollment.

Students must take at least 20 units at the 800-level, including a 2-unit thesis proposal and 6-unit thesis. Other courses may be taken at the 500- or 800-level. The 500-level courses allow students to extend their basic theological knowledge and competencies in one or more areas. The 800-level courses are designed to deepen knowledge and competencies in a specialized area and provide opportunity for participation in doctoral seminars.

Students are required to take at least three-fourths of their course work (24 units) in the designated field of concentration. This may be achieved through a combination of 500- and 800-level courses. One of the courses in the area of concentration must be a methods seminar or other foundational 800-level course in that field. Students are required to write a thesis (the equivalent of one 800-level course) on an approved topic in their area of concentration as their final course in the program. When a student enters the ThM program in order to undertake interdisciplinary study, with mentor approval he or she may take up to 12 units outside of his or her designated field of concentration.

## **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 diversity 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 overall program requirements) to take any 500-level course offered on any of Fuller's campuses, or online, in fulfillment of their degree requirements. All 800-level course work must be taken on the Pasadena campus, and all 800-level course work and directed readings must be supervised by a member of the CATS Faculty.

At least 20 units of all required coursework for the ThM must be completed in seminars and/or classes on the Pasadena Campus. Independent studies and Directed Readings are not counted toward this requirement. IDL classes do not count toward the ThM degree requirements.

## **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 meets the language competency requirement by examination, without taking a course, the student must still take the total of 32 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 passing the thesis proposal.

## **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 between 15,000 and 28,000 words, including 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. PhD students who have completed 32 or more units in the first stage, including research language units, may submit a ThM thesis without registering for the designated directed studies for the thesis proposal or the ThM thesis. PhD students who have completed one or more comprehensive examinations may receive two units of credit against the ThM degree for each exam graded "Passed" or "Passed with Distinction." Three comprehensive exams graded "Passed" or "Passed with Distinction" may replace the requirement to submit a ThM thesis.

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 three years, dated from the first quarter the student is enrolled in the program in any way. This time limit may only be extended in special circumstances by petition to the CATS committee.

## **Continuation Fees**

Students in the ThM program must register each Fall, Winter, and Spring Quarter. Registration for Summer Quarter is not required (unless necessary due to loan deferment or visa requirements). Students who do not register for course work or language study are required to pay a continuation fee as well as any applicable seminary registration fees. Students who do not register for two successive quarters (not including summer quarter) may be dropped from the program. In order to reenter the program, the student must petition the CATS Committee, which will determine if and how re-entrance is possible.

## **Course Listings**

Graduate seminars and directed reading courses offered in the PhD and ThM programs are designated by 800 numbers. The 4-unit courses which ThM students may take as a part of their curriculum are designated by 500 numbers. A list of 500-level (4-unit) courses may be found in the Courses of Study section. A list of 800-level graduate seminars and graduate-level language classes may be found at the end of the Courses of Study section. A partial list of research areas covered by the directed reading courses and a list of the specific graduate seminars to be offered in the coming year are available from the office of the Center for Advanced Theological Studies.



# Course Descriptions

## 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.

## Courses of Study: Biblical Studies Division

### Biblical Studies Division Faculty

- John Goldingay, David Allan Hubbard Professor Emeritus of Old Testament
- J. Andrew Dearman, Professor of Old Testament
- Joel B. Green, Associate Dean for the Center for Advanced Theological Studies and Professor of New Testament Interpretation
- Seyoon Kim, Professor of New Testament
- Marianne Meye Thompson, George Eldon Ladd Professor of New Testament Interpretation and Dean of the School of Theology
- Carly Crouch, David Allan Hubbard Professor of Old Testament
- Christopher B. Hays, D. Wilson Moore Associate Professor of Ancient Near Eastern Studies
- Kyong Jin Lee, Associate Professor of Old Testament Studies
- George T. Givens, Associate 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
- Pamela J. Scalise, Senior Professor of Old Testament
- Oscar A. Garcia-Johnson, Assistant Provost for the Study of Hispanic Church and Community and Associate Professor of Theology and Latino/a Studies

### 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.

### 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.

LG 506 Intermediate Hebrew. This course investigates the morphology and syntax of Biblical Hebrew and goes beyond the work possible in LG502. Grammatical study will be enhanced by relevant reading from Old Testament texts. Prerequisite: LG502 and permission of instructor.

LG 510 Greek 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 or three quarters. Also taught in Spanish. 8 or 12 units.

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, introduces the language, literature, and culture of Ugarit, a Late Bronze Age city-state on the coast of the Mediterranean whose language was in the same cultural stream as Hebrew. Special attention is given to the ways in which the study of this material has profoundly informed and improved the study of the Old Testament. Prerequisite: LG502.

LG 534 Ugaritic II: Special Topics. This course, the second of a two-course sequence, delves deeper into the language, literature, and culture of Ugarit, giving special attention to the ways that Ugaritology affects the study of the Hebrew Bible. Weekly seminar discussions on selected topics will expose students to the growing literature on Ugarit . Prerequisite: LG533.

LG 535 Beginning Akkadian. This course, the first of a two-quarter sequence, begins to introduce the Akkadian language, and to survey the history and literature of ancient Mesopotamia, giving special attention to the ways that Assyriology affects the study of the Old Testament. Prerequisite: LG502 or permission of instructor.

LG 536 Advanced Akkadian. This course, the second of a two-quarter sequence, completes the introduction of the Akkadian language. It also surveys the culture and literature of ancient Mesopotamia, giving special attention to the ways that Assyriology affects the study 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 Ammonite, and Moabite. Prerequisite: LG502.

## **New Testament Exegesis (NE)**

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: BI500 or NE502; NT500 or NS500 or NS501.

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 590 Directed Study in Hermeneutics or New Testament Exegesis.

## **New Testament Studies (NS)**

NS 537 Parables of Jesus. This course provides an introduction to the study of the parables of Jesus, with an emphasis on understanding them in their historical context and interpreting them for teaching and preaching. We will also explore such issues as the role or function of parables in Jesus' proclamation of the kingdom of God, the history of interpreting the parables, and how parables, imagery and metaphor work.

NS 525 The Cross in the New Testament. A study of the rich variety of interpretations of the death of Jesus in the New Testament, as well as the challenge of conveying its significance today.

NS 542 God of the Gospels. This course uses the various petitions of the Lord's Prayer to investigate the Biblical witness to God, taking into account both explicit and implicit designations, descriptions, and characteristics of God (e.g., God as Father; holy; forgiving; creator; providing and giving; protecting and delivering). While the course concentrates on the Gospels, it sets their study in the larger context of Scripture, considering the challenge and importance of a holistic canonical witness to the character and mission of God in the world. The course also pays attention to some theological issues as these are raised by the biblical texts (e.g., the question of gender in God; God's hiddenness, suffering, and providence).

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. Lectures and discussions about NT texts and works about ethnic and racial identity help students understand the biblical world-view 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 that will be used to construct a uniquely Christian posture about race issues in society for a variety of ethno-racial groups. Classes include lectures, discussion, online directed learning activities, and student-lead seminars on Christian identity ethics. Prerequisite: NS500 or NS501 or NT500, and NE502 or BI500.

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.

NT 560 The New Testament in Its Ancient Contexts. An advanced seminar, open to a limited number of advanced master's-level students, focuses on specific topics in the study of the ancient contexts of the NT. Prerequisite: Permission of the instructor.

NT 566 Critical Issues in the Study of Paul. This is a seminar for doctoral students which is also offered to a limited number of master's-level students. This seminar offers an examination of selected topics in current study of the Pauline epistles, including literary, historical, and theological issues. Topics include the nature of Pauline theology; the socio-economic context of the Pauline mission; Paul and the law; Paul and the Gentiles; Paul, ethnicity, and race; Paul and Scripture; Paul as apocalyptic theologian; and Paul and empire. Prerequisite: 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.

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.

OT551 Old Testament Ethics. This course is an advanced seminar on the content of Old Testament ethics, on method in the study of Old Testament ethics, and on issues raised by setting the Old Testament in the context of Christian faith and vice versa. This seminar is offered to a limited number of master's-level students. Prerequisite: Permission of the instructor.

OT 554 Ancient Near Eastern and Ancient Israelite Religion. This course is intended to introduce students to the critical study of the religions of ancient Israel and Judah. It is an advanced seminar primarily for doctoral students open on a limited basis to qualified master's-level students. Prerequisite: Permission of instructor.

OT 560 Women in the Old Testament: Text & Context. This class is a study of the stories of selected women in the Old Testament, including women in the Pentateuch (Eve, Sarah, Rebekah, Rachel, Leah and Miriam), the Historical Books (Hannah), and the Writings (Ruth and Esther). Includes examination of literary form and structure, theological content, historical

background and significance in the canon of Scripture. Additional investigation into the role and status of women in pre- and post-exilic Israel and in Old Testament Theology.

OT 568 Food, Famine, and Feasting in the Old Testament. Are we what we eat? Long viewed as secondary to more “spiritual” concerns, the practical and social matters of eating and drinking appear at decisive points in the texts of the Old Testament. In this course we will investigate the dynamics surrounding the material, social, religious, political, and theological aspects of eating and drinking in the Old Testament. Through attention to these details in and behind the ancient texts, we will seek intersections between these texts and our current lives.

OT 569 Old Testament Theology Seminar. This advanced seminar is a study of Old Testament theology looking at both the history of scholarship and contemporary models of theology. Its emphasis is the examination of the role of the biblical text in the task of OT theology, the intertextual dimensions, and influences of Hebrew and Jewish thought as integral to the construction OT theology. This is an advanced seminar primarily for doctoral students open on a limited basis to qualified master’s-level students. Prerequisite: Permission of instructor.

OT 570 Job and Human Suffering. The book of Job will be examined critically from the twin perspectives of its meaning in its ancient context and its continuing significance for the modern community of faith. Lectures will alternate between close exegetical treatment of selected passages of Job and surveys of larger thematic and structural issues, including the place of Job within the contexts of Israelite and ancient Near Eastern wisdom literature. Significant time will be given to discussion of the implications of Job for the theological reflection and praxis of the church: how is suffering consistent with our confessions about God, how can we learn from the suffering of others, and how can we minister faithfully to those who suffer?

OT 573 Theologies of Exile in the Old Testament. This course will examine the diverse ways in which the Hebrew Bible develops theologies of exile in relation to the Assyrian and Babylonian exiles of Israel and Judah. Specific focus will be given to how the biblical texts relate the topic of exile to certain theological and humanitarian concerns, such as the status of the refugee, the pollution of the land, and issues related to divine presence and absence. In addition, the class will consider how the literature of the Persian period offers diverse perspectives on how the biblical writers developed theologies after the exile in the early Second Temple Period. Towards this end, the class will do a close reading of selected texts from the Torah, Prophets, and Writings in order to examine how the biblical texts represent responses to questions about exile, dislocation, and refugee movements for both the ancient and modern world.

OT 583 Ancient Near Eastern History, Literature, and Culture. This course is an introductory survey of ancient Near Eastern history, literature, and culture from prehistoric times to Alexander’s conquest. Civilizations singled out for focus include Sumer, Egypt, Hatti, Babylonia, Assyria, Israel, and Persia. Special attention will be paid to the ways in which surrounding cultures impinged on and influenced Israel and Judah, including detailed comparison of biblical and ANE texts during each class session. In addition to historical events and texts, students will be asked to master basic geographical data, and will be briefly introduced to the languages and writing systems of some of the cultures covered.

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. Prerequisite: Permission of instructor.

## **Courses of Study: Theology Division**

### **Theology Division Faculty**

- William A. Dyrness, Dean Emeritus and Senior Professor of Theology and Culture
- Todd E. Johnson, William K. and Delores S. Brehm Associate 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, President Emeritus and Professor of Faith and Public Life
- Patrick Oden, Visiting Assistant Professor of Theology
- Charles J. Scalise, Senior 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
- Sebastian Kim, Assistant Provost for the Korean Studies Center and Professor of Theology and Public Life
- Daniel Lee, Assistant Provost for the Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry
- Clifton Clarke, Assistant Provost for the William E. Pannell Center for African American Church Studies and Associate Professor of Black Church Studies & World Christianity
- Kutter J. Calloway, Associate Professor of Theology and Culture
- Nathan P. Feldmeth, Assistant Professor of Church History
- Erin E. Dufault-Hunter, Assistant Professor of Christian Ethics
- Matthew J. Kaemingk, Associate Dean for Fuller Texas and Assistant Professor of Christian Ethics
- W. David O. Taylor, Director of Brehm Texas and 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, Dean Emeritus and Professor Emeritus of Theology and Ethics
- Nancey Murphy, Senior Professor of Christian Philosophy
- Cecil M. Robeck, Jr., Senior Professor of Church History and Ecumenics
- 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 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. This is a doctoral seminar open to a limited number of advanced master's students. The course examines theory and methods in church history and historical theology, intended to facilitate graduate work in the field. Students will be asked to think through issues of structure, pattern, and meaning, as well as proper use of sources and tools, with a view toward the development of their own skills in historiography. Prerequisite: Permission of instructor.

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. This course is designed to introduce students to the history of the various Pentecostal, Charismatic, and related global "Movements of the Spirit." Students will be guided in discussions related to a number of historiographical, theological, sociological, anthropological, and psychological concerns. This is an advanced seminar primarily for doctoral students open on a limited basis to qualified master's-level students.. Prerequisite: Permission of instructor.

CH 549 Presbyterian Creeds. This course is 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.

CH 575 Women in Church History and Theology. This course of study places special attention on the unique contributions women have made to the Church from the Apostolic period through the mid-20th century. Such advances usually happened despite official impediments to women's spiritual leadership and active ministry, and those conflicts with the doctrine, traditions, and practices of the Church will also be highlighted.

CH 590 Directed Study in Church History.

### **Christian Ethics (ET)**

ET 501 Christian Ethics. A foundational course in Christian ethics that studies core Christian ethical vision, values, and convictions (telos, norms, and virtues) shaping and guiding Christian moral agency, decisions, and ecclesial practices. The course discusses the methods of ethical decisions, authority of Scripture, formation of moral agency, norms of love and justice, together with the issues of economic, racial, and ecological justice, the sanctity of life, sexual faithfulness, and violence and peacemaking with special attention to global, pluralistic contexts of Christian ministry today.

ET 513 Perspectives on Social Ethics. An exploration of the relationship between biblical faith and contemporary social and political life, with special attention to current patterns of

evangelical engagement with politics in the United States and around the world. The course will survey the diverse forms of contemporary evangelical political engagement as well as the varied content of evangelical views on selected public issues, including human rights, the environment, sexuality and family issues, poverty, church-state concerns, and war.

ET 517 Politics and the Global Church. This course will provide students with an introduction to the important voices and debates surrounding the topic of faith, politics, and cultural diversity in the global church.

ET 520 Biblical and Practical Peacemaking. The way of Jesus in the New Testament and his message of the breakthroughs of the reign of God centrally include the way of peacemaking. We will seek to deepen our understanding of that way and our ability to teach it and model it. We will compare major present-day ethical positions—nonviolence, just war, and just peacemaking—as they relate to overcoming terrorism, preventing nuclear war, peace in the Middle East, and practical peacemaking among church members, including role-playing conflict resolution within churches. And we will study how to begin inward/outward journey small groups in churches with a mission of following Jesus in peacemaking.

ET 521 Sexuality and Ethics. Popular Western culture is highly sexualized; our identities have become hitched to our sexuality, including our sexual practices or “preferences.” Contemporary Western Christian culture is generally muddled about how our sexuality matters for our discipleship; we often unknowingly adopt the assumptions of our broader culture and fail to reflect on the implications of doing so for our life and witness. This course explores our sexuality from a theological perspective and encourages development of an alternative vision for how our sexuality matters for our personal discipleship and communal witness.

ET 522 Christian Ethical Traditions: Liberationist, Evangelical, and Emergent. Developing a strong Christian ethic means being aware of key traditions that influence our approaches to ethics. This is because particular ethical traditions face specific cultural, moral, and political challenges and responsibilities. This course will explore key portions of the Christian ethical landscape, with special focus upon Liberationist (e.g., African-American, Latino/a, and Feminist ethics), Evangelical (including Protestant influences of major Evangelical traditions), and Emergent church perspectives. Students will be invited to engage these perspectives and enter into dialogue in such a way that allows a generous conversation with these traditions in relation to the student’s own background and influences.

ET 528 Creation Care and Sabbath Economics. In a time of unprecedented ecological crisis and economic inequality that threaten the sanctity of God’s creation and human life, all Christians are called to the faithful stewardship of creation care and witness to God’s justice. This course studies the theological and ethical grounds and directives of creation care and Sabbath economics that inform our personal and corporate responsibility as the followers of Jesus. The study includes 1) an analysis of the detrimental impact of global capitalism on the ecology and 2) an exploration of appropriate spiritual formation, communal practices, and public policy proposals of creation care and the Sabbath economics in local, national, and global contexts.

ET 533 Christian Discipleship in a Secular Society. This class explores “secular” conceptions of what is suitable and pleasing in various arenas—economics, politics, ecology, sexuality, and ethnicity. We also discuss the importance of having a theology of suffering and evil as it pertains to these subjects. We will develop an explicitly Scripture-shaped vision of the world, so that we



might worship God truthfully and participate in Christ's ongoing work of creating us and all creation anew.

ET 535 The Ethics of Life and Death. This course considers ethical concerns arising at the beginning life (e.g. prenatal screening, abortion, infertility, reproductive technologies, embryonic stem cell research), through chronic conditions and urgent health crises, and finally considers medicalization of our dying process. Given the cultural distance of the biblical world from our biotechnological society, some find it challenging to know how Scripture informs our relationship to medicine and health care. This course investigates secular and religious approaches while assuming that the Scripture and the Christian tradition remain central for living faithfully as embodied creatures.

ET 543 The Theology and Ethics of Martin Luther King, Jr. The aim of the course is to study King's key theological and ethical motifs and the distinctive characteristics of his spiritual formation and public ministry in shaping our own ministerial and public leadership in today's religious, cultural and political contexts. In particular, the course focuses on King's communal and political spirituality and ethics as they are related to his ideas of God, the beloved community, humanity, love, justice, and the mission of the church, exploring his enduring relevance and legacy in the global era.

ET 545 Theology and Ethics in Asian-American Contexts. This course studies emerging theologies and ethics of Asian American Christianity. Using an interdisciplinary approach, it examines distinctive social and historical contexts, cultural heritages and values of Asian American communities in a critical conversation with Scripture and Christian traditions. Major themes and topics include, among others, immigration and transnationalism, legacy and influence of Confucianism, Pan Asian Americanism, racialization and identity development and construction, and intergenerational and gender conflicts.

ET 551 Ethics of Diversity in Unity. Drawing from sociological, biblical, and historical sources, this course first seeks to comprehend differences and interpret them theologically. We will articulate an ethic of diversity that does not mirror secular visions of multiculturalism, relativism, isolationism, nor assimilationism, but rather one that aims at the building up of each member of Christ's diverse body for shared work and faithful witness.

ET 559 Methods in Christian Ethics. This seminar studies representative methods in Christian ethics in a systematic and comparative way. This employs an analysis of their underlying theological and philosophical assumptions and the essential ingredients that shape each method in a particular way in grappling with specific social issues or concerns. The goal is to help students to sharpen their analytical and synthesizing skills in Christian ethical reasoning through a comparative study of key variables, and to explore their own method in Christian ethics in critical conversations with other methods. This is an advanced seminar primarily for doctoral students open on a limited basis to qualified master's-level students. Prerequisite: Permission of 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 course 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 multiple cultural contexts, including the empires, languages, religions, and philosophies of the ancient Asian, African and European regions. 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.

HT 501 The Church's Understanding of God and Christ in its Theological Reflection. This course 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.

HT 502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development. This course 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.

HT 503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection. This course 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.

HT 504 Modern Theology in a Global Context. This course 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, including the current global diversity and plurality. 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.

### **Philosophy (PH)**

PH 504 Christian Worldview and Contemporary Challenges. In some sense, everybody has a worldview, more or less self-conscious and coherent. The different worldviews have a major impact on our values and actions. Do Christians have also a specific worldview? Or do they usually and easily adopt the world's worldviews, just adapting them to the gospel or also adapting the gospel to them? To answer these questions we will have to explore what a worldview is exactly, if there is such thing as a worldview previous to modernity, and if postmodernism is or is not a worldview. These questions will guide us to a more comprehensive question about the relationship between Christianity and its context, not just in the past, but also in our postmodern context.

PH 510 Christian Apologetics. This course explores the major challenges that Christianity faces in North America in the beginning of the twenty-first century. The approach is to develop an apologetic framework by (1) surveying the way Christians have defended the faith throughout the history of the church; (2) proposing three models—Classical, Modern, and Postmodern—that have been used to defend the faith; and (3) developing a pastoral strategy for defending the truth of Christianity and thus commending the faith to unbelievers.

PH 512 Christianity and Western Thought. This course is designed to provide an historical introduction to ways in which Christianity and Western thought have influenced each other.

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 motif 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 multiculturalism will also be explored.

PH 529 Philosophy of Spirituality. This course explores vital perennial questions relevant to Christian spirituality, including theories of the nature of persons (physicalism v. dualism), divine action, and religious experience. Recent developments in science and Western worldview changes are considered with respect to challenges and opportunities that these pose for the spiritual life of Christians and the Church.

PH 590 Directed Study in Philosophy of Religion.

### **Theology (ST, TH)**

ST 510 Introduction to Black Theology. This course is designed to introduce students to the nature of theological study, developing a structure of divine revelation as fundamental to understanding how African Americans have developed a systematic theology in America. This course will trace the will trace the development of African American theology along with its

African origins. This course will also bring Womanist thought and theology to the center of the discussion and understanding of African American/Black Theology.

ST 511 Orientation to Theological Studies. This course prepares beginning theology students for seminary studies. It introduces them to the academic environment and ethos of Fuller Seminary, with particular focus on developing skills of research and writing necessary to participate and thrive in this environment.

ST 529 Theological Method. This doctoral seminar, open to limited number of advanced master's level students, is designed to investigate and discuss critically competing methodologies and approaches in contemporary systematic/constructive theology including their philosophical, hermeneutical, and cultural ramifications. Approaches to be studied include mainline Protestant and Catholic, post-liberal, postmodern, Radical Orthodox, postmetaphysical, post-colonial, canonical-linguistic, and various types of Liberationist and other "contextual" or "global" theologies, as well as Evangelical responses and constructive proposals. Prerequisite: Permission of 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. This course is designed to introduce the student to the life and Christian thought of the German theologian Dietrich Bonhoeffer (1906-45). Bonhoeffer's principal writings will be examined, with particular attention given to the context in which they appeared. We will also attempt critically to assess Bonhoeffer's Christian thought and his contribution to contemporary theology, the church, and the life of the believer in the modern world.

ST 578 The Shape of Liturgical Theology. This is a doctoral level seminar, open to a limited number of advanced master's level students by special permission. 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. Prerequisite: Permission of the instructor.

ST 574 Theology of C. S. Lewis This course surveys a wide range of C. S. Lewis's theological and imaginative writings, with a view to major themes, including apologetic, theological, and spiritual.

ST 582 Evangelical Perspectives on Women's Theologies. This course will provide an introduction to feminist theology, including contextualized feminist perspectives such as womanist, *mujerista*, Asian American and those outside North America and Europe. The course will consider traditional Christian doctrine through the lens of feminist theologies, evaluating the strengths and weaknesses of feminist method and theology.

ST 590 Directed Study in Theology.

TH 550 World Religions in Christian Perspective. The purpose of this course is twofold. First it will provide an overview of the world's major religions—Hinduism, Islam, Buddhism, and Sikhism (time permitting)—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 various approaches on how Christianity relates to other religions and religious pluralisms, technically known as the “theology of religions.” We will critically discuss Catholic and Protestant proposals and responses and attempt an outline of an Evangelical approach and briefly touch on the nature of interfaith dialogue. Explorations in comparative theology will also be attempted.

### **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 515 Understanding Popular Music (South by Southwest). The course will investigate some of the social, ethical, and psychological implications of popular music upon theology, and in turn seek a theological engagement with the diverse and varied contours of popular music. We live in an age where popular music provides a “soundtrack” to our lives; this course will explore the theological implications of this cultural artifact, including an immersive exposure to the live music experience at the South by Southwest Festival. The course will explore the relationship between music makers and their audiences from a phenomenological and theological perspective.

TC 516 Theology, Worship, and Art. This course is an introduction to Christian reflection and practice in the visual arts. The major emphases will be (1) the actual practice of viewing and making art in the context of prayer and meditation, focusing on art and character (with support of Mako Fujimura); (2) the historical and theological context of art and faith; and (3) the role of the arts in the wider community and in worship. By lectures, discussions, art 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 519 Topics in Theology and the Visual Arts. This course examines significant artists, putting their work into dialogue with theological issues.

TC 521 Theology and Contemporary Literature. This course will explore significant literary works, inviting theological dialogue with these works.

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 533 Theology and Television. This course will consider a theology of culture by focusing on one of the most pervasive cultural forms in the Western world: Television. It will engage the technologies, narratives, ideologies, and ritual practices of hyper-modern culture through the lens of television as a contemporary form of life. The course will provide students with a set of analytical tools for critical understanding and sympathetic engagement with the medium of TV (with an emphasis on American television), but it will also address a number of contextual approaches to the medium in order to develop a constructive theology of TV—one that will enable Christian leaders to articulate and demonstrate the Gospel in ways that are meaningful to modern persons inhabiting a mediated world of rapid techno-cultural change.

TC 541 Vocation of the Artist in Biblical, Historical, Theological, and Contemporary Perspective. This course introduces the student to biblical, theological, historical and contemporary models for the vocation of an artist and offers a vocational model that seeks to encompass a broad range of professions, stations of life and cultural contexts. With this broad perspective in mind, students will explore examples within the arts where artists have expressed or articulated their sense of calling; the virtues, practices and spiritual disciplines (both individual and communal) of an artistic vocation; the biblical, theological and spiritual contours of a mature human life; the aesthetic dimension of an artist's calling; the practical conditions of a flourishing artist; and the mission of a believer artist in light of God's mission in the world.

TC 565 Worship and Culture. This doctoral seminar is open to a limited number of master's level students by special permission. 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. We will focus on gaining an understanding—leading to an application—of theories of culture and worship. Prerequisite: Permission of instructor.

## **Courses of Study: Ministry Division**

### **Ministry Division Faculty**

- Mark Lau Branson, Homer L. Goddard Professor of the Ministry of the Laity
- Scott Cormode, Hugh De Pree Professor of Leadership Development
- Mark A. Labberton, President and Professor of Preaching

- Richard V. Peace, Senior Professor of Evangelism and Spiritual Formation
- Steven C. Argue, Associate Professor of Youth, Family, and Culture
- Tod Bolsinger, Associate Professor of Practical Theology and Vice President & Chief of Leadership Formation
- Kurt N. Fredrickson, Associate Dean for Doctor of Ministry and Continuing Education and Associate Professor of Pastoral Ministry
- Lisa W. Lamb, Visiting Assistant Professor of Preaching
- Ahmi Lee, Assistant Professor of Preaching
- Kara E. Powell, Associate Professor of Youth and Family Ministry and Executive Director of the Fuller Youth Institute
- David W. Augsburger, Professor Emeritus of Pastoral Care and Counseling
- William E. Pannell, Professor Emeritus 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 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 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 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, cross-cultural ministry, and multiethnicity. Offered only for InterVarsity staff.  
Credit: 4 units

### **Counseling (CN)**

CN 504 Family Therapy and Pastoral Counseling. The individual-in-family-within-community is the focus of study in the pastoral care and counseling of families. Family systems theory, theology, and therapy will be integrated as the student explores his/her own multigenerational family system and applies learning to one's own role in his/her family of origin and to family ministry.

CN 524 Family Dynamics of Addiction. The course is an examination of the family system with specific reference to the factors influencing substance abuse/dependence, addiction, and the process of recovery.

CN 535 Grief, Loss, Death and Dying. The nature of human suffering, the problem of theodicy, the meaning of pain, the mystery of healing, and the discovery of hope will be theological and experiential themes central to the course. Grief, pain, loss, separation, death, and dying—the major crises of life—will be explored experientially, psychologically, culturally, and theologically. The focus will be on personal growth as the preparation for a ministry of pastoral presence, care-giving, and counseling.

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. Students will learn about acculturation stress and its impact on self-identity. The concept of immigration and family dynamics will be explored in detail as it pertains to families of origin and the church family. Students will be challenged to understand their own family dynamics by articulating the behavioral scripts from their cultural heritage through the study of the life of Joseph as an immigrant. The focus of the class will be interactive and applied to ministry Taught only in Spanish.

CN 553 Pastoral Care and Abuse. This class seeks to provide a comprehensive introduction to abuse—sexual, emotional, physical, and spiritual. Several approaches to understanding abuse from a theological perspective will be explored. The class will also explore practical tools and skills needed for helpful pastoral responses to those who have been abused.

CN 557 Pastoral Care and Addictions. This course explores all aspects of pastoral care for people struggling with addictions. In addition to providing theological and biblical perspectives on the addictive process, this class will help participants develop the understanding and skills needed by pastors and others who seek to help individuals and families impacted by addiction.

CN 560 Pastoral Counseling Across Cultures. This course will examine major issues in cross-cultural pastoral counseling. The interface of psychological anthropology, pastoral care, and counseling and transcultural theological reflection will be explored, and an appreciation of what is universal, cultural, and individual will be achieved.

CN 567 Spiritual Formation and the Twelve Steps. This class provides an introduction to the twelve steps of Alcoholics Anonymous as a model for Christian spiritual formation. It will include an examination of common twelve step practices and twelve step culture with particular



emphasis on spiritual disciplines. The class will also explore helpful pastoral responses to Christians who could benefit from the twelve step process as well as pastoral responses to spiritual seekers who practice the steps and who seek an increased understanding of the connections between twelve step process and Christian spiritual traditions.

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 522 Narrative-Communication in a Visual Age. This course explores why narrative (story) moves people in ways that lecturing or preaching didactically often does not. It will equip students to create and deliver narrative lessons and sermons that aim to capture imaginations with who God is and what God is up to, utilizing beautifully-designed digital slides to enhance the narrative.

CO 590 Directed Study in Communication.

### **Denominational Polity (DP)**

DP 504 Reformed Worship. This course will explore the theology and practice of worship in the Reformed tradition. Special attention will be paid to the ways in which the distinctives of Reformed theology have contributed to historic patterns of worship. The course will develop an overview of current liturgical forms and models and provide a reflective introduction to the voices that advocate more contemporary styles of worship. Specific focus will be given to the structure of the Sunday worship service, the sacraments, hymnody, weddings, funerals, and the place of children and youth in worship.

See also CH 549 Presbyterian Creeds.

DP 590 Directed Study in Denominational Polity.

### **Evangelism (EV)**

EV 500 The Art of Evangelism. The aim of this course is to communicate a vision for evangelism based on the paradigm of spiritual pilgrimage. In this light, the variety of ways in which people start moving toward Jesus will be considered (Quest); as will the nature and character of conversion (Commitment); and the subsequent process of spiritual growth (Formation). All this will be placed in a biblical and historical context. This theoretical foundation will then provide the background for a multifaceted discussion of how one goes about planning and executing a viable, on-going, church-based program of evangelism.

EV 514 Urban Evangelism. In this course we will examine evangelism from a historical and a contemporary perspective. We will rely heavily on perspectives from Scripture to inform our inquiry. Various strategies in urban evangelism will also be considered in addition to visiting local ministries that are doing what we are studying.

EV 525 Contemporary Culture and Evangelism. The aim of this course is to look at evangelism from the point of view of those who are being evangelized. In order to do this it is necessary to engage in audience analysis: who is it we are trying to reach and what do we need to know about them and their personal environments? Then it is important to know how to express the gospel in words, images, and actions that will communicate the gospel accurately to such subcultures. A special emphasis in this course will be on reaching Boomers, Gen X, and Millennials. In addition, the course will explore evangelism in various ethnic subcultures.

EV 527 Biblia, Contexto, y Post Modernismo. A course to read the Bible for mission commission as mandated by Christ. A careful study of the biblical method of contextualization for preaching addressing cultural, gender and race barriers for preaching the gospel. Principles for intercultural communication and diversity approaches will be examined. Taught only in Spanish

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 543 Conversion and the Process of Change. This class examines the phenomenon of conversion from seven different vantage points: biblical, theological, historical, psychological, sociological, anthropological, and experiential (personal documents). The goal of this extended study of conversion as a species of Christian transformation is to develop a nuanced understanding of the ministry of evangelism since how one views conversion determines how one does evangelism.

EV 559 Evangelism in Context: St. Patrick as Model. St. Patrick's life, work, and ministry changed Ireland more than any single person in history. Never straying far from his humble roots as a slave in his beloved country, he was able to integrate his insightful pragmatism, strategic thinking, relational savvy, and authentic love for people to bring about lasting transformation in the name of Jesus Christ. In this course, we will examine the key aspects of Patrick's life, faith, and ministry, and, using this as a lens, we will explore how the life of St. Patrick of Ireland can teach us what evangelism in our culture and context can be.

EV 590 Directed Study in Evangelism.

### **General Ministry (GM)**

GM 527 Ministry and Culture. With life and people changing so rapidly, it is easy for leaders in the church to find themselves answering questions no one is asking. This course, which will include training and experience in both secular and theological/biblical research and analysis, will teach the student to dive deeply into the reality of both global and local contemporary experience in order to help them to navigate the complexities of faith in any context and to form a theological and pastoral response.

GM 538 Ministrando en un Mundo Diverso e Interconectado. Examination of key aspects of human diversity, racism, intergenerational conflict and global migrations that are currently shaping the local church and its members will be studied. Social science approaches will be balanced and compared with biblical narratives and pertinent theological readings for securing approaches to ministry with a diverse global population. Theories of social sciences, biblical narratives, and theological readings will be explored in order to identify emergent models for

addressing the needs of the local congregation and its individual members. Each student will work in developing a personalized model for dealing with a particular need they are currently facing in ministry. Taught only in Spanish.

GM 554 Leadership and Diversity: Gender, Multicultural, and Ethnicity. Students will be challenged to consider how cultural and gender issues relate to effective Christian leadership, especially in congregations. Students will articulate the ways in which they have been formed as leaders and will be introduced to central themes in leadership theory. We will examine leadership in relation to issues of ethnicity, culture, gender, and postmodernity. Students will become more fully aware of self and context and will thus become more effective leaders in churches and other organizations.

GM 590 Directed Study in General Ministry.

### **Integrative Studies (IS)**

IS 500 Practices of Vocational Formation. This course 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. This course 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. This course 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. The course teaches students to engage organizational change in congregations and other organizations. The course will specifically address ways to engage the context within which the organization exists.

LD 515 Presbyterian Polity, History, and Leadership. This course is designed to assist in preparing students for pastoral leadership within the Presbyterian Church USA context. This

course will help equip students to pass the Presbyterian Polity ordination exam, educate them on Presbyterian History, and train them in pastoral leadership for Presbyterian churches.

### **Pastoral Ministry and Theology (PM)**

PM 504 Pastoral Ministry. This course is a survey of pastoral ministry, focusing on the ideas, skills, and personal development necessary for a student to learn various aspects of pastoral care. This is not a course in pastoral counseling. The course prepares students to give care both in congregational contexts and in contexts that go beyond the congregation (e.g. nonprofit organizations).

PM 514 Missional Church and Leadership. This is a practical theology course that engages biblical, theological, and practical matters in ecclesiology and leadership. The work of lay and clergy leadership is explored in regard to fostering an environment in which all participants are to be formed into an interpretive community that is engaged with God personally and corporately in congregation formation, spiritual formation, and missional formation. Working from a praxis-theory-praxis perspective, the course will attend to topics as they are integrated in a practical theology methodology with an emphasis on missio Dei.

PM 549 Learning Communities: Practical Theology and Christian Education. This is a doctoral seminar offered to a limited number of master's level students as approved by the professor. The seminar engages methods of practical theology with a focus on Christian education in relationship with studies in learning organizations and communities of practice. Prerequisite: Permission of instructor.

PM 556 Practical Theology Methods. This is a doctoral seminar for all PhD students in Practical Theology and is offered to a limited number of master's level students as approved by the professor. The seminar will introduce students to recent studies of practical theology with a focus on ecclesiology and mission in a Western context. The hermeneutical implications of a praxis-based theology of ministry will be considered in an integrative, interdisciplinary manner, with attention to matters of leadership appropriate to participation in God's mission in both the church and the world. Prerequisite: Permission of instructor.

PM 559 Fundamentals of Chaplaincy. This course provides an overview of the nature and history of the chaplain's identity, purpose, and functional roles. You will examine the biblical and theological foundations of a ministry of presence comprising the core of chaplaincy ministry. You also will review the various types of chaplaincy and explore the commonalities, distinctives and expectations of military, health care, public safety, correctional, sports, campus and disaster relief chaplains. Additionally, the course will develop biblical-theological knowledge, skills and abilities for ministry leadership in chaplaincy. Supplemental areas of expertise will be introduced at a basic level focusing on specialized skills in pastoral, caregiver and emotional/spiritual support for a chaplain. The emphasis is to develop a basic understanding of how chaplaincy impacts organizations with the Gospel message in military, institutional and organizational communities.

PM 590 Directed Study in Pastoral Ministry and Theology.

### **Preaching (PR)**

PR 500 Homiletics. This course introduces students to the theology and practice of preaching as an integrating focus that draws from and informs the whole Master of Divinity curriculum. Preaching is taught and learned within an extended conversation between students and the professor which is shaped by the calling of the church to proclaim the Word of God in service of God's mission. Preaching is addressed as an act of congregational worship, and as a means by which the diverse gifts and ministries of God's people bear witness to God's reign in and for the world.

PR 501 Preaching in the African-American Tradition. This course is designed to provide students with an opportunity to examine cultural nuances and traditions associated with the formulation and development of the African American preaching style. Special attention will be given to the historical, psychological, and communal relationships that helped develop and shape the method and practice of preaching in the African American tradition.

PR512 Preaching Practicum. This course is designed to provide an opportunity for students to practice preaching in a classroom setting and receive constructive feedback in classroom discussion and evaluation as supervised and structured by the teacher. The required reading will focus on methods of sermon development, preparation and delivery, as well as the purpose and goal of preaching. Prerequisite: PR500.

PR 528 Preaching in the Traditions. Both St. Augustine and Karl Barth are held dear in many circles of Western Christianity. But their approaches to preaching are radically different. This course will use these two shapers of the homiletical tradition as a sort of foil for ourselves by exploring what may be their encouragements and critiques of the student's own preaching. Prerequisite: PR500.

PR 535 Preaching the Bible as Scripture. This course provides opportunities for practicing and reflecting upon preaching from Scripture as a unified witness to the God of Israel that finds its center in the life, death, and resurrection of Jesus Christ. Integrating biblical, theological, and pastoral exegesis, this course cultivates habits of reading, thinking, and speaking appropriate to building up communities of disciples in the service of God's mission. Prerequisite: PR500.

PR 590 Directed Study in Preaching.

### **Spirituality and Spiritual Direction (SP)**

SP 536 Monasticism(s) Old and New. This course will examine the history, theology, and practice of Christian monasticism. Through this course we will gain a sympathetic understanding of Christian religious life both past and present. We will grow to appreciate the character and contributions of religious life to the advance of personal sanctification, Church community, and Christian mission. We will explore and experiment with a few distinctive elements of monastic practice.

SP 590 Directed Study in Spirituality.

### **Missions (TM)**

TM 522 Homelessness, Congregations, and Community Partnerships. Students will study the extent, causes, and complexities of homelessness. Instruction will focus on the efforts made to

end homelessness in the United States during the past three decades and into our current decade. Lectures will describe how evidenced-based best practices were implemented during the past decade that has significantly reduced homelessness which is a reversal of the limited success of reducing homelessness in the 1980s and 1990s through emergency assistance and a sequence of programs that moved people through a continuum of care system. More importantly, instruction will help students explore what best practices and what ancient and contemporary spiritual practices can be integrated together to further individual and congregation formation for community service to help end homelessness during this decade and beyond.

**TM 528 Asian American Identity and Ministry.** This course, designed for both Asian Americans and non-Asian Americans, teaches practical theology method for the task of constructing local theologies in Asian American contexts, which will be framed as the interaction of four key layers, the Asian American Quadrilateral: (1) Asian religious and cultural heritages, (2) Migration/post-immigration experience, (3) American culture, and (4) Racialization. Drawing upon historical, theological, ecclesial, biblical, and social science perspectives, this contextual engagement will serve gospel faith and praxis for Asian Americans.

### **Worship Studies (WS)**

**WS 514 Music as Theological Expression.** This course is intended to be a survey of how music has been used in the church and as art as a means of declaring the message of God in the world and an expression of faith. Students will be guided through historical periods, trends, styles, controversies, and varieties of musical media from past to present. The course will aid the student to consider the theological issues relating to the use of music in worship and the world at large.

**WS 515 Worship Leadership: Formation and Skill.** This course will be an interactive experience for planning, leading, administering, and evaluating corporate worship, particularly from the standpoint of the musical leader. There will be personal and group experiences, including journaling of worship experiences, creating materials for corporate worship, principles for working with volunteers, all combined with an emphasis on spiritual formation and pastoral and theological principles of worship leading. Students will be encouraged in the use of a wide spectrum of worship styles and resources, in addition to evaluating their use for specific purposes within sacred settings. Maximum benefit for this course will be received by the student who is an active music worship leader in a regular worship setting.

**WS 518 Worship Ministry on the Lord's Day.** This course explores both the practical and theological dimensions of worship leadership and examines issues relating to the planning and implementing of worship on the Lord's Day (Sunday or Sabbath) in various Christian traditions. A significant part of the course will be devoted to the actual practice of worship leadership and the careful theological planning of worship on the Lord's Day. Students will be given opportunity to participate in the planning process of all-seminary chapels, will be exposed to the worship life of an actual congregation, and plan worship for that church. Further, the course gives opportunity to develop skills in the public reading of Scripture; leading in prayer, extempore and prescribed; application of pastoral care to worship; musical selection and leadership.

**WS 519 Worship Ministry in the Seasons of Life.** This course will explore both the practical and theoretical dimensions of worship leadership. It will examine issues relating to the planning and

implementing of worship on the feasts, fasts, and other holy days of the Christian calendar across various Christian traditions. It will also explore the creation and use of pastoral rites throughout the life cycle. This course will focus on ways Christian worship can be adjusted and adapted to specific times in the life of a church and the life of its people. Special attention will be paid to the rites of marriage and burial across Christian traditions.

### **Youth, Family, and Culture (YF)**

YF 500 Foundation of Youth Ministry. This course provides the foundational concepts and best practices to prepare the student for ministry to the young in both a church and non-church setting in any context. The course will provide a basic understanding of adolescent development, contemporary culture, and historical and contextual models of youth ministry thinking and practice. The course is designed to help the student to think and respond theologically to the needs and expectations of the young and their families in a church or organization, and provides practical tools enabling the student to design a theologically sound youth ministry program suitable in any context.

YF 501 Introduction to Youth Ministry. This course gives an overview of contemporary culture, especially as it affects youth ministry, and provides historical and theological youth ministry concepts and grounding. In addition, a broad spectrum of ministry programs and issues will be addressed, such as “youth ministry as practical theology,” the changing family, organizing a ministry program, missions and service, and ministering in a multi-cultural, multi-contextual world.

YF 502 Leadership in Youth Ministry. The purpose of this course is to teach students the calling, roles, and responsibility of Christian leadership in any context, but especially youth ministry. Issues discussed include the meaning of being a Christian leader; how to develop a volunteer leadership program, how to recruit, initiate, train, nurture, and care for volunteer leadership; the necessity for encouraging people in their giftedness, even if that may mean helping them to move on from youth ministry; and how to lead, equip, and best utilize interns and paid staff. The graduate will understand an approach to practical theology, leadership philosophy and theology, and various models and approaches to leadership necessary for engaging in leadership in youth and family ministry.

YF 503 Evangelism, Justice and Emerging Generations. This course explores the biblical mandate to “so I send you” (John 20:21) and to “be (Christ’s) witnesses” (Acts 1:8), especially as it relates to adolescents and emerging/young adults. Historical, ecclesial, biblical and theological perspectives of witness will be explored as expressed in corporate and personal acts of gospel proclamation and justice. Through readings, lecture, projects, and discussion, students will learn how to articulate and pass on to others a well-formed theology of witness as well as design and implement a contextual and relational ministry strategy that takes seriously Christian care, justice and evangelism.

YF 504 Introduction to Family Ministry. This course presents an analysis of the current understanding and “modes” of “family ministry” over against a theological, sociological, and developmental understanding of 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 program and/or strategy that best suits the needs and vision of a given church or ministry organization.

YF 519 Adolescent Faith Longevity. This course is designed to help students understand the dynamics of long-term faith development among adolescents. This course will weave together theological reflection and social science research in a Practical Theology approach that will primarily focus on 3 contexts: the adolescent's family, the youth ministry, and the overall congregation.

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 521 Youth and Family Ministry in a Culture of Digital Relationships. This course provides a background to the psychosocial, technological and spiritual reasons for the almost universal adoption of the Internet and social media among adolescents. The course will provide an understanding of adolescent social media use, theological implications for youth and family ministry and historical and contextual responses of the Church to mediated communication. This course is designed to help the student think theologically about social media concerns and practices of youth, families and Christian communities, providing practical tools to enable the student to design a theologically informed social media strategy in a local ministry context.

YF 522 Emerging Adult Spirituality and Ministry. This course will seek to understand the unique opportunities and challenges evident in the emerging adult stage of life [ages 18-29]. Specifically, we will explore emerging adults' experiences regarding their faith journeys, spiritual struggles, and relationships with the church. Together, we will reimagine ministry that is good news to emerging adults and attempt to answer one of the biggest questions asked in churches today—"Where have all the 20-something's gone?"

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. Selected classes or seminars may be made available to a limited number of advanced master's-level students by permission of the professor as a 4-unit 500-level class.

### **New Testament**

NT 801 New Testament Research Methods. This is a seminar in which participants explore through readings, practice, and critical discussion the range of methods employed in contemporary New Testament study. The entire research process will be discussed, modeled, and practiced.

NT 823 Critical Issues in Luke-Acts. This seminar comprises an examination of classical and contemporary study of Luke-Acts. Participants will work with selected texts drawn from Luke's narrative and with representative secondary studies of the Lukan material.



NT 824 Critical Issues in John. This seminar introduces students to perennially challenging and important issues in the study of the Gospel of John, including the socio-historical contexts in which the Johannine tradition grew; the Gospel's presentation of Jesus in its historical and theological dimensions vis-à-vis Judaism, the Roman empire, and early Christianity; and recent developments in the study of the Gospel.

NT 825 Biblical Theology and Theological Hermeneutics. An exploration of the development and current status of modern "biblical theology," and the contemporary recovery of a theological hermeneutics in relation to the biblical theology movement.

NT 826 Advanced Greek. This seminar combines close reading of the Greek text of the Apostolic Fathers together with exposure to critical issues in the interpretation of this corpus of early Christian literature, including its significance for understanding the New Testament.

NT 860 The New Testament in Its Ancient Contexts. This seminar focuses on specific topics in the study of the ancient contexts of the New Testament.

NT 866 Critical Issues in the Study of Paul. This seminar offers an examination of selected topics in current study of the Pauline epistles, including literary, historical, and theological issues. Topics include the nature of Pauline theology; the socio-economic context of the Pauline mission; Paul and the law; Paul and the Gentiles; Paul, ethnicity, and race; Paul and Scripture; Paul as apocalyptic theologian; and Paul and empire.

## **Old Testament**

LG 806 Advanced Hebrew Grammar. This course investigates the morphology and syntax of Biblical Hebrew. Its approach is largely synchronic, but includes diachronic elements. Grammatical study will be enhanced by relevant reading from Old Testament texts. 2 units.

LG 833 Beginning Ugaritic. This course, the first of a two-course sequence, introduces the language, literature, and culture of Ugarit, a Late Bronze Age city-state on the coast of the Mediterranean whose language was in the same cultural stream as Hebrew. Special attention is given to the ways in which the study of this material has profoundly informed and improved the study of the Old Testament. 2 units.

LG 834 Ugaritic 2: Special Topics. This course, the second of a two-course sequence, delves deeper into the language, literature, and culture of Ugarit, giving special attention to the ways that Ugaritology affects the study of the Hebrew Bible. Weekly seminar discussions on selected topics will expose students to the growing literature on Ugarit. 2 units.

LG 835 Beginning Akkadian. This course is the first of a two-quarter sequence, introducing students to the Akkadian language. Additionally, this course surveys the history and literature of ancient Mesopotamia, giving special attention to the ways that Assyriology affects the study of the Old Testament. 2 units.

LG 836 Advanced Akkadian. This course is the second of a two-quarter sequence, introducing students to the Akkadian language. Additionally, this course surveys the history and literature of ancient Mesopotamia, giving special attention to the ways that Assyriology affects the study of the Old Testament. 2 units.

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, Ammonite and Moabite. 2 units.

OT 805 Old Testament Theology Seminar. This seminar is a study of Old Testament theology looking at both the history of scholarship and contemporary models of theology. Its emphasis is the examination of the role of the biblical text in the task of Old Testament theology, the intertextual dimensions, and influences of Hebrew and Jewish thought as integral to the construction Old Testament theology.

OT 850 Human Rights in the Old Testament. This PhD seminar constitutes an inquiry into the Old Testament's view of human rights. The course will reflect on the mechanisms and degree to which the Biblical material may have influenced ideas of human rights. The question of whether human rights proceed primarily from secular humanist moral principles or a Biblical doctrine will be explored through a comparative study of the ancient Israelite creation theology and modern intellectual discourse.

OT 854 Israelite Religion in Its Ancient Near Eastern Context. This course is intended to introduce students to the critical study of the religions of ancient Israel and Judah. Engaging both biblical and ancient near Eastern primary texts, it acquaints students with the similarities and differences between Israelite and Judean beliefs and practices and those of their neighbors. A reading of major secondary literature introduces students to the major theories of the nature and diachronic changes in Israelite religion. Research projects will familiarize students with the comparative study of the Old Testament and encourages them to think about the relevance and proper application of the material to the interpretation of the Bible.

OT 856 Old Testament Hermeneutics Seminar. This is a doctoral seminar on Old Testament hermeneutics.

OT 862 Old Testament Textual Criticism. This seminar will develop basic work in textual criticism taught in OT801 Critical Approaches to the Old Testament. It will feature reading on the theory and practice of textual criticism and work through Old Testament passages that pose textual problems. 2 units.

OT 865 Old Testament Ethics. This is a seminar on the content of Old Testament ethics, on method in the study of Old Testament ethics, and on issues raised by setting the Old Testament in the context of Christian faith and vice-versa.

OT 881 Israel: History and Historiography. This seminar is intended to ground advanced graduate students in the scholarly conversation about the history of Israel, which is the foundation for every other critical method in Old Testament scholarship. The course begins with a consideration of the sources of data for writing the history of Israel, and continues with reflections on methodology. The final weeks are case studies on specific historical periods and moments, as well as special topics such as social history, and philosophies of historiography.

OT 883 Ancient Near Eastern History, Literature, and Culture. This course is an introductory survey of ancient Near Eastern history, literature, and culture from prehistoric times to Alexander's conquest. Civilizations singled out for focus include Sumer, Egypt, Hatti, Babylonia,

Assyria, Israel, and Persia. Special attention will be paid to the ways in which surrounding cultures impinged on and influenced Israel and Judah, including detailed comparison of biblical and ANE texts during each class session. In addition to historical events and texts, students will be asked to master basic geographical data, and will be briefly introduced to the languages and writing systems of some of the cultures covered.

OT 888 Critical Approaches to the Old Testament. The primary goal of this seminar is to develop understanding and use of various methodological approaches to Old Testament texts. Among the approaches that the seminar will include are canon, form-, historical-, literary-, redaction, rhetorical, social scientific, and text-criticism.

## **Christian Ethics**

ET 846 God and Globalization. It is widely recognized that globalization is reshaping our civilization by transforming our social institutions, cultural ethos, interpersonal communications, work experiences, personal tastes, and religious identities. Taking an interdisciplinary approach, this seminar offers a critical study of the complex nature and multifarious dynamics of globalization and its impact from a perspective of Christian theology and ethics with the focus on the dynamics of the global and the local, the universal and the particular. The following questions are asked: What is globalization? What are its historical roots and socio-economic dynamics, and how do these dynamics intersect with the cultural and philosophical expressions of modernity and postmodernity? What is its impact on various social institutions and the spheres of human life (e.g., religion, politics, economics, popular culture, communication, ecology)? What theological ethical challenges does it pose, and what are faithful and appropriate Christian responses? In exploring these questions, the seminar will compare diverse philosophical and ethical approaches and religious responses to globalization.

ET 856 Ethics in Reformed Tradition. The moral thought associated with Reformed theology has been one of the dominant influences on the ethical perspectives in the 20th and 21st century evangelical movement. Prominent Reformed thinkers in this regard include, among others, Herman Bavinck, Karl Barth, Emil Brunner, John Murray and Lewis Smedes. Special attention has been given by these thinkers to a command-based ethic, the relationship between morality and general revelations, and the relevance of the Sinai Law to the New Testament call to a life of love. In this course, attention will be focused on the writings of key writings in Reformed moral theology, with attention to the implications of those writings for ethical thought and practice in the present-day evangelical movement.

ET 859 Methods in Christian Ethics. This seminar studies representative methods in Christian ethics in a systematic and comparative way. This employs an analysis of their underlying theological and philosophical assumptions and the essential ingredients that shape each method in a particular way in grappling with specific social issues or concerns. The goal is to help students to sharpen their analytical and synthesizing skills in Christian ethical reasoning through a comparative study of key variables, and to explore their own method in Christian ethics in critical conversations with other methods.

ET 863 Theology in the Public Sphere. This seminar examines the nature, rationale and methodologies of public theology by exploring appropriate public engagement of theology in contemporary society. It employs biblical, historical, theological and socio-political methodologies to examine theoretical considerations and practical engagement of Christian

churches in the public sphere. It will develop a definition of public theology as critical, reflective and reasoned engagement of theology in the wider society. Topics to be covered include the following: biblical and theological concepts of the public sphere; public theology in Christian tradition; methodologies of public theology; issues of public theology including Christian peace-making, ecological crisis, economic justice, and secular politics.

## **Theology**

ST 829 Theological Method. This doctoral seminar is designed to investigate and discuss critically competing methodologies and approaches in contemporary systematic/constructive theology including their philosophical, hermeneutical, and cultural ramifications. Approaches to be studied include mainline Protestant and Catholic, post-liberal, postmodern, Radical Orthodox, postmetaphysical, post-colonial, canonical-linguistic, and various types of Liberationist and other “contextual” or “global” theologies, as well as Evangelical responses and constructive proposals.

ST 838 Ecclesiology: Current Trends. This doctoral seminar studies ecclesiastical traditions and developments at the international and ecumenical level as well as ecclesiologies of some leading contemporary theologians. Special topics include mission, unity, communion, Eucharist, charisms, and the ministry of the whole people of God.

ST 840 Trinity: Theological Explorations. This seminar offers a critical engagement with key themes and texts in the development of the doctrine of the Trinity.

ST 868 Theology of W. Pannenberg. This doctoral seminar is designed to introduce students to the theology of W. Pannenberg, whose three-volume Systematic Theology is the most ambitious proposal for an all-embracing theological program for the third millennium. Pannenberg’s systematics offers a challenging discussion of all major historical, philosophical, and contemporary questions in Christian theology.

ST 878 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 832 Reformed Theology: Augustine. While Augustine can justly be claimed to belong to many strands of the Christian tradition in the West, he is of special significance to the Reformed tradition. A hundred years ago, B. B. Warfield wrote that “it is Augustine who gave us the Reformation”—a claim seemingly ratified by Calvin himself when he exclaimed that “Augustine is all ours!” This doctoral seminar will focus on selected topics in Augustine that have proved to be of special interest also to the earliest Protestant theologians and their heirs: Biblical interpretation, ecclesiology, church and state, politics and ethics, and the doctrines of justification, predestination, and free will.

TH 836 Theology of Jurgen Moltmann. This seminar studies the constructive theology of Jürgen Moltmann in the context of contemporary theology at the international and ecumenical levels.

TH 846 Theological Anthropology. This seminar is designed to study theological anthropology, the doctrine and understanding of human beings in Christian perspective, from a philosophical and theological perspective, including relevant biblical and historical, as well as scientific views. The focus will be on the meaning and significance of the image of God in Christian tradition and in relation to contemporary evolutionary worldview, the questions of identity and “self,” the competing views of the nature of human nature in light of tradition and contemporary sciences, as well as the complex network of questions related to sin and Fall. The cultural and “global” conditioning of these issues will be carefully considered. The seminar is interdisciplinary in its approach and will welcome some Fuller colleagues from SOT and SOP to enrich the learning experience.

TH 861 Contemporary Christology. This seminar is a critical examination of some of the central themes in contemporary philosophical-theological accounts of Christology, with an emphasis on articulating and defending a constructive theological understanding of the person of Christ.

TH 863 Theology and Science. This seminar will focus on issues in contemporary science that have a bearing on Christian doctrine. Topics will include cosmology, evolution, and creation; fine-tuning and design; quantum physics and divine action; thermodynamics and evil; suffering and theodicy; future and eschatology. Co-taught by a philosopher and systematic theologian, this seminar offers an interdisciplinary approach.

TH 866 Pneumatology: Trends and Developments. This seminar is designed to investigate and discuss critically current pneumatologies, doctrines of the Holy Spirit, with particular focus on new approaches and orientations. The course offers a critical study of the doctrine of the Spirit from some leading theologians—Orthodox, Catholic, and Protestant, including evangelicals—as well as pneumatologies of Pentecostal/charismatic movements. Furthermore, Feminist, Liberationist, “Green,” and political views of the Spirit as well as emerging pneumatologies from Africa, Asia, and Latin America will be carefully assessed.

TH 867 The Doctrine of the Atonement. This seminar is a critical examination of some of the most important recent texts on the doctrine of the atonement with an emphasis on the close reading of particular texts and the retrieval of the theology of these works for the purpose of articulating and defending a constructive understanding of the work of Christ today.

TH 877 Sacraments and Sacramentality. The word sacrament is a term that conjures up images of sacred objects and sacred actions. The theology of those ecclesial rites known as sacraments has been one of the most divisive theological topics in the history of the church. In the last century, however, there has been a great deal of convergence between traditions using as a starting point for discussion the concept of “sacramentality,” that is, the general question of how God is present in the world. This seminar will take up the question of sacramentality and then explore specific expressions of God’s presence in the world commonly referred to as sacraments (or ordinances). This seminar will explore the history of sacramental theology, as well as models of the relationship between the doctrine of God and sacramentality. After defining various models of sacramentality, these models will be applied to specific rites, practices, and concepts, such as Baptism, Eucharist, Ministry, Word, Prayer, Church, and our experience of God extra ecclesia.

TH 817 Eschatology. This doctoral seminar will discuss eschatology, the doctrine of “last things” in an interdisciplinary matrix of theology, sciences, and religious studies (particularly Islam). The

domain of contemporary eschatology includes the “end” and destiny of personal and communal life as well as our planet and the whole cosmos. Topics include scientific predictions of the near- and far-future of human life, our planet, and cosmos; the Christian and Islamic theology of death and resurrection of the body; millennial views; the judgment and hell; the nature of heaven, the new heaven and new earth; and the implications to current life of eschatological hope.

## **Theology and Culture**

TC 800 Theology and Culture Methods Seminar. This seminar is designed to encourage students to develop an intentional and critical methodology for interpreting and engaging cultural products (i.e. literary texts, films, music, etc.). In the broadest sense the course is designed to develop cultural literacy from a Christian perspective. The approach will be, first of all, to focus on particular cultural “texts” and develop strategies of reading and interpretation that are informed by biblical and theological perspectives.

TC 848 Ritual Studies. To study the people of God at worship is to study ritual. There can be no legitimate study of worship without taking into consideration the actual practice and action of the people involved. The challenge, however, is to move from simple description to evaluation. How does one determine what a ritual means? How does one appraise the enacted meaning in relationship to the intended meaning of the ritual? This course will explore various models of anthropological analysis of Christian practices as means of generating data for theological reflection and appraising pastoral praxis. Secondarily, this course will examine pedagogical strategies for using participant observation in teaching.

TC 849 Theology of General Revelation. This seminar is designed to investigate and discuss biblically, traditionally, culturally, and constructively a theology of general revelation. After considering the aesthetic impulse, the religious impulse, and the moral impulse, the class will turn to how a cross-section of theological traditions have dealt with the topic: Reformed, liberal Protestantism, Roman Catholic, and Orthodox. The course will consider on a weekly basis relevant biblical texts and will conclude by considering the usefulness of pneumatology and wisdom as possible constructs for a theology of general revelation.

TC 864 A Theology of Beauty: From Dionysius the Areopagite to the Dove Campaign for Real Beauty. This course explores how both different eras of history and specific cultural contexts have informed theological ideas about beauty. Beginning with ancient Hellenistic views of beauty, the course reviews Patristic, Medieval, Reformed, Enlightenment, and 20th and 21st-century construals of beauty, ending with contemporary global views (Global South, secularist, popular). The goal of the course is a clearer understanding the role of beauty in the theoretical and practical work of the church, whether in biblical adage “to be in the world and not of it” has had a wide-ranging history of interpretation. As Christendom appears more distant in the rear view mirror of the church, this concept’s interpretation and application becomes more important. In particular, it raises questions about Christianity being a multinational and multicultural faith that has tended to be narrow in the range of its expressions of worship. Only in the last quarter century have issues of faith and culture come front and center in liturgical scholarship the way it has in missiology. 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. We will focus on gaining an understanding—leading to an application—of theories of culture and worship.

TC 866 Aesthetic Theology and Postmodern Culture. In the late 20th century Aesthetics came to be understood not only as a separate discipline related solely to the arts, but as a method of inquiry that could be fruitfully applied to theology. In this course students will explore historical, philosophical, biblical, theological and cultural understandings of beauty with the goal of understanding the role of aesthetics as a constructive element in theology and the Christian life.

TC 867 The Aesthetics of Atheism. In the late-modern West, atheism, secular humanism, and/or naturalism are now “live options” in ways that they have never been before. While the United States remains one of the most religious of Western countries, a significant (and growing) minority of the population is not simply abandoning religious practice and religious institutions under the guise of being “spiritual but not religious,” nor merely self-identifying as atheist/humanist/naturalist, but are rather choosing an altogether different option: a/theism. This seminar will explore the historical development of this (largely Western) phenomenon, and investigate the intellectual sources that fund the contemporary, “post-secular” cultural imagination—sociological, psychological, philosophical, and, ultimately, theological. Although the broader concerns of the seminar have to do with the cultural significance of a/theism, it will focus in particular on aesthetics. That is, the seminar will take up the question of whether and how the aesthetic shape of a/theism might prove instructive for developing a constructive Christian theology of culture in a post-secular world.

## **Practical Theology**

PM 845 Qualitative & Quantitative Research Methods for Practical Theology. This seminar introduces students to a wide range of social science research methods in order to prepare them to work with these methods within a practical theological modality. Students will become familiar with major research protocols, methods, and strategies so they can analyze and critique the design, implementation, results reporting, interpretations, conclusions, and limitations of any social science research. There will also be training on the Schools of Theology/Intercultural Studies Human Subjects Review processes. In addition, each student will design and implement a qualitative research project and present their results to the class.

PM 849 Practical Theology/Christian Education. This seminar engages methods of practical theology with a focus on Christian education in relationship with studies in learning organizations and communities of practice.

PM 856 Practical Theology Methods. This seminar will introduce students to recent studies of practical theology with a focus on ecclesiology and mission in a Western context. The hermeneutical implications of a praxis-based theology of ministry will be considered in an integrative, interdisciplinary manner, with attention to matters of leadership appropriate to participation in God’s mission in both the church and the world.

PM 867 Cultural Theories, Epistemologies, and Theological Praxis. This is an advanced Practical Theology seminar focused on culture, regarding both local and global contexts within multiple forms of modernity and coloniality. With attention to epistemology and praxis, matters of theology and methodology will be engaged in the study of world [global] cultures, politics, economy, subjectivity, and religions. The hermeneutical implications of a decolonizing-praxis for theology and ministry will be considered in an interdisciplinary manner, with attention to the potential participation of the Church in God’s mission within hegemonic global designs.

SP 823 Christian Spirituality and Pastoral Ministry. This seminar will introduce the student to the academic study of Christian Spirituality through the lens of Pastoral Ministry. The student will explore methodologies involved in the historical and theological study of Christian Spirituality. The student will apply these methods to specific individuals and movements and their understanding and lived expression of ministry. In particular the student will explore topics of vocation, giftedness, and ministries to the Christian community and through the Christian community to the world. Specifically, the methods of discerning gifts and resources, individually and corporately, and their application to specific social locations will be used as points of comparison for models of Christian Spirituality.

## **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 CATS Seminars by CATS students is subject to instructor permission. Auditors are expected to complete all reading required for the Seminar and to participate in seminar discussion, but are typically not expected to complete the required written work. Auditing of combined 800/500 level courses at the 500 level is not permitted.



# School of Intercultural Studies

- Masters of Arts Degrees
- Certificate Programs
- Doctor of Ministry in Global Ministries
- Doctor of Intercultural Studies
- Doctor of Philosophy & Master of Theology
- Course Descriptions

## Higher Education for Intercultural Ministry: Its Character and Purpose

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

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

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

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

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

## Globalized Education for Intercultural Studies

The School of Intercultural Studies seeks to help prepare leadership by providing advanced graduate-level education for midcareer intercultural workers and mature international church

and faith-based agency leaders and by preparing workers for their ministry in a new language and culture.

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

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

## **Multilingual and Multidisciplinary Research and Publishing**

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

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

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

## **Leadership in Intercultural Studies**

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

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

## **Student Learning Outcomes**

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

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

## **Degree and Certificate Programs**

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

### **Master's Degrees**

- Master of Arts in Intercultural Studies (English and Korean)
- Master of Arts in Global Leadership
- Certificate Programs
- Certificate of Christian Studies
- Certificate in Church Planting
- Certificate in Islamic Studies

### **Advanced Degrees**

- Master of Theology in Intercultural Studies (English and Korean)
- Doctor of Ministry in Global Ministries (Korean language only)
- Doctor of Intercultural Studies (English and Korean)
- Doctor of Philosophy in Intercultural Studies

# Masters of Arts Degrees

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. MA ICS can students also pursue 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 electives to take a variety of relevant courses, or to pursue a specific area of interest 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 a bachelor's 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. Students admitted on probation are subject to certain limitations during their first 40 units of course work at Fuller.

## **Distance Learning**

The Master of Arts in Intercultural Studies may be completed entirely online, or with any combination of campus-based and online coursework.

## **Residency Requirements and Transfer Credit**

The Master of Arts in Intercultural Studies program can be completed online, on the Pasadena campus, or in a combination of learning modalities. A minimum of 28 units must be earned at Fuller Seminary. Students may potentially transfer up to 52 units of graduate-level courses in missiology or theology from an accredited institution.

## **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 email at [ksadmissions@fuller.edu](mailto: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 (this degree program is currently not available entirely online).

## **Curriculum**

The Master of Arts in Intercultural Studies requires the successful completion of 80 quarter 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 online, on campus, or in a combination of modalities.

## **Degree Outline**

### **Integrative (8 units)**

- IS500 Practices of Vocational Formation
- Choose one from the following options:

- IS501 Practices of Worship
- IS502 Practices of Community
- IS503 Practices of Mission

### **Interpreting (4 units)**

- OT500 Old Testament Introduction or NT500 New Testament Introduction

### **Missiology (28 units)**

- MT502 Missiological Hermeneutics
- MH506 The Making of Global Christianity
- MT503 Theology of Mission
- MD500 Globalization, the Poor, and Christian Mission
- MI510 Thinking Missiologically
- MB524 Christian Anthropology from the Margins or MB533 Social Analysis and Contextualization in Church Planting
- Any course with an MR prefix

### **Electives (40 units)**

## **Areas of Special Interest**

In addition to the rich variety of courses required for Fuller's degree programs, students can use their electives to take advantage of our faculty's expertise in a number of specialized areas. With its three schools and diverse faculty, Fuller offers courses that track with a range of interest. Students may want to concentrate on areas of study that support their sense of call, or explore several different areas during their time at Fuller. Such areas may include:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Children at Risk
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Race, Cultural Identity, and Reconciliation
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

## **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 online courses and two two-week on-campus periods on the Pasadena and Houston campuses. However, students in designated cohorts may take all of their coursework online and/or in hybrid courses. Each cohort of MAGL students forms a cooperative learning community, exploring issues of mission, theology, spiritual leadership, and disciple making 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 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, hybrid (online combined with an on-campus intensive), on-campus courses, and directed studies.
- 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 just over 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 each with a specific objective:

**Biblically Informed Practice – the Origin and Objective of Leadership**

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

**Missional Church – the Goal of Leadership**

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

**Global Diversity – the Context of Leadership**

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

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

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

**Organizational Dynamics – the Implementation of Leadership**

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

**Leadership Development and Character – the Heart of Leadership**

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

## **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:

- at least four years of ministry leadership experience;
- active engagement in a significant leadership role in a church;
- a reference form from a mission or pastoral leader;
- a one-page statement of purpose, explaining why the applicant believes that the MAGL program will benefit them and their ministry;
- submit a one-page resume of their leadership experience.

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>.

**Transfer Credit.** Students may transfer into the program up to 36 units of graduate-level courses that have relevancy to their ministry, are from an accredited institution, will be less than ten years old at the time of their MAGL graduation, and for which they received a grade of B- or better.

**Online Learning.** Two two-week intensive seminars may be taken on the Pasadena and Houston campuses. However, students in designated cohorts may take all of the coursework for the MAGL program with online and/or hybrid courses. Students may take up to 16 units of 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 (Colorado Springs campus intensive)
- MT500 Biblical Theology of Mission (Colorado Springs campus intensive)
- ML530 Lifelong Development (online)
- MP519 Missional Engagement with Contemporary Culture (online)
- MC506 Leading a Missional Community (online)
- ML540 Adult Leadership Development (online)
- ML565 Organic Organizations and Churches (Pasadena campus intensive)
- ML583 Global Leadership: Implications for Ministry (Pasadena campus intensive)

## **Ministry Focus Studies (Electives, 36 units)**

Based on their learning plans, students may take any combination of courses from the School of Theology, School of Intercultural Studies, or School of Psychology.

## **Areas of Special Interest**

In addition to the rich variety of courses required for Fuller's degree programs, students can use their electives to take advantage of our faculty's expertise in a number of specialized areas.

With its three schools and diverse faculty, Fuller offers courses that track with a range of interest. Students may want to concentrate on areas of study that support their sense of call, or explore several different areas during their time at Fuller. Such areas may include:

- African American Church Studies
- Ancient Context of the Old Testament
- Ancient Near Eastern Studies
- Asian American Contexts
- Children at Risk
- Church Planting
- Global Arts and World Religions
- International Development and Urban Studies
- Islamic Studies
- Just Peacemaking
- Race, Cultural Identity, and Reconciliation
- Recovery Ministry
- Theology and the Arts
- Worship and Music Ministry
- Worship, Theology, and the Arts
- Youth, Family, and Culture

# Certificate Programs

## 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 from 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 (12 units)

- MB533 Social Analysis and Contextualization in Church Planting
- MC525 Starting and Multiplying New Churches
- MC538 Evangelism and Church Planting

### Electives (12 units)

#### Biblical Theology Courses (Choose One)

- MT502 The Bible, Hermeneutics, and Christian Mission
- MT503 Theology of Mission
- HT503 Church, Humanity, and the Christian Life in its Theological Reflection

#### Missional Competencies Courses (Choose One)

- MN540 Urban Church Planting
- PM514 Missional Churches and Leadership
- EV525 Contemporary Culture and Evangelism

#### Spiritual Formation Courses (Choose One)

- MM568 Self Care in Mission
- IS500 Practices of Vocational Formation
- IS503 Practices of Mission

# Doctor of Ministry in Global Ministries

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 Korean Studies Center at 626-584-5574, by fax at 626-584-5275, or by e-mail at [ksadmissions@fuller.edu](mailto:ksadmissions@fuller.edu).

# Doctor of Intercultural Studies

The Doctor of Intercultural Studies program specifically equips leaders to integrate theory and practical research to develop an applied research dissertation which includes an individually-tailored action plan to effect change in their service context. Guided by experienced School of Intercultural Studies faculty and studying with a consistent cohort of peers who encourage, sharpen, and support one another, students grow holistically as missional leaders and change agents.

This cohort-based doctoral program is designed for leaders with five or more years of mission or ministry experience who desire:

- To develop ministry effectiveness without leaving their service context
- To affect concrete change in their context
- To grow holistically as a leader

## Admission Requirements

Applicants for the Doctor of Intercultural Studies program in the School of Intercultural Studies must:

- Complete an Application for Admission, which includes a Ministry Experience Statement as related to the proposed DIS project, and a Focus Statement describing the issue or opportunity arising within the applicant's context of ministry that they seek to address through the DIS program.
- 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)
  - The remaining 12 quarter graduate-level units may be in Missiology and/or Theology and/or in fields related to the area of program focus (subject to the Admission Committee's discretion)
  - Note: Graduates of Fuller's MA in Global Leadership (MAGL) degree are deemed to have met these requirements
  - Applicants who hold an accredited master's degree but do not meet the above prerequisite coursework requirements may still be considered for admission under Preparatory Status.
- Provide transcript evidence of having earned a master's degree from an accredited institution with a cumulative grade point average of 3.4 or higher.
- Submit a writing sample of work in English that is 15-30 pages in length and demonstrates graduate-level writing competence, using appropriate citations and bibliography; the ability to sustain an argument or discussion, critique relevant literature, and suggest conclusions; and the ability to reflect on the missiological and theological relevance of the chosen topic.
- Show evidence of personal maturity as communicated through three references, including one academic reference and one pastoral/ministry reference

- If English is not the applicant's native language, or if the applicant has not completed an English-based master's program, submit either 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 will demonstrate abilities to integrate missiological disciplines as related to the subject areas of their research.
- Graduates will demonstrate sensitivity to contextual diversity in its myriad forms as they engage in missiological research in their unique settings.
- Graduates will demonstrate abilities to analyze and evaluate their organizations, ministries, or churches in order to catalyze change in their spheres of endeavor.
- Graduates will demonstrate abilities to apply research and missiological reflections to specific situations in their ministry contexts.
- Graduates will participate in communities of practice that embody spiritual formation in both its personal and communal dimensions.

## Curriculum

The Doctor of Intercultural Studies degree is a 48-unit program consisting of four annual 9-month modules of 12 units each. Students apply missiological and theological principles to a specific need for change in their context, engaging in research that culminates in a practically-applied dissertation that includes a robust action plan. The overall layout of the program is as follows:

Module One: Missiology and Program Design  
 Module Two: Contextualization and Field Research  
 Module Three: Leadership and Change Dynamics  
 Module Four: Integration and Dissertation Writing

1. Each module is structured as a 12-unit block, comprised of an eight-unit seminar and a four-unit methods course.
2. Each module occurs within a 9-month term. The first 3 modules revolve around a two-week intensive; the final module, a one-week intensive. Modules include pre-intensive reading and online interaction and post-intensive assignments with online connection and peer interaction.
3. Each cohort is comprised of approximately 6 to 12 participants, with 2 to 4 dedicated faculty facilitating the modules and mentoring the cohort.
4. Each module is designed to be completed within the 9-month term, with students journeying with their cohort through each of the four modules and the dissertation.

## Program Distinctives

The DIS program offers students:

- An individually tailored program so that research is customized to accomplish change in their specific context
- A collaborative, missional learning community of faculty and peers to help stretch, support and sharpen one another
- An opportunity for holistic formation, to grow as a leader academically, personally, socially and spiritually
- An accessible format of online study, so that practitioners can continue in their context of service

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

**Time Limits.** There is a six-year limit for completion of this degree. The program is designed to be completed in 4 years. Students may continue until they have either completed their dissertation, or have reached their 6-year limit for degree completion, whichever occurs first.

**Korean Doctor of Intercultural Studies Program.** The School of Intercultural Studies offers a specialized Doctor of Intercultural Studies program for Korean-American and Korean ministers based on instruction in the Korean language. For further information on this program, including course descriptions and schedules, please contact the Korean Studies Center at (626) 396-6011.



# Doctor of Philosophy & Master of Theology

## Center for Missiological Research

The School of Intercultural Studies' Center for Missiological Research (CMR) draws a community of scholars from around the world to address seminal missiological issues through leading research, organizing colloquia and the annual missiology lectures, hosting international scholars, and equipping students for faithful leadership in missiological education and practice. CMR oversees two advanced degree programs: the Doctor of Philosophy (PhD) in Intercultural Studies and the Master of Theology (ThM) in Intercultural Studies.

## Doctor of Philosophy in Intercultural Studies

The Doctor of Philosophy in Intercultural Studies (PhD ICS) represents the highest academic credential in the study of Christian mission. The PhD ICS program at Fuller provides exceptional candidates with the opportunity to design, develop, and complete a customized research plan in consultation with faculty advisors through a tutorial-driven process that integrates a wide range of academic disciplines. PhD ICS graduates make an original contribution to missiology and are well-trained scholars prepared to teach at the university and seminary level.

At the time of admission each student is assigned to a mentor whose expertise is relevant to the student's main research interest. This mentor becomes the primary consultant who helps the student determine the feasibility and scholarly credibility of their project. Further, students work with other scholars in tutorials and courses, and are required to invite one or two additional professors to serve on their advisory committee.

## 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.

Upon completion of the program, PhD in Intercultural Studies students should be able to:

- Provide a clear, original contribution to missiological theory and knowledge
- Make a practical contribution to the mission of the church
- Demonstrate critical and constructive capacity in one or more principal disciplines that contribute to missiology
- Demonstrate the ability to do effective and critical research in intercultural studies
- Demonstrate the ability to think critically and constructively about missiology as a discipline.

In keeping with the Learning Outcomes of the PhD program and in support of the goals of the School of Intercultural Studies and the seminary, the School of Intercultural Studies Portfolio provides opportunity for:

- Supervised teaching experience at the graduate level

- Significant engagement activities of the Center for Missiological Research community of scholars
- Attention to integrating spiritual formation and academic life.

## Admission Requirements

To be considered for a PhD in Intercultural Studies, applicants will have achieved a master's degree and have completed graduate-level coursework of a theological nature that includes some missiology.

Application is through an online form, including transcripts and references, together with a statement of the proposed area of research for the dissertation.

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 15-30 page academic writing sample in English.
- 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.

Questions about admission should be addressed to Joel Short at [joel@fuller.edu](mailto:joel@fuller.edu) for consideration by the Center for Missiological Research.

## Curriculum

The curriculum of the PhD in Intercultural Studies is comprised of three first-year seminars, six tutorials, three methods classes, four comprehensive exams and a dissertation of around 75,000 words (64 units total). Each of these components is customizable to meet the specific research interests of the students under the guidance of their faculty mentor and guidance

committee. With relatively little classroom-based instruction in this program, a much higher premium is placed on rigorous faculty-supervised academic reading and writing.

Through a carefully designed process, students will develop their own research project. Core areas in which current students and mentors focus include the following: anthropology, Bible and mission, children at risk, history of world Christianity, international development, Islamic studies, leadership, migration studies, mission theology, missional church, church and society. However, research topics will vary depending on student preference and faculty expertise.

The first-year seminar-style courses—Advanced Missiological Research I and II, and Missiology as a Discipline—enable students to create a distinctive research proposal that is methodologically viable, undergirded with a strong theological and historical foundation, and aware of current missiological literature and issues. Through taking these seminars in cohort and participating in the activities of the Center for Missiological Research, students become members of its lively and diverse research community and benefit from critical peer and faculty interaction.

The purpose of the three methods courses is to learn about and refine data collection and analysis methodologies within the academic disciplines most relevant to the student's interest. The six tutorials represent the bulk of the coursework in the PhD in Intercultural Studies. The first tutorial, the Initial Literature Review, is completed in the first year of the program. Each tutorial provides a supervised opportunity for a student to conduct research that will contribute to the final dissertation.

Students are helped toward successful completion of an original research project in several stages. The Initial Research Proposal Evaluation is held at the end of the first year. The research proposal is then further refined for the Research Proposal Defense. Next, students take their comprehensive exams before beginning the dissertation writing process. The completed dissertation is then subjected to a rigorous review by the student's advisory committee and an outside reader as a final check on the quality of their work.

**Residency Requirements.** Students are required to spend at least the first calendar year (starting in August) in residency at Fuller's Pasadena campus, where they study together as a cohort. After that, students customize their own program including tutorials, courses, library research, and in most cases, fieldwork. Fulfillment of the second year is at the Pasadena campus or, as approved by their mentor, at other approved locations such as relevant fieldwork sites. Regular colloquia, as well as other academic and vocational activities, are arranged through the Center for Missiological Research. The student's program may also include formally assigned teaching, research, or instructional training assistantships in Pasadena, at another Fuller campus, or online.

**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 four 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 work or a continuation of some kind in Fall, Winter, or Spring quarters will be moved to inactive status. Students who remain inactive for another quarter after being moved to inactive status are subject to dismissal from the program.

**Reinstatement.** Students on inactive status may reactivate their program with a petition to the Doctoral Committee, including a brief essay describing the circumstances around their failure to register, 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) equips pastors, mission and denominational leaders to meet the challenge of ministering in an increasingly complex, multiethnic, multinational world. Fuller's ThM in Intercultural Studies also provides students who already have a master's degree in a theological discipline with a missiological framework for further research and reflection. The program enables practitioners to pursue concentrated coursework in one area of missiological study, culminating in a reflective and research-based thesis.

## Learning Outcomes

Upon completion of the ThM ICS, students should be able to:

- Demonstrate the ability to effectively frame and pursue research in intercultural studies
- Demonstrate critical capacity in one discipline associated with their research area
- Demonstrate the ability to think critically about missiology as a discipline.

## Admission Requirements

To be considered for a ThM in Intercultural Studies, applicants will normally have earned a Master of Divinity (MDiv) degree or its educational equivalent. This program can be completed in one calendar year, but can be extended by students desiring to attend part-time. Students may begin in any quarter but, for logistical reasons, international applicants (who need a US student visa for ThM ICS study) are strongly encouraged to apply to the Spring or Summer Quarter. Application is through an online form, including transcripts and references, together with a writing sample and a statement of the proposed area of research for the thesis.

Applicants to the ThM in Intercultural Studies must submit:

- an application for admission
- official transcripts of all post-secondary schools attended (undergraduate and graduate coursework), including an ATS-approved Master of Divinity or its equivalent, or an accredited Master of Arts of a theological nature of at least 80 quarter units (54 semester units) and the completion of no less than 48 quarter units (32 semester units) of graduate-level theological

studies prior to beginning the ThM program, with a cumulative graduate grade point average of 3.3 or above

- three references (two academic and one pastoral)
- a 15-20 page academic writing sample in English
- 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.)

## Curriculum

The ThM in Intercultural Studies degree, offered through Fuller's Center for Missiological Research (CMR), requires the successful completion of 32 units of coursework and the successful passing of a missiology comprehensive exam and a ThM thesis.

The ThM ICS program is designed for students who have already earned a Master of Divinity degree (or its educational equivalent). Candidates may be pastors, or mission and denominational leaders, who wish to be equipped with a missiological framework to meet the challenge of ministering in an increasingly complex, multiethnic, multinational world. The ThM ICS builds on the student's prior biblical, theological, and historical studies and enables practitioners to pursue concentrated coursework culminating in a reflective and research-based thesis.

Upon completion of the ThM ICS program, students should be able to:

- Demonstrate the ability to effectively frame and pursue research in intercultural studies
- Demonstrate critical capacity in one discipline associated with their research area
- Demonstrate the ability to think critically about missiology as a discipline.

Based on their expressed research interest, students are assigned an SIS faculty member as an advisor for their program. Students select 12 units of 500-level courses (which must be taken in English) to extend their basic missiological knowledge and competency, providing a foundation for the thesis topic. In order to encourage breadth and to utilize the rich diversity of the seminary's course offerings, ThM students may be given permission to take classes from either the School of Theology or the School of Psychology in fulfillment of their 500-level specialization coursework. Students also complete 20 units at the 800-level, including MI803 Advanced Missiological Research, MI804 Missiology as a Discipline, MI807 Thesis Design, and the thesis.

## Residency Requirements

More than half of all required coursework for the ThM is taken in seminars and/or classes on the Pasadena campus. These include the Advanced Missiological Research I course (Summer) as well as the Missiology as a Discipline sequence (Fall, Winter, Spring). Thesis design, thesis, independent studies and directed readings are not counted toward this requirement. In addition to the thesis design and thesis units, no more than one (4-unit) online course may count toward the required 32 units. While in residence in Pasadena, students also attend the colloquia and special lectures offered by the Center for Missiological Research.

## **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 ThM is designed as a one-year, self-contained degree program. It may be taken at a slower pace but 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 program. Students who are admitted to the PhD prior to completing the ThM may be permitted to use some of their coursework toward the PhD. Contact the Admissions Office for more details on this possibility.

# Course Descriptions

## 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. 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](http://schedule.fuller.edu//registrar/schedule/attributes.html).

## School of Intercultural Studies Faculty

- Roberta R. King, Professor of Communication and Ethnomusicology
- Kirsteen Kim, Associate Dean of the Center for Missiological Research and Professor of Theology and World Christianity
- C. Douglas McConnell, Professor of Leadership and Intercultural Studies
- Bryant L. Myers, Professor of Transformational Development
- Diane Obenchain, Professor of Religion

- Timothy Kiho Park, Senior Professor of Asian Missions
- Johnny Ramírez-Johnson, Professor of Anthropology
- Amos Yong, Dean of the School of Theology and the School of Intercultural Studies and Professor of Theology and Mission
- Ryan K. Bolger, Associate Professor of Church in Contemporary Culture
- Eun Ah Cho, Assistant Professor of Intercultural Leadership
- Enoch Jinsik Kim, Associate Professor of Communication and Mission Studies
- Dwight Radcliff, Assistant Professor of Missiology, Theology, and Culture and Director of the William E. Pannell Center
- Judith Tiersma Watson, Associate Professor of Urban Mission
- Wilmer G. Villacorta, Associate Professor of Intercultural Studies
- Keon-Sang An, Associate Professor of Bible and Mission
- Mark Hopkins, Associate Professor of Leadership
- Peter Lai-Heng Lim, Headington Assistant Professor of Global Leadership Development
- David H. Scott, Associate Dean of the School of Theology and the School of Intercultural Studies and Assistant Professor of Intercultural Studies and Children at Risk
- Elizabeth L. Glanville, Senior Assistant Professor of Leadership
- Sherwood G. Lingenfelter, Senior Professor of Anthropology
- 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

### **Integrative 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 518 Quantitative Research Methods. This course assists students in becoming more careful quantitative thinkers and in acquiring the basic skills to understand, use, and produce basic quantitative evidence relevant for anthropological and missiological questions. In addition to evaluating the relative merits of qualitative and quantitative measures, students will be familiarized with the foundational logic and research designs used in quantitative anthropological research and the evaluation of programs and initiatives that may be used by ministry organizations. Furthermore, students will receive an introduction to common descriptive and inferential statistical techniques (univariate) and be taught how to calculate them using Excel. Real datasets from Fuller research projects will be considered as examples.

MB 520 Thinking Anthropologically. This course seeks to integrate anthropological concepts and theories with effective Christian witness in cross-cultural/intercultural ministry contexts. Cultural Anthropology has long sought to understand the elements of human commonality while



appreciating how those common elements are managed by each society. By combining cultural theories with ministry experience, the course encourages students to recognize personal cultural biases and appreciate the relevance of anthropological thinking to church and mission. Course principles are applied to the transmission of the Gospel in ecclesial and/or missional contexts in order to encourage the transformation of communities in any cultural context including North American urban settings. Offered only in Korean.

MB 524 Christian Anthropology from the Margins. Developing an epistemology of diversity and cultural contextualization via truth seeking by reading selected biblical passages from the margins. Challenging the limits of discrete anthropological and theological epistemologies by gesturing toward a transdisciplinary understanding of an emerging practical theology for the purpose of contextualizing Christian theological thinking. Enabling students' cultural, racial and ethnic exploration for self-awareness and facilitating engagement with diverse communities.

MB 526 Anthropology and Global Engagement. This course focuses on application of anthropological and sociological insights for engagement and witness in diverse cultural settings. Exploring the interface of proposition, story, and wisdom in cultural context serves as one of the foundational approaches to cultural competence.

MB 533 Social Analysis and Contextual. A course on Social Analysis and Contextualization will teach you how to exegete the culture and context of a church plant to help develop churches that are relevant and transformative.

MB 560 Methods of Observing and Interpreting Culture. This seminar is designed to equip students with basic skills in collecting and analyzing qualitative cultural data using methods of the ethnographer, and is offered to a limited number of master's level students as approved by the professor. A range of related methods will be discussed along with the epistemological implications of each, and students will acquire greater proficiency with a selection of those methods via the execution of a pilot research project.

MB 591 Directed Study in MB.

### **Church Growth (MC)**

MC 506 Leading a Missional Church. The emergence of the missional church is showing signs of being the largest realignment of Christianity since the Reformation. This course explores the distinguishing contours of the missional church revolution as well as the leadership required by it. Major course attention will center on 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. The course is designed for those who want both to understand these developments and to exercise leadership in this movement.

MC 509 The Church in a Culture of Technology. In this course, we will document the social media revolution through an analysis of Google, Facebook, Youtube, Blogging, Wikipedia, Twitter, Second Life, and mobile phones. We will be exploring how this cultural change impacts churches. How do we pursue the reign of God in these new cultures? We will be drawing on historic missiological understandings as well as contemporary insights to seriously engage participatory cultures with the gospel of Christ.

MC 520 Church Planting. This course begins with an in-depth study and critical appraisal of the work of Donald McGavran, founder of the church growth movement. In this course, students will create a church planting strategy, building on theological resources, visits to LA church plants, and studies of church planting movements.

MC 525 Starting and Multiplying New Churches. A practical course designed to provide students with a grasp of the issues and dynamics involved in planting churches. With spiritual formation as the foundation, students will learn how to develop a strategy for starting and multiplying churches that is applicable in any context and community. This course will address current church planting models, methods, and processes.

MC 527 Discipleship in Mission. The course will help students understand the life and work of a believer and how discipleship is related to the coming of the kingdom of God. It is to let the students know that believers who receive eternal life as a free gift by sacrifice of our Lord Jesus Christ (John 3:16) ought to have discipleship that motivates them to give, yield, and sacrifice (1 John 3:16) for the coming of the kingdom of God. This course is to provide the students with theoretical and practical knowledge of Christian discipleship. Taught only in Korean.

MC 538 Evangelism and Church Planting. This course explores the life transforming Gospel message and the numerous ways to communicate this Good News in our respective contexts. This course focuses especially on equipping pastors and lay leaders in ways to engage in evangelism, both personally and corporately.

MC 539 Evangelism in Cultural Contexts. The message of Jesus Christ is Good News. In this course we seek to rediscover that Good News for ourselves, listen to the various ways others have come to faith through evangelistic encounters, and discover the various ways the Good News comes in and through cultures. We focus specifically on Latino, African American, and Asian American cultures, but we also talk about youth cultures. We look at various writers who have theorized about evangelism, and we also have opportunities to share our faith in the context of the course.

MC 540 Evangelism and Witness of Kingdom. In this course students will investigate how the gospel is expressed and received in various cultural contexts and how those contexts respond to the good news of Jesus Christ. Students will explore a biblical and theological framework for evangelism; ways that different contexts respond to various theories of the atonement; and how cultural expectations about spiritual dynamics (e.g., power encounters, signs and wonders) impact receptivity toward the message of God's kingdom.

MC 541 Evangelism and Discipleship: Cross-cultural. This course provides an introduction to the cultural dimensions inherent in the tasks of evangelism and discipleship; and resources for developing a biblically rooted philosophy and practice of evangelism and discipleship. Students will be challenged to engage in critical thinking as they explore biblical, theological, and cultural implications of the gospel relative to the practical realities of evangelism and discipleship in cross-cultural settings. The relationship between evangelism and discipleship will be explored, as well as the relationship between discipleship and church planting.

MC 576 Missional Church/Korean Context. 급속한 성장기와 정체기를 지난 한국교회는 다양한 측면에서 후퇴기에 접어들고 있다. 어느때보다 교회의 본질에대한 각성과 새롭고 창조적인 사역을 통한 갱신이 요구되는 시점에서 선교적 교회 운동은 교회의 본질회복과 시대 문화에 적합한 사역을 위한 새로운 관점을 제시해 준다.

본 과목은 한국교회와 선교 지도자들이 삼위일체 하나님의 선교(missio dei)에 입각해 교회와 하나님 백성(church and people of God)의 부르심의 본질을 이해하고, 보냄 받은 공동체로서 선교적 사역을 감당하고 있는 모델을 분석하여, 시대에 적합한 성육신적 목회/선교 패러다임을 형성하도록 돕는다. 아울러 그리스도의 제자로서 선교적 삶을 살아낼 수 있는 방안을 개인적 차원과 공동체적 차원에서 찾고 실천해 볼 것이다.

MC 583 Cross-cultural Church Planting. This course is a study in the planting and development of missionary churches. The purpose of this course is to provide cross-cultural Christian workers theories and practices of planting healthy, dynamic, and reproducible indigenous churches in cross-cultural setting.

MC 591 Directed Study in MC.

### **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 briefly examines the impact of globalization on the church and global mission, but primarily focuses on the impact of globalization on the poor and a critical examination of global proposals for eradicating poverty.

MD 525 Poverty and Development. This course explores the challenges of empowering the poor in a world marked by marginalization, disempowerment, abuse and injustice. Poverty is explored from a number of perspectives, concluding with a biblical framework. Responses to poverty are then explored, including the goals of transformational development and the process and principles by which it is pursued. The focus is largely on development in the global South.

MD 528 Development Tools and Practices. This course introduces students to the tools and practices used in doing transformational development programming. Built around an emphasis on program design, monitoring and evaluation, the course introduces students to the two main tools of participatory action research used by development practitioners: Participatory Learning and Action and Appreciative Inquiry. In addition, the course will include basic introductions to critical technical sectors such as micro-enterprise development and sustainable agriculture. The class will also address the characteristics, character and competencies of holistic development practitioners. Students' learning will be enhanced if they have taken Poverty and Development (MD525).

MD 532 Christian Community Development. This course will explore and engage the theological, contextual and missional implications and engage in the application of CCD (Christian Community Development) principles based on the work of John Perkins and the ABCD (asset based community development) methodology developed by John McKnight and John Kretzman for the sustainable development and transformation of communities based on their resources, strengths, assets and potential rather their needs and deficits.

MD 541 Proeza/Desarrollo Comunitario/Christian Community Development. Este curso explorará el rol de la iglesia en el desarrollo integral de la comunidad. Se incluyen el

fundamento bíblico, la variedad de modelos utilizados en los EE. UU. y en el mundo (con un enfoque particular en los modelos cristianos) y las capacidades necesarias para involucrar a congregaciones y ministerios a fin de hacer un trabajo eficaz. Enseñaremos teorías sobre las raíces de la pobreza y las mejores prácticas y técnicas para aliviarla.

English Translation: This course will explore the role of the Church in community development, covering the biblical foundation, the range of development models in the US and internationally (with a particular focus on specifically Christian approaches,) and the skills necessary for effective engagement by congregations and other Christian ministries. Theories about the causes of poverty and best practices for poverty alleviation will be included.

MD 543 Ministry with Children at Risk. There are children in every society that struggle with complex social challenges; from economic poverty and malnutrition to abuse, neglect, and exploitation. This course makes use of insights and approaches from a variety of disciplines to help Christians understand what mission (and particularly cross-cultural mission) with these children can achieve when it is grounded in research and committed to appropriately sharing the whole Gospel.

MD 544 Ministry to Sexually Exploited or Trafficked Children. This course will give students a basic introduction to the problem of trafficking of children for sexual and labor exploitation, with an emphasis on sexual exploitation. Students will study existing faith-based and secular strategies to address these issues, evaluate them and formulate effective solutions. Students will be expected to develop a missional approach to addressing sex and labor trafficking in their own ministry context.

MD 546 Relief, Refugees, and Conflict. This course explores the plight of refugees and internally displaced people fleeing the results of conflict and natural disasters. The humanitarian response is explored from a number of perspectives, including a biblical perspective. 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 556 Orphan Care Approaches: A Spectrum of Responses for Children Outside of Parental Care. This class offers a safe yet intellectually rigorous environment for Christians to grapple with theoretical, biblical, and cultural perspectives about responses to children who are separated from parental care. Students will explore, discuss, and critique various models on the spectrum of care to include: prevention and delay, reunification, kin care, foster care, community based care, forms of adoption, and residential care.

MD 557 Children, Refugees and Conflict. This class offers a missiologically-informed overview and analysis of the links between conflict zones and the effects and opportunities it provides children, as well as the range of responses that can and should be provided to children and/or their families as they seek safety. Special emphasis is placed on the experiences of and responses to children within conflict zones, in refugee camps, and during the resettlement process.

MD 558 Children and the Kingdom. This course equips students with Biblical, theological, and cultural resources that will aid them in constructing contextual theologies of children, youth, and childhood intended to inform ministry praxis and edify the Church. The primary lens used will be a consideration of Jesus' own words about—and behavior with—children, and especially the

ways in which he connected his disciples' understanding of childhood with his teachings on the Kingdom of God. Specific focus will be placed on developing missional theologies that respect and are responsive to dynamics of race, gender, class, and disabilities.

MD 575 Childhood: Global Perspective. This course is a survey of the recent interdisciplinary field of Childhood Studies as a source of greater understanding for mission and ministry. It presents ways to integrate insights from theology, history, sociology, and cross-cultural psychology in order to consider specific topics in ministry with children such as spiritual development, the relationship between globalization and children/youth, children's rights, and the more extreme challenges that some children and youth face globally.

MD 591 Directed Study in MD.

### **Communication (ME)**

ME 506 Communicating the Gospel Cross-culturally. This course discusses the principles, dynamics and processes of intercultural communication, and the application of these principles to communicating the gospel in ministry contexts. Intersecting this is the examination of the nature of God's model of communication from a biblical perspective. Learners have the opportunity to enhance their intercultural competence while creatively working to develop models of communication that are theologically valid, culturally appropriate and contextually relevant.

ME 513 Global Christian Worship. This course focuses particularly on the role, influence, and importance of the global arts as expressive languages that critically shape Christian worship, witness, spiritual formation, and church growth, across diverse cultural contexts. A Biblical foundation and practical framework for effectively contextualizing, creating and leading in meaningful Christian worship and witness will be developed.

ME 515 Communicating Christ through Narrative and Song. The goal of the course is to learn how to effectively contextualize the Gospel and theology via oral arts forms. It proceeds by investigating how to understand our audience and their perceptions of the world through local art forms with a view to creating and developing culturally appropriate oral resources for Christian worship, witness, and spiritual formation.

ME 518 Exegeting a Music Culture. Students are provided with the knowledge and skills necessary for conducting musical ethnography in diverse cultural and demographic contexts. They will be empowered to reflect upon and address critical issues in each context for employing music in witness and worship effectively and appropriately.

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. Their respective belief systems and worldviews are also discussed. In addition, issues pertaining to 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 519 Directed Study in ME.

## **Mission History (MH)**

MH 506 The Making of Global Christianity. This course explores Christianity's first two thousand years with a primary focus on the inherent dynamic that propels cross-cultural transmission and the critical elements that have defined the experience and expressions 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 major faiths; and causative factors in the periodic shifts or extermination of the faith.

MH 526 Christianity in China, Korea, and Japan. During the 20th century Christianity, an Asian religion, finally became resident in East Asia as an Asian religion. The countries of Korea, Japan, and China have common cultural threads but diverse trajectories that have shaped Christian development in particular ways. This course studies some of those developments of Christianity in East Asia as distinct from the West (although in dialog with the West) and as distinct from South Asia.

MH 536 Global Pentecostalism and Mission. This course provides an overview of the global pentecostal movement, focused especially on its missionary practices and missiological views. The topic is engaged in an interdisciplinary manner, drawing together historical, social scientific, and theological resources. Pentecostals missions and theology of mission will be situated and assessed within the wider disciplines of mission history, missiology, and conversations about mission theology.

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. Taught only in Korean.

MH 591 Directed Study in MH.

## **Mission Integration (MI)**

MI 511 Missiological Consilience. As with every field of study, missiology has its particular focus, literature, and methods. To engage in missiological integration/consilience requires appropriate skills to use the tools and resources available. This course integrates the learning from the core courses in missiology taught in the MA degrees in the School of Intercultural Studies. A special feature of the course is the use made of the case study model to engage missiological investigation, reflection, and action. Because effective missiology is developed interactively, opportunity will be given for collaboration in learning. Taught only in Korean.

MI 516 Missiological Integration Practicum. This practicum provides cross-cultural immersion (ethnically and socioeconomically), 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.

MD591 Directed Study in MI.

## **Korean Mission (MK)**

MK 706 Cross-cultural 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 DMin in Global Ministry course.

MK 723: A History of Christian Mission. This course provides an overview of the history of the Christian witness from New Testament times to the present; introduces the leading personalities, geography, ideas, events, and bibliography of the various periods of missions history.; observes the missionary methods employed in the various periods of missions history and list distinctive changes of the Asian Church prior to and after World War II; traces the development of international missionary cooperation and ecumenicity; helps the Korean Church to formulate new mission strategies in the light of rapid changes taking place around the world, especially in the Third World. Korean-language DMin in Global Ministry course.

MK 591 Directed Study in MK.

## **Leadership Training (ML)**

ML 519 Power, Gender and Christian Leaders. This course will explore these dynamics in an interdisciplinary approach with attention given to theological, historical, social and scriptural perspectives. The course will guide students through a process of reflection identifying their power assumptions originating from their personal narrative and rooted in longstanding paradigms informed by the complexity of power and gender/ethnic relationships. Through the use of seminal perspectives and constructive social and spiritual disciplines, students will have the opportunity to integrate a plan for effectively leading others.

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. Taught only in Korean.

ML 523 Mentoring. This course is an in-depth study of mentoring as a life-shaping relationship between mentor, mentee, and the Holy Spirit. Without circumventing the acquisition of skills, this course focuses on how mentoring affords an environment and relationship for shaping character and encouraging spiritual formation and soul care. The course underscores that no one ideal mentor exists, but that multiple mentors are needed. The dynamics for growing mentoring relationships will be explored. Focus will be given to the need for mentoring balance with mentors, peer mentors, and mentees (mentoring 360). Context will be in view including cross-cultural and cross-generational mentoring. The student will consider current mentoring models and strategies for the emerging generation. Course design seeks to foster both personal applications and applications in the student's current context and ministry.

ML 524 Focused Lives. This course explores the formative dynamics of a leader's journey toward more focused life and ministry. These dynamics flow out of being and are embedded in each leader's story or narrative. The course builds upon J. Robert Clinton's discoveries and insights into these dynamics. Focused life concepts will be illustrated through a comparative and narrative approach to several historical, contemporary, and biblical men and women leaders. Students will, in turn, reflect on their own personal narratives in search of ways that God has been guiding them toward a more focused life, vocation/calling, and role.

ML 530 Lifelong Development. This course explores the nature of Christian leadership development slightly based on J. Robert Clinton's Leadership Emergence Theory. The course also highlights an integration of spiritual leadership, inner life formation, identity and how God shapes a leader over a lifetime for unique purposes. Development of a leader's life takes place: (1) In the context of God's sovereign formative hand, (2) in the context of time and (3) in context of a leader's response to God's formation. The course also aims to provide perspectives that enable students to assist others in their lifelong development.

ML 535 Intercultural Leadership. This course explores the nuances of leadership in the intercultural contexts. We will cover the theories behind intercultural leadership, identify components of culture, introduce the basic principles in intercultural communication, and develop understanding of intercultural synergies in organizational behavior within multicultural setting.

ML 536 Value-Based Leadership in the New Testament. This course utilizes many leadership perspectives, most of which are cross-cultural, to test and explore these findings in the New Testament. What does the New Testament say about these various leadership perspectives (such as leadership elements, leadership styles, philosophical models, leadership emergence theory, mentoring, change dynamics, etc.) as the framework for studying leadership? The New Testament is one of the best leadership resources and least used for that purpose.

ML 538 Cross Cultural Leadership. The subject of this course is the cross-cultural study of leadership, i.e., how leaders lead followers in diverse cultural settings. While individuals vary significantly in their capabilities and skills to lead others, each social setting places demands, constraints, and requirements of legality and procedure upon leaders. All leaders must work within the bounds of these variables, regardless of their personal gifts. The lectures in the course are illuminated by the theory and data of social and political anthropology. Taught only in Korean.

ML 540 Leadership Training Models. This course is an overview of adult leadership development (ALD) focusing on design and evaluation of ALD processes that have proven effective in mission and ministry. Includes an in-depth look at "Dialogue Education" (Jane Vella) as a practical means of facilitating adult learning. This course gives you tools to evaluate or design ALD processes using several techniques to analyze an actual field case.

ML 542 Leadership for Transformation. This course entails an examination of the theological foundations of a leadership for transformation. In the end, the course will elucidate the environments, processes, pathways, strategies, and practices that foster growth, renewal and transformation for others within the students' organizations and contexts.



ML 549 Partnership Development. This course deals with the subject of developing collaborative, inter-organizational 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. Grading is based primarily on the student's ability to apply concept to context.

ML 560 Change Dynamics. Whether serving the Church, mission agency, NGO, nonprofit, or market-place contexts, all ministries require substantive change and transformation at some point. Most of the time change is not anticipated or intentional and therefore is ineffective. In Change Dynamics, an overview of seminal theories of change will be introduced, especially in our two-week, face-to-face time. Students will apply an organizational change strategy to a current situation or conduct a postmortem case study on an organizational change from the past.

ML 565 Understanding Organizational Dynamics. This course will provide an introduction to the seminal theories in organizational dynamics including purpose/vision of ministries, ministry values, learning organizations, and organizational structures, culture, and life cycles. Through the use of the seminal theories, case studies, and the final project, students will have the opportunity to analyze their own organizations and plan for the future.

ML 570 Leadership in Ethnic Contexts. This course is an examination of the nature of Christian leadership in the complex context of the immigrant and ethnic church. This course will introduce aspects of effective leadership such as systems thinking, non-anxious leadership, change management, cross-cultural competency, congregational learning, assessment, and holistic formation as they relate to clergy leading the church.

ML 578 Missional Leadership. This is a practical theology course that engages biblical, theological, and practical matters in ecclesiology and leadership. The work of lay and clergy leadership is explored in regard to fostering an environment in which all participants are to be formed into an interpretive community that is engaged with God personally and corporately in congregation formation, spiritual formation, and missional formation. Working from a praxis-theory-praxis perspective, the course will attend to topics as they are integrated in a practical theology methodology with an emphasis on missio Dei.

ML 581 Developing Your Learning Plan. In this introductory course of the Master of Arts in Global Leadership, our students (i.e. current 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 in community. The challenge of developing character as a foundation for leadership will be applied in students' lives through reading, discussions, lectures, small group exercises, sharing of spiritual journey narratives, community meals, prayers and reflection. The work for this course sequence (4-units) spans 2 quarters. Part A comprises the pre-seminar work, in-class activities and post-seminar assignments. Students will meet on campus for one week for 1) an orientation to Fuller Seminary resources,

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 program 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 total) spans 2 quarters. Part A includes pre-seminar online work and preparation for in-class activities. Students will meet on the Pasadena campus for a one-week campus integrative experience and an urban exegesis with their cohort; Part B will comprise post-seminar online work, group discussions and a final integrative paper. MAGL only.

**ML 584 Cross-cultural Dynamics of Global Leadership.** This course will offer (1) a deeper understanding of how our own cultural frameworks impact organizational dynamics, leadership development, decision making, and conflict management; (2) an opportunity to diagnose and explore possibilities for improving the “climate” for cultural diversity in our own organizational or church contexts; and (3) practical suggestions about how Christian leaders might learn to leverage diversity to achieve positive change within their ministry contexts so that the Gospel of the Kingdom can spread more effectively from all peoples to all peoples.

**ML 591 Directed Study in ML.**

## **Ministry (MM)**

**MM 511 Developing Ministry Strategies.** 본 과목은 사역자들이 자신의 소명을 따라 성경과 현장의 상황에 적합한 사역을 개발 하는데 요구되는 전략적 접근과 관점들을 배운다. 참석자들은 구속사적 사역이 필요로 하는 전략에 관한 하나님의 모델을 배운다. 이를 위해 수업에서는 전략 일반 이론, 현장과 문화적상황의 분석, 청중에 관한 이해, 사역자와 기관에 관한 분석, 가용자원을 파악에 관련한 이론들을 다룬다. 수업에서는 현장 분석에 기반하여 자신의 사역 대상에게 변화를 유도하기 위한 요소들과 자원들을 찾는 시간을 가질 것이다. 결과 본인과 본인이 속한 기관및 교회가 효율적으로 사역을 개발 하고 또 목적에 맞는 변화의 주창자가 되는 데 필요한 안목을 갖게 될 것이다.

**MM 529 Leading God’s People in Worship.** This course is of leadership in Christian worship. Leading the congregation in worship has been a crucial task for Christian ministers, pastors, and missionaries in relation to shaping people’s life as well as practices of worship. This course will provide the participants with theologically sound and culturally relevant approaches to leading Christian worship both in local churches and mission fields.

**MM 566 Self Care and Spiritual Formation for Missionaries and NGO Cross-Cultural Workers.** This course examines the theological foundations of a missionary lifestyle and the role spiritual formation plays in maintaining well-being. The missionary life involves above-average levels of stress, loss, and possibly trauma. Students will learn the effects of these and how to respond in

ways that promote well-being. Strategies and skills for building community and addressing personal and group conflicts will be examined. The course will also enable students to create and maintain a self-care plan as a tool to embrace ministry with resilience.

**MM 568 Self-Care in Mission.** This course will address personal, familial, cultural, social, 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. Cross-cultural perspectives on these issues are included in reading and lecture. Psychological, theological, and missiological literature provides the foundation for understanding the needs and interventions. The course 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.** This course addresses the critical issues in the contemporary mission of evangelical churches with special reference to the Korean mission. The course will help students understand unique assets and problems of the Korean mission in order for them to make unique contributions to the development of the Korean mission. Taught only in Korean.

**MM 591 Directed Study in MM.**

### **Urban Mission (MN)**

**MN 519 Urban Ministry in Global Context.** Participants of this course will get acquainted with the city, urbanites, and missiological theories related to the urban society and gain tools for exegeting their own cities. Participants will reestablish their perspectives on cities in light of biblical perspective, sociological objectivity, and ecclesiological perspective. As a result, they will be able to develop a mission strategy and a model of a church that are more appropriate to their own city and the global context.

**MN 520 Introduction to Urban Mission.** Urbanization is a major force in our global world. As global citizens, we need to understand this urbanizing world and think critically about the church's response in our changing world. This one-week intensive explores these dynamics, introducing various macro-lenses for seeing the city – theological, anthropological/sociological, ecclesiological ecological, as well as seeing through street-level eyes.

**MN 533 Organizing Urban Communities.** The course is designed to introduce the student to the principles and methodologies of community organizing as a way to engage churches in community transformation. Students will learn about the process of bringing urban residents together to address injustice and create more effective and humane systems and structures as well as the particular role and potential contribution of the church to this process. Various models of community organizing, including faith-based and faith-rooted efforts, will be examined. Students will also understand the biblical and theological mandate for community transformation as part of a holistic mission strategy. Each student will develop a strategy for engagement applicable to their mission and ministry context based on an actual community analysis project.

**MN 536 Urban Immersion: Transforming the City.** This course is designed as an interactive, participatory learning immersion that will connect participants with the historical and contemporary socio-cultural and ministry dynamics of Los Angeles. Using the city as our lab, we

will journey through city streets, exploring both the urban context and faith responses to the context. We will engage the whole person, using a model analysis guide, as we encounter various approaches to personal, community and city transformation.

MN 540 Urban Church Planting. This course will explore various approaches to church planting in the city. Students will learn tools to read the urban context through theological and ecclesial lenses, build a theological vision of a church in the city, explore contextual approaches for church planting by examining various models of church planting in the city, and learn the nuts and bolts of church planting in the city.

MN 591 Directed Study in MN.

### **Spiritual Dynamics (MO)**

MO 506 Healing Prayer for Intercultural Ministry. This course explores the theory and practice of healing prayer with particular emphasis on its 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 with both a biblical framework and practical skills to be able to pray for healing with compassion, wisdom, and the power of the Holy Spirit.

MO 507 Power Encounter. The term “power encounter” refers to signs and wonders, healing and deliverance, dreams and visions, and other such acts of God’s power, often experienced in the context of sharing Christ and extending His Kingdom. The theme of power encounter is developed in both the Old and New Testaments and is a key aspect of intercultural ministry. The course will focus on worldview and spiritual power, the biblical validity and contemporary relevance of power encounter, power encounter and the planting and growth of the church, and various ministry models involving healing prayer, deliverance, spiritual warfare, and intercessory prayer. Numerous case studies will be discussed in class.

MO 591 Directed Study in MO.

### **Contemporary Culture (MP)**

MP 519 Missional Engagement with Contemporary Culture. This course looks at contemporary culture from a missiological perspective, and covers issues of modernity, post-modernity, pluralism, secularism, globalization and the challenges and opportunities that each bring to Church worldwide, necessitating thoughtful, contextually relevant engagement and biblically sound responses. This course proposes the paradigm that missionary engagement should be the basic stance of the Church toward its cultural context, wherever the Church is located.

MP 520 Transforming Contemporary Cultures. This course will explore a Christian understanding of and engagement with the cultures, which surround us, with a focus on postmodernism, media, globalization, consumerism, and ethnic and other subcultures. We will discuss a biblical basis and different theological approaches to Christian interaction with culture and the role of the church in its cultural context. Major topics include: missional theology, transforming culture as part of the reign of God, attention to the poor and oppressed, contextualizing the gospel, and practical application for church ministry.

MP 523 Emerging Missional Practices in Western Society. This course offers an opportunity to engage in theological and missiological reflection on contemporary Western culture, with a view to enabling the informed development of new forms of church that can engage effectively with the prevailing culture while remaining faithful to the inherited Christian tradition.

MP 591 Directed Study in MP.

## **Religions (MR)**

MR 520 Human Spirituality in Culture. This course will use anthropological tools to bring insight to connecting with human spirituality as experienced within various socio-religious contexts. It is important to appreciate the relationships between a people's beliefs, values and experiences, religious practitioners, and the cultural institutions that support them. The course will anticipate how these dynamics often impact (and possibly create) at-risk populations in every society: women, children, immigrants, and other marginalized groups.

MR 535 Christ and Confucius. This course provides answers to these timely questions based on historical, scriptural, social, ethical, and ecclesial evidence for interpreting and engaging with people of Confucian-influenced cultures around the world. Second, this course prepares those serving in distinctively different, Confucian-influenced environments (China, Korea, Japan, Malaysia, Singapore, Taiwan, Philippines, Indonesia, southern California, and more) to demonstrate and to articulate the Gospel in specifically local ways as they invite people to deep Christian faith.

MR 547 World Religion in Art and Symbol. This course explores the world's major religions (Hinduism, Buddhism, Judaism, Christianity, Islam, Sikhism, Taoism and Confucianism) by looking at art and symbols and other nonverbal means of expression. Instead of focusing on the study of central texts of these faith traditions, the course investigates their art, symbolism, and rituals. Students will explore the nonverbal and sensory elements of these religions and discuss their meaning and role. For example, they will look at the importance and the role of architecture, color, sound, rhythm, images and how they impact believers consciously and unconsciously and are essential elements of beliefs and practices.

MR 549 Evangelicals and Interfaith Dialogue. This course will expose students to both the theoretical and practical components of Evangelical approaches to interfaith dialogue, primarily focusing on Islam, Judaism, and Mormonism. As Christian mission continues to be challenged and reshaped by globalization, increasing migration, pluralism, and polarizing conflict based on religious and cultural identity, interfaith dialogue provides the mutual opportunity to develop relationship, understanding, and cooperation across cultural and religious lines while remaining consistent with a Biblical framework for witness. This course explores the necessary theological and missiological foundations for dialogue and develops critical reflections for praxis through student participation in interfaith dialogue.

MR 550 Introduction to Islam. A foundational course covering the emergence and development of Muslim faith and practice by journeying through Islam's defining stages of development. The course will look at Islam's main components both thematically as well as by an exploration of its varieties of expression. Students will be exposed both to the traditional Muslim narrative as well as the more academic critical contemporary narrative about Islam. Implications for Christians

living and ministering among Muslims as well as the advancement of good Christian-Muslim relations will remain the driving concerns.

MR 552 Muslim-Christian Encounter. This course examines Muslim-Christian relations since the inception of Islam to the present times, with examples from around the world. It analyzes historical events and key people who shaped the relations between Christians and Muslims over the centuries and suggests how their legacy affects current interactions between Muslims and Christians. The course allows students to discover a variety of models and principles of Muslim-Christian encounters, with attention paid to the different historical and geopolitical contexts. Particular historical, ecclesiological, and theological issues will be addressed and guidelines for practical encounters explored. Students will have the opportunity to examine their own perceptions of the Muslim world and how it affects their interactions with Muslims.

MR 553 Islam in North America. This course addresses the social, political, and religious/theological dimensions of allegedly the fastest growing religion in America, namely, Islam. Among the topics to be covered are: 1) The history of Islam in America, 2) Current demographics, 3) Social/ Political/Religious organizations developed by Muslims, 4) Political activity of Muslims in America, 5) Methods and strategies of Da'wah to Christians (evangelization of Christians), 6) Converts to Islam, including their social and emotional challenges, and 7) Adaptation of Islam to America. This course will help students develop both conceptual and logical tools to respond not only to Muslim evangelization (Da'wah), but also to evangelizing Muslims.

MR 554 Models of Witness in Muslim Contexts. This course will focus on various models of witness in Muslim contexts that are culturally relevant and bearing fruit. Special emphasis will be given to case studies and recent literature/research. Issues discussed in class include cultural adaptation of cross-cultural workers, Muslim worldview, relationship building, women's issues, contextualization, power ministries, insider movements, intercessory prayer, culturally relevant Bible translations, and the planting of new congregations. As a part of the course, students will be expected to have interaction with Muslims in the community.

MR 555 Popular Islam in Practice. This course helps students understand basic beliefs and practices of devotees of popular Islam and develop a biblical perspective and response to these beliefs and practices. Those considering ministry among Muslims will benefit from the principles and ministry models presented in this course.

MR 556 Current Trends in Islam. This course is designed to help students gain an understanding of the background and basic beliefs and practices of the various manifestations of Islam today, particularly as they relate to conflict and current global affairs. The course will focus on history, politics and ideologies of the past 120 years or so, with special attention given to the impact of colonialism and Western ideas, Zionism, the emergence of the nation-state, the abolition of the Ottoman Caliphate, reform movements from fundamentalist to liberal, Nationalisms of various kinds, the Israeli-Palestinian conflict and the establishment of the State of Israel, the Iranian Revolution, Palestinian Intifadas, the Gulf Wars, Al Qaida, September 11, and finally the so-called 'Arab Spring' and the emergence of ISIS, with special attention to future prospects and the fate of numeric minorities, including Eastern Christianity in the MENA region. Students will research the unity and diversity of responses to these stimuli and their impact across the world. Responses that will be studied include modernism, revivalism,

fundamentalism, radicalism, and liberalism. The implications of these trends and events for a Christian understanding and practice of the Church's mission in the world will be explored.

MR 557 Women and the Role of the Family in Islam. This course examines the varieties of identities and roles of women in historic and contemporary Islam as evidenced by the Qur'an, the Traditions, the Law, and current writings and experience, and the implications of these for interacting with Muslims. Some of the topics dealt with are the religious role and status of Muslim women, their social status, their place in the family, their participation in the Muslim society, and the current debates about gender issues in Islam. This course will explore women's status from a local and global perspective. It will cover various Christian perspectives on Muslim women and examine biblical views of gender as they relate to gender issues in Islam.

MR 568 Shariah and Human Rights. On the basis of what Muslims see as revelation from God (Quran and Sunna), traditionalists, Islamists and progressives are exchanging sometimes heated arguments. This course is an introduction to the theological and legal background, range and anatomy of these current disputes, and is divided into three parts: (1) a brief introduction to Islam and Islamic law; (2) a focus on the human rights concept itself, its immediate sources in western culture and the history of Islamic human rights declarations; and (3) an examination of various Muslim approaches, from moderate Islamists to more progressive theorists and activists.

MR 569 Biblical Hermeneutics in the Muslim Context. This course sees in the Islamic exegesis of the Bible through history the emergence of a veritable "hermeneutical context" with important implications for those wishing to do ministry among Muslims today. The course will examine the way that Muslims read the Christian Gospels today, as it extends from their reading of them between the 9th and 14th centuries. Through a modern hermeneutical framework, as well as through classical Qur'anic exegesis, the principal theological themes of the Muslim exegetical endeavor will be examined, particularly as they affected Muslim-Christian dialogue historically. Strategies and skills will be developed to approach these interpretations through objective – non-aggressive and non-apologetic – glasses. Students will be asked to look at the implications of this framework for their particular ministry interest, and to interact with it in a creative and context-relevant manner.

MR 574 Muslim People: Sociological and Anthropological Approaches. This is a foundational course introducing students to sociological and anthropological studies of Islam. They will explore factors other than religion and common historical reference which influence and shape Muslim societies. They will look at the social organization within Muslim societies and the impact of culture on Muslim peoples. They will address issues such as "Is there a Muslim Society?" or "Is the veil defining Muslim women?" After exploring the ways early Islam interpreted cultural and social structures, students will analyze various factors that help us understand Muslim peoples in the present day, such as modernity, secularism, globalization, economic trends, local customs, and social practices. As they study the work of anthropologists and sociologists, students will become familiar with new methodologies for observing Muslim peoples. They will also discover the diversity of Islamic societies and the transformation they undergo. This class addresses as well the advantages and disadvantages of integrating these approaches to Christian mission and how they influence Christians' respectful witness to Muslims.

MR 578 Music, Peacebuilding, and Interfaith Dialogue. In an era of heightened globalization, extremist acts of violence are linking global and local contexts in ways that require interreligious

peoples to practice interfaith dialogue and live together as neighbors. This course explores the contribution of music and the performing arts in fostering sustainable peacebuilding among Muslims and Christians. Based on research in the Arab world (Lebanon, Egypt, Libya, and Morocco) and Southeast Asia (Indonesia), the course focuses on music's transformative role in conflict and post-conflict settings as it examines how music and song are used in our faiths and daily lives.

MR 579 Judaism and Jewish-Christian Relations. This class examines both the fundamental tenets of Judaism as well as the relationship between the Jewish and Christian religious traditions. While the main focus of the course will be modern Judaism and twentieth century developments in Jewish-Christian relations, the history of the "parting of the ways" and the resulting mutually exclusive self-definitions of Judaism and Christianity sets the backdrop for the contemporary context.

MR 591 Directed Study in MR.

### **Mission Theology (MT)**

MT 500 Biblical Theology of 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 multi-disciplinary and interdisciplinary approach to missiological reflection whereby the various components of Missiology (Word, church, personal spiritual pilgrimage, and world/context) are brought together in an integrated understanding of mission, focused on a specific issue of Christian ministry in a particular context.

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 and yet affecting our own. The goal is to provide the background, terminology, and critical framework necessary for students to begin exploring theology as an expanding conversation about the meaning of God in creation, biblical knowledge, and ethics of globalization in context and the church-in-mission. Special attention is given to a Christian faith and practice critically engaged in global mission as this develops in post-colonial, globalized, and urban settings.

MT 502 Missiological Hermeneutics. 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

MT 503 Theology of Mission. Christianity from the beginning was a global faith—with its center of gravity in the Middle East, Africa, and Asia before it became a predominantly Western religion (c. 900). Now, after roughly five centuries, it is re-emerging as a 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 historical phase or context. This course explores



Christianity's first two thousand years with a primary focus on the inherent dynamic that propels cross-cultural transmission and the critical elements that have defined the experience and expressions of the faith in successive heartlands.

MT 520 Biblical Foundations of Mission. A central theme of the Scriptures is the mission of God as it relates to the present and coming Kingdom of God. This course reviews the perspectives on the mission of the people of God in both the Old and New Testaments.

MT 535 Theology of Suffering and Joy. This course will examine the twin themes of suffering and joy in scripture and Christian history. The more recent interdisciplinary, pastoral, intercultural and theological developments for ministry on the mission field and for NGOs will be viewed through the lens of a theology of suffering and joy.

MT 542 Holistic Theology for the City. Employing a constructive and integrative method, students will interweave Scripture, insights from historical and current contextual theologies, their own life journeys, and the diverse influences shaping their cities, in order to construct their own contextual urban theologies. Doing so will enable them to see more clearly the close interrelationship between theological reflection and transformative practice.

MT 544 Disability and Mission. People with disabilities have historically been stigmatized and marginalized. This course explores the explicitly theological reasons for such discrimination and seeks to construct a more inclusive Christian pastoral and mission praxis in global context.

MT 565 Intercultural Theology and Method. This is a CMR doctoral seminar open to a limited number of advanced master's students. The Graduate Seminar on Intercultural Theology and Method investigates and discusses critically competing methodologies and approaches in contemporary constructive theologies in global contexts including their philosophical, hermeneutical, and cultural ramifications. Approaches to be studied include various types of liberationist, contextual, intercultural, interreligious, and hermeneutical theologies, as well as Evangelical responses and constructive proposals. The seminar is intended to facilitate graduate theological and hermeneutical work in the field of missiology, mission theology, and intercultural theology and doctrine in global contexts.

MT569 Reading the Bible Contextually. An exploration of the role of context – both ancient and modern – in interpretive approaches to Scripture. Participants will grapple with the importance of a series of “locations” for reading Scripture, including ancient settings, settings within the canon of Scripture, settings within the church over time, and contemporary locations, as they take seriously the significance of “reading from this place.”

MT 591 Directed Study in MT.

# School of Psychology

- Doctoral Psychology
- Marriage and Family Therapy
- Course Descriptions
- Training and Research Facilities

## Degree Programs and Accreditation

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

The Department of Doctoral Psychology offers two degree programs: the Doctor of Philosophy (PhD-Clinical) 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 Marriage and Family Therapy (MSMFT).

## 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:

- To train qualified Christian persons to function as competent practitioners in the field of mental health.
- 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.
- 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.
- To strengthen marriage and family life by researching and developing strategies for family life education, and the treatment and prevention of marriage 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.
- 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.

- 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. Please see the front desk for more information.

## **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 Doctoral Psychology Department and the Marriage and Family Department. The Doctoral Psychology Department cabinet is composed of a co-president, secretary, multicultural concerns coordinator, women's concerns committee representative, internship liaison, professional liaison, and a social events coordinator. The Marriage and Family Therapy Department cabinet is composed of a president, secretary, treasurer, events coordinator, community relations, and diversity chair.

On a monthly basis, the Doctoral Psychology Department and the Marriage and Family Therapy Department cabinet communicates and promotes both campus and department wide events, opportunities, and other pertinent information. 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 greater psychology student body.

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 Fuller Student Council. Other students serve on the library, curriculum, clinical psychology 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 for Marriage and Family Therapy.

## **Ethnic Minorities**

The School of Psychology is committed to the recruitment and training of students from all ethnic and racial backgrounds, 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 includes courses in diversity and clinical interventions. 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.

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 marriage 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 marriage 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 professional clinical counselor, a licensed clinical social worker, 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.

# 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 APA website).

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 programs 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)
- Essays (prompts included in admissions application)
- 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 admissions committee consisting of faculty members and graduate students review all applicants. Interviews in January and February are offered to selected applicants as part of the decision process. An invitation to interview is not a guarantee of acceptance to the program. Personal transportation and lodging costs are the



responsibility of the applicant. If an in-person interview is not possible, a telephone interview may be substituted. The admissions committee reviews all applications, interviews, and makes recommendations to the entire doctoral faculty, who then makes the final admission decisions.

## 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 and its PsyD graduates to be practitioner-scholars. 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 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 program's 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 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 Director of Academic Affairs in the School of Psychology to explore their options and plan their curriculum.

**PsyD Program.** Students in the PsyD program 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:
  - OT517 Old Testament Book Course
  - OT570 Job and Human Suffering
  - MT535 Theology of Suffering and Joy
- 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, 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 Director of Academic Affairs in the School of Psychology 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 the Integration Track at Fuller 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 will be required to complete the Integration Track at Fuller. In both cases, these units are in addition to the required units of integration specified by the student's specific degree program. A faculty vote and discussion is required before moving forward with the Integration Track.

**General Integration Curriculum.** All students are required to take 20 units of integration course work.

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.
- Theological and Ethical Issues in Clinical Integration (PI838) 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.

In addition to the coursework, PhD and PsyD students must attend 6 Clinical Integration Colloquia, ideally within the student's first three years in the program. Students must sign in and out at each colloquium. Once the colloquium requirement is completed, the student will enroll in 0 units of PI856 Clinical Integration Colloquium to show that they have completed the requirement.

Some integration courses are designated as meeting a particular content area in integration: Religion and Therapy, Science and Religion, or Family.

## **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.** For clinical students, a superior level of mastery of general psychology is operationally defined by the faculty as a passing score on an oral exam as well as submittal of a clinical portfolio, as outlined in the School of Psychology Student Handbook.

The Comprehensive Exam will be taken by Spring Quarter of the third year for PsyD students and Spring Quarter of the fourth year for PhD students.

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, as well as take a course in psychological measurement and assessment.

All students are exposed to a wide variety of research topics by attending 6 research colloquia (out of 9 offered throughout their first three years of training). Students must register for PG856

Research Colloquium (0 units) no sooner than the quarter in which the final colloquium will be attended. 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. 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.

**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. 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, 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 for PhD students and during the first and second years of the program for PsyD students, 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 for PhD students and following the second year for PsyD students. Clerkship requires a one-year commitment to one site, with a focus on psychological assessment. Prior to the clerkship, PhD students must have successfully completed Practicum 2 and PC804 Psychometric Theory & Assessment and PsyD students must have successfully completed Practicum I and PC804 Psychometric Theory & Assessment.

**Pre-Internship.** Pre-Internship is required of PhD Clinical students during their fifth year and required of PsyD students during their fourth 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: Comprehensive Examination.** In this phase, the student must demonstrate ability to successfully meet the following competency benchmarks defined by the APA and the program. The student must demonstrate ability and understanding in (1) assessment and diagnosis; (2) case conceptualization; (3) treatment planning and intervention; (4) legal and ethical issues; (5) professionalism and maturity; (6) cultural diversity; (7) integration; (8) supervision, consultation, and interprofessional/ interdisciplinary collaboration; and (9) research. The comprehensive exam is an oral format and the students must take the exam the year before they plan on applying to internship.

**Phase IV: Final Clinical Examination.** In this phase, the student must demonstrate clinical competency appropriate for an entry-level professional. Satisfactory completion of an APA-accredited internship satisfies this requirement. Internships taken at non-APPIC sites require approval from the Director of Clinical Training and quarterly evaluations from internship supervisors.

**Personal Growth of Students.** Doctoral students are strongly encouraged to participate in individual, marriage, 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.

## **Clinical Doctor of Philosophy (PhD) Program**

General Track (238 units)

### **General Psychology (38 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)
- PG847 Professional Development and Emerging Leaders (2)
- PG850 General Linear Models: Regression (4)
- PG851 General Linear Models: ANOVA (4)
- PG852 A/B Advanced Research Methods A/B (4)

#### **Research (38 units):**

- PG856 Research Colloquium (0)
- PG865 Master's Research (6)
- PG900 PhD Dissertation (32)

#### **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)
- 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.*

## **Theology Degree\***

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

## **Doctor of Psychology (PsyD) Program\*\***

General Track (214)

### **General Psychology (40 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)
- PG826 Research Methods I: Practice-Based Approaches (2)
- PG827 Research Methods II: Qualitative Research (2)
- PG830 Social Psychology (4)
- PG843 Psychopathology (4)
- PG847 Professional Development and Emerging Leaders (2)
- PG850 General Linear Models: Regression (4)
- PG851 General Linear Models: ANOVA (4)
- PG853 Research Methods III: Program Evaluation (2)

### **Research (8 units):**

- PG856 Research Colloquium (0)
- PG900 PhD Dissertation (8)

### **Clinical Psychology (48 units):**

- PC803 Legal and Ethical Issues (2)
- PC804 Psychometric Theory & Assessment (4)
- PC807 Clinical Interventions: Diversity Lab (2)
- 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)
- PC833 Advanced Psychodynamic Therapies (3)
- PC834 Advanced Cognitive and Behavioral Therapies (3)
- PE802 Objective Psychological Assessment (4)
- PE805 Report Writing (2)
- PE816 Advanced Assessment (3)

### **Field Training (86 units)**

- PC806 Practicum 0 (2)



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

### **Integration (20 units)\***

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

### **Theology Component (52 units)**

*\*Please see Section I for list of Theology course work.*

## **Optional Program Emphasis**

### **Family Emphasis**

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)

## **Optional Academic Tracks**

### **Neuropsychology**

The SOP offers a track in Neuropsychology. If a student is interested in joining the track, the following procedures must be followed:

- Email one of the members of the Neuropsychology Committee to declare your intentions to follow this track.
- Neuropsychology Committee Members are Drs. Warren S. Brown, Anne Nolt, and Stacy Amano.
- Keep track of your own progress throughout the program.
- Review the Neuropsychology Track form with the DAA throughout your matriculation.
- Once completed, give a copy of the form to the DAA.

### **Required Coursework (14 units)**

- PG810 Physiological Psychology\* (4)

- PG811 Neuropsychology I: Principles and Clinical Syndromes\* (4)
- PE804 Neuropsychology II: Assessment\*(4)
- PE813 Psychopharmacology (2)

*\*Students must earn a B+ or better in these courses.*

### **Optional Coursework (2 units)**

- PE808 Child Neuropsychological Assessment (2)

### **Clinical Placements**

In addition to formal neuropsychology Clerkship and Internship placements, at least one other formal neuropsychology training experience is required.

### **Research Requirements**

The dissertation content must be related to neuropsychology. The dissertation must be chaired by one of the core neuropsychology faculty: Drs. Warren S. Brown, Anne Nolt, Stacy Amano. If these labs are full, then the dissertation needs to be co-chaired by one of the core neuropsychology faculty.

### **Professional Development Requirements**

Students must present a neuropsychology-related research project (thesis, dissertation, or other research) at a professional neuropsychology conference (e.g., AACN, INS, NAN, or APA Division 40) prior to applying for internship.

Students are strongly encouraged to become a student member of one or more of the following neuropsychological associations:

- APA Division 40
- International Neuropsychology Society
- National Academy of Neuropsychology
- American Academy of Clinical Neuropsychology
- Hispanic Neuropsychological Society

### **Additional Coursework, Practica, or Didactics in Clinical Neuropsychology Requirements**

Two years of monthly neuropsychology didactic seminars (9 seminars per academic year x 2 = 18 seminars) will satisfy this requirement or one year and the Child Neuropsychology Assessment class.

## **Culture and Community**

The SOP offers a track in Culture and Community. The purpose of the Culture and Community track is to provide SOP doctoral students with in-depth classroom, field training, and research experiences addressing particular ethnocultural and community groups/themes. To accomplish this, the track will provide opportunities for students to work with the following populations:

- Clients seeking psychological services in a language other than English
- Clients seeking psychological services in English, within the context of their particular ethnocultural group

In order to graduate with a transcript that states “Major Area of Study: Culture and Community,” each student must fulfill the requirements described below, with a consistent focus on specific ethnocultural/language group.

### **Required Coursework (14 units)**

- PC808 Clinical Interventions: Cultural and Community Psychology (4)
- PC814 Clinical Interventions: Diversity (4)
- PI825 Integrative Issues in a Cross-Cultural Setting (2)
- PI8XX Integration of Psychology, Theology, and Culture (2)
- FT833 Vulnerable Family Systems: Addressing Mental Health Disparities (2)

### **Clinical Requirements**

Students must successfully complete two “Cultural Training Experiences” as follows:

- Two from among the following: Practicum I, Practicum II, Clerkship, or Pre-Internship placements; or
- One of the above, plus an Additional Clinical Experience (ACE) assignment

A Cultural Training Experience is defined as substantial time spent at a site providing psychological services:

- In a non-English language while being supervised in that language and/or at a site focusing on a particular ethnocultural group

All Cultural Training Experiences must take place with clients within the same ethnocultural/language group.

Any students who desire to participate in a Cultural Training Experience in a non-English language must first do so through FPFS with clients, supervision, and consultation provided by FPFS.

ACE assignments must be at least three quarters in length and consist of supervised training of at least 8 hours per week with at least 50% clinical contact with clients in the provision of psychological services. As with any ACE assignment, approval must be given by the DCT in advance.

### **Supervision and Consultation Requirements**

Students must receive supervision and/or consultation consistent with the following guidelines (Language in Which Services Delivered: Supervision Group Leader):

- Spanish Language: Anne Nolty or Lisseth Rojas-Flores
- Chinese Language: Kenneth Wang
- Korean Language: Jenny Pak

Students working with English-speaking clients seeking treatment within the context of a particular ethnocultural group must, in addition to weekly supervision at their site, receive weekly consultation by someone knowledgeable about and competent in interventions relevant to that group. This consultation will typically be led by an SOP faculty member, as summarized below (Ethnocultural Group: Consultation Group Leader):

- Latinx/ Hispanic American: Anne Nolty or Lisbeth Rojas-Flores
- Chinese American: Kenneth Wang
- Korean American: Jenny Pak
- African American: Tina Armstrong

### **Research Requirements**

Students must comply with the following dissertation guidelines:

Dissertations must be focused on culture and community themes/issues, focusing on the same ethnocultural area as their Clinical Training Experiences.

Dissertations will be co-chaired by one of the following SOP faculty members (Culture and Community Areas of Research Focus: Faculty):

- Latinx/ Hispanic: Anne Nolty or Lisbeth Rojas-Flores
- Chinese or Chinese American: Kenneth Wang
- Korean or Korean American: Jenny Pak
- African or African American: Tina Armstrong
- Theoretical Integration and Cultural Psychology: Al Dueck
- Other: To be determined

Prior to internship, students must present a research project (thesis, dissertation, or other research) with a focus on culture and community at a professional conference (e.g. Psychology and the Other; Society for Community Research and Action; APA Division 45, 52, or 27; National Multicultural Conference and Summit; Asian American Psychology Association; National Latinx Psychology Association).

### **Professional Development Requirements**

Students must become a student member of APA Division 45, 52, or 27.

### **Other Requirements**

Students desiring admittance to the track must submit a letter to their advisor, including information regarding why they want to join the track, the specific ethnocultural/language group they desire to address, training plans, and plans to complete a culture and community related dissertation.

Entry into the track will be dependent upon the availability of clinical training sites and research advisors for particular ethnocultural/language groups.

Students are expected to keep track of their own progress as they complete the requirements of the Culture and Community track. Tracking forms are available from the Director of Academic Affairs.

## General Academic Issues

**Registration.** Registration is the student's responsibility. Special fees will be assessed for late registration, including late registration for non-classroom 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 Doctoral 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 Doctoral 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 Director of Academic Affairs in the School of Psychology after admission. Approval of the instructor of the parallel Fuller course and the Program Chair is required. Only courses taken for a letter grade in which a grade of B or higher was earned will qualify for transfer. Transfer of credit does not necessarily mean that a course requirement will be waived, and waiver of a course requirement does not necessarily mean that graduate credits are being transferred.

Students who have completed graduate work in theology and desire a reduction in the number of theology credit hours required to earn a Fuller degree should contact the Director of Academic Affairs in the School of Psychology. 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. These timelines may be compressed by one year for students entering with graduate-level coursework in psychology and/or theology. 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 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).
- Formal faculty approval.

## **In-Sequence Master's Degree in Psychology**

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

### **PhD Clinical**

- General psychology (24 units)
- Clinical psychology (22 units, to include PC809, PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (10 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 (24 units)
- Clinical psychology (22 units, to include PC809, PC810, PC814, PC819)
- Electives and seminars, excluding independent studies courses (12 units).
- Practicum (10 units)
- Integration and Theology course work (20 units, to include PI800, PI503, NT500, OT500)

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 coursework, (2) completed all dissertation requirements by the

dates specified, and (3) contracted to complete the internship at an APPIC-member internship site by no later than the fall quarter graduation date of the same year. Participation in Commencement does not constitute graduation. 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.

# Marriage and Family Therapy

## Character and Purpose

The master's degree program of the Department of Marriage and Family Therapy at Fuller Seminary's School of Psychology is designed to prepare persons for service in the fields of marital and family therapy and/or marriage and family ministry. We seek to offer an educational environment that fosters personal integrity, Christian vision, and professional competence.

The marriage and family therapy program is identified by three characteristics.

1. **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.
2. **Redemptive Vision for Families.** The marriage and family therapy 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.
3. **Christian Scholarship.** At Fuller, the marriage and family therapy faculty train Christian scholars to express their care and vision through family life education, family studies, and marriage and family therapy. The task of developing a redemptive vision requires theological and integrative studies beyond the standard graduate curriculum in marriage 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 Marriage and Family Therapy (MS MFT) degree is to prepare Christian individuals with professional clinical skills for licensure or certification as marriage 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.



## Admission

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

**Master of Science in Marriage 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 department faculty members. The committee selects applicants qualified to engage in graduate work in marriage and family therapy. New students are admitted to the MS MFT once a year in the Fall Quarter at the Pasadena Campus. At the Fuller Arizona campus, new students are admitted on a rolling admissions basis. 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 marriage and family therapy. These qualities are evaluated through letters of recommendation, the applicant's statement of purpose and a summary of related experience.

**Grade Point Average.** Applicants normally have a minimum 3.0 GPA in their undergraduate course work.

**Prerequisite Course Work.** Applicants to the MS MFT are strongly recommended to have completed courses in the social and behavioral sciences prior to admission. A course in introductory social science research or statistics, and coursework in Theories of Personality (or Counseling Theories), Abnormal Psychology, and Lifespan Development (or Developmental Psychology) are recommended. The appropriateness of an applicant's academic preparation will be evaluated.

**Interviews.** Interviews are offered to selected applicants as part of the decision process. An invitation to interview is not a guarantee of acceptance into the program.

In addition, 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 <http://www.fuller.edu/admissions>.

## Transfer of Credit

Students who have completed graduate work in marriage and family therapy at other accredited institutions and desire a reduction in the number of marriage and family credit hours required at Fuller should contact the 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 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 Therapy 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.

## **Master of Science in Marriage and Family Therapy**

### **The Training Experience**

The scope of the training experience in marriage 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, marriage 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 Therapy 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 Therapy 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 Therapy faculty seek to enhance the spiritual formation of students by helping them:

- 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.
- 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.
- 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 Therapy 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 who are on the traditional two-year track 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 who wish to maintain full time work during their studies may opt for the three year track, where majority of the classes meet on Tuesday late afternoons and evenings in addition to online options during the first two years of the program, with the third year requiring students to shift to full time study as they complete practicum, practicum consultation and integration formation requirements. Students at the Fuller Arizona campus in Phoenix may also take coursework at a reduced load spanning three years in the program, where the majority of the classes meet on Wednesday or Thursday afternoons and evenings, or may opt to take coursework at a full load spanning two years in the program, where classes meet on Wednesday and Thursday afternoons and evenings.

The course of study for an MS degree in marriage and family therapy requires 98 quarter units of coursework (100 units if meeting the educational requirements for licensure as a PCC). The requirements for the degree are distributed as follows:

- Marriage and Family Therapy: 36 units (38 for PCC)
- Clinical Training: 18 units
- Family Studies: 16 units
- Family Research: 4 units
- Theology/Integration: 16 units

- Electives: 8 units

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

### **Required Coursework**

- FT502 Legal and Ethical Issues in Family Practice (4 units)
- FT508 Psychopathology and Family Systems (4 units)
- FT514 Family Therapy (4 units)
- FT515 Marriage 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/4 for PCC)
- FT533 Vulnerable Family Systems: Addressing Mental Health Disparities and Complex Trauma (4 units)
- FT535 Group Therapy (2 units)
- FT549 Psychopharmacology (4 units)

**Clinical Training.** Students in the master's program in marriage 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 only)
- FT550S Practicum Supervision (0 units, to be taken concurrently with the practicum – Phoenix campus and students in faculty led practica at the Pasadena 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 Marriage and Family Intervention (4 units)

**Family Research.** MS MFT students are required to complete 4 units:

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

**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 therapy faculty. Therefore, the M.S. degree program requires coursework in biblical studies, ethics, 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 MS MFT students complete the following 12 units of theology coursework:

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- ET535 Ethics of Life and Death

In addition, all MS MFT students complete the following 4 units of integration coursework:

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

**Electives.** The MS MFT student selects 4 units of marriage and family elective coursework from among the department course offerings, and 4 units as a general elective.

**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); and
- ET535 Ethics of Life and Death (4 units, core requirement).

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 Director of Academic Affairs early in the program.

## Clinical Training

As stated above, students in the master’s program in marriage 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. Marriage and family therapy is a discipline that is rapidly growing and changing;
2. Marriage 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. Marriage and family therapists need to demonstrate competence in the diagnosis, prognosis and treatment of a broad spectrum of individual, marriage, family, and relationship problems;
4. Marriage 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. Marriage and family therapists need to demonstrate competence in counseling individuals, couples, and families of diverse ethnic, socio-economic, religious, and cultural backgrounds;
6. Marriage 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 marriage 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 and Phoenix campuses (traditional two year, full time program), or beginning in the Fall quarter of the second year of the three year program 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 marriage and family therapy sessions. A specially equipped observation room with a one-way mirror is utilized for the training.

Students on the three year track at the Pasadena campus engage in their peer laboratory training experience during the first summer of their program. This component of clinical training is offered as an intensive.

In the spring quarter of their second year, students complete their final clinical foundations series where, 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 marriage and family therapy sessions. A specially equipped observation room with a one-way mirror is utilized for the training.

**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. Students on the three year track at the Pasadena campus are expected to commence practicum in their third year of study.

Practicum Consultation Groups (Pasadena campus only). Practicum Consultation is a required component of practicum in marriage 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. Students in faculty led practica are required to register for practicum supervision.

**Practicum Supervision Groups (Phoenix and Pasadena campuses).** Practicum Supervision is a required component of practicum in marriage 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 or in California.

**Clinical Evaluation.** To ensure basic competence in clinical skills, students in the M.S. program are evaluated during Clinical Foundations and practicum courses. During Clinical Foundations 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 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.

## **Personal Growth and Therapy**

Personal maturity and growth are foundational to training in marriage and family therapy. Therefore, it is expected that persons training to be marriage 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.

# Course Descriptions

## Doctoral Psychology Course Descriptions

### Doctoral Psychology Department Faculty

- Alexis D. Abernethy, Associate Provost for Faculty Inclusion and Equity and Professor of Psychology
- Justin L. Barrett, Professor of Psychology
- Jeffrey P. Bjork, Professor of Clinical Psychology
- Warren S. Brown, Jr., Director of the Lee Edward Travis Research Institute and Professor of Psychology
- Mari L. Clements, Provost, Accreditation Liaison Officer, and Professor of Clinical Psychology
- Alvin C. Dueck, Distinguished Professor of Cultural Psychologies
- Brad D. Strawn, Chair of Integration and Evelyn and Frank Freed Professor of the Integration of Psychology and Theology
- Siang-Yang Tan, Professor of Clinical Psychology
- Cynthia B. Eriksson, PsyD Program Chair and Associate Professor of Clinical Psychology
- Joey Fung, Associate Professor of Psychology
- Sung H. Kim, Associate Professor of Clinical Psychology
- Jenny H. Pak, Associate Professor of Psychology
- Kenneth T. Wang, PhD Program Chair and Associate Professor of Psychology
- Theopolis Cosse, Dean of the School of Psychology and Assistant Professor of Clinical Psychology
- Tina R. Armstrong, Director of Clinical Training and Assistant Professor of Psychology
- Sean M. Love, Associate Director of Clinical Training and Assistant Professor of Psychology
- Anne A. Turk Nolt, Assistant Professor of Clinical Psychology
- Stephen W. Simpson, Assistant Professor of Psychology
- Pamela Ebstyn King, Peter L. Benson Associate Professor of Applied Developmental Science
- Lisseth Rojas-Flores, Associate Professor of Clinical 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 Neuropsychology I: Principles and Clinical Syndromes. This course is designed to equip students with foundational knowledge for the study of brain-behavior relationships that underlie normal and disordered functioning. Cognitive domains will be presented in the context of specific neurological, developmental, psychiatric, and environmental disorders. Prerequisite: PC804 and 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 826 Research Methods I: Practice-Based Approaches. Reflecting training in the Doctor of Psychology (PsyD) degree, the course is designed to introduce diverse research approaches that transfer clinical knowledge and skills to the research domain and directly contribute to the professional practice. Students will learn the foundational concepts underlying research paradigms and the strengths and limitations of various research strategies. As part of the research sequence, students will learn major components of a research proposal. A particular attention will be given to preparing students to generate practitioner-based research and encourage reflective practice attentive to diversity. (2 units).

PG 827 Research Methods II: Qualitative Research. 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: PG826. (2 units)

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 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 847 Professional Development and Emerging Leaders. This course is designed to facilitate the transition from student to early career professional. Learners will explore skills and knowledge needed to become a professional psychologist and leader in the field. Emphasis will be placed on assisting learners in continuing to develop their professional identity and personal leadership style in preparation for the pre-doctoral internship journey. Prerequisite: Must be applying to internship the following academic year. (2 units)

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 Research Methods III: 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: PG826, PG827, PG850 and PG851. (2 units)

PG 856 Research Colloquium. Colloquia are offered three times per year by distinguished research psychologists. Students in the first three years of the program are expected to attend 6 lectures featured during these years. (0 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 worldview 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 805 Report Writing. This introductory lecture and discussion class is designed to introduce students to basic-level (a) interpretation of several foundational psychological tests, including the WAIS-IV, (b) integration of findings from assessment, (b) case conceptualization, and (c) integrated report writing. The assessment and report-writing skills that students develop in this class will be reinforced and expanded through additional coursework and in clinical placements. Prerequisite: PsyD only.

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

PC 807 Clinical Interventions: Diversity Lab. The goal of this course is to facilitate cultural competence through case conceptualization. It is expected that students will gain cultural competence through the presentations and discussions of cases involving FPFS clients they are treating during the quarter and from discussion of cases presented by their fellow students. Prerequisite: PsyD only. (3 units)

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 distinguishing 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, and 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, and 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, and 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, and 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 and PC806

PC 821 Practicum 2. A 9-month, 12-16 hours per week clinical practicum, normally in an off-campus setting. Prerequisite: PhD only and 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 four quarters)

PC 827 Practicum Consultation Group. This course, for PhD students only, provides a forum for case presentation and case conceptualization, as well as an 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. (4 units per quarter for four quarters)

PC 841 Internship. A 12-month full-time clinical placement at an APA-accredited site. Prerequisite: PC840 (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)

PC 833 Advanced Psychodynamic Therapies. The aim of this course is to provide advanced knowledge in the areas of Psychodynamic theory, case conceptualization, and application. This will be accomplished by first establishing a strong, robust theoretical framework, focusing on key concepts and core competencies. Class lectures and assignments (including the development of detailed case conceptualizations) will be designed to foster a deep and nuanced understanding of Psychodynamic therapy, with the goal of enabling students to articulate the what, why, and how of this model. The course will also take a hands-on approach to ensure that students are learning to apply the theory and skills they are taught. This will be accomplished by integrating Practicum I field training into the course, meaning that students will be treating real clients provided by Fuller Psychological and Family Services (FPFS) using the psychodynamic principles/interventions taught in this class, while receiving weekly group case consultation with the course instructor (a licensed psychologist). Students will also receive weekly individual supervision from an FPFS supervisor connected to the class. Prerequisite: PsyD only. (3 units)

PC834 Advanced Cognitive and Behavioral Therapies. This course will review foundational cognitive and behavioral approaches to psychotherapy taught in PC819, focusing on key theoretical concepts and core competencies that help students identify and treat a range of core beliefs that frequently underlie pathology. Students will evaluate their own theoretical knowledge in these foundational concepts, as well as their skills in applying these key competencies. This course will then introduce students to three advanced, cutting edge Cognitive Behavioral Therapies that heavily integrate foundational cognitive and behavioral concepts, skills, and knowledge into a treatment package. These three therapies are Trauma-Focused Cognitive Behavioral Therapy, Dialectical Behavior Therapy, and Acceptance and Commitment Therapy. Diverse perspectives on Cognitive Behavioral Therapy and implicit assumptions of these therapies will be examined throughout the course. The course will also examine the strengths and weaknesses of these therapies in relation to spiritual and religious diversity. The course will

also take a hands-on approach to ensure that students learn to apply the theory and skills they are taught. This will be accomplished by integrating Practicum I field training into the course, meaning that students will be treating real clients provided by Fuller Psychological and Family Services (FPFS) using the cognitive and behavioral theory and interventions taught in this class, while receiving weekly group case consultation from the course instructor (a licensed psychologist). Students will also receive weekly individual supervision from an FPFS supervisor connected to the class. Prerequisite: PsyD only. (3 units)

## **PSYCHOLOGY (PE)**

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

**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 Neuropsychology II: Assessment.** This course is designed to equip students with a deeper understanding of the relationship between human brain function and behavior, with particular emphasis on the assessment of cognitive functions. Skills developed in this class will include the administration, scoring, and interpretation of commonly used neuropsychological



instruments, and advanced conceptualization of neuropsychological issues from a clinical standpoint. 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 808 Child Neuropsychological Assessment.** This course is designed to 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 and PG843. (2 units)

**PE 816 Advanced Assessment.** This course is designed to be an advanced course in the application, scoring, and interpretation of personality assessments, focusing on assessment tools such as the Sixteen Personality Factors Questionnaire (16PF), the Minnesota Multiphasic Personality Inventory-2-Restructured Form (MMPI-2-RF), and the Rotter Incomplete Sentence Blanks (RISB). Students will learn in greater depth about the development, construction, psychometrics, and appropriate use of these tests. A feature of this course is that students will administer 2 fully-integrated personality assessment batteries to clients provided through Fuller Psychological and Family Services (FPFS), score and interpret those batteries, write formal reports documenting the assessment results, and conduct feedback sessions with the clients. Students will attend a weekly 2-hour lab where they will receive assistance on their specific cases via group supervision. Prerequisites: PE802.

## **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.

PI 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 806 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.

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 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 832 Spiritual Formation and Integrative Practice Group. The aim of the course is to provide an experiential formation group that will offer a small group learning experience for students to deepen their reflection on their spiritual formation and integrative practice. Students will articulate their experience of the presence of God in their lives and their approach to integration. Prerequisite: PI800 and must be in Year 3 or above. (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.

PI 838 Theological and Ethical Issues in Clinical Integration 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 856 Clinical Integration Colloquium. Colloquia are offered three times per year by distinguished therapists. Students in the first three years of the program are expected to attend 6 of the 12 lectures featured during these years. .Prerequisite: PI800. (0 units)

## **FAMILY PSYCHOLOGY (PF)**

PF 800 Introduction to Family Systems. The course introduces the students to the framework commonly known as “systems theory” and examines a variety of issues related to social processes within the family and without, including developmental/family life cycle concerns examined from an ecological perspective of family stress and resilience. Different theories of family interaction are surveyed, with the family conceptualized as an integrated behavioral, emotional, and linguistic system.

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. The course also investigates applying family therapy theories to intervening with diverse populations and provides 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 marriage/couple treatment. The course addresses theories of marriage interaction and two approaches to clinical treatment with couples. Assessment and treatment issues regarding domestic violence are discussed.

## **Marriage and Family Therapy Course Descriptions**

### **Marriage and Family Department Faculty**

- Cameron Lee, Professor of Family Studies
- Terry D. Hargrave, Evelyn and Frank Freed Professor of Marriage and Family Therapy
- Miyoung Yoon Hammer, Department Chair and Associate Professor of Marriage and Family Therapy
- Gloria J. Gabler, Fuller Arizona MFT Program Director and Assistant Professor of Marriage and Family Therapy
- Brie A. Turns, Assistant Professor of Marriage and Family Therapy
- Anna Brennan, Instructor in Marriage and Family Therapy
- Alison G. Wong, Assistant Professor of Marriage and Family Therapy
- Migum Gweon, Instructor in Marriage and Family Therapy

Courses are offered for 4 quarter units of credit unless otherwise noted. Master's-level Marriage and Family Therapy Department courses are generally available only to MS MFT 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. Open to all students; also offered online.

FS 511 Cultural and Ethnic Issues in Marriage 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 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, including the use of roleplay and coaching. Students who successfully complete the course and attend the requisite number of hours will be officially certified as Family Wellness Instructors. Open to all students.

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. (2 units)

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 spans four quarters (three quarters for students in the three year program at the Pasadena campus), 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 Marriage 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. Offered only as an online course. 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. Open to all students.

FT 515 Marriage Therapy. This course provides an overview of leading approaches to marriage/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, 4, 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 units). Prerequisite: FT520



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. (4 or 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. Offered only as an online course. Prerequisite: FT508.

FT 562 Medical Family Therapy: Working with 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. Required course for MedFT Emphasis.

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

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. Prerequisite: PC813. (2 units)

FT 862 Medical Family Therapy: Working with 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 marriage 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 is 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 is 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)

# Training and Research Facilities

## Fuller Psychological and Family Services

Fuller Psychological and Family Services (FPFS) is the clinical training and community mental health outreach arm of the Fuller 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 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 School of Psychology and Fuller Theological Seminary.

Most of our clinicians are students from the Fuller 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.

## The 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.

**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 the Thrive Center website.

## 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 Therapy**

The institutions listed below provided clinical training for marriage 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
- 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

# Regional Campuses and Distance Learning

- Regional Campuses
- 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 campus in Houston makes it possible to earn one of several Fuller Seminary master's degrees or certificates, and at our campus in Arizona, the Master of Science in Marriage and Family Therapy degree.

- Fuller Arizona (Phoenix, Arizona)
- 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 Houston, Texas.

Fuller Online courses add additional flexible study options for most master's degree programs.

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

# Regional Campuses

## Philosophy

Fuller 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.

Houston provides:

- Theological education for the development of lay persons for leadership in ministry in the local church and community;
- Prospective theological students with experience in church ministry and Christian community while beginning their studies and testing their callings;
- 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
- Resources to pastors for the development of local church educational programs and for personal and professional enrichment.

Phoenix provides:

- The completion of the Master of Science in Marriage and Family Therapy in a convenient afternoon and evening format; and
- The opportunity to complete practical training in a variety of local agencies.

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 education of academic excellence 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

Both regional campuses have several 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. 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 Divinity, Master of Arts in Theology, and Master of Arts in Theology and Ministry may be completed in Houston.

All requirements for the Master of Science in Marriage 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 in Pasadena, Houston, or through online learning.

## Campuses

### Fuller Seminary Arizona

Fuller Seminary Arizona began in Phoenix in 1977. Gloria Gabler, MSMFT Program Director

1110 E. Missouri Ave. Suite 530  
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(800) 519-2654  
(602) 220-0444 (fax)

arizona@fuller.edu  
<http://www.fuller.edu/arizona>

### Fuller Seminary Texas

Fuller Theological Seminary began offering occasional School of Theology courses in Houston in the fall of 2006, and before long, the Fuller Texas campus in Houston grew into a full degree-granting campus. Andrew Dearman, Associate Dean; Matthew Kaemingk, Associate Dean; Michael Murray, Director

10200 Richmond Ave., Suite 170  
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(713) 360-3400  
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(713) 360-3410 (fax)

fullertx@fuller.edu  
<http://www.fuller.edu/texas>

# Distance Learning

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

## Program Opportunities

Fuller's Master of Arts in Global Leadership and Doctor of Intercultural Studies can be earned entirely online. These degree programs allow existing leaders in ministry, mission, and parachurch organizations to remain in their leadership positions while they learn. The unique cohort design creates learning communities of pastors and other Christian leaders who learn to lead transformationally and missionally engage our world.

The Master of Arts in Intercultural Studies, Master of Arts in Theology and Ministry, Master of Arts in Theology, and the Master of Divinity can be earned entirely through online classes, or with any combination of campus-based and online coursework. The Certificate in Christian Studies from the School of Theology or School of Intercultural Studies can be earned entirely online.

## Fuller Online

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

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

# Personnel

- Trustees
- Administration
- Faculty

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

# Trustees

†Deceased

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## School of Theology

- Amos Yong, Dean of the School of Theology and the School of Intercultural Studies
- Dave Scott, Associate Dean of the School of Theology and the School of Intercultural Studies
- Joel Green, Associate Dean for the Center for Advanced Theological Studies
- Kurt N. Fredrickson, Associate Dean for the Doctor of Ministry Program and Continuing Education
- Matthew J. Kaemingk, Associate Dean for Fuller Seminary Texas

## School of Intercultural Studies

- Amos Yong, Dean of the School of Theology and the School of Intercultural Studies
- Dave Scott, Associate Dean of the School of Theology and the School of Intercultural Studies
- Kirsteen Kim, Associate Dean for the Center for Missiological Research

## School of Psychology

- Ted Cosse, Dean of the School of Psychology, Executive Director of Fuller Psychological and Family Services, and Psy.D. Program Chair
- Cynthia Eriksson, Psy.D. Program Chair
- Pam King, Ph.D. Program Chair in Psychological Science (Non-Clinical)
- Kenneth Wang, Ph.D. Program Chair in Clinical Psychology
- Miyoung Yoon Hammer, Marriage and Family Department Chair



# Faculty

Faculty are full-time unless otherwise indicated. Senior faculty, ecclesiastical faculty, adjunct faculty, and other special faculty series are part-time

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