

# FULLER

## 2021-22 ACADEMIC CATALOG



# TABLE OF CONTENTS

<b>3</b>	<b>2021-22 Academic Calendar</b>
<b>5</b>	<b>List of Schools and Programs</b> School of Mission & Theology School of Psychology & Marriage and Family Therapy Other Non-degree Options
<b>7</b>	<b>About Fuller</b> Introduction Purpose Accreditation Legal Statements Statement of Faith Community Standards Regional Campuses Distributed Learning
<b>24</b>	<b>Admissions and Student Resources</b> Admissions Standards International Students Student Support Resources Academic Resources
<b>33</b>	<b>Financial Policies</b> Tuition and Fees Tuition Refund Policies Tuition Payment Policy Financial Aid
<b>41</b>	<b>Academic Policies</b> Course Registration Attendance, Residence and Transfer Credit Enrollment Status Academic Standing Grades Graduation and Commencement

50

## School of Mission & Theology

Context and Mission  
Master of Divinity  
Master of Arts (Intercultural Studies)  
Master of Arts (Theology)  
Master of Arts in Global Leadership  
Master of Arts in Justice and Advocacy  
Master of Arts in Theology and Ministry  
Master of Arts in Ministry Leadership  
Certificate Programs  
Doctor of Global Leadership  
Korean Doctor of Global Leadership  
Doctor of Ministry  
Korean Doctor of Ministry  
Doctor of Philosophy in Theology  
Master of Theology in Theology  
Doctor of Philosophy in Intercultural Studies  
Master of Theology in Intercultural Studies

102

## School of Psychology & Marriage and Family Therapy

Degree Programs and Accreditation  
Student Life  
Doctoral Psychology Overview  
Doctoral Psychology Programs and Requirements  
General Academic Issues  
Marriage and Family Therapy Overview  
Marriage and Family Therapy Programs and Requirements  
Training and Research Facilities

138

## Personnel

Administration  
Trustees

141

## Faculty

School of Mission & Theology  
School of Psychology & Marriage and Family Therapy

150

## Course Descriptions: School of Mission & Theology

244

## Course Descriptions: School of Psychology & Marriage and Family Therapy

# 2021-22 ACADEMIC CALENDAR

## Fall 2021 Quarter

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Returning Students Registration begins	Monday, August 23
New Student Registration begins	Monday, August 30
Employee Kickoff	Thursday, September 16
New Student Orientation	Monday-Friday, September 20-24
Quarter begins	Monday, September 27
Seminary Day of Prayer	Wednesday, October 20
Trustees Meet	Thursday-Friday, October 21-22
Thanksgiving Holiday	Thursday-Friday, November 25-26
Classes end	Friday, December 3
Quarterly Exams	Monday-Friday, December 6-10
Quarter ends	Friday, December 10
Christmas and New Year Holiday: Offices Closed	Friday-Saturday, December 24-January 1

## Winter 2022 Quarter

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Returning Students Registration begins	Monday, November 15
New Student Registration begins	Monday, November 22
New Student Orientation	Monday, January 3
Quarter begins	Monday, January 3
Martin Luther King Day Observed	Monday, January 17
Trustees Meet	Sunday-Tuesday, January 23-25
Classes end	Friday, March 11
Quarterly Exams	Monday-Friday, March 14-18
Quarter ends	Friday, March 18
Spring Recess	Monday-Friday, March 21-25

## Spring 2022 Quarter

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Returning Students Registration begins	Monday, February 21
New Student Registration begins	Monday, February 28
New Student Orientation	Friday, March 25
Quarter begins	Monday, March 28
Good Friday	Friday, April 15
Trustees Meet	Sunday-Monday, May 15-16
Memorial Day Observed	Monday, May 30
Classes end	Friday, June 3
Quarterly Exams	Monday-Friday, June 6-10



Baccalaureate  
Quarter ends  
Commencement

Thursday, June 9  
Friday, June 10  
Saturday, June 11

## Summer 2022 Quarter

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Returning Students Registration begins	Monday, May 16
New Student Registration Begins	Monday, May 23
Quarter begins	Monday, June 20
Independence Day Observed	Monday, July 4
Summer Short-Term Sessions: Session 1	Monday-Friday, June 20-July 1
Summer Short-Term Sessions: Session 2	Tuesday-Friday, July 5-15
Summer Short-Term Sessions: Session 3	Monday-Friday, July 18-29
Summer Short-Term Sessions: Session 4	Monday-Friday, August 1-12
Summer Short-Term Sessions: Session 5	Monday-Friday, August 15-26
Classes end	Friday, August 26
Quarterly Exams	Monday-Friday, August 29-September 2
Quarter ends	Friday, September 2
Labor Day	Monday, September 5

# LIST OF SCHOOLS AND PROGRAMS

Fuller Theological Seminary is organized into two schools: The School of Mission and Theology and School of Psychology & Marriage and Family Therapy. As a graduate-level institution of higher education, master's and doctoral degrees are offered by the two schools as well as certificate programs.

## School of Mission and Theology

### Master's Degrees

- Master of Divinity (available in English and Spanish)
- Master of Arts in Global Leadership
- Master of Arts in Justice and Advocacy
- Master of Arts in Ministry Leadership
- Master of Arts in Theology and Ministry (available in English and Spanish)
- Master of Arts in Theology

### Certificate Programs

- Certificate of Christian Studies
- Certificate in Church Planting

### Advanced and Doctoral Degrees

- Master of Theology
- Doctor of Global Leadership (available in English and Korean)
- Doctor of Ministry (available 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 Marriage and Family Therapy
- Doctor of Philosophy in Clinical Psychology
- Doctor of Psychology in Clinical Psychology

## Other Non-degree Options

In addition to regular degree or certificate programs, admission may also be permitted 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.

# ABOUT FULLER

## Introduction

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

### **Institutional Student Learning Outcomes**

Fuller Theological Seminary continues to develop an academic posture of learning-centered education. We as a faculty, staff, and administration are committed to providing the highest level of educational effectiveness possible through a healthy “culture of assessment.” This



culture includes institution goals above and beyond accreditation standards, regular program review, and clear communication of criteria and standards to students, creating equal accountability between the student, faculty and the pedagogy. Student Learning Outcomes are articulated by each academic program and for each course. The Institutional Learning Outcomes are as follows:

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

### **The Mission Beyond the Mission**

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

- Imperative One: Go and make disciples
- Imperative Two: Call the church of Christ to renewal
- Imperative Three: Work for the moral health of society
- Imperative Four: Seek peace and justice in the world
- Imperative Five: Uphold the truth of God's revelation

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

### **Institutional Commitments**

- Academic Freedom <https://www.fuller.edu/about/institutional-commitments/#freedom>
- Inclusive Education <https://www.fuller.edu/about/institutional-commitments/#inclusive>
- Nondiscriminatory Language <https://www.fuller.edu/about/institutional-commitments/#language>
- Race, Ethnicity, and Justice Statement <https://www.fuller.edu/about/institutional-commitments/#justice>

## **Accreditation**

Fuller Theological Seminary is accredited by the Western Association of Schools and Colleges, Senior College and University Commission (WSCUC). The programs in the School of Mission and Theology 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***

Senior College and University Commission

1001 Marina Village Parkway Suite 402

Alameda, CA 94501

510-748-9001

510-748-9797 (fax)

wscuc@wscuc.org

<https://www.wscuc.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

<https://accreditation.apa.org/>

**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 at [https://drive.google.com/file/d/1-IpbkvOZo4\\_PRys1xJOvAG9AscNAaYC/view?usp=sharing](https://drive.google.com/file/d/1-IpbkvOZo4_PRys1xJOvAG9AscNAaYC/view?usp=sharing). Disclosure(s) required by specific states, as of the date of this publication, are noted below.

**Alaska.** Fuller Theological Seminary is exempt from authorization under AS14.48 as an online distance delivered program and does not have a physical presence in Alaska.

**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>) 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.

**Maryland.** Fuller Theological Seminary is registered with the Maryland Higher Education Commission to enroll Maryland students in fully online distance education programs.

**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.

## 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. In certain cases, such as health quarantines, Fuller Theological Seminary may implement remote instruction as a substitute for in-person classes traditionally offered, and no guarantee is made as to the provision of described programs or access, such as on-campus classes or library services, or study-abroad programs.

### **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 Student Concerns***

130 N Oakland Ave, 2nd floor  
Pasadena, CA 91101

626-584-5678  
discrimination@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.

The complete text of these policies can be found 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.

The complete text of the Policy Against Sexual Misconduct can be found 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.

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

## **FERPA**

Fuller complies with the Family Educational Rights and Privacy Act (FERPA) of U. S. C. § 1232g, which affords students certain rights with respect to their education records. These rights include:

- The right to inspect and review the student's education records within 45 days after the day the seminary receives a request for access. A student should submit to the Registrar's Office a written request that identifies the record(s) the student wishes to inspect. The Registrar's Office will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the Registrar's Office, it will advise the student of the correct office to whom the request should be addressed.
- The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under FERPA. Please note that this does not apply to grades. A student who wishes to ask the seminary to amend a record should write the school official responsible for the record, clearly identify the part of the record the student wants changed, and specify why it should be changed. If the seminary decides not to amend the record as requested, the seminary will notify the student in writing of the decision and the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.



- The right to provide written consent before the seminary discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent.

The seminary may disclose certain information designated as directory information without the student's prior consent. At Fuller, this information includes the following:

- student's name
- address(es)
- telephone number(s)
- Fuller (@fuller.edu) email address
- school and degree program
- enrollment status (i.e., whether or not currently enrolled)
- current class load
- photograph
- dates of admission and enrollment
- home state
- most recent previous educational institution attended and degrees received
- Fuller degrees awarded (degree and date)
- awards, fellowships, and scholarships, including date and amounts, received.

A student may stipulate that this directory information not be disclosed by completing a Request to Withhold Directory Information, which can be found on the Registrar's Office website.

The seminary may disclose education records without a student's prior written consent under the FERPA exception for disclosure to school officials whom the seminary has determined have legitimate educational interests. A school official is a person employed by the seminary in an administrative, supervisory, academic, research, or support staff position (including campus safety personnel); a person serving on the board of trustees; or a student serving on an official committee, such as a disciplinary or grievance committee. A school official also may include a contractor outside of the seminary who performs an institutional service or function for which the seminary would otherwise use its own employees and who is under the direct control of the seminary with respect to the use and maintenance of PII from education records, such as an attorney, auditor, or collection agent. A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibilities for the seminary.

FERPA regulations permit the disclosure of PII from the education records without obtaining prior written consent of the student:

- To authorized representatives of the U. Comptroller General, the U.S. Attorney General, the U.S. Secretary of Education, or certain State and local educational authorities. Disclosures under this provision may be made in connection with an audit or evaluation of Federal- or State-supported education programs, or for the enforcement of or compliance with Federal legal requirements that relate to those programs. These entities may make further disclosures of PII to outside entities that are designated by them as

their authorized representatives to conduct any audit, evaluation, or enforcement or compliance activity on their behalf.

- In connection with financial aid for which the student has applied or which the student has received, if the information is necessary to determine eligibility for the aid, determine the amount of the aid, determine the conditions of the aid, or enforce the terms and conditions of the aid.
- To accrediting organizations to carry out their accrediting functions.
- To comply with a judicial order or lawfully issued subpoena.
- To appropriate officials in connection with a health or safety emergency, subject to certain requirements and limitations.

The right to file a complaint with the U.S. Department of Education concerning alleged failures by the seminary to comply with the requirements of FERPA. The name and address of the Office that administers FERPA is:

***Family Policy Compliance Office***

U.S. Department of Education  
400 Maryland Avenue, SW  
Washington, DC 20202

**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

**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 Student Concerns***

130 N. Oakland Avenue, 2nd floor\*  
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, 2nd floor\*

Pasadena, CA 91101  
(626)584-5678  
titleix@fuller.edu

\*If an alternate meeting place is needed, please let the Executive Director of Student Concerns know.

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. In addition, see below for supplemental information on complaints from states that require additional information to be published. Fuller Seminary encourages all students to first use all available grievance procedures provided by the institution before pursuing a complaint with a state agency. An individual may contact the Bureau for Private Postsecondary Education for review of a complaint. The bureau may be contacted at 2535 Capitol Oaks Drive, Suite 400, Sacramento, CA 95833 (office), <https://www.bppe.ca.gov/enforcement/complaint.shtml> (website), 888.370.7589 (phone), or 916.263.1895 (fax).

***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 Postsecondary 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>

**Maryland Complaints.** If students are unable to resolve a complaint through Fuller’s grievance procedures, they may contact the Maryland Attorney General Consumer Protection Division. Fuller is subject to investigation of complaints by the Office of the Attorney General or the Maryland Higher Education Commission. Complaints should be directed to:

Maryland Attorney General  
Consumer Protection Division  
200 St. Paul St.  
Baltimore, MD 21202  
410-528-8662/888/743/0823 (toll free)

**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. By God's revelation, we know God to be the living and true God, perfect in love and righteousness, one in essence, existing eternally in the three persons of the Trinity: Father, Son, and Holy Spirit.
- II. God, who speaks to humankind through creation, has done so savingly 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. By God's word and for God's glory, the world was freely created out of nothing. Made in the divine image, men and women are the crown of creation, created for fellowship with God. Tempted by Satan, they rebelled against God. Being estranged from, yet responsible to, their Maker, 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 dying in our stead, Christ 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. Our risen Lord 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 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, God 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 God acceptable worship and to engage in God's service 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 God's glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with Christ forever. Then shall the eager expectation of the 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/>.

## Regional 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.

Fuller Seminary's regional campuses and distance learning programs enable students to study without leaving their home community, work, and ministry. 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.

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."

### **Programs Available**

All requirements for the Master of Divinity, Master of Arts in Theology, Master of Arts in Theology and Ministry, and the Certificate of Christian Studies may be completed in Houston or through online learning. The Master of Arts in Global Leadership (MAGL) program allows students to earn a degree from the School of Mission and Theology fully online.

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

**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. 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.

### **Fuller Seminary Texas**

Fuller Theological Seminary began offering occasional School of Mission and 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

<http://www.fuller.edu/texas>

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.

### **Fuller Seminary Arizona**

Fuller Seminary Arizona began in Phoenix in 1977.

#### ***Nancy Frigaard, MSMFT Program Director***

1110 E. Missouri Ave. Suite 530

Phoenix, AZ 85014  
(602) 220-0400  
(602) 220-0444 (fax)  
arizona@fuller.edu  
<http://www.fuller.edu/arizona>

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.

## Distributed Learning

Fuller Theological Seminary's innovative, fully accredited distributed learning master's and doctoral-level courses give women and men the opportunity to study at any time from around the world, providing students with options that fit their individual schedules and learning styles. Faculty and students 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. Online courses allow students to study a range of theological and missional subjects via a highly interactive web-based platform with weekly interaction during an 11-week course period. The course modality terms and definitions are:

- **Face-to-Face (F2F).** A course that meets in person on specified days and times, throughout the quarter.
- **Face-to-Face+Online Live (F2FOL).** A course that meets in person on specified days and times in a video-enabled (Zoom) room. Students sign up for either the face-to-face section or the videoconference (Zoom) section and participate through the selected modality throughout the course.
- **Online (O).** A fully online asynchronous course that may include optional synchronous meeting times. There are no set meeting times for instruction, and no synchronous meetings are required for students.
- **Online Live (OL).** An online asynchronous course that also meets by videoconference (Zoom) on a specific day and time (e.g., 1-2 hours every Monday evening). These dates and times are visible to students when registering for the course.
- **Hybrid (Hyb).** A modified F2F course with online components. This modality has required dates and times for face-to-face instruction. These dates and times are visible to students when registering for the course.

### Program Opportunities and Availability by State

The following accredited programs can be earned fully online, though students may also choose to complete some courses on campus if they wish (see sections for each degree for further details):

- Master of Divinity

- Master of Arts in Theology and Ministry
- Master of Arts in Theology
- Master of Arts in Intercultural Studies
- Master of Arts in Global Leadership (note: some cohort offerings of this program may require up to two weeks on a campus)
- Master of Arts in Justice and Advocacy
- Certificate in Christian Studies
- Certificate in Church Planting
- Doctor of Ministry
- Doctor of Global Leadership

As Fuller Theological Seminary works to meet federal and state authorization requirements in states outside California, Fuller's home state, it should be noted that Fuller's programs are not available in all states. Additional information about state authorizations for online programs and distance learning is available online here: [https://drive.google.com/file/d/1-IIpbkvOZo4\\_PRys1xJOvAG9AscNAaYC/view](https://drive.google.com/file/d/1-IIpbkvOZo4_PRys1xJOvAG9AscNAaYC/view). Current and prospective students should direct specific questions about State Authorization and program availability in a given state to their admissions counselor.

# ADMISSIONS AND STUDENT RESOURCES

## Admissions

The Office of Admissions is available to assist prospective students with information regarding admission to academic programs. Visit [fuller.edu/admissions](https://fuller.edu/admissions) for more information about becoming a Fuller student.

### 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. Applicants to some programs may take the Duolingo English Test to demonstrate English language proficiency. 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 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 unlawfully discriminate on the basis of race, color, national origin, sex, disability, age, or protected veteran status.

### **Conditional Admission**

Students who have a bachelor's degree from an accredited institution, but whose cumulative grade point average is less than 2.70, may be admitted conditionally to certain master's degree and certificate programs at the discretion of the admissions committee. The *Conditional Admission* status may be removed after the successful completion of 12 units with at least a 2.50 cumulative grade point average at Fuller.

- Students with conditional admission 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 with conditional admission may register for a maximum of 8 units in their first quarter at Fuller.

Students who have an MA degree from an accredited institution, but whose cumulative grade point average is less than 3.00, may be admitted by conditional status to the Doctor of Ministry program at the discretion of the admissions committee. The *Conditional Admission* status may be removed after the successful completion of 12 units with at least a 3.00 cumulative grade point average at Fuller.

### **Master's-level 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 any School of Psychology & Marriage and Family Therapy program nor any doctoral program (except in cases in which an applicant does hold an accredited prerequisite graduate degree).

Students without an accredited bachelor's degree are admitted conditionally. The *Conditional Admission* status may be removed after the successful completion of 12 units with at least a 2.50 cumulative grade point average at Fuller.

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 with conditional admission may register for a maximum of 8 units in their first quarter at Fuller.
- Special Students are restricted from some types of institutional and federal aid.

### **Doctor of Ministry Admission Without a Master of Divinity Degree**

Applicants to the Doctor of Ministry program who do not hold the required MDiv degree may be admitted as *Pre-requisite Pending* students.

- Applicants who hold an accredited MA in Theology with at least 80 quarter units (54 semester credits) from an accredited institution may be admitted into a 60-unit DMin track. This requires 12 units of pre-requisite courses in Missional Ecclesiology and Greek before they are considered a regular DMin student.
- Applicants who hold an accredited MAGL or MA degree of a theological nature with at least 72 quarter units (48 semester credits) from an accredited institution may be admitted into a 64-unit DMin track. This requires 16 units of pre-requisite courses in Missional Ecclesiology, Greek, and Theology and Biblical Studies before they are considered a regular DMin student.
- Applicants who have not taken biblical languages in their MA coursework will be required to take Greek during their time in the DMin program. This requirement must be met before a student can graduate.

## **International Students**

International students on F-1 and J-1 visas are required to maintain valid visa status throughout their stay at Fuller Seminary. To do so they must comply with all federal regulations pertaining to their visa status including, but not limited to, registering for a full course load each academic

quarter. At this time, the J-1 visa is available for study at the Pasadena campus and F-1 visa is available for study at the Pasadena and Houston campuses and can be issued to students beginning their studies all quarters, in line with the program start term.

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 Department of Homeland Security 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 at least 4 months prior to the quarter in which they intend to enroll. The application file should be completed (including transcripts, financial guarantees, etc.) at least 90 days before the student’s planned date of arrival to allow sufficient time for the visa application process. International applicants are required to submit official documentation of all postsecondary (college/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.

### **English Language Requirements**

Students whose native language is not English and whose secondary and post-secondary education was not taught in English 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 the application to Fuller Theological Seminary. Applicants to some programs

may take the Duolingo English Test to demonstrate English language proficiency. 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>.

## Student Support Resources

### Chaplains

The Fuller Seminary chaplains provide spiritual care to Fuller students, staff, and faculty online and on our Pasadena-residential campus. Fuller's chaplains are ordained ministers who have experience in spiritual direction and pastoral care in both parish and non-parish settings. The chaplain team offers services that include:

- Confidential one-on-one pastoral care (in-person or virtual)
- Vocational discernment
- Counseling referrals
- Spiritual formation retreats
- Seminars
- Group spiritual direction

The chaplains are also available for virtual and in-person sessions by appointment (see bios and contact info below) or at weekly chapel services. Pastoral care is available in Spanish; other languages are available through a translation service. For general inquiries, please e-mail the team at [chaplains@fuller.edu](mailto:chaplains@fuller.edu).

### Mental Health and Wellness Support

**Fuller Psychological & Family Services.** For over 50 years, Fuller Psychological & Family Services has played a vital role in providing high-quality and affordable mental health care to individuals and families in Pasadena and surrounding communities. Psychotherapy fees for School of Mission & Theology students begin at a special discounted rate of \$20/session.

**WellConnect.** Fuller values students' whole-person health and wellness and understands that life challenges may impact the ability to succeed academically. Fuller students and their household members have access to the WellConnect student assistance program. This free service, available to all Fuller students (both on campus and online) through WellConnect, provides you or anyone in your household referrals and support for counseling (in-person,

phone, video and text), life skills, financial and legal consultation and more. Contact [student@fuller.edu](mailto:student@fuller.edu) for more information.

***Student Health Insurance.*** As a part of Fuller Seminary's commitment to fostering a healthy community, Fuller offers a medical and dental plan to students in order to maintain basic health coverage, given minimum requirements are met. While enrollment is not mandatory for all students, a select few academic programs do have mandatory requirements for students to maintain basic health coverage. Contact [shi@fuller.edu](mailto:shi@fuller.edu) for more information.

## **Student Groups**

Student groups provide opportunities for students to express diverse interests, build leadership skills, develop meaningful relationships, work collaboratively with faculty and administrators, and enrich campus life by sponsoring approved activities and events, among other things. The Office of Student Engagement provides administrative oversight and financial management of all official student groups.

***Official Fuller Student Groups.*** Most of Fuller's official groups are ethnic or interest-based groups that provide opportunities for students to connect with other students who share similar interests or ethnic backgrounds. All of these groups go through an approval process and receive funding from Fuller for group gatherings and community-wide events. Contact [student@fuller.edu](mailto:student@fuller.edu) for more information.

***Geographical Groups.*** Geographical groups provide opportunities for students located in areas all over the world to connect with other students in their area for community, fellowship, and support. Students may view a map of current group locations and reach out to the group leader directly through a group email address (if listed), or sign up to be connected to students in other areas not currently represented.

## **Grants and Stipends**

Fuller's Student Engagement Office offers grants and stipends to support students experiencing a crisis situation, exhibiting a need for self-care, and/or seeking opportunities for professional development.

***Emergency Grant.*** The emergency grant is for Fuller students who are experiencing a crisis situation that directly results in an unexpected and significant financial burden. A grant of up to \$500 may be awarded once per academic year to students experiencing urgent, unforeseen, and serious circumstances.

***Self-Care Grant.*** The self-care grant helps students who have the time, but do not have the resources to provide for their self-care. A student may receive a \$50 self-care grant once per academic year.

**Conference Stipend.** A conference stipend is available to students who either participate or present a paper at a conference pertaining to their particular field of study. Students presenting a paper at a conference will receive a \$200 stipend, while students participating in a conference will receive a \$100 stipend. Students may receive this stipend once per academic year.

## Academic Resources

Fuller also provides the following services and facilities to support students academically.

**Academic Advising.** 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. Advisors also provide up-to-date information regarding policies, evaluate and process transfer credits, and discuss academic issues and concerns.

**David Allan Hubbard 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 continually increases 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 various formats, the Hubbard Library 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. Further information, resources, and the library catalog can be accessed at <https://library.fuller.edu>.

**Asian American Center.** The Asian American Center, otherwise known as the Center for Asian American Ministry and Theology, strives to equip Christians to lead as an Asian American and/or in Asian American contexts, through courses, small groups, events, and mentoring. Students learn to integrate biblical truth deeply with the Asian American experience, identity, and community. This includes a rich understanding of the complex needs and leadership potential of East/Southeast/South Asian Americans; the particular experiences of multiethnic folks and adoptees; navigating ethnic-specific and pan-Asian American contexts; and more.

**Centro Latino.** Centro Latino exists to educate contextually, connect interculturally and intergenerationally, and serve globally the Latina church and community of the world. Centro Latino's vision is to offer the Latino/a church and community of the world a situated Christian knowledge, transformative spiritual formation, and unmatched intercultural and interdenominational interactions leading to organic and effective leadership in the Kingdom of God.

**Korean Studies Center.** The Korean Studies Center (KSC) aims to resource the formation of Korean Christian leaders through providing degree programs in Korean for the ministry and mission of the Korean churches in Korea, in the USA, and in the other parts of the world. Through collaboration with Korean churches, mission organizations, and Christian NGOs, the

KSC facilitates ongoing and effective Christian ministry around the world. The strategic aims for the KSC are: (1) effective operation of programs and developing curricula; (2) strengthening support for Korean students and alumni; (3) promoting scholarship through seminars and publications; and (4) engaging with Korean churches and mission societies.

***William E. Pannell Center for Black Church Studies.*** The Pannell Center provides indispensable formational education by building a body of Black leaders who believe in the power of the Black church, community, and culture. Kingdom work, cultural enrichment, and academic rigor are the central spheres of our work. Scholarships, courses, events, mentoring, and other programming all flow from one, or more, of these spheres. In this way the Pannell Center strives to develop Black Christian leaders in churches and communities everywhere.

***Access Services Office.*** Fuller Seminary is committed to providing inclusive learning environments where student diversity is welcomed and respected in order to faithfully engage our vision to form Christian leaders for global kingdom vocations. Access Services engages students with physical, learning, emotional, and temporary disabilities to determine collaboratively whether and what kinds of reasonable accommodations might be beneficial to provide access to academic courses and programs at Fuller. We do this through dialogue between the student, Access Services, and relevant medical/psychological professionals. This office leads the Fuller community in its commitments to recognize students with disabilities as valued members of our community and the diverse body of God's people, to remove barriers and work toward universal access for all campus programs, and to design environments of welcome and hospitality. Access Services can also assist in requesting accommodation in housing and campus facilities.

***Writing Center.*** The Writing Center is a service of Academic Systems. The Writing Center is available to provide resources and guidance to students of all levels and programs in every stage of the writing process. Native and non-native writers of English alike are invited to utilize Writing Center resources to refine and develop their writing skills. Professors and TAs are encouraged to direct any students toward the Writing Center who may benefit from personal guidance in their writing, as a way to encourage self-improvement. Students who choose to utilize Writing Center services are welcomed as co-learners with valuable perspectives and potential, and Writing Center staff aim to make the writing process a healthy one for students of all programs, abilities, and vocations.

### **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 both 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.



# FINANCIAL POLICIES

## Tuition and Fees

### Tuition and Fees Fall 2021 – Summer 2022

Per-unit tuition below represents the tuition charged for students enrolling in a class in a given category. Tuition is based on the level and school and department of the class, not the program of the student. For example, if a student enrolls in a 500-level School of Mission and Theology class, they pay the rate for 500-level classes in that school, no matter what program they are in. If a student enrolls in a 500-level School of Psychology & Marriage and Family Therapy class, they pay that rate, no matter what their program is.

#### School of Mission and Theology Courses

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500-level (MA, MDiv, ThM)	\$450.00 per unit
600-level (ThM Korean Program)	\$565.00 per unit
700-level (DGL/DIS)	\$565.00 per unit
700-level (DMin)	\$450.00 per unit
700-level (DMin Korean Program)	\$450.00 per unit
800-level (ThM, PhD)	\$820.00 per unit
PhD, ThM, DGL/DIS Continuation Fee+	\$250.00 per quarter

#### School of Psychology & Marriage and Family Therapy Courses

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500-level (MS, MA)	\$480.00 per unit
800-level (PsyD, PhD)	\$695.00 per unit
800-level (DMFT)	\$975.00 per unit
PhD, PsyD Continuation Fee++	\$500.00 per quarter

#### Special Fees

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New Student Fee	\$50.00
Student Service Fee	\$25.00 per quarter
Technology and eResource Fee	\$80.00 per quarter
Late Registration Fee	\$30.00
ESL Placement Exam	\$100.00
Touchstone (IS500) Materials Fee	\$40.00
Parking	\$45.00 per quarter – Pasadena*
Parking	\$4.00 per day – Pasadena
Late Payment Fee	\$250.00

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

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

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

Fuller Theological Seminary reserves the right to change tuition and fees on an annual basis. Tuition and fee schedules for a particular academic year are announced to students and published in the academic catalogue prior to the beginning of the academic year.

## Tuition Refund Policies

**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 above. 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 Registration and Refund 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 funds (i.e., Direct Unsubsidized and Direct Grad PLUS Loans) are subject to a Return to Title IV Calculation if all courses are dropped within the quarter in which federal funds were disbursed. Return to Title IV calculation is used to determine the amount of federal funds earned in the quarter, and is not the same calculation used to determine tuition and fees owed to the Institution. Regardless of the amount of tuition and fees owed to the Institution, the Federal Calculation determines the amount of federal aid you can retain for the quarter. Contact the Student Financial Services Office at [sfs@fuller.edu](mailto:sfs@fuller.edu) for details.

## **Three-Day Cancellation Policy**

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

# **Tuition Payment Policy**

## **Payment of Tuition and Fees**

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

**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 DGL/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 received institutional aid and federal aid awarded may use this 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 visit <https://www.fuller.edu/sfs/>.

### **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/>.

### **State Specific Financial Aid Information**

***Financial Aid Information for Washington Students***. 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 [www.wsac.wa.gov/loan-advocacy](http://www.wsac.wa.gov/loan-advocacy) or contact the Student Loan Advocate at [loanadvocate@wsac.wa.gov](mailto:loanadvocate@wsac.wa.gov).

# ACADEMIC POLICIES

Current and detailed information concerning academic policies is also provided in the Fuller Student Handbook. Further information is provided by supplemental program 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.

## Course Registration

**Registration and Course Change Deadlines.** Students are responsible for self-registration each term. Attendance in any seminary class is not permitted unless the person is registered for the class. 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.

**Advising Services and Requirements.** 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.

**Class Conflicts.** 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.

**Course Withdrawal Policy.** Per federal regulations, withdrawing from a course will result in a W grade on a student's academic record, but incurs no GPA penalty. For students receiving Federal Student Aid, a grade of W is considered an attempt and may impact satisfactory academic progress. The dates for withdrawing, including those for intensives and other non-

standard term lengths, are posted in the academic calendar. Schedule changes during week 1 will not incur a W grade (deadline: Friday, week 1, 11:59 pm PT). Withdrawing from a course is permitted only in weeks 2 through 5 of the quarter (deadline: Friday, week 5, 11:59 pm PT). Students may petition for withdrawals after the deadline in case of emergencies. Course withdrawals are not permitted once the term has ended.

Students considering withdrawing from a course are strongly encouraged to consult first with their academic advisor and faculty member before using Banner Self-Service to complete the withdrawal. Any applicable tuition refund will be posted to the student's account in accordance with the refund dates listed in the academic calendar.

**Auditing.** Auditing is a form of course registration through which no credits are earned and no tuition is charged. Auditors are expected to participate in all course activities and assignments but receive no evaluation or grade from the instructor. Audits are not included on any academic transcripts, and fees apply.

Auditing historically exists within academic systems that have excess capacity. When possible, degree-holding alumni and students currently enrolled in a Fuller degree program, or their spouses, are permitted to audit master's-level classes. Master's students (as opposed to degree-holding alumni) who have not enrolled for credit for four consecutive quarters are not eligible to audit courses. Individuals interested in auditing who are not current students or alumni must first apply for admission as audit-only.

For both master's and doctoral programs, registration priority is given to students enrolled for credit. Auditors are permitted to register only after the registration window ends for credit-earning students. Enrollment as an auditor is subject to the following conditions, including: faculty approval, limitations of class size, prerequisites met, and any special requirements or exclusions for auditing a particular academic program, course or course type. Once registered, audits cannot be dropped, and no refund of fees is given.

## Attendance, Residence and Transfer Credit

**Transfer Credit.** The Academic Advising office is responsible for determining which courses can be transferred and what requirements they fulfill for master's-level programs. In the School of Psychology & Marriage and Family Therapy and the doctoral and ThM programs in the School of Mission and Theology, faculty are responsible for transfer credit decisions. Students in these programs should consult their academic advisor concerning 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 two schools.

Fuller accepts graduate-level transfer credit from the following:

- Institutions accredited by the Association of Theological Schools
- Institutions accredited by a U.S. regional accrediting body within the U.S. (such as WASC)

- International institutions recognized by the higher-education authority/appropriate government agency that offer graduate-level academic degree program courses comparable to a U.S. graduate degree

A course determined to be essentially the same as one offered for a Fuller degree program will be awarded credit, if the course:

- provides the same content, including any associated prerequisite coursework;
- requires the same amount of work (i.e. equivalent credit units);
- is graduate level; and
- contributes toward Fuller degree program requirements

Courses accepted for transfer from a U.S. institution must be provided to Fuller directly from the original college/university of enrollment through an official transcript. Courses earned from an international institution must first be evaluated through a NACES third-party credential evaluation service and sent to Fuller for transfer credit review.

***Limitations on Transfer Credits.*** All acceptable transfer credit will be applied to the student's academic record, subject to the additional limitations listed below. Students cannot waive any applicable transfer credit.

- Students are permitted to transfer in a maximum of two-thirds of program requirements. Note that many Fuller degree programs have further restrictions which permit fewer credits to transfer. Please consult the individual programs for these details. No more than half of the units of any previously awarded degree may transfer.
- Only courses in which a student received a grade of a B- or higher may transfer. Courses receiving a lower grade or not taken in a graded mode (such as pass/fail) will not transfer.
- The seminary has an institution-wide ten-year limit to complete all program requirements for any degree, and this includes transfer credit. Courses taken outside this ten-year window are not transferable.

***Credit for Prior Learning.*** Credit for Prior Learning (CPL) is credit awarded for learning acquired outside the classroom. To be awarded, the learning must be graduate level, documented in a portfolio following matriculation, and approved by a content-area faculty member. CPL must fulfill the learning outcomes of a course that fulfills requirements in the student's program and was previously specified as eligible for CPL by the relevant Program Committee. Applicability of CPL as well as maximum CPL units varies by academic program. Students interested in CPL should consult with their academic advisor for details. Each Fuller program shall decide which, if any, courses within a degree will be eligible for CPL, as well as designate which faculty member(s) will be responsible for assessing CPL portfolios. Should a student change academic programs, the CPL credit will be re-assessed by the relevant Program Committee for applicability in the new program.

***Attendance Policy.*** In the event of absence, 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 experiencing hardships that make

attendance challenging should immediately contact their academic advisor to determine appropriate steps.

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.

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.

**Formal Statements of Community Standards.** Fuller Theological Seminary expects all members of its community to live in accord with standards of wholesome Christian character. These statements and other seminary policy statements may be found in the *About Fuller* 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 the two 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 most 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 and the Master of Arts in Justice and Advocacy programs, 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 Mission and Theology, six (6) units per quarter at the 700 or 800 doctoral level is a full-time academic load. In the English-language Doctor of Global Leadership 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 Mission and Theology PhD programs, as well as the 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 Global Leadership 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 CMR PhD programs is defined as six (6) 800-level units per quarter, and for CATS PhD programs, four (4) 800-level units per quarter.

**Inactive Status and Reinstatement.** Whenever possible, students are expected to notify their academic advisor if they plan to discontinue enrollment for an extended period. Students who expect to discontinue their studies at Fuller are encouraged to notify their academic advisor.

Students who do not enroll and remain enrolled for a period of one year (four quarters) or more will be considered inactive and 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.

## 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.

## Grades

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 from their faculty member. 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, in accordance with the guidelines published in Fuller’s Student Handbook.

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. 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 with no transfer credit may take a maximum of six (6) 4-unit classes pass/fail in an MDiv, and four (4) 4-unit courses in an MA degree. Each four (4) quarter units of transfer credit uses up one class of this allowance.

Psychology doctoral students may exercise the pass/fail 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.

Students may choose the Pass/Fail option when registering. Changes in status may be made through the end of the add/drop period of the term. Pass/fail courses will be recorded on student transcripts with either a P (pass) or F (fail) for the course. For students on academic probation, the actual grades submitted will be taken into account in determining good academic standing.

**Permanent Academic Record.** All grades recorded become a permanent part of the student's academic history. If a student receives a failing grade or withdraws from a course, 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 and Commencement

**Completion of Academic Program Requirements.** The catalog in effect at the time the student matriculates determines the curriculum that the student must satisfactorily complete to earn their degree program. If catalog requirements change, students may choose to move to the new catalog by notifying their Academic Advisor. 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.

**Degree Candidacy.** Graduation is the posting of an earned degree to a student's academic record. 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. This ensures that students have acted responsibly and lived in accordance with standards of Christian character, with the standards of the seminary, as well as those of the degree program.

A student initiates the awarding of the degree by submitting a Graduation Application. Students applying for more than one degree submit an application for each degree. If a student's financial obligations are not met prior to graduation, the physical diploma will be withheld and released

upon receipt of payment. Financial obligations will not prohibit a graduated student from receiving academic transcripts or education verifications.

**Minimum GPA.** Graduation with a master's degree in either of the two schools requires a minimum cumulative GPA of 2.50. For the ThM, DMin, DGL, and PhD degrees, only courses with a minimum GPA of 3.00 (B) may be counted toward graduation (with the exception of one B- for DMin students). For psychology doctoral students, a minimum GPA of 2.70 (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 School of Mission and Theology, this limit is set at ten years. The time limit for the ThM degree is five years; for the DMin degree, seven years; and for the PhD degree, eight years. 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.** Students earning multiple degrees must satisfactorily complete the prescribed course of study for each degree as outlined in the curriculum. They must also ensure that 1) one third of each degree awarded by Fuller must be Fuller coursework unshared with any other Fuller degree, and 2) the units shared do not exceed half of the smaller degree. By design, completion of the doctoral Psychology programs also results in the completion of a master's degree and as such is not subject to these two restrictions.

**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 miss information and order forms (for announcements, photographs, class rings, etc.), have no regalia ordered, will not be listed in the Commencement program and 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 MISSION AND THEOLOGY

## Context and Mission

Fuller's graduates encounter on-the-ground realities marked by waves of cultural change that continuously reshape what discipleship looks like and what leadership demands. Discerning the Holy Spirit, we are all called to proclaim the good news of Jesus Christ and to embody the gospel in action toward God's justice and reconciliation.

To meet this moment, Fuller's School of Mission and Theology offers reimagined curricula that underscore how theology and mission are contextual and holistic. To shape innovative leaders for vocations in church and society, programs integrate rigorous scholarship with practical wisdom through courses that utilize new technologies to reach the body of Christ globally. Grounded in Scripture, students receive indispensable formation in life-giving patterns of thinking and feeling, believing and behaving that are Christ-centered and mission-focused.

***School Learning Outcomes.*** The primary learning outcomes of the School of Mission and Theology are:

- Graduates will demonstrate critical awareness of their identity and formation within God's active work amidst a diverse church and world.
- Graduates will demonstrate ability to discern God's truth and purpose in Scripture, critically engaging theological and missiological disciplines using global resources.
- Graduates will demonstrate personal and corporate practices for holistic lives of discipleship and vocation.
- Graduates will demonstrate reflective capacities to proclaim and embody the good news of Jesus Christ for God's justice and reconciliation.
- Graduates will demonstrate creativity, agility, and effectiveness in leadership in complex and changing contexts.

***Degree and Certificate Programs.*** The School of Mission and Theology offers the following programs:

### **Master's Degrees**

- Master of Divinity
- Master of Arts (Theology)
- Master of Arts (Intercultural Studies)
- Master of Arts in Global Leadership
- Master of Arts in Justice and Advocacy
- Master of Arts in Ministry Leadership
- Master of Arts in Theology and Ministry (English and Spanish)

## Advanced Degrees

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

## Certificate Programs

- Certificate in Christian Studies
- Certificate in Church Planting
- Certificate in Islamic Studies

## Master of Divinity

The MDiv is designed for those who wish to be pastors of congregations: especially pastors, church planters, and members of traditional denominations. The 120-unit MDiv forms traditional and innovative Christian ministry leaders by providing biblical, holistic, psychological, and contextual education that cultivates theological reasoning and missional imagination to discern and respond fittingly to opportunities and challenges of participating in God's active work in diverse contexts. This professional degree integrates theological reflection, interdisciplinary perspectives, spiritual formation, and practical skills to equip for a wide variety of ministry professions but is most suitable for those seeking an extensive master's level training in theology and mission and/or ordination to Word and Sacrament. Concentrations in the MDiv will allow students to focus elective space on areas such as chaplaincy, pastoral counseling, or youth ministry. The program is capped by an apprenticeship in either a church or Christian non-profit.

**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 reflect critically and theologically on their formation and vocation in relation to changing global realities.
- Students will demonstrate competence in biblical-theological interpretation for preaching and other expressions of Christian witness for the church and the world.
- Students will be able to lead in diverse cultural and social contexts as theologically reflective and ethical practitioners.
- Students will gain knowledge and essential skills for contextualized ministry.

**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 conditional admission. Applicants without an accredited

bachelor's degree must meet special requirements and will be considered for conditional admission on an individual basis. Students admitted conditionally are subject to certain limitations during their first 12 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.

***Distributed 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.

## **MDiv 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.

### Shared Foundations (24 units)

- SF506 Vocational Formation in Seminary
- SF501 Foundations in the Psychological Sciences: On Being Human
- SF502 Introduction to Global Christian Traditions
- SF503 Living Missiologically
- OT500 Old Testament Introduction
- SF505 Foundations in Practical Theology

### Bible Courses (24 units)

- LG500 Hebrew Tools for Biblical Interpretation or LG502 Beginning Hebrew and LG506 Intermediate Hebrew
- LG510 Greek Tools for Biblical Interpretation or LG512A and LG512B Beginning Greek<sup>1</sup>

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<sup>1</sup> MDiv Students will need to use electives to complete either the two-course LG502 and LG506 Hebrew sequence and/or the two-course LG512A and LG512B; however, these additional units can count towards the Biblical Studies concentration.

- NT500 New Testament Introduction
- OT527 Old Testament Exegesis or NE527 New Testament Exegesis
- Biblical Studies Elective (in an alternate Testament to the exegetical course)
- Any Biblical Studies Elective

#### Theology Courses (24 units)

- Systematics and/or History (12 units).
  - Option 1: Theology
    - ST505 Trinity, Revelation, and Salvation
    - ST506 Creation, Church, and Consummation
    - CH500 Early Church History or CH502 Medieval/Reformation History or CH504 Modern Church in a Global Context
  - Option 2: History
    - CH500 Early Church History
    - CH502 Medieval/Reformation History or CH504 Modern Church in a Global Context
    - ST505 Trinity, Revelation and Salvation or ST506 Creation, Church, and Consummation
- Ethics: any course with an ET prefix
- Theology elective: Any course with a TH, ST, CH, ET, TC, PH, or MR prefix

#### Ministry Courses (20 units)

- Leadership: any course with the LDR attribute
- Pastoral Ministry: any course with the PM attribute
- Integral Mission: EV500 Integral Evangelism, EV505 Witness and Justice, or EV514 Urban Evangelism
- Christian Formation and Discipleship: CF502 The Art and Practice of Teaching, CF561 Teaching and Learning with Adults, or any course with a YF prefix
- PR500 Homiletics
- Preaching Practicum: any course with the P1 attribute

#### Mission Courses (4 units)

- Any course with an MB, MC, MD, ME, MH, MI, ML, MM, MO, MR, MT prefix

#### Capstone course/Apprenticeship (0 or 4 units)

#### Electives (24 units)

- May be used to explore or complete one or more concentrations (see below)

### **Optional MDiv Concentrations**

Students in the MDiv may complete one of the below concentrations by using a combination of courses that fulfill the below-listed requirements. Concentrations are printed on a student's diploma as an addendum to the degree name, as listed below. Important note: course offerings listed below depend on faculty availability and sufficient student interest. Therefore, not all

course options listed below are offered at the same frequency, and may not be available in the student's preferred modality. Students wishing to complete a concentration should work with their academic advisor to plan how they will be able to complete their concentration. In some cases, and for some students, concentration completion may not be possible.

***MDiv in Chaplaincy.*** Students must complete at least four classes (16 units) from the following list:

- PM559 Fundamentals of Chaplaincy
- PM504 Pastoral Ministry
- PM561 Christian Chaplaincy and Pluralistic Contexts
- CN520 Introduction to Pastoral Counseling
- CN535 Grief, Loss, Death, and Dying
- CN504 Family Therapy
- FI506 The Church as a Family System
- LD500 Leadership in an Ever-Changing World
- PI526 Trauma and Faith
- Clinical Pastoral Education

***MDiv in Biblical Studies.*** Students must complete at least 4 classes (16 units) from the following list in addition to the above-listed 28 units of Bible and Language degree requirements.<sup>2</sup>

- Any course with an LG, BI, NE, NS, NT, or OT prefix

Offerings may include such courses as:

- LG525 Beginning Aramaic
- LG533 Beginning Ugaritic
- LG546 Northwest Semitic Texts
- BI502 Women, the Bible, and the Church
- NE517 Book Study (English text)
- NE527 Book Study (Greek text)
- NS512 Jesus and the Kingdom of God
- NT556 Jesus, the Church, and Violence
- NT557 Slavery in the NT: Social Reality and Theological Image
- OT517 Book Study (English text)
- OT527 Book Study (Hebrew text)
- OT551 Old Testament Ethics
- OT560 Women in the Old Testament: Text and Context
- OT568 Food, Famine, and Feasting in the Old Testament
- OT573 Theologies of Exile in the Old Testament
- OT581 History and the OT
- OT583 Introduction to ANE History, Literature, and Culture

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<sup>2</sup> As mentioned above, if students opt to take the two-course Greek or Hebrew sequence the second half of each sequence can count towards this Biblical Studies concentration.



***MDiv in Leadership in Times of Change.*** Students must complete at least four classes (16 units) from the following list:

- LD500 Leadership in an Ever-Changing World
- CN553 Pastoral Care and Abuse
- GM554 Leadership & Diversity: Gender, Cultures, and Ethnicity
- PM504 Pastoral Ministry
- PM506 Asian American Pastoral Ministry
- PM514 Missional Churches and Leadership
- WS515 Worship Leadership: Formation and Skill
- YF502 Leading Change Through Youth Ministry Contexts
- YF522 Emerging Adult Spirituality and Ministry
- ML519 Dynamics of Power & Gender in Christian Leadership
- ML523 Mentoring
- ML524 focused Lives
- ML536 Value-Based Leadership in the New Testament
- ML542 Leadership for Transformation
- MN533 Organizing Urban Communities for Transformation
- BI502 Women, the Bible, and the Church

## 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 grade point average in all undergraduate work; students with a lower GPA may be considered for conditional admission. Students admitted conditionally are subject to certain limitations during their first 12 units of course work at Fuller.

**Distributed 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. Students can complete all requirements for the degree online, on campus, or in a combination of modalities.

Integrative (8 units). Students are required to take IS500 and choose one from the remaining three.

- IS500 Practices of Vocational Formation
- 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 (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 conditional admission. Students admitted conditionally are subject to certain limitations during their first 12 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.

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

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 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 Mission and Theology 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.*** 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.

- 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 Global Leadership degree at Fuller Seminary.

***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>.

**Online Learning.** Most cohorts require two two-week intensive seminars to 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 also 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). Note: All cohort sequence courses are online except those with this symbol (+), which are on-campus intensives for some cohorts and online for others.

- ML581 Developing Your Learning Plan
- ML582 Character, Community, and Leadership<sup>+</sup>
- MT500 Biblical Theology of Mission<sup>+</sup>
- ML530 Lifelong Development
- MP519 Missional Engagement with Contemporary Culture
- MC506 Leading a Missional Community
- ML540 Adult Leadership Development
- ML565 Organic Organizations and Churches<sup>+</sup>
- ML583 Global Leadership: Implications for Ministry<sup>+</sup>



Ministry Focus Studies (Electives, 36 units)

- Based on their learning plans, students may take any combination of courses from the School of Mission and Theology or the School of Psychology & Marriage and Family Therapy.

## Master of Arts in Justice and Advocacy

Fuller's MA in Justice and Advocacy (MJA) provides a formational education for those enacting God's call to "do justice, love mercy, and walk humbly with God" in their vocational contexts. Marked by Fuller's distinctive integration of theology, psychology, and missiology, this fully online master's program equips students with a comprehensive understanding of the pursuit of God's justice as an integral part of God's mission in the world, equipping them for impactful leadership in justice and advocacy work in diverse settings.

The 60-unit MA in Justice and Advocacy (MJA) provides the opportunity to develop a biblical, gospel-shaped moral imagination for social transformation in the student's own context. In this master's program, learn to recognize patterns of systemic injustice, and practice applying distinctively Christian practical skills and strategies for justice and shalom. Combining robust academics and intentional spiritual formation, the MJA equips students with advanced knowledge in social science research, community organizing and development, and social transformation. At the same time, students are cultivated as faithful disciples and Christian leaders through biblical studies and spiritual disciplines that sustain a long-term commitment to God's justice.

Coursework covers subjects like biblical studies, Christian ethics, psychology, community development, and missiology. Elective courses allow for the exploration of areas for further study including the ethics of justice; understanding change processes; social engagement; children and youth; and race, identity, and justice. A field placement component is required.

Students in the MJA program come with a shared desire to seek God's peace by transforming organizations, systems, and institutions in accordance with it. By interacting with faculty and other students committed to this pursuit, MJA participants will increase their capacities for doing justice in a variety of vocational settings, such as:

- Community organizer or community developer
- Nonprofit organization director or staff member
- Community pastor or lead staff member
- Faith-based organization director or staff member
- Professional with a desire to work toward justice
- Bivocational Christian leader
- Justice-oriented leader

**Program Learning Outcomes.** Learning outcomes for the MJA include:

- Illustrate a Biblical, gospel-shaped moral imagination for social transformation and partnership with the spirit in the student's own context.
- Integrate personal and communal practices that sustain long-term commitment to God's justice.
- Demonstrate an ability to recognize patterns of systemic injustice within particular contexts.
- Integrate social analysis and compassionate action towards God's justice.
- Evaluate needs and opportunities for participatory witness to God's redemptive activity.
- Apply distinctively Christian practical skills and strategies for justice and shalom.

**MJA 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 Justice and Advocacy program is competitively based upon the following minimum qualifications:

- at least three to five years of significant experience in justice and advocacy work;
- active engagement in a significant role in an organization in justice and advocacy work
- a reference form from someone in the field of justice and advocacy work;
- a one-page statement of purpose, explaining why the applicant believes that the MJA program will benefit them and their ministry;
- submit a one-page resume of their justice and advocacy experience.
- Because this is a cohorted program, students may not program status change into the MJA without an approved application.

Due to the high level of interactivity required in Fuller Online classes for the Master of Arts in Justice and Advocacy, 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>.

**Online Learning.** The entire degree is provided in our online format. Students will, however, need to participate in a field placement. In the MJA program's Field Placement component, students have the opportunity to reflect deeply upon coursework and cohort experiences as they embody an approach to shalom in their own context, developing a dialogical practice that will inform their evolving work and commitment to justice and advocacy.

**Cohort Structure.** Students accepted into the program will progress through the core of the degree (48 units) together in a sequence of classes with the same cohort of 8-12 students, led by dedicated faculty members. Studying in a cohort allows students to connect with others committed to a similar pursuit of justice, offering opportunities to exchange ideas, share resources, expand professional networks, and build relationships that last far beyond graduation

**Time Limits.** Most students can expect to complete the MJA degree in 2 years through online courses. For the MJA 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.

**Transfer Credit.** In order to preserve the cohort experience for all students no more than 32 units may be transferred into the MJA. These can include classes to fulfill:

- the 4-unit Advanced Bible Elective,
- 12 units of Electives in Suggested Areas for Further Study, and/or
- up to 12 units of cohorted classes in the program.

Previously-completed classes that students wish to transfer into the program must be declared at the time of application for admission, and after that point students should carefully discuss any other transfer credit plans with their advisor in advance. Also, all transfer credit must be from classes that:

- are theological in nature,
- are from an accredited institution,
- will be less than ten years old at the time of their MJA graduation, and
- for which they received a grade of B- or better.

## Curriculum

### Stage 1 Foundations for Formation (24 units)

- SF508 Our Vocation and God's Shalom
- SF505 Foundations of Practical Theological
- SF503 Living Missiologically
- OT500 Old Testament Introduction
- SF501 Foundations: Psych Sciences- On Being Human
- MN533 Organizing Urban Communities for Transformation

### Stage II Holistic Formation for Justice (20 units)

- NT500 New Testament Introductions
- MB517 Research Tools for Social Change
- Advanced Bible Elective
- EV505 Witness and Justice
- ET523 Power, Politics, and Resiliency

### Stage III Directed Formation (16 units)

- Field Placement
- MI507 Pressing Forward: Leading Missional Transformation for Justice
- Electives in Suggested Areas for Further 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 students to serve in their contexts. The MATM degree culminates in a supervised apprenticeship so students can integrate and apply their learning in real-world ministry contexts.

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. Also available in Spanish, the Maestría de Artes en Teología y Ministerio seeks to holistically train anyone interested in integrating theological knowledge in a practical way to the most representative service areas of global Latino ministry.

Degree requirements are identical in the Spanish and English versions of the MATM, giving bilingual students the luxury of taking courses in either language, as they prefer.

**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 conditional admission. Applicants without an accredited bachelor's degree must meet special requirements and will be considered for

conditional admission on an individual basis. Students admitted conditionally are subject to certain limitations during their first 12 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 Mission and 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 and one theology
  - 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)

## Master of Arts in Ministry Leadership

Fuller's MA in Ministry Leadership (MAML) program is a partnership program with Young Life (YL) that leverages the required co-curricular activities of YL alongside the richness of Fuller course offerings. This degree program allows course work to be completed either fully online, or with a combination of on-campus, online, and YL course offerings because its goal is to partner with YL to offer strong educational support to staff who remain embedded in their ministry contexts. At least half of the required courses must be taken through Fuller directly, while half can be taken through YL or transferred in from another institution.

**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 demonstrate the ability to interpret Scripture in light of both its ancient and current cultural contexts for its faithful use in their own lives and ministries.
- Students will have demonstrated capacities for interpreting contemporary cultural contexts in dialogue with the historical traditions of Christian theology and ethics.
- Students will demonstrate the capacity for theologically informed leadership of Christian ministries of mission and discipleship.

**Admission Requirements.** Because of the key role of the co-curricular training activities required for Young Life staff in this degree, admissions to this degree program is limited to Young Life staff. These co-curricular training activities are completed in the first two years of a Young Life staff person's employment, and include training in proclamation; Biblical views of money, stewardship, and fundraising; discipleship; counselor training; programming execution; and theology of ministry, sacraments, and ceremonies.

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 in Ministry Leadership program, applicants must have been awarded either a bachelor's or master's degree from an accredited institution before the starting date of the desired quarter of entry. Regular admission requires at least a 2.7 cumulative grade point average in all undergraduate work; students with a lower GPA may be considered for conditional admission. Students admitted conditionally are subject to certain limitations during their first 40 units of course work at Fuller.

Applicants must be on Young Life field staff.

**Residence Requirements and Transfer Credit.** A minimum of 24 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 24 quarter hours of graduate theological and biblical studies. For most students in the MAML, the transfer credit under review are Staff Associate courses taken through another YL partner seminary.

**Distance Learning.** A Master of Arts in Ministry Leadership program may be completed entirely online, or with any combination of online, campus, and YL coursework, so long as at least half is taken through Fuller Seminary.

**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 Ministry Leadership degree at Fuller, this period has

been set at ten years. This includes all credit earned elsewhere and applied to the degree, as well as all credit earned at Fuller.

***Degree Requirements.*** The faculty at Fuller has developed a flexible, unified curriculum for the Master of Arts in Ministry Leadership degree. A total of 48 units is required to earn the Master of Arts in Ministry Leadership degree. The degree requirements can be completed in one year of full-time study online, although most will do two classes a year incorporating at least one YL Training requirement each year for the first 4 years.

#### Interpreting (16 units)

- OT500 Old Testament Introduction
- NT500 New Testament Introduction
- Two Biblical Studies Electives

#### Theologizing (12 units)

- History and Theology (8 units). Must take one history course and one theology course
  - God and Christ: TH1 attribute
    - HT501 The Church's Understanding of God and Christ in its Theological Reflection
  - The Church, Humanity, and the Christian Life: TH2 attribute
    - HT502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development
- Theology Elective: ET501, PH522, TC581

#### Ministry (20 units)

- YF501 Introduction to Youth Ministry
- YF502 Leading Change/Youth Ministry OR LD500 Leadership
- FY523 Youth Minister as Person
- FE561 Leadership One
- FE562 Leadership Two

## 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. 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.

**Curriculum.** 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 Mission and Theology to earn the certificate from that school. All work for the certificate must be completed within seven years.

### **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 School of Mission and Theology. 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 Global Leadership

The Doctor of Global Leadership 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 Mission and Theology 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 three 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 Global Leadership program in the School of Mission and Theology must:

- Complete an Application for Admission, which includes a Ministry Experience Statement as related to the proposed DGL 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 DGL 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 will need to do equivalency work before applying.
- Provide transcript evidence of having earned a master's degree from an accredited institution with a cumulative grade point average of 3.0 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
- Applicants for whom English is not a first language, a TOEFL, IELTS, or Duolingo exam is required

***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 Global Leadership degree is a four-year, 54-unit program consisting of three annual 9-month modules of 12 units total and the final dissertation module of 18 units. 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 1

- MI770 Missiological Foundations - 4 units
- MB769 Research Methods - 4 units
- MI771 Missiological Foundations and Research Applied - 4 units

#### Module 2

- MB773 Issues of Context - 4 units
- MB774 Studying Contexts - 4 units
- MB775 Contextual Analysis Applied - 4 units

#### Module 3

- ML776 Leadership Change - 4 units
- ML777 Change Dynamics - 4 units
- ML778 Leadership and Change Dynamics Applied - 4 units

#### Module 4

- MI772: Missiological Integration - 6 units

- ML790: Dissertation Writing - 12 units

Each of the first three modules is structured as a series of three 4-unit courses. Each module occurs within a 9-month term and revolves around a one or two-week intensive. Modules include pre-intensive reading and online interaction and post-intensive assignments with online connection and peer interaction. Each cohort comprises approximately 6 to 12 participants, with 2 to 4 dedicated faculty facilitating the modules and mentoring the cohort. Each module is designed to be completed within 9-months, with students journeying with their cohort through each of the four modules and the dissertation.

**Program Distinctives.** The DGL 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 Global Leadership

The School of Mission and Theology offers a specialized Doctor of Global Leadership 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 or [ksadmissions@fuller.edu](mailto:ksadmissions@fuller.edu).

The KDGL program aims at equipping leaders to competently integrate theory and praxis within the twenty-first-century context of globalization. It also aims at educating mission leaders through an in-depth study, so that they can be expert practitioners of the cross-cultural ministry of Christian mission. Our graduates work in churches, mission agencies, nongovernmental organizations, and especially educational institutions here in the United States, Korea, and internationally.

**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 and global concerns as related to the subject areas of their research.
- Graduates will demonstrate sensitivity to global issues and 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 light of emerging global trends in order to lead and catalyze change in their spheres of endeavor.
- Graduates will demonstrate abilities to apply research and missiological reflection 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.

**Admission Requirements.** Applicants for the Korean Doctor of Global Leadership program in the School of Mission and Theology must have:

- A minimum GPA requirement of 3.00 GPA on a 4.00 scale
- A qualifying degree:
  - MDiv degree, 2 year theological/missiological master's degree (equivalent to Fuller's MAT/M or MAGL) qualifies applicants for the KDGL without any additional coursework
  - Theological master's degrees smaller than 72 units will require a transcript evaluation. The applicant may need to take additional theological/missiology courses to qualify for the KDGL degree (24-36 units; to be determined by the Fuller Korean Studies Center). These classes must be taken before an admissions decision can be made on the application.
  - Non-theological master's degrees that are relevant to the applicant's respective ministry fields can take between 6-9 classes (24-36 units; to be determined by the Fuller Korean Studies Center) in theology/missiology prior to submitting an application to qualify for the KDGL program.
- A minimum of three (3) years of demonstrated missiological experience
- Reference
- A written statement

**Curriculum.** KDGL students journey through their program with a cohort of peers and mentors to form a peer learning community. Cohort gathers together in person or virtually. The seminar courses utilize a hybrid learning format. The KDGL can also operate as a fully online degree.

All courses are at the 700-level. Students must complete 54 units in order to complete the DGL degree. On average, the DGL degree takes three to six years to complete. At the end of the program students will have produced a 150-200 page Contextually Applied Research Dissertation (CARD) that represents research, reflection, and response to make an impact on significant issues in the student's ministry context.

#### Stage 1 Introduction & Foundation (8 Units)

- KM700 Orientation to DGL Program (0 Unit)
- MK704 Theology of Mission (4 Unit)
- KM701 Research Design (4 Units)

#### Stage 2 Literature Review (12 Units)

- KM702 Literature Review Seminar (4 Units)
- KM703A Tutorial 1A (4 Units)
- KM703B Tutorial 1B (4 Units)

#### Stage 3 Field Research (12 Units)

- KM704 Mixed Research Methodology (4 Units)
- KM705A Tutorial 2A (4 Units)
- KM705B Tutorial 2B (4 Units)

#### Stage 4 Strategic Application (12 Units)

- KM706 Strategic Application Seminar (4 Units)
- KM707A Tutorial 3A (4 Units)
- KM707B Tutorial 3B (4 Units)

#### Stage 5 Dissertation (10 Units)

- KM708 Integration Seminar (2 Unit)
- KM790A Dissertation A (4 Units)
- KM790B Dissertation B (4 Units)

**Transfer Credit.** Graduates of Fuller’s DMinGM, KDMin, English DMin, and PhD programs may transfer a maximum of 16 units. Transfer credit for graduates of other DMin programs is determined by program faculty on a case by case basis.

## 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. It is a professional degree granted by the School of Mission and 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.

**Program 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:

- Students will have demonstrated an advanced understanding of the nature and purposes of ministry.
- Students will have demonstrated competencies for a theological-ethically reflective practice of ministry.
- Students will have demonstrated skills for the practice of the ministerial vocation in their specific contexts.
- 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. 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).
- Applicants for whom English is not a first language, a TOEFL, IELTS, or Duolingo exam is required

**Course Design.** Each course has three major components:

- 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;
- A one- or two-week intensive period of classroom interaction; and

- 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 for DMin program 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 DMin. must be completed within six years from the time the first course is taken (eight years for the 60-unit and 64-unit tracks).

**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 both schools (School of Mission and Theology 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).** The doctoral project is divided into two parts:

1. **DM710 Developing Your Doctoral Project Proposal**, a 2-unit 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. Students are required to hire an editor for their projects.

### **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
- Presencia y poder: El Espiritu Santo como agente de transformación individual y comunitaria
- 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
- Leading for Healthy Church Growth
- Congregational Leadership and Formation for Missional Witness

**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. Students are required to hire an editor for their final project.

## Doctoral Project

The Doctoral Project serves as the culmination of the degree, providing students with an opportunity to integrate coursework and reflection, applying this learning to a particular ministry context. The intended result is a unique and practical contribution both to the student's ministry and to the broader Christian community.

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

The Doctor of Ministry Office requires that students start their Doctoral Project at least two years before the time they hope to graduate and before their fourth year of study. Students are allowed to formally begin the Doctoral Project process once the following items have been completed:

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

## 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.

***Presencia y poder: El Espíritu Santo como agente de transformación individual y comunitaria.*** El programa de D.Min. “Presencia y poder” tiene como objetivo básico estudiar dos componentes indispensables de la teología cristiana y del ministerio eclesiástico: Analizar la naturaleza y las manifestaciones del Espíritu Santo en las personas y las comunidades; y explorar las implicaciones teológicas y prácticas de esas acciones del Espíritu en medio de las sociedades hispano-parlantes del siglo veintiuno. El programa se llevará a efecto en una modalidad híbrida, que optimizará los cursos presenciales y las conferencias virtuales, en los diálogos académicos-pastorales, en las reflexiones críticas, y en las investigaciones en las bibliotecas y la comunidad. El programa de D.Min. “Presencia y poder” ofrecerá varias becas a

estudiantes, entre otras características, con necesidades económicas y con potencial académico y pastoral.

***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.

***Leading for Healthy Church Growth.*** This three-year cohort within Fuller’s DMin program is designed for pastors leading existing churches and for planters starting new churches. It includes the essential ministry structures for leading a church toward healthy growth focusing on “the basics”: making disciples, loving God and loving others, mobilizing believers in their gifts, gathering in groups for worship, serving the community, and helping others grow as disciples.

The end goal of these practices is a healthy, growing ministry that impacts the community missionally as well as multiplies disciples, leaders, groups, and ministries. This cohort will guide students through the process of kickstarting disciple-making, developing leaders, and putting essential ministry systems in place to make this vision become a reality. Together, these components create a ministry flow that results in healthy ministry growth, flourishing churches, and communities reached with the gospel.

This course includes five intensive days together on-site each year, with 20 hours of online contact before and/or after the course to prepare for our time together and later debrief it. Much of that time will include online coaching in clusters. The cohort will culminate in walking students through their final ministry project: a three-to-five-year plan for the healthy growth of their church.

***Congregational Leadership and Formation for Missional Witness.*** The chief task of Christian congregations is to participate in the redemptive and liberating presence of God’s love by bearing witness to the gospel of Jesus Christ as a sign, embodiment, and foretaste of the divine reign. This cohort will explore the process of congregational formation for the task of bearing faithful witness by focusing on three core practices of Christian faith: discipleship, evangelism, and worship. The work of the cohort will involve the substantial reimagination and renewal of these congregational practices in the aftermath of Christendom, colonialism, modernity, and white supremacy in order to be more faithful in their witness to the reign of God proclaimed by Jesus.

## Korean Doctor of Ministry

The School of Mission and 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 Mission and Theology. For further information on this program, including course descriptions and schedules, please contact the Korean Studies Center at (626) 584-5651.

**Program 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:

- Students will have demonstrated an advanced understanding of the nature and purposes of ministry.
- Students will have demonstrated competencies for a theological-ethically reflective practice of ministry.
- Students will have demonstrated skills for the practice of the ministerial vocation in their specific contexts.
- 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. Admission to the Korean 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).
- 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).

**Curriculum.** The Korean 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. Using the resources of Fuller Seminary's two schools, including valued faculty, a wide variety of courses are offered in the following four concentrations:

- Concentration 1: *Biblical Studies and Preaching*
- Concentration 2: *Christian Spirituality and Pastoral Care*
- Concentration 3: *Church, Leadership, and Culture*
- Concentration 4: Global Missions and Cross-cultural Ministries
- Personalized (General)

When students choose a concentration, they will need to earn 50% or more of their coursework units (20 or more units) in that specific concentration and write a final project paper (dissertation or ministry focus paper; 6 units) on one of the topics relevant to that concentration.

### **Program Requirements (48 units)**

Program Core: 4 units

- DM745: DMin Orientation (0 unit)
- PM741: Theology and Practices of Pastoral Ministry in the Korean Context (4 units)

Concentration Electives: 20 units

Electives: 16 units

Final Project-related Courses (8 units)

- DM748: Final Project Research Methods and Proposal (2 units)
- DM746: Final Project (6 units) - on a topic in the chosen concentration area

## **Doctor of Philosophy in Theology**

### **Center for Advanced Theological Studies (Theology)**

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.

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.*** 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.

***Curriculum.*** The PhD is awarded upon successful completion of research language requirements; coursework consisting of 58 units (800-level) 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 12 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 58-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.*** Students studying in the Theological Studies Concentration may complete their work either in residence on Fuller Seminary's Pasadena Campus or in a hybrid format. Students participating in the hybrid modality complete the bulk of their coursework from a distance through synchronous and asynchronous participation in doctoral seminars. Hybrid modality students must complete 21 quarter units through hybrid coursework, which entails visiting campus on three separate occasions for one week at a time.

Coursework for the New Testament Concentration and the Old Testament Concentration (46 units) is not available in a hybrid format, and must be completed in residence on Fuller Seminary's Pasadena Campus. For the New Testament Concentration and the Old Testament Concentration, 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.

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.

**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.

## Master of Theology in Theology

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

***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.

**Curriculum.** The ThM program consists of 36 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. 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 4-unit thesis proposal (500 level) and 6-unit thesis writing course (800 level). 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.

Students studying in the Theological Studies concentration may complete their work either in residence on Fuller Seminary's Pasadena campus or in a hybrid format.

For the ThM in Theology (Theological Studies concentration), students who wish to complete coursework primarily from a distance, hybrid coursework is expected in at least one term and in as many as two terms. Each hybrid course requires participation in a five-day seminar involving face-to-face instruction; these seminars are later completed through distance-learning. Additional coursework for the program is completed through synchronous and asynchronous seminars and courses.

ThM coursework for the New Testament concentration and the Old Testament concentration is not available in a hybrid format. For these concentrations, 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.

***Transfer Credit.*** 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 Mission and Theology (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 36 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.

## Doctor of Philosophy in Intercultural Studies

### Center for Missiological Research (Intercultural Studies)

The School of Mission and Theology's 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.

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 faculty member whose expertise is relevant to the student's main research interest as a mentor. This mentor becomes the primary consultant who works with the student to develop their project. Further, students work with their mentor and 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:

- Think critically and constructively about missiology as a field of inquiry
- Demonstrate critical and constructive capacity in one or more principal disciplines that contribute to missiology
- Do effective research in intercultural studies
- Make an original contribution to missiological theory and knowledge
- Demonstrate the potential to make a practical contribution to the mission of the church
- Demonstrate integration of spiritual formation, academic work, and professional development

**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. *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.)
- At the Admissions Committee's discretion, applicants may be required to interview with Center for Missiological Research representatives through an online platform. The interview will also include a short writing test in English.

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 in total three first-year seminars, four Vocation and Formation courses, five tutorials, three methods classes, four comprehensive exams and a dissertation of around 75,000 words (58 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 five tutorials represent the bulk of the work in the PhD in Intercultural Studies. The first tutorial, the Initial Literature Review, is completed with the mentor 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.** The PhD program has a hybrid modality. Students are required to spend at least two weeks (and in Fall and the other in Spring) in residence at Fuller's Pasadena campus for intensive study with their cohort. After the first year, students customize their own program including tutorials, courses, library research, and in most cases, fieldwork. No further residence at the Pasadena campus is required, however, students are expected to be in regular contact with their mentor and tutors for each part of the program. Regular colloquia - in person and online, 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.

**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 associated with their research area.
- Demonstrate the ability to think critically about missiology as a discipline.
- Demonstrate integration of spiritual formation, academic work, and professional development

**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. *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 36 units of study 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 Mission and Theology or the School of Psychology in fulfillment of their 500-level specialization coursework. Students also complete at least 18 units at the 800-level, including MI803 Advanced Missiological Research, MI804 Missiology as a Discipline, Vocation and Formation courses, MI807 Thesis Design, and the thesis.

**Residency Requirements.** The ThM ICS is a hybrid program. Required coursework for the ThM is taken in seminars and/or classes with the PhD cohort, for which a minimum of 2 weeks residence the Pasadena campus is required (1 week in the Fall and another in the Spring). These include the two Advanced Missiological Research courses, the Missiology as a Discipline sequence, and the Vocation and Formation courses. Thesis design, thesis, independent studies and directed readings are not counted toward this requirement. Students also attend the colloquia and special lectures offered by the Center for Missiological Research in person or online.

**Transfer Credit.** Transfer credit is not available for this program.

**The ThM 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.** 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.** Much of the ThM ICS coursework is taken with the PhD ICS cohort and follows the same 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.

# 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) 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) and the Doctor of Marriage and Family Therapy (DMFT) degrees.

**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, racial, 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 and Marriage and Family Therapists in the area who are willing to see students at a reduced rate is available. Please see the front desk or ask the Director of Clinical Training in your program for more information.

***Psychology & MFT 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 either the Psychology Graduate Union or the MFT Graduate Union. The purpose of these organizations 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 Therapy 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.

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 SOPMFT 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 SOPMFT Graduate Union in the decision-making processes of the programs 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 the Pasadena, Los Angeles, and Phoenix areas.

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 and MFT 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, Phoenix 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 in full-time programs who also work over 20 hours per week will likely 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 therapy. 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 Overview

### 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.”

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 are 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 SMT professor and an SOPMFT 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 SOPMFT 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.

## Doctoral Psychology Programs and Requirements

### Clinical Doctor of Philosophy (PhD) Program: General Track (232 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 (32 units):

- PG856 Research Colloquium (0)
- PG865 Master's Research (8)
- PG900 PhD Dissertation (24)

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 PsyD and PhD 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 PsyD and PhD Academic Track: Neuropsychology**

The PsyD and PhD Clinical programs offer 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 Nolty, 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.

## **Optional PsyD and PhD Academic Track: Culture and Community**

The PsyD and Phd Clinical programs offer 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 (12 units). Students can select from the following list of courses to meet the total of 12 units.

- PC808 Clinical Interventions: Cultural and Community Psychology (4)
- PC814 Clinical Interventions: Diversity (4)
- PI525 Integrative Issues in a Cross-Cultural Setting (2)
- PI825 Integrative Issues in a Cross-Cultural Setting (2)
- PE807 Qualitative Research Methods (2)\*
- PG853 Program Evaluation (2)\*
- PC816 Program Administration (2)\*

*\*one course can be selected from these*

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

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

A Cultural Training Experience is defined as substantial time spent at a site providing psychological services in a non-English language while being supervised in that language and/or at a site focusing on a particular ethnocultural group. All Cultural Training Experiences must take place with clients within the same ethnocultural/language group.

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

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



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

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

Students working with English-speaking clients seeking treatment within the context of a particular ethnocultural group must, in addition to weekly supervision at their site, receive weekly consultation by someone knowledgeable about and competent in interventions relevant to that group. This consultation will typically be led by an SOPMFT 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 SOPMFT 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 & Marriage and Family Therapy. The time limit for all master's degrees in the School of Mission and 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 Overview

### Character and Purpose

The Department of Marriage and Family Therapy at Fuller Seminary's School of Psychology & Marriage and Family Therapy is committed to preparing persons for service in the field of marriage and family therapy. We seek to offer an educational environment that fosters personal integrity, Christian vision, and professional competence.

The Marriage and Family Therapy (MFT) department is identified by three hallmark characteristics.

***Spiritual Formation & Integration.*** The MFT department places spiritual formation and integrative commitments at the heart of their program curriculums. There is no separation between professional development and personal formation as we believe that the self-of-the-therapist process of gaining greater awareness of one's faith perspective, cultural assumptions, and family narratives establishes a solid foundation for developing into a well-rounded and integrated family therapist. Furthermore, the MFT faculty and staff are committed to graduate training that is undergirded by a redemptive vision for the family, church, and community. This vision is Christ-centered, and integrates Christian values with the study of marriage and family relationships, through a combined curriculum of family therapy theories and interventions, integration, 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 individuals, couples, families, and communities.

***Clinical Training.*** The MFT department is committed to providing the highest level of clinical training to beginner (MSMFT program) and licensed (DMFT program) therapists. The clinical training curriculum is based on the family systems perspective that conceptualizes the individual, couple, and family in the context of the larger ecological context of the community and society. Students have the opportunity to train with faculty supervisors who provide weekly live supervision and group training through the duration of a 10-month practicum training

program. Clinical training is interconnected with the spiritual formation framework that dovetails the priorities of formation and cultural awareness to clinical practice. The curriculums are designed to prepare students for professional licensure in the MSFMT or advanced practice in the DMFT.

***Faculty & Staff Mentorship.*** The MFT department believes that formation and development occur most effectively in small group contexts. Faculty members are directly involved in formation groups with students and in every quarter of the program, students participate in formation and clinical training in small group (8-10 students) contexts. The academic advisor, department chair, and director of clinical training work in close coordination with one another and the faculty at large in an effort to provide a consistent and holistic approach with students.

### **Program Distinctives**

The Master of Science in Marriage and Family Therapy (MSMFT) degree is designed 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 MSMFT 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 10-12-month supervised practicum.

The Doctor of Marriage and Family Therapy (DMFT) degree is designed to provide advanced training to licensed mental health professionals who desire to strengthen their clinical skills and expertise under the training and consultation with experts in the field, while also broadening the vision and scope of their practice to consulting opportunities. The DMFT program offers an opportunity for licensed professionals to conceptualize the application of the clinical expertise to serve the broader community through consulting services to faith-based and non-faith-based organizations.

***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 MFT Senior Academic Advisor 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 MFT Senior Academic Advisor 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 both degree programs are reviewed annually based on their academic performance. Additionally for MSMFT students, clinical reviews of their performance by faculty and/or appropriate clinical supervisors are done on a quarterly basis. The policies and procedures used for these reviews are detailed in the School of Psychology & Marriage and Family Therapy Student Handbook and the MSMFT Clinical Training Manual.

***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.

## Marriage and Family Therapy Programs and Requirements

### Master of Science in Marriage and Family Therapy

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

Admission to this degree program requires that a student has earned a bachelor's degree from a regionally accredited institution, or equivalent for international students. 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 MSMFT on an early 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 MSMFT 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>.

***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 and spiritual formation perspectives and areas of cultural competency.

***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 Christian therapists who will be committed to the relational health of individuals, couples, families, and the communities in which they are embedded. To that end, the task of integrating faith and cultural competence 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 spiritual and cultural 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 Sabbath 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 professionals.

**Curriculum.** The Department of Marriage and Family Therapy prepares MSMFT students for licensure and lays the foundation for professional and personal development within the MFT field. 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. MSMFT 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.* MSMFT students are required to complete 4 units:

- FR501 Research Methods, Statistics, and Design in MFT (4)
- Additional Family Research opportunities include:
  - FR590 Directed Study in Family Research (1-4 unit)
  - FR591 Master's Thesis (8 units)
  - FR593 Master's Research and Writing (0 units)

*Theology and Integration.* As indicated above, training therapists with a Christian perspective on spiritual, moral, emotional, and relational wholeness, is a central objective of the marriage and family 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 skills necessary to provide integrative perspective in their work with individuals, couples, and families.

All MSMFT 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 MSMFT 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 MSMFT student selects 4 units of marriage and family therapy elective coursework from among the department course offerings, and 4 units as a general elective.

### **Optional MSMFT Emphasis: 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)
- ET535 Ethics of Life and Death (4 units)

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

### **Optional MSMFT Licensing: 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)
- FT546 Life Development / Career Counseling (4 units)

### **Optional MSMFT Licensing: 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)
- FT551 Practicum (12 units total)

### **Clinical Training**

Students in the MSFMT program 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, healthcare practitioners, 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, racial, 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 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, MSMFT 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 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.

### **Doctor of Marriage and Family Therapy Program**

The Doctor of Marriage and Family Therapy (DMFT) degree program is designed to provide advanced training to licensed mental health professionals. The DMFT curriculum is based on the clinician-consultant framework, placing particular emphasis in two areas: a). deepening clinical competence and b). expanding the vision to apply core clinical competencies to non-clinical settings such as churches and community organizations.

**Admission.** Admission to this degree program requires that a student has earned a master's degree from a regionally accredited institution, or equivalent for international students. 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. 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 graduate course work.

*Professional Licensure.* Applicants to the DMFT are required to have an active clinical license (LMFT, LCPC, LCSW, LMHC, or related licensure).

*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>.

**The Training Experience.** The scope of the training experience in marriage and family therapy at Fuller is integrative in nature and encompasses a four-fold focus: 1) theoretical training in advanced approaches to clinical and consulting practices; 2) intensive clinical training; 3) integration of faith and cultural competence; and 4) personal growth experiences. Throughout these training experiences, faculty strive to integrate theological perspectives, increase cultural competency and awareness, and strengthen clinical acumen.

**Integration Studies.** The distinctiveness of the Doctor of Marriage and Family Therapy program is that we train Christian clinician-consultants who are committed to the relational health of individuals, couples, families, organizations, businesses, and the communities in which

they serve. Therefore, integrating faith and cultural competence within the academic setting is paramount.

We believe that as stewards of psychological and relational giftedness, we contribute as a collective community of Christians who offer wisdom, extoll grace, and participate in the ongoing reconciliation of God's creation. As applied practitioners, our work contributes to the development of character, clinical expertise, and integrative formation of our students. It is expected that such foundations will guide graduates as they continue to develop in their various vocations as Christian professionals.

**Curriculum.** The Department of Marriage and Family Therapy has adopted the clinician-consultant model for the DMFT program. This is reflected in the curriculum of the degree program.

Students who are on the traditional two-year track are expected to take 6-12 units of coursework per quarter until all curricular requirements have been met. The course of study for a DMFT degree requires 70 quarter units of coursework. The requirements for the degree are distributed as follows:

- Marriage and Family Therapy (16 units)
- Clinical Training (32 units)
- Dissertation Research (10)
- Integration (4)
- Electives (4)
- Theology (4)

*Marriage and Family Therapy.* The following MFT courses focus on advanced training and learning in clinical topics related to family therapy practice.

- FT814 Culturally-Informed Practice (4 units)
- FT 816 Assessment for Clinician-Consultants (4 units)
- FT844 Trauma and Resilience (4 units)
- FT818 Marketing & Practice Development (4 units)

*Clinical Training.* Each quarter students are in practicum consultation they will have 3-4 peers in consultation with a faculty member who will provide intensive training and live consultation in a particular model of therapy in which they are experts.

- FT828 Practicum Consultation 1 (8 units)
- FT828 Practicum Consultation 2 (8 units)
- FT828 Practicum Consultation 3 (8 units)
- FT828 Practicum Consultation 4 (8 units)

*Dissertation Research.* Students will work with a faculty advisor to develop and write a clinical research project. Examples may include case studies, theory and intervention development, or an empirical study.

- FR895 DMFT Dissertation Online Instruction (2 units)

- FR893 DMFT Dissertation (8 units)

*Integration.* The integration of faith and clinical practice is central to all curriculums within the MFT department.

- FT800 Advanced Integration in Marriage and Family Therapy (4 units)

*Electives (minimum, one course required)*

- FT810 Play and Adolescent Therapy (4 units)
- FT830 Advanced Human Sexuality and Sex Therapy (4 units)

*Theology (choose one or another course not listed below)*

- Grief, Loss, Death, Dying (4 units)
- Spiritual Formation and the Twelve Steps (4 units)
- Healing Prayer in Intercultural Ministry (4 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 SOPMFT 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: <https://www.fuller.edu/academics/school-of-psychology/travis-research-institute/>.

### **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: <https://thethrivecenter.org/>.

### **Clinical Facilities for Field Training: Clinical Psychology**

The institutions listed below are those which were directly engaged in recent years in providing clinical experience and training to students. Some of the institutions listed have an ongoing training agreement with the Department of Clinical Psychology so that they accept a fixed number of trainees each year. Others select their trainees from many different educational institutions. The specific institutions involved in clinical training vary from year to year.

- ABA-BEARS, Rancho Cucamonga, CA
- Alhambra Unified School District, Alhambra, CA
- Aurora Las Encinas Behavioral Health Care, Pasadena, CA
- Azusa Pacific University Counseling Center, Azusa, CA
- Bienvenidos Children's Center, Montebello, CA
- Biola University Counseling Center, Biola, CA
- California Behavioral Health Clinic, Los Angeles, CA
- Carrie Horn and Associates, Private Practice, Pasadena, CA
- Casa Colina Rehabilitation Hospital Transitional Living Center, Pomona, CA
- Cedars-Sinai Medical Center, Los Angeles, CA
- Center for Autism and Related Disorders, Woodland Hills, CA
- Cheerful Helpers Child and Family Study Center, Los Angeles, CA
- Child and Family Guidance Center-Balboa, Northridge, CA
- Children's Hospital of Los Angeles, Los Angeles, CA
- Christian Counseling Ministries, Pasadena, CA
- City of Hope National Medical Center, Duarte, CA
- Della Martin Center at Huntington Hospital, Pasadena, CA
- Didi Hirsch Mental Health Services, Inglewood, CA
- El Monte Police Community Relations Office, El Monte, CA
- Elizabeth House, Pasadena, CA
- Emmaus Road Counseling/Life Pacific Bible College, San Dimas, CA
- ENKI Health and Research Systems, Inc., El Monte, CA
- Faithful Central Bible Church – Family of Champions Counseling Center, Inglewood, CA
- Fuller Psychological and Family Services, Pasadena, CA
- Greenhouse Therapy Center, Pasadena, CA
- Harbor UCLA Medical Center, Torrance, CA
- Hathaway-Sycamores Child and Family Services, South Pasadena, CA
- Heritage Clinic at the Center for Aging Resources, Pasadena, CA
- Hillview Mental Health Center, Pacoima, CA
- Intercommunity Counseling Center, Whittier, CA
- Jerry L. Pettis VA Medical Center, Loma Linda, CA
- Kaiser Permanente Los Angeles Medical Center, Dept. of Psychiatry, Los Angeles, CA
- LA County + USC Medical Center, Dept. of Psychiatry, Los Angeles, CA

- LA County + USC Medical Center, Dept. of Neurology, Los Angeles, CA
- LA County-DHS Hubert H. Humphrey Comprehensive Health Center, Los Angeles, CA
- Loma Linda University Health Care, Dept. of Pediatrics, Loma Linda, CA
- Los Angeles Christian Health Centers, Los Angeles, CA
- Los Angeles LGBT Center, Los Angeles, CA
- Pacific Clinics, Pasadena, CA
- Pacific Clinics East, Monrovia, CA
- Pasadena Mental Health Center, Pasadena, CA
- Patton State Hospital, Patton, CA
- Pepperdine University Counseling Center, Malibu, CA
- Prototypes – ICAN HCFP, El Monte, CA
- Prototypes – REACH, Pasadena, CA
- Psychology Resource Consultants, Pasadena, CA
- Rancho Los Amigos National Rehabilitation Center, Downey, CA
- San Gabriel Unified School District, San Gabriel, CA
- Southern California Neurology Consultants (SHARP), Pasadena, CA
- Stein Psychological Associates, Encino, CA
- UCLA Semel Institute for Neuroscience and Human Behavior, Los Angeles, CA
- USC Engemann Student Health Center – Counseling Center, Los Angeles, CA
- Vanguard University Counseling Center, Costa Mesa, CA
- VA Los Angeles Ambulatory Care Clinic, Los Angeles, CA
- VA Medical Center, Long Beach, CA
- VA Medical Center, Sepulveda, CA
- VA Medical Center, West Los Angeles, CA
- Ventura County Behavioral Health, Oxnard, CA

### **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

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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 schools.

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Soong-Chan Rah, Th.D., Duke University, D.Min., Gordon-Conwell Theological Seminary, Th.M., Harvard University, MA, M.Div. Gordon-Conwell Theological Seminary, B.A., Columbia University. *Robert Boyd Munger Professor of Evangelism.*

Cecil M. Robeck, Jr., B.S. Bethany Bible College; M.Div., Ph.D. Fuller Theological Seminary. *Senior Professor of Church History and Ecumenics.*

Russell P. Spittler, A.B. Florida Southern College; M.A. Wheaton College; B.D. Gordon-Conwell Seminary; Ph.D. Harvard University. *Professor Emeritus of New Testament and Provost Emeritus.*

W. David O. Taylor, B.A. University of Texas at Austin; M.C.S., Th.M. Regent College, Vancouver; Th.D. Duke Divinity School. *Director of Brehm Texas and Associate Professor of Theology and Culture*

John L. Thompson, B.A. University of Washington; M.Div. Fuller Theological Seminary; Ph.D. Duke University. *Senior Professor of Historical Theology and Gaylen and Susan Byker Professor Emeritus of Reformed Theology.*

Marianne Meye Thompson, B.A. Wheaton College; M.Div. Fuller Theological Seminary; Ph.D. Duke University. *George Eldon Ladd Senior Professor of New Testament Interpretation.*

Amos Yong, B.A. Bethany College of the Assemblies of God; M.A. Western Evangelical Seminary; M.A. Portland State University; Ph.D. Boston University. *Chief Academic Officer, Dean of the School of Mission and Theology, and Professor of Theology and Mission.*

## **Ecclesiastical**

Cornelis G. Kors, B.Comm., M.Div., M.A., D.Min., *Ecclesiastical Assistant Professor of Reformed Church in America Polity and Worship.*

Kirsten S. Oh, B.A., Biola University; M.Div., Ph.D., Fuller Theological Seminary. *Ecclesiastical Associate Professor of United Methodist Studies and United Methodist Church Liaison.*

## **School of Psychology & Marriage and Family Therapy**

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

Tina R. Armstrong, B.A. University of California at Los Angeles; Ed.M. Harvard Graduate School of Education; M.A., M.A.T., Ph.D. Fuller Theological Seminary. *Director of Clinical Training for Doctoral Programs and Assistant Professor of Clinical Psychology.*

Justin L. Barrett, B.A. Calvin College; Ph.D. Cornell University. *Professor of Psychology.*

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

Anna Brennan, B.S. Santa Clara University; M.A. Santa Clara University. *Director of Clinical Training for Marriage and Family and Instructor in Marriage and Family Therapy.*

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

Theopolis Cosse, B.S. Michigan State University; M.B.A. Case Western University; M.A., Psy.D. Fuller Theological Seminary. *Chief Operating Officer, Dean of the School of Psychology & Marriage and Family Therapy, Executive Director of Fuller Psychological and Family Services, and Associate Professor of Clinical Psychology.*

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

Cynthia B. Eriksson, B.A. Wheaton College; M.A., Ph.D. Fuller Theological Seminary. *Doctor of Psychology Program Chair and Associate Professor of Clinical Psychology.*

Nancy Frigaard, B.A. Ottawa University; M.S. Fuller Theological Seminary; D.Min. Primus University of Theology. *Instructor of Marriage and Family Therapy and Director, Fuller Arizona MFT Program*

Joey Fung, B.A. University of Michigan, Ann Arbor; M.A., C.Phil., Ph.D. University of California, Los Angeles. *Associate Professor of Psychology.*

Migum Gweon, B.A. Oberlin College and Conservatory of Music; M.S. MFT Fuller Theological Seminary. *Director of Clinical Training for Marriage and Family and Instructor in Marriage and Family Therapy.*

Michael P. Hardin, B.A. Lubbock Christian University; M.A., Ph.D. Texas Tech University. *Professor of Marriage and Family Therapy.*

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

Sung H Kim, B.A., M.A. Seoul National University; Ph.D. University of Texas at Austin. *Associate Professor of Clinical Psychology.*

Pamela Ebstynne King, B.A. Stanford University; M.Div., Ph.D. Fuller Theological Seminary; *Peter L. Benson Associate Professor of Applied Developmental Science, Executive Director Thrive Center for Human Development, Chair PhD Psychological Science Program.*

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

Sean M. Love, B.A. Oral Roberts University; M.A., M.A.C.L., Psy.D. Fuller Theological Seminary. *Associate Director of Clinical Training and Assistant Professor of Psychology.*

Anne A. Turk Noltz, B.S. Davidson College; M.M. University of South Carolina; M.A., M.Div., Ph.D. Fuller Theological Seminary. *Associate Professor of Clinical Psychology.*

Jenny H. Pak, B.A. University of California, Los Angeles; M.A., Graduate School of Psychology, Fuller Seminary; Ph.D. University of Southern California, Los Angeles. *Associate Professor of Psychology.*

Liseth Rojas-Flores, B.A. Georgia State University; M.A., Ph.D. Adelphi University. *Associate Professor of Clinical Psychology.*

Stephen W. Simpson, B.A., Wake Forest University; M.A., Ph.D. Fuller Theological Seminary. *Assistant Professor of Psychology.*

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

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

Brie A. Turns, B.S. University of Nevada Las Vegas; M.S. Purdue University; Ph.D. Texas Tech University. *Assistant Professor of Marriage and Family Therapy.*

Kenneth T. Wang, B.A. National Chiao-Tung University; M.A. Wheaton College; Ph.D. Pennsylvania State University. *Program Chair in Clinical Psychology and Professor of Psychology.*

Cedric Williams, B.S. Illinois State University; M.A. Lincoln Christian University; M.A., Ph.D. Fuller Theological Seminary. *Director of the Doctor of Marriage and Family Therapy Program and Assistant Professor of Marriage and Family Therapy.*

Alison G. Wong, B.A. University of California at Berkeley; M.A., Ph.D. University of Connecticut. *Assistant Professor of Marriage and Family Therapy.*

Miyong Christine Yoon Hammer, B.A. La Sierra University; M.S. Fuller Theological Seminary; Ph.D. Syracuse University. *Marriage and Family Therapy Department Chair and Associate Professor of Marriage and Family Therapy.*

# COURSE DESCRIPTIONS

## School of Mission & Theology

Courses in the School of Mission and Theology are organized according to the following groupings:

***ML Master's Level Courses (500-level)***. Courses in the Master of Divinity, Master of Arts in Theology and Ministry, Master of Arts in Theology, Master of Arts Intercultural Studies, Master of Arts in Global Leadership, Master of Arts in Ministry Leadership, and Certificate programs are signified with ***ML***. All carry a 500-level catalog number and are offered for 4 units per class unless otherwise specified.

***KThM Korean Master of Theology in Missiology (600-level)***. Courses in the Korean Master of Theology in Missiology program are signified with ***KThM***. All carry a 600-level catalog number and are offered for 4 units per class. Note that the KThM is no longer an active program and these courses are listed for archival purposes only.

***PD Professional Doctoral Courses (700-level)***. Courses in the Doctor of Ministry (English), Doctor of Ministry (Korean), Doctor of Ministry (Spanish), Doctor of Ministry in Global Ministries (Korean), Doctor of Global Leadership (English), and Doctor of Global Leadership (Korean) programs are signified with ***PD***. All carry a 700-level catalog number and are offered for variable units, as individually indicated.

***PhD Doctor of Philosophy and Master of Theology Courses (800-level)***. Courses in the School of Mission and Theology's Doctor of Philosophy and Master of Theology programs are signified with ***PhD***. All carry an 800-level catalog number and are offered for 6 units, unless otherwise specified.

Certain courses in the School of Psychology & Marriage and Family Therapy are also open each quarter to qualified theology students. Tuition for all courses is based on the level, school and department of the class, not the program of the student. See the *Financial Policies* section of this catalog for more details.

## AP: Apprenticeships

**AP 500 Theology and Ministry Apprenticeship.** This apprenticeship is designed to give MATM students experience in a church or ministry. *0 or 4 units. ML*

**AP 501 Church or Organization Apprenticeship.** This apprenticeship is designed to

give MDiv students experience in a church or ministry. *0 or 4 units. ML*

**AP 509 Full-Time Clinical Pastoral Education.** Students may complete their apprenticeship requirement by completing Clinical Pastoral Education. *0 or 4 units. ML*

**AP 510 Half-Time Clinical Pastoral Education.** MDiv students may complete their apprenticeship



requirement by completing Clinical Pastoral Education. *0 or 4 units. ML*

**AP 511 Part-Time Clinical Pastoral Education.**

MDiv students may complete their apprenticeship requirement by completing Clinical Pastoral Education. *0 or 4 units. ML*

**AP 517 Chapel Apprenticeship.** MDiv students may complete their apprenticeship requirement by serving in Fuller's chapel. *0 or 4 units. ML*

**AP 546 Hospital Apprenticeship.** MDiv students may complete their apprenticeship requirement by serving as a hospital chaplain. *0 or 4 units. ML*

**AP 548 Hospice Chaplain Apprenticeship.** MDiv students may complete their apprenticeship requirement by serving as a hospice chaplain. *0 or 4 units. ML*

**AP 556 Correctional Institution Internship.** MDiv students may complete their apprenticeship requirement by serving as a correctional institution chaplain. *0 or 4 units. ML*

**AP 557 Special Site Apprenticeship.** MDiv students may complete their apprenticeship requirement by serving in a special site. *0 or 4 units. ML*

**AP 567 Senior Care Internship.** MDiv students may complete their apprenticeship requirement by serving as a chaplain in a senior care center. *0 or 4 units. ML*

## BI: Biblical Interpretation

**BI 500 Interpretive Practices/Las Prácticas de la Interpretación.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**BI503 Biblical Interpretation in Context.** This course introduces students to a diverse range of interpretive perspectives and approaches to the Bible. Students will consider the contextual factors at work in the interpretive process and how those factors operate to provide new insights for biblical and theological reflection. They will interpret a variety of biblical texts in both testaments, with an awareness of how contextual variables shape and inform their own reading, and reflect on the interrelationship of the biblical text's three worlds in the service of responsible interpretation of the text. *4 units. ML*

## CF: Christian Formation

**CF 502 The Art and Practice of Teaching.** This course introduces students to the art and practice of teaching as a praxis of theology, with significant attention to group and individual crafting and performance of teaching. Teaching, including the shaping of learning environments, is a mode of doing practical theology that is attentive to the calling of the church to participate in God's initiatives. Major themes include formation (congregational, spiritual, and missional), constructivist learning design, developmental learning principles, action learning, and crosscultural learning. *4 units. ML*

**CF531 Educación Cristiana/Diversidad.** This is a course on biblical, theological, and practical resources for creating a learning community in the context of ethnic diversity, particularly Latino diversity. Many aspects of a church's life and activities (worship, small groups, storytelling, education, spiritual disciplines, leadership, engaging a context) will be viewed regarding their role in forming and equipping an intercultural congregation toward gospel faithfulness. Topics include ecclesiology and

missiology, the relationship between personal and corporate formation, intergenerational and intercultural life, multiple intelligences, social construction, managing programs, and spiritual Formation. *Taught only in Spanish. 4 units. ML*

**CF 553 Micah Group Preacher Formation.**

Micah Groups are regionally based preacher-formation groups of 10-14 men and women from diverse theological, denominational, cultural, and socio-economic backgrounds, all of whom desire to grow as empowered, wise preachers who live and lead at the convergence of worship, preaching, and justice. Through courageous conversations with members from diverse contexts, Micah Group participants experience spiritual formation and renewal that help to broaden their vision of God's heart for God's people and, in turn, strengthen and clarify their voice as preachers and leaders. As individual Micah Group members grow in their personal formation, their preaching and worship leadership takes on new life, often with significant impact on the vision and mission of their ministry communities. *4 units. ML*

**CF 561 Teaching and Learning with Adults.**

This course focuses on teaching as a theological praxis, understood as the interface of teaching and the creation of learning organizations. This course on teaching and learning, focused on adults, is an extended conversation in practical theology between students and the professor, which is shaped by the vocation of the church to be attentive to God's initiatives and to participate with God in diverse contexts. Major themes include formation, constructivist learning design, developmental learning principles, action learning, and crosscultural learning. The course includes group and individual crafting and performance of teaching. *4 units. ML*

**CF 591 Directed Study in Christian Formation.**

Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**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. PD*

**CF 705 Spiritual Formation and Discipleship.**

Pastors face the challenge of helping congregations develop lifestyles and worldviews that are consistent with being disciples of Jesus. It is all too easy for Christian believers to remain relatively unformed spiritually, given the pervasive impact of contemporary culture and the lack of time in the lives of most adults. The focus of this course is on how to aid/encourage/guide the process of transformation in the lives of adults seeking to follow Jesus within the complexities of a postmodern world. The pattern for growth we will consider is based on classical descriptions of the spiritual journey. *8 units. PD*

**CF 708 Reimagining Faith.** This course in practical theology offers a wide-ranging reflection on aspects of contemporary life and culture, with a particular focus on the impact of Covid-19 in relation to the challenges and opportunities for effective Christian discipleship and church practice. Biblical and theological perspectives combined with insights from history and the social sciences will provide a matrix through which to understand and engage with an increasingly fearful environment, alongside the exploration of a range of practical expressions of Christian faith to inspire both individuals and communities to see God at work in new ways in a world of chaos and suffering. *8 units. PD*

**CF 716 Educacion Cristiana.** This is a course on theological and practical resources for creating a learning community in the context of ethnic diversity, particularly Latino diversity. Many aspects of a church's life and activities (worship, small groups, storytelling, education, spiritual disciplines, leadership, engaging a context) will be viewed regarding their role in forming and equipping a conscientized intercultural congregation toward gospel faithfulness. Students will review and analyze Paulo Freire's pedagogy as an interlocutor to assess, evaluate and redesign the spiritual formation processes taking place in their congregational life. *8 or 12 units. PD*

**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. *8 units. PD*

**CF 752 Personality and Growth: The Enneagram as a tool for spiritual formation and healthy relationships.** Your personality profoundly shapes the landscape of your spiritual journey and how you show up in your family and team relationships. This is why a spiritual discipline that is effective for one person might not be as helpful for another. Most of us get to a point in life where our normal patterns of thinking and being aren't working and we feel stuck. This isn't just about behavior, but what drives us towards certain actions: our intentions and habitual ways of thinking and doing. In recent years the Enneagram has become a popular tool for self-discovery and growth that many have found helpful, (and it has connections to the work of the desert fathers and mothers of the 4th and 5th centuries). In this course we will use the Enneagram typology to explore the journey towards kingdom reality and Christlike character formation. *8 units. PD*

**CF 792 Independent Study in Christian Formation.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *PD*

## CH: Church History and History of Doctrine

**CH 500 Early Church History.** This course examines the development of Church History from the post-apostolic period through to the rise of Islam in the mid-seventh century. Close attention will be given to the lives and principal writings of the most significant Christian leaders and theologians, to the development of the institutional church and to its complex relationship with the state, to the outbreak of various heresies and to the church's response to heresy, and to the historical context in which these important events occurred. *4 units. ML*

**CH 502 Medieval/Reformation History.** This course examines the development of Church History from the rise of Islam in the mid-seventh century through the Protestant and Catholic Reformations of the 16th. Particular attention will be given to the lives and principal writings of the most significant Christian leaders and theologians. The course will also consider in detail the historical context in which these events occurred. *4 units. ML*

**CH 504 Modern Church in a Global Context/Iglesia Moderna en un Contexto**

**Histórico Global.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**CH 522 El Cristianismo en las Américas.** This course examines the history of Christianity among Latin American people from the colonial and Catholic encounter since the XVI century, through the Protestant growth of the XIX century, the charismatic and Pentecostal movements of the XX century, the relationship of Catholicism with these movements, and the development of diverse Christianisms among Latin people in the United States in our contemporary time. The emphasis of the course will be to discern historical lessons for current ministry among various communities. *Taught only in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**CH 569 Early African and Asian Christianity.**

This course will provide an introductory survey of early Church history in various African and Asian contexts. The focus of this course will emphasize pre-colonial, indigenous expressions of the Christian tradition as it spread east and south of Jerusalem. Students of this course will be exposed to interdisciplinary methods of history and missiology toward the goal of envisioning African and Asian expressions of the Gospel in the past, present and future. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**CH 590 Directed Study in Church History.**

Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**CH 742 History of Korean Christianity/한국**

**기독교 역사의 주요 이슈들.** This course reviews the history of Korean Protestant Christianity focusing on its major historical, theological, missiological, and social issues. *Taught only in Korean. 4 or 8 units. PD*

**CH 743 Reformation Theology for Pastoral**

**Ministry/목회자를 위한 종교개혁 신학.** This course offers a critical examination of Protestant Reformation theology for contemporary pastoral ministry. Based on the fact that many Protestant reformers, such as Martin Luther, Ulrich Zwingli, and John Calvin were indeed pastors/priest in the 16th century, this course will reevaluate the reformers' thoughts from a pastoral perspective, rather than

from a purely systematic point of view. One of the main concerns of this course is to see whether Reformation theology still has something to contribute to the discussion of many contemporary issues (justification and sanctification, marriage and divorce, homosexuality, religious pluralism and the relationship between church and state) that the current Church needs to deal with. This course attempts to understand correctly the thoughts of the Protestant reformers in their own historical context and it will discuss whether their theologies could be applicable in the contemporary pastoral context. *Taught only in Korean. 4 or units. PD*

**CH 744 Exposition of Apostles' Creed for Preaching/포스트모던 시대의 교리적 설교를 위한**

**사도신경 연구.** The background of this course is the current rapid decrease of the number of Protestant Christians, the increase of those who identify themselves as Christians but do not belong to any church, and the growth of Christian heresies in the context of Korean and immigrant churches. Many Korean Christians are unable to articulate what they believe, particularly against the apologetic approaches of Christian heresies, and the content of their faith is not actualized in their daily lives, which are influenced more by postmodern secular ideas. One reason for these current issues is related to the lack of theological/catechetical education and the disappearance of 'doctrinal preaching' in Korean immigrant churches. For the promotion of proclaiming doctrines as Christian narratives, this course is designed to explore the Apostles' Creed, which is one of the most ancient Christian creeds that almost every Protestant denomination could theologially accept. This course will historically analyze the Creed in the context of the early church's theological controversies against various heresies for an accurate understanding of the meaning of the Creed. This course will also investigate the Protestant reformers' employment of the Creed for re-Christianizing congregations in the sixteenth-century context. Within this backdrop, this course will examine modern and postmodern ideas that have countered the traditional Christian perspectives. Finally, this course will seek the possibility of 'doctrinal preaching' as a challenging Christian narrative in the postmodern era. *Taught only in Korean. 8 units. PD*

**CH 792 Independent Study.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 or 8 units. PD*

**CH 808 Historiography.** This course is designed as a seminar for graduate students in church history, historical theology, and theology. Various theories, patterns, models, and methods associated with historical study will be considered with the aim of facilitating graduate and professional level scholarship. In addition, a number of practical tools used in historical study will also be examined in order to enhance research skills in a rapidly changing academic environment. Each will be addressed with a view to aiding students in their work on dissertations and subsequent scholarly publication. *6 units. PhD*

**CH 833 Bonhoeffer and Church/State.** This 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 America to China and elsewhere. The seminar will appeal to those interested in Church History (all periods), Theology, Church and State relations (broadly considered), the life and thought of Dietrich Bonhoeffer, the role of the Christian faith in the public square, and Christian ethics. PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

**CH 853 Seminar: Calvin and Calvinism.** This seminar will examine John Calvin's life and work and the broader nature of Calvinist thought. *6 units. PhD*

**CH 871 Readings in Church History.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## CN: Counseling

**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. *4 units. ML*

**CN 520 Introduction to Pastoral Counseling.** This course will introduce students to the role of counseling as an expression of one's ministry vocation and the practice of congregational care, as well as one's own personal development. Lectures will explore a variety of models of care as the theoretical background against which students will begin developing their own vision for pastoral practice. Lectures will also present counseling topics and

situations that commonly arise in the pastorate, including (but not limited to) premarital preparation and marital counseling, mental illness and stigmatization, substance and process addiction, trauma and crisis, and grief and bereavement. *4 units. ML*

**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. *4 units. ML*

**CN 535 Grief, Loss, Death and Dying/Luto, Duelo, y Muerte.** 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. *Also taught in Spanish. 4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**CN 554 Forgiveness and Reconciliation/용서 심리 치료.** The subject of forgiveness is a sensitive theme to all relationships in family, church and society. But little pastoral resource regarding forgiveness is available to pastors or pastoral counselors. So they tend to believe that forgiveness is a quick fix for broken relationships and a bruised self.



They also claim forgiveness as moral and spiritual obligation which is taught in Christian formation. This course will examine myths and misconceptions concerning forgiveness and have a correct view of forgiveness with theological, psychological, and practical aspects. This course will explore the steps of forgiveness, the process of forgiveness, the relationship between forgiveness and reconciliation, and therapeutic skills of forgiveness which can be applied to pastoral and counseling settings. To do this, this course will help pastors and pastoral counselors to be able to understand various perspectives on forgiveness and work on their own forgiveness in family relationship and social contexts and take seriously the power of forgiveness to bring people to healing and reconciliation. *Taught only in Korean. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**CN 590 Directed Study in Counseling or Psychology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**CN 705 Personal Health of a Leader.** What has made this the longest running course in the Doctor of Ministry Program and just as relevant today? Pastors are under stress like no other time in recent history and they need to learn how to take care of themselves. Dr. Hart will teach you how to pay attention to a pastor's personal and family life, problems of anger, depression, assertiveness, and relationship, as well as address the fuzziness of role definition and role conflicts. *8 units. PD*

**CN 711 Pastoral Counseling: A Short-Term Approach.** 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. *8 units. PD*

**CN 721 Mental Health Issues in Congregations.** This course explores advanced skills in pastoral care and counseling, with a focus on caring for those with mental health issues as a specialized form of pastoral care. Pastoral care and counseling bring theological resources and Christian spirituality 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 review of pastoral care counseling theories, models, and advanced techniques will be explored from an interdisciplinary, integrative perspective, with attention to particular ministry issues and contexts, to prepare students to provide care in congregational contexts. *8 units. PD*

**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. *8 units. PD*

**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. *8 units. PD*

**CN 733 Addiction as Systemic Reality.** The impact of addiction extends far beyond the health of an addicted person. We will examine the impact on family systems and on organizational life in general, as well as look at addiction from both a public health perspective and a social policy perspective. This will include an examination of the connection between addiction and other social problems, e.g., violence and child abuse. Finally, we will explore the social justice implications of various public policy positions related to addiction. In all of this we will consider how the local church and other Christian ministries might become part of the solution to this far-reaching problem. *12 units. PD*

**CN 734 Addiction and the Local Church.** The modern recovery movement has had a huge impact on the Christian community. It seems likely that this impact will continue. In this seminar we hope to take a close look at several key pastoral competencies that might impact the ability of a local church to develop sustainable recovery ministries. These include preaching, leading, organizing and navigating diversity issues. *12 units. PD*

**CN 735 Forgiveness, Repentance, and Reconciliation/용서 심리 치료.** This course will explore the steps of forgiveness, the process of forgiveness, the relationship between forgiveness and reconciliation, and therapeutic skills of forgiveness which can be applied to pastoral and counseling settings. To do this, this course will help pastors and pastoral counselors to be able to understand various perspectives on forgiveness and work on their own forgiveness in family relationship and social contexts and take seriously the power of forgiveness to bring people to healing and reconciliation. *Taught only in Korean. 4 or 8 units. PD*

**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. *8 units. PD*

**CN 792 Independent Study in Counseling.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 or 8 units. PD*

## CO: Communication

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**CO 590 Directed Study in Communication.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

## CY: Urban Youth Ministry

**CY 500 Theology and Philosophy of Urban Youth Ministry.** This course provides a theological and philosophical foundation for urban youth ministry. Ministry issues, such as urban culture, multicultural ministry, contemporary youth culture, missional methodologies, and program development are addressed through the lens of practical theology. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

**CY 501 Leadership and Management of Urban Youth Ministry.** This course provides students with foundational principles and skills involved in leading and managing an urban youth ministry. Special emphasis will be placed on organizational structure, developing and communicating vision, creating strategic plans, developing administrative skills, fundraising and resource development, and conducting program evaluation. Recruiting, developing, training, and nurturing volunteers, interns, and staff will also be addressed. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

**CY 502 Transformational Urban Youth Ministry.** This course explores the development and

nurture of an urban ministry that provides the environment where transformation, or deep personal, communal, and systemic change, can take place. This course will approach these multiple levels of transformation both theoretically and practically in a holistic ministry framework that engages urban youth, families, and communities. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

**CY 503 Personal Development and Urban Youth Ministry.** This course explores theological and philosophical principles about service and ministry that are vital in an urban youth worker's ongoing personal development. The focus of this course is to help urban youth workers overcome personal and organizational obstacles toward personal health so that sustainable and effective ministries can be developed. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

**CY 504 Urban Youth Min Practicum 1.** Part One of the practicum for students in the Certificate of Urban Youth Ministry. *2 units. ML*

**CY 505 Urban Youth Min Practicum 2.** Part Two of the practicum for students in the Certificate of Urban Youth Ministry. *2 units. ML*

**CY 506 Urban Youth Min Practicum 3.** Part Three of the practicum for students in the Certificate of Urban Youth Ministry. *2 units. ML*

**CY 507 Urban Youth Min Practicum 4.** Part Four of the practicum for students in the Certificate of Urban Youth Ministry. *2 units. ML*

**CY 511 Leadership, Management, and Personnel Development in Urban Youth Ministry.** This course provides the student with a supervised practicum experience connected with the student's urban youth ministry context. Half of the course will focus on developing and applying leadership and administration theology, values, and priorities to a specific urban ministry. The other half of the course will focus on personal health in ministry, including emphasis on building relational networks that provide sufficient support and accountability within the urban ministry context. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

**CY 514 Leadership and Management of Urban Youth Ministry.** This course corresponds with a 4-unit intensive course in the Fuller Youth Institute's Certificate in Urban Youth Ministry, CY501: Leadership and Management of Urban Youth Ministry. It provides a hybrid learning experience connected with the student's urban youth ministry context and integrated with the DeVos Urban

Leadership Initiative Workshop Five focused on Accelerating Change and Breakthrough Leadership. In addition, this course provides a reflective opportunity for the student to integrate content from DVULI's entire learning experience that relates to core values and skills essential to leading and managing urban youth ministry. *Only for students in the Certificate of Urban Youth Ministry. 4 units. ML*

## DM: General Doctor of Ministry Classes

**DM 706 DMin Project.** The doctoral project is the capstone of the DMin program. It is an opportunity for students to connect knowledge gained from their coursework with the concrete realities of their ministries: (1) identifying a challenge they face in ministry and situating that challenge in their context, (2) reflecting theologically on that challenge, (3) and designing a new ministry initiative to address that challenge which must then be implemented and assessed. *4-8 units. PD*

**DM 710 Developing the DMin Doctoral Project Proposal.** This course is designed to help students learn how to craft a DMin doctoral project proposal for a ministry focus (strategy) paper. It will offer guidelines to identify a suitable topic and will familiarize the student with the DMin theological model and the related three primary components of the doctoral project. The course content will include project examples and specific research tools for each of these three components. The student will become knowledgeable of the elements of the proposal itself, from thesis statement to bibliography, and learn how to identify both the characteristics of a strong proposal and the common problems in developing ones. *0-2 units. PD*

**DM 711 Exploring the Contours of Ministry.** 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. PD*

**DM 712 Latino Cohort Project Planning.** The Latino Cohort is a praxis-based series of readings, classes, and on-the-ground processes at the confluence of ecclesiology, missiology, social culture,

and leadership. Students will use this directed study to prepare for writing their final project and dissertation. The seminar portion of this directed study will focus on strategic processes required to develop innovative missional projects. *4 units. PD*

**DM 745 Korean DMin Orientation/ KDMin 오리엔테이션.** This is an orientation course designed for KDMin new students. *Taught only in Korean. 0 units. PD*

**DM 746 DMin Final Project/ KDMin 졸업 논문.** Students register for this when beginning their final projects. *Taught only in Korean. 6 or 8 units. PD*

**DM 748 Final Project Research Methods/ KDMin 졸업 논문 워크샵.** This course is designed to help students get acquainted with the nature of the DMin final project, research methods, and the procedures of writing a Doctor of Ministry final project. *Taught only in Korean. 0 or 2 units. PD*

**DM 749 Full-Time Final Project Writing/ KDMin 졸업 논문 연장.** *Taught only in Korean. 0 units. PD*

## DP: Denominational Polity

**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.** *4 units. ML*

**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. *4 units. ML*

## ET: Christian Ethics

**ET 501 Christian Ethics/Ética Cristiana.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**ET 517 Politics and the Global Church/La Política y la Iglesia Global.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**ET 523 Power, Resilience, and Justice.** This interdisciplinary course utilizes resources from theology and the social sciences to develop frameworks for empowerment amidst stress and trauma. We introduce models for understanding crises and one’s response to crises in context and then identify resources and opportunities for meaningful and transformative engagement. Family systems theory and moral theology serve as lenses that deepen students’ insight, enable adaptive change, and promote personal and communal resilience and thriving amidst injustice in our world. *4 units. ML*

**ET 525 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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**ET 546 God and Globalization.**

Globalization is a new civilization-shaping force that is making a profound impact on our institutional life at all levels, including communication, jobs, education, popular culture, authority, power, etc. Its proper understanding is critical for Christian public ministry, ethical analysis, public policy, and international peacemaking. Relying on critical social-cultural theories, the course studies 1) the nature, dynamics, and impact of globalization, and 2) Christian theological and ethical responses to the challenges of globalization. The dynamics of conflict and order and freedom and community are the key undercurrents of the course. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *Offered as part of the Wilderness and Earthkeeping Immersion Course. 4 units. ML*

**ET 557 Faith, Work, and Marketplace.** The vast majority of Christians spend the bulk of their adult lives working. The vast majority of Christian churches spend almost no time discussing the working lives of their people. This course addresses this significant gap by introducing students to a range of theological, ethical, and pastoral reflections on faith, work and the marketplace. *4 units. ML*

**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. 4 units. ML*

**ET 562 Reformed Public Theology.** How might Christians engage politics, culture, and public life in ways that are biblically faithful and contextually aware? This course explores the theological resources and insights available within the Reformed tradition to address issues of public concern. Throughout the course students will read and engage a variety of historical, contemporary, and global voices within the Reformed tradition. *4 units. ML*

**ET 590 Directed Study in Ethics.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**ET 702 Military Ethics.** 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. *8 units. PD*

**ET 721 Engaging Post-Christian World.** In North American contexts, observers may ascribe a decline in religiosity to the rise of what is sometimes called "secularism." But what is secularism exactly? And this decline in religiosity, is it really a decline, or is it a shift? And how would we know? Because many faith leaders remain in the dark about these cultural transitions, both advocates or detractors of secularization misunderstand the phenomenon and are ill-prepared to engage the "post-Christian" context in which they actually find themselves. As just one example, more and more people are interested in theology but not in church. Others are spiritual but not religious, or are even developing the secular as its own spirituality. A variety of cultural observers, both secular and religious, are attempting to chart the new landscape that the multiplication of these secularities



and spiritualities creates. Even beyond the important intellectual context, average believers and seculars of all types are affected by the mixture of secular and religious that has ensued in the wake of modernity, globalization, and pluralism. This makes Christian mission exceedingly more complex than in the premodern era, and more exciting. It is one thing as evangelists to try and attract Millennials and Nones to the church. More effective, and perhaps essential in a post-modern context, is to develop facility with the language and discourse of those making a transition to a post-Christian worldview, to comprehend the history of this development, and to receive training in ethnographic practices that will equip them for mission in this emerging context. Faith leaders are called, in our era, not simply to think about these transitions in theology, but also to observe and write about them in winsome ways that open the church to the post-Christian world in which it finds itself. “Whether we “spiritualize” our life or “secularize” our religion, whether we invite [humanity] to a spiritual banquet or simply join them at the secular one, the real life of the world, for which we are told God gave his only begotten Son, remains hopelessly beyond our religious grasp.” (Alexander Schmemmann) *8 units. PD*

**ET 742 Ethics and Ministry in a Multicultural Context/다문화 상황에서의 기독교 사역.** This course studies the ethical and ministerial challenges and opportunities that face Korean/Korean American churches in a pluralistic cultural context. Experiencing a radical transition from a culturally homogeneous society to a postmodern global society, Korean churches in particular sometimes find it challenging to develop a capacious and competent theology and ethics. (Korean American churches also face a similar difficulty due to the radical nature of cultural pluralism in the U.S.) Many church pastors and leaders feel frustrated, even incompetent, facing the various challenges of pluralism. With its attention to the intersection of ethics and culture in Christian ministry, this course surveys several prevailing ministry models, such as emerging church, missional church, and cell church, assessing their respective strengths and limitations in addressing the challenges of ministry in a postmodern society. The goal is to help students to develop their own ministry model that is culturally relevant, as well as biblically and ethically faithful in their local contexts. *Taught only in Korean. 4 or 8 units. PD*

**ET 792 Independent Study in Ethics.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning

activities equivalent to a specified amount of academic credit. *4 units. PD*

**ET 846 God and Globalization.** Globalization is a new civilization-shaping force that is making a profound impact on our institutional life at all levels, including communication, jobs, education, popular culture, authority, power, etc. Its proper understanding is critical for Christian public ministry, ethical analysis, public policy, and international peacemaking. Relying on critical social-cultural theories, the course studies 1) the nature, dynamics, and impact of globalization, and 2) Christian theological and ethical responses to the challenges of globalization. The dynamics of conflict and order and freedom and community are the key undercurrents of the course. *6 units. PhD*

**ET 859 Methods in Christian Ethics.** This seminar studies several representative methods in Christian ethics in a systematic and comparative way through the analysis of their underlying theological and philosophical assumptions and the essential ingredients that shape each method in a particular way. 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 methodology in Christian ethics in critical conversations with other moral traditions and methods. *6 units. PhD*

**ET863 Theology in the Public Sphere.** This seminar examines methodologies of public theology by discussing some key public theologians to explore theoretical considerations and practical engagement of Christian theology in the public sphere. It also explores the concepts of the public sphere from philosophical, socio-political, and theological perspectives in order to relate theology in the public domain. The aim of this seminar is for the students to critically assess various methodologies and decide the most appropriate method for their own research project. *6 units. PhD*

**ET 871 Readings in Christian Ethics.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## EV: Evangelism

**EV 500 Integral Evangelism.** This course will examine the formation of a holistic vision for integral evangelism in the context of contemporary culture. Gracious and effective communication of the good news of the Christian gospel involves the complex interplay of many factors. Drawing from studies in

communication, evangelism, Biblical theology, and contemporary culture, participants in this course will engage in an exegesis of culture, an exploration of the mandate and means of evangelism, the Biblical theological foundation of holistic expressions of the gospel and the development of skills in listening, speaking, and embodying the gospel. *4 units. ML*

**EV 505 Witness and Justice.** This course will introduce students to an understanding of social and public ministry as an expression of evangelism, discipleship, and spirituality. Students will develop biblical, theological and social ethical reflection on the mission of the Church and her public witness and ministry with specific attention towards justice. *4 units. ML*

**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. *4 units. ML*

**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 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. *Taught only in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**EV 590 Directed Study in Evangelism.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

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

**EV 729 Planting Multiethnic Churches.** The landscape of American society is rapidly changing. With the changing face of American society, there is an increased need for the planting and developing of multiethnic churches. However, the current construct of American evangelicalism poses numerous obstacles to planting and developing multiethnic churches. The work of planting multiethnic churches, therefore, is a task that requires complex thinking. This course will explore the process of socio-cultural exegesis, understand social-historical realities, engage in theological reflection, and explore kingdom issues that impact and shape the planting of healthy and growing churches in the contemporary context. 8 units. **PD**

**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. 8 units. **PD**

**EV 792 Independent Study in Evangelism.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. 4 units. **PD**

## FE: Field Education

**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. 4 units. **ML**

**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. 4 units. **ML**

## GM: General Ministry

**GM 509 Las Bases del Ministerio.** The purpose of this course is to identify and develop the central themes related to the practice of ministry. As a course in Practical Theology, it will connect Christian spirituality with the work of leadership, including special attention to developing the character and skills a person needs for this vocation. Students will be exposed to various Christian spiritual traditions. The principal objective is to help the students refocus their calling and their relationship with God according to a mature perspective on ministry. Taught only in Spanish. 4 units. **ML**

**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. 4 units. **ML**

**GM 535 Supervision and Organizational Leadership.** YoungLife staff receive on-the-job supervision and oversight as it relates to their seminary learning. YoungLife staff only. 4 units. **ML**

**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. 4 units. **ML**

**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. *4 units. ML*

**GM 555 Evangelicalism and Race.** This course examines the complex relationship between US Evangelicalism and the topics of race, racialization, racism, racial reconciliation, and racial justice. The course will explore the biblical, theological, sociological, and historical dimensions of the struggle for racial justice in the U.S. Evangelical context. We will also discuss the implication for ministry and Christian witness in the local church context. *4 units. ML*

**GM 574 Iglesia Evangélica Latina-Retos Para el Futuro.** An analysis of the current challenges facing Latino Protestant churches in the United States and a framework for looking at the issues that they will need to address in the future. The course provides a description of the principal challenges, some of the ways that churches have responded in the past, the assets Latinos have to address the challenges, and an outline for framing the Latino church's mission in the future. *Taught only in Spanish. 4 units. ML*

**GM 590 Directed Study in General Ministry.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**GM 715 Theology of Urban Ministry.** 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 course, 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. *12 units. PD*

**GM 716 A Contextualized History for Urban Ministry.** The landscape of American society and American cities is rapidly changing. With the changing face of American cities, there is an increased

need for awareness and sensitivity towards the issue of race and racial reconciliation within church and community leadership. This course explores the history and current reality of the American church through the lenses of race, ethnicity, and culture, paying particular attention to the obstacles and gaps present in much of the evangelical landscape. We will examine the role of the theological imagination in the formation of the race question. We will explore the necessity of a renewed theological imagination to bring reconciliation and justice into the urban context. *12 units. PD*

**GM 717 The Practice of Urban Ministry.** This course will explore a variety of approaches and methodologies to urban ministry. We will explore the relationship of ethics and theology to community building and transformation in the urban context. We will discuss a systems approach to address the systemic complexities of cities, particularly as pastoral leaders in the urban context. We will emphasize practical ministry skills and ministry practices that reflect our social, cultural, and historical analysis as well as our biblical, theological reflection. We will give particular attention to the practices of faith-based community development, community organizing, and the development of beloved communities of faith as approaches to the church's role in the spiritual and social transformation of the urban context. We will also assess how leaders can keep themselves spiritually formed, connected in community, and healthy in order to avoid burnout and to sustain their ministries for the long haul. *12 units. PD*

**GM 718 Urban Ministry Project Plan.** The Urban Ministry Cohort is a praxis-based series of readings, classes, and on-the-ground processes at the confluence of ecclesiology, missiology, social culture, and leadership. After 3 years of classes, including specified research, processes, and papers, students will use this directed study to prepare for writing their final project. The final project phase is focused on the development of an effective ministry plan and a plan for leadership development that effectively serves the complex context of urban ministry. *4 units. PD*

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

**GM 792 Independent Study in General Ministry.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

## HT: History and Theology

**HT 500 The Church's Understanding of God and Christ in its Historical Development/Entendimiento de la Iglesia de Dios y Cristo en un Desarrollo Histórico.** 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. *Also taught in Spanish. 4 units. ML*

**HT 501 The Church's Understanding of God and Christ in its Theological Reflection/Entendimiento de la Iglesia de Dios y Cristo Reflexión Teología.** 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. *Also taught in Spanish. 4 units. ML*

**HT 502 The Church's Understanding of the Church, Humanity, and the Christian Life in its Historical Development/Entendimiento de la Iglesia, Humanidad y Vida Cristiana en un Desarrollo Histórico.** 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. *Also taught in Spanish. 4 units. ML*

**HT 503 The Church's Understanding of the Church, Humanity, and the Christian Life in its Theological Reflection/Entendimiento de la Iglesia, Humanidad y Vida Cristiana Reflexión Teología.** 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. *Also taught in Spanish. 4 units. ML*

**HT 504 Modern Theology in a Global Context/Teología Moderna en un Contexto Global.** 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. *Also taught in Spanish. 4 units. ML*

## IS: Integrative Studies

**IS 500 Practices of Vocational Formation/El Curso Básico.** 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. *Also taught in Spanish. 4 units. ML*

**IS 501 Practices of Worship/La Práctica de Adoración.** 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. *Also taught in Spanish. 4 units. ML*

**IS 502 Practices of Community/La Práctica de la Comunidad.** 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. *Also taught in Spanish. 4 units. ML*

**IS 503 The Practice of Mission/La Práctica de la Misión.** This is one of the three foundational practice courses required for the 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. *Also taught in Spanish. 4 units. ML*

**IS 590 Directed Study in Integrative Studies.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

## KM: Korean Doctor of Global Leadership

**KM 700 Orientation to DGL Program/선교학 박사과정의 입문.** This class addresses the overview, basic knowledge, and necessary study skills for the Korean DGL program in order to help new students to get acquainted with the program. This class helps students to build up their missiological framework and introduces various areas of missiology that can be studied through the Korean DGL program. As a result, participants will be able to understand their own research in light of overall missiology and will be able to create a portfolio that is based on more practical knowledge. *Taught only in Korean. 0 units. PD*

**KM 701 Research Design/연구 설계.** This class is designed to help students understand the research design process and cultivate research skills to complete doctoral studies. This class will teach students to write a program design paper, which will serve as a road map for their doctoral dissertations. Overall, the class deals with research focus, literature reviews, and research methodologies. *Taught only in Korean. 4 units. PD*

**KM 702 Literature Review Seminar/문헌연구.** Learning fundamental research skills and knowledge for the missiological documents research will be the primary work of this class. Based on the understandings of essential knowledge, different perspectives, and critical issues of the missiology, students will gain the ability to collect, analyze, and critique the supporting documents for their areas of specialties. *Taught only in Korean. 4 units. PD*

**KM 703 Tutorial 1: Literature Review/문헌연구 토티리얼.** In this tutorial, students will write a paper of about 40 to 60 pages under the guidance of a professor. Students will research core missiological literature in general area and also in their areas of research emphasis. Consequently, they will establish the foundation of missiological theory that is

necessary for the research of their dissertation.  
*Taught only in Korean. 8 units. PD*

#### **KM 704 Mixed Research Methodology/통합연구**

**방법론.** This class will focus on learning necessary methodologies for the field research of the Korean DGL program. Students will select their field and resources, which will be collected from the field based on a theory from the Missiological Seminar. Based on the selected resources, students will study the chosen method that is best appropriate for understanding the chosen field. After understanding qualitative and quantitative methods, students will mix at least two methods for creating proper information by using Mixed Method. Furthermore, Human Subject Research seminar will be included. *Taught only in Korean. 4 units. PD*

#### **KM 705 Tutorial 2: Field Research/현장 연구**

**투토리얼.** This tutorial is designed to help students with their field research. Students will research their field based on what they have learned in the prerequisite seminar and by the guidelines from Human Research Subject seminar. In order to understand the field situation for the dissertation, students must collect data, analyze, and write up the findings. Students will learn based on the Survey Research Methods (Quantitative) and further learn mixed methodology by adding Qualitative Methods. *Taught only in Korean. 8 units. PD*

#### **KM 706 Strategic Application Seminar/전략적**

**응용 세미나.** This class offers an in-depth, advanced examination of leadership and organizational change. Students will not only explore the nature of personal leadership but also the dynamics of organizational change. Upon completion of this class, students will learn the nature of change in dynamics, the role of change agents, and the process of organizational change. As a result, students will be able to analyze their leadership assets and the characteristics of the organization, which they are involved in. Furthermore, students will learn to develop their own leadership skills and organizational change. *Taught only in Korean. 4 units. PD*

#### **KM 707 Tutorial 3: Strategic**

**Application/전략적 응용 투토리얼.** This class is designed to help students write Tutorial for strategic and practical methods in order to change leadership and organizational dynamics. Students will explore the organizational dynamics and change models theoretically. They will evaluate their leadership assets and also the characteristics of their

organizations to make practical strategies for organizational change. Through this Tutorial, they will find out the core elements of the personal leadership development and organizational change in order to write their dissertation. *Taught only in Korean. 8 units. PD*

#### **KM 708 Integration Seminar/종합 세미나.**

This seminar serves to integrate the previous three Tutorials and their prerequisite seminars for the effective write-up of the final dissertation. Each of student's faculty committee will lead this seminar according to the general dissertation guidelines. *Taught only in Korean. 0 units. PD*

#### **KM 790 DGL Dissertation/선교학 박사 논문.**

Missiological foundations, field analysis, and community transforming leadership are integrated in the dissertation. Therefore, the dissertation aims at equipping leaders to competently integrate theory and praxis within the twenty-first century context of globalization. Consequently, students will be able to present a missiological strategy appropriate to their personal calling, which will be effectively applied to the dedicated community. *Taught only in Korean. 8 units. PD*

#### **KM 791 Independent Study in Korean**

**Mission/개인 수업.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

#### **KM 794 Full-Time Dissertation**

**Continuation/논문 연장 수업.** DMin students register for this for zero units to continue writing their dissertation half-time. *0 units. PD*

## **LD: Leadership**

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**LD 590 Directed Study in Leadership.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**LD 700 Leading Others and Managing Yourself.** As the North American church leaves the context of Christendom behind and heads into a more missionary encounter with the culture, church leaders need to gain experience in making change. Congregational change is a complicated venture. It requires many different styles of leadership. In this course the elements of leadership in a Christian context will be examined from a Biblical, historical and practical perspective. Particular focus will be upon self-understanding and what parts of leadership will be natural and which ones will need to be acquired. *8 units. PD*

**LD 703 Leading for Organizational and Congregational Change.** 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. *12 units. PD*

**LD 704 Personal Calling and Contribution: Lifelong Leadership Formation Year 1.** This first course in the Lifelong Leadership Formation cohort will lay the groundwork for developing 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 the response patterns will be explored and used to interpret and provide insights to a leader's life, and how leadership development is first, and foremost, aligning to God's forming work. *12 units. PD*

**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. *8 units. PD*

**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? *8 units. PD*

**LD 707 Leading for Organizational and Congregational Change 2.** John Calvin began his Institutes by declaring that all "true and sound wisdom" came from the "knowledge of God and of ourselves". This second year of the cohort will look at the spiritual, psychological capacities necessary for resilient, effective leadership and the spiritual, physical, and emotional practices for maintaining high degrees of health and functioning amidst the stresses of leadership. While leadership begins in "Technical Competence," it is validated in the leader's "Relational Congruence". It is in Year 2 of this cohort that we focus on the leader's own life, emotional and spiritual health, resilience, emotional intelligence, and capacity for ongoing personal transformation and the practices that support it. *12 units. PD*

**LD 708 Spiritual Formation and Biblical Growth: Lifelong Leadership Formation Year 2.** This second course in the Lifelong Leadership Formation cohort will explore how God forms and shapes the interior journey and intimacy of the leader. Spiritual formation explores and deeper understanding and view of both God and the individual. Issues of identity and self-awareness will be explored as well as models for discipleship and Bible-centeredness. Spiritual formation and growth

principles from the second course will be integrated into the lifelong development and emergence constructs introduced in course one. *12 units. PD*

**LD 710 Biblical Foundations for Faith, Work, Economics, and Vocation: Year 1.** The goal of the first-year course is for students to gain in-depth, integrative, and useful knowledge of biblical teaching on faith-work, economics, and vocation. Work, for the purposes of this course, includes all productive human activity, not only what we do for pay. Economics has to do with money, but also with systems and structures that enable (or limit) human flourishing and the common good. Vocation is the call of God to all believers, lived through a vast range of particular vocations, not limited to church, missionary, and other paid work. Students will reflect critically on their own work and create biblically informed resources to serve the people they lead in their churches or through their parachurch organizations. Students will also engage personally with the content of this course as they reflect on their own work, economics, and vocation. *12 units. PD*

**LD 711 Formation Groups for Leaders 1.** Fuller Formation Groups provide an opportunity for church, mission, and marketplace leaders to deepen their spiritual and leadership formation in community with others. Each group consists of 10 to 12 men and women and features quarterly retreats, monthly meetings, and weekly content engagement taking place over a period of 13 to 14 months. Different types of groups are offered to meet differing needs, but all will guide their members to more fruitfully engage God's kingdom work in the world and strengthen their leadership capacity. *4-12 units. PD*

**LD 712 Formation Groups for Leaders 2.** The Formation Groups for Leadership 2 provides an opportunity for leaders who have already participated in a Fuller Formation Group to continue to deepen their spiritual and leadership formation by taking on responsibility for co-leadership in a Fuller Formation Group. Students will be asked to contextualize their experience to create a community of ongoing formation for their own ministry context. *4-12 units. PD*

**LD 713 Holy Spirit: Leadership and Practice.** This first-year course is the year of theology. In sum, it will frame the entire three-year experience, developing a broad and robust understanding of the life of the Holy Spirit in biblical, historical, and theological contexts. What does the Bible say about the Holy Spirit? What does historical theology say about the life of the Holy Spirit? This course offers a foundation that will be built upon for the entire three-

year period. Special attention will be given to the pneumatology of the early church. Components of the course will focus on: 1) a biblical view of the Holy Spirit; 2) historical controversies regarding the Spirit (i.e. Montanism); 3) the ongoing relationship between Spirit and Scripture; and 4) how the historic Christian church has understood and conceptualized the life of the Spirit in the believer, the church, and the world; 5) establishing an historically "orthodox" theology of the Spirit; 6) the exploration of the Spirit's "gift" in each student; and, 7) the beginning of virtual mentorship with their paired mentor. *12 units. PD*

**LD 715 Leading for Organizational and Congregational Change Year 3.** While leadership begins in Technical Competence, and is validated in the leader's Relational Congruence, it becomes transformational through the development of Adaptive Capacity. In Year 3 of this cohort the focus is on developing the capacity to frame up the change needed, research and adapt the subject matter relevant to the change process, create and give leadership to a transformation team that will lead the innovative initiatives that create the conditions for an organization to embrace adaptive change, and work with the established organizational leaders to maintain the mission of the organization during the change process. This includes maintaining disciplined attention to the change process, and embedding the changes within a new and sustainable organizational culture. The student will use this course to research material specifically relevant to the final project, to develop the change process and strategy that will be the center of the final project and to develop a strategic plan for leading the change process that will be the focus of the student's final project. *12 units. PD*

**LD 716 Community and Culture: Lifelong Leadership Formation Year 3.** This third course in the Lifelong Leadership Formation Cohort will explore the unique role culture and community play in the developing leaders today. Missional community and organizational culture theory will be the body of ideation related to this class as it explores how God uses place and accountable relationships to further shape the personal development of those who lead. This class will also explore how organizational culture is formed and shaped to adopt a more developmental paradigm. *12 units. PD*

**LD 717 Leading for Organizational & Congregational Change Year 4/회중과 조직의 변화 이끌기.** This is the Year 4 course of the Leading for Organizational and Congregational Change cohort. The focus is on engaging in the contextualized



theological reflection that enables the student to lead a change process that is both rooted in an organization's core theological convictions and missional rationale and suggests new innovative experiments that is ideologically continuous and theologically consistent. This course teaches students to use Practical Theology methodology to investigate, understand, communicate, and utilize the congregation or organization's spoken or unspoken theological commitments to inspire and shape a change leadership initiative. *Taught only in Korean. 4 units. PD*

**LD 718 Biblical Foundations for Faith, Work, Economics, and Vocation: Year 2.** The goal is for students to develop their own rich theological understanding of the mission of God amidst faith-work, economics, and vocation (FWE). The course assumes that students already have a solid biblical theology of work. The purpose of the readings is to challenge, expand, and enrich students' current understanding with a variety of diverse perspectives, questions, contexts, and issues. Course assignments and discussions will challenge students to creatively apply the diverse texts they are reading to their specific contexts, vocations, and ministries. *12 units. PD*

**LD 719 Contextualized Leadership and Organizational Development: African-American Leadership.** This course considers unique challenges for Black and Brown communities surrounding various social issues created by the current political climate alongside of the demand that has arisen out of the #MeToo/#TimeIsUp movements for men to rethink their theologies around gender roles. The course examines the need for and development of leadership in the African-American Church that includes deeper reflection on the empowerment of women in pastoral leadership and the dismantling of theologies and structures which marginalize women while taking advantage of their dominant presence in the African-American Church. Empirical data will be utilized to charge students in creating transformational leadership changes with their respective contexts. The utilization of media theory rooted in critical race theory and womanism will be emphasized heavily. *12 units. PD*

**LD 720 The Holy Spirit and the Church: Holy Spirit Leadership & Praxis Cohort Year 2.** This course is year 2 of the Holy Spirit Leadership and Praxis Cohort and focuses on the Holy Spirit and the church. It will develop a broad and robust understanding of the life of the Holy Spirit in the life of the church, pastoral ministry, and institutional life. How does the Spirit work in the context of the

church? How do we pastor in light of the Spirit? Special attention will be given to the role of the Spirit in leadership and pastoral work. Components of the second-year course will focus on: 1) spiritual formation and the Spirit; 2) Pentecostal and Charismatic expressions in the church; 3) the gifts of the Holy Spirit; 4) the use and abuse of the gifts of the Holy Spirit; 5) Holy Spirit and leadership; 6) spiritual discernment; and 7) the Spirit in the sacramental traditions. *12 units. PD*

**LD 721 Rhythms of Healthy Christian Leadership.** Pastors and Christian leaders often embody stressful, emotionally-taxing, and fast-paced lifestyles that leverage great demands on their own personal well-being. When not attended to, they can become, in the words of Will Willimon, "quivering masses of availability." This course will help the pastor and Christian leader to think through, theologize, and embody rhythms and life-styles that nurture long-term, sustainable ministry on spiritual, emotional, intellectual, physical, and relational dimensions. Together, professor and students will study and enact historic Christian disciplines necessitated by this distinctive identity such as Sabbath-keeping, silence, exercise, virtues, counseling, confession, spiritual direction, friendship, prayer, and reading & receiving the Word. This course will give the student a new theological and practical framework to orient their lives around rhythms that bring health and well-being, with particular attention given to pastoral work. *8 units. PD*

**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. *8 units. PD*

**LD724 Adoptive Church: creating one community out of many.** Using lessons and experience learned from a variety of diverse churches

creating an adoptive framework of church strategy and practice, this seminar will draw together insights that will enable any church to reframe who and what they do to become who they are. This seminar re-grounds our practices of church life by creating an *adoptive church* where each one is welcomed, nurtured and empowered to live into their mutual calling in Christ together. By developing a practical theology of New Testament biblical community, we explore what it means and looks like to develop biblically faithful and contextually applied strategy and structure that infuses everything we do as a local body. *8 units. PD*

**LD 730 The Holy Spirit, Leadership, and Mission: Holy Spirit Leadership & Praxis Cohort Year 3.** The third year will expand the students' engagement of the Holy Spirit in both leadership and missional respects. Building on year one (Bible and Theology) and year two (Spirit and the church), the main themes that will be developed in the third year will be: 1) the relationship between the Holy Spirit and global crises; 2) particular attention will be given to a pneumatological understanding to the environmental crisis; 3) the Holy Spirit and evangelism; 4) Spirit and mission; 5) Spirit, principalities, and powers; 6) an orthodox theology of Holy Spirit as they relate to gender and sexuality; and, 7) the continuation of mentorship with the paired mentor. *12 units. PD*

## LG: Biblical Language Studies

**LG 500 Hebrew Tools for Biblical Interpretation/Elementos del Hebreo para la Interpretación Bíblica.** 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. *Also taught in Spanish. 4 units. ML*

**LG 502A/B Beginning Hebrew/Hebreo Elemental.** The elements of Hebrew vocabulary, morphology and grammar. Offered as a two-quarter course, four units per quarter. Also offered as an intensive course in one quarter. *Also taught in Spanish. 4 units. ML*

**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. 4 units. ML*

**LG 510 Greek Tools for Biblical Interpretation/Elementos del Griego para la Interpretación Bíblica.** 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. *Also taught in Spanish. 4 units. ML*

**LG 512A/B Beginning Greek/Introducción al Griego.** 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. ML*

**LG 525 Biblical Aramaic.** The elements of biblical Aramaic learned through study of the Aramaic portions of Ezra and Daniel. *Prerequisite: LG502. 4 units. ML*

**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. 4 units. ML*

**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. 4 units. ML*

**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 written permission of instructor. 4 units. ML*

**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. 4 units. ML*



**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**LG 590 Directed Study in Biblical Languages.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**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. PhD*

**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. PhD*

**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. PhD*

**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. PhD*

**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. PhD*

**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. PhD*

## MB: Behavioral Sciences

**MB 501 Insights for Cultural Understanding.** This course addresses cultural self-awareness and cross-cultural competence for building healthy relationships within diverse communities. Drawing upon anthropological perspectives, students gain basic principles and skills for researching and interacting among diverse cultural and social groups. *4 units. ML*

**MB 517 Methods, Models, and Tools for Social Change.** Social sciences epistemic focus on research question, truth, and theory in dialogue with theological and philosophical values. Introduction to qualitative and quantitative descriptions including review of mean, mode, and median as well as

ethnographic interviews with an emphasis on understanding epistemic differences of research style. Exploration of research approaches for understanding population-focus praxis oriented inquiry. *4 units. ML*

**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. *4 units. ML*

**MB 520 Thinking Anthropologically for Global Mission.** This course seeks to integrate anthropological concepts and theories with effective Christian witness in cross-cultural/inter-cultural 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. *4 units. ML*

**MB 524 Christian Anthropology from the Margins/Antropología Cristiana desde la Periferia.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MB 591 Directed Study in Behavioral Sciences.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MB 620 Thinking Anthropologically for Global Mission/세계선교를 위한 문화인류학적 사고하기.**

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. *Taught only in Korean. 4 units. KThM*

**MB 690 ThM Thesis in Behavioral Sciences/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MB 691 Independent Study in Behavioral Sciences/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and

other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units.*

#### **KThM**

**MB 769 Research Methods.** This course is designed to introduce DGL students to the structure of the contextually applied research dissertation. MB769 will familiarize students with the overall dissertation outline, library research, academic writing and the literature critique. The course content will include videos, readings, and resources to help prepare and guide students for their dissertation journey. *4 units. PD*

**MB 773 Issues of Context.** The focus of year 2 is on studying context and developing a contextualized approach to the cohort's program foci. The seminar may also address current trends, research, and relevant issues in relation to mission and the program foci. This course is SA/NS. *4 units. PD*

**MB 774 Studying Contexts.** This fully online seminar will guide students in the selection of methodological approach(s) and the design of specific instruments for data collection (or selection), and for data analysis. *4 units. PD*

**MB 775 Contextual Analysis Applied (Writing).** By the end of this module you will have tested each aspect of your methodology, and you will have made significant progress on your research, collecting field data with specific reference to context and at least one other sub-problem of your research, and analyzing that data. In this module you will determine the methodological framework for all but the "implementation of change" aspect of your research, which is the focus of Module 3. *4 units. PD*

**MB 800 Tutorial in Behavioral Science.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MB 800A/B Tutorial in Behavioral Science.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MB 801 Methods in Behavioral Science.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MB 805A/B/C Tutorial.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MB 818 Quantitative Research Methods.** This course assists students in becoming more careful

quantitative thinkers and in acquiring the basic skills to understand, use, and produce 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 basic 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 and taught how to calculate them using Excel. Real datasets from Fuller research projects will be considered as examples. *3 units. PhD*

**MB 824 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. *3 units. PhD*

**MB 860 Methods.** 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. *3 units. PhD*

**MB 890 PhD Dissertation in Behavioral Sciences.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MB 891 ThM Thesis in Behavioral Sciences.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## **MC: Church and Mission**

**MC 500 Church and Mission in a Global Context/La Iglesia y la Misión en un Contexto Global.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MC 544 The Persecuted Church: Theology, History, and Practice.** Twelve to fifteen percent of the world's Christians face severe persecution and oppression. This course examines the story of the

Persecuted Church and the practices that have sustained her suffering witness, which can inspire believers in freer cultures toward enduring faith and practices. The course also surveys persecution in five dimensions: Biblical; Spiritual; Historical; Contemporary; and Influence.

**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. *4 units. ML*

**MC 586 Pastoral Missiology.** When the concept of mission studies emerged in the early nineteenth century, it was understood that “missions” ought to be located in the theological syllabus as a part of practical theology. In 1892 Gustav Warneck, pioneer German missiologist, published the first volume of his three-volume work on Mission Theory. He did not question the traditional syllabus. This arrangement went unchallenged until after 1950. But in the past fifty years important ground-breaking work has been done that is forcing us to rethink mission in relation to the entire theological syllabus. This course will present a new vision of the local congregation and its leadership. Every local congregation should understand itself to be an embassy and active agent of God’s mission in that place. “The Church exists by mission as fire exists by burning.” Accordingly, the pastoral team is called to lead the congregation in missional engagement with its world. This dimension is largely absent from the self-understanding of most congregations, in large part because the prevailing concept of pastoral ministry is centered on the care and maintenance of the local church and its members. To bring about this radical reorientation a basic re-conception of the local church is needed. This will involve changing the leadership priorities of the local church. Pastoral leadership must be equipped to lead the church in its mission locally and globally. *Taught only in Korean. 4 units. ML*

**MC 591 Directed Study in Church and Mission.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MC 620 Church Planting/교회 개척.** After a brief overview of the major world religions, students explore growing spiritual movements from all over the world. Taking cues from Donald McGavran’s in-depth study of people group movements to Christ in India, students create possibilities for transformation and

growth in their own church/mission communities. In addition, students look for ways to engage various spiritual movements in light of the gospel of the kingdom. *Taught only in Korean. 4 units. KThM*

### **MC 683 Crosscultural Church**

**Planting/타문화권 교회개척.** 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. *Taught only in Korean. 4 units. KThM*

**MC 690 ThM Thesis in Church and Mission/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MC 691 Independent Study in Church and Mission/독립연구.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MC 800 Tutorial in Church in Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MC 800A/B Tutorial in Church in Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MC 801 Methods in Church in Mission.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MC 890 PhD Dissertation in Church in Mission.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MC 891 ThM Thesis in Church in Mission.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## **MD: Holistic Mission**

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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 (MD 525). *4 units. ML*

**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. *4 units. ML*

**MD 530 Homelessness, Housing and Home in the Global Context.** This course explores the theology, missiology and history of the evolving global realities of homelessness, housing and home. We will think critically and engage with the complex intersecting issues (i.e. mental health, trauma, gentrification, forced migration, redlining) and approaches (including relief, advocacy, collaboration and development) in order to understand the integral mission, role and response of the church. *4 units. ML*

**MD 532 Christian Community Development.** This course will explore and engage the theological, contextual and missional implications and engage in the application of CCD (Christian Community Development) principles based on the work of John Perkins and the ABCD (asset based community development) methodology developed by John McKnight and John Kretzman for the sustainable development and transformation of communities based on their resources, strengths, assets and potential rather their needs and deficits. *4 units. ML*

**MD 541 Christian Community Development.** 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. *Taught only in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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 an 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. 4 units. ML*

**MD 591 Directed Study in Holistic Mission.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MD 627 Mission, Ethics, and Public Life/선교, 윤리, 공공신학.** This course will examine how Christian mission is able to make an impact on public life in contemporary society. Topics to be covered include the following: evangelism and conversion; creative ways of being church in public; conflicts and Christian peace making; ecological crisis and affirming God's creation; globalization and economic justice; and religious communities in secular contexts. *Taught only in Korean. 4 units. KThM*

**MD 690 ThM Thesis in Holistic Mission/ThM논문.** ThM students must contract with a faculty

member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MD 800 Tutorial in Holistic Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MD 800A/B Tutorial in Holistic Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MD 805A/B/C Tutorial in Holistic Mission.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MD 890 PhD Dissertation in Holistic Mission.** PhD students register for this during the first quarter they are working on their dissertation. *3 units. PhD*

**MD 891 ThM Thesis in Holistic Mission.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## ME: Crosscultural Communication

**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. *4 units. ML*

**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. *Offered as part of the Nairobi Immersion Course. 4 units. ML*

**ME 515 Storytelling and Song.** This course seeks to integrate anthropological concepts and theories with effective Christian witness in cross-cultural/inter-cultural 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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**ME 591 Directed Study in Crosscultural Communication.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

### ME 606 Communicating the Gospel

**Crossculturally/사역과 커뮤니케이션.** 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. *Taught only in Korean. 4 units. KThM*

**ME 690 ThM Thesis in Crosscultural Communication/ ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*



**ME 691 Independent Study in Crosscultural Communication/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean.* 4 units. **KThM**

**ME 800 Tutorial in Crosscultural Communication.** Students contract with a faculty member to complete reading and/or field research and a report on the same. 6 units. **PhD**

**ME 800A/B Tutorial in Crosscultural Communication.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units.* **PhD**

**ME 801 Methods in Crosscultural Communication.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. 6 units. **PhD**

**ME 805A/B/C Tutorial in Crosscultural Communication.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units.* **PhD**

**ME 890 PhD Dissertation in Crosscultural Communication.** PhD students register for this during the first quarter they are working on their dissertation. 4 units. **PhD**

**ME 891 ThM Thesis in Crosscultural Communication.** ThM students register for this during the first quarter they are working on their thesis. 6 units. **PhD**

## MH: Mission History

**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. 4 units. **ML**

**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.* 4 units. **ML**

**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. 4 units. **ML**

**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. 4 units. **ML**

**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.* 4 units. **ML**

**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. 4 units. **ML**

**MH 591 Directed Study in Mission History.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. 4 units. **ML**

**MH 606 Making of Global Christianity/세계 기독교 형성사.** 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. *Taught only in Korean. 4 units. KThM*

**MH 641 Korean Mission History/한국 교회 선교 역사.** 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. 4 units. KThM*

**MH 690 ThM Thesis in Mission History/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MH 691 Independent Study in Mission History/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MH 800 Tutorial in Mission History.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MH 800A/B Tutorial in Mission History.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MH 801 Methods in Mission History.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MH 805A/B/C Tutorial in Mission History.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MH 890 PhD Dissertation in Mission History.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MH 891 ThM Thesis in Mission History.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MI: Mission Integration

**MI 507 Pressing Forward: Leading Missional Transformation for Justice.** This course serves as a capstone to the cohort portion of the Master of Arts in Justice and Advocacy (MJA). Students will have the opportunity to reflect upon and synthesize their learning in the MJA, focusing on key discoveries and transformative themes; with the goal of further engaging and more deeply understanding their work as part of the mission of God towards justice. Students will be challenged to develop next steps and practices for themselves and their organizations as agents of God's shalom. *4 units. ML*

**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 Mission and Theology's 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. *Prerequisite: MT502, MT503, and MH506. 4 units. ML*

**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. ML*

**MI 553 MJA Field Practicum.** Students will have the opportunity to reflect deeply upon coursework and cohort experiences as they embody an approach to

shalom in their own context, developing a dialogical practice that will inform their evolving work and commitment to justice and advocacy. *Pass/Fail. Open to MJA students only. 0 units. ML*

**MI 591 Directed Study in Mission Integration.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MI 691 Independent Study in Mission Integration/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MI 770 Missiological Foundations.** Missiology is multidisciplinary and integrative of the cognate disciplines within the field broadly including theology, history, the state of the Church, leadership, and the social sciences. This intensive introduces students to missiological concepts appropriate to broadly understanding the discipline. The focus of year 1 is to build the missiological, theological, historical, and biblical foundations of mission and your program foci. The structured hours for this course should focus on lectures and readings. *4 units. PD*

**MI 771 Missiological Foundations and Research Methods Applied (Final Paper Writing).** This course is a directed learning unit for students to write portions of their dissertation. Students will combine what they learned from the first two module 1 courses to write their Literature Critique Paper and begin working on their Research Proposal. *4 units. PD*

**MI 772 Missiological Integration.** Students will integrate the three previous Modules in the creation of a 50,000-word (200-page) Contextualized Applied Research Dissertation (CARD). The dissertation shall reflect input from the entire curriculum as developed from the missiological theory, models and program design engaged from Module 1, research of context issues and analysis from Module 2, and how all that pertains to a strategy for effective development of leadership and change in their ministry from Module 3. *4 units. PD*

**MI 803 Advanced Missiological Research.** This course is designed to provide incoming PhD students in Intercultural Studies with an introduction to the program and help them begin the process of structuring their research. Students will reflect on the role that advanced scholarship makes to the mission of the Church and begin the process of refining their

understanding of what contribution they will seek to make through their program and beyond. *3 units. PhD*

**MI 804A/B/C Missiology As A Discipline.** This course directs participants through a series of missiological texts designed to give them a deeper appreciation of the global nature of missiological thinking and develop their own strengths as missiologists. Students will work together to hone each other's skills, especially with regards to mission theology and the history of Christianity. *Parts A, B, and C are each 3 units. PhD*

**MI 806 Advanced Missiological Research II.** This course prepares students for their Initial Research Proposal Evaluation by teaching basic research design principles and offering community feedback on successive drafts of their proposals. *3 units. PhD*

**MI 807 ThM Thesis.** This course allows the student to plan out exactly what they are going to do in their thesis under the supervision of a faculty or adjunct faculty member. This course will culminate with a ThM Thesis Proposal, which the student must submit at the end of the Thesis Design course, prior to registering for the Thesis. *6 units. PhD*

**MI 850 Instructor in Training.** Students work under the direct supervision of a faculty member to learn how to design, develop, and teach a course. *0 units. PhD*

**MI 890 PhD Dissertation in Mission Integration.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

## MK: Korean Mission

**MK 591 Directed Study in Korean Mission.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MK 700 Globalization, the Poor, and Christian Mission/세계화, 빈곤, 선교.** 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 mission Dei, the reign of God, and contextual theology. *Taught only in Korean. 4 or 8 units. PD*

### **MK 703 Theology of Mission/선교 신학.**

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 *Taught only in Korean. 4 or 8 units. PD*

### **MK 706 Cross-cultural Church**

**Planting/타문화권 교회 개척.** 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. *Taught only in Korean. 4 or 8 units. PD*

### **MK 707 Missiological Hermeneutics/선교학적**

**해석학.** This course is an exploration of missional interpretation of the Bible. Participants will grapple with the importance of mission for reading the Bible. This will include the missional orientation of the biblical narratives, mission paradigms of the canon of the Bible, and contemporary contexts of faith communities, as they seek to understand the significance of mission in reading the Bible and mission practices in their contexts. *Taught only in Korean. 4 or 8 units. PD*

### **MK 709 Missions of Future/선교의 미래: 광장의**

**증거자들.** The world of today has changed so fast in recent years on a global scale that peoples of the world are all in loss and try to make sense out of it. We Christians believe that God is in control in all these and the Lord even leads all the changes to restore the whole world to Him as His mission. We also have a perspective to believe that He communicates to us about the divine meanings of these changes in order to invite Christians to participate in His work. Students in this course are to review various changes in the world based on empirical research data and to examine emerging initiatives in mission from this missional perspective. Our missions of today move

toward witnessing in public arena from reinforcing religious institutions. Students are challenged to reflect on future ramifications of these changes theologically and ecclesiastically. *Taught only in Korean. 4 or 8 units. PD*

**MK 710 Church Planting/교회 개척.** After a brief overview of the major world religions, students explore growing spiritual movements from all over the world. Taking cues from Donald McGavran's in-depth study of people group movements to Christ in India, students create possibilities for transformation and growth in their own church/mission communities. In addition, students look for ways to engage various spiritual movements in light of the gospel of the kingdom *Taught only in Korean. 4 or 8 units. PD*

### **MK 713 Self-Care in Ministry/사역자의 자기관리.**

The goal of this course is to introduce the student to all relevant and basic aspects of self-care, the resources necessary in sustaining effective ministry for a fruitful, longer, and healthier service to God and His people, and potential pitfalls and consequences of failure to care for oneself. The course includes the utilization of assessment instruments (i.e., Maslach Burnout Inventory & Holmes and Rahe Stress Scale) and helping the student develop understanding and skills needed to identify the signs of stress and burnout. Furthermore, special emphases will be on the importance of having a sound understanding of a theological foundation of self and the biblical mandate of rest (Sabbath) and their applied implications for the well-being of Christian care providers. The method of instruction is an interactive, adult learning model. *Taught only in Korean. 4 or 8 units. PD*

### **MK 718 Thinking Anthropologically for Global**

**Mission.** 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. *Taught only in Korean. 4 or 8 units. PD*

### **MK 719 Urban Ministry in Global**

**Context/글로벌 시대의 도시 사역과 선교.**

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. 4 or 8 units. PD*

### **MK 720 Communicating the Gospel**

**Crossculturally/사역과 커뮤니케이션.** In this course, various communication principles for effective communication of the gospel to people with a different background in a globalized world will be studied. Effectively creating an understanding of the Christian message in witness, worship, spiritual formation, and church planting requires learning how human beings communicate. Based on God's model of incarnational principles, the course provides the student with a study of the principles and processes of communicating within both local contexts and across cultures. The course would help students apply principles to the Korean culture to help those involved in a cross-cultural ministry and those involved in the ministry within the same culture. *Taught only in Korean. 4 or 8 units. PD*

### **MK 729 Introduction to Islam/이슬람 개론.**

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. *Taught only in Korean. 4 or 8 units. PD*

### **MK 733 Crucial Issues in Korean**

**Missions/한국 선교의 중요 쟁점.** 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. 4 or 8 units. PD*

### **MK 740 Missiological Consilience/선교학적**

**통섭.** This course integrates the learning from courses in missiology taught in the School of Mission and Theology. It enables students to engage in missiological integration and equips them with the appropriate skills and tools to do so. *Taught only in Korean. 4 or 8 units. PD*

### **MK 741 Korean Mission History/한국 교회 선교**

**역사.** 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. 4 or 8 units. PD*

### **MK 746 Power Encounter/복음과 영적 전쟁.**

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. *Taught only in Korean. 4 or 8 units. PD*

### **MK 750 Lifelong Leadership**

**Development/평생 지도력 개발.** 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. *Taught only in Korean. 4 units. PD, KThM*

### **MK 754 Developing Giftedness in**

**Leaders/지도자 은사 발견과 개발.** 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. 4 or 8 units. PD*

**MK 755 Discipleship in Missions/선교와 제자도.**

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. 4 or 8 units. PD*

**MK 759 Mission, Ethics, and Public Life/선교,**

**윤리, 공공신학.** This course will examine how Christian mission is able to make an impact on public life in contemporary society. Topics to be covered include the following: evangelism and conversion; creative ways of being church in public; conflicts and Christian peace making; ecological crisis and affirming God's creation; globalization and economic justice; and religious communities in secular contexts. *Taught only in Korean. 4 or 8 units. PD*

**MK 765 Mission Theology: Missional**

**Life/선교적 삶의 실천을 위한 선교신학.** 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 examine, 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. 4 or 8 units. PD*

**MK 767 The Church in a Culture of**

**Technology/기술사회 속의 지역 교회.** In this

course, students explore how the church might dwell in the new spheres of social media (Web 2.0).

Through analysis of participatory cultures, students will explore the varied uses of cell phones, Twitter, Facebook, YouTube, Wikipedia, blogging, and Second Life. Students will identify possible missiological responses of the church to new media, seeking to engage the digital world with the gospel of the Kingdom. *Taught only in Korean. 4 or 8 units. PD*

**MK 770 Pastoral Leadership in Complex**

**Ethnic Contexts/다문화 목회 리더십.** This course is an examination of the nature of Christian leadership in the complex context of the immigrant and ethnic church. Pastoral ministry requires a wide range of abilities and the application of a range of ministry tools. Leadership in the immigrant and ethnic church requires wisdom that combines valid theories, accurate knowledge, critical values, relevant skills, and practical experience. 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. 4 or 8 units. PD*

**MK 771 Developing Ministry Strategies/사역을**

**위한 전략 개발.** Through this course, students will learn strategic approaches and perspectives to develop their ministry with considering the field context to fulfill their calling. Participants learn God's strategy model and the theories such as strategy general, analysis of the field, understanding the audience, organization, and available resources. Change process theories is another backbone of this course. As a result, students will have theoretical and practical knowledge to develop effective ministry plans and to be change agents for their ministry. *Taught only in Korean. 4 or 8 units. PD*

**MK 772 Making of Global Christianity/세계**

**기독교 형성사.** Christianity was a global faith (with its center of gravity in Africa, Asia, and the Middle East) before it became a predominantly Western religion (c.1500); and, after roughly five centuries, it has once again reemerged as a hugely non-Western phenomenon. A full historical account reveals a faith that is inherently global because it is ultimately local and therefore never fully defined by any historic phase. This course provides a missiological exploration of Christianity's two thousand-year history with a primary focus on the processes of cross-cultural transmission and the critical elements that



have defined the experience and expression of the faith in successive heartlands. Five core issues will guide the discussion: the translation principle (or indigenous appropriations and vernacular expressions of the faith); the agents and agencies of missionary expansion; major movements of reformation and renewal; interaction with other faiths; and causative factors in the periodic shifts or extermination of the faith. *Taught only in Korean. 4 or 8 units. PD*

**MK 773 Christian Anthropology from the Margins/기독교 문화 인류학.** 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. *Taught only in Korean. 4 or 8 units. PD*

**MK 775 God's Mission in Historical and Global Perspective/역사적/글로벌 상황에서의 하나님의 선교.** This course presents an overview of the mission of God from historical and global perspective. The approach is by geographical area, showing how the Christian faith has taken root and grown in different contexts worldwide. 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. 4 or 8 units. PD*

**MK 776 Developing a Missional Church in Korean Context/한국 상황에서 선교적 교회 세우기.** With rapid growth and stagnation, the Korean church is now faced with signs of crisis that signals the downfall in various aspects. Now is the time to go back to the essence of church and be renewed through new and creative ministries. In such perspective, Missional Church is an appropriate movement to the contemporary culture that can bring new and creative ministries that would renew the essence of church. Through this course students will gain understanding of the essence of the calling for church and the people of God based on the relation of Korean church and mission leaders to the mission of the triune God, and also form a ministry/mission paradigm that is appropriate for today through analyzing models of

missiological ministries of the communities being sent. *Taught only in Korean. 4 or 8 units. PD*

**MK 778 Foundations of Missional Leadership/선교적 리더십 기초.** Missional leadership is the integration of leadership studies with theology and practice rooted in *missio Dei*. Topics include complex social environments, changing roles for pastors, and different approaches to change, all in light of God's grace among church participants and in the surrounding contexts. Students will interact with biblical texts and key theological themes, including Trinity, pneumatology, Christology, Christian anthropology, missiology, and ecclesiology. *Taught only in Korean. 4 or 8 units. PD*

**MK 782 Ecclesiology for a Global Church/글로벌 교회론 연구.** 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. 4 or 8 units. PD*

**MK 783 Understanding Family Dynamics and Developing Basic Counseling Skills/다세대 한인 가정 이해와 회복.** Family relationships across several generations are important in all societies, but they have been foundational to understanding Korean families. However, modern technology and the impact of Western influences have resulted in rapid changes, and families have become increasingly diverse in structure and in function. In tracing Confucian heritage in Korea and its development in relation to the family, problems of continuity and transition will be explored, particularly in the contemporary Korean family context and development of self. This course will take an integrative framework reflecting on the contributions from modern developmental psychology, family systems, and narrative psychology. The dialogue between self-development and interpersonal, social, cultural, relational, and spiritual perspectives will be encouraged. As a part of the course assignment, students will explore the generational and historical trauma, unfinished business, and strengths of family ties over time

through multigenerational family analysis. *Taught only in Korean. 4 or 8 units. PD*

**MK 784 Thinking Missiologically/선교학적으로 사고하기.** 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 Mission and Theology' 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. *Taught only in Korean. 4 or 8 units. PD*

**MK 785 Welfare Mission and Pastoral Ministry/복지선교와 기독교 사역.** After organizing the concept of welfare mission and pastoral ministry, which are the essence of biblical church social work, with public theology viewpoint, in-depth study will be done on specific practice measures and techniques that realize welfare mission and pastoral ministry. *Taught only in Korean. 4 or 8 units. PD*

**MK 786 Pastoral Missiology/목회 선교학.** The premise of this course is that the local church is the basic unit of God's mission to the world. A church that does not understand itself to be a mission is not fully the Body of Christ. The task of pastoral missiology is to equip every pastor to lead the local church in engaging its mission, first of all in its local context and then in the regions beyond. *Taught only in Korean. 4 or 8 units. PD*

**MK 787 Mission and Spirituality/선교적 영성.** The purpose of this course is to help the students understand the biblical-theological basis and practical-experiential dimensions of Christian spirituality, and to reflect on diverse spirituality-related themes particularly from a missiological perspective. As a result, the students will be challenged to establish a deeper and more holistic foundation for Christian life, ministry, and mission *Taught only in Korean. 4 or 8 units. PD*

**MK 788 Cross-Cultural Leadership/타문화권 리더십.** 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. 4 or 8 units. PD*

**MK 790 Missional Worship/미션널 예배.** 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 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 reconciliation), and worshipful mission (life living out the call of God's mission) in detail. *Taught only in Korean. 4 or 8 units. PD*

**MK 792 Independent Study in Korean Mission/ DMinGM 심화 독립 연구.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *Taught only in Korean. 4 or 8 units. PD*

**MK 796 DMin Final Project/ DMinGM 졸업 논문.** Students register for this when beginning their final project. *Taught only in Korean. 8 units. PD*

**MK 799 Full-time Final Project Writing/ DMinGM 졸업 논문 연장.** Students register for this when continuing to write their final project. *Taught only in Korean. 0 units. PD*

## ML: Mission Leadership

**ML 519 Power, Gender and Christian Leaders/Dinámicas de poder y género en el liderazgo cristiano.** 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. *Also taught in Spanish. 4 units. ML*

**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. 4 units. ML*

**ML 523 Mentoring/Mentoria.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**ML 530 Lifelong Development/Desarrollo Continuo.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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*. *4 units. ML*

**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. 4 units. ML*

**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. 4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**ML 591 Directed Study in Mission Leadership.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**ML 621 Developing Giftedness in Leaders/지도자 은사 발견과 개발.** 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. 4 units. KThM*

**ML 630 Lifelong Leadership Development/지도자 평생 개발.** 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. *ThM students only. Taught only in Korean. 4 units. KThM*

**ML 638 Cross-Cultural Leadership/타문화권 리더십.** 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. *ThM students only. Taught only in Korean. 4 units. KThM*

**ML 670 Leadership in Ethnic Contexts/다문화 목회 리더십.** This course is an examination of the nature of Christian leadership in the complex context of the immigrant and ethnic church. Pastoral ministry requires a wide range of abilities and the application of a range of ministry tools. Leadership in the immigrant and ethnic church requires wisdom that combines valid theories, accurate knowledge, critical values, relevant skills, and practical experience. 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. *ThM students only. Taught only in Korean. 4 units. KThM*

**ML 678 Missional Leadership/선교적 리더십.** 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*. *ThM students only. Taught only in Korean. 4 units. KThM*

**ML 690 ThM Thesis in Mission Leadership/ThM논문.** ThM students must contract with a faculty

member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

### **ML 691 Independent Study in Mission**

**Leadership/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**ML 775 Issues of Context.** The focus of year 2 is on studying context and developing a contextualized approach to the cohort's program foci. The seminar may also address current trends, research, and relevant issues in relation to mission and the program foci. *4 units. PD*

**ML 776 Leadership Change.** The focus of this module is on understanding the nature of leadership as it impacts the missiological response to the students' research findings. *4 units. PD*

**ML 777 Change Dynamics.** In collaboration with the members of the cohort, students will analyze the leadership and structures of their organizations or ministries in order to determine the most appropriate changes that will effectively address the critical issues emerging from the missiological and contextual findings of the overall research project. *4 units. PD*

**ML778 Leadership and Change Dynamics Applied (Writing).** This course is a directed learning class for students to write portions of their dissertations. *4 units. PD*

**ML 790 DGL Dissertation.** This is the writing phase of the DGL degree for students to complete and defend their dissertations. Students will work with the cohort professors and mentors throughout the writing and defending processes. *8-12 units. PD*

**ML 800 Tutorial in Mission Leadership.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**ML 800A/B Tutorial in Mission Leadership.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**ML 801 Methods in Mission Leadership.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**ML 805A/B/C Tutorial in Mission Leadership.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**ML 890 PhD Dissertation in Mission Leadership.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**ML 891 ThM Thesis in Mission Leadership.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## **MM: Mission General**

**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. 4 units. ML*

**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. 4 units. ML*

**MM 506 Missions of Future/선교의 미래: 광장의 증거자들.** The world of today has changed so fast in recent years on a global scale that peoples of the world are all in loss and try to make sense out of it. We Christians believe that God is in control in all these

and the Lord even leads all the changes to restore the whole world to Him as His mission. We also have a perspective to believe that He communicates to us about the divine meanings of these changes in order to invite Christians to participate in His work. Students in this course are to review various changes in the world based on empirical research data and to examine emerging initiatives in mission from this missional perspective. Our missions of today move toward witnessing in public arena from reinforcing religious institutions. Students are challenged to reflect on future ramifications of these changes theologically and ecclesiastically. *Taught only in Korean. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MM 513 Self-Care in Ministry.** The goal of this course is to introduce the student to all relevant and basic aspects of self-care, the resources necessary in sustaining effective ministry for a fruitful, longer, and healthier service to God and His people, and potential pitfalls and consequences of failure to care for oneself. The course includes the utilization of assessment instruments (i.e., Maslach Burnout Inventory & Holmes and Rahe Stress Scale) and helping the student develop understanding and skills needed to identify the signs of stress and burnout. Furthermore, special emphases will be on the importance of having a sound understanding of a theological foundation of self and the biblical mandate of rest (Sabbath) and their applied implications for the well-being of

Christian care providers. The method of instruction is an interactive, adult learning model. *Taught only in Korean. 4 units. ML*

**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. 4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**MM 591 Directed Study.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MM 629 Leading God's People: Worship/예배 이론의 구성과 실천.** 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. The major topics of this course are 1) biblical, 2) theological, 3) historical, 4) cultural, and 5) missional understanding and practice of leading Christian worship. *Taught only in Korean. 4 units. KThM*

**MM 672 Crucial Issues in Korean Mission/한국 선교의 중요 쟁점.** 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. 4 units. KThM*

**MM 690 ThM Thesis in Mission/ ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MM 691 Independent Study/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MM 800 Tutorial in Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MM 800A/B Tutorial in Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MM 801 Methods in Mission.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MM 805A/B/C Tutorial in Mission.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MM 890 PhD Dissertation in Mission.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MM 891 ThM Thesis in Mission.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MN: Urban Mission

**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. 4 units. ML*

**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. *4 units. ML*

**MN 533 Organizing Urban Communities/Organizando Comunidades Urbanas.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MN 591 Directed Study in Urban Mission.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MN 619 Urban Ministry in Global Context/글로벌 시대의 도시사역과 선교.**

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. 4 units. KThM*

**MN 690 ThM Thesis in Urban Ministry/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MN 691 Independent Study/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MN 800 Tutorial in Urban Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MN 800A/B Tutorial in Urban Mission.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MN 801 Methods in Urban Mission.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MN 805A/B/C Tutorial in Urban Mission.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MN 890 PhD Dissertation in Urban Mission.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MN 891 ThM Thesis in Urban Mission.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MO: Spiritual Dynamics

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MO 591 Directed Study in Spiritual Dynamics.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MO 690 ThM Thesis in Spiritual Dynamics/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MO 691 Independent Study/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MO 800 Tutorial in Spiritual Dynamics.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MO 800A/B Tutorial in Spiritual Dynamics.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. 6 units. PhD*

**MO 801 Methods in Spiritual Dynamics.** Students contract with a faculty member to conduct

reading and a pilot study using the method they have chosen. *6 units. PhD*

**MO 805A/B/C Tutorial in Spiritual Dynamics.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. 6 units. PhD*

**MO 890 PhD Dissertation in Spiritual Dynamics.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MO 891 ThM Thesis in Spiritual Dynamics.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MP: Contemporary Culture

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MP 591 Directed Study in Contemporary Culture.** Students may contract with a faculty member to complete reading, writing, and other



learning activities equivalent to four units of academic credit. *4 units. ML*

**MP 620 Transforming Contemporary**

**Culture/현대문화 변혁하기.** This course will explore Christian understanding of and engagement with the cultures, which surround us, with 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. *Taught only in Korean. 4 units. KThM*

**MP 691 Independent Study in Contemporary**

**Culture/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MP 800 Tutorial in Contemporary Culture.**

Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MP 800A/B Tutorial in Contemporary**

**Culture.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MP 801 Methods in Contemporary Culture.**

Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MP 805A/B/C Tutorial in Contemporary**

**Culture.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MP 890 PhD Dissertation in Contemporary**

**Culture.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MP 891 ThM Thesis in Contemporary Culture.**

ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MR: Religions

**MR 500 World Religions and Mission.** The purpose of this course is to introduce students to major religions of the world focusing on their origin and development, beliefs and practices, and worldviews and institutions. The course will also survey major Christian responses to other religions. After successfully completing this class, students will be able to engage people of other faiths respectfully and better equipped to participate in God's mission in a religiously and culturally pluralistic society. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MR 566 Basic Arabic for Accessing the Qur’an.** 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. *4 units. ML*

**MR 569 Biblical Hermeneutics in the Muslim Context.** This course sees in the Islamic exegesis of the Bible through history the emergence of a veritable “hermeneutical context” with important implications for those wishing to do ministry among Muslims today. The course will examine the way that Muslims read the Christian Gospels today, as it extends from their reading of them between the 9th and 14th centuries. Through a modern hermeneutical framework, as well as through classical Qur’anic exegesis, the principal theological themes of the

Muslim exegetical endeavor will be examined, particularly as they affected Muslim-Christian dialogue historically. Strategies and skills will be developed to approach these interpretations through objective – non-aggressive and non-apologetic – glasses. Students will be asked to look at the implications of this framework for their particular ministry interest, and to interact with it in a creative and context-relevant manner. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**MR 591 Directed Study in Religions.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MR 690 ThM Thesis in Religions/ ThM논문.**

ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MR 691 Independent Study in**

**Religions/ 독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MR 800 Tutorial in Religions.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MR 800A/B Tutorial in Religions.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MR 801 Methods in Religions.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MR 805A/B/C Tutorial in Religions.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MR 890 PhD Dissertation in Religions.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MR 891 ThM Thesis in Religions.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MS: Bible Translation

**MS 591 Directed Study in Translation.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**MS 690 ThM Thesis in Bible Translation/ ThM논문.** ThM students must contract with a faculty

member to supervise researching and writing their thesis. *Taught only in Korean. 4 units. KThM*

**MS 691 Independent Study in Bible**

**Translation/ 독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean. 4 units. KThM*

**MS 800 Tutorial in Bible Translation.** Students contract with a faculty member to complete reading and/or field research and a report on the same. *6 units. PhD*

**MS 800A/B Tutorial in Bible Translation.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units. PhD*

**MS 801 Methods in Bible Translation.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. *6 units. PhD*

**MS 805A/B/C Tutorial in Bible Translation.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units. PhD*

**MS 890 PhD Dissertation in Bible Translation.** PhD students register for this during the first quarter they are working on their dissertation. *4 units. PhD*

**MS 891 ThM Thesis in Bible Translation.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MT: Mission Theology

**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. *4 units. ML*

**MT 501 Doing Theology in Global Contexts/Haciendo Teología en Contextos**

**Globales.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. **ML**

**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.” 4 units. **ML**

**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.* 4 units. **ML**

**MT 591 Directed Study in Mission Theology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. 4 units. **ML**

**MT 620 Biblical Foundations of Mission/선교의 성경적 기초.** 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. *Taught only in Korean.* 4 units. **KThM**

**MT 637 Mission Theology for Practices of Missional Life/선교적 삶의 실천을 위한 선교신학.** 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.* 4 units. **KThM**

**MT 669 Reading the Bible Contextually/상황적 성경 읽기.** 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.” *Taught only in Korean.* 4 units. **KThM**

**MT 690 ThM Thesis in Mission Theology/ThM논문.** ThM students must contract with a faculty member to supervise researching and writing their thesis. *Taught only in Korean.* 4 units. **KThM**

**MT 691 Independent Study in Mission Theology/독립연구.** ThM students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *Taught only in Korean.* 4 units. **KThM**

**MT 800 Tutorial in Mission Theology.** Students contract with a faculty member to complete reading and/or field research and a report on the same. 6 units. **PhD**

**MT 800A/B Tutorial in Mission Theology.** Students contract with a faculty member to complete reading and/or field research and a report on the same over two quarters. *Parts A and B are each 3 units.* **PhD**

**MT 801 Methods in Mission Theology.** Students contract with a faculty member to conduct reading and a pilot study using the method they have chosen. 6 units. **PhD**

**MT 805A/B/C Tutorial in Mission Theology.** Students work with their mentor to complete a literature review in their primary discipline over three quarters. *Parts A, B, and C are each 3 units.* **PhD**

**MT 890 PhD Dissertation in Mission Theology.** PhD students register for this during the first quarter they are working on their dissertation. 4 units. **PhD**



**MT 891 ThM Thesis in Mission Theology.** ThM students register for this during the first quarter they are working on their thesis. *6 units. PhD*

## MX: Continuation Registrations

**MX 596 Residence Continuation Fee.** Masters students register for this zero-unit registration to maintain their residency status in quarters when they are not registering for any other units. *0 units. ML*

**MX 696 Residence Continuation Fee.** ThM students register for this zero-unit registration to maintain their residency status in quarters when they are not registering for any other units. *4 units. KThM*

**MX 794 Full-Time Dissertation Continuation.** Doctoral students register for this for zero units to continue writing their dissertation during quarters they are not otherwise registering for units. *0 units. PD*

**MX 796 Doctoral Continuation.** Doctoral students register for this for zero units to continue writing their dissertation during quarters they are not otherwise registering for units. *0 units. PD*

**MX 798 Doctoral Continuation.** Doctoral students register for this for zero units to maintain their residency during quarters they are not otherwise registering for units. *0 units. PD*

**MX 892 Full-Time Comprehensive Exam Study.** PhD students register for this for zero units during the quarter in which they intend to take their comprehensive exams during quarters they are not otherwise registering for units. May be registered only once. *0 units. PhD*

**MX 893 Half-Time Comprehensive Exam Study.** PhD students register for this for zero units during the quarter in which they intend to take their comprehensive exams during quarters they are not otherwise registering for units. May be registered up to twice. *0 units. PhD*

**MX 894 Full-Time Dissertation Continuation.** PhD students register for this for zero units to continue writing their dissertation full-time. *0 units. PhD*

**MX 895 Half-Time Dissertation Continuation.** PhD students register for this for zero units to continue writing their dissertation half-time. *0 units. PhD*

**MX 896 PhD/ThM Continuation.** PhD and ThM students register for this for zero units to maintain continuous enrollment during quarters in which they are not otherwise registering for units. *0 units. PhD*

## NE: New Testament Exegesis

**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. 4 units. ML*

**NE 527 New Testament Exegesis (Greek text)/Exégesis.** Exegetical study of the text of a New Testament book or books or portions of a New Testament book in Greek. *Prerequisite: BI500 or NE502; LG510 or LG512; and NT500 or NS500 or NS501. Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**NE 590 Directed Study in Hermeneutics or New Testament Exegesis.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

## NS: New Testament Studies

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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). *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**NS 590 Directed Study in New Testament Theology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**NS 740 New Testament Backgrounds for Preachers/설교자를 위한 신약성경 배경사.** This is a course on historical, sociological, and cultural backgrounds of the New Testament with a focus on

how to utilize them for sermon preparation. This course orients students to explore rich textures of a NT text and translate their significance to the contemporary audience. *Taught only in Korean. 4 or 8 units. PD*

## NT: New Testament Studies

### NT 500 New Testament

**Introduction/Introducción al Nuevo Testamento.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *Prerequisite: LG512A and B. 4 units. ML*

**NT 527 Critical Issues in Matthew.** This 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. *4 units. ML*

**NT 543 Jesus and the Way of Peace.** This course is a scriptural and theological exploration of the themes of peace, peacemaking, and reconciliation as central to the New Testament witness, with particular attention to the Gospels, Acts, and the Pauline corpus. Peace will be presented as a broad category that is embodied, theological, social, economic, and political and that pertains to discipleship and the political life of Christ's body, the church. Participants will be asked to critically engage both with the text of the New



Testament as well as the cultural and conceptual frameworks that influence our approaches to the text and how we live out the call to be peacemakers, in order to develop a scripturally centered theology of peace. *4 units. ML*

**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. *4 units. ML*

**NT 557 Slavery in the New Testament.** This class will examine slaves and slavery in the New Testament. Slavery was a ubiquitous social reality in the NT and its writers found in it a potent theological and ethical image. We will consider (1) the historical and cultural contexts of slavery in the NT, (2) the presence of slaves in the earliest Christianity, (3) the varied uses of slave language to portray Jesus and envision discipleship, and (4) how various NT writers critique slavery. The aim of our study is an understanding of slavery in the NT and the capacity to be led Scripture to think theologically and ethically about that image today. *4 units. ML*

**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: LG502 and LG512 or LG500 and LG510, NE502 or BI500, NS500 and NS501 or NT500, and written permission of the instructor. 4 units. ML*

**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. 4 units. ML*

**NT 744 Narrative Interpretation for Developing Biblical Theological Context in Ministry/성경신학 콘텐츠 개발을 위한 내러티브**

**성경해석.** This is a course on how to use narrative criticism to identify and present the biblical theological contour(s) of the Old and New Testaments in their interrelationship with an aim to develop teaching and preaching content for church ministry. This course orients students to explore the narrative world of scripture from a biblical theological perspective that honors both unity and diversity. *Taught only in Korean. 4 or 8 units. PD*

**NT 745 Biblical Theology of the New**

**Testament 1/목회자를 위한 신약성서 신학 1.** This course is designed to provide pastors with an in-depth study of NT theology and with an opportunity to reflect on the most effective way of preaching the gospel in their ministry today. Broadly the course consists of two parts: the first part examines Jesus' life and work to understand his gospel of the Kingdom of God, and the second part deals with the apostolic gospel of the death and resurrection of Jesus Christ as exemplified in the Pauline corpus. Attention is paid to the hermeneutical issues of exegetical methods, interpretation and contextualization. With many Korean pastors in mind who have had an inadequate training in Biblical theology and theological integration, the course is also designed to provide them with the Biblical theological foundation for their diverse ministries. *Taught only in Korean. 4 or 8 units. PD*

**NT 746 Biblical Theology of the New**

**Testament 2/목회자를 위한 신약성서 신학 2.** This course is a sequel to Biblical Theology of the New Testament for Pastors I. It will focus on the various forms of the apostolic preaching of the gospel of Jesus Christ as exemplified by Matthew, Mark, Luke, John, the Epistle to the Hebrews, and the Book of Revelation. It will help pastors to understand the unity and diversity of NT preachings of the gospel, to draw the hermeneutical insights for their own interpretation and contextualization of the gospel today. It will also provide them with the Biblical theological foundation for their diverse ministries. *Taught only in Korean. 4 or 8 units. PD*

**NT 792 Independent Study in New**

**Testament/독립연구.** Doctoral students may

contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 or 8 units. PD*

**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. *6 units. PhD*

**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. *6 units. PhD*

**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. *6 units. PhD*

**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. *6 units. PhD*

**NT 827 Critical Issues in Matthew.** A doctoral seminar devoted to exegetical study of the Greek text and literary art of the Gospel of Matthew, the critical issues that dominate the corresponding scholarly literature, the central theological ethical questions raised and addressed by the narrative, including Christian supersessionism. *6 units. PhD*

**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. *6 units. PhD*

**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. *6 units. PhD*

**NT 871 Readings.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

**NT 891 ThM Thesis.** This is a designated directed reading course for the purpose of bringing the student's thesis topic into focus, in order to test its appropriateness and feasibility in terms of content, scope, and method. This objective is accomplished by writing and passing the thesis proposal. *6 units. PhD*

**NT 893 ThM Thesis.** Students register for these units while writing their thesis. *6 units. PhD*

## OD: Organizational Development Studies

**OD 708 Power, Inequality, and Reconciliation in the Church.** Many of us desire multicultural table fellowship in our congregations, organizations and communities. However, before everyone -- regardless of race/ethnicity, gender, class, etc., can enjoy an equal seat and voice at the table, we must address the social/structural inequalities that impede this goal. This course explores the psychological theory, practical strategy, and biblical basis of true reconciliation. It argues that true reconciliation, goes beyond mere multicultural interaction to address the power discrepancies between cultural groups that exist within congregations, organizations and beyond. It also argues that the unseen forces (both individual and social/structural) that perpetuate inequality between cultural groups must be brought into conscious awareness and addressed in the context of reconciliation. This course will equip leaders to assess their own passive and active contributions to disunity in the Church, evaluate the individual and social/structural factors that impede true reconciliation in their own congregations and organizations, and develop a hopeful, biblically-sound, practical strategy to dismantle these factors and build unity. *8 units. PD*

**OD 722 Missional Leadership for a Multicultural World.** This course uses a series of tools that enable leaders to identify the personal capacities and leadership competencies they will require for effective leadership in a period of rapid transformation. It also provides a framework for understanding the nature and effects of discontinuous change and transition within a globalized Latino community. Using systems and complexity theory this course blends theology and ministerial practice in a new understanding of missional leadership within

the Latino community in a multicultural world. 12 units. **PD**

**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. 8 units. **PD**

**OD 729 Urban Context of Theology and Ministry.** The course is designed to acquaint the student with the socio-cultural dynamics that affect the quality of life, inform theology and challenge the manner in which ministry is conducted in our urban world. It provides a framework for developing a theology of the city as the basis for effective ministry. Using a multi-disciplinary approach, the course blends theology and ministerial practice in a new understanding of the urban context as the locus theologus for ministry from a Latino/a perspective. 12 units. **PD**

**OD 740 Faith and Marketplace Ministry/기독교 신앙과 일터 리더십.** This course aims to help students inhabit a biblical theological vision for life in the marketplace. It will seek to locate an understanding of ministry in the marketplace within the wider context of God's mission, and the mission and ministry of the church in the world. The marketplace includes all the areas where exchange takes place including business, professions, not-for-profits, ecommerce and the church. Taught only in Korean. 4 or 8 units. **PD**

**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. 8 units. **PD**

**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. 8 units. **PD**

**OD 777 Promoting Biblical Missional Transformation.** This course will equip participants to lead missional change by improving their skills in two areas. First and foremost, participants will themselves have a fresh encounter with Scripture, both directly and through dialogue with recent literature. Participants will have an opportunity to articulate their own renewed understanding of the missional character and message of the Bible. Second, participants will learn and begin to employ a new tool for guiding congregational transformation. Using the work of Roxburgh and Romanuk, participants will learn how to guide congregations through a process of discovery, in which their renewed understanding of God's Word and of themselves gets translated into missional action. 12 units. **PD**

**OD 778 Advancing Leadership: Practical Ministry Amidst Theological Tensions, Cultural Change, and Competing Demands.**

The goal of the course is to teach students how to translate their theological commitments into the day-to-day situations common to life in a religious organization. The course will introduce the range of skills and practices one needs to lead effectively. We will emphasize how these skills are grounded in theology, biblical studies, ethics, and church history. A major theme of the course will be that the listening and communication skills it takes to be a good pastor, preacher and teacher are the very skills that make a good leader. *8 units. PD*

**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. *8 units. PD*

**OD 792 Independent Study.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

## OT: Old Testament

**OT 500 Introduction to the Old Testament/Introducción al Antiguo Testamento.**

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. *Also taught in Spanish. 4 units. ML*

**OT 517 Old Testament Exegesis (Modern text)/Exégesis..** 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. Also taught in Spanish. 4 units. ML*

**OT 527 Old Testament Exegesis: Writings (Hebrew text)/Exégesis..** 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. Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**OT 564 The Text of the Old Testament.** Every translation of the Bible that is read today is based on many decisions about what text to translate—decisions that most readers are largely unaware of, but that can make large differences in the interpretation of the texts. This course deals with the nature and origin of the major textual witnesses to the Old Testament. The course will study the text of different OT books, examining particular passages where the text raises problems, the way scholars emend the text, and the way different English translations approach the text. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**OT 576 Experiencing the Land of the Bible.** This course introduces students to Middle Eastern sites that form the background of the events recounted in the Bible, from the archaeological remains of the Davidic kingdom to the sites of Jesus' ministry. *Offered as part of the Israel Immersion Course. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. **ML**

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

Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. 4 units. **ML**

**OT 745 Biblical Theology of the Old Testament for Pastors/목회자를 위한 구약성서신학.**

This course will adopt a thematic approach, with an emphasis on Yahweh's role relationships and expectations. The impact of the Old Testament on the New Testament will be considered throughout. The course will cover the major themes of creation and the Sinai covenant and associated subthemes, namely wisdom as a creation subtheme and Israel's religion and the Davidic covenant as covenant subthemes, and internationalism as a subtheme of both creation and covenant. The various themes will be studied via theological exegesis of particular texts. Taught only in Korean. 4 or 8 units. **PD**

**OT 746 Seminar on the Pentateuch/하나님나라**

**신학으로 읽는 목회오경.** The goal of this course is to undertake a theological study of the Pentateuch with special attention to its main theme, the Kingdom of God. While covering the whole Pentateuch, it seeks to focus on the book of Deuteronomy and its land theology, which best summarizes the theology of the Pentateuch. Conducted in Korean, this class is expected to help students delve into the depth and width of the Pentateuch with attention to its place in the unfolding of the entire history of redemption. Taught only in Korean. 4 or 8 units. **PD**

**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. 6 units. **PhD**

**OT 833 Jerusalem in the Biblical Tradition and Ancient History.** This course 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 biblical tradition is primary and we will also look at relevant primary sources (e.g. Amarna Letters and Neo Assyrian Annals), archaeological reports, and literary-historical

reconstructions related to the first and second temple periods. 6 units. **PhD**

**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. 6 units. **PhD**

**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. 6 units. **PhD**

**OT 861 Directed Study.** A program of reading in Old Testament hermeneutics designed to provide background for a PhD student who expects to write a dissertation in this area. 6 units. **PhD**

**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. **PhD**

**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. 6 units. **PhD**

**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. *6 units. PhD*

**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. *6 units. PhD*

**OT 891 ThM Thesis.** This is a designated directed reading course for the purpose of bringing the student's thesis topic into focus, in order to test its appropriateness and feasibility in terms of content, scope, and method. This objective is accomplished by writing and passing the thesis proposal. *6 units. PhD*

**OT 893 ThM Thesis.** Students register for this to begin writing their thesis. *6 units. PhD*

## PH: Philosophy

**PH 504 Christian Worldview and Contemporary Challenges/Cosmovisión Cristiana y Retos Contemporáneos.** 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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**PH 590 Directed Study in Philosophy of Religion.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**PH 871 Readings in Philosophy.** PhD students contract with a professor to read literature and write a substantive review in their area of study. 6 units. **PhD**

## PM: Pastoral Ministry and Theology

**PM 503 Teología Pastoral.** The course seeks to develop an understanding in the students of the nature and forms of ministry. It will address a theology of church and ministry, and the practical areas of ministry, with a particular emphasis on leadership within the Latino church and community. *Taught only in Spanish.* 4 units. **ML**

**PM 504 Pastoral Ministry/Ministerio Pastoral.** 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). *Also taught in Spanish.* 4 units. **ML**

**PM 506 Asian American Pastoral Ministry.** This is a practical theology course that engages theological, conceptual, and practical matters in ecclesiology and pastoral leadership in Asian American contexts. 4 units. **ML**

**PM 514 Missional Church and Leadership/Iglesias Misionales y Liderazgo.** 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*. *Also taught in Spanish.* 4 units. **ML**

**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. 4 units. **ML**

**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*. 4 units. **ML**

**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. 4 units. **ML**

**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. 4 units. **ML**

**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. Practical theology offers distinctive methods for advanced research in the field. This PhD seminar is customized for each offering to allow the professor to instruct students in their approach to doing practical theology while instilling appreciation for other methods as well. 4 units. **ML**

**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. *4 units. ML*

**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. *4 units. ML*

**PM 590 Directed Study in Pastoral Ministry and Theology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**PM 741 Theology and Practice of Pastoral Ministry in the Korean Context/한국적**

**상황에서의 목회신학과 실천.** This course will help pastors/leaders/missionaries working in busy, compulsive environments examine their pastoral vocation and identity from the perspective of pastoral theology. Student will redefine his/her pastoral identity as theologian, spiritual physician, prophet, and human in contemporary social and cultural contexts *Taught only in Korean. 4 units. PD*

**PM 748 Cell-Based Church**

**Ministry/셀/가정교회 사역의 성경적 원리와 실천.**

There is a growing interest in cell-based church ministry in Korean and Korean-American churches. A number of pastors are eager to adopt it under various names in their local churches, but without seriously reflecting on its biblical and theological foundation. This course is designed to expound the biblical principles of cell-based church ministry, analyze the historical developments of this movement around the world, and suggest a biblical and effective cell-based church ministry model for Korean and Korean-American congregations. *Taught only in Korean. 4 or 8 units. PD*

**PM 792 Independent Study.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

**PM 845 Qualitative and Quantitative Research Methods for Practical Theology.** This course introduces students to a wide range of social science research methods in order to prepare them to work with them within a practical theological modality. Students are expected to become familiar enough with major research protocols, methods and strategies so as to be able to proficiently analyze and critique the design, implementation, results reporting, interpretations, conclusions and limitations of any social science research. In addition, each student will design and implement a qualitative research project and present their results to the class. *6 units. PhD*

**PM 849 Learning Communities: Practical Theology and Christian Education.** The seminar engages methods of practical theology with a focus on Christian education in relationship with studies in learning organizations and communities of practice. *6 units. PhD*

**PM 856 Practical Theology Methods.** Practical theology offers distinctive methods for advanced research in the field. This PhD seminar is customized for each offering to allow the professor to instruct students in their approach to doing practical theology while instilling appreciation for other methods as well. Prerequisite: Permission of instructor. *6 units. PhD*

**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 various topics, including religions, the self, society, globalization, generational change, race and ethnicity, pluralism, digital media, and the gospel/ecclesiology. *6 units. PhD*

**PM 871 Readings in Pastoral Ministry and Theology.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

**PM 893 ThM Thesis in Pastoral Ministry and Theology.** Students register for this to begin writing their thesis. *6 units. PhD*

## PR: Preaching

**PR 500 Homiletics/Homilética.** 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. *Prerequisites: OT500 and NT500. Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**PR 508 Preaching, Media and Technology.** PR508 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 the connection between preaching and technology, focusing on how technology shapes contemporary approaches to communication and discipleship as well as providing assessment of and instruction in using multi-sensory elements in preaching. *Prerequisite: PR500. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**PR 512 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. 4 units. ML*

**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. *Prerequisite: PR500. 4 units. ML*

**PR 521 Predicando en un Contexto Multicultural.** Building upon the foundation established in PR500, this four-unit seminar seeks to establish, develop, and perfect the method of communication that was learned in the previous class. In addition, through the required readings and lectures the course will strive to help the students to strengthen their spiritual life and ministry practice. *Taught only in Spanish. 4 units. ML*

**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. *2 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *Prerequisite: PR500. 4 units. ML*

**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 theologially 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. *Prerequisite: PR500. 4 units. ML*

**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. *Prerequisite: PR500. 4 units. ML*

**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. *Prerequisite: PR500. 4 units. ML*

**PR 541 Preaching Joyful Discipleship.** This course will emphasize preaching joyful discipleship, working on the preaching skills of invitation (to the positive disciplines of faith, such as gratitude and generosity), exhortation (away from the detractors from discipleship, such as worry and greed), and envisioning (casting vision for faithful communities of discipleship), all rooted in strong exposition of Scripture. *4 units. ML*

**PR 542 Methods in Embodied Preaching.** This course is designed to introduce students to the theory and methodology of embodied preaching practice. Embodied preaching is defined as a holistic preaching practice that engages preaching as a spiritual discipline and an art form. The aim is to engage integrated mind, body, and spirit learning. Aspects of this embodied practice include utilizing performing artists training methods, as well as contemplative prayer and scripture reading practices. Students will continue to develop the skills of sermon development, preparation and delivery through the use of these methods and practices. *4 units. ML*

**PR 543 Preaching in Times of Crisis and Celebration.** This course focuses on preaching in times of crisis and sorrow, as well as joy and celebration. It provides an opportunity for students to theologically reflect upon, craft, and deliver sermons that will occur on many different occasions in ministry. The course gives special attention to preaching in the context of local, national, and global crises and liturgical and cultural celebrations. *4 units. ML*

**PR 590 Directed Study in Preaching.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**PR 710 The Practice of Preaching and Loving God.** This course focuses on preaching and the practice of loving God. Students will explore themes of spiritual formation, ecclesiology, and missiology as they apply to the practice of preaching. Micah Groups are preacher-formation groups from the Ogilvie Institute of Preaching at Fuller Seminary, in partnership with the Calvin Institute of Christian Worship. Each regionally-based group is composed of 12 preachers and 2 facilitating leaders; men and women from varied denominational, racial, educational, and cultural backgrounds. Members serve in a variety of ministry settings including churches of all types and sizes (from large, multi-staffed churches to small, emerging congregations), hospitals, universities, and parachurch organizations. We believe preacher-formation happens in this kind of stimulating, reflective, diverse community. *4-12 units. PD*

**PR 712 Preaching and Teaching on the Old Testament.** A study of how to discern the message of Old Testament texts in light of their historical meaning, and of how to communicate it. The course focuses on texts for which we can more easily discern approaches to preaching or teaching, rather than on

texts we find more difficult such as ones concerning war or cleanness-uncleanness. *8 units. PD*

**PR 713 The Formation of the Preacher.** The loss of homiletical formation, as necessary to cultivate and sustain the integrity of the preacher's life and speech, has been a major factor in the modern "crisis of preaching." To address this important matter, this seminar will utilize readings, discussion, presentations, small group interaction, self-assessment and reflection to move towards discerning the necessary intellectual, spiritual, and moral habits required for homiletical practice faithful to the gospel of God's reign. *8 units. PD*

**PR 714 The Preacher's Message.** Focusing on the message of preaching, this course takes a fresh look at the all often neglected habits and capacities of prayerful study of Scripture, theological reflection, and pastoral leadership in the practice of preaching. Rather than emphasizing the "mechanics of preaching," which tends to reduce the preacher's witness to the word of God to matters of style, personality, skill and technique, the person and work of the preacher is explored and reflected upon as a calling that unites learning, devotion, and discipline for building up the church as the body of Christ in the world. *8 units. PD*

**PR 715 Preaching and Justice: communication and leadership for spiritual and social transformation.** This course examines approaches to preaching and teaching for ministry in a 21st century context still grappling with racism, sexism, classism, and other forms of systemic injustice and oppression. It will explore practical ways in which preachers and teachers in the local church can engage the complex and multi-layered social issues impacting their communities and neighborhoods through the art and science of biblically rooted, theologically informed, and justice-oriented homiletics. *8 units. PD*

**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. *8 units. PD*

**PR 724 A Multi-Cultural Homiletic: Cross-cultural preaching.** The 21st century world is becoming more and more diverse. America is no exception. No longer a predominantly white nation, Hispanics, Asians, and other ethnicities now call the United States their home. As such, cross-cultural communication is a necessity in all areas of life, not

just in the secular world but also in the ecclesiastical world. Such preaching is a vital element for the modern-day church. If the preacher is to empower the church to be effective in discipling all people according to the Great Commission, the preacher must be equipped to offer a multicultural homiletic that communicates beyond the preacher's own indigenous cultural traditions. Consequently, this course will empower students to develop a Biblical, theological, and sociological understanding of cross-cultural preaching and will equip students with the tools to broaden their approaches to preaching to reflect a greater sense of cross-cultural praxis. *8 units. PD*

#### **PR 742 Engaging the Word in the Emerging Cultures of the Twenty-first Century/이머징**

**문화와 설교.** In the Korean and Korean American context, preaching the Word of God is an integral part of pastoral ministry. After many years of ministry, however, a number of pastors often feel their sermons are not effective as much as they are supposed to be. What is worse, they don't even know what their problems are and where to begin in order to fix those problems. But with the help of four preachers, they will have a chance to re-check the biblical foundations of preaching, articulate the goal of preaching clearly, analyze the socio-cultural and theological contexts and needs of their own congregations, and learn how to use various tools available to them in their preparation and delivery of a sermon. *Taught only in Korean. 4 or 8 units. PD*

#### **PR 743 Preparation and Delivery of Biblical Preaching/성경적 설교 작성법과 전달.**

This course aims at teaching the students to become more effective preachers by studying biblical theology, hermeneutics, Christ-centered preaching, and preparation and delivery of biblical preaching. Through this course, many more preachers will be trained and equipped to spiritually awaken their congregations. *Taught only in Korean. 4 or 8 units. PD*

#### **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. *8 units. PD*

**PR 745 Preaching as a Theologically Reflective Practice/신학적 성찰 훈련으로서의 설교.** Explores preaching as theologically reflective practices of the church that centers on Scripture and engages local and global contexts. We will reflect on preaching as a formative activity in the church's worship, notable homiletical approaches, the exegetical process and sermon crafting for different biblical genres, and lifelong formation of the preachers as a member of a faith community. *Taught only in Korean. 4 or 8 units. PD*

**PR 871 Readings in Preaching.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## RS: Continuation Registrations

**RS 800 Full-Time PhD Language.** PhD students register for this for zero units to maintain continuous enrollment during quarters in which they are studying languages full time. *0 units. PhD*

**RS 801 Half-Time PhD Language.** PhD students register for this for zero units to maintain continuous enrollment during quarters in which they are studying languages half time. *0 units. PhD*

**RS 889 PhD Continuation.** PhD students register for this for zero units to maintain continuous enrollment during quarters in which they are not otherwise registering for units. *0 units. PhD*

**RS 895 Half-Time Comprehensive Exam Study.** PhD students register for this for zero units to maintain continuous enrollment during quarters in which they are studying half-time for their comprehensive exams. *0 units. PhD*

**RS 896 Full-Time Comprehensive Exam Study.** PhD students register for this for zero units to maintain continuous enrollment during quarters in which they are studying full-time for their comprehensive exams. *0 units. PhD*

**RS 897 Half-Time Dissertation.** PhD students register for this for zero units to continue writing their dissertation half-time. *0 units. PhD*

**RS 898 Full-Time Dissertation.** PhD students register for this for zero units to continue writing their dissertation full-time. *0 units. PhD*

## SF: Shared Foundations

**SF 501 Foundations of Psychological Science: On Being Human.** Drawing upon the leading edge of psychological science, this course aims to introduce students to the most helpful psychological paradigms for understanding what it means to be and become more fully human, not merely as individuals, but as thriving persons-in-relation. As an interdisciplinary and practical course, findings of psychological science are discussed in light of theology and are translated into practical tools and strategies to inform the psychological and spiritual growth of the student and to equip them to nurture flourishing in those entrusted to their care. As such, its central focus is on the person of the minister/theologian/Christian as the primary site for engaging in psychological and theological reflection and the primary tool for effective Christian leadership. *4 units. ML*

**SF 502 Introduction to Global Christian Traditions.** What is theology? And what are the implications of theology for the practice of history, ethics, public life, and Christian witness? The theological task involves entering into the centuries-long and worldwide conversation of the church and her members regarding what it means to live faithfully in the present in light of how God has moved in the past. This course is designed to provide an orientation to a series of critical issues, events, and figures in church history and theology, reaching from early Christianity through the Middle Ages and European Reformations to the modern world. In doing so, it aims to equip students with a foundational understanding of the development and discourses of Christian doctrine and history. *4 units. ML*

**SF 503 Living Missiologically.** How is it that we might live our lives deeply formed by Missiological understanding? Living Missiologically is an integrative, intersectional, and interdisciplinary course which introduces three aspects of missiology to facilitate personal missiological formation. First, students will explore Trinitarian perspectives on the reign of God, as they also explore the historical global development of the church in the world. Second, the identity and practices of Christian mission as a people called, gathered, and sent by God are introduced. In accomplishing the second task the roles of culture, epistemic definitions of truth as a message of Christianity, as well as the nature of the relationship of God with creation (including humans) is explored. Third, students will develop new skills for cultural engagements combining the Bible, theology, history, the social sciences, and the church's practices as tools. The disciplines of social sciences (including cultural, religious, economic, and political studies) are particularly engaged as partners in understanding the



church in its mission context. This course will interrogate past and current perspectives within missiology and show that the diverse contexts of mission produce a variety of ways of reasoning missiologically. Finally, in this course, students will enact historic Christian disciplines necessitated by this distinctive identity (worship, community, friendship, inculturation, witness, mercy, advocacy, creation care, inter-religious dialogue, and reconciliation) in order to cultivate a missiologically reflective practice of Christian living in the world. *4 units. ML*

**SF 505 Foundations of Practical Theology.** The purpose of this course is to teach students how to move from specific situations to theological reflection, and then to action. The course emphasizes the need for students to learn the ability to minister in Jesus's name even in new and changing social circumstances. Students will learn how to exegete social circumstances in order to discern the theological issue(s) at stake in them and they will learn how to make spiritual sense of those situations in a way that leads to faithful action. *4 units. ML*

**SF 506 Vocational Formation in Seminary.** While all Christians share an overarching call to God's work in the world, how are each of our vocations discerned, developed, and sustained across a lifetime and in our particular context? This course considers "calling" through historical Christian practices that include discernment, lament, and stewardship. Students explore the values and assumptions about vocation present in their setting. By integrating course resources with their lived experience, students reflect on their vocational journey in and for their social and cultural context. *4 units. ML*

**SF 508 Our Vocation and God's Shalom.** Like those engaged in athletic events, those engaged in advocacy must enact disciplines that will sustain them for their calling over time. Through studying and enacting historical practices of the Christian life (e.g., listening, discernment, lament, and stewardship), this course encourages students' holistic formation for their vocation. In response to God's invitation and in dialogue with others around these and other practices, students will fashion a Rule of Life that supports our core calling to love God and neighbor. *4 units. ML*

## SP: Spirituality and Spiritual Direction

**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. *4 units. ML*

**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. *4 units. ML*

**SP 590 Directed Study in Spirituality.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**SP 720 Christian Spirituality.** Christian spirituality is a topic both wide-ranging and specific, and this first year of the three-year cohort cycle will put some boundaries and definitions on just what Christian spirituality is. Instead of tracing the history of Christian spirituality in a linear fashion, the topic will be investigated via the many spiritual disciplines that have been popular over the last two millennia. Students will also be given reading choices within the corpus of historical texts. And regarding the theology of Christian spirituality, students will begin to articulate their own theological method and begin to fashion a theology of Christian spirituality. *12 units. PD*

**SP 721 Christian Spirituality and the Doctrine of Creation.** Christian spirituality is a topic both wide-ranging and specific, and this second year of the three-year cohort cycle will develop the concept and practice of spirituality in the crucible of the doctrine of creation. Looking at practices and disciplines of spirituality through the prism of one particular doctrine will give students the opportunity to develop a deep understanding of creation, plus it will equip

them with tools to replicate the process with other doctrines. Students will be reading both traditional theological texts and texts that will expand their thinking on the doctrine of creation. Regarding the theology of Christian spirituality, students will continue to articulate their own theological method and will continue work on their own theology of Christian spirituality. *12 units. PD*

**SP 722 Spiritual Direction 1.** This course explores the theory, strategy, and methodology of spiritual direction. It argues that doing effective, holistic, spiritual direction is greatly enhanced by blending growing competencies in three primary areas: 1) Counseling/people helping skills, 2) Classic historical models of spiritual direction from the days of the early church to the 21st century, and 3) Modern evangelical understanding of Christian spiritual formation that maintains a high Christology. This first course in a 3-course series will also include the component of students receiving spiritual direction and interacting with a spiritual director. It will be argued in the course that it is possible to do spiritual direction in a way that is informed by modern psychological understanding of the person while drawing from both classical spiritual direction practices and in a way that has a high Christology and is unapologetic about the goal of helping others take on more of the character of Christ. *12 units. PD*

**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. PD*

**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. *8 units. PD*

**SP 726 Spiritual Direction 2.** This course continues to explore the theory, strategy, and methodology of spiritual direction. It argues that doing effective, holistic, spiritual direction is greatly enhanced by blending growing competencies in four

primary areas: (1) Counseling/people helping skills, (2) Classic historical models of spiritual direction from the days of the early church, (3) Classic historical models of spiritual direction with a particular focus on Ignatian spirituality, and (4) Modern evangelical understanding of Christian spiritual formation that provides a vibrant orthodox Christology at the core of thought and practice in spiritual formation and direction. This second course in a 3-course series will include the component of students receiving spiritual direction and more specifically being guided through the 19th Annotation of Ignatian Spiritual Exercises by a spiritual director. In addition, they will provide monthly spiritual direction to two directees and be in quarterly supervision with a trained supervisor. Course instructors will argue that the framework for spiritual formation and direction is greatly enhanced by modern psychological perspectives on the person and other key Christian sources, with a particular emphasis on the high Christology of the classical Christian tradition. *12 units. PD*

**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. *8 units. PD*

**SP 728 Spiritual Direction 3.** This course continues to explore the theory, strategy, and methodology of spiritual direction while shifting during the third year to provide more attention for both praxis skills and shaping the third major paper to focus on the DMIN research project. It continues to be argued that doing effective, holistic, spiritual direction is greatly enhanced by blending growing competencies in four primary areas: (1)



Counseling/people helping skills, (2) Classic historical models of spiritual direction from the days of the early church, (3) Classic historical models of spiritual direction with a particular focus on Ignatian spirituality, and (4) Modern evangelical understanding of Christian spiritual formation that provides a vibrant orthodox Christology at the core of thought and practice in spiritual formation and direction. Course instructors will argue that the framework for spiritual formation and direction is greatly enhanced by modern psychological perspectives on the person and other key Christian sources, with a particular emphasis on the high Christology of the classical Christian tradition. *12 units. PD*

**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. *8 units. PD*

**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. *8 units. PD*

**SP739 Self-Care in Ministry (in a canoe).**

Ministry is a demanding profession, and multiple studies have shown conclusively that ministry leaders are stressed, anxious, and burned out; their physical, emotional, and spiritual lives are in jeopardy. This course will get students far away from their ministry contexts, taking them deep into the Boundary Waters Canoe Area Wilderness, where for a week they will paddle canoes, hike portages, and reconnect with God in nature. Together, students will consider how they can care for themselves and their ministries and make commitments that will allow them to flourish in life and ministry going forward. *8 units. PD*

**SP 740 Paul's Spirituality and Pastoral**

**Leadership/바울의 영성과 목회리더십.** The apostle Paul has been considered one of the most prominent pastoral leaders throughout church history. Hence, it is only natural for pastors in all generations to try to align themselves with him with regard to spirituality and pastoral leadership. This course is designed to clearly articulate the principles of spirituality and pastoral leadership primarily from the Pauline epistles. *Taught only in Korean. 4 or 8 units. PD*

**SP 741 Everyday Spirituality/일상생활의 영성.**

It is widely recognized that the theological task has yielded to the needs of the professional Christian worker, and that spirituality has historically been associated with monastic movements, retreat centres and people not engaged deeply with the normal pressures of life in secular society. This course will address the Biblical emphasis of everyday, vocational holiness, providing both a theological foundation for the ministry of the ordinary Christian and a spiritual motivation. Developing a Christian lifestyle involves much more than being faithful in devotional and church activities. In this course we will consider our mentalities, pressures, environments and Christian patterns of response. *Taught only in Korean. 4 or 8 units. PD*

**SP 742 Puritan and Early Evangelical**

**Spirituality/청교도와 초기 복음주의 영성.** This course will examine the principles and practices of Puritan and early Evangelical spirituality with a focus

on how these writings emphasize the importance of growing into deeper maturity in Christ. This course will also consider how ministers and church leaders can serve as physicians of the soul to integrate and apply these teachings for the contemporary church *Taught only in Korean. 4 or 8 units. PD*

**SP 754 Roots and Foundations of Spiritual Formation and Direction.** This course is the first year of the Spiritual Direction and Formation Cohort and explores the biblical, theological, and historical roots of spiritual direction. It also explores the personal and psychological dynamics of this Christian practice. The course will focus on developing competencies and skills in three main areas: 1) Biblical, theological, and historical understanding of spiritual direction in various Christian traditions; 2) self-awareness of strengths and growth areas in cultivating listening skills; and 3) knowledge of and experience with various contemplative spirituality practices. Students will be expected to be receiving spiritual direction as well as being supervised practice of spiritual direction in peer groups. *12 units. PD*

**SP755 The God Encounter in the Christian Mystics.** The long historical tradition of Christian mysticism highlights the mysterious and dynamic God-human relationship as well as the deep human desire for direct encounter with God. This course surveys the writings of influential Christian mystics throughout church history from the early desert tradition until today. These writings touch on themes such as discernment, suffering, creativity, and desire. This course is for DMin students who are looking to deepen their own spiritual lives. At the same time, this course will equip DMin students to guide the inner spiritual experience with those they lead. The mystics provide for us a practical framework for guiding the holistic formation of persons. *8 units. PD*

**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. *8 units. PD*

**SP 792 Independent Study in Spirituality and Spiritual Direction.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

## ST: Systematic Theology

**ST 501 God, Christ, and Spirit.** ST501 is a survey of systematic (doctrinal or constructive) theology that focuses on the doctrine of the Trinity: the nature and attributes of the Triune God; Christology, the person and work of Christ; and Pneumatology, the person and work of the Holy Spirit. In keeping with systematic theology's nature as an integrative discipline, the course considers carefully biblical, historical, philosophical, and contemporary theological materials, with a special focus on global, contextual, and diversity issues. Topics to be discussed include (but are not limited to) the following: 1) God: the possibility and conditions of belief in God in the secular and pluralistic age; the rise and creedal understanding of God as Triune and its main current interpretations and debates in the global church; the divine "attributes." 2) Christ: the rise of Christian understanding of Christology and its biblical and creedal roots; main dogmatic issues such as pre-existence, virgin birth, incarnation, cross and "atonement theories," resurrection, as well as ascension—in light of their ancient and contemporary interpretations; Jesus Christ in the current pluralistic world. 3) Spirit: the rise of Christian understanding of Pneumatology and its biblical and creedal roots; Spirit-Christologies; the work of the Spirit in the world, church, and Christian life in light of its ancient and contemporary interpretations. Furthermore, it is recommended that the implications of the trinitarian faith to the world ("global") church with regard to current issues such as justice, equality, gender, environment, and religious plurality be discussed, if possible. *4 units. ML*

**ST 502 Revelation, Salvation, Church.** ST 502 is a survey of systematic and philosophical theology that focuses especially on revelation and scripture, soteriology (the election, calling, justification, regeneration, and sanctification of the Christian), and ecclesiology (the ministry and mission of the church). In keeping with systematic theology's nature as an integrative discipline, the course considers carefully biblical, historical, philosophical, and contemporary theological materials, with a special focus on global, contextual, and diversity issues. Related topics and

themes to be addressed may include the development and articulation of the inspiration and authority of scripture, the process and order of salvation, and the place of the church in the purposes of God. *4 units. ML*

**ST 505 Trinity, Revelation, and Salvation.**

Systematic Theology 1 is a survey of systematic (doctrinal or constructive) theology that focuses on the doctrines of the revelation, Trinity (patrology, christology, pneumatology), and salvation. In keeping with systematic theology's nature as an integrative discipline, the course considers carefully biblical, historical, philosophical, and contemporary theological materials, with a special focus on global, contextual, and diversity issues. Throughout, interdisciplinary connections are pursued and investigated (even beyond theological disciplines). The implications of the trinitarian faith to current issues such as liberation, justice, equality, gender, environment, and religious plurality are carefully discussed with the ultimate goal of helping the students learn to practice "embodied" theological thinking for the sake of the diverse ministry settings in the Global Church. *4 units. ML*

**ST 506 Creation, Church, and Consummation.**

Systematic Theology 2 is a survey of systematic (doctrinal or constructive) theology that focuses on the doctrines of the creation, providence and divine action; theological anthropology, church and her mission, and eschatology. In keeping with systematic theology's nature as an integrative discipline, the course considers carefully biblical, historical, philosophical, and contemporary theological materials, with a special focus on global, contextual, and diversity issues. Throughout, interdisciplinary connections are pursued and investigated (even beyond theological disciplines). The implications of the trinitarian faith to current issues such as liberation, justice, equality, gender, environment, and religious plurality are carefully discussed with the ultimate goal of helping the students learn to practice "embodied" theological thinking for the sake of the diverse ministry settings in the Global Church. *4 units. ML*

**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. *4 units. ML*

**ST 511 Orientation to Theological Studies/Orientación para Estudios Teológicos.**

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. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**ST 529 Theological Method.** This doctoral seminar, open to a 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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *Prerequisite: TM 528. 4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**ST 590 Directed Study in Theology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**ST 746 Film and Theology/영화와 영성.** By portraying life in its possibility and limitation, contemporary film invites theological reflection. This course will (1) view and discuss selected recent films, both Korean and Western, (2) provide the student critical skills helpful for film interpretation, and (3) explore possible theological approaches to film criticism, concentrating upon how the Bible and film might be brought into mutually enriching dialogue. *Taught only in Korean. 4 or 8 units. PD*

**ST 747 Spirituality and Ethics for Korean Churches/한국 교회를 위한 영성과 윤리.** This course offers a critical study of the spirituality and ethics of Korean Protestant churches in response to its current crisis. Through a genealogical study of prevailing moral ethos, operating theology, and spiritual practices (e.g. early dawn service, vocal unison prayer, support for foreign missions, etc.), this course examines what historical-social forces and cultural traditions have contributed to the formation and configuration of the spirituality and ethics of Korean churches, and why the current patterns of ministry and spirituality are facing a major crisis in new social contexts. To overcome the crisis, the course explores the alternative theological and ethical paradigm grounded in the doctrines of the Trinity and covenant, which will help to revitalize the ministry and spiritual practices of Korean churches in new social and cultural contexts. *Taught only in Korean. 4 or 8 units. PD*

**ST 829 Theological Methods.** 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. Prerequisite: Permission of instructor. *6 units. PhD*

**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. *6 units. PhD*

**ST 840 The Holy Trinity: Theological Explorations.** This course offers an in-depth study of the doctrine of the Trinity focusing on a number of key texts, and emphasizing (a) the careful reading and interpretation of these works, and (b) the theological retrieval of the ideas, concepts, and models of the Trinity found in these works for the purposes of contemporary constructive theology. *6 units. PhD*

## TC: Theology and Culture

**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. *4 units. ML*

**TC 509 Theology and Pop Culture.** This course involves students in a dialogue between theology and pop culture, drawing upon a variety of contemporary pop cultural forms such as sports, digital media, technology, video games, film, TV, music, street art, fashion, etc. Particular attention is paid to the formative potential of pop culture, as well as the possibility of the Spirit's presence in and activity through pop culture. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TC 513 Fashion Theology.** This course explores the fascinating ways theology intersects with fashion’s social, aesthetic, linguistic, performative, narrative, and ethical elements. Moving beyond fashion as merely an expression of Western European high-culture, fashion is assessed as a global phenomenon drawing on a number of registers that are basic to human expression. In doing so, participants gain essential tools for thinking theologically about not only fashion, but indeed, about a number of cultural practices that compose our everyday life. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TC 517 Theological Method for Worship, Theology, and Art.** *Offered as part of the New York Immersion Course. 4 units. ML*

**TC 521 Theology and Contemporary Literature/Teología y Literatura Hispanoamericana.** This course will explore

significant literary works, inviting theological dialogue with these works. *Also taught in Spanish. 4 units. ML*

**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 with the critical skills helpful for film interpretation, and explore possible theological approaches to film criticism. *4 units. ML*

**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. *4 units. ML*

**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 technological change. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TC 542 Liturgy and the Arts.** This seminar will offer doctoral and masters students the opportunity for a close reading of texts related to theologies and histories of the arts in corporate worship (i.e. liturgy), along with the biblical arguments and the contextual circumstances that give specific shape to the liturgical arts. We will also take time to read texts which explore the specific nature and function of particular media of art: poetry, narrative, music, visual art, architecture, dance, theater, and the emerging arts. The hope is that students will acquire a clearer understanding of the patterns of thought, the ecclesial commitments and the contextual dynamics that inform specific practices of the liturgical arts in cross-historical and cross-cultural perspective. *4 units. ML*

**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. *4 units. ML*

**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? *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TC 590 Directed Study in Theology and Culture.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**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. *8 units. PD*

**TC 800 Theology and Cultural Theory.** This is the core methods course for all theology and culture doctoral students. It surveys the landscape of contemporary Western culture, its philosophies and practices, and the challenges and opportunities it presents for constructive theological projects. *6 units. PhD*

**TC 842 Liturgy and the Arts.** This seminar will offer doctoral and masters students the opportunity for a close reading of texts related to theologies and histories of the arts in corporate worship (i.e. liturgy), along with the biblical arguments and the contextual circumstances that give specific shape to the liturgical arts. We will also take time to read texts which explore the specific nature and function of particular media of art: poetry, narrative, music, visual art, architecture, dance, theater, and the emerging arts. The hope is that students will acquire a clearer understanding of the patterns of thought, the ecclesial commitments and the contextual dynamics that inform specific practices of the liturgical arts in cross-historical and cross-cultural perspective. *6 units. PhD*

**TC 849 Theology of General Revelation.** This seminar considers general revelation, that is, the experience of divine encounters that occur outside the church and without direct reference to Jesus Christ, both as a biblical and a theological and philosophical reality. It will explore this in the context of contemporary culture and reflect on the implications for aesthetics, interfaith dialogue and spirituality. By extension it will pay attention to the way these larger cultural conversations may influence future developments within Christian theology itself. *6 units. PhD*

**TC 860 Theology and Culture 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. *6 units. PhD*

**TC 862 Dante's Divine Comedy in the Context of Medieval Art and Theology.** This 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. *6 units. PhD*

**TC 864 A Theology of Beauty.** Ideas of beauty were in eclipse for much of the 20th century. Recently beauty has received renewed attention. In this course, students will explore together historical, philosophical, biblical, theological, and cultural understandings of beauty with the goal of developing their own constructive theology of beauty. *6 units. PhD*

**TC 867 Theology and Culture in a Post-Secular World.** The viability of atheism as a “live-option” is a uniquely modern phenomenon--one that reflects and embodies the contemporary cultural imagination. This class will investigate both the historical sources of modern atheism and the variety of lived atheism(s) that are prevalent among contemporary persons. In doing so, it will ask the question of how we might (re)construct a theology of culture that both learns from and engages in conversation with the aesthetic impulses embedded within these atheism(s) in order to think critically about the church's mission in the modern world. *6 units. PhD*

**TC 868 The Aesthetics of Modernism.** It is often believed the rise of industrial modernism offered a challenge to traditional culture and notions of beauty. This class will explore the ways aesthetic practices have been liberated from their captivity to high culture and dispersed through a broad range of poetic practices that make everyday life meaningful and even spiritual. The class will explore ways of thinking about these spaces as *loci theologicae*--that is, places where God is present and active. *6 units. PhD*

**TC 871 Readings in Theology and Culture.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## TH: 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. *4 units. ML*

**TH 516 Ecclesiology: Church's Mission, Ministry, Worship.** The purpose of this course is to discuss ecclesiology, the doctrine of the church, including her nature and distinctive features; mission and presence in the world; ministry and ministers; worship and liturgy; charisms and gifts; sacraments and ordinances; as well as unity and diversity. Particular attention will be paid to the importance of discerning and appreciating Church's global and contextual diversity and plurality in the midst of the complex world of the third millennium. As new challenges facing the Church include both secularism(s) and religious diversity, a dialogue with Islamic ummah alongside a careful consideration of socio-political, cultural, and other societal factors in relation to church's mission will be a part of the task. *4 units. ML*

**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. *4 units. ML*

**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, ecclesi-ology, 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. *4 units. ML*

**TH 535 Celtic Theology.** This course will examine historical, theological, and expressive themes related to Celtic theology, an indigenous approach to Christianity that arose in early medieval northern Europe, and has had a continuing impact across the wider Christian world. Throughout the course, our study will attend to the distinct influences that shaped early leaders and enter into the holistic approach to theology that tightly integrated non-dualistic theology, rigorous spiritual discipline, evangelism, narrative, and artistic expression. Students will be invited into expressive involvement that reflects the themes of study and invited to consider how this approach to theology may inform our contemporary challenges. *4 units. ML*

**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. *4 units. ML*

**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.). *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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 American 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. *4 units. ML*

**TH 555 Comparative Theology.** The purpose of this course is to teach the methods and practices of

putting Christian faith in a dialogue with other faith traditions as well as conduct a number of case-studies regarding key Christian beliefs such as revelation, Trinity, Christ, salvation and church. The dialogue partners include the two Abrahamic cousins (Judaism and Islam) and two major Asiatic faith (Hinduism and Buddhism). As a part of learning the basics of meaningful dialogue with the religious Other, the course will also provide some foundational introduction of the said faith traditions and their defining scriptural and doctrinal documents. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TH 590 Directed Study in Theology.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**TH 740 Sociological Study of Religion/교회와 사회: 종교사회학적 이해와 목회적 적용.** An analysis of the principal theorists in empirical and structural studies of the relationship of religion and society for application to investigations of the role of religion/Christianity in the Korean/Korean American contexts. Sociological study of religion properly enables pastors to have a clearer picture of the real social world. Under the intensifying influence of the process of globalization and its complexity, the sociological study of religion and its methodology will be an effective tool for broadening their perspective, which is often narrowed by individualistic belief systems, and for challenging their ministry in the local churches. *Taught only in Korean. 4 or 8 units. PD*

**TH 741 Public Theology in Theory & Practice for Korean Ministers/목회자를 위한 공공신학의 이론과 실제.** 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; public responsibility and credibility of Korean churches; issues of public theology, including Christian peace-making, ecological crisis, economic justice, and secular politics. *Taught only in Korean. 4 or 8 units. PD*

**TH 817 Eschatology.** This doctoral seminar, open to a limited number of advanced master's level students, 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. *6 units. PhD*

**TH 832 Seminar in Reformed Theology.** The Seminar in Reformed Theology will be offered approximately every two or three years and will focus on traditional theological topics (selection varies from year to year), with an emphasis on how theology and exegesis are shaped by each other and by their specific historical contexts. *6 units. PhD*

**TH 846 Theological Anthropology.** Co-taught by a systematic theologian and philosopher, this doctoral seminar studies 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, including the complex questions of identity and "self," as well as in the dualist and physicalist accounts of human being. The cultural and "global" conditioning of these issues will be discussed in relation to Feminist, African-American, and other "contextual" views. *6 units. PhD*

**TH 861 Contemporary Christology.** This seminar provides an overview of different contemporary

Christologies and other related doctrines. *6 units. PhD*

**TH 866 Pneumatology: Contemporary Trends and Developments.** This seminar provides an overview of contemporary trends and developments in pneumatology. *6 units. PhD*

**TH 867 The Doctrine of the Atonement.** This course considers a number of approaches to, and central issues in the doctrine of the atonement. Particular attention is given to questions pertaining to the coherence of different atonement models and the connection of the doctrine to other theological loci, in dialogue with key thinkers in the Christian tradition. *6 units. PhD*

**TH 871 Readings in Theology.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## TM: Missions

**TM 507 Ethnicities and Churches/Etnos e Iglesias Las Narrativas Interculturales de la Vida en los Estados Unidos.** This course will introduce students to the narratives of US ethnic groups with theoretical materials from cultural/social anthropology and intercultural communication. Students will be given means for perceiving, understanding, and developing ministry in the context of the multicultural US environment. The course will attend to theological and spiritual resources that support church leadership, with heuristic foci on African-American, Hispanic-American, Asian-American and Euro-American experiences. *Also taught in Spanish. 4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**TM 559 Missional Leadership in Biblical Narrative/성경적 내러티브 속에서의 선교적 리더십.**

Working from practical theology methods, this course will attend our cultural context, narratives of God's disruptive initiatives in scripture, and a reshaping of leadership theories with a priority on God's agency. Through Bible commentaries, using a missional lens on the Bible, examining leadership theories in light of scripture, this course will focus on Bible and missional ecclesiology. *Taught only in Korean. 4 units. ML*

**TM 590 Directed Study in Missions.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**TM 701 Transformation and Ministry in a Captive World.** Liberation theology has sought to liberate the disenfranchised from poverty, oppression, and social injustice. Two frameworks that developed from this theology have been captivity theology and *misión integral* (integral mission) both which advocate for a holistic ministry mindset. This course examines the captivity theology and holistic ministry models to guide those called to minister in a world still held captive by personal and systemic sin as seen every day in real life and mainstream media. It will explore how those who work for and with the local church can seek personal and social transformation in their cities through civic engagement tools and narratives from the margins. In addition, guest lecturers may be utilized to assure a thorough engagement with the topic. *8 units. PD*

**TM 702 Living Missionally in Place.** Place matters to God. God's first act of creation in Genesis 1 is place, the heavens and the earth. Place is more than the geography and the background of God's story; it is a main character. Place holds identity, strengths, narratives, and memories, connects us with each other, roots us in the sacred and plays a role in personal, communal and systemic development and

transformation. Place is the context for our belonging and meaning, shared history and living missionally. This course is designed as an interactive, participatory learning intensive in Los Angeles that engages students with place (both created and built environments) and provides opportunity to explore the theological, spiritual, missiological, sociological and historical lenses of place. Students will reflect on faith practices, the ministry of God's presence, and assess the role of place in God's work, the mission of the church and the student's vocation in their particular context. *8 units. PD*

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

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

**TM 742 Desert Spirituality and Urban Ministry in the Korean Context/한국적 상황에서의 사막의 영성과 도시 목회.** This course is about ministering to people up close and face-to-face in an urban setting. It will take a holistic approach, advocating that broken spirits, broken wills, broken societies, broken lives, and broken bodies all merits the attention of the local church. Spiritual formation and holistic ministry will be seen as complementary parts of living the Christian

life in all situations, but especially in an urban setting. Serious attention will be given to early Christian monasticism for the affluent urban setting in 21st century Korea. *Taught only in Korean. 4 or 8 units. PD*

**TM 743 Missional Churches and Leadership in Korean Contexts/한국적 상황에서의 선교적 교회와 리더십.** This is a course on biblical, theological, and practical matters in ecclesiology and leadership in the Korean context. The work of lay and clergy leadership is explored in relationship to congregation formation, spiritual formation, and holistic ministry formation. All participants in the church are to be formed into an "interpretive community" that is engaged with God personally and corporately in spiritual formation and in missional life. Working from a praxis-theory-praxis perspective, the course will attend to topics as they are integrated in a practical theology methodology. *Taught only in Korean. 4 or 8 units. PD*

**TM 744 Church Renewal and Planting Based on the Gospel of the Kingdom of God/하나님 나라 복음에 기초한 교회 갱신과 개척.** This course analyzes core causes of the crisis facing the current Korean church, and aims to propose a method through which an alternative based on the theology of the Gospel of the Kingdom of God can be constructed. It explores the relationship between two unchanging truths in the Kingdom of God theology and the Gospel and searches contemporary meaning of five factors/DNA of the Gospel of the Kingdom of God: seeker-friendliness, authentic community, balanced growth, internal and external reformation, and desire for worship. It attempts to create a practical strategy for building up the church via theories and practices of church growth: evangelism, discipleship, community. It gives and deepens a comprehensive overview of how to renew and plant churches based on such ecclesiology. *Taught only in Korean. 4 or 8 units. PD.*

**TM 746 Missional Church and Spirituality in a Culture of Fear/공포의 문화 속에서의 선교적 교회와 영성.** Why are Korean churches enthusiastic about missional churches? Are the theories of missional church born in the post-Christian society suitable for Korean churches? What are the alternative ecclesiastical, pastoral, and spiritual practices for Korean local churches experiencing decline beyond plateau? This course deals with the theological, spiritual, sociological, and practical issues of the ecclesiology of missional church as an alternative in a cultural of fear. Working from a triple

cycle of attentiveness-social analysis-hospitality, the course will attend to topics as they are integrated in the Christian Spirituality. *Taught only in Korean. 4 or 8 units. PD*

**TM 757 The Theology and Practice of Place: Engaging Neighborhoods and Social Space.** The majority of communities in the United States have become void of relational vitality, primarily because of the loss of informal public places. The absence of an informal public life is largely the result of suburban sprawl, the rise of the automobile culture and the proliferation of home entertainment that often inhibits face-to-face communication. America has become a culture of displacement and isolation. The lack of a robust theology of place in America manifests itself in a church that rarely understands how to effectively engage in relationships where people live, work and play. This course will combine both theory and practice as we (a) explore a theology of place by surveying the themes of place throughout Scripture (b) survey trends in American history that have led to a culture of displacement (c) highlight the importance of incarnational presence as the appropriate response to displacement; and (d) discuss practical steps to engage neighborhoods and social space. *8 units. PD*

**TM 758 Engaging Culture(s) for God's Mission.** Mission requires cultural engagement. Culture includes language, ways of life, symbols, economic structures and all manner of rituals and narratives that enable human beings to cooperate, live in and make meaning together. Culture is the means by which we communicate and inhabit the gospel. This class will give the student a comprehensive framework from which to understand culture, understand the gospel in relation to culture and understand the church as the witness to the gospel in culture. The class will enable each student to shape a theology of church and culture that frames new possibilities for the church to engage culture and proclaim the gospel amidst a world in need of God's forgiveness, reconciliation, healing, justice, and renewal of all things. *8 units. PD*

**TM 759 Missional Leadership in Biblical Narrative/성경적 내러티브 속에서의 선교적 리더십.** Working from practical theology methods, this course will attend our cultural context, narratives of God's disruptive initiatives in scripture, and a reshaping of leadership theories with a priority on God's agency. Through bible commentaries, using a missional lens on the bible, examining leadership theories in light of scripture, this course will focus on bible and missional ecclesiology. *Taught only in Korean. 4 or 8 units. PD*



**TM 792 Independent Study in Missions.**

Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

**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. *8 units. PD*

## TS: Global Theology

**TS 530 Global Church and Christian Doctrine.**

Drawing mainly from Systematic Theology, influenced by Church History/Historical Theology, this interdisciplinary doctoral seminar investigates the origins, historical developments, and current state of Christian doctrine with a view toward recent contextual, global, and intercultural interpretations in the worldwide church. Although case studies will be conducted on how Trinity, Christology, salvation, and human nature have been shaped and conditioned from the church's beginning to contemporary times by religious, cultural, socio-political, economic, and other contextual factors, the special focus of the course is ecclesiology, including the nature, mission, ministry, liturgy/worship, and sacraments/ordinances. Methodological questions are central to the course in order to allow the students of various theological disciplines to assess, engage, and construct Christian beliefs for the third millennium. *4 units. ML*

**TS 560 Global Context and Public Sphere.** The nature and dynamics of Christian ministry and social witness are radically changing in the context of globalization, digitization, and neoliberal economy. These forces are transforming our social institutions (including churches), cultural ethos, interpersonal communications, and boundaries of public and religious identities. Taking an interdisciplinary approach, this seminar studies the complex nature, the public theological meanings and the ethical implications of the changes in diverse global contexts

from a perspective of Christian theology, history, ethics, and cultural studies. *4 units. ML*

**TS 830 Global Church and Christian Doctrine.**

Drawing mainly from Systematic Theology, influenced by Church History/Historical Theology, this interdisciplinary doctoral seminar (open to advanced master's level students) investigates the origins, historical developments, and current state of Christian doctrine with a view toward recent "contextual," "global," and intercultural interpretations in the worldwide church. While case-studies will be conducted on how theological anthropology (race and identity), Trinity, Christology, and salvation have been shaped and conditioned beginning from the early church to contemporary times by religious, cultural, socio-political, economic, and other contextual factors, the special focus of the course is on ecclesiology, including the nature, mission, ministry, liturgy/worship, and sacraments/ordinances. Methodological questions are central to the course in order to allow the students of various theological disciplines to assess, engage, and construct Christian beliefs for the third millennium. *6 units. PhD*

**TS 835 Glocalization and Religio-Cultural Pluralism.**

This seminar explores the possibilities for constructive theology when the normative "centers" of theology are interrogated, decentered, and reconstituted. Animated by the "glocal" and plural contexts in which contemporary theology takes place, consideration will be given to the interrelations between representations of culture, the production of global designs, the multiple expressions of modernities and colonialities, and the popular mediation of environmental piety. With a particular focus on epistemology and praxis, students will develop a critical perspective for reflecting theologically on "the land" (Gaia/Pachamama), politics, economies, (post)modern subjectivities, and religions. The hermeneutical implications of a decolonizing-praxis for theology, culture, ethics, and ministry will be considered in an interdisciplinary manner, with attention to the potential participation of the Church in God's mission as it unfolds within hegemonic global designs. *6 units. PhD*

**TS 840 Theology and Science: Origins, Workings, and "End" of Cosmos.**

This interdisciplinary doctoral seminar will focus on issues in contemporary science that have a bearing on Christian theology. Topics to be discussed include the following: cosmology, evolution, and creation; fine-tuning and design; quantum physics and divine action; thermodynamics and evil; suffering and theodicy; future of life and cosmos, and eschatology:

time and eternity. Alongside Christian tradition, relevant topics in relation to the Islamic tradition will also be engaged, to add a comparative theological perspective. *6 units. PhD*

**TS 845 Glocalization and Religio-Cultural Pluralism.** This CATS seminar explores the possibilities for constructive theology when the normative “centers” of theology are interrogated, decentered, and reconstituted. Animated by the “glocal” and plural contexts in which contemporary theology takes place, consideration will be given to the interrelations between representations of culture, the production of global designs, the multiple expressions of modernities and colonialities, and the popular mediation of environmental piety. With a particular focus on epistemology and praxis, students will develop a critical perspective for reflecting theologically on “the land” (Gaia/Pachamama), politics, economics, (post)modern subjectivities, and religions. The hermeneutical implications of a decolonizing-praxis for theology, culture, ethics, and ministry will be considered in an interdisciplinary manner, with attention to the potential participation of the Church in God’s mission as it unfolds within hegemonic global designs. *6 units. PhD*

**TS 860 Global Context and Public Sphere.** The nature and dynamics of Christian ministry and social witness are radically changing in the context of globalization, digitization, and neoliberal economy. These forces are transforming our social institutions (including churches), cultural ethos, interpersonal communications, and boundaries of public and religious identities. Taking an interdisciplinary approach, this seminar studies the complex nature, the public theological meanings and the ethical implications of the changes in diverse global contexts from a perspective of Christian theology, history, ethics, and cultural studies. *6 units. PhD*

**TS 871 Readings in Global Theology.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## TX: Capstone Registrations

**TX 500 MA in Theology Capstone Essay/Ensayo MA Teologica.** After completing at least 60 units, students in the Master of Arts in Theology program must submit a one-page (250-300 words) essay reflecting on the academic capacities gained in their course of study, particularly in terms of their elective or emphasis courses. *Also taught in Spanish. 4 units. ML*

## VF: Vocational Formation

### VF801 Formation and the Academic Vocation

**1.** Requirements for Christian formation, teaching and learning, and professional development are met through a series of activities—some planned annually, others biannually. VF801 includes a combination of interests: the craft of research, Christian formation, and teaching and learning (also known as pedagogy or andragogy). *1 unit. PhD*

### VF802 Formation and the Academic Vocation

**2.** CATS requirements for Christian formation, teaching and learning, and professional development are met through a series of activities—some planned annually, others biannually. VF802 includes a combination of interests: Christian formation and professional development. *1 unit. PhD*

### VF 803 Formation and the Academic Vocation

**3.** CATS requirements for Christian formation, teaching and learning, and professional development are met through a series of activities—some planned annually, others biannually. VF803 includes a combination of interests: Christian formation and teaching and learning (also known as pedagogy or andragogy). *1 unit. PhD*

### VF 804 Formation and the Academic Vocation

**4.** Requirements for Christian formation, teaching and learning, and professional development are met through a series of activities—some planned annually, others biannually. VF804 includes a combination of interests: Christian formation, professional development, and teaching and learning (also known as pedagogy or andragogy). *1 unit. PhD*

## WS: Worship Studies

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**WS 540 History of Worship & Preaching.** This seminar explores the history of Christian worship and preaching. Attention will be given to particular figures, trends, movements, theories, and methods within a larger narrative of religious, social, cultural, and religious continuity and change. This historical survey will introduce the interdisciplinary methods of reconstructing the events of worship and preaching through the history of the church. *4 units. ML*

**WS 541 Theology and Worship.** This seminar surveys the writings in theology and worship and the field of liturgical theology. It will explore the origins of liturgical theology, examine the discussions about its

scope and applications, and invite participants to begin the task of constructing their own liturgical theology. *4 units. ML*

**WS 552 Preaching and Worship: Hermeneutics.** This seminar explores hermeneutical issues in relation to all aspects of preaching and worship as interpretive practices of the church. This course deals with interpretive issues and theories involved with the "texts" of both scripture and worship services. It also addresses cultural exegesis and how that shapes the choices made in both preaching and worship. *4 units. ML*

**WS 590 Directed Study in Worship Studies.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**WS 741 Worship in Theory and Practice/예배의 이론과 실제.** The history of Christian worship is, as James White observed, is the story of a tradition in transition. As Christianity became a global religion it struggled to develop a process of translating worship from one culture to another. This course will first explore the history and theology of Christian worship, as it developed predominantly in the West. It will then turn to the history of Korean Christianity and the strengths and weakness of the enculturation that has taken place. The goal of the course is for the student to become a more effective reflective practitioner as a worship leader and planner. *Taught only in Korean. 4 or 8 units. PD*

**WS 743 Exploring Church Space and Worship Practices/예배 탐방 연구와 분석.** This course will explore church space and worship practice as they affect the main ministerial shape of contemporary churches. The service of worship in a church building functions as a kind of threshold to show ecclesiastical identity. This course will lead the students to read, interpret, and evaluate real practice and worship space not only by reading the written sources but also by critically experiencing the living people in their worship spaces. *Taught only in Korean. 4 or 8 units. PD*

**WS 745 Renewal of Christian Worship/기독교 예배 갱신과 변화.** Renewing Christian worship has been a vexing yet inevitable task for contemporary pastors. In the flood of resources of renewing Christian worship pastors are required to develop and articulate practices of worship appropriate to the tradition, culture, and need of the congregation as

well as the guide of the Bible. This course first explores various ways of renewing Christian worship throughout the history of Christianity (mainly for the past fifty years) such as mainline denominations, charismatic movement, praise and worship, contemporary worship, missional worship, etc. This course also critically analyzes each different way of renewing Christian worship by focusing the intentions and results of them. Lastly, this course discusses the practical principles and ways of renewing the service of worship in the local church by integrating theology and culture with pastoral discretions. *Taught only in Korean. 4 or 8 units. PD*

**WS 746: Worship Leadership: Formation and Skill.** 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. *8 units. PD*

**WS 792 Independent Study in Worship Studies.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

**WS 840 History of Worship and Preaching.** This seminar explores the history of Christian worship and preaching. Attention will be given to particular figures, trends, movements, theories, and methods within a larger narrative of religious, social, cultural, and religious continuity and change. This historical survey will introduce the interdisciplinary methods of reconstructing the events of worship and preaching through the history of the church. *6 units. PhD*

**WS 841 Theology and Worship.** This seminar surveys the writings in theology and worship and the field of liturgical theology. It will explore the origins of liturgical theology, examine the discussions about its scope and applications, and invite participants to begin the task of constructing their own liturgical theology. *6 units. PhD*

**WS 851 Studies in Preaching Practices.** This seminar surveys issues related to preaching as both art and craft, emphasizing the integration of wisdom, virtue, and skill appropriate to homiletics as a practice of the church. *6 units. PhD*

**WS 852 Hermeneutical Issues in Preaching and Worship.** This seminar explores hermeneutical issues in relation to all aspects of preaching and worship as interpretive practices of the church. This course deals with interpretive issues and theories involved with the "texts" of both scripture and worship services. It also addresses cultural exegesis and how that shapes the choices made in both preaching and worship. *6 units. PhD*

**WS 871 Readings in Worship Studies.** PhD students contract with a professor to read literature and write a substantive review in their area of study. *6 units. PhD*

## YF: Youth, Family, and Culture

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**YF 514 Youth Ministry Leadership and Community Development.** This course provides students with the foundational principles and skills involved in leading/managing as a youth minister. Special attention will be given to understanding one's own leadership style, developing a theology of leadership, and the dynamics of community development and networking as it relates to ministry. *4 units. ML*

**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. *4 units. ML*

**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. *4 units. ML*

**YF 521 Youth, Learning, and the Digital Age.** This course explores the intersection of theology, developmental theory, teaching and learning, and contemporary digital culture. The course will provide an understanding into curriculum development with youth, how youth learn, and the aspects of digital culture that inform and shape the ways in which we minister to and with youth. This course is designed to help students think through contextualizing the teaching ministry of the church based on the developmental needs of youth in a rapidly-changing, globalized, and post-pandemic world. *4 units. ML*

**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?” *4 units. ML*

**YF 523 The Youth Minister as Person.** This course provides an integrated overview of the process of human development in various social contexts with particular emphasis on implications for people in full time ministry. We will address psychological, cultural, family, 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?” A life-span approach will explore core areas of identity development including: moral/faith, gender and sexuality, family, and cultural/ethnicity. Students will also reflect on their own life experiences in light of the course content. *4 units. ML*

**YF 533 Youth Ministry in Practice.** There are few opportunities to gather together a broad spectrum of youth ministry practitioners, authors, influencers and academics, and even fewer opportunities to be guided through them both theologically and praxiologically. Doctor of Ministry students who have completed the cohort requirement will take this course as a capstone and will serve the course as mentors to master’s-level students exploring what is happening with youth ministry “on the ground.” *4 units. ML*

**YF 534 Youth, Race, and Culture.** Using practical theological reflection, this course will examine youth ministry in a racialized society, and the way churches might address the ever-changing relationship between youth ministry and culture. In particular, we will examine youth ministry with a specific eye toward their quest for flourishing. Together, we will discover the various ways young people pursue, express, embody, and grasp for flourishing. Further, we will explore how we might accompany youth on their quest toward flourishing. The primary questions will include: What does it mean for young people to flourish in light of issues that might emerge in a racialized society? To this end, we will explore basic terminology, personal narratives, theoretical language, and redemptive practices related to race, class, and the flourishing of young people. Creativity will be a central feature in this course. Art, in particular, will be used as an artifact to curate youth culture as well as a central mode of exploring youth culture within the content of the course. *4 units. ML*

**YF 590 Directed Study in Youth, Family, and Culture.** Students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to four units of academic credit. *4 units. ML*

**YF 722 Theological Lenses for Framing Youth, Family, and Culture Topics.** Our advocacy for young people requires careful thinking that is able to frame the forces affecting youth, their family systems, and their cultural contexts through theological lenses. Traditional youth ministry has created many opportunities and also perpetuated many hurdles for the way churches/ministries seek to support young people. Newer forms of youth ministry often get caught in the impossible quest for relevance with no clear theological rudder that guides their work. This course is year 1 of a 3-year cohort on Youth, Family, and culture. We will focus on ensuring that our approaches, rooted in practical theology, ground us in a theological integrity that is able to navigate the forces of traditionalism and relevance. We will seek to understand key theological concepts that inform the way we minister to young people. *12 units. PD*

**YF 728 Psychosocial and Spiritual Development of Adolescents.** God has designed us as whole, integrated persons. The dominant understanding of spirituality and spiritual development and formation, however, is that discipleship, especially for young disciples, is about being taught and led into an awareness of the mandates and culture of the faith. Contemporary discipleship, and especially adolescent discipleship methods and strategies, has become more about living

according to precepts and principles than a dedicated and committed faith in Jesus Christ. This course will first ground the student in the latest issues and perspectives on adolescent development, then formulate a robust biblical theology of discipleship, and conclude with being trained how to contextually apply that theological understanding in the developing lives and journeys of children and adolescents. *12 units. PD*

**YF 729 Developing Holistic Ecclesiology.** As the fabric of American society (and most others) has unraveled, and our society has rapidly dismantled any semblance of meaningful community, even in family life, the Church has fallen in step. Beginning in the 1970s, parish ministry became less about collective communal support and mission and more about consumeristic fragmented programming. As churches limited the definition of effective ministry to growth, and staff and programs were added to expand the church's reach into specific populations, the resulting cost was a shell of community where people neither knew each other nor wanted to know each other. This course will enable the student to recapture a vibrant and contextual understanding of what the church has always been called to be a gathering of God's people, loving the Creator and one another, in order to fulfill our calling to follow the Spirit as the kingdom of God moves toward fulfillment. *12 units. PD*

**YF 733 Youth Ministry in Practice.** In preparing to lead and lead others in ministry, there is no greater opportunity for theological reflection than to engage with 3,000 youth workers from dozens of denominations and nations. This is especially true in youth ministry, where the population served is constantly changing and ministry to them is highly contextual, intense and fluid. This course brings together Doctor of Ministry Youth, Family and Culture students who have either completed their cohort course requirements, have taken at least one cohort course, or for personalized track students, as well as any masters' students who are interested in studying the practice of youth ministry. For the DMin student, this course provides the opportunity to apply theory and learning with analysis and critique of contemporary ministry practice while leading master's students in theological, psychosocial and cultural reflection. This 4-unit course fulfills for masters' students a Youth, Family and Culture emphasis requirement, as well as a C5 Contextualization requirement, and for DMin this fulfills the final course requirement beyond the three cohort classes. *4 units. PD*

**YF 734 Churches Growing Young.** This course will explore American churches' struggle to involve

and retain teenagers and emerging adults, as well as provide a theoretical and practical framework for how congregations can respond to the young people in their community. Participation in the Fuller Youth Institute's Growing Young Cohort (GYC) with a church staff or volunteer team is required. The GYC consists of monthly webinars, coaching calls, team meetings, two on-site summits in Pasadena, utilization of an online congregational assessment tool, and development of a church transformation plan, spread over a 12-month period. *4-12 units. PD*

**YF 792 Independent Study in Youth, Family, and Culture.** Doctoral students may contract with a faculty member to complete reading, writing, and other learning activities equivalent to a specified amount of academic credit. *4 units. PD*

# COURSE DESCRIPTIONS

## School of Psychology & Marriage and Family Therapy

Courses in the School of Psychology & Marriage and Family Therapy are organized according to the following groupings:

***MFT Master's Level Marriage and Family Therapy Courses (500-level).*** Courses in the Master of Science in Marriage and Family Therapy program are signified with ***MFT***. These courses are generally available only to MSMFT students, unless otherwise noted. All carry a 500-level catalog number.

***DMFT Doctoral Marriage and Family Therapy Courses (800-level).*** Courses in the Doctor of Science in Marriage and Family Therapy program are signified with ***DMFT***. All carry an 800-level catalog number.

***DP Doctoral Psychology Courses (800-level, with some 500 and 900-level).*** Courses in the PhD Clinical Psychology and PsyD programs are signified with ***DP***. All carry an 800-level, with some 500 and 900-level courses as indicated.

Certain courses in the School of Psychology & Marriage and Family Therapy are also open each quarter to qualified theology students. Tuition for all courses is based on the level, school and department of the class, not the program of the student. See the *Financial Policies* section of this catalog for more details.

## FI: Family Integration

**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. Lectures emphasize the vocation of peacemaking, which includes the clinical virtues of hope, humility, compassion, and Sabbath-oriented self-care. *2 units. MFT*

**FI 506 The Church as a 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. 4 units. MFT*

**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). *Pass/Fail. 4 units. MFT*

**FI 515 Forgiveness, Reconciliation and Clinical Practice.** This course is designed to provide an overview of the primary approaches, applications, and research related to the area of forgiveness in clinical

practice. Forgiveness assessment, issues concerning domestic violence, infidelity, as well as the theological and intergenerational implications of forgiveness are discussed. *Open to all students. 2 or 4 units. MFT*

**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 emphasis 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. *Offered in Fuller Arizona only. 2 units. MFT*

**FI 540 Narrative and Family Life.** This course is an introduction to the relevance of narratives and the formation of stories in the lives of families. 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 gain an understanding of the value of narrative constructs in both family therapy and ministry. *Open to all students. 4 units. MFT*

**FI 590 Directed Study in Family Integration.** An independent study under the supervision of an MFT faculty on a topic of study not covered in the degree curriculum. *1-4 units. MFT*

## FR: Family Research

**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. *4-5 units. MFT*

**FR 590 Directed Study in Family Research.** An independent study under the supervision of an MFT faculty on a topic of study not covered in the degree curriculum. *1-4 units. MFT*

**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. MFT*

**FR 592 Master's Thesis Continuation.** To be used when a student has fulfilled the 8-unit FR591 requirement. *0 units. MFT*

**FR 593 Master's Research and Writing.** To be used when a student works with a faculty member to write and publish articles outside of a course. *0 units. MFT*

**FR 893 DMFT Dissertation.** The project may be a clinical case study, program evaluation, integrative literature review, program development, intervention evaluation or other approved empirically based project. *2-4 units. DMFT*

**FR 895 DMFT Dissertation Online Instruction.** This course provides an overview of the dissertation requirement for the DMFT program and covers the following dissertation types: clinical case study; program evaluation; integrative literature review; program development; intervention evaluation; or other empirically based project. Upon completion of this course, students gain a clear understanding of dissertation timeline and expectations. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented. *2 units. DMFT*

## FS: Family Studies

**FL 501 Family Life Education.** This highly interactive course helps students develop their psychoeducational presentation skills. Students will learn the skills of teamwork, audience interaction, roleplay, and coaching. Those who successfully complete the course and attend the requisite number of hours will be officially certified as Family Wellness Instructors. *Open to all students. 4 units. MFT*

**FL 590 Directed Study.** An independent study under the supervision of an MFT faculty on a topic of study not covered in the degree curriculum. *2 or 4 units. MFT*

**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 surveys a variety of theoretical perspectives adopted across the history of family therapy and what each contributes to our understanding of social processes within the family and between the family and its environment. *Open to all students. 4 units. MFT*



**FS 501 Gender and Sexuality.** This course examines sexual anatomy, physiology, sexual disorders, sexual development and normative age-related sexual changes, sexual response cycles, sexual interviewing techniques, current evidence-based literature, sexuality research, and history of sexology. Additionally, this course examines the social, psychological, physical, ethical and theological dimensions of gender and human sexuality. *4 units. MFT*

**FS 505 Child and Family Development.** This course provides an integrated overview of human development from infancy through the end of life focusing on clinical application and personal integration of developmental theory. Psychological and cultural perspectives on the nature of personal and social development are addressed. A life-span approach will explore core areas of development including: attachment, identity, personality, morality, spirituality, gender and sexuality, family and relationship, developmental potential, and culture/ethnicity. Students will reflect on their life experiences and apply course content to their therapeutic setting in light of the course content. *4 units. MFT*

**FS 511 Cultural and Ethnic Issues in Marriage and Family Intervention.** Students in this course explore their own cultural narratives and develop an awareness of the cultural assumptions and values they bring into the therapeutic encounter. Using the “informed, not-knowing” posture of cultural humility, students learn about salient values and ways to have informed curiosities about select racial and ethnic groups. *4 units. MFT*

**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. 4 units. MFT*

**FS 590 Directed Study in Family Studies.** An independent study under the supervision of an MFT faculty on a topic of study not covered in the degree curriculum. *1-4 units. MFT*

## FT: Family Therapy

**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’s laws governing the practice of marriage and family therapists. *4-5 units. MFT*

**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. 4 units. MFT*

**FT 508 Psychopathology and Family Systems.** This course focuses on psychopathology, diagnosis, and the family in cultural contexts. Review and application of the Diagnostic and Statistical Manual: DSM-5 to mental health treatment of individuals and families is the primary focus of the course. Students gain knowledge sufficient to interview clients, gather information sufficient to make DSM-5 diagnoses, and identify areas of individual and family dysfunction. Students will explore current social attitudes concerning psychopathology and treatment, focusing particularly on implications of psychopathology and Christian faith and spirituality. Upon completion of the course students will be able to make clinical diagnoses using the DSM-5 classification and documentation format using clinical examples from written vignettes and media. Students opting to take the additional unit will explore global effects of DSM classification and psychopathology. *4 units. MFT*

**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. 4 units. MFT*

**FT 515 Marital Therapy.** This course provides an overview of leading approaches to marriage/couples' treatment. The course addresses theories of marital interaction and approaches to clinical treatment. Assessment and treatment issues involving domestic violence are reviewed. *4 units. MFT*

**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. 4 units. MFT*

**FT 522 Assessment of Individuals, Couples, and Families.** This course provides an introduction to the process of assessment in the context of therapy with individuals, couples, children, and families. The aim of this course is to prepare students for work within multiple settings, as well as to prepare them for the marriage and family therapist licensure exam. Students will learn how to facilitate intake assessments, treatment plan, administer psychological tests, and utilize clinical documentation from a systemic perspective. Special emphasis will be given to treatment planning within various marriage and family therapy theories. *Prerequisite: FT508. 4 units. MFT*

**FT 526 Addiction and Family Treatment.** This course provides the student with an understanding of addiction, 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. MFT*

**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. *4-5 units. MFT*

**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. *4 units. MFT*

**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. *Prerequisite: FT514. 2, 4, or 5 units. MFT*

**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. *Required for LPCC or LPC licensure. 4-5 units. MFT*

**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. 4 units. MFT*

**FT 556 Professional Development and Ethical Practice.** This course is designed to address the application of legal and ethical principles to the practice of marriage and family therapy. Students currently enrolled in practicum will use this course to

further explore their professional development as marriage and family therapists. Students will also explore various legal and ethical issues encountered in their practicum training. *4 units. MFT*

**FT 557 Research and Clinical Practice.** This course is designed to further student competence in applying research principles and findings to clinical practice. Students will be assigned to review and summarize extant empirical research literature on a topic related to the practice of marital and family therapy. In a small group format, students will discuss with each other and the professor the direct clinical relevance of the literature reviewed, while developing different areas of interest by exposure to the variety of resources reviewed by other students. The discussion will also address matters of research design and evaluation, with a review of the key themes of the movement toward empirically supported therapies. *4 units. MFT*

**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, culturally and spiritually. The focus will be on personal growth as the preparation for pastoral presence, care-giving and counseling. *4 units. MFT*

**FT 562 Medical Family Therapy: Working with Families in Systems of Illness and Health.** This course is designed to provide students with 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. 4 units. MFT*

**FT 590 Directed Study in Marriage and Family Therapy.** An independent study under the supervision of an MFT faculty on a topic of study not covered in the degree curriculum. *1-4 units. MFT*

**FT 800 Advanced Integration in Marriage and Family Therapy.** This course is designed to assist students in reflecting on the relationship

theology/religion has to their training in marriage and family therapy. Students are required to develop and to articulate an integrative perspective from their field of study, and are afforded the opportunity to integrate theological and psychological perspectives with their clinical practice. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented. *4 units. DMFT*

**FT 810 Play and Adolescent Therapy.** This course offers advanced training on issues related to the diagnosis and treatment of children and adolescents both in individual and family settings. Students receive instruction on how to incorporate clinical knowledge pertaining to play and adolescent therapy in consultation settings with churches and organizations. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented. *4 units. DMFT*

**FT 814 Culturally-Informed Practice.** This course seeks to increase students' multicultural competence by exploring clinical and consultation issues related to multicultural humility, inclusion, and equity. Topics covered include cultural identity development, cross-cultural clinical and consultation interaction, and the impact of those interactions on clinical and consultation efficacy. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented in the course. *4 units. DMFT*

**FT 816 Assessment for Clinician-Consultants.** This course seeks to increase students' knowledge on the integration of assessments into psychotherapy. Students receive in-depth instruction on selected testing instruments and emphasis is placed on the significance and utility of assessments on interventions for individuals, couples, and families. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented. *4 units. DMFT*

**FT 818 Marketing & Practice Development.** This course is designed to help students enhance their knowledge and practice of marketing psychological services. Topics such as market segmentation, target marketing and developing a practice development strategy for clinical and consultation services are covered. Students are required to apply these concepts to develop their own comprehensive private practice development plan, tailored to their specific interests, goals and values. To address these goals, a

combination of lecture, demonstration, practice, readings, and discussions are implemented. *4 units. DMFT*

**FT 830 Advanced Human Sexuality and Sex Therapy.** This course examines specific sexual disorders found in the DSM-5. Consideration is also given to: alternate forms of sexual expression, creating a safe and ethical environment for treatment, emerging forms of intimate expression and relationships, possible impacts of disability on the experience of sexuality, and the self of the therapist. 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 doctoral level MFT students learn to diagnose, assess and treat sexual disorders within the scope of their clinical practice. *4 units. DMFT*

**FT 844 Trauma and Resilience.** This course focuses on the types of trauma commonly experienced by clients, symptoms and repercussions of experiencing trauma, and empirically validated models for the treatment of trauma-related diagnoses. Common diagnoses are reviewed, along with assessments and evaluations for making proper diagnoses. The course also addresses how the Christian faith can be a resource and strength for clients who experienced trauma, and students learn to become certified in empirically validated models. To address these goals, a combination of lecture, demonstration, practice, readings and discussions are implemented. *4 units. DMFT*

## FT: Clinical Training (Family Therapy)

**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. MFT*

**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. *Pass/Fail. 2 units. MFT*

**FT 550 Practicum.** Students enroll in a total of 12 units of practica over a period of 10-15 consecutive months. During this clinical placement each student trainee engages in a minimum of 300 hours of direct 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. MFT*

**FT 550C Practicum Consultation Group.** Practicum students are required to attend a weekly, one-hour practicum consultation during the Fall, Winter, and Spring quarters of their second or third year in the program. Practicum consultation provides an opportunity for program faculty to promote and review a student's clinical development and promote ongoing application of the family systems framework. *Pasadena students only. 0 units; to be registered concurrently with practicum. MFT*

**FT 550S Practicum Supervision Group.** Required for students who are concurrently enrolled in faculty-led practicum (FLP) in the program in Pasadena. Practicum supervision is intended to promote students' clinical development through discussion of case review and clinical practice within a particular theoretical model. Supervision is provided by a licensed faculty member in the state of California who provides live supervision. *Pasadena students who are in faculty led practicum only. 0 units; to be registered concurrently with practicum. MFT*

**FT 550S Practicum Supervision Group.** Required for students who are concurrently enrolled in 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. *Fuller Arizona students only. 0 units, to be registered concurrently with practicum or practicum continuation. MFT*

**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. *Offered in Fuller Arizona only. 2 or 4 units. MFT*

**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. MFT*

**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. MFT*

**FT 828 Practicum Consultation 1-4** Practicum students are required to attend 8 hours per week of practicum consultation during the Winter, Spring and Summer quarters of their first year in the program and the Fall quarter of their second year in the program. Practicum consultation provides an opportunity for program faculty to enhance and deepen the student's clinical development through the application of a specific modality chosen by the student. *8 units. DMFT*

## FX: Continuation Registrations

**FX 599 MSMFT Continuation.** To be used each quarter that MS student takes a leave of absence in their program. *0 units. MFT*

## PC: Clinical Psychology

**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. *Typically offered in Fall. 2 units. DP*

**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. *Typically offered in Fall for PhD students and Winter for PsyD students. 4 units. DP*

**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. Typically offered in Winter. 2 units. DP*

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

**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. Typically offered in Fall. 2 units. DP*

**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. *Prerequisite: PC814. May be counted as a PI-course. Typically offered in Winter. 4 units. DP*

**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. *Typically offered in Fall. 4 units. DP*

**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. *Typically offered in Spring. 4 units. DP*

**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. Taught on occasion. 4 units. DP*

**PC 812 Clinical Interventions: Consultation and Supervision.**

This course presents theory and practice of consultation and supervision. Students will be exposed to several models of consultation, including clinical consultation, organizational assessment and analysis, and community consultation and prevention. Learners develop practical skills in conducting 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. Students will learn the competency-based meta-model of clinical supervision that aligns with APA Health Service Psychology Competencies. Learners also develop knowledge and practical skills in conducting clinical supervision, including understanding core components of supervision, personal factors in supervision, legal and ethical issues in supervision, diversity issues in supervision, and components of the supervision contract and evaluation. Students will be exposed to a Cognitive Behavioral Therapy and Psychodynamic model of supervision. *Prerequisites: PC810, PC814, and PC819. Typically offered in Spring. 4 units. DP*

**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. Taught on occasion. 4 units. DP*

**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. Typically offered in Fall. 4 units. DP*

**PC 816 Program Administration.** This course is designed to address basic principles of administration, management, and leadership within organizations devoted to the delivery of professional psychological services. Students will be exposed to important team dynamics and organizational processes. Cultural and spiritual concerns relevant to program administration and leadership will also be addressed. *Typically offered in Spring. 2 units. DP*

**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. *Typically offered in Fall. 2 units. DP*

**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. Typically offered in Spring. 4 units. DP*

**PC 819 Clinical Interventions: Cognitive and Behavioral.** This course will provide a foundational overview of Cognitive and Behavioral Therapy (CBT), with special focus on case conceptualization and interventions using Beck's Cognitive Therapy model. Foundational theoretical concepts, such as automatic thoughts, core beliefs, and the interplay of symptoms with thoughts and beliefs will be covered. The course will focus on a variety of foundational CBT interventions, such as case formulation, psychoeducation, relaxation training, coping skills training, cognitive restructuring, and problem-solving. Diverse perspectives on Cognitive Behavioral Therapy and implicit assumptions underlying CBT will be examined throughout the course. The course will also examine the strengths and weaknesses of CBT concepts and interventions in relation to spiritual and religious diversity, cultural diversity, and the myriad of other diverse groups that therapists work

with. Students will engage in readings and discussion focused on working with diverse clients using culturally responsive approaches in applying CBT concepts and interventions. Students will discuss and consider spiritually integrative approaches to CBT, from a Christian perspective. *Typically offered in Winter. 4 units. DP*

**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. 12 units. DP*

**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. 8 units. DP*

**PC 824 Clerkship.** A 12-month, 12-16 hours per week clinical placement designed primarily to provide intensive experience in diagnosis and assessment. *Prerequisite: PC820 and PC804. 12 units. DP*

**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. DP*

**PC 833 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 two advanced, cutting edge Cognitive Behavioral therapies that heavily integrate foundational cognitive and behavioral concepts, skills, and knowledge into a treatment package. These two therapies are Trauma-Focused Cognitive Behavioral Therapy (TF-CBT), and Acceptance and Commitment Therapy (ACT). 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 clinical



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 and in PC819, while receiving weekly group case consultation from the course instructor (a licensed psychologist). Students will also receive weekly individual supervision from their FPFS supervisor. *Prerequisite: PsyD only and PC819. Typically offered in Spring. 3 units. DP*

### **PC834 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 and PC810. Typically offered in Winter. 3 units. DP*

**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. *Prerequisite: PC809, PC810, PC819. Typically offered in Summer. 4 units. DP*

**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. Taught on occasion. 2 units. DP*

**PC 840 Pre-Internship.** A 12-month, 12-16 hours per week clinical placement. *Prerequisite: PC824. 4 units per quarter for four quarters. DP*

**PC 841 Internship.** A 12-month full-time clinical placement at an APA-accredited site. *Prerequisite: PC840 and PG847. 12 units per quarter for four quarters. DP*

**PC 843 Internship Continuation.** To be used when a student has fulfilled the minimum requirements for PC841. *0 units. DP*

**PC 845 Pre-Internship Continuation.** A Pre-Internship Continuation is for those students who have enrolled and received passing grades for all degree requirements (including completion of the dissertation), but have not yet obtained an internship. This specifically is for those students who plan to do an additional year of pre-internship as they apply again for the internship year; only those students who have successfully completed all other degree requirements (including dissertation), may receive this continuation. For these students, enrollment at the seminary is mandated in order to continue coverage under seminary malpractice insurance. *0 units. DP*

**PC 846 Additional Clinical Experience.** *0 units. DP*

## **PE: Psychology**

### **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. Typically offered in Spring. 4 units. DP*

**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. Taught on occasion. 2 units. DP*

**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. Typically offered in Spring. 4 units. DP*

**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. Taught on Occasion. 4 units. DP*

**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. Typically offered in Summer. 2 units. DP*

**PE 813 Psychopharmacology.** This course is designed to provide 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, will be covered. It is as important to know when not

to medicate as it is to know when to refer for medication. A particular emphasis will be placed on how therapists can discover and stay up to date on the latest research into the effectiveness and hazards of the major psychopharmacological agents. Furthermore, since there is a general, negative resistance to the use of these medications in many Christian clients, several 'integrative' issues that can help a therapist overcome such resistance when it is not warranted, will be explored. *Prerequisites: PG810 and PG843. Typically offered in Spring. 2 units. DP*

**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. Typically offered in Winter. 4 units. DP*

## PG: General Psychology

**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. *Typically offered in Winter. 4 units. DP*



**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. DP*

**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. *Typically offered in Fall. 4 units. DP*

**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. Typically offered in Winter. 4 units. DP*

**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. *Prerequisite: PG810. Typically offered in Spring. 4 units. DP*

**PG 823 Attachment** This course will provide an overview of attachment theory, research, and application for clinical use. History and background of the theory will be addressed, as well as key concepts and theoretical underpinnings. The course will emphasize theory and research in the following areas: attachment and emotion regulation, neurobiology of attachment, attachment and change, attachment injuries and psychopathology, and attachment and spirituality. Students will also be taught to identify different patterns of attachment and implications for the practice of psychotherapy. The first half of the

course will be devoted to theory and research, while the latter portion will focus on clinical application. *Prerequisite: PC810, PC814, and PC819. Typically offered in Fall. 4 units. DP*

**PG824 Psychology Teaching Methods** This course is designed to provide a framework for college-level course preparation and teaching methods. This class is based on the pedagogy that learning and teaching is communal in nature. As teachers, we are to create space and a capacity for connectedness in the lives of students (Palmer, 1993). Upon this foundation, we will discuss best practices in course design and development, as well as evidence-based teaching strategies and classroom application. This course will highlight active learning strategies, as opposed to passive or lecture-based learning. Finally, the course will offer space for students to reflect on education as a spiritual journey, and their own experience and emerging identity as a teacher. *Typically offered in Spring. 4 units. DP*

**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. *Typically offered in Winter. 2 units. DP*

**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. Typically offered in Spring. 2 units. DP*

**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: social cognition, group processes, leadership, conformity, persuasion, dyadic processes in close relationships, romantic relationships, prosocial and antisocial behavior, and prejudice, stereotyping, and stigma. Applications of social psychological research to clinical practice will be highlighted. *Typically offered in Summer. 4 units. DP*

**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. *Typically offered in Spring. 4 units. DP*

**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. Typically offered in Winter. 2 units. DP*

**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. *Typically offered in Winter. 4 units. DP*

**PG 851 General Linear Models: ANOVA.** This statistics 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. Typically offered in Spring. 4 units. DP*

**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. Typically offered in Fall and Winter. 4 units. DP*

**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. Typically offered in Spring. 2 units. DP*

**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. DP*

**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. DP*

**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. *Prerequisite: PG850 and PG851. Taught on occasion. 4 units. DP*

**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. *Prerequisite: PG850 and PG851. Taught on occasion. 4 units. DP*

**PG863 Quantitative Text Data Analysis.** This course covers quantitative methods for text data analysis popular in (computational) social sciences, which are built upon methods developed in machine learning (statistics & computer science), computational linguistics, and natural language processing (NLP). Traditionally, qualitative analysis, content analysis (e.g., coding by trained coders), or

dictionary methods are popular choices for the analysis of text data such as transcripts of interviews and psychotherapy or unstructured responses to questionnaires. This course specifically focuses on the methods of Latent Semantic Analysis (LSA: Deerwester et al., 1990), Latent Dirichlet Allocation (LDA; Blei, Ng, & Jordan, 2003), and Structural Topic Model (STM: Roberts, Stewart, & Airoldi, 2016). These quantitative methods, as unsupervised learning on texts, are typically used to “discover the hidden thematic structure in large archives of documents” (Blei, 2011). Those themes identified are used to classify the terms and the documents into discrete categories (i.e., categorization). Furthermore, the features (e.g., metadata like authors or composition time of documents) of the documents are used as predictors in the group comparison of documents or in the identification of longitudinal patterns of thematic change in texts. All text data analyses are done in R (R Development Core Team, 2021) via the ‘lsa’, ‘tm’ (Feinerer & Hornik, 2014), ‘topicmodels’ (Grün & Hornik, 2013), and ‘stm’ packages. Important and necessary topics like association of terms and documents (e.g., cosine values), pre-processing (e.g., reducing similar words to their common root and removing item numbers and punctuations), Dirichlet distribution, supervised learning methods for text data (e.g., deep learning on texts) are discussed using examples and R codes. *Taught on occasion. 4 units. DP*

**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. *PhD students only. Minimum 8 units required. DP*

**PG 866 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. *Typically offered in Fall. 4 units. DP*

**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 24 units required. DP*

**PG 901 PhD Dissertation Continuation.** To be used when a student has fulfilled the 32-unit PG900 requirement. *0 units. DP*

**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. DP*

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

**PG 904 PhD Continuation.** To be used when a student has fulfilled all coursework and field education requirements but has not completed their dissertation. All but dissertation. *0 units. DP*

**PG 905 PsyD Continuation.** To be used when a student has fulfilled all coursework and field education requirements but has not completed their dissertation. All but dissertation. *0 units. DP*

**PG 906 PhD Dissertation.** To be used when a student has fulfilled all coursework and field education requirements but has not completed their dissertation. All but dissertation. *0 units. DP*

## PI: Integration

**PI 503 Touchstone Course in Theology and Psychology.** This course is designed to introduce clinical psychology students both to the discipline of theology and to the practice of doing theology and psychology in the world in which they live and work. This course seeks to support individuals to work in diverse settings with diverse populations, by gaining self-awareness with regards to the exploration of their faith tradition and cultural identity, with a focus on gender, ethnic and/or racial identity, privilege, marginalization and difference. In order to help students develop as constructive theologians, the course will explore core issues of Christian theology that are most directly related to their integrative work as Christian health service professionals. *Typically offered in Fall. 4 units. DP*

**PI 513 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. Typically offered in Winter. 4 units. DP*

**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. *Typically offered in Fall. 4 units. DP*

**PI 525 Integrative Issues in a 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. Typically offered in Summer. 2 units. DP*

**PI 526 Trauma and Faith.** Victims of violence, survivors of abuse, combat veterans, and refugees 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 psychological, theological and missiological understanding of trauma reactions, traumatic distress, and resilience. Students will learn and practice skills consistent with Trauma-Informed ministry. *Prerequisite: 16 units of completed coursework. Typically offered in Spring. 4 units. DP*

**PI 800 Introduction to Integration.** This course will explore models of integrating social science, especially clinical psychology with insights from Christian theology. 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. Typically offered in Winter. 4 units. **DP**

**PI 805 Readings in Integration.** Special or advanced integration readings not covered by regular integration courses. Prerequisite: PI800 and permission of integration chair. 2 or 4 units. **DP**

**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. This course will provide students the opportunity to integrate theological and psychological readings into a final research paper or clinical integrative case conceptualization. Prerequisite: PI800 and PI838. Typically offered in Spring. 2 units. **DP**

**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. Taught on Occasion. 2 units. **DP**

**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. Taught on Occasion. 2 units. **DP**

**PI 831 Cultural and Spiritual Narrative in Psychotherapy** Narrative has emerged as an increasingly influential and integrating paradigm in psychology. Narrative yields a form of understanding of human experience, both individual and collective, and places particular events within a framing context which gives meaning. As a primary embodiment of our understanding of the world and ourselves and linked to attachment, the meaning-making process and the stories people construct give definition to their identity. This course will combine didactic and experiential elements in order for students to develop a clearer understanding of the formation of their personal identity and build the capacity to respond to client's cultural and spiritual narrative in clinical

context. Particular attention will be paid to autobiographical memory, self-narrative, and identity development. Prerequisite: PI 503, PI800, and PC814. Taught on occasion. 2 units. **DP**

**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. Typically offered in Winter. 2 units. **DP**

**PI 836 The Spiritual Life of the Psychotherapist and Clinical Applications.** This course will explore classic practices and understandings from Christian spirituality and spiritual formation as relevant to both personal development and clinical practice. Students will be encouraged to focus on their own individual process of spiritual development and to view this dynamic as being inseparable from human flourishing and the therapeutic process. Prerequisite: PI800. 2 units. **DP**

**PI 837 Relational Psychoanalysis and Christian Redemption** The theory and practice of Relational Psychoanalysis mirrors the Christian cycle of the fall, atonement, and redemption. This course will explore the concepts of Relational Psychoanalysis in comparison and contrast to the Christian theology of sin and redemption. The first part of the course provides an overview of relational psychoanalytic thought alongside selected readings from the Bible and Christian theology. Special attention will be given to how Christian faith informs case conceptualization and the way in which typical Christian practice, such as prayer and reading Scripture, might integrate with relational psychodynamic work. Part of the course will also feature guest lectures from practitioners offering a variety of perspectives on the practical integration of faith and psychodynamic psychotherapy. Much of the class will revolve around seminar-style discussion of the reading. Typically offered in Summer. 4 units. **DP**

**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. Typically offered in Fall. 2 units. DP*

**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. DP*