



# Online Academic Catalog

## 2020-2021

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# Introduction

Fuller Theological Seminary is one of the largest multidenominational seminaries in the world, providing professional and graduate-level education in our schools of theology, psychology & marriage and family therapy, 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  
135 North Oakland Avenue  
Pasadena, CA 91182

1-800-235-2222  
626-584-5200



# Purpose

## Statement of Purpose

Fuller Theological Seminary, embracing the School of Theology, School of Psychology & Marriage and Family Therapy, and School of Intercultural Studies, is an evangelical, multidenominational, international, and multiethnic community dedicated to the equipping of men and women for the manifold ministries of Christ and his Church. Under the authority of Scripture we seek to fulfill our commitment to ministry through graduate education, professional development, and spiritual formation. In all of our activities, including instruction, nurture, worship, service, research, and publication, Fuller Theological Seminary strives for excellence in the service of Jesus Christ, under the guidance and power of the Holy Spirit, to the glory of the Father.

## Institutional Student Learning Outcomes

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

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

## The Mission Beyond The Mission

In 1983 Fuller Theological Seminary issued the Mission Beyond the Mission document, addressing a broad range of moral and ethical issues from the perspective of our foundational mission and purpose. The statement is organized around five imperatives:

- Imperative One: Go and make disciples
- Imperative Two: Call the church of Christ to renewal
- Imperative Three: Work for the moral health of society

- Imperative Four: Seek peace and justice in the world
- Imperative Five: Uphold the truth of God's revelation

The complete text of the Mission Beyond the Mission may be found [here](https://www.fuller.edu/about/mission-and-values/) (<https://www.fuller.edu/about/mission-and-values/>).

## Institutional Commitments

- [Academic Freedom](https://www.fuller.edu/about/institutional-commitments/#freedom) (<https://www.fuller.edu/about/institutional-commitments/#freedom>)
- [Inclusive Education](https://www.fuller.edu/about/institutional-commitments/#inclusive) (<https://www.fuller.edu/about/institutional-commitments/#inclusive>)
- [Nondiscriminatory Language](https://www.fuller.edu/about/institutional-commitments/#language) (<https://www.fuller.edu/about/institutional-commitments/#language>)
- [Racial Justice and Intercultural Life](https://www.fuller.edu/about/institutional-commitments/#justice) (<https://www.fuller.edu/about/institutional-commitments/#justice>)

# 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 & Marriage and Family Therapy 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](mailto: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](mailto:apaaccred@apa.org)

<http://www.apa.org/ed/accreditation>

## State Approval Statements

In order to help ensure the integrity of our education programs, the United States Department of Education requires that institutions comply with the state authorization requirements for each state in which the institution delivers distance education. Fuller Theological Seminary actively works with the relevant departments in each state to ensure that the Seminary has the appropriate authorization (or exemption) to deliver its distance education programs to residents of the state. Additional information regarding the authorization status for distance education programs in each state is available [online](https://drive.google.com/file/d/1-IlpbkvOZo4_PRys1xJOvAG9AscNAaYC/view?) ([https://drive.google.com/file/d/1-IlpbkvOZo4\\_PRys1xJOvAG9AscNAaYC/view?](https://drive.google.com/file/d/1-IlpbkvOZo4_PRys1xJOvAG9AscNAaYC/view?)

usp=sharing). Disclosure(s) required by specific states, as of the date of this publication, are noted below.

**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.

**Arkansas.** Fuller Theological Seminary has received a Letter of Exemption from Certification issued by the Arkansas Department of Higher Education to offer non-academic or church-related courses and grant non-academic awards or church-related degrees.

**Iowa.** Fuller Theological Seminary is registered with the Iowa College Student Aid Commission and authorized to offer degree granting, distance education programs in the state of Iowa. The Commission accepts questions, concerns and complaints from any student attending an Iowa postsecondary school, regardless of the student's state of residency, and from an Iowa resident attending any postsecondary school in the United States. Iowa College Aid has created a [Student Complaint Form](https://www.iowacollegeaid.gov/StudentComplaintWebform) (<https://www.iowacollegeaid.gov/StudentComplaintWebform>) to accept a student's questions, concerns, or complaint related to a postsecondary school. A student may also contact Iowa College Aid toll-free at 877-272-4456.

**Louisiana.** Fuller Theological Seminary is currently licensed by the Board of Regents of the State of Louisiana. Licenses are renewed by the State Board of Regents every two year. Licensed institutions have met minimal operational standards set forth by the state, but licensure does not constitute accreditation, guarantee the transferability of credit, nor signify that programs are certifiable by any professional agency or organization.

**Minnesota.** Fuller Theological Seminary is registered 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. The Minnesota Office of Higher Education may be contacted at 1450 Energy Park Dr., Suite 350, St. Paul, MN 55108, <http://www.ohe.state.mn.us>, or by phone at 651-642-0567.

**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.

**Washington.** Fuller Theological Seminary is authorized by the Washington Student Achievement Council and meets the requirements and minimum educational standards established for degree-granting institutions under the Degree-Granting Institutions Act. This authorization is subject to periodic review and authorizes Fuller Theological Seminary to offer field placement components for specific degree programs. The Council



may be contacted for a list of currently authorized programs. Authorization by the Council does not carry with it an endorsement by the Council of the institution or its programs. Any person desiring information about the requirements of the act or the applicability of those requirements to the institution may contact the Council at P.O. Box 43430, Olympia, WA 98504-3430 or by email at [degreeauthorization@wsac.wa.gov](mailto:degreeauthorization@wsac.wa.gov).

The transferability of credits earned at Fuller Theological Seminary is at the discretion of the receiving college, university, or other educational institution. Students considering transferring to any institution should not assume that credits earned in any program of study at Fuller Theological Seminary will be accepted by the receiving institution. Similarly, the ability of a degree, certificate, diploma, or other academic credential earned at Fuller Theological Seminary to satisfy an admission requirement of another institution is at the discretion of the receiving institution. Accreditation does not guarantee credentials or credits earned at Fuller Theological Seminary will be accepted by or transferred to another institution. To minimize the risk of having to repeat coursework, students should contact the receiving institution in advance for evaluation and determination of transferability of credits and/or acceptability of degrees, diplomas, or certificates earned.

For Washington State residents seeking information and resources about student loan repayment or seeking to submit a complaint relating to your student loans or student loan servicer, please visit <http://www.wsac.wa.gov/loan-advocacy> or contact the Student Loan Advocate at [loanadvocate@wsac.wa.gov](mailto:loanadvocate@wsac.wa.gov).

The Washington Student Achievement Council (WSAC) has authority to investigate student complaints against specific schools. WSAC may not be able to investigate every student complaint. Visit <http://www.wsac.wa.gov/student-complaints> for information regarding the WSAC complaint process.

# Academic Resources

## Three Schools

Fuller Theological Seminary is organized into three schools: the School of Theology, School of Psychology & Marriage and Family Therapy, 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

All degree programs can be completed at Fuller's main campus in Pasadena, California. Select 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 and online. Certain degree programs are also offered in Korean and Spanish.

## Faculty

The faculty of Fuller Theological Seminary 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 hundreds of 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.

## Library

The David Allan Hubbard Library and Archives supports the Fuller Theological Seminary campus community in pursuit of intellectual, academic, and vocational successes by finding resources to better understand, discuss, and share their faith with the world. In an increasingly globalized environment, the Hubbard Library seeks to make digital resources available to its constituents in formats that allow for full access. As such, the Library seeks to increase its electronic holdings, 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 and services such as databases, access to reference librarians, InterLibrary Loan, access to libraries within the ATLA consortia, how-to videos, and much more! More information, resources, and 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 those 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.

***Missiology Lectures.*** Each year the Center for Missiological Research hosts a series of lectures and related events that explore a contemporary issue in world mission. The Missiology Lectures place faculty from across all three schools in dialogue with globally-recognized experts on the topic in question in order to exemplify and advance interdisciplinary and international aspects of the mission of the Church.

## 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](mailto:titleix@fuller.edu)

For further information on notice of non-discrimination, visit <https://ocrcas.ed.gov/welcome-to-the-ocr-complaint-assessment-system> for the address and phone number of the office that serves your area, or call 1-800-421-3481.

In addition, Fuller's Statement on Nondiscrimination and applicable policies can be found on the Fuller website at <https://www.fuller.edu/about/institutional-reports-and-documents/nondiscrimination-at-fuller/>.

## 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.

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

# 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 policies against discrimination, harassment, or retaliation, including how to file a complaint, 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](mailto: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>

## Georgia Complaints

If a student complaint cannot be resolved after exhausting the Institution's grievance procedure, the student may file a complaint with the Georgia Nonpublic Postsecondary Education Commission (GNPEC). The student must contact the State Board for further details. The State Board address is:

Georgia Nonpublic Postsecondary Education Commission (GNPEC)  
2082 East Exchange Place  
Tucker, GA 30084  
Phone: 770.414.3300  
Website: <https://gnpec.georgia.gov/student-complaints>

## North Carolina Complaints

If students are unable to resolve a complaint through the institution's grievance procedures, they may review the Student Complaint Policy, complete the Student Complaint Form (PDF) located on the State Authorization webpage at <https://www.northcarolina.edu/stateauthorization>, and submit the complaint to [studentcomplaint@northcarolina.edu](mailto:studentcomplaint@northcarolina.edu) or to the following mailing address:

North Carolina Post-Secondary Education Complaints  
c/o Student Complaints  
University of North Carolina System Office  
910 Raleigh Road  
Chapel Hill, NC 27515-2688

## Washington Complaints

For Washington State residents seeking information and resources about student loan repayment or seeking to submit a complaint relating to your student loans or student loan servicer, please visit <http://www.wsac.wa.gov/loan-advocacy> or contact the Student Loan Advocate at [loanadvocate@wsac.wa.gov](mailto:loanadvocate@wsac.wa.gov).

The Washington Student Achievement Council (WSAC) has authority to investigate student complaints against specific schools. WSAC may not be able to investigate every student complaint. Visit <http://www.wsac.wa.gov/student-complaints> for information regarding the WSAC complaint process.

# 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, 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/>. To obtain a printed copy of the report, contact Fuller's Department of Campus Safety at 626-584-5450.

# 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.

Fuller's Community Standards may be found on Fuller's website at <https://www.fuller.edu/about/mission-and-values/community-standards/>.

# Admissions

## 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/admissions](https://fuller.edu/admissions) 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/](https://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 & Marriage and Family Therapy 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 & Marriage and Family Therapy, and the School of Intercultural Studies. As a graduate-level institution of higher education, master's and doctoral degrees are offered by the three schools as well as certificate programs.

## School of Theology

### Master's Degrees

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

### Certificate Programs

- Certificate of Christian Studies

### Advanced Degrees

- Master of Theology
- Doctor of Ministry (in English and Korean)
- Doctor of Philosophy in Theology

## School of Psychology & Marriage and Family Therapy

### 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
- 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 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

## 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 at any time within the established deadlines as published on the Registrar's Office website (<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, but are highly encouraged to do so. Students on academic probation are required to meet with an advisor. 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 in-person master's-level classes in all three schools for a fee of \$50 per course plus the \$80 Technology and eResource fee, as long as the student is enrolled for credit, or has been during the previous four quarters. Other persons will be charged \$250 per course, plus the \$80 Technology and eResource fee. Fuller graduates are invited to audit master's-level courses, including online courses, paying only the \$80 Technology and eResource fee. 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 2020 – Spring 2021

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 & Marriage and Family Therapy class, you pay that rate, no matter what your program is.

<b>School of Theology</b>	
500-level (MA, MDiv, ThM)	\$435.00 per unit
700-level (DMin)	\$435.00 per unit
700-level (DMin Korean Program)	\$435.00 per unit
800-level (ThM, PhD)	\$795.00 per unit
PhD, ThM Continuation Fee+	\$250.00 per quarter

<b>School of Intercultural Studies</b>	
500-level (MA)	\$435.00 per unit
600-level (ThM Korean Program)	\$555.00 per unit
700-level (DMin Korean Program)	\$435.00 per unit
700-level (DMiss/DIS)	\$555.00 per unit
800-level (PhD)	\$795.00 per unit
PhD, ThM, DMiss Continuation fee++	\$250.00 per quarter

<b>School of Psychology &amp; Marriage and Family Therapy</b>	
500-level (MS, MA)	\$455.00 per unit
800-level (PsyD, PhD)	\$660.00 per unit
PhD, PsyD Continuation Fee+	\$500.00 per quarter

<b>Special Fees</b>	
New Student Fee*	\$50.00
Student Service Fee (per quarter)	\$25.00
Technology and eResource Fee (per quarter)	\$80.00
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)**	\$45.00
Parking (per day – Pasadena)	\$4.00
Late Payment Fee	\$250.00
Graduation Fee	\$90.00

*\*Charged on the Pasadena campus only, the first time a course is registered 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/ DIS 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

**Course Add/Drop.** Students may adjust their course schedule during their assigned registration windows. This period, known as Add/Drop, permits students to add or drop courses without incurring any financial charges. Fuller courses are taught on multiple calendars, so the Add/Drop period is determined by the length of the course, as listed below:

- Ten-week classes (including all courses which do not have a regular meeting schedule, such as field education and directed studies): Friday, 1st week of the quarter
- Weekend classes (meeting for a series of weekends, Friday night and Saturday, or just Saturday): Wednesday after the 1st weekend of the class
- Five-week classes: Wednesday, 1st week of the class
- Two-week classes: Tuesday, 1st week of the class
- One-week classes: Monday, 1st day of class

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.

Once the deadline for Add/Drop has passed, all courses on the student's schedule will be billed accordingly. The student's schedule then cannot be adjusted, except by the student's official request to withdraw from one or more courses.

**Course Withdrawal.** Withdrawing from a course will result in a grade of W (Withdrawn) on the student's permanent academic record. W grades are included in students' financial aid completion rate calculations but incur no GPA penalties.

Fuller courses are taught on multiple calendars. Students must withdraw prior to the posted withdrawal deadline for any given term. Withdrawals are not permitted once the deadline has passed or a term has concluded. The tuition refund percentage a student receives for withdrawing is determined by when the withdrawal from the course is submitted, as listed below:

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

- 100-percent refund: Friday, 1st week of the quarter (Add/Drop; no W grade incurred)
- 75-percent refund: Friday, 2nd week of the quarter
- 50-percent refund: Friday, 3rd week of the quarter
- 25-percent refund: Friday, 4th week of the quarter
- No refund after Friday, 4th week of the quarter
- Withdrawal deadline: Friday, 5th week of quarter

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

- 100-percent refund: Wednesday after the 1st weekend of the class (Add/Drop; no W grade incurred)
- 50-percent refund: Friday of the 2nd weekend of the class
- No refund after Friday, 2nd weekend of the class
- Withdrawal deadline: Friday, 2nd weekend of the class

*Five-week classes*

- 100-percent refund: Wednesday, 1st week of the class (Add/Drop; no W grade incurred)
- 75-percent refund: Monday, 2nd week of the class
- 50-percent refund: Wednesday, 2nd week of the class
- 25-percent refund: Monday, 3rd week of the class
- No refund after Monday, 3rd week of the class
- Withdrawal deadline: Friday, 3rd week of class

*Two-week classes*

- 100-percent refund: Tuesday, 1st week of the class (Add/Drop; no W grade incurred)
- 75-percent refund: Wednesday, 1st week of the class
- 50-percent refund: Thursday, 1st week of the class
- 25-percent refund: Friday, 1st week of the class
- No refund after Friday, 1st week of the class
- Withdrawal deadline: Monday, 2nd week of class

*One-week classes*

- 100-percent refund: Monday, 1st day of the class (Add/Drop; no W grade incurred)
- 75-percent refund: Tuesday, 2nd day of the class
- 50-percent refund: Wednesday, 3rd day of the class
- No refund after Wednesday, 3rd day of the class
- Withdrawal deadline: Wednesday, 3rd day of class

**State Specific Refund Policies.** For distance students who are residents of Oregon, Iowa, or Maryland, refunds will be calculated in accordance with state policies.

#### *Refund Policies for Iowa Students*

A student who is a member, or the spouse of a member if the member has a dependent child, of the Iowa national guard or reserve forces of the United States and who is ordered to national guard duty or federal active duty will have the following refund policies:

- Will be able to receive the entire registration and receive a full refund of tuition and mandatory fees.
- Will be able to make arrangements with instructors for course grades, or for incompletes that shall be completed by the student at a later date. When such arrangements are made, the student's registration shall remain intact and tuition and mandatory fees shall be assessed for the courses in full.
- If arrangements are made with only some of the student's instructors for grades, or for incompletes that shall be completed by the student at a later date, the registration for those courses shall remain intact and tuition and mandatory fees shall be assessed for those courses. Any course for which arrangements cannot be made for grades or incompletes shall be considered dropped and the tuition and mandatory fees for the course refunded.

#### *Refund Policies for Maryland Students*

The minimum refund that an institution shall pay to a Maryland student who withdraws or is terminated after completing only a portion of a course, program, or term within the applicable billing period is as follows:

Proportion of Total Course, Program, or Term Completed as of Date of Withdrawal or Termination

- Less than 10% [90% refund]
- 10% up to but not including 20% [80% refund]
- 20% up to but not including 30% [60% refund]
- 30% up to but not including 40% [40% refund]
- 40% up to but not including 60% [20% refund]
- More than 60% [No refund]

A refund due to a Maryland student shall be based on the date of withdrawal or termination and paid within 60 days from the date of withdrawal or termination. An institution's refund policy for Maryland students shall be clearly disclosed to and acknowledged by students at enrollment. An institution shall maintain documentation to verify that a refund has been made.

#### *Refund Policies for Oregon Students*

Oregon residents are allowed a modified tuition refund policy. After classes begin for a term, a student who withdraws from a course is eligible for a partial refund through the middle week of the term. Refunds shall be based on unused instructional time and shall



be prorated on a weekly basis for schools using a semester, quarter or nontraditional calendar. Refund rates shall not be differentiated on the criteria of a student's source of income or loan repayment obligations except as otherwise required by law without specific Commission approval.

**Doctor of Ministry Policies.** Students enrolled in the Doctor of Ministry (DMin) program are not eligible for federal financial aid, and as such are subject to the following add/drop, withdrawal and refund calendars:

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

- 100-percent refund: 1st day of the quarter (no W grade incurred)
- Last day to add a class: 1st day of the quarter (Korean DMin only)
- Last day to add a class: 3rd Monday prior to beginning of quarter (English DMin only)
- Last day to add an independent study: Friday, 5th week of the quarter (English DMin only)
- Withdrawal deadline: Friday, 5th week of the quarter

*Two-week classes*

- 100-percent refund: 1st day of the class (no W grade incurred)
- Last day to add a class: 1st day of the quarter (Korean DMin only)
- Last day to add a class: 3rd Monday prior to beginning of quarter (English DMin only)
- Withdrawal deadline: Monday, 2nd week of class

*One-week classes*

- 100-percent refund: 1st day of the class (no W grade incurred)
- Last day to add a class: 1st day of the quarter (Korean DMin only)
- Last day to add a class: 3rd Monday prior to beginning of quarter (English DMin only)
- Withdrawal deadline: Wednesday, 3rd day of class

**Federal Loans and Tuition Refund.** Students who have received Federal loan monies (i.e., Direct Unsubsidized and Direct Grad PLUS Loans) for quarters in which they drop below half-time enrollment will be subject to a Return to Title IV calculation in which the unearned portion of their loan disbursement will be returned to the lender. Contact the Student Financial Services Office at [sfs@fuller.edu](mailto:sfs@fuller.edu) for details.

**Extended Absence (Non Enrollment).** Students who do not enroll and remain enrolled for a period of one year (four quarters) or more must apply with the Office of Admissions for reinstatement. Upon reinstatement, students will be required to meet current degree requirements, even if these requirements have changed from those in effect when the student originally enrolled. Students should be advised that courses taken prior to

reinstatement may no longer satisfy current requirements, or additional coursework may be required.

## 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. The student is responsible to make sure any third parties making payments on their behalf is 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 is 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 a student 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 the student registers and signs 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, students may sign up for the payment plan online through the Student Account Center. Once signed up, the balance due (tuition and fees less any expected Fuller financial aid) for the quarter will be calculated. The payment plan balance will be updated regularly to reflect registration changes, payments, or any other student account activity. Payments made prior to the start of a quarter/term will not adjust the 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 the student's @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 estimated financial aid will pay for the entire student account balance due, no other payment is needed; the account will be paid automatically when your financial aid is disbursed. Otherwise, the student 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.** Enrollment in the seminary constitutes a student's agreement to pay for all tuition, fees and other charges, including interest, placed upon their student account. Unpaid account balances will accrue interest at the annual rate of 10% (.0834% per month) and a hold will be placed on the 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, the student must deal directly with that agency. At that point, Fuller Seminary can no longer negotiate about the account in question. Turning an account over to collections will adversely affect the student's credit standing. Students foreseeing problems in making payments should contact Student Financial Services for assistance to avoid 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, the student's enrollment plans, and other factors. For current information regarding financial aid at Fuller, please go to [Student Financial Services](https://fuller.edu/sfs) (fuller.edu/sfs) on the Fuller website.

# Academic Policies

Current and detailed information concerning academic policies is provided by the Student Handbook. Further information is provided by special handbooks prepared for students in the School of Psychology & Marriage and Family Therapy, 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 & Marriage and Family Therapy should consult their academic advisor concerning transfer credit.

## Attendance Policy

Regular attendance and active participation are critical to the effectiveness of every course as a communal, cumulative, and sequenced learning activity. For the purposes of this policy, attendance will be measured according to:

- Presence and active participation in at least 80% of the duration of each on-campus face-to-face meeting or required synchronous online session; and
- Active and substantive participation (as stipulated by the professor in terms of: minimum word count, number of interactions, completed tasks, etc.) in all required online interactive weekly activities (discussion forums, shared assignments, quizzes, exams, surveys, etc.) within the assigned week.

In the event of absence for any reason, the student is responsible for any class content missed. Students should communicate in advance with their professor if they anticipate needing to miss any part of a class or class assignment.

Students considered absent for more than 20% of class sessions (residential or hybrid) or two weeks of interactive weekly activities (online) will have their final course grade reduced by one letter grade and the student will be ineligible to receive an incomplete for the course regardless of extenuating circumstances. More than 30% (residential or hybrid) or three weeks (online) of absences will result in a failing course grade.

Professors may, for pedagogical reasons, impose a higher participation/attendance requirement. The professor may assign alternative work to make up for no more than 10% of class sessions or one week of online participation. This may include additional reading, watching online videos and writing a response, or meeting one-on-one with the professor or a TA.

Students experiencing hardships that make attendance challenging should immediately contact their academic advisor to determine appropriate steps. Professors are not able to affirm incomplete requests that do not conform to this policy.

If a qualified student with a disability believes it may not be possible to abide by the attendance policy due to disability-related reasons, the student should contact Access Services Office prior to the beginning of the term, or as soon as possible after the need for an exception arises. Modifications to this policy can be granted only through the Access Services Office, and will be determined on an individual, case-by-case basis depending upon the extent to which the supporting medical or psychological documentation from a licensed professional qualified to diagnose and treat the disability, supports the need for modification to this attendance policy.

## 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 coursework.

Students who expect to discontinue their studies 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 has adopted and may adopt additional 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, Online, 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 non-degree, the minimum full-time academic load is twelve (12) master's-level units per quarter. For the Master of Arts in Global Leadership program, full-time study is eight (8) units per quarter. The maximum academic load is twenty (20) units in any quarter.

For PhD programs in the School of Theology and School of Intercultural Studies, six (6) units per quarter at the 700 or 800 doctoral level is a full-time academic load. In the English-language Doctor of Intercultural Studies program, twelve (12) units per quarter at the 700 or 800 level is full-time study.

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 academic load is twenty-four (24) units in any twelve-month period.

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

**Half-Time Study.** Six to eleven (6-11) units per quarter constitutes half-time study at the master's level, and in the doctoral programs in the School of Psychology & Marriage and Family Therapy. For students in the School of Theology and School of Intercultural Studies PhD programs, as well as the School of Theology ThM program, half-time status is defined as three to five (3-5) doctoral units, at the 700 or 800 level, per quarter. The English-language Doctor of Intercultural Studies program defines half-time as six to eleven (6-11) doctoral units, at the 700 or 800 level, per quarter.

In Doctor of Ministry programs, six to eight (6-8) 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 School of Psychology & Marriage and Family Therapy doctoral-level classes. Three quarter-time status for School of Intercultural Studies PhD programs is defined as

six (6) 800-level units per quarter, and for School of Theology PhD programs, four (4) 800-level units per quarter.

# Academic Standing

## Good Academic Standing

To remain in good academic standing, students must maintain a cumulative grade point average (GPA) of 2.50 for all course work. Grades that represent successful completion are A, A-, B+, B, B-, C+, C, C-, CR (Credit), P (Pass), or SA (Satisfactory). Grades that do not represent successful completion are I (Incomplete), H (Hold), F (Fail), NS (Not Satisfactory), W (Withdrawn), 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, they 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, they 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 is more detailed than the seminary's

policy. Details are available on the seminary's website at <https://www.fuller.edu/Offices/SFS/FASAP/>.

# Grades

## Grading

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

<b>A</b>	4.0	<b>B+</b>	3.3	<b>C+</b>	2.3	<b>F</b>	0.0
<b>A-</b>	3.7	<b>B</b>	3.0	<b>C</b>	2.0		
		<b>B-</b>	2.7	<b>C-</b>	1.7		

All other grades, including P (Pass), SA (Satisfactory), NS (Not Satisfactory), I (Incomplete), H (Hold), IE (Incomplete Extended), HE (Hold Extended), IP (In Progress), RD (Report Delayed), and W (Withdrawn) 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.

For students receiving Federal Student Aid, grades will be used to calculate eligibility. The grades F and W indicate unsuccessful completion of a course and factor into a student's satisfactory progress for financial aid purposes.

**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 coursework 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 Doctor of Ministry

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 Master of Arts in Theology, Master of Arts in Theology and Ministry, and Master of Arts 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. Every four (4) units of transfer credit count as one Pass/Fail course. Psychology doctoral students may exercise this option in their regular Master of Arts or Master of Divinity courses. Only certain School of Psychology & Marriage and Family Therapy 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 & Commencement

## Graduation

**Graduation.** Graduation is the posting of an earned degree to a student's academic record. Students must satisfactorily complete the prescribed course of study as outlined in the curriculum for their degree program. They may choose to meet the requirements set forth in the catalog in effect at the time of their matriculation, or any later catalog. However, if they become inactive and apply for reinstatement to the seminary, they are subject to the requirements set forth in the catalog in effect at the time of reinstatement. Courses taken prior to reinstatement may no longer meet the same degree requirements, and additional coursework may be required.

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. Ensuring that students have acted responsibly, living in accordance with standards of Christian character, and with the standards of the seminary, as well as those of the degree program.

Students must satisfactorily complete all financial obligations to the seminary prior to graduation. Students with remaining financial obligations will not receive access to student services- including transcripts, degree verification, diplomas, transfer documentation, registration, or enrollment in another degree program.

**Application for Graduation.** A one-time (per degree) graduation fee of \$90 USD is charged when students apply for graduation. To begin the graduation process, Graduation Applications can be downloaded from the Registrar's website ([fuller.edu/registrar](http://fuller.edu/registrar)) or provided on request by the Office of Academic Advising. Upon completion of the Graduation Application, students must receive approval from their advisor in the form of a signature. Advisors will verify the application, and submit the paperwork on students' behalf to the Registrar's Office. In order to avoid any delay in processing graduation materials, students should do this two or three (2-3) quarters before their anticipated graduation, and no later than the quarter prior to their final quarter. There is a deadline to submit the Graduation Application if participation in Commencement is anticipated (see below). Graduation Applications can be processed at any time, even after degree requirements have been completed. Students who require modification of their Graduation Application(s) should contact the Office of Academic Advising for assistance.

**Graduation Clearance and Diplomas.** Due to the time needed to receive and record final grades and process graduation clearances, degrees will be recorded on transcripts eight to ten (8-10) weeks after the end of the student's final quarter. Diplomas are mailed one to two (1-2) weeks after degrees are posted to transcripts. Contact the Registrar's Office if a posted degree or diploma is needed more urgently, such as for state licensing or further employment; expedited processing may be possible.

# Academic Policies Covering Graduation

**Minimum GPA.** Graduation with a master's degree in any of the three schools requires a minimum cumulative GPA of 2.5. For the ThM, DMin, DIS, and PhD degrees (SOT and SIS), only courses with a minimum GPA of 3.0 (B) may be counted toward graduation (with the exception of one B- for DMin students). For psychology doctoral students, a minimum GPA of 2.7 (B-) is required in each psychology course to be counted for graduation.

**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 of time), requirements for a degree must represent credit earned within a certain period of time. This period includes any credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller. For the MA or MDiv degrees in the Schools of Theology or Intercultural Studies, this limit is set at ten years. The time limit for the ThM degree is five years; for the DMin degree, seven years; and for the PhD degree, eight years. There is a ten-year time limit for completion of degrees in the School of Intercultural Studies (master's or doctoral level). The limit for the MS degree in Marriage and Family Therapy in the School of Psychology & Marriage and Family Therapy is seven years, and for all doctoral programs in that school, the limit is ten years.

**Date of 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 (the Friday of final exam week in every quarter). Classes not completed by the last day of the quarter do not qualify for graduation in that quarter. Work completed under Incompletes and Holds applies to graduation in the quarter in which the work is completed, not the quarter in which the course was originally taken.

**Multiple Degrees.** By design, doctoral Psychology students have a multi-year program which results in more than one degree. Typically, the master's and certificate-level degree(s) are awarded well in advance of the doctoral degree. This is markedly different from those working to complete more than one stand-alone degree. Students must satisfactorily complete the prescribed course of study for each degree as outlined in the curriculum, but they must also ensure that the overlap between the two degrees does not violate our accreditation standards. Each degree must have a year's worth of unshared Fuller coursework. In consultation with Academic Advising, Students are required to ensure that the courses they complete best suit the completion of both degrees.

## Commencement

**All-Seminary and Regional Campus Commencements.** Commencement is the ceremony celebrating graduating students' academic achievement. All-Seminary Commencement is held in Pasadena at the end of Spring Quarter each year. Students who have graduated in the most recent Summer, Fall, or Winter Quarters and have not

already attended Commencement for their degree are invited to participate, as are those who apply for graduation in the current Spring Quarter. Students who expect to graduate in the Summer Quarter following Commencement may also participate, subject to the limitations outlined below.

Commencement is also held at Regional Campuses for local graduates at the end of Spring Quarter. Graduates are welcome to attend the All-Seminary Pasadena Commencement, Regional Campus Commencement, or both as desired. Policies regarding the All-Seminary Pasadena Commencement also apply to ceremonies at Regional Campuses.

Students wanting to be included, in any way, in any Commencement and/or related activities (Graduation banquets, Baccalaureate, doctoral hoodings, etc.) in June (whether or not they plan to attend the ceremony itself), must submit their Graduation Application(s) no later than March 1. Late applicants will not be provided information and order forms (for announcements, photographs, class rings, etc.), regalia will not be ordered, they will not be listed in the Commencement program, and they will not be able to participate in Commencement or related activities. All Grad Apps submitted on time will be honored.

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, the student's academic transcript has been updated, and satisfactory financial arrangements have been made.

**Special Commencement Participation Policy for Summer Graduates.** Master's-level students with no more than twenty (20) units of remaining course work, not to include theses, dissertations, or qualifying exams during the Summer Quarter may request to participate in Commencement exercises located in Pasadena or Regional Campuses. Doctoral psychology students completing their final internship(s) are also eligible to participate. The deadline for application is March 1, special conditions apply. Copies of the Special Commencement Participation Policy for Summer Graduates are available from Academic Advising.

# School of Theology

## Character and Mission

The School of Theology is evangelical and ecumenical, diverse and inclusive, multid denominational and multicultural. Its mission is national and 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 ministry application. 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 diverse beliefs and traditions globally and historically while demonstrating awareness of present and future needs. It must celebrate what is salutary and repent from what is problematic and incomplete within the historic experience of the church while always being open to what God's Spirit is saying.

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 (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.

## 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 outcomes.

- Students will have demonstrated competence in the practice of biblical interpretation for faithful use of scripture in their own lives and ministries.
- Students will have demonstrated capacities to engage diverse cultural contexts for transformational discipleship, mission, and ministry.
- Students will have demonstrated capacities for being theologically reflective practitioners for Christian ministries.
- Students will have demonstrated capacities for historically informed theological and ethical reflection.
- 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 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)

# Master of Arts Degrees

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

## Master of Arts (Theology)

Customizable and foundational, Fuller's MA (Theology) program offers the academic groundwork to prepare for further academic study, or to enrich theological reflection in relation to any vocation where a committed follower of Jesus might find themselves. Available either on campus or fully online, this degree allows you to immerse yourself in biblical and theological studies, spiritual formation, and church history while tailoring your studies to focus on one of our faculty's many areas of interest.

The degree provides excellent preparation for those called to ministries requiring more extensive analytical skills in theology; especially those involving research or writing. The program can also be used to prepare for application to a PhD program, and culminates in a capstone essay rather than an apprenticeship.

## 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 outcomes.

- Students will have demonstrated competence in the practice of biblical interpretation for faithful use of Scripture in their own lives and ministries.
- Students will have demonstrated capacities for historically informed theological and ethical reflection.
- Students will have demonstrated capacities to cultivate a theologically reflective practice of Christian discipleship.
- Students will have demonstrated academic capacities appropriate to an area of focus in a theological discipline or to interdisciplinary theological study.

## 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 Master of Arts (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 (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 (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 (Theology) degree. A total of 80 units is required to earn the Master of Arts (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
- IS503 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.

# Master of Arts in Theology and Ministry

Practical and ministry focused, Fuller's MA in Theology and Ministry (MATM) offers a guided, experiential program designed to train leaders for positions in the church as well as other spheres. Available on campus or fully online, this degree combines spiritual and vocational formation with rigorous, essential coursework in biblical studies and theology to prepare you to serve in your context. The MATM degree culminates in a supervised apprenticeship so you can integrate and apply your learning in a real-world ministry context.

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.

## 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 outcomes.

- Students will have demonstrated competence in the practice of biblical interpretation for faithful use of Scripture in their own lives and ministries.
- Students will have demonstrated capacities for historically informed theological and ethical reflection.
- Students will have demonstrated capacities to cultivate a theologically reflective practice of Christian discipleship.
- Students will have demonstrated capacities for being theologically reflective practitioners for Christian ministries.
- Students will have demonstrated capacities to engage diverse cultural contexts for transformational discipleship, mission, and ministry.

## Admission Requirements

General standards for admission to Fuller Seminary may be found in the Admissions section of this catalog. To be admitted to the MA in 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)

# 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, 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 a distance-learning program, ensuring 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:

1. **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.
2. **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:

1. Students work with the cohort mentor to develop their Doctoral Project proposal. The cohort mentor will approve the final proposal.

2. **DM706 Doctoral Project.** After the proposal is submitted and approved, students will register for the 8-unit doctoral project. In addition to tuition, there is a \$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:

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

## Course Design

Each course has three major components:

1. Preparation, which must be completed prior to the class, consisting of various combinations of reading (up to 4,500 pages plus an additional 20 hours of class time for a 12-unit course; 3,000 pages for an 8-unit course; or 2,000 pages for a 4-unit course), working with audio or video tapes, and written assignments;
2. A one- or two-week intensive period of classroom interaction; and
3. An extensive post-seminar project, which synthesizes reading and class work and applies them to the student's ministry situation, to be completed within four months after the class ends

## Grades



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

## Course Locations and Residency

Courses are primarily offered on the Pasadena campus. Courses are also scheduled at selected external sites. At least half of the degree course units must be completed on-site at a campus location.

## Time Limits

Coursework for the Doctor of Ministry degree must be spread out over at least three years. However, all work for the D.Min. must be completed within six years from the time the first course is taken (eight years for the 60-unit and 64-unit tracks).

## Cohorts

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

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

***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 pastors and missionaries 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 four concentration areas: (1) biblical studies and preaching, (2) Christian spirituality and pastoral care, and (3) church, leadership, and culture, (4) Global missions and cross-cultural ministries.

Dr. Euiwan Cho is the program chair for 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**

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

**CF 704 Incarnational Coaching: Life and Ministry Transformation.** This practical seminar focuses on moving beyond just attending classes, and onto integrating a student's DMin learning into a comprehensive personal growth experience. The goal is to assist students to maximize the intended learning and ministry transformation from their Doctor of Ministry program. It is achieved through the integration of personal learning and the assistance of a leadership development coach. Many show up at the 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 lifestyles 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 congregation, 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 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 multidisciplinary 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 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 offers programs leading to the degrees of Doctor of Philosophy in Theology (PhD) and Master of Theology (ThM). These programs are offered in the following concentrations: New Testament, Old Testament, and Theological Studies. The Theological Studies concentration integrates work in such areas as Christian Ethics, Historical Theology/Church History, Liturgical Theology, Practical Theology, Public Theology, Systematic Theology, and Theology and Culture.

CATS seeks to prepare women and men for contributing to the global church in a variety of leadership roles, especially as educators, researchers, and other teachers and agents of the church and its mission. CATS programs promote graduate work at advanced levels of scholarship, research, and reflection. This takes place in a diverse community of scholars committed to such study within the context of an ecclesially informed evangelical faith aimed at serving the varied and worldwide body of Christ.

## Doctor of Philosophy (PhD) Degree

The degree of Doctor of Philosophy (PhD) is the highest academic degree awarded by Fuller Seminary. The PhD in theology prepares graduates for vocations as faculty in theological programs in seminaries, colleges, and universities; and as leaders in ecclesial and paraecclesial institutions and organizations devoted to serving the church in the world. The PhD program equips faculty and other leaders through the cultivation of research capacities and skills, global sensibilities, ecclesial commitments, theological discernment, personal and vocational formation, and the craft of teaching and learning.

Graduates from the PhD in theology should evidence:

- A comprehensive knowledge of their field of theological study
- Research skills appropriate to an area of theological exploration, sufficient to engage in original research and writing that advances theological understanding in the service of the global church
- Critical reflection on the vocation of ecclesially informed theological scholarship, particularly with regard to teaching and learning, and research

- Hospitality toward diverse theological approaches and positions, traditional and emerging, characteristic of the church catholic
- Capacities for the cultivation of theologically reflective practices of Christian discipleship

## Admission Requirements and Application Deadline

Graduate students who seek admission to the CATS PhD program should possess demonstrated academic gifts and should be committed to a Christian calling in a life of scholarly research and theological reflection, leading to vocations such as teaching and publication. Admission to the PhD program is based on superior intellectual ability as demonstrated by the applicant's grade point average, Graduate Record Examination scores, and a first theological degree.

**The “First Theological Degree” Requirement.** A first theological degree (Master of Divinity [MDiv]) or its educational equivalent from an institution that is accredited by The Association of Theological Schools (ATS) is required for application to the PhD program. For those who have earned a theological degree from an institution located outside North America, accreditation of institutions and degrees by other agencies may be acceptable; consult Fuller Seminary's Office of Admissions for details.

An MA degree from an ATS-accredited institution, comparable to Fuller Seminary's MA in Theology, may also be acceptable for admission, with the exception of applicants in Theological Studies interested to specialize in practical theology. Applicants who want to specialize in practical theology (1) must have a first theology degree that includes at least 16 quarter units (or 12 semester units) of courses in ministry/praxis, not including internships (2) must have had 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.

Persons with a degree accredited by regional accreditation agencies in the United States may apply to the PhD and ThM programs if the number of prerequisites needed to align that degree with the Center's pre-doctoral master degree requirement will require less than one year of full-time study. If more than a year of full-time study is required, the non-ATS accredited degree is not accepted.

An overall grade point average of 3.5 or above (on a 4.0 scale) from masters-level study is required for admission to the PhD program.

**Biblical and Other Research Languages Requirement.** Generally, if the applicant's previous study has not included at least two quarters each of Biblical Hebrew and New Testament Greek, if admitted the student must demonstrate competence by examination or coursework during the first year in order to remain in the program. Applicants who want to specialize in Christian ethics, practical theology, or theology and culture may

meet the Biblical language requirement with only one language (either Greek or Hebrew).

Completion of other research languages is not a prerequisite to apply to the PhD program. However, during the first stage of the program PhD students are required to acquire skills in other research languages (e.g., German, French, Latin, Aramaic) as needed for their specific concentration and research area. In anticipation of this work, applicants are strongly encouraged to begin their work on research languages before beginning the program. Once admitted to the program, students may receive recognition of their research language competence either with a transcript or by passing a language exam.

**GRE, TOEFL, and IELTS Exams.** All applicants (including those applicants whose first language is not English) must have taken the Graduate Record Examination (GRE) within five years preceding the date of PhD application. A verbal score of 160 (600 on the prior scale) and a writing score of 5.0 are normally considered a minimum entrance requirement. The GRE quantitative score is also considered in the admission process and for granting scholarships to incoming students.

Applicants whose first language is not English must provide an official record of 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 wishing to have their transcripts evaluated officially should contact the Office of Admissions for details. Consult the appropriate concentration section in this handbook for further details regarding specific requirements for admission to each concentration.

**Writing Sample.** All applicants are required to submit a major writing sample of ca. 7000–10,000 words completed within three years of the time of making application, in the field of proposed study. This essay will be evaluated in terms of clarity of its thesis, ability to sustain an argument, critical engagement with pertinent primary and secondary sources, and professional presentation.

**Application Deadline and Matriculation Expectations.** The application process opens each year on August 1. Applications for admission with all the required supporting documentation must be received by Fuller's Office of Admission no later than the January 2. The supporting documentation submitted by this date must include transcripts, references, GRE and, if needed, TOEFL or IELTS scores, and the sample paper.

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 and accepted for a particular year, new students must matriculate during the following Fall Quarter. Deferment of matriculation is not permitted. Admitted students must participate

in the general orientation to the program offered to new students once every year, at the beginning of the Fall Quarter.

In rare and extreme situations, the Associate Dean for CATS and the CATS Program Director may grant deferment of matriculation for up to two quarters in consultation with the student's mentor. Deferment of matriculation for more than six months is not permitted for any reason.

## PhD Program Structure

The PhD is awarded upon successful completion of research language requirements; coursework consisting of 64, 800-level units through seminars, expanded directed reading courses, or directed readings; comprehensive examinations; a dissertation proposal; and a scholarly dissertation based on research in the area of the student's major concentration.

The PhD program is divided into two stages, with comprehensive examinations placed between the stages and the submission of a successful dissertation after the completion of all coursework.

### Stage One

Stage One consists of a minimum of 46 units, including a four-unit course devoted to Formation, Research, Teaching and Learning, and Professional Development, and a six-unit methods course or other foundational course in the student's major concentration. Some major concentrations have additional core requirements that should be taken in Stage One. Research languages specific to each concentration must be completed during Stage One as well, as early as possible in the program.

During the student's third quarter (typically, the Spring Quarter of the first year), he or she will participate in a mentor-led First-Year Review, the purpose of which is to ensure that the student is making adequate progress in research and writing as a PhD student.

Advanced research in the theological disciplines requires competence in one's primary language as well as in the languages in which relevant primary texts are written and essential secondary materials are available. Each concentration has designated research languages appropriate to the normative literature in the field. Research language requirements prepare students not only for the research and writing of a thesis or dissertation but, indeed, for life-long professions in a global context.

Students are encouraged to learn an additional language or languages necessary for use in teaching, whether internationally or in the US. However, CATS program language requirements concern research language requirements only.

The program distinguishes between the biblical languages requirement (normally a prerequisite to enter the program – see above) and research languages requirement (not a prerequisite to enter the program, although it is advantageous if such languages are studied prior to entering the program) completed during the first stage of the PhD program. Required research languages depend on the student's major concentration

and track. With the approval of the faculty overseeing the concentration in question, students may petition the CATS Committee to substitute an alternative modern language in cases where this will be more relevant to their immediate and long-term research.

**Comprehensive Examination.** Upon satisfactory completion of at least 46 units through seminars or directed readings and of 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. A student may retake up to two failed exams. If a student fails more than two exams or fails one or more retake exams the student's status will be referred to the CATS Committee for review. Passage of the comprehensive examinations and approval by the CATS Committee advances students to candidacy (Stage Two) in the PhD program.

## Stage Two

Stage Two consists of the completion of the remaining 18 units, typically through directed readings supervised by the student's First or Second Mentor. Work conducted during the second stage of the program is related to dissertation research and writing. The first course after passing the comprehensive examinations is a directed reading with the objective of completing and passing a dissertation proposal. Remaining coursework must be designed to support the actual writing of the dissertation on the basis of the approved proposal.

## Dissertation

The writing and approval of a dissertation is the heart of the PhD program. Dissertations are judged according to the following criteria:

- Does it evidence research skills appropriate to the area of study, sufficient to engage in original research and writing that advances theological understanding in the service of the church, academy, and/or society?
- Does it evidence sympathetic and respectful understanding of positions held by diverse scholars?
- Does it evidence appropriate form, style, and literary presentation?
- Does it evidence knowledge of the field of study and related literature?
- Does it evidence independent research and originality in making a contribution to the field?

## Credit Transfer and Advanced Standing

Transfer credit is not given toward the PhD degree. However, advanced standing may be granted for doctoral-level work completed at an accredited school. Up to a maximum of 18 units of advanced standing (the equivalent of three graduate seminars) in the CATS PhD program may be given after approval by the CATS Committee. This credit may be applied to Stage One or Stage Two of the program, depending on the specific advice of the student's mentor after admittance into the program. Students must petition the CATS

Committee for advanced standing to be granted and must provide a copy of the relevant transcripts. Students awarded Advanced Standing are held to the same language, comprehensive examination, and dissertation requirements as all other CATS students. Advanced Standing is for coursework remission only.

## Mentors and Concentrations

Upon admission, students are assigned by the Associate Dean for CATS 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 primary 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, the student designs a 64-unit program consisting of seminars, courses and directed readings (DRs).

## Minors in the PhD Program

In addition to a major concentration, students, in conversation with their mentors, may choose a minor field of study. Students who elect a minor concentration are required to take no less than 12–18 units in their minor field during the first stage, the remaining first-stage courses being in the major field. Requirements for minor concentrations are set by each concentration (see Section Three, below).

## Residency Requirement and Degree Duration

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 six, 6-unit seminars or directed readings) on Fuller Seminary's Pasadena Campus.

Geographical proximity to campus is important for several reasons. The development of professional relationships is a salient feature of scholarly life in the academy. Maintaining a regular presence on campus allows students and faculty to network, share ideas, collaborate, build friendships, and attain spiritual support. For these reasons, CATS recommends that students identify their scholarly community or communities and participate with them in some manner. Participation in these communities may mean attending specialized academic conferences and various Fuller Seminary colloquia, but it may also include—less formal and equally important—interactions with faculty and peers around the campus, library, and coffee shop.

The PhD degree must be completed within eight years of matriculation. Petitions for exceptions are evaluated by the CATS Committee.

## 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, and the Mark Hatfield Fellowships are awarded to students working in the area of public life or public theology. 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.

## Continuation Fees

Students in the PhD 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 program are designated by 800 numbers. 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. The ThM prepares graduates for vocations as leaders in ecclesial and paraecclesial institutions and organizations devoted to serving the church in the world. Although completion of the ThM may serve some graduates in their preparation for further graduate studies, this degree is designed as a self-contained terminal degree.

Graduates from the ThM program should evidence:

- A substantive understanding of the discipline of their field of theological study appropriate for advanced academic study in the service of the church

- The capacity to formulate research questions and to use research methods and resources appropriate to the discipline, with a focus on scholarship that advances theological understanding in the service of the global church
- Capacities for the cultivation of theologically reflective practices of Christian discipleship
- Hospitality toward diverse theological approaches and positions, traditional and emerging, characteristic of the church catholic

## ThM Degree Admission Requirements and Application Deadline

Applicants for the ThM degree should possess an MDiv degree or its educational equivalent, or an MA degree comparable to Fuller Seminary's MA in Theology, from an institution that is accredited by The Association of Theological Schools (ATS), with an overall grade point average (GPA) of at least 3.5 (on a 4.0 scale).

At least two quarters of instruction in at least one biblical language (two biblical languages for students in New Testament, Old Testament, and certain specializations within Theological Studies—see Language Requirements section, below). Students who do not have a biblical language already may make this up as part of their ThM coursework.

All applicants, including those applicants whose first language is not English, must have taken the Graduate Record Examination (GRE) within five years preceding the date of ThM application. A verbal score of 160 (600 on the previous scale) and a writing score of 5.0 are normally considered a minimum entrance requirement.

Applicants whose primary language is not English must provide an official record of 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 ThM application will be acceptable. Overall TOEFL scores of at least 100 (internet-based) or 600 (paper), or IELTS overall scores of at least 7.0, meet the minimum English language entrance requirements.

Applications for admission with all the required supporting documentation must be received by Fuller's Office of Admission no later than January 2. The supporting documentation submitted by this date must include transcripts, references, GRE and, if applicable, TOEFL or IELTS scores, and a specimen of scholarly work (that is, a writing sample on a topic related to the concentration to which one is applying, no more than 8000 words, completed within five years of application).

Notifications of admission decisions are sent out by March 15. Prior to or during the application process applicants are encouraged to contact faculty members with whom they would like to work to discuss their interests. The CATS Committee makes all decisions concerning acceptance into the ThM Program. Once admission has been



granted and accepted for a particular year, new students must matriculate during the following Fall Quarter. Deferment of matriculation is normally not permitted, with only rare exceptions in extreme situations. Deferment of matriculation for more than six months is not permitted for any reason.

## ThM Degree Program Structure

The ThM program consists of 32 units of academic study and the successful passing of a ThM thesis. Enrolling in 6 units of 800-level coursework, or in 12 units of 500-level coursework, constitutes full-time enrollment in the ThM program.

### Coursework

All courses in a student's ThM program are chosen under the advice of the mentor.

Students must take at least 20 units at the 800-level, including a 2-unit thesis proposal and 4-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 and expanded directed reading courses.

Students are required to take at least three-fourths of their coursework (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 or other foundational 800-level course in that field. Students are required to write a thesis 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.

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 Seminary's campuses, or online, in fulfillment of their degree requirements. All 800-level coursework must be taken on Fuller Seminary's Pasadena Campus, and all 800-level seminars, expanded directed reading courses, 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 (DRs) are not counted toward this requirement.

### Language Requirements

Students who want to enroll in the New Testament or Old Testament concentrations, and Theological Studies students who want to specialize in Theology or Historical Theology/ Church History, must have completed no less than two quarters each of Biblical Hebrew and New Testament Greek prior to admission. All other students must have completed no less than two quarters of either Biblical Hebrew or New Testament Greek.

Students may take Biblical Hebrew or New Testament Greek for credit as a part of their ThM coursework. A maximum of 8 quarter units of language study (biblical and research languages combined) may be applied toward the ThM degree requirements. (ThM students wanting to enroll in languages offered through Fuller Seminary's ANE program take these courses at the 800-level, with each counting two units toward the degree.)

Completion of the ThM requires competence in a research language in addition to the biblical languages. The ThM thesis should demonstrate knowledge of theological literature in the designated language as evidence of a student's ability to engage in advanced study. All language study must be completed prior to passing the thesis proposal.

## The ThM 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 to a paper published in a professional journal or presented at a scholarly meeting. The thesis will be evaluated on the basis of the following criteria:

- Does it evidence a substantive understanding of their field of theological studies appropriate for advanced academic study in the service of the church?
- Does it evidence the capacity to formulate research questions and to use research methods and resources appropriate to the discipline, with a focus on scholarship that advances theological understanding in the service of the global church?
- Does it evidence hospitality toward diverse theological approaches and positions, traditional and emerging, characteristic of the church catholic?
- Does it evidence independent research and originality in making a contribution to the field?
- Does it evidence appropriate form, style, and literary presentation?

## Degree Duration and Graduation

The ThM degree may be completed in one calendar year of full-time study or its equivalent. It must be completed within three years of initial enrollment. Petitions for exceptions are evaluated by the CATS Committee.

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.

# Credit Transfer in the ThM Program

The CATS Committee allows students to transfer a maximum of 12 units of MA/MDiv coursework taken at Fuller Seminary into the ThM program. The 12 units may count toward the ThM degree only if they do not apply toward any other degree program and are taken before the applicant is officially accepted to the ThM program. Such coursework must have received a grade of B or better; courses taken Pass/Fail may not be transferred. Transfer credit is not otherwise possible.

## 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 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.

## 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.

## 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 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 and Senior Professor of Old Testament*
- J. Andrew Dearman, *Senior Professor of Old Testament*
- Joel B. Green, *Associate Dean for the Center for Advanced Theological Studies and Professor of New Testament Interpretation*
- Seyoon Kim, *Senior Professor of New Testament*
- Marianne Meye Thompson, *George Eldon Ladd Professor of New Testament Interpretation*
- Carly Crouch, *David Allan Hubbard Professor of Old Testament*
- Christopher B. Hays, *D. Wilson Moore 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*

### Biblical Interpretation (BI)

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

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

**BI 502 Women, the Bible, and the Church.** This course explores the biblical, theological, historical, and cultural perspectives on the role of women in the Church and world. It will examine the ancient Near Eastern socio-cultural contexts in which the biblical depiction of women developed. It will also consider how the biblical texts concerning women have been interpreted and in turn defined the place of women in the Church and society at large. This course will examine the understanding and application of biblical texts in relation to the Christian notion of womanhood, women in Christian leadership, and the impact of feminism and feminist scholarship on biblical texts concerning women.

## 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.

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

**LG 566 Theological German.** This course will introduce students to the essential grammar, syntax, and vocabulary needed to functionally read German-language texts. In addition, the course will immerse the student in the German language through daily readings from medieval to modern German theological texts. Due to its intensive nature, the course will demand a substantial time investment, ca.12 hours per week outside of class, and some students may find they need to spend more than the minimum amount of time to learn the material. Prior work with German language is not required, but would certainly be beneficial.

**LG 567 Theological Latin.** This course will provide students the opportunity to gain enough facility in Latin to read Classical, Biblical, Patristic, and Reformation Latin texts. If Hebrew and Greek are the languages of the Scriptures, Latin was the language of theological discourse in the western church for about 1,700 years. Thus, knowledge of Latin is essential for the advanced student of church history and theology. Not only that, Latin's precise grammatical structures expressed through inflection sharpen minds in ways that enhance general theological reasoning. Due to its intensive nature, this course

will demand a much more substantial time investment than students might anticipate for a four-unit course.

## 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 527 New Testament Exegesis (Greek text).** Exegetical study of the text of a New Testament book or books or portions of a New Testament book in Greek.

**NE 561 Luke and the American Road Movie.** This course will pursue a dialogue between the biblical journey motif in Luke and the American road movie, engaging such shared themes as pilgrimage, dislocation, race, gender, wealth, family, community and reconciliation. The course will (1) study the chief passages and theological themes found in the extensive journey motif in the Gospel of Luke, (2) view and discuss selected American road movies, (3) facilitate a cultural and theological dialogue between the two, and (4) foster interpretive skills for biblical narrative and contemporary film.

**NE 567 New Testament Interpretation (English text).** This course is an interpretive study of the Gospel according to Matthew, which seeks to acquaint students with the larger movement of the narrative and the intricacies of select passages, develop their skill in reading the Gospel, and deepen their understanding of Jesus and Christian discipleship.

**NE 590 Directed Study in Hermeneutics or New Testament Exegesis.**

## New Testament Studies (NS)

**NS 500 New Testament 1: Gospels/Acts.** This Internet-based course introduces the nature, structure, and message of the New Testament Gospels and Acts in their historical, literary, and canonical contexts. The course is a companion to (though independent of) NS501, which introduces Romans through Revelation.

**NS 501 New Testament 2: Romans-Rev.** This course introduces the nature, structure, and message of the New Testament documents from Romans to Revelation in their historical, literary, and canonical contexts and considers their relevance to subsequent socio-cultural contexts. The course is a companion to (though independent of) NS500, which introduces the four Gospels and Acts.

**NS 512 Jesus and the Kingdom of God.** This course introduces the nature, structure, and message of the New Testament documents from Romans to Revelation in their historical, literary, and canonical contexts and considers their relevance to subsequent socio-cultural contexts. The course is a companion to (though independent of) NS500, which introduces the four Gospels and Acts.



**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 531 Pauline Theology.** This course introduces the nature, structure, and message of the New Testament documents from Romans to Revelation in their historical, literary, and canonical contexts and considers their relevance to subsequent socio-cultural contexts. The course is a companion to (though independent of) NS500, which introduces the four Gospels and Acts.

**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 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 561 Women and the Bible.** This course will examine a number of important questions pertaining to the depictions of women in the Bible and the ways in which biblical texts pertaining to women have been interpreted and applied in the Christian church. Issues to be discussed include (a) how women are portrayed (or overlooked) by various biblical authors; (b) how biblical images of women compare with what we know about the social lives of women and men in the ancient world; (c) how texts pertaining to women have been interpreted and applied in Christian theology and church life over the centuries; and (d) how contemporary feminist scholarship has reshaped Christian engagement with the biblical text.

**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 581 NT Seminar: Research Methods.** A seminar in which participants explore through readings, practice, and critical discussion the range of methods employed in contemporary NT study. The entire research process will be discussed, modeled, and practiced.

**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 525 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 526 Advanced Greek: Apostolic Fathers.** This is a 6-unit seminar for doctoral students, also offered at the 500-level as a 4-unit course open to a limited number of master’s-level students. 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 527 Critical Issues in Matthew.** This six-unit CATS seminar, open also to a limited number of master’s students by professor’s approval, consists of a detailed exegetical study of the narrative of Matthew, including an examination of controversial theological, literary, and historical issues that bear upon its interpretation. Those issues include Matthew’s testimony about the law, the nature of divine judgment in Christological key, the import of Old Testament passages, and the force of Matthew’s Gospel relative to the diverse Jewish community of the time of its composition.

**NT 545 Biblical Theology of the New Testament.** 이 과목은 “복음이란 무엇인가”에 대한 주제에 초점을 맞추고 크리스천 리더들에게 신약성경신학의 기초를 제공하기 위해 마련된 과목입니다. 이 과목은 크게 두 부분으로 구성되어 있습니다: 첫번째 부분에서는 예수의 하나님나라 복음을 이해하기 위해 예수님 생애와 사역을 개괄하게 될 것입니다. 둘째 부분에서는 사도들의 복음의 전형적인 예로서 바울서신에 나타난 예수 그리스도의 죽음과 부활의 복음을 다루게 될 것입니다. 이 과목은 크리스천 리더들이 견고한 성경신학적 토대 위에서 교회와 세상에서의 사역을 감당할 수 있도록 돕는 데 그 목적이 있습니다. *Taught only in Korean.*

**NT 556 Jesus, the Church, & Violence.** This course will examine violence according to the New Testament, particularly in light of violence against oppressed people in the Americas, and consider how the church is called to understand violence in, among, and against us and others. While the course will deal with the violence of war, it will be concerned to develop for students a self-implicating description of violence that is thicker than what conventionally passes as the activity of war or killing. To that end, we will consider the relation between the God of Israel and violence as borne out in the New Testament drama of Jesus and his church and pursue the question of the social position

from which violence is described and contemplated. The principal aim of the course's theological description and contemporary insight is to promote the Christian life as one of peacemaking by the Spirit of Jesus in and through the church.

**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 501 Pentateuch.** This online course is a study of the five books of the Pentateuch and their interpretation. It will provide an introduction to (1) the content, structure, and literary forms of these five books, (2) their major theological themes, (3) cultural, geographical, and historical matters which aid understanding, and (4) tools and methods of interpretation.

**OT 517 Old Testament Exegesis (Modern text).** Exegetical study of the text of an Old Testament book or portions of an Old Testament book in a modern language. Prerequisite: BI500 or NE502; OT500 or OT501 or OT502.

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

**OT 533 Jerusalem: The Bible and Ancient History.** In this course we will examine the place of Jerusalem in ancient historical and literary settings, from the second millennium BCE to the second century CE. Attention to the Old and New Testaments is primary. We will also look at other primary sources (e.g. Amarna Letters and Neo Assyrian Annals), archaeological reports, along with literary-historical reconstructions related to the first and second temple periods.

**OT 536 Issues in Old Testament Theology.** This course will offer an opportunity for the reading and critical discussion of selected literature in the area of Old Testament theology. The majority of the course will be devoted to the analysis of selected themes of

the Old Testament and to an exposition of their significance for Christian faith and practice: creation and re-creation; God and the gods; election and the nations; violence and peace. For each topic we will address important theological and hermeneutical issues that have challenged contemporary readers and seek a clear and coherent voicing of the textual witnesses.

**OT 544 Prophetic Responses to Trauma.** This course will examine the diverse ways in which the prophetic literature of the Hebrew Bible responds to trauma, attending especially to issues raised by the Babylonian exile. The course will identify some of the theological, psychological and practical concerns raised by this experience and examine the various ways in which the biblical texts respond to these concerns. Special attention will be paid to the books of Jeremiah, Ezekiel, and Lamentations, as well as parts of the book of Isaiah and the book of Psalms, exploring how these texts represent ancient responses to trauma relevant to the modern world.

**OT 550 Human Rights and the Old Testament.** This course will examine the diverse ways in which the prophetic literature of the Hebrew Bible responds to trauma, attending especially to issues raised by the Babylonian exile. The course will identify some of the theological, psychological and practical concerns raised by this experience and examine the various ways in which the biblical texts respond to these concerns. Special attention will be paid to the books of Jeremiah, Ezekiel, and Lamentations, as well as parts of the book of Isaiah and the book of Psalms, exploring how these texts represent ancient responses to trauma relevant to the modern world.

**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 567 Old Testament Text.** This is a study of the book of Leviticus. The course familiarizes students with the book's overall structure and literary development as well as the major themes found therein, including worship, sin, sacrifice, and holiness. The course also familiarizes students with the book's literary and theological significance within the broader traditions of the Pentateuch. Development of exegetical skills arise

from a focus upon the literary and theological characteristics of the book. The class will explore the book's role in the Church's ongoing theological reflection.

**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 576 Experiencing the Land of the Bible.** This is an online course of the book of Leviticus. The course will familiarize students with the book's overall structure and literary development as well as the major themes found therein, including worship, sin, sacrifice, and holiness. The course will also familiarize students with the book's literary and theological significance within the broader traditions of the Pentateuch. Development of exegetical skills will arise from a focus upon the literary and theological

characteristics of the book. The class will explore the book's role in the Church's ongoing theological reflection.

**OT 581 History and the Old Testament.** Rowan Williams said that “good theology does not come from bad history.” And William Faulker wrote, “The past is never dead; it's not even past.” We continue to live with the histories that we recount. What do we know about the history of the Old Testament and how do we know it? How have the stories of the ancient past been told in recent times, and what's at stake there? 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 later weeks involve case studies on specific historical periods and moments, as well as special topics such as social history, and philosophies of historiography.

**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.

**OT 590 Directed Study in Old Testament.**

## 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 Senior Professor of Faith and Public Life*
- Charles J. Scalise, *Senior Professor of Church History*
- John L. Thompson, *Senior Professor of Historical Theology and Gaylen and Susan Byker Professor Emeritus of Reformed Theology*
- Grayson Carter, *Associate Professor of Church History*

- Sebastian Chang Hwan Kim, *Academic Dean for the Korean Studies Center and Robert Wiley Professor of Renewal and Public Life*
- Daniel Lee, *Academic Dean for the Center for Asian American Theology and Ministry and Assistant Professor of Theology and Asian American Ministry*
- Kutter J. Callaway, *Associate Professor of Theology and Culture*
- Nathan P. Feldmeth, *Senior Assistant Professor of Church History*
- Erin E. Dufault-Hunter, *Associate 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 Associate 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 and Special Assistant to the President for Ecumenical Relations*
- Marguerite Shuster, *Harold John Ockenga Professor Emeritus of Preaching and Theology and Senior Professor of Preaching and Theology*

## Church History and History of Doctrine (CH)

**CH 504 Modern Church in a Global Context.** This course introduces the most important themes and events in the life of the church around the world from the seventeenth through the twentieth centuries. Beginning with the post-Reformation period, students will examine the growth and contributions of the church in Europe, Africa, Asia, South America, and Australia/Oceania. Attention will be given to some of the more important historical, theological, and cultural developments that have shaped (or been shaped by) specific regional and global historical contexts.

**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 510 The Making of Global Christianity.** Christianity developed in the first century CE at the intersection of three continents and between two empires. The Church's theology and practice has always developed in the context of local cultures. This course traces its global development focusing on theological and contextual considerations. Early theological controversies are studied in light of linguistic and cultural considerations. The conversion of tribes, nations and empires are studied with one eye toward the Great Tradition and one eye focused on indigenous cultures.

**CH 517 Christian Spirituality.** This course presents a historical survey of the piety and devotional practices of four of the most important Christian traditions: Eastern Orthodox, Celtic, Roman Catholic and Protestant. "Spirituality" is understood to encompass both the inward activity of the various spiritual disciplines as well as the outward activity of social involvement (see Matthew 6:6 and James 1:27). Through extensive use of primary source material, this course will examine and reflect upon the thought and piety of a number of important figures from Christian history, including St. Antony, St. Augustine, St. Bernard, Julian of Norwich, Martin Luther, John Calvin, George Herbert, Jeremy Taylor and John Wesley.

**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.

**CH 532 Calvin as Pastor and Theologian.** This elective MA course, linked to a separate doctoral seminar, will consider a selection of topics where the task of theology and the tasks of ministry coincide, tracing Calvin's theology and pastoral practice through what might be called the marks (and quasi-marks) of the church: word, sacrament, discipline, and care for the poor. Calvin left a rich legacy for Christian thought on a myriad of topics — a legacy that survives not just in his Institutes, but also in works of liturgy, catechism, sermons, commentaries, and both civil and ecclesiastical legislation. This course will explore selections from such works in order to come to terms not just with Calvin's theological legacy but also with the connections between his theology and practice.

**CH 533 Dietrich Bonhoeffer and the Problem of Church and State.** Church-state relations have been of enormous importance to Christian history and society since the time of Jesus, yet this significance is often overlooked in contemporary scholarship. This doctoral seminar will examine Dietrich Bonhoeffer's unique contribution to church and state relations in Germany during the 1930s and 1940s, as a way of looking more broadly at those relations throughout the past — from Patristics to the modern era, and from Germany to the United States, Latin America, Asia and Africa. The seminar will appeal to those interested in church history (all periods), theology, Christian ethics, church and state relations (broadly considered), and the life and thought of Dietrich



Bonhoeffer. Bonhoeffer not only wrote extensively about church and state, his life and ministry during the time of the Nazis were entirely overshadowed by this complex relationship. Consequently, an examination of his engagement with church and state relations opens numerous opportunities for historical, theological, and ethical study over a broad range of engaging topics, diverse methodologies and periods, and widespread locations.

**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 554 Anglican Church History.** This course introduces the principal historical and theological events in the life of the Anglican Church, from its pre-Reformation context in England through recent events affecting the worldwide Anglican Communion. Attention will be given to the most important historical, theological, and cultural developments that have shaped what is now the third largest Christian tradition in the world.

**CH 568 History of the African-American Religious Experience.** An introduction to the history of religious movements and institutions of African Americans from the period of slavery to the present. Topics in this course will include Christianity in Africa; African religions in America; religion of the slaves; the development of the black church; the rise of black Protestant denominations; the development of religious movements among African Americans outside Protestantism (e.g., Catholicism, Judaism, and Islam); the relationship between religion and culture; race relations in American church life; gender relationships within African American religion; politics in black American churches; religious aspects of civil rights movements; and the modern role of religion in African American life.

**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 580 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.

## **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.

**ET525 Ethics of Dietrich Bonhoeffer.** Dietrich Bonhoeffer, pastor, theologian, and resistor of the Nazi regime, has been claimed as an ethicist of responsibility, peace, divine command, and more. In this class we will explore Bonhoeffer primarily as an ethicist of formation. Formation lies at the heart of Bonhoeffer's ethical project and links the realities of discipleship and ethics in his historical context, personal story, and theological writings. We will engage these themes from within our own contexts in order to better practice and understand discipleship and ethics in our life together as Christians.

**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.

**ET552 Theology in the Public Sphere.** This course 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.

**ET554 Wilderness and Earthkeeping.** This course will immerse students in a wilderness area of southern Colorado and consider how, by the light of God's revelation, it teaches Christians to be keepers of the earth as lovers of God and neighbors, particularly as inhabitants of industrialized cities. The nine-day immersion part of the course consists of three days of in-person instruction and acclimation at Sonlight Camp in Pagosa Springs, Colorado, five days of demanding wilderness backpacking in the nearby San Juan National Forest, and one closing day of in-person debrief and instruction back at Sonlight. It will follow several weeks of preparatory reading, online discussion, and other assignments for which the exodus theme of Scripture will be paramount, and students will complete online assignments and a final paper following the nine-day immersion experience. While the course will address the urgency of preserving wilderness areas, it will focus on how the revelation of God in the wilderness challenges the way Christians and others live in industrialized cities, forming them to be keepers of the earth, especially where they live. Finally, the course aims to inspire a fearful love for the wilderness that will serve students throughout their lives as Christians and the generations that come after them.

**ET556 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 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 also have 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 505 Theories of Human Nature.** A variety of questions have been dealt with in philosophical discussions about human nature, such as questions about the “composition” of a human person, about the “essence” of humanness, about human destiny, and so on. On each of these issues, several philosophical perspectives have been developed. These perspectives have an important bearing on Christian discussions of human nature; different Christian accounts of human nature can be attributed, in many cases, to the influence of different philosophical perspectives. A careful examination of the philosophical questions is crucial for an adequate theological understanding of the human soul and the nature of the afterlife, as well as for the development of a proper Christian perspective on the human sciences. In this course, various philosophical theories will be examined, and the implications of philosophical investigation for theological, cross-cultural and social scientific discussion will be explored.

**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 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 525 Pneumatology: Contemporary Trends and Developments.** This doctoral seminar, open to advanced master's level students, 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. The course will also include a comparative theology aspect with an investigation of the Spirit in Islamic traditions.

**ST 528 Invitation to Analytic Theology.** This course provides an overview of one of the most important recent developments in theology, namely, analytic theology. This is an approach to theology that borrows ideas, concepts, and methods from analytic philosophy. The course begins with an introduction to the history and nature of analytic theology and then examines core Christian doctrines as they have been recently discussed by analytic theologians. This course is intended to provide students with the resources for developing their own evaluation of the fruit of analytic theology as it pertains to Christian faith, practice, and ministry.

**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 530 Karl Barth and Evangelicalism.** An Analysis of Karl Barth's theology as a constructive paradigm for evangelical theology, with an emphasis on his understanding of the Word of God, the Trinity, Incarnation, Salvation, Worship, Ethics and Ministry. Particular attention will be given to the continuing relevance of Karl Barth's theology for evangelical theology and praxis.

**ST 538 Ecclesiology: Current Trends Worldwide.** This doctoral seminar, open to a maximum of five advanced master's level students, 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 544 Asian American Theologies.** This course critically engages methodologies and approaches in Asian American theologies covering representative theologians and key issues. It will explore their operating philosophical, political, and cultural presuppositions as well as their existential and pastoral concerns. Students will be tasked to integrate the key insights and lessons from these theologies for their understanding of their own identity, theology, and ministry.

**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 557 Eastern Orthodox Theology.** Orthodox and Protestant Christians often reveal a mutual ignorance of each other's tradition. This course will introduce students to Orthodox theology through a survey of the principal theological vehicles which have shaped its present identity. This course will survey the origins and development of the apostolic, primitive church, pursuing the western and eastern trajectories from a historical, theological, and practical perspective. Key topics will include comparative views of the creation, fall, free will, salvation, the doctrine of God, the apophatic tradition, ecclesiology, sacramentality, Christology and pneumatology, the theology of the icon, spiritual life and eschatology. Included will be an evaluation of the areas of convergence and divergence.

**ST 563 Creation, Providence, and Kingdom Discernment.** This course will focus on the ways in which theologians, especially those in the Reformed- Presbyterian tradition, have understood and debated about God's unfolding purposes in history: in creating the world, in the workings of divine providence in our fallen creation, and in the calling of Christians to discern and align ourselves with, the goals of the coming Kingdom in our present patterns of discipleship.

**ST 564 Contemporary Christology.** This is a 6-unit seminar designed for PhD and ThM students in the CATS program, also offered at the 500-level as a 4-unit course open to five MDiv/MA students by written permission. It 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.

**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 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 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 588 Theology of Africa, Asia, and Latin America.** This course is designed to introduce students to Christian theology developing outside the contexts of Europe and North America. The focus will be on the breadth of Protestant, Indigenous, and Roman Catholic theological voices in three major areas of the world: Asia, Latin America, and Africa. In addition to a survey of Christian theology, this course will emphasize women's theologies, liberation theologies, and "contextual" christologies from these areas.

**ST 590 Directed Study in Theology.**

**TH 515 Wesleyan Theology.** This course will examine the theological distinctives of Wesleyan theology beginning with its initial developments in John Wesley's contributions and continuing through contemporary expressions. Topics will include sanctification, free will, social action, as well as additional themes. Throughout the quarter we will explore the particulars of Wesleyan theological method and see how this develops distinctive theological priorities and is expressed in local and global ecclesial patterns.

**TH 517 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.

**TH 522 Augustine as Believer, Pastor, and Theologian.** While Augustine can justly be claimed to belong to many strands of the Christian tradition in the West, he is of special significance to Protestants. 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 class will focus on selected topics in Augustine that have proved to be of special interest also to Protestants and their heirs: biblical interpretation, ecclesiology, sacraments, church/state, politics/ethics, and the doctrines of justification, predestination, and free will — all within the context of Augustine’s calling as a pastor and bishop. For those who seek to serve the diverse and pluralistic culture of the twenty-first century, Augustine can prove to be a fruitful dialogue partner in considering the origins and shape of Christian theology, culture, politics, and ethics today.

**TH 536 Theology of Jurgen Moltmann.** This doctoral seminar (open to a maximum of five advanced master’s level students) studies the constructive theology of Jürgen Moltmann in the context of contemporary theology at the international and ecumenical levels.

**TH 540 Trinity: Theological Explorations.** This is a 6-unit seminar designed for PhD and ThM students in the CATS program, also offered at the 500-level as a 4-unit course open to five MDiv/MA students by written permission. It offers a critical engagement with key themes and texts in the development of the doctrine of the Trinity.

**TH 542 Theology and History of Black Evangelicalism in America.** Evangelical Protestantism has played a vital role in shaping American history, culture and religion. It is estimated that some 25-35% of the American population (c. 70-100 million) today identifies with this movement. Far from being a monolithic entity, however, the religious, ideological, and social allegiances of evangelicalism are quite diverse. Black evangelicalism is a very important expression of the evangelical tradition and is also variegated. Black evangelicals can be found among Baptist, Methodist, Pentecostal denominations, Anglican and other traditions. This course offers a sympathetic but critical exploration of both the history and theology of Black evangelicalism in the United States. Locating the roots of black evangelicalism in the black religious experience in the United States, the course further traces its development in the revivalism of the 18th and 19th centuries, and its current expressions in America. The course also engages students in discussions of contemporary works of constructive theology authored by black evangelicals especially as they deal with pressing issues for its churches and ministry (race relations, the role of women in the church, homosexuality, biblical authority, etc.).

**TH 543 Theology of Mission.** In this course, students will be introduced to the theology of mission from an evangelical Protestant perspective. Through a survey of key contributors who left a lasting impact on 21st century missiology, students will explore Trinitarian perspectives on the *missio Dei*, the reign of God, and contextual theology.

**TH 546 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 SIS and SOP to enrich the learning experience.

**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.

**TH 553 Race, Religion, and Theology in America.** What is the relationship between theology and race? How does our understanding of racial identity and experience of racism inform and shape our theological traditions, religious institutions and religious practices? In this course students will engage in critical theological reflection from the perspectives of African American, Asian American, and Latino/a and Native America theologies, as a critique to racialized hegemonic Euro-American theologies. Students will gain new theological perspectives that challenges the notion that ‘white theology’ is normative and supra-contextual.

**TH 559 Theologies of the Holy Spirit.** This course will examine scriptural, historical, and theological themes related to pneumatology, the study of the Holy Spirit. Throughout the course, our study will be attentive to elements of orthodoxy, orthopraxy, and orthopathy in coming to terms with a holistic understanding of the work of the Spirit in our lives, our contexts, and throughout the world.

**TH 569 The Doctrine of the Atonement.** This course is an elective course focused on the doctrine of atonement. It offers a critical engagement with key themes and texts in the development of the doctrine in Christian theology.

**TH 573 Theology of Anselm of Canterbury.** Anselm of Canterbury was one of the fountainheads of western theology and a father of medieval scholasticism. His thought has also been very influential upon Protestantism. This course requires students to read through almost all his major texts in translation. It offers a chance to engage with the philosophical and theological issues Anselm’s work raises, from the existence and nature of God through the doctrines of Trinity, Incarnation and Atonement, to the vexed question of divine foreknowledge and human freedom.

**TH 577 Sacraments and Sacramentality.** This doctoral seminar is open to a limited number of master’s level students by special permission. 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.

## Theology And Culture (TC)

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

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

**TC 512 Theology and Media Culture.** The course will investigate a theology of culture by focusing on a particular area: theology and media culture, with an emphasis on television and new social media. The course will (1) view, discuss and analyze various forms of mass media (2) examine its affects upon culture, (3) provide the student methodological perspectives for engaging culture drawn from the fields of cultural studies, social sciences and anthropology (4) explore theological and biblical responses and perspectives on media culture and (5) provide contextual approaches for engagement between church and culture.

**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 540 The Arts in Worship.** This course is an introduction to Christian reflection on and the practice of the arts in worship. By lectures, discussions, and conversations with artists, students will discover ways in which the different media of art open up and close down liturgical, communal, theological, formative and missional possibilities for a given congregation in corporate worship.

**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 542 Liturgy and the Arts.**

**TC 549 Theology of General Revelation.** This doctoral seminar, also open to a limited number of advanced master's level students, 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 then turn to a phenomenological description as well as to liberal Protestant, Reformed and Roman Catholic approaches to the topic. The course will conclude by considering the usefulness of pneumatology and of wisdom as possible constructs for a theology of general revelation. Each week, the course will also consider relevant biblical texts.

**TC 550 Theology of Sport and Fitness.** From the Olympics, to the World Cup, to the weekly golf outing, sport captivates and enthralls. Few aspects of human culture have been so consistently present throughout history as sport. It has a pull on our lives, whether we are participants or spectators, which is often impossible to describe. It is no wonder then that discussion of sport has entered into religious and theological conversations. Running alongside sport is the recent surge of fitness and fitness culture, which are showing a tremendous influence on how we live our lives and perceive human thriving. This course will look at sport and fitness historically, ethically, culturally, and theologically—with detailed attention to the place of the body—all through a Christian lens. Where is God in these activities? What is God up to when we pursue sport and fitness?

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

**TC 555 Soul Force: The Music of the Civil Rights Movement.** The music of the African American experience has been and continues to be a sustaining force in the struggle for equality, justice, and existence in a world riddled with oppression, racism, and sexism. During the Civil Rights Movement, the music of the movement served as the spiritual sustenance for the people who participated in the movement. It was the music that kept them marching, made prison bearable and served as the soul force to keep hope alive. In this course we study the music of the Civil Rights Movement and how it functioned as the social, psychological, communal, spiritual and theological foundation for the movement.

**TC 560 Theology and Culture Seminar.** This is a CATS doctoral seminar, open to a limited number of master's level students by permission of the instructor. 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 562 Dante's Comedy: Art and Theology.** This is a 4-unit seminar for master's students, also offered at the 800-level as a 6-unit course open to a limited number of PhD level students (course limit including doctoral students is 20). The seminar will read Dante's Divine Comedy and explore its relation to fourteenth- and fifteenth-century art and theology. Student preparation and discussion will focus critical attention on the themes and characteristics of Dante's work as an expression of the medieval figural imagination and its consequent understanding of theology.

**TC 564 A Theology of Beauty: From Dionysius the Areopagite to the Dove Campaign for Real Beauty.** This course explores how different eras of history and how specific cultural contexts have informed theological ideas about beauty. Beginning with ancient Hellenistic views of beauty, the course reviews Patristic, Medieval, Reformed, Enlightenment, twentieth and twenty-first-century construals of beauty (Global South, secularist, contextualist, popular, etc.). The goal of the course is a clearer theological understanding the role of beauty in the theoretical and practical work of the church, whether in academic or ecclesial, liturgical or missional contexts.

**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.

**TC 567 Theology in a Post-Secular World.** 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 or religious institutions under the guise of being "spiritual but not religious," but consciously self-identifying as atheist/humanist/naturalist. This class explores the historical development of this (largely Western) phenomenon, and investigate the intellectual sources that fund the contemporary cultural imagination—sociological, psychological, philosophical, and, ultimately, theological. Although the broader concerns of the course have to do with the cultural significance of atheism, it will focus in particular on aesthetics. That is, it will take up the question of whether and how the aesthetic impulse imbedded within a/theism might prove instructive for developing a constructive Christian theology in the late-modern world.



**TC 568 The Cultures of Modernism.** The rise of industrial modernism and its subsequent offspring offered a challenge to traditional culture and notions of beauty. This seminar will explore the ways in which the development of cultures spawned by this movement dispersed through a broad range of social and poetic practices that make everyday life meaningful and even spiritual. The seminar will explore ways of thinking about these spaces as *loci theologicae*—that is places where God is present and active.

**TC 581 Worship, Theology, and the Arts Touchstone.** This course is the introductory course for all students entering Worship, Theology, and the Arts (WTA) concentrations at the master's level. This course introduces the students in the WTA concentration to the methodology that will undergird their theological study of Christian worship, along with narrative, performing, and plastic arts. Beginning with Augustine's philosophy of language and learning as introduced and developed in *De Magistro* and *De Doctrina Christiana*, and his assertion that all we have to communicate with are signs, words, and gestures, this course will explore methods of exegeting signs and gestures to supplement the exegesis of words. The course will be divided into modules, each one focusing on the exploration and/or application of this method to Christian worship and two art forms. One module will also focus on the writing and guest lecture of Dr. Cecilia González-Andrieu.

**TC 588 Engaging Independent Films.** The course will engage postmodern storytelling, public discourse, and globalization theologically by studying one of our primary, culture shaping forces: the movies. This course will investigate some of the social, religious, aesthetic, ethical, and psychological implications of international, independent film upon theology. It will in turn seek to engage in a theological dialogue/critique with these movies in order to explore the kind of Gospel demonstration and articulation demanded by fiercely "glocal" contexts that are increasingly defined by a "spiritual-but-not-religious" ethos.

**TC 591 Theology and Arts Capstone Cohort.** The master's project is an integrative and culminating portion of the MA-WTA, MA-WMM, and MAT-TA degree programs. It provides students the opportunity to carefully and reflectively integrate their course work with their particular areas of artistic, ministerial, and/or cultural interest. The incorporation of applied fine and worship arts, course work, research, spirituality, and theological reflection lead to the development of a summative thesis or project (which will be undertaken in the Winter quarter).

**TC 592 Theology and the Arts Project Cohort.** Building upon the theoretical foundation provided by the Theology and Arts Capstone course, this project cohort is designed to nurture the development of the students' summative master's projects. The master's project is an integrative and culminating portion of the MA-WTA, MA-WMM, and MAT-TA degree programs. This project affords students an opportunity to carefully and reflectively integrate their course work with their particular areas of artistic, ministerial, and/or cultural interest.

## 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, *Professor Emeritus of Evangelism and Spiritual Formation and Senior Professor of Evangelism and Spiritual Formation*
- Steven C. Argue, *Associate Professor of Youth, Family, and Culture*
- Tod Bolsinger, *Associate Professor of Leadership Formation*
- Kurt N. Fredrickson, *Associate Dean for Professional Doctoral Programs and Associate Professor of Pastoral Ministry*
- Oscar Garcia-Johnson, *Academic Dean for the Center for the Study of Hispanic Church and Community and Associate Professor of Theology and Latino/a Studies*
- Ahmi Lee, *Assistant Professor of Preaching*
- Kara E. Powell, *Vice President of Leadership Formation and Associate Professor of Youth and Family Ministry*
- 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 509 Full-Time Clinical Pastoral Education.** Credit: 0 or 4 units.

**AP 510 Half-Time Clinical Pastoral Education.** Credit: 0 or 4 units.

**AP 511 Part-Time Clinical Pastoral Education.** Credit: 0 or 4 units.

**AP 517 Chapel 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 557 Special Site Apprenticeship.** 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 Hispánica 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 558 Sex and Love Addiction: Recovery and the Church.** This course will address sociocultural, biological, neurobiological and spiritual factors related to the etiology, treatment and recovery of sex and love addiction. In addition, the course will explore the impact sex and love addiction has on the individual, family, church and society and the particular role the church can play in recovery from addiction. The course will also examine current typical counseling strategies used in the sex and relationship addiction counseling field, as well as alternative interventions. Specific issues of sex and relationship addiction will be reviewed and learned through class projects that expose a full spectrum of these issues in this field.

**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 568 Theological and Pastoral Perspectives on the Contemporary Family.** This course in practical theology acknowledges the multiple patterns of family life now embedded in the culture of the Global North, and explores some key questions in relation to ministry and mission with diverse family styles.

**CN 590 Directed Study in Counseling or Psychology.**

**NOTE:** *Certain courses in the School of Psychology & Marriage and Family Therapy are open each quarter to qualified theology students.*

## Communication (CO)

**CO 500 Communication.** This course is designed to develop communication skills, especially in the preparation and delivery of spoken messages. Attention will be given to speaking situations frequently encountered in ministry: speeches to persuade and to inform, self-introductions, sharing of Christian experience, and biblical messages. Emphasis will be placed on the creation of original material for delivery, writing for the ear instead of for the eye. Questions about voice, gesture, nonverbal communication, and speech anxiety will be considered. The course will use videotape recording. Enrollment is limited to ten students.

**CO 510 Speech and Thought.** This course explores the interrelationship between speech and thought in the context of public speaking skill development. It provides students with resources and opportunities that will enhance their abilities to think through and craft, well-structured speeches. Through weekly self-evaluation, and peer and instructor critique, students improve their public speaking skills and become more effective in ministry.

**CO 514 Communication: Theory and Practice.** This course is designed to provide students with an overview and understanding of communication theory and its applications. Topics for consideration include intrapersonal communication, interpersonal communication, media ecology, and public speaking. This course should assist students in developing multiple communication skills for effective ministry practice.

**CO 521 Ethnic Identities in the Media.** This course will consider and reflect upon the portrayals of ethnicity, race and religion that have been communicated through the media. It will provide the opportunity to examine the ways in which media has communicated and cultivated racial subjectivity in the modern Christian social imagination. Participants will be expected to convey a playfully orthodox ecclesiology within contemporary contexts of personal, social, and cultural change through written word, speech, and visual media.

**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 516 Anglican History and Polity.** This course is designed to enable Anglicans and non-Anglicans alike to reflect upon the history of Anglicanism and the evolving polity of Anglican churches and the Anglican Communion. Its subject matter will include an overview of Anglican history from the Reformation with a particular interest in the various patterns of church government found within Anglicanism. It will cover areas such as the break with Rome and the birth of autonomous Anglican churches outside England, the roles of bishops and synods in Anglican decision-making, the relationship of Anglican churches with secular political structures, and the evolving structures within the Anglican Communion to nurture relationships between Anglican churches. The focus will be on the Episcopal Church (USA) and the Church of England but these will be located within the wider growth of the Anglican Communion. Attention will also be given to the evolution of the Instruments of Communion and the history of at least one non-Western Anglican province.

**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 519 Evangelism entre Hispanos.** This course is designed to equip church leaders to develop effective evangelistic strategies for their church's distinctive ministry context. The course focuses seeks to emphasize that evangelism is through conversion rather than by transfer, thus establishing a "culture of evangelism." Therefore, the class will provide a theological basis for evangelism and for the communication of the gospel in contemporary Hispanic culture. It will provide tools with which each student can develop evangelistic strategies so that they can plan personal, cell-group (small group) evangelism, and massive scopes appropriate to their own context. We will also consider the incorporation of new converts.

**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 518 Introduction to Urban Studies.** The purpose of the class is to challenge each student's perspective of the city and to encourage engagement in solutions for various social disparities and injustices. The instructor will expose the class to a wide variety of topics, theories, and methods that relate to the field of urban studies and to a wide variety of urban issues and related solutions. Students will be encouraged to interact with professionals who represent public and private organizations including local government and non-profit agencies. Such persons will be guest lecturers who, along with the instructor, will integrate social responsibility and Christianity from various points of view involving community partnerships, demographics, faith-based and social capital, local politics, poverty, public art and music, and social services.

**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 535 Supervision and Organizational Leadership.**

**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 539 Religious Fundraising.** The purpose of this course is to teach students about raising money in religious organizations. It will focus on churches, nonprofits, and religious social service organizations.

**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.

**LD 516 Women in Christian Leadership.** After exploring a variety of theological and social contributions of women on behalf of the mission of God in the world, this course will address the intersection of contemporary and contextual leadership models with women's experience and development. The goal of the course is to reflect critically on the effects of gender identity and the women's ways of leading God's people for transformation and mission.

## 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 537 Migration and Transnational Identities.** This online course introduces migration theory and transnationalism as tools for understanding ministry and mission among migrant communities. The course will place migration within a global context and will help students use Practical Theology (PT) and missiology to address specific ministry contexts.

**PM 544 Asian American Contexts and Missional Leadership.** This is a practical theology course that engages biblical, theological, and practical matters in ecclesiology and leadership in Asian and Asian American contexts. 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 congregational 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 545 Research Methods in Practical Theology.** At the 500-level, this is a 4-unit course available to a limited number of students as approved by the professor. 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 or intercultural studies modality. Students will become familiar with major research protocols, methods, and strategies so they can proficiently 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 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 567 Cultural Theory, Epistemology, and Theological Praxis.** At the 500-level, the 4-unit course is offered to a limited number of master's level students as approved by the professor. This is an advanced and interdisciplinary theology seminar that addresses representations of culture, the production of global designs, the multiple expressions of modernities and colonialities, and the popular mediation of environmental ethics. With attention to epistemology and praxis, matters of theology and methodology will be engaged in the study of "the land" (Gaia/Pachamama), politics, economy, subjectivities, and religions. The hermeneutical implications of a decolonizing-praxis for theology, ethics, 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.

**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.

**PR 509 Evangelistic Preaching.** Evangelism begins with a message—that message is the Gospel. The proclamation of this message, of this Gospel is the defining characteristic of every disciple and every church of Jesus Christ. This course will explore and encourage experimentation with both proven and innovative approaches in this foundational calling through the preparation, delivery and reflection of gospel-centered sermons. The objective in this course is not the perfection of individual sermons. It is to afford students insights, skills and guidance in the practice of this demanding and yet fruitful task.

**PR 511 Preaching Practicum.** This course is designed to offer the maximum possible practical experience in preaching and sermon preparation. The class will be limited to a maximum of nine students. Each student will preach twice during the quarter. Sermons

are to be original work not previously presented for credit in homiletics or other speech and preaching classes. Each sermon will be evaluated and discussed by class members under the direction of the instructor. All sermons will be recorded.

**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 517 Preaching for Occasions.** PR517 is designed as a 4-unit practicum in preaching that follows PR500 in the sequence of required preaching courses. The course provides students with an opportunity to work the “Developing” and “Mastery” levels of competence by preparing, preaching, listening to, responding to, and assessing sermons in a classroom setting. Instructors lead students through the following steps: assessing one’s prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self – assessment; making specific plans for continued growth and improvement; reflecting on one’s experience during the class; setting goals for continued learning and growth in preaching after completion of the class. This course will emphasize preaching for funerals, weddings, and holidays.

**PR 521 Predicando en un Contexto Multicultural.** PR521 está diseñado como un curso de práctica de predicación. Consta de 4 unidades y da seguimiento al curso PR500 en la secuencia de cursos requeridos de predicación. El curso ofrece a los/as estudiantes la oportunidad de trabajar los niveles de competencia de “Desarrollo” y “Perfeccionamiento” mediante la preparación, la predicación, el escuchar, responder, y evaluar sermones durante el transcurso de la clase en línea. Los instructores conducen a los/as estudiantes a través de los siguientes pasos: evaluación de la experiencia previa de predicación; establecer metas personales para la clase; preparación y predicación de sermones; recibir retroalimentación sobre los sermones y participar en la autoevaluación; elaboración de planes específicos para el crecimiento y la mejora continuados; reflexionar sobre la experiencia personal durante la clase; establecer metas para el aprendizaje continuo y el crecimiento en la predicación después de terminada la clase. El énfasis será en entender la comunicación intercultural para predicar en un contexto multicultural.

**PR 522 Preaching Practicum: Mark.** This course is designed to give students practical experience writing and delivering exegetical sermons. Attention will be given to preparation method, preaching style, the use of the voice and body and discussion of a practical theology of multi-media use in preaching. Each student will prepare two sermons from the gospel of Mark. Each sermon will be evaluated and discussed by class members under the direction of the instructor. Class size will be limited to nine students.

**PR 523 Creative Preaching.** This four-unit course is designed to deepen the theological insights of preaching students and to sharpen the creative skills that relate to their homiletical work. Special attention will be given to creativity in the use of language,

development of the sermon's form, and issues relating to drama and performance in preaching. Issues relating to media use in proclamation will also be addressed.

**PR 524 Preaching Without Notes.** This preaching practicum is designed to give students experience in preaching messages that are delivered with minimal or no reliance on manuscript or notes. Enrollment will be limited to eight students. Each will preach two sermons during the course. All sermons will be videotaped. Some of the sessions will include lecture and discussion; other sessions will involve preaching and class feedback.

**PR 525 Foundations of Biblical Preaching.** This course is designed to give a general introduction to the theology of Christian preaching and to the art and craft of sermon design and delivery. We will discuss such matters as the nature of preaching, the character and spiritual formation of the preacher, and principles of sermon construction and delivery. It will help the student develop skills in preparing for the task of preaching and for the development of different types of sermons. This course is specifically designed for MA students. It does not require the specific coursework in biblical languages and exegetical method that are prerequisites for the PR500 Homiletics class.

**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 532 Transformational Preaching in Asian American Contexts.** PR532 is designed as a 4-unit practicum in preaching that follows PR500 in the sequence of required preaching courses. The course provides students with an opportunity to work the "Developing" and "Mastery" levels of competence by preparing, preaching, listening to, responding to, and assessing sermons in a classroom setting. Instructors lead students through the following steps: assessing one's prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self-assessment; making specific plans for continued growth and improvement; reflecting on one's experience during the class; setting goals for continued learning and growth in preaching after completion of the class. Using a particular narrative approach with an eye towards Asian American's cultural proclivities, students will learn to craft and deliver sermons that move listeners—especially Asian Americans—towards deeper gratitude to God and away from moralism. This will also include learning to design and preach with key digital slides.

**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 536 Preaching Faith, Hope, and Love.** PR536 is a 4-unit practicum in preaching that follows PR500 in the sequence of required preaching courses. The course provides students with an opportunity to work the “Developing” and “Mastery” levels of competence by preparing, preaching, listening to, responding to, and assessing sermons, with a particular emphasis on the skills of storytelling, metaphor, and personal witness to form vibrant communities of disciples marked by faith, hope, and love. Instructors lead students through the following steps: assessing one’s prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self – assessment; making specific plans for continued growth and improvement; reflecting on one’s experience during the class; setting goals for continued learning and growth in preaching after completion of the class.

**PR 538 Preaching as Leadership.** This class is designed as a 4-unit elective in preaching that follows PR500 in the sequence of required preaching courses. This course focuses upon preaching as an exercise in congregational leadership. Students will theologically reflect on various pastoral situations and practice preaching that effectively shapes the congregational culture in light of what God through the Scriptures is saying and doing. The course provides students with an opportunity to work the “Developing” and “Mastery” levels of competence by preparing, preaching, listening to, responding to, and assessing sermons (on this topic) as a class. Instructors lead students through the following steps: assessing one’s prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self-assessment; making specific plans for continued growth and improvement; reflecting on one’s experience during the class; setting goals for continued learning and growth in preaching after completion of the class.

**PR 539 Preaching Literary Forms.** This course will relate preaching to the variety of literary forms found in the Bible. It will focus on rigorous exegesis for preaching and effective delivery of sermons based on the unique styles and functions of diverse biblical genres. The course is designed as a 4-unit practicum in preaching that follows PR500 in the sequence of required preaching courses. The course provides students with an opportunity to work the “Developing” and “Mastery” levels of competence by preparing, preaching, listening to, responding to, and assessing sermons in a classroom setting. Instructors lead students through the following steps: assessing one’s prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self – assessment; making specific plans for continued growth and improvement; reflecting on one’s experience during the class; setting goals for continued learning and growth in preaching after completion of the class.

**PR 540 Preaching Wisdom Literature.** PR540 is designed as a 4-unit elective in preaching that follows PR500 in the sequence of required preaching courses. This course focuses upon preaching and biblical Wisdom Literature. The course provides students with an opportunity to work the “Developing” and “Mastery” levels of competence by preparing, preaching, listening to, responding to, and assessing sermons on biblical Wisdom Literature as a class. Instructors lead students through the following

steps: assessing one's prior preaching experience; setting personal goals for the class; preparing and preaching sermons; receiving feedback on sermons and engaging in self – assessment; making specific plans for continued growth and improvement; reflecting on one's experience during the class; setting goals for continued learning and growth in preaching after completion of the class.

### **PR 590 Directed Study in Preaching.**

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

**SP 500 Spiritual Traditions and Practices.** Spiritual practices emerge out of spiritual traditions which, in turn, often emerge from the life and experience of spiritual pioneers. In this course we will examine several taxonomies of spiritual traditions. We will then explore the lives of a number of spiritual pioneers in the contemplative tradition from the 3rd to 16th centuries (Antony & the Desert Fathers and Mothers, Patrick of Ireland, Benedict of Nursia, Hildegard of Bingen, Francis of Assisi, Clare of Assisi, Julian of Norwich, Ignatius of Loyola, Teresa of Avila, and St. John of the Cross) and the spiritual traditions they founded (or influenced). Within these various traditions, spiritual practices will be examined and often experienced with an eye to their use in the lives of disciples of Jesus and in the church today. In addition, these traditions will be set in conversation with contemporary spiritual traditions from the worldwide church. All this will be set in the context of the broad sweep of the history and theology of Christian spirituality.

**SP 526 Anglican Spirituality.** Spiritual practices emerge out of spiritual traditions, which, in turn, develop under distinctive historical conditions. In this course we will explore the history and nature of Anglican spirituality. This diverse body of traditions embraces active, contemplative, and “mixed” forms of spirituality, as well as apostolic and monastic spirituality, drawn primarily (but not exclusively) from the Western (Roman Catholic) and Protestant traditions. The spiritual practices of each tradition will be examined through both primary and secondary readings, class lectures and online discussions, with an eye to their application in the contemporary church. In addition, these traditions will be set in conversation with both ancient and contemporary spiritual traditions from the worldwide church.

**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 507 Ethnicities and Churches.**

**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.

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

**WS 540 History of Worship & Preaching.**

**WS 541 Theology and Worship.**

**WS 552 Preaching and Worship: Hermeneutics.**

## 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 514 Youth Ministry Leadership and Community Development.**

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

**YF 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 523 The Youth Minister as Person.**

**YF 533 Youth Ministry in Practice.**

**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 of 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 nature and diachronic changes in Israelite religion. Research projects will familiarize students with the comparative study of the Old Testament and encourage 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. Secondly, 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 of 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 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

## 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 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. 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. Many of the 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; increased awareness of injustice; global effects of poverty; massive migration; clashing of the world's major religions; and the end of Christendom. 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 mission*.

## Globalized Education for Intercultural Studies

The School of Intercultural Studies seeks to help prepare leadership by providing advanced graduate-level education for mid career 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, biblical, and cultural basis of the Christian faith and its followers globally. Building on that base, further study is needed in the areas of understanding culture, evangelism, knowledge of and approach to non-Christian religions, discipleship, and application of the above in a student's given ministry and cultural context.

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

## Multilingual and Multidisciplinary Research and Publishing

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

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

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

# Leadership in Intercultural Studies

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

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

## School 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 (Intercultural Studies)
- 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
- 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 (Intercultural Studies), and the Master of Arts in Global Leadership.

## Master of Arts (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 (MAIS) 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. MAIS 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. MAIS students 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, MAIS graduates are able to demonstrate in word and deed the transforming work of Christ.

## 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 outcomes.

Students will be able to:

- Apply mission theology and Scripture for shaping reflective local church practices.
- Distill lessons from world Christian witness, past and present, to construct models for mission.
- Articulate credible plans for seeking God's justice within societies through an embodied Gospel message.
- Welcome opportunities to interact with people of diverse faith traditions with sympathetic understanding.

- Use social science theory and theology to explore the cultural dynamics of God's mission.
- Propose relevant approaches for persuasive mission using integrated insights drawn from multiple disciplines.
- Demonstrate capacities to cultivate a missiologically 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 Master of Arts (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 (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 (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 (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.

## Curriculum

The Master of Arts (Intercultural Studies) requires the successful completion of 80 quarter units. Flexible plans to study allow you to complete the Master of Arts

(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)

## 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

- People called by God with *at least four years of leadership experience* can apply to the MAGL.
- This degree can be earned fully online, or primarily online with some on-campus opportunities.
- 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 Intercultural Studies 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.

## 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 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.

### ***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 & Marriage and Family Therapy.

# 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.

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 Islamic Studies

Whether you serve in a ministry, nonprofit, or mission setting among Muslims or simply want to better understand the complexities of Islam, Fuller's Certificate in Islamic Studies



will help you more knowledgeably and skillfully engage Muslims in a dynamic global environment. The Certificate in Islamic Studies allows students to (1) develop an informed understanding to interact thoughtfully and creatively with Islam and Muslims, (2) be equipped to serve effectively among Muslim peoples in local and international ministry contexts, (3) cultivate models of engagement with Muslims that contribute to spiritual and social transformation, and (4) learn from faculty practitioners who bring broad experience with Islam in areas across the globe. All classes are offered online, and occasionally on-campus. 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 (8 units)

MR550 Introduction to Islam

MR574 Muslim Peoples: A Sociological Approach

### Electives (16 units)

- MR552 History of the Muslim-Christian Encounter
- MR554 Developing Communities in Muslim Contexts
- MR556 Current Trends in Islam
- MR555 Popular Islamic Piety
- MR578 Music, Peacebuilding, and Interfaith Dialogue
- MR557 Women and Family in Islam
- MR569 Biblical Hermeneutics in a Muslim Context
- MR568 Sharia and Human Rights

## 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 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, comprising 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 comprises 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:

1. Think critically and constructively about missiology as a field of inquiry.
2. Demonstrate critical and constructive capacity in one or more principal disciplines that contribute to missiology.

3. Do effective research in intercultural studies.
4. Make an original contribution to missiological theory and knowledge.
5. Demonstrate the potential to make a practical contribution to the mission of the church.

In keeping with the Learning Outcomes of the SIS PhD program and in support of SIS and Fuller Theological Seminary goals, the SIS PhD Portfolio consists of the learning outcomes and includes three additional requirements:

1. Supervised experience teaching at the graduate level
2. Significant engagement in activities of the CMR community of scholars
3. 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 at least eighty (80) quarter units of the following prerequisite graduate-level coursework that includes at least twenty (20) quarter units (14 semester credits) of missiological coursework, with at least four (4) units of each of the following:
  - Mission theology
  - Global history of Christianity
  - Cultural anthropology (or other social sciences theory or method)
- 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 within two years preceding the submission date. 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 comprises 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, 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 mission and denominational leaders and pastors 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 who apply and are accepted onto the PhD program during their ThM will have already completed most of the first year of the PhD ICS. 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 and Mission
- 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 Master of Arts (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, *Provost Emeritus and Professor of Leadership and Intercultural Studies*
- Bryant L. Myers, *Senior Professor of Transformational Development*
- Diane Obenchain, *Director of the China Initiative and Senior Professor of Religion*
- Timothy Kiho Park, *Senior Professor of Asian Missions*
- Johnny Ramírez-Johnson, *Professor of Anthropology*
- Amos Yong, *Chief Academic Officer, 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*
- Enoch Jinsik Kim, *Associate Professor of Communication and Mission Studies*
- Dwight Radcliff, *Academic Dean, Pannell Center for African American Church Studies and Assistant Professor of Missiology, Theology, and Culture*
- 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, *Senior Associate Professor of Leadership, Director Emeritus MA of Global Leadership and Doctor of Intercultural Studies*
- 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*
- Jose Abraham, *Associate Professor of Islamic Studies*
- Alexia Salvatierra, *Assistant Professor of Mission and Global Transformation*
- 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 Contextualization.** 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 and Mission (MC)**

**MC 500 Church and Mission in a Global Context.** In this course, we connect the disciplines of ecclesiology, missiology, postcolonial studies, and race/ethnic studies. For at least four ethnic groups (e.g. African-American, Asian-American, Latinos/as, and Native peoples), we will explore how the following postcolonial themes manifest: diaspora, identity, race, cultural difference, hybridity, gender, sexuality, feminism, postmodernism, nationalism, globalization, and empire. We will explore how to be the people of God in the midst of these powers.

**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 Missions.** 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 the 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. *Taught only in Korean.*

**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 586 Pastoral Missiology.** 19세기 초 선교의 학문적 개념이 대두되었을 때, “선교들 (missions)”은 실천신학의 한 분야로서 신학의 방계 학문으로 이해되었다. 독일 선교학의 개척자인 바넵(Gustav Warneck)은 1892년 세 권으로 된 Mission Theory 가운데 첫 번째 책을 발간하였다. 그는 전통적인 강의안에 의문을 제기하지 않았고, 이러한 방향은 대략적으로 1950년까지 지속되었다. 그러나 지난 50년 동안 전체 신학 교과목과 관련하여 선교(mission)를 재고하도록 하는 획기적인 작업이 이루어졌다. 본 과목은 지역 교회와 리더십의 새로운 비전을 제시할 것이다. 모든 지역 교회는 스스로를 하나님의 선교의 대사관(embassy)이자 활동적인 대리인으로 이해해야 한다. “불은 타면서 존재하는 것처럼 교회는 선교로 존재한다.” 그러므로 목회 리더십의 소명은 회중이 세상에서 선교적으로 참여하도록 인도하는 것이다. 그런데 대부분 교회들의 자기이해에서 이 부분은 심각하게 결여되어 있다. 왜냐하면 대부분 목회 사역의 일반적인 개념은 지역 교회를 유지하고 교인들을 돌보는 것에 집중되어 있기 때문이다. 이러한 지역 교회의 기본 개념은 급진적인 방향전환이 요구된다. 이것은 지역 교회 리더십의 변화된 우선순위를 포함할 것이다. 목회 리더십은 반드시 교회가 지역적이고 세계적으로 선교를 감당하도록 인도할 준비가 되어야 한다. *Taught only in Korean.*

**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 527 Mission, Ethics, and Public Life.** By employing theological, missiological and socio-political methodologies in relation to the recent discourse of public theology, this course will examine how Christians are able to make an impact on public life in contemporary society. In particular, multi-religious and multi-cultural situations require Christian churches to actively engage in ethical issues in the public sphere. Topics to be covered include the following: biblical and theological concepts of public sphere; public theology in the tradition of Christianity; public missiology; conflicts and Christian peace-making; ecological crisis and affirming God's creation; globalization and economic justice; and Christian ministry in secular contexts. *Taught only in Korean.*

**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 529 Power, Poverty, and the Kingdom of God.** In what way is the Kingdom of God relevant to the powerless poor? How might the Kingdom of God, which is at the core of all Christian mission, be the basis for responding to the poor and the oppressed examining micro, macro, global and cosmic causes of poverty? Can the church rediscover its relevance and mission to the poor in our global neighborhood? This course is based on the conviction that in order to provide sustainable, scalable and holistic solutions to poverty and oppression, we must challenge and redefine power from the perspective of the Kingdom of God. It seeks to redefine the mission of the church to the "empty-handed." Together, we will explore our calling to integrate personal faith with issues of poverty, oppression, and power.

**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 than their needs and deficits.

**MD 541 Probeza/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 Mission 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 585 Welfare Mission and Pastoral Ministry.** Biblical and spiritual church social work practice should be a ministry involving transformation of people and community into a community of happy life. Desirable church social work practice is not a elegantly polished relief work of the past but rather it should be a ministry carried out by every member of a church community as an essence of church through transforming the essence and structure of ministry of a church into Jesus Christ-centered ‘welfare mission’ and ‘welfare ministry’. In other words, church is not just using general social work practice but it is returning to the Bible and doing biblical social work practice. Hence this course will specifically define the concept of church social work practice that forms the foundation to welfare mission and welfare ministry with biblical perspective, and real practice strategies, methods, and skills will be studied in depth. *Taught only in Korean.*

**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.

## 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 515 God's Mission in Historical and Global Perspectives.** This course takes an overview of discourse on the mission of God in the twentieth century from historical and global perspectives through the examination of mission conferences and church councils. Important mission theologies and practices arising from local and global mission conferences are discussed and attention is paid to individuals, organizations and movements that have had a significant impact. *Taught only in Korean.*

**MH 520 Expansion of the People of God.** 본 과목의 목적은 전 세계 교회의 역사를 선교학적으로 재해석하고, 거기에서 얻어지는 통찰을 현대의 선교 전략에 적용하는데 있다. 본 과목에서는 교회의 신학적, 제도적 발전을 우선적으로 살피지 않으며, 오히려 교회 확장의 역동성을 살피고자 한다. 특별히 교회 갱신의 수단과 선교의 구조(Mission Structure), 그리고 이 둘의 관계에 특별한 주의를 기울인다. 그리고 21세기 선교 상황에 나타나는 동향을 살핀다. 본 과목에서는 연대나 인명이나 지명 등의 암기를 중시하지 않으며, 오히려 기독교 운동의 성장, 확장, 위축됨, 그리고 번성하는 과정을 이해하는 데에 치중한다. *Taught only in Korean.*

**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 571 Christianity in Africa.** Christianity has grown faster in Africa since the end of colonialism than in the previous 19 centuries. At the same time, Christianity in Africa

goes back to the first century and there have been at least three major Christian kingdoms in Africa. This course looks at the earliest African Christian history and then follows the development of Christian history through the early arrival of Portuguese and other slave-traders and missionaries. We ask major questions about forms of Christianity that have developed and what impact this has had on Africa as a continent. We end by looking at the impact African Christianity is now having on the western world.

**MH 591 Directed Study in MH.**

## **Mission Integration (MI)**

**MI 510 Thinking Missiologically.** As with every field of study, missiology has its particular focus, literature, and methods. To engage in missiological integration requires appropriate skills to use the tools and resources available. This course introduces the student to these skills and the basic perspectives and tools. A special feature of the course is the use made of the case study model to engage missiological investigation, reflection, and action. The School of Intercultural Studies' framework for missiological study-Word, Church, and World will be employed. Because effective missiology is developed interactively, opportunity will be given for collaboration in learning.

**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 Organic Organizations and Churches.** 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. *Taught only in Korean.*

**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.*

**ML 582 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 501 Mission and Spirituality.** The purpose of this course is to study the biblical-theological foundations and the practical-experiential dimensions of Christian spirituality. In this course, we first examine the basic theological themes—Trinitarian theology, incarnational Christology, pneumatology, anthropology, and ecclesiology—from the perspective of missional spirituality. Then, we explore the diverse types of Christian spirituality—relational spirituality, contemplative spirituality, devotional spirituality, actional spirituality, missional spirituality, ministerial spirituality, everyday spirituality, passionate/

suffering spirituality, and incarnational spirituality—with emphasis on the practical and experiential. This course is designed to help the students to enhance their personal relationship with God, as well as to equip them for transformative spirituality in their particular community, ministry, and mission. *Taught only in Korean.*

**MM 502 Missional Worship.** God's people are called to participate in the mission of God reconciling the creation. Missional worship can be understood as a time and place in which God's people embody God's mission by participating in the ministry of recovery and reconciliation of the creation. This course provides the students in various ministerial contexts with foundations and practical guides for the integrative understanding and practice of 'worship forming mission' as an emerging topic for contemporary Christian life and ministry. In order to help the students embody 'worship forming mission' in the Christian community and personal life, this course explores the themes of the relationship between worship and mission, missional worship (ritual practice embodying God's mission of hospitality and reconciliation), and worshipful mission (life living out the call of God's mission) in detail. *Taught only in Korean.*

**MM 511 Developing Ministry Strategies.** This course offers the knowledge and perspectives for developing ministry strategies for Korean students. The class will introduce Biblical and social scientific foundation for these strategies. Participants will study and interpret what might be understood as God's strategy in bringing his redemption to humanity. Participants will study general strategy to analyze ministry contexts. Identifying the available resources of the organization will be included in the class. By using theories of change, participants will learn how to identify the available resources of the organization, changing elements, and changing agents for strategy.

**MM 512 Women and Mission: Biblical, Historical, and Cultural Perspectives.** Throughout mission history, women have represented a large segment of missional workers, without receiving much recognition. This course will look at the history of women in the global mission movement, key biblical sources on the role of women, and women in various cultural contexts. The course will also examine globally how women can be and have been leaders in transformational social movements.

**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. *Taught only in Korean.*

**MM 533 Family and Counseling Skills.** In the midst of globalization and rapid culture change, Korean families are struggling to balance continuity and transition. This course will examine the impact of the multigenerational and historical trauma on Korean families and explore how to build resilience and strengthen relationships. Based on an integrative framework, human growth and development will be analyzed through a psychological, cultural and spiritual lens. As religious leaders are often the first responders to family crises in the context of ministry, students will develop basic listening skills and become prepared to handle common caregiving/counseling situations. *Taught only in Korean.*

**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. *Taught only in Korean.*

**MN 520 Encountering the City.** 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 517 Dreams, Spiritual Discernment, and the Church.** Since before the birth of Jesus and through the earliest days of the Church, dreams and visions have enabled individuals to sense the calling and presence of God, thereby resulting in behaviors with (potentially) far-reaching religious and social implications. In fact, dreams and visions have historically played a prominent role in many religious traditions, and continue to be

widely regarded as a source of spiritual/religious insight. In light of these considerations, this course will examine 1) the role of dreams and visions in the history of Christianity and other religions (particularly Islam); 2) similarities and differences across religious traditions with regard to dream content and interpretive tendencies; 3) the relationship between dreams/visions and conversion to Christianity; 4) Christian, religious, and secular theories of dreams/visions; 5) challenges to the idea that dreams/visions convey actual messages/revelation from God. Particular attention will be accorded to dreams, though visions and other related phenomena will also be addressed.

**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 519 Engagement with Other Faiths.** This course is designed to give students insightful entry into the lives of people and their traditions of worship, labeled by modernists as “world religions”, for the purpose of compassionate witness to Jesus Christ, which always begins with love for others. The course examines (1) patterns in human religious history, (2) ways of knowing and living pertaining to specific faith traditions, and (3) what happens to people when they receive Jesus Christ as Savior and Lord to heal, repair, and reform. Along with videos that given visual entry into the worship

practices of others, discussion of “living scriptures” offers discernment of what worship practices mean to people. Finally, autobiographical narratives, past and present, of what happens when people of other faith receive Jesus Christ as Savior and Lord present moving testimony to lives transformed in Jesus Christ and give new expression of Jesus Christ in thought, word, and deed.

**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 541 Christ on the China Road.** This course provides introductory, well-illustrated, multi-disciplinary understanding of Chinese ways of living that will enable meaningful engagement with Chinese people – in words and deeds– for the purposes of inviting Chinese people to faith in Jesus Christ.

**MR 542 Christ and Religious Plurality.** Today when Tibetan Buddhist prayer flags wave on a neighbor’s back deck, when Muslim dads coach Michigan “Little League” teams, and the Confucius Institute at Stanford University draws more student interest in ethics than the church does, Christians today are called to re-examine Jesus Christ’s relating to pluralities of people, faith and worship, in a manner that opens up and enables Christian witness appropriate for our time. Readings supply the tools one needs: 1) Biblical understanding of the global mission of God, 2) critical skills to evaluate “theologies of religion,” 3) cross-cultural sensitivities grounded in anthropology, 4) Christian ethics, modeled on Jesus Christ, for loving faithfully, and 5) practices for contextualizing the Gospel of Jesus Christ.

**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 566 Basic Arabic for Accessing the Qu'ran.** This course provides a beginner's working knowledge of qur'anic Arabic: its alphabet, morphology and syntax, foundational vocabulary and grammar. It also introduces the student to online resources with translations, dictionaries, commentaries, and important articles. Finally, it offers a brief introduction to the Qur'an as literature and to some of the issues its history and composition continue to raise for scholars.

**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’ānic 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.

## 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.

**MT 501 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 527 Theologian: Lesslie Newbigin.** Lesslie Newbigin (1909-1998) was an outstanding twentieth-century Christian leader and seminal thinker who left a rich legacy of writings on theology, ecclesiology, mission, ecumenism, and ministry. He served as a missionary evangelist and bishop in India for thirty-five years, international lecturer, and ecumenical leader. After 1983 Newbigin spearheaded the Gospel and Our Culture movement that addressed the West as a missionary frontier. *Taught only in Korean.*

**MT 529 David Bosch: Missionary Theologian.** 데이비드 보쉬는 20세기의 탁월한 선교신학자로 인정받고 있다. 그가 처했던 남아프리카의 역사적, 문화적, 종교적 상황 뿐만 아니라 신약학자로서의 교육 훈련이 그에게 영향을 주었으며, 이후 아프리카로 돌아와 트란스케이(Transkei)에서의 그의 선교사역은 그의 삶과 사역을 형성하는데 있어 중요한 역할을 하였다. 다양한 신학적인 전통들로부터 통찰력을 이끌어내고 그것들을 온유한 영 안에서 균형있고 역동성있게 종합, 발전시키는 그의 능력은 그의 선교신학으로 하여금 현대의 어느 선교학자들의 것보다도 더 큰 영향력을 주는 신학이 되게 만들었다. *Taught only in Korean.*

**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 537 Mission Theology for Practices of Missional Life.** This course seeks to introduce students to the skills of doing theology in search of Biblical truth, in relation to a broad range of complex issues involved in missiology. Students will learn to observe, analyze, integrate, and apply traditional theological questions in new and creative ways that reexamine, test, inform, and shape their missiology. In addition to the broad overview, each student will learn to examine the basic theological presuppositions most significant to that student's academic focus in SIS. Such an exercise in theologizing will deal with specific theological themes, examine theological assumptions and their relationship to particular cognate disciplines, relate the task of doing theology today with the Church's theologizing down through the centuries, and converse with today's differing confessional and contextual streams of theology of mission with particular emphasis on theological reflection in mission as that is being developed in action and reflection among Korean churches and mission agencies around the world. *Taught only in Korean.*

**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.

**MT 569 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 582 Ecclesiology and the Global Church.** The course will provide students with a biblical and theological framework for thinking about the nature and purpose of church. Special attention is given to the biblical narrative (creation to eschaton), ecclesiological traditions and contemporary intercultural contexts that frame, infuse, and shape an ecclesiology for a global church. Ecclesiology for a global church describes various intercultural contexts in how local churches are being missional that may provide (1) missiological implication for one's own local church, and (2) a fuller description of new facets, themes and issues of the global church. *Taught only in Korean.*

**MT 591 Directed Study in MT.**

# School of Psychology & Marriage and Family Therapy

## Degree Programs and Accreditation

The School of Psychology & Marriage and Family Therapy 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 & Marriage and Family Therapy, 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy. 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 & Marriage and Family Therapy. 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy. 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 & Marriage and Family Therapy student. Students are encouraged to consult with the Director of Academic Affairs in the School of Psychology & Marriage and Family Therapy 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 & Marriage and Family Therapy student. Students are encouraged to consult with the Director of Academic Affairs in the

School of Psychology & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 the 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 the 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 Nolty, 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 Noltz 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 Lisseth 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 Lisseth 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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.

***The Fuller Tradition.*** Consistent with the Fuller tradition, the members of the marriage and family therapy faculty are representative of denominational diversity and distinguished service in their particular specialties, and stand united in their evangelical commitment, pursuit of academic excellence, and promotion of social concerns. The heritage of the Fuller tradition provides a solid foundation for developing a redemptive vision for marriages and families.

***Redemptive Vision for Families.*** The marriage and family 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.

***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 and Title 4, Chapter 6, Section R4-6-501 of the Arizona Administrative Code for licensure as a Marriage and Family Therapist or Professional Counselor 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 at both the Pasadena and Phoenix campuses are admitted to the MS MFT 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy 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:

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

It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian family professionals.

## Curriculum

The Department of Marriage and Family 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 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 LPCC in California or 102 if meeting the requirements for the LPC in Arizona). The requirements for the degree are distributed as follows:

- Marriage and Family Therapy: 36 units (38 for LPCC or LPC)
- Clinical Training: 18 units
- Family Studies: 16 units
- Family Research: 4 units
- Theology/Integration: 16 units
- Electives: 8 units (10 for LPC)

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

*Required:*

- FT502 Legal and Ethical Issues in Family Practice (4 units) or FT503 Legal and Ethical Issues in Therapeutic Practice (4 units; Fuller Arizona only)
- FT508 Psychopathology and Family Systems (4 units)
- FT514 Family Therapy (4 units)
- FT515 Marital 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 or 4 units)
- FT533 Vulnerable Family Systems: Addressing Mental Health Disparities and Complex Trauma (4 units)
- FT535 Group Therapy (2 or 4 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) or FT551 Practicum (12 units total; Fuller Arizona only)
- 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) or FS512 Cultural and Ethnic Issues in Therapeutic Interventions (4 units; Fuller Arizona only)

**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/ integration coursework:

- ET535 Ethics of Life and Death

*Choose two:*

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- FI506 The Church as Family System

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);
- FT549 Psychopharmacology (4 units); and
- ET535 Ethics of Life and Death (4 units).

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

**Licensed Professional Clinical Counselor (LPCC).** Pasadena students who desire to fulfill licensing requirements are required to complete the following course within their degree program for a total of 100 units:

- FT526 Addiction and Family Treatment (4 units); and,
- FT546 Life Development / Career Counseling (4 units).

**Licensed Professional Counselor (LPC).** Phoenix students who desire to fulfill licensing requirements are required to complete the following courses within their degree program for a total of 102 units:

- FT546 Life Development / Career Counseling (4 units)
- FT535 Group Therapy (4 units)
- FT590 Directed Study: Counseling Theories (2 units); and,
- FT551 Practicum (12 units total)

## 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 to 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 100 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.

Fuller Arizona students who desire to fulfill requirements for the professional counseling licensing are required to complete 700 hours of supervised clinical experience of which a minimum of 300 hours must be direct client contact.

*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, *Professor of Clinical Psychology and Chief for Diversity, Equity and Inclusion*
- Jeffrey P. Bjorck, *Senior Professor of Clinical Psychology*
- Warren S. Brown, Jr., *Director of the Lee Edward Travis Research Institute and Professor of Psychology*
- Alvin C. Dueck, *Senior 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 Professor of Psychology*
- Theopolis Cosse, *Dean of the School of Psychology & Marriage and Family Therapy and Associate Professor of Clinical Psychology*
- Tina R. Armstrong, *Director of Clinical Training and Assistant Professor of Clinical Psychology*
- Sean M. Love, *Associate Director of Clinical Training and Assistant Professor of Psychology*
- Anne A. Turk Nolt, *Associate Professor of Clinical Psychology*
- Stephen W. Simpson, *Associate Professor of Psychology*
- Pamela Ebstye King, *Peter L. Benson Associate Professor of Applied Developmental Science and PhD in Psychological Science (Non-Clinical) Program Chair*
- 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 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 and PC804. (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 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)*

**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)*

## 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.

**FI 840 Narrative and Family Life.** This course is an introduction to the relevance of narratives and the formation of story in the lives of families, through an exploration of postmodern approaches to family theory. The application of narrative to conceptions of healing and wholeness are explored, with particular emphasis upon the themes of love and loss/suffering. Students will be expected to gain an understanding of the value of narrative constructs in both family therapy and ministry.

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

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

**PI 801 Integration Symposium.** Depending on the nature of the Integration Symposium, an integration seminar may be built around the lectures, responses, and additional readings. The topic, structure, and availability of this course vary from year to year. *Prerequisite: PI800.(2 units)*

**PI 803 Special Projects in Integration.** An independent study in integration which may focus on conceptual-theoretical issues, professional concerns, or other special applications. *Prerequisite: PI800 and permission of sponsoring professors.*

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

**PI 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 520 Global Child and Family Mental Health** This course is an introduction to child/adolescent and family mental health in a global context. Within the social determinants of health framework and international initiatives, such as the United Nations Sustainable Development Goals (SDGs), students will examine resilience and unique challenges affecting children and their families' health, including poverty and structural adversity; infectious diseases, particularly COVID-19; war and conflict; migration, displacement, among others. The course will include available resources, barriers, and prevention proposals for humanitarian and ministry settings across the globe. *(4 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 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 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*
- Michael P. Hardin, *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 Associate 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.*

**FS 510 Human Development in Context.** This course provides an integrated overview of the process of human development throughout the lifespan in various contexts. We will address psychological, cultural, and theological perspectives on the nature of personal and social development as we seek to answer the question, "What is God's intention for persons to develop into?" Development will be explored from the poles of flourishing and languishing as informed by humankind's origin in God. A life-span approach will explore core areas of identity development including: moral/faith, gender and sexuality, family, and cultural/ethnicity. Students will reflect on their life experiences in light of the course content. This course will provide students the opportunity for integration at multiple levels: 1) theological reflection on human development, 2) psychological understanding of development, and 3) personal integration of course content with student's personal and ministry experience.

**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, Asian-American, Latinx/Hispanic, and Native-American families.

**FS 512 Cultural and Ethnic Issues in Therapeutic Interventions.** This course explores the various cultural and ethnic issues that affect clinical work. While the course examines a wide variety of cultural and ethnic family systems, special emphasis is placed on understanding the specific issues related to clinical practice and education with African-American, Asian-American, Latinx/Hispanic, and Native-American families. *Offered in Fuller Arizona only.*

**FS 529 Ministry Issues in Gender and Human Sexuality.** This course will deal with the spiritual, psychological, sociological, and physiological aspects of gender and human sexuality. The focus will be on specific issues relevant to persons in Christian ministry.

**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 502 Parent Education & Guidance.** The purpose of this course is to introduce students to theories, models, and concepts of parenting practice, and how parents guide and influence children and adolescents. The overall perspective adopted in lectures will be an ecological one, examining individual, relational, and environmental factors, from the biological inheritance of children to the values that shape the norms surrounding parental responsibilities. The changing roles of parents as children develop physically and psychologically will also be addressed. The goal is to equip those who work with parents in either a ministry or clinical setting to better understand the demands of parenting and what functional parenting typically requires.

**FL 504 Marriage and Interpersonal Relations.** This course focuses on the factors that contribute to the success or failure of interpersonal relationships, with a particular emphasis upon research related to dating and marriage. Lectures and readings will explore our need and expectations of relationship, intimacy and love. The course will also provide an overview of some major approaches to relationship enrichment as well as explore singleness in modern culture. The experiential component of the course will have students complete exercises useful for teaching relationship skills.

**FL 550 Family Life Education Internship.** Students seeking certification as family life educators must complete 6 quarters units (normally spread over three quarters) of applied experience related to family life education. Interns are expected to record a

minimum of 50 hours of experience for each two units of credit. Such experience may be gained in one of three ways: 1. Participating in ongoing psychoeducational programs, where both the educational materials and direct supervision of the intern's work is provided by the site. The site and program must be approved by the MF faculty, and quarterly evaluations of the student's work will be solicited from the site. 2. Contracting with a church, parachurch, or other organization to provide at least one family-related workshop or seminar for each quarter registered. If possible, students are encouraged to present in pairs. Interns will conceptualize and prepare their workshops in consultation with a department faculty member. An audio- or video-recording of the actual workshop must be presented to the faculty member for review and further feedback. 3. Co-presenting with faculty, with the faculty member's invitation and consent, when such opportunities are available. The faculty member will be responsible for supervising and evaluating the intern's preparation and participation.

**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 506 The Church as Family System.** This course seeks to develop an understanding of local congregations in terms of their social dynamics as family-like systems. The course is organized around four interacting aspects of congregational life: communicational behavior, emotion regulation, story-narrative, and organizational structure, and is designed for those who anticipate being in congregational leadership (whether as a pastor or lay leader), as well as those who seek to support them. *Open to all students.*

**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. *(2 or 4 units) 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 503 Legal and Ethical Issues in Therapeutic Practice.** This course offers a survey of the legal and ethical issues relevant to the clinical practice of behavioral health. 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 Arizona laws governing the practice of marriage and family therapists and counselors. *Offered in Fuller Arizona only.*

**FT 508 Psychopathology and Family Systems.** This course is a study of psychopathology and maladaptive behavior in the context of the family. Emphasis is placed upon developmental diagnosis and the diagnostic nomenclature of the current DSM. *Completion of or concurrent enrollment in FS500 and FS505 is recommended. (4 or 5 units)*

**FT 514 Family Therapy.** This course introduces an integrative approach to engaging in family therapy. Building on communication, structural, strategic, developmental, narrative, contextual, and brief models, this approach includes gender, culture, and spiritual dimensions when doing therapy with families. *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 534 Solution-Focused Brief Therapy.** The course focuses on the theory, application, and research of Solution-Focused Brief Therapy (SFBT). Interviewing skills and the use of microanalysis to better understand the process of therapeutic dialogue are addressed, including how the Christian faith can be discussed as a resource and strength for clients.

**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, 4, 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). Required for PCC or Professional Counselor licensure.*

**FT 549 Psychopharmacology.** This course is designed to provide MFT students with a basic knowledge of psychopharmacology – its scope, effectiveness and hazards. An understanding of when and how to request a consultation for medication, as well as the important role of psychotherapy in supporting the appropriate use of psychopharmacological agents are covered. *Prerequisite: FT508.*

**FT 562 Medical Family Therapy: 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 formulation on a clinical vignette. *Required course for MedFT Emphasis.*

**FT 563 Grief, Loss, Death, and Dying.** This course will explore the nature of human suffering, the problem of theodicy, the meaning of pain, the mystery of healing, the

discovery and impartation of hope. These and related topics will be addressed from both a theological and experiential perspective. Grief, pain, loss, separation, death and dying (the major crises of life) will be explored experientially, psychologically, systemically and culturally. The focus will be on personal growth as the preparation for care-giving and counseling.

**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 formulation 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 12-15 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 100 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. Fuller Arizona students only)*

**FT 551 Practicum.** Students enroll in a total of 12 units of practica over a period of 12-15 consecutive months. During this clinical placement each student trainee engages in a minimum of 700 hours of direct therapy experience, at least 300 of which are direct client contact. Of these, 100 hours must be with children, couples, groups, or families. Students will also document 400 hours of indirect experience. All practica are graded on a Pass/Fail basis. *(2 or 4 units) Offered in Fuller Arizona 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 & Marriage and Family Therapy. We are located on the campus of Fuller Theological Seminary in Pasadena, California. Fuller's School of Psychology & Marriage and Family Therapy 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 & Marriage and Family Therapy 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 & Marriage and Family Therapy and Fuller Theological Seminary.

Most of our clinicians are students from the Fuller School of Psychology & Marriage and Family Therapy'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 & Marriage and Family Therapy 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 & Marriage and Family Therapy
- 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

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  
Phoenix, AZ 85014

(602) 220-0400  
(800) 519-2654  
(602) 220-0444 (fax)

[arizona@fuller.edu](mailto: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. *Matthew Kaemingk, Associate Dean; Michael Murray, Director*

10200 Richmond Ave., Suite 170  
Houston, TX 77042

(713) 360-3400

(877) 811-1280

(713) 360-3410 (fax)

[fullertx@fuller.edu](mailto: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.

Faculty and students will engage together in digital learning communities where those who cannot be residential students or who wish to remain in their current ministry can find a rich level of discussion and interaction together.

# Personnel

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



# Trustees

†Deceased

†Charles E. Fuller, Founder and Chairman, 1947-1955; Honorary Chairman, 1955-1968

†Harold John Ockenga, Co-Founder and Chairman, 1955-1961, 1963-1969

Daniel Dominick Meyer, Chair, Board of Trustees, Fuller Theological Seminary and Senior Pastor, Christ Church of Oak Brook, Oak Brook, Illinois

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Maryann Coyne, Principal, Coyne Design Concepts and Spiritual Director, Santa Fe, New Mexico

Andrew H. Crouch, Partner for Theology and Culture, Praxis, New York, New York

Katherine Herrick Drake, Non-Profit Consultant, Oakland, California

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Mark Labberton, President, Fuller Theological Seminary, Pasadena, California

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Santiago (Jimmy) Mellado, President and Chief Executive Officer, Compassion International, Colorado Springs, Colorado

Nicholas Pearce, Founder & Chief Executive Officer, The Vocati Group Chicago, Illinois

Clifford L. Penner, Psychologist, Penners, Loewen, and Symingtons, Pasadena, California

Jack D. Samuelson, President, Samuelson Brothers, Los Angeles, California

Meritt Lohr Sawyer, President and Executive Director, Paul Carlson Partnership, Evangelical Covenant Church, Chicago, Illinois

Larry A. Smith, President, ScholarLeaders International, Chicago, Illinois

Jody A. De Pree Vanderwel, President, Grand Angels, Holland, Michigan

Grant A. Wacker, Gilbert T. Rowe Professor of Christian History, Duke University Divinity School, Durham, North Carolina

Dale C. Wong, Investments, Hinsdale, Illinois

C. Jeffrey Wright, Chief Executive Officer, Urban Ministries, Incorporated, Calumet City, Illinois

# Administration

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Ted Cosse, *Chief Operating Officer*

Amos Yong, *Chief Academic Officer*

Lauralee Farrer, *Chief Storyteller and Vice President of Communications*

Ray Asad, *Chief Financial Officer*

Brent Assink, *Chief of Philanthropy*

Kara Powell, *Chief of Leadership Formation and Executive Director of Fuller Youth Institute*

Bernadette J. Barber, *Chief of Human Resources and Organizational Development*

Jeff Harwell, *Chief Technology Officer*

Marcus Sun, *Chief of Global Recruitment, Admissions, Marketing, and Retention*

Tommy Lister, *Chief of Academic Procedures, Planning, and Learning Excellence*

Alexis Abernethy, *Chief of Diversity, Equity, and Inclusion*

Lance Griffin, *Chief Counsel*

## Ethnic Center Leadership

Oscar Garcia-Johnson, *Academic Dean for the Center for the Study of Hispanic Church and Community*

Sebastian Chang Hwan Kim, *Academic Dean for the Korean Studies Center*

Daniel D. Lee, *Academic Dean for the Center for Asian American Theology and Ministry*

Dwight Radcliff, *Academic Dean for the William E. Pannell Center for African American Church Studies*

## 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 of Professional Doctorates, School of Theology & School of Intercultural Studies*

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*

Kurt N. Fredrickson, *Associate Dean of Professional Doctorates, School of Theology & School of Intercultural Studies*

Kirsteen Kim, *Associate Dean for the Center for Missiological Research*

# School of Psychology & Marriage and Family Therapy

Ted Cosse, *Dean of the School of Psychology & Marriage and Family Therapy, Executive Director of Fuller Psychological and Family Services, and Associate Professor of Clinical Psychology*

Cynthia Eriksson, *Psy.D. Program Chair of Clinical Psychology*

Pam King, *Ph.D. Program Chair in Psychological Science (Non-Clinical)*

Kenneth Wang, *Ph.D. Program Chair of Clinical Psychology*

Miyoungh Yoon Hammer, *Department Chair, Marriage and Family Therapy*

# Faculty

*Faculty are full-time unless otherwise indicated. Senior faculty, ecclesiastical faculty, adjunct faculty, and other special faculty series are part-time*

## School of Theology

### Faculty

Leslie C. Allen, B.A., M.A. University of Cambridge; Ph.D., D.D. University of London. *Senior Professor of Old Testament.*

Steven C. Argue, B.B.A. University of Wisconsin, Madison; M.Div. Trinity International University; Ph.D. Michigan State University. *Associate Professor of Youth, Family, and Culture*

David W. Augsburger, B.A. Eastern Mennonite College; B.D. Eastern Mennonite Seminary; Ph.D. School of Theology at Claremont. *Professor Emeritus of Pastoral Counseling.*

Vince Bantu, B.A. Wheaton College; M.Div. Gordon-Conwell Theological Seminary; Th.M. Princeton Theological Seminary; M.A., Ph.D. The Catholic University of America. *Assistant Professor of Church History and Black Church Studies.*

Chris Blumhofer, B.A. Wheaton College; M.Div. Duke Divinity School; Ph.D. Duke University. *Visiting Assistant Professor of New Testament.*

Tod E. Bolsinger, B.A. California State University, Northridge; M.Div., Ph.D. Fuller Theological Seminary. *Associate Professor of Leadership Formation.*

James Bradley, B.A. Pasadena College; B.D. Fuller Theological Seminary; Ph.D. University of Southern California. *Geoffrey W. Bromiley Professor Emeritus of Church History and Senior Professor of Church History.*

Mark Lau Branson, B.A. Wichita State University; M.A. School of Theology at Claremont; Ed.D. University of San Francisco. *Homer L. Goddard Associate Professor of Ministry of the Laity.*

James T. Butler, B.A. Wake Forest University; M.Div. Princeton Theological Seminary. *Senior Associate Professor of Old Testament.*

Kutter D. Callaway, B.S., University of Colorado; M.A., Ph.D., Fuller Theological Seminary. *Associate Professor of Theology and Culture.*

Grayson Carter, B.S. University of Southern California, Los Angeles; M.A. Fuller Theological Seminary; Ph.D. Oxford University. *Associate Professor of Church History.*

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Carly Crouch, B.A. Scripps College; M.Phil., D.Phil. University of Oxford. *David Allan Hubbard Professor of Old Testament.*

J. Andrew Dearman, B.A. University of North Carolina; M.Div., Princeton Theological Seminary; Ph.D. Emory University. *Senior Professor of Old Testament.*

Erin E. Dufault-Hunter, A.B. Occidental College; M.A. Fuller Theological Seminary; Ph.D. University of Southern California. *Associate Professor of Christian Ethics.*

William A. Dyrness, B.A. Wheaton College; B.D. Fuller Theological Seminary; D.Theol. University of Strasbourg. *Dean Emeritus and Senior Professor of Theology and Culture.*

Richard J. Erickson, B.A. Washington State University; B.D. Lutheran Brethren Seminary; Th.M. Princeton Theological Seminary; Ph.D. Fuller Theological Seminary. *Senior Professor of New Testament.*

Nathan P. Feldmeth, A.B. Occidental College; Th.M. Dallas Theological Seminary; Ph.D. New College, University of Edinburgh. *Senior Assistant Professor of Church History.*

Kurt N. Fredrickson, B.A. Westmont College; M.Div., D.Min., Ph.D. Fuller Theological Seminary. *Associate Dean for Professional Doctoral Programs and Associate Professor of Pastoral Ministry.*

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George T. Givens, B.A. University of Northern Colorado; M.A. Talbot School of Theology, Biola University; Th.D. Duke University. *Associate Professor of New Testament Studies.*

John Goldingay, B.A. University of Oxford; Ph.D. University of Nottingham; D.D. Archbishop of Canterbury at Lambeth. *David Allan Hubbard Professor Emeritus of Old Testament and Senior Professor of Old Testament.*

Joel B. Green, B.S. Texas Tech University; M.Th. Perkins School of Theology; Ph.D. University of Aberdeen. *Associate Dean for the Center for Advanced Theological Studies and Professor of New Testament Interpretation.*

Donald A. Hagner, B.A. Northwestern University; B.D., Th.M. Fuller Theological Seminary; Ph.D. University of Manchester. *George Eldon Ladd Professor Emeritus of New Testament.*

Christopher B. Hays, B.A. Amherst College; M.Div. Princeton Theological Seminary; Ph.D. Emory University. *D. Wilson Moore Professor of Ancient Near Eastern Studies.*

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Matthew J. Kaemingk, B.A., Whitworth University; M.Div., Princeton Theological Seminary; Ph.D., Vrije Universiteit; Ph.D., Fuller Theological Seminary. *Associate Dean for Fuller Texas and Assistant Professor of Christian Ethics.*

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Sebastian Chang Hwan Kim, B.Sc. Hanyang University; M.Div. Presbyterian University and Theological Seminary; Th.M. Fuller Theological Seminary; Ph.D. University of Cambridge. *Academic Dean for the Korean Studies Center and Robert Wiley Professor of Renewal and Public Life.*

Seyoon Kim, B.A. Seoul National University; B.D. Asian Center for Theological Studies; Ph.D. University of Manchester. *Senior Professor of New Testament.*

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