

# Detailed Acquisition Policies: Summary Charts and Indices

## Priority Level Descriptions

Priority level	Explanation
Core	<b>Summary:</b> These subjects are the core of our collection and should be purchased/ collected as comprehensively as possible. (Note: SOP relies more heavily on journals databases and faculty/ Ph.D. requests.) All patron requests are honored, these items have no publication age requirement, and should all be preserved as primary sources. <b>These requests should always be fulfilled.</b>
Supplementary/ Core (Supp./ Core)	<b>Summary:</b> These subject areas flow directly from our core priorities and are still nearly essential. All efforts should be made to purchase as much as possible from this category as well. <b>Ph.D. and faculty requests should always be fulfilled. MA requests can be reviewed</b> for recency and quality <b>if there are budget shortages</b> and lower levels are already restricted.
Supplementary (Supp.)	<b>Summary:</b> These subjects are helpful to a broad class of patrons, but do not require comprehensive collecting. <b>Focus on acquiring the most important recently published works in these fields</b> (publication date, academic rigor, and subject appropriateness should be carefully considered), with broader purchasing as budgets allow. It may be helpful to create a ‘waiting list’ for non-immediate MA or Ph.D. requests, to see if purchasing funds are available for these items. <b>Faculty requests should always be fulfilled, and Ph.D. requests take priority over MA for selective purchasing.</b>
Tertiary/ Supplementary (Tert./ Supp.)	<b>Summary:</b> These subjects are helpful to a more narrow class of patrons, and comprehensive collecting is not desired. <b>We will selectively acquire requests that are most relevant and of highest quality</b> (academically rigorous, recently published, useful across disciplines), <b>but expect some use of ILL.</b> Faculty requests are almost always fulfilled, but require review for cost. <b>Ph.D. requests are typically honored</b> when relevant to

	<p>the patron's dissertation and within the general scope of their discipline. <b>MA requests should receive the most critical attention</b>, especially for older works or those of questionable academic standing.</p>
Tertiary	<p><b>Summary:</b> These subjects are truly supplemental and can border on out-of-scope from an acquisitions perspective. Most do not directly interact with religious material, but rather influence (either methodologically, theoretically, or through controversy) the disciplines and scholars that do. <b>This category is the most likely to be referred to ILL or denied for reasons of cost.</b></p> <p><b>ECD requests can always be fulfilled</b>, but tertiary works are <b>carefully reviewed for cost</b>. Repeated requests for titles at this level should be more prone to denials, but, we <b>continue to purchase most demonstrably relevant faculty requests</b>. The same is <b>true of doctoral requests</b> if they demonstrate why <b>the work is essential to their project</b>. <b>MA level requests are often denied</b> unless they are recent, reputable, and deemed of key significance to the relevant field.</p>

## At a Glance Chart: Acquisitions

Priority level	LC Class	Research areas
Core	BT, BS, BV (academic ecclesiology, missiology, and apologetics only), BX & BR (historical and denominational theology), select BF/RC	<ul style="list-style-type: none"> <li>● Christian theology (including general, historical, systematic, and biblical theology)</li> <li>● Biblical studies (OT/NT literature &amp; hermeneutics/ exegesis)</li> <li>● Missions (All, including missions studies [non-historical], missiology, and mission theology)</li> <li>● Practical or applied theology/ theology &amp; culture (e.g. worship/ liturgy, theology and media/culture, theology of..., theology and the arts; Academic only -- BV/BR)</li> <li>● Integration of Psychology &amp; explicitly Christian theology/spirituality is a core institutional specialty. Integration with general religion/ spirituality (e.g. mindfulness) is tertiary/ supplementary. (Academic only) [unique collecting focus]</li> </ul>
Supplementary/ Core	PA/PJ (Biblical Greek Hebrew and Aramaic), BV (academic), BX, BR, BJ 47/ 1188-1278 (Christian ethics), select HD/HF, HM, or BF related to Christian Leadership (scholarly)	<ul style="list-style-type: none"> <li>● Explicit Christianity studies, encompassing:               <ul style="list-style-type: none"> <li>○ Christian denominational history and writings (BX)</li> <li>○ World History of Christianity <i>in toto/ in general</i>—Patristics, general Christian history by time period and region, studies on Christianity itself/ Christian experiences (“special topics”), non-denominational biography and movements (BR)</li> <li>○ Mission History (BV)</li> </ul> </li> <li>● Christian ministry studies (Contextual Practical theology) —works aimed at ministry practitioners &amp; lay people that are hands-on, contextually specific, and practical. (e.g. discipleship, pastoral ministry/ care &amp; chaplaincy, urban and/or youth/family ministry). <i>Works older than 10 years are supp.</i></li> <li>● Clinical psychology and clinical populations—introduction and training (i.e. legal/ ethical issues, supervision/ consultation, training/ practicum. Focus on intro texts, guidebooks, and practical instruction in clinical practice, education, and populations <i>within 10 years</i>—distinct from specific training in psychotherapies and MFT; <i>MS and older requests are tert./supp.</i>; RC)</li> <li>● Marriage and family therapy &amp; General psychotherapy (Core Academic research in current theory and applications—Includes marriage and family dynamics/ systems and specific talk therapy methods, techniques, and theories published <i>within 15 years</i>. <i>MS and older requests are tert./supp.</i>; RC/BF)</li> </ul>

		<ul style="list-style-type: none"> <li>● Christian leadership and administration (emphasis on missional, ministry, pastoral, and ecclesial contexts and/or Christian reflections on general leadership/ admin)</li> <li>● Applied ecclesiology and homiletics (i.e. preaching, church growth/planting, pastoral theology, and missional church techniques). <i>Non-theological works older than 15 years are supp.</i></li> <li>● Biblical Language Study— exclusively covers Biblical Hebrew/ Aramaic and Koine Greek language learning tools (e.g. grammars, lexicons, etc.)</li> <li>● Christian ethics (Explicitly Christian and academic only)</li> <li>● Christian Comparative theology— works that compare Christian <i>doctrine and theology</i> with that of other major world religions (Islam, Judaism, Hinduism, Buddhism, Korean/ Chinese traditional religion). Emphasis is on constructive dialogue for Christian theology; class overall comparative religious studies (cultural, historical, practices) in supplementary. [Likely BT, but also BL, ect.]</li> </ul>
Supplementary	<p>B, BD (philosophy/ speculative philosophy), BL-BQ (interreligious dialogue, major world religions, &amp; comparative/ general religious studies), CB (civilization and race) D-F (general and contextual biblical history; historical ethnic/ racial groups), GN, HM, HN, HQ, HT (sociology, ethnology, anthropology, i.e. social science), LC 361-629 (Christian education), BF &amp; RC (Clinical Psych &amp; MFT)</p>	<ul style="list-style-type: none"> <li>● Christian spirituality, formation, and disciplines- Popular (e.g. devotionals, Christian life and morals, exemplars of popular lay instruction, apologetics, spiritual self-care, etc.). Includes pop-psychology/Christian spirituality integration and popular examples of Christian ethical and moral instruction. (<i>Non- ECD works older than 10 years are tert./supp. Popular anti-Christian polemics are tertiary in support of apologetics.</i>)</li> <li>● Implicit/ interdisciplinary Christianity studies— not BR-BX (i.e. Academic works that are interdisciplinary or written from a non-Christian disciplinary perspective that nevertheless significantly engage <i>Christian</i> religious issues; 50% of the work or more). <ul style="list-style-type: none"> <li>o American Christianity in Social Science Perspectives— i.e. Christian beliefs/practices, organization (churches/movements), and missions/evangelism examined through anthropology, sociology, ethnic studies, communications, politics, economics, etc. with an emphasis on its intersections with the diversity of contemporary American culture.</li> <li>o World Christianity in Social Science Perspective— i.e. global, international, intercultural ('majority world' / non-Anglo-European) Christian beliefs/practices, organization (churches/movements), and missions/evangelism examined through anthropology, sociology, ethnic studies, communications, politics,</li> </ul> </li> </ul>

		<p>economics, etc. with an emphasis on the interplay between culture and global Christianity.</p> <ul style="list-style-type: none"> <li>o Philosophical, speculative, or moral (ethical) theology, historical or contemporary in focus (B/BD/BJ)</li> <li>o Inter-religious dialogue &amp; comparative/ general religious studies or ethics (must discuss/ critique Christianity—BL-BQ)</li> <li>o Historical Christian theology and church/ denominational or mission history, including Greco-Roman influences on the early church (D-F)</li> <li>o Christian higher education (LC 361- 629—academic works only; emphasis on graduate-level theological education)</li> </ul> <ul style="list-style-type: none"> <li>● Ethnic/ racial studies, especially those related to African-Americans, Asian-Americans, and LatinX peoples (Academic only; general religious focus helpful, but not required.)</li> <li>● Psychology supplements to MFT, clinical psychology, and general psychotherapy; supplemental when published <i>within 15 years. Older requests are tertiary.</i> Encompassing: <ul style="list-style-type: none"> <li>o Trauma Studies (e.g. stress/burnout, resilience/coping, &amp; grief/loss)</li> <li>o Psychopathology (emotional/ family disorders, mental illness/ disability)</li> <li>o Developmental Psychology</li> <li>o Mental health (all populations and topics)</li> </ul> </li> <li>● Religion studies and Major World religions: theology and practice— including religious philosophy, ethics, and education (Academic only, emphasis on theology and religious philosophy; excludes any Christian overlap within general religion, i.e. BL 1-630; major world religions are Islam, Judaism, Hinduism, Buddhism, and Korean/ Chinese Traditional Religions— Non-Christian comparison allowed.)</li> <li>● Leadership and administration studies—general/ secular (Emphasis on global, cross/intercultural, organizational, business &amp; psychology/ private practice contexts, and general/ secular leadership texts.)</li> <li>● Implicit/ interdisciplinary Biblical studies (not BS)— Ancient Jewish History, Religion, and Society (c. 1500 BCE-1st century CE). Includes non-Jewish religious contextual works. Non-religious contextual comparison/ analysis allowed if Israel/ Jews constitute 50% of the work</li> </ul>
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		<p>or more. Includes non-biblical material from the DSS (BM, DS; special focus]</p>
<p>Tertiary/ Supplementary</p>		<ul style="list-style-type: none"> <li>● Sociology, Cultural, and inter/cross cultural studies (contextualization for ministry and mission) Focus on H, HM, HN, HT] (Academic Only; Not explicitly religiously focused—concentrate on general theories and methodologies of the disciplines and new influential works.)</li> <li>● Postmodern, Critical, and Diverse Subjects i.e. works on critical theory, DEI, social justice, postcolonialism, emigration/immigration, sex/gender, disability, and feminist studies (HQ+). (Academic only; focus on recent/classic works. General religious focus helpful, but not required. Interdisciplinary research area defined more by critical method/ intention than any single topic/ LC class)</li> <li>● Psychometrics/ Assessments &amp; Research methods/statistics for psychology (SOPMFT Research methods; BF/ HA)</li> <li>● Research Methods for humanities and SMT (e.g. Anthropology, sociology, religious studies, etc. Includes quantitative and qualitative methods for doctoral and faculty research; LC varies)</li> <li>● Psychology &amp; culture (cultural psychology &amp; cross-cultural, international, and multicultural psychology; including social psychology). Doctoral track for Psy.D. and Ph.D. psych. Tertiary/ supplemental when published <i>within 15 years. Older requests are tertiary.</i></li> <li>● International/ economic development &amp; globalization studies (to include children-at-risk and peace/conflict studies); (Academic only; strong preference for recent publication [within 10 years] and general religious/ethical perspectives. <i>Lack of religious/ ethical integration requires publication within 15 years or else tertiary.</i>)</li> <li>● Niche implicit Christianity studies— not BR-BX (i.e. academic works that are interdisciplinary or written from a non-Christian disciplinary perspective that nevertheless somewhat engage <i>Christian</i> religious issues; 25% of the work or more). These often require theoretical/ introductory contextual works that may (very selectively) be purchased at the tertiary level; including, but not limited to: <ul style="list-style-type: none"> <li>○ Fine/studio art and general aesthetics/ philosophy of beauty</li> </ul> </li> </ul>

		<ul style="list-style-type: none"> <li>o Critical pop-Media studies (Film, TV, web/streaming, pop-music, comics etc.)</li> <li>o Musicology* (ethnological, anthropological, and artistic/aesthetic perspectives)</li> <li>o Theology and science dialogue*— Include general scientific/ philosophical perspectives here.</li> <li>o Public and political theology*-- Works addressing public policy (especially with a moral/ ethical component) from political or economic perspectives (*Christianity considered within general theology/ religion is also acceptable here.)</li> <li>● Ancient Near East and Greco-Roman History, Culture (DE, DF, DG, DS), and literature/language (P/PA, PJ) [Academic only; Background and technical supplements for biblical studies].</li> <li>● Philosophy and Logic— including general (B) speculative (BD) and logic (BC) (Academic only; Explicitly <i>not</i> religiously focused—concentrate on general theories and methodologies of the disciplines and new influential works/ classics)</li> <li>● Major World religions in social science perspectives— Not BL-BQ, Implicit/ interdisciplinary (25% of the work or more); i.e any non-Christian world religious beliefs/ practices, organizations/ movements, or outreach/ ministry examined through anthropology, sociology, ethnology, communications, politics, economics, etc. with an emphasis on the interplay between culture and major world religions.</li> <li>● Social and Cultural Anthropology studies: including ethnology and ethnography [Focus on GN 301-674, but also GR, GT, and some GV] (Academic Only; Not explicitly religiously focused—concentrate on general theories and methodologies of the discipline and new influential works)</li> <li>● Ethics (BJ)—(Academic only; either intentionally secular, or <i>not</i> religiously focused—concentrate on general theories of the discipline and influential works) [extension of christian ethics special focus]</li> <li>● Linguistic and literary theory for Biblical Studies (P)— i.e. Semiotics, philosophy of language, text linguistics and grammatical theory (regarding syntax, semantics, pragmatics, etc.), discourse analysis; combined with general and critical literary theory (AKA literary</li> </ul>
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		<p>philosophy and aesthetics) and biblically applicable literary forms and genres.</p> <ul style="list-style-type: none"> <li>● Neuroscience &amp; neuropsychology/ psychophysiology, esp. psychocognitive/ split brain disorder; Doctoral track for Psy.D. and Ph.D. psych. Tertiary/ supplemental for doctoral students and faculty when published <i>within 10 years</i> (with a strong preference for 5 years or less). <i>MS requests are out of scope and older requests are tertiary.</i></li> <li>● Language Tools for Biblical Textual Criticism and Church History—Medieval/ Reformation German and French, &amp; non-Modern Greek and Latin, along with NT manuscript languages (e.g. Syriac, Coptic, etc.). Includes relevant language learning tools (e.g. grammars, lexicons, etc.) and (non-BR-BX) relevant historical primary source texts (preferably with English translations).</li> <li>● Minor world religions (BL 660- 1099, 1300- 2790). Academic only; includes the theology, religious philosophy/ ethics, and practice of new and minor world religions (those not listed with major world religions). Also includes any applicable religious education [LC 701-951]. Social science perspectives (not BL) on minor religions are tertiary.</li> <li>● Communication studies (Academic only; priority on research that is cross-cultural, interpersonal, organizational, on group dynamics, and general communications theory.)</li> <li>● Psychology tertiary supplements to MFT, clinical psychology, general psychotherapy, and doctoral track specialties; tertiary/ supplemental for doctoral students and faculty when published <i>within 10 years for BF and 5 years for Q-R. MS and older requests are tertiary.</i> Encompassing: <ul style="list-style-type: none"> <li>○ Counseling psychology (non-ministry)</li> <li>○ Self care and organizational care</li> <li>○ community Psychology</li> <li>○ Psychoanalysis, affect/ emotions, mental health, general medicine/ physiology, and other general psychology areas not previously listed.</li> </ul> </li> </ul>
Tertiary		<ul style="list-style-type: none"> <li>● Academic educational theory, educational techniques (pedagogy), and library science (Academic only; new/ influential theoretical works that are relevant to Christian leadership, religious education, ministry, and/or psychology. Staff requests are tertiary/supplementary— LB 5-1091, LC)</li> </ul>



		<ul style="list-style-type: none"> <li>● History and Historical methodology (historiography/ philosophy of history), including historical auxiliary sciences not covered under ANE (i.e. archaeology, epigraphy, numismatics, etc. — LC class C). (Academic only; explicitly <i>not</i> religiously focused—concentrate on general theories and methodologies of the discipline and new influential works/ classics.)</li> <li>● Political science (or political philosophy) and political theory and systems, e.g. Communism, capitalism (Academic only; not explicitly religiously focused—concentrate on general theories of the discipline and new influential works)</li> <li>● Economic theory and systems, preferably with a focus on ethical/ moral evaluation, e.g. ethics of capitalism vs. socialism. (Academic only; Not explicitly religiously focused—concentrate on general theories of the discipline and new influential works)</li> <li>● Applied linguistics and Sociolinguistics for Mission and Contextualization— i.e. foreign language dictionaries, lexicons, grammars, etc., aids to secondary language acquisition, translation and interpreting studies, and the study of contemporary languages in their cultural context (i.e. socio-linguistics, linguistic anthropology, and anthropological linguistics)</li> </ul>
<p>Not actively purchased (Selectively acquired by faculty request/ECD only)</p>		<ul style="list-style-type: none"> <li>● Popular devotional/ non-academic works on World religions</li> <li>● Retrospective (old) works of popular Christian living/spirituality &amp; devotion (devotional/ spiritual classics that have been re-framed in a scholarly context are acceptable)</li> <li>● General modern fiction/ literature and erotica</li> <li>● Children/ youth/ young adult materials (outside of new materials specifically released for youth ministry/ Christian religious education)</li> <li>● Popular non-Christian leadership works</li> <li>● Non-spiritual/religious pop-psychology</li> <li>● Academic works that do not fit into any of the above categories through lack of interaction with religious/ spiritual themes, old age, or irrelevant specificity. These subjects include but are not limited to: <ul style="list-style-type: none"> <li>○ General Comic studies</li> <li>○ General media studies</li> <li>○ General music studies</li> <li>○ General art studies/ criticism</li> </ul> </li> </ul>

		<ul style="list-style-type: none"> <li>o General business, finance, etc.</li> <li>o General works of geography/maps (not related to the bible or missions)</li> <li>o General works on social work/ criminology</li> <li>o Non-religious works on law</li> <li>o General agricultural works</li> <li>o Scientific and medical fields not related to psychology, mental health, and theology-science dialogue</li> <li>o General works on engineering, chemistry, or manufacturing</li> <li>o General works on military/naval science</li> <li>o Non-religious bibliography</li> <li>o General library and information studies (except as provided for in library staff development/ project research budgets)</li> <li>● Any other non-academic work in a non-religious/spiritual discipline not specifically included above (general out-of-scope)</li> </ul>
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**1. A note on multi- and interdisciplinary works :**

A complication often arises when classifying multi-disciplinary works. Some of these works use methodologies and insights from one discipline and apply them to another. Other works combine research from many fields and apply them to a single theme or topic. These factors make it difficult to determine what LC call number they will be classed in, but it can also be challenging to determine if they fall within the scope of a defined research area or not. Directly speaking, we are interested in most any disciplinary method and “insight” that can bring original/ valuable contributions to the theological and constructive task of Christianity studies. Contextually, we are interested in works in neighboring and related fields that contribute to the larger conversation of the humanities and social sciences (including psychology) and that impact/ are relevant to our core disciplines. For the sake of practical application, *interdisciplinary works should be classed in the highest priority research area that it clearly qualifies in.* If the work

does not clearly belong in any single category, judgment calls should be made in favor of inclusion for works whose 'sum of parts' justifies inclusion through its partial interaction with multiple qualifying categories. Its priority should be comparable to that of its constituent parts.

## Appendix

The following is adapted from the library's old book donation process. It is helpful in providing questions for consideration when assessing a requested book's scholarliness and currency.

Subject scope questions should be filtered through the chart above, but this may help bring related quality note factors into focus.

### A. **Criteria for assessing a book's quality** for collection development:

1. Examine the book to **determine its subject and general quality of content**. This is the most important criteria.

-Consider the Following:

- a. Is its subject contained within one of our defined research areas? Is it an interdisciplinary work containing elements of different research areas, or related academic disciplines?
- b. What is the work's LC classification? What are the applicable research areas that might apply?
- c. Is the work academic in content? (Does it have an index and footnotes/ endnotes? What kind of publications does it cite? Who published it? Is the author a known academic, or a known popular author? Who is the book's target audience?)
- d. Who would use this book within the Fuller Seminary community? In descending order of importance:
  - i. Is it a specialized A.N.E. text or Latin patristic work that would only be utilized by faculty and Ph.D. students (i.e. research level)?
  - ii. Is it a newer work in one of our core subjects that either currently is, or may be used as a class text (i.e. instructional level)?
  - iii. Is it perhaps older or less authoritative, but still suitable for Masters level work in a core area or related subject (basic info. level)?
  - iv. Is it a more popularly oriented book, or academic work on a largely tertiary subject?

\*Another way to think of this is to visualize any potential book into one of 4 quadrants shown below:

Academic & On Core Subject	Academic & Tertiary Subject
Popular & On Core Subject	Popular & Off Subject

2. **Determine the year the book was published.** This can help determine the overall quality of the book’s content. Generally speaking, the more recently a book was published, the less likely it is going to be out of date.

a. Does the work’s research area have a required or recommended date range?

b. Note that books attempting to address the specific circumstances of a particular culture quickly go out of date as the culture changes, or as science/ technology is rendered obsolete. On the contrary, books written on history (especially church history) and philosophy (when not primarily focused on issues of science and technology) tend to remain well respected works for much longer.

c. Be aware of works that might be considered “classics.” In the area of theology a non-exhaustive list would include: the works of the patristic fathers, Augustine, Anselm, Aquinas, Calvin, Luther, Edwards, Wesley, Schleiermacher, Kierkegaard, Barth, Bonhoeffer, Rahner, Tillich, Pannenberg, Moltmann, and a host of other 20<sup>th</sup> / 21<sup>st</sup> century theologians. Besides having something of a grasp of the history of a particular discipline and who is important within it, another way to tell if a work/ author is a “classic” is if FTS teaches a class on them, routinely uses their works as texts, or if they are an author that is frequently cited by others within the literature.

3. **Determine who the book’s publisher is.**

a. This can be a helpful way to determine the academic vs. popular orientation of a book, the book’s subject, as well as give you an indication as to the author’s reputation or level of establishment within the field (small vs. big press). At the same time, it can also indicate the level of scrutiny and peer review that went into the work, helping to gauge its quality (self- published vs. competitive press.)

b. Pay especially close and critical attention if a book is either self-published (i.e. copyright the author’s name with no publisher), or from an obscure or pay-to-print press.

## **B. FTS Institutional Goals**

(Contextualizing narrative for FTS academic M.V.V. & pedagogical goals)

### Summary of relevant goals

1. Academic excellence:
  - a. Excellent research and writing (*research methods*)
  - b. Interaction with non-evangelical viewpoints (ideological diversity with a center on evangelica/ non-evangelical dialogue, preferably global, if not American)
  - c. “Responsible academic freedom”
  - d. Curricular “innovation, growth, and specialization” (subject breadth/ depth is a constant moving target, hence focus on core similarities)
  - e. Commitment to interaction with “the best” of historical theological traditions
  - f. Personal/ communal Spiritual formation and discipleship, not merely head knowledge.
2. Professional Competence:
  - a. Maintain research impact through contemporary relevance, addressing observed present or future needs of the church, play to disciplinary strengths. (Classic/ historic research encouraged, but should be “recovered/ retrieved” for contemporary concerns/ needs.)
  - b. Emphasis on applied/ hands-on ministry experience in context, preaching/ communication within ministry, interactions between culture (context) and ministry
  - c. Competence displayed not only in ecclesial ministry, but also in the mental healing of psychologists, caring of social agencies, teaching of educators.
3. Multidenominational breadth & vocational diversity
  - a. Wide denominational representation and deep involvement (Speaking from a particular denominational location, not merely “in general.” Mindful of formational location/ ID)
  - b. Education for diverse vocations, including: administrators (leaders of all kinds; market, secular/religious non-profit) pastors, ecclesial ministry staff (including youth), missionaries/ evangelists, clinical and research psychologists, MFTs, & counselors, chaplains & social workers, and educators (esp. Christian, higher/lower).
  - c. Responsive to the needs of specific ministerial training from diverse denominations
  - d. Commitment to ecumenical/ multi-denominationalism (including non-denominational)

- i. Including an emphasis on preaching, evangelism, Christian nurture and Church discipline that is ecumenical in nature, i.e. non-exclusionary or chauvinist in its denominational outlook.
- 4. Commitment to holistic formation and education
  - a. Address educational and disciplining needs at the personal (emotion/maturity), spiritual, and professional levels.
  - b. Commitment to support Christian marriage and family contexts and Christian singles.
- 5. Social concern:
  - a. Commitment to a biblically holistic view of evangelism, social service, and mission.
  - b. Commitment to multi/inter-cultural studies, church/state relations, social (applied) ethics, social work, MFT and related mental health services.
  - c. Commitment to a special focus on urban social problems.
  - d. Attention to social concerns generated from Minority commitments (EDI) to Black/African Americans & Hispanic ministries, women, and other ethnic/cultural concerns (Asian-American, Korean, Chinese, etc.)
- 6. Overarching commitment to Ethnic/ racial diversity and EDI
- 7. Commitment to both local (American/ SoCal) and International (global) perspectives, especially in regards to mission and ministry in global context
- 8. Explicit interdisciplinary commitment for psychological, theological, and missiological study. Includes:
  - a. Developing the theoretical and theological foundations of interdisciplinary study (general interdisciplinary research methodology & theology/ social science dialogue)
  - b. Particular attention to psychology/ theology integration
  - c. Particular attention to integration of missiology and social science (anthropology and inter/cultural study).

### **C. Goals and Learning Objectives by School and Program**

#### **SMT-**

“Shaping Innovative Leaders for Vocations in Church and Society

The School of Mission and Theology offers students *indispensable* education for effective *leadership* in vocations in *ministry, missions, the marketplace, and beyond*. A rigorous curriculum that *integrates biblical learning, theological training, and missiological perspectives* equips School of Mission and Theology (SMT) graduates to make an impact in their unique *context and calling*.”

This paragraph highlights the importance placed on formation, on the level of both personal spirituality/ discipline and the level of vocational leadership. Attention is paid to integrative practices related to the student’s unique context and calling. Research

materials should thus be relevant to the student's unique identity and context, but also to a diversity of callings stretching from formal ecclesial ministry, para-church ministry, missions/ outreach, and market/ non-profit leaders. Thankfully, the core of the instruction offered is still rooted in biblical study (literature, hermeneutics, and linguistics), theology (philosophical, historical, and contemporary [traditional & critical]), and missiology (religious study, history, and social science). There is a greater commitment to *inter-disciplinary (integrative) education and diversity*, both of the student body and their intended vocations/ ministry fields.

Summary of SMT learning outcomes:

1. "Critical awareness" of identity and formation within a diverse church and world. This highlights the significance of DEI and postmodern perspectives. Students will engage with critical theory and a diversity of identities and contemporary global perspectives. There is a premium placed on diversity (both in terms of intersectional ID and global epistemology/ location) and currency/ contemporary relevance.
2. "discern God's truth and purpose in Scripture, critically engaging theological and missiological disciplines using global resources." This is the main academic content piece, namely bible, theology, and global mission. Hermeneutics is central to this project along with critical approaches to the bible, theology, and mission in all of their diversity (as marked above). Fuller's "hermeneutical circle" revolves around scripture, theology (often in cultural context), mission in context (social science), and psychology.
3. Emphasis on spiritual practices, discipleship, and ministerial vocation.
4. Emphasis on the Gospel of Christ "for justice and reconciliation." In practice, the last phrase places a lot of emphasis on embodiment within contemporary social contexts. Attempt to balance individual/personal salvation with social justice (holistic mission). Emphasis is sometimes placed on the latter half.
5. Effective leadership in context.

So what is SMT's overarching outcome/ goal? Advance *vocations of holistic mission* (personal salvation/ social justice) through effective *leadership*, sustaining *spiritual practices and discipleship*, training in *the academic disciplines of biblical studies, theology, and missiology*, with an emphasis on *critical integrative interaction* (covering critical theory, critical thinking/ research methods) with *theological, global/cultural, and personal (intersectional) diversity* (i.e. social science and humanities).

**MA level Degree programs-**



The classic standards are there: M.Div., MAT, and MICS (intercultural) along with the newer theology & ministry (MATM) and Justice & advocacy (MJA) degrees.

**MDiv.** Update: Foundational courses are: “Bible, theology and history, missiology, psychology, and practical theology.” The practical upshot of this is the de-emphasis of (traditional) doctrinal theology/ church history & intensive biblical language study, and a greater focus on contemporary and practical (applied) theology, psychology/ philosophical anthropology, and contextualized (social science filtered) missions.

**MAICS** Update: intercultural dynamics in missions/ evangelism, global history of Christianity, mission theology, intercultural/global leadership, interfaith/ comparative theology and dialogue, intercultural communication/ pedagogy

Deeper dive into the **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.

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/ social worker
- Justice/critical theory/system-oriented/ leader of a church, business, or secular/ faith-based Nonprofit

This degree program retains training in biblical, missional, and theological areas, but with an emphasis on critical theories, systemic/ institutional applications, and social/ cultural change within the student’s particular context and intersectional identity. Social science research (particularly when focused on intersectional [re: ethnic/ sexual] ID) plays an important role and has a societal/ communal & systemic/ institutional focus. Note also here the importance of the moral/ ethical component in social contexts. This is part of a renewed emphasis on *applied (social) ethics* coming from a theological/biblical perspective.

**Advanced Degree programs:**

More sustained and individualized research projects are done by doctoral and other

advanced students in the areas of theology (ThM/Ph.D), missiology (ThM/Ph.D), ministry (Dmin. leadership/ practical theology focus), and DGL (leadership emphasis in intercultural and market contexts).

### **Specific concentrations:**

#### *MA level-*

- Biblical Studies, Leadership (in contemporary contexts), and Chaplaincy [applied theology/ “pastoral care” emphasis], Asian-American Ministry, Black Church Studies, intercultural/ urban contexts, youth and family ministry (contemporary “theology and culture” emphasis, e.g. digital culture and youth intersectional ID diversity) [MDiv.]
- Biblical studies, Ethics & public theology (e.g. political, environmental, & economic applications), world Christianity (theology of mission & post-colonial/ intercultural theology), theology and the arts, and historical theology [MAT]
- Ecclesial leadership (plus duplicate concentrations) [MATM]
- Islamic Studies (plus duplicate in intercultural/ urban) [MAICS]

#### *Advanced level-*

- CATS is the center for advanced theological study encompassing all of our theology focused advanced degrees. “Theological Studies’ is defined integratively, with students working in *Christian ethics, church history and historical theology, liturgical theology, public theology, political theology, practical theology, systematic theology, and theology and culture (arts and media).*”
- Th.M- prepares “vocations as *leaders* in ecclesial and paraecclesial institutions and organizations devoted to *servicing* the church in the world.” So this degree is focused on ministry leadership in context.
  - Learning outcomes focus on knowledge of “theological studies” (see above definition), research methods, discipleship/ formation, diversity of theological positions/ traditions both traditional (historical) and emerging (contemporary). Research and biblical language learning required.
- Dmin. Provides ministry foundations that are theologically/ethically reflective, contextually relevant, and discipleship focused.

### **SOPMFT**

Theology and Psychology integration remains a unique contribution and focus. It also includes the seminary-wide focus on spiritual practices and formation. The other foci are extensive clinical training and research labs.

**MSMFT-** foci are adequately captured by the overall SOPMFT school focus and faculty/course analysis.

**DMFT-** Clinician-consultant model; integration and cultural competence are specific selling points.

Specializations: Emotionally Focused Therapy, Restoration Therapy, Solution Focused Therapy, Narrative Therapy, Medical Family Therapy, and Internal Family Systems Therapy. This list should make it clear that the emphasis is on specific therapeutic techniques within MFT with a clinical focus. This is a degree in advanced psychotherapy with MFT applications.

Thesis: “students will complete a clinically focused dissertation or clinical project that demonstrates their ability to utilize research in clinical practice. This original work can include a clinical case study, program evaluation, resource development, or a critical analysis of literature.” This description means that historical research into past popular marriage/family research is unlikely. It’s not humanities research, but therapeutic research. The focus of this degree is clinical application of MFT.

**Ph.D. in Clinical psych.-** Research emphasis on the scientist-practitioner model

Still divided by either nueropsych (pharmapsychology, and physiological psychology) or cultural psych (culture-oriented clinical training and research with ethnocultural and community groups).

- Nueropsych emphasizes clinical training and lab work
- Cultural psych emphasizes field work & classroom training on the subjects of cultural and community pysch, diversity (DEI), and mental health disparities/ vulnerable populations (racial, linguistic, or immigrant)

**PsyD in Clinical Psych.-** Clinical emphasis on the practitioner-scholar model

“trains professionals to provide *psychotherapy* and *assessment* services and to develop, *implement, and evaluate innovative treatment programs*” (program evaluation and implementation). Emphasizes diverse service populations.

Program has greater emphasis on clinical training than the Ph.D., but students must still complete a dissertation. The dissertation has the same two tracks as the doctorate above.

-In both Psy.D. and Ph.D. programs the dissertation is focused on clinical problems. This could be empirical research (lab/ field work), a clinical case study, program evaluation, resource development (for clinical or professional educational use), or critical literature analysis. With perhaps the exception of resource development, it’s hard to conceive of any of these utilizing popular primary sources in the development of the thesis.