Education for the Christian Ministry
School of Theology
School of World Mission
Fuller Theological Seminary
Pasadena, California
1972-1974
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This catalog gives details of the programs in theology and missions. Information on the Ph.D. program in psychology is contained in a separate catalog.

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Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
ADDENDUM

The nomenclature for the Bachelor of Divinity (B.D.) degree has been changed to Master of Divinity (M.Div.) since the printing of this catalog. There are no changes in requirements, however. Please note this wherever reference is made to the B.D. degree throughout the catalog.

A Master of Arts in Semitics degree program has been added under the Lay Ministries department. For information on this program, write to the Registrar.

School of Theology
School of World Mission

Fuller Theological Seminary

Accredited by the American Association of Theological Schools and the Western Association of Schools and Colleges
Calendar

Summer Session  June 22—September 12, 1972
June 22, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10 (extended) and Hebrew 15 (extended)
June 22, 6:00 p.m.  Greek 10 (extended) and Hebrew 15 (extended) begin
August 1, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10 (concentrated) and Hebrew 15 (concentrated)
August 2, 8:00 a.m.  Greek 10 (concentrated) and Hebrew 15 (concentrated) begin
September 12  Classes cease

First Quarter  September 18 - December 6, 1972
September 18, 8:00 a.m.  Greek examination for entering students who have taken Greek elsewhere than in the summer session
September 18-20  New student retreat (all new students required to attend)
September 18-22, Monday-Friday, 8:30 a.m.-4:00 p.m.  Matriculation and registration of students (registration appointment sign-up sheet available on registrar's board after August 17)
   Middlers  Monday and Tuesday
   Seniors  Wednesday
   Juniors  Thursday and Friday
September 22, 9:00 a.m.  Personality testing for incoming students
September 25  Classes commence
October 5  Day of prayer
November 23  Thanksgiving
November 27-December 1  Registration for second quarter
December 1  Classes cease
December 4-6  Quarterly examinations
December 7-January 2  Christmas recess

Second Quarter  January 3 - March 16, 1973
January 3  Classes commence
January 10  Day of prayer
March 7-11  Registration for third quarter
March 13  Classes cease
March 14-16  Quarterly examinations
March 19-23  Spring recess
**Third Quarter  March 26 - June 8, 1973**

March 26  Classes commence  
April 5  Day of prayer  
April 20  Good Friday—no classes  
May 25  Faculty-senior dinner  
June 1  Classes cease  
June 3, 11:00 a.m.  Baccalaureate  
June 5  Senior and faculty communion service  
June 5, 7:30 p.m.  Commencement  
June 6-8  Quarterly examinations

**Summer Session  June 28 - September 18, 1973**

June 28, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10 (extended)  
and Hebrew 15 (extended)  
June 28, 6:00 p.m.  Greek 10 (extended) and Hebrew 15 (extended) begin  
August 7, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10  
(concentrated) and Hebrew 15 (concentrated)  
August 8, 8:00 a.m.  Greek 10 (concentrated) and Hebrew 15 (concentrated)  
begin  
September 18  Classes cease
First Quarter  September 24 - December 12, 1973
September 24, 8:00 a.m.  Greek examination for entering students who have
taken Greek elsewhere than in the summer session.
September 24-26  New student retreat (all new students required to attend)
September 24-28, Monday-Friday, 8:30 a.m.-4:00 p.m.  Matriculation and
registration of students (registration appointment sign-up sheet is available
on registrar’s bulletin board after August 21)
Middlers  Monday and Tuesday
Seniors  Wednesday
Juniors  Thursday and Friday
September 28, 9:00 a.m.  Personality testing for incoming students
October 1  Classes commence
October 10  Day of prayer
November 22  Thanksgiving
December 3-7  Registration for second quarter
December 7  Classes cease
December 10-12  Quarterly examinations
December 13-January 7  Christmas recess

Second Quarter  January 7 - March 20, 1974
January 7  Classes commence
January 17  Day of prayer
March 11-15  Registration for third quarter
March 15  Classes cease
March 18-20  Quarterly examinations
March 21-22  Spring recess

Third Quarter  March 25 - June 7, 1974
March 25  Classes commence
April 4  Day of prayer
April 12  Good Friday—no classes
May 24  Faculty-senior dinner
May 31  Classes cease
June 2, 11:00 a.m.  Baccalaureate
June 4  Senior and faculty communion service
June 4, 7:30 p.m.  Commencement
June 5-7  Quarterly examinations
General Information
The Purpose of Fuller Theological Seminary

An evangelical and interdenominational community of scholars, Fuller Theological Seminary is committed to excellence in graduate and professional education for the manifold ministries of the Church. Under the authority of the Scriptures, the Seminary purposes to engage in research and publication vital to the understanding and communication of the Christian faith; and, to the glory of God, it seeks to prepare men and women to serve throughout the world as ministers, psychologists, and missionaries.

The Characteristics of Fuller Theological Seminary

As an educational arm of the Church, Fuller Theological Seminary with its three graduate schools seeks to serve the body of Christ in its world wide ministry by combining these emphases in the type of training it gives.

EVANGELICAL COMMITMENT

The trustees and faculty of Fuller Theological Seminary are convinced that Jesus Christ as revealed in the Holy Scriptures and proclaimed in the power of the Holy Spirit is the only ground of man's reconciliation to God. This commitment to the Gospel implies:

Acceptance of the evangelical doctrines contained in the Fuller Statement of Faith;

Recognition of the early ecumenical creeds and the evangelical confessions of the Reformation as reliable summations of biblical teaching;

Engagement in corporate worship and fellowship in the bonds of the grace of Christ;

Exhortation to personal piety and devotion through the disciplines of prayer and Bible study;

Stress on the theological foundations of ministry;

Confidence in the unity of God's truth which shows itself in our attempts to explore the inter-relationships between theology and the arts and sciences.

ACADEMIC EXCELLENCE

The trustees and faculty of Fuller are committed to the achieving and maintaining of the highest academic standards in teaching, writing, research and professional practice.
The quest for academic quality shows itself in the following ways:

An academically qualified faculty, whose appointments and advancements are dependent on potential and acknowledged competence in teaching, writing, research and professional practice;

Regular contact with non-evangelical viewpoints through reading and research, guest lecturers and conversation with other theological institutions;

A visiting faculty of renowned scholars who will teach at least one quarter at Fuller;

A first-class research library coupled with a program of travel allowance to enable advanced students to visit other research centers across the country;

A network of contacts with the major academic institutions in the Los Angeles area which will enable students of the three schools to take full advantage of their scholarly and cultural resources;

A program of light teaching loads and generous sabbatical grants for faculty members;

Careful selection of students and a rigorous program of reading and research to encourage them to fulfill their academic potential, including their faculties of critical judgment and objective evaluation.

INTERDENOMINATIONAL BREADTH

The trustees and faculty of Fuller Theological Seminary are pledged to serve the whole Church of Jesus Christ in its various expressions whether congregational, denominational or interdenominational. While not officially affiliated, Fuller cordially encourages its students to work within the existing church organizations.

This approach to churchmanship has a manifold impact on the program of the Seminary:

Trustees and faculty are drawn from varied Protestant communions and are encouraged to maintain strong ties with their denominations;

Members of the student body, representing more than forty denominations, communions or mission boards, are urged to serve the church organization that nurtured them and are given special academic and professional courses in preparation for this;

Special effort is made to put the resources of Fuller at the disposal of those denominations or church agencies which do not have their own institutions for training ministers and missionaries;

Fuller’s non-sectarian position is reflected both in our esteem for the great ecumenical and Reformation creeds and in our attempt to distinguish between areas of theological agreement and areas of legitimate theological disagreement among evangelicals;

It is our concerted belief that the growth and renewal of the Church of Christ are normally achieved through preaching, evangelism, Christian nurture and church discipline rather than through separatism or sectarianism.
VOCATIONAL DIVERSITY

The trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the Church's nature—one body, many members. The programs of the three faculties—Theology, Psychology, Missions—with the variety of courses offered by each, are our attempt to follow the biblical pattern. This attitude toward diversity of ministry is reflected in several ways:

The programs of the three graduate schools are designed to provide for a wide range of Christian service:

- Theology students take courses preparing them to become pastors, youth directors, military and civilian chaplains, campus ministers, specialists in Christian education, counselors, evangelists and professors;
- Psychology students are being trained to become clinical psychologists, research psychologists and professors, serving churches, hospitals and institutions of higher learning;
- Missions students pursue courses which will equip them to become missionaries, administrators, teachers, researchers and writers.

Within the context of his general calling to Christian discipleship, each student is urged to define and prepare for his special calling to ministry within the Church of Christ;

Relationships with other academic institutions provide the curricular, library and other ancillary resources necessary to sustain and enrich the vocational training;

Visiting lecturers in special fields are part of the regular program of professional preparation;

Relationships with churches, clinics, hospitals, mission boards and other agencies provide opportunity for professional supervised field education and internships.

EVANGELISTIC FERVOR

The trustees and faculty of Fuller Theological Seminary are dedicated to the task of proclaiming the Gospel to the ends of the earth, calling all men to faith in Jesus Christ and urging them to become disciples and responsible members of his Church.

This dedication is implemented in the following ways:

Since the practice and the message of evangelism are grounded in Christian theology, the entire Seminary curriculum is concerned with those who know not its meaning;

The School of World Mission, which has as its major concern the discipling of the nations, not only prepares missionaries for the task of sharing the faith around the world but also seeks to implant a missionary vision within the life of every Fuller student;

The department of evangelism offers courses in approaches of leading men to Christ both through individual commitment to him and through the
corporate witness of the Church as a fellowship of believers. Students are encouraged constantly to take part in local and world wide evangelistic ministries.

EMOTIONAL MATURITY

The trustees and faculty of Fuller Theological Seminary believe firmly that the Church of Christ must minister to the whole man. Particularly through the School of Psychology, Fuller strives to bring a Christian perspective to emotional healing and equip every Fuller graduate to reflect in himself and foster in others an emotional maturity which is an aid to loving service.

The concern for developing and nurturing emotional maturity shows itself in several ways:

- In addition to the academic, clinical and research programs, the School of Psychology faculty provides a group therapy program for their students and sensitivity training for students' wives;
- Every theology student participates in a program of sensitivity training to understand the ways in which he affects others and they him;
- The dean of students and other faculty members carry on a counseling ministry to provide spiritual and emotional support as students seek to gain understanding of themselves, their personal problems, their relationships with others, and their calling.

SOCIAL CONCERN

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships.

This concern affects the Seminary program in a number of ways:

- The curriculum includes courses on race relationships, problems of church and state, and other aspects of social ethics, as well as social work, family guidance, care of handicapped children, etc.;
- A committee of the student council gives leadership to a program which educates and involves students in the pressing social problems of the day;
- Internships and field education opportunities confront students with the massive problems thrust upon them by our urban society;
- The Seminary seeks to find a biblically shaped perspective in the question of the relationship between evangelism and social concern;
- Part of the church renewal to which Fuller Theological Seminary is committed is the recovery of a theology of the diaconate to give shape and content to the Church's concern for the oppressed and needy;
- Since allegiance to Jesus Christ takes priority over all other allegiances, the Seminary is dedicated to exploring the implications of the Gospel for Christian citizenship in contemporary society, here and abroad.
The Distinctives of Each School

In addition to sharing in and contributing to these characteristics, each school has its own distinctives which describe the specific nature of its ministry:

THEOLOGY
Preparing men and women academically, vocationally and spiritually for the ministries of the Church;
Engaging in the research and publication essential to the increase of theological insight.

PSYCHOLOGY
Training Christian men and women to serve in the areas of teaching, research and psychotherapy;
Exploring the inter-relationship between theology and psychology;
Pursuing and publishing research in the areas of clinical, general and experimental psychology and in the area of the psychology of religion.

MISSIONS
Engaging in research and publication concerning missions with special emphasis on:
Communication of the Gospel.
Planting and developing of churches throughout the world.
Teaching missionaries and other leaders of the church all that is learned from research.
Stressing the biblical basis, authority and norm of missions and church growth.
How to Prepare for Seminary

What kind of course offers the best preparation for seminary? This question cannot be answered in absolute terms, but certain guidelines can be laid down. For balanced preparation it is suggested that the student take 30 semester courses or 90 semester hours (approximately three-fourths of his college work) in the following specific areas:

**English**—literature, composition, and related studies. At least six semesters.

**Speech Arts**—at least two semesters.

**History**—ancient, modern European, and American. At least three semesters.

**Philosophy**—orientation in history, content, and method. At least three semesters.

**Natural Sciences**—preferably physics, chemistry, and biology. At least two semesters.

**Social Sciences**—psychology, sociology, economics, political science, and education. At least six semesters, including a minimum of one semester of psychology.

**Management**—principles of administration and organization. At least two semesters.

**Fine Arts and Music**—at least two semesters.

**Foreign Languages**—one or more of the following linguistic avenues to man’s thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate postgraduate studies are urged to undertake these disciplines as early in their training as opportunity affords. At least four semesters.

The transition to the theological curriculum is easier for the student who gains a foundational knowledge of Greek during college. For those who do not, Fuller Seminary offers New Testament Greek grammar, but does not grant graduate credit for it. To begin the sequence in required courses in biblical studies, the student must demonstrate by examination that he is sufficiently proficient in New Testament Greek, or he must satisfactorily complete the course taught during the summer preceding his first year. Those who fail to meet this requirement may enroll in the four-year curriculum and take Greek during the first year or the following summer (see pages 37-40).
Statement of Faith

Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the Seminary acknowledge the creeds of the early church and the confessions of the Protestant communions to which they severally belong. Under God, and subject to Biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

I. God has revealed Himself to be the living and true God, perfect in love and righteous in all His ways; one in essence, existing eternally in the three persons of the Trinity: Father, Son and Holy Spirit.

II. God, who discloses Himself to mankind through His creation, has savingly spoken in the words and events of redemptive history. This history is fulfilled in Jesus Christ, the incarnate Word, who is made known to us by the Holy Spirit in sacred Scripture.

III. Scripture is an essential part and trustworthy record of this divine self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written Word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.

IV. God, by His Word and for His glory, freely created the world of nothing. He made man in His own image, as the crown of creation, that man might have fellowship with Him. Tempted by Satan, man rebelled against God. Being estranged from his Maker, yet responsible to Him, he became subject to divine wrath, inwardly depraved and, apart from grace, incapable of returning to God.

V. The only Mediator between God and man is Christ Jesus our Lord, God’s eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead. He revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day He rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God’s right hand, He intercedes for His people and rules as Lord over all.
VI. The Holy Spirit, through the proclamation of the Gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior, and granted the free gift of eternal life.

VII. God graciously adopts us into His family and enables us to call Him Father. As we are led by the Spirit, we grow in the knowledge of the Lord, freely keeping His commandments and endeavoring so to live in the world that men see our good works and glorify our Father who is in heaven.

VIII. God by His Word and Spirit creates the one holy catholic and apostolic Church, calling sinful men out of the whole human race into the fellowship of Christ's Body. By the same Word and Spirit, He guides and preserves for eternity that new, redeemed humanity, which, being formed in every culture, is spiritually one with the people of God in all ages.

IX. The Church is summoned by Christ to offer acceptable worship to God and to serve Him by preaching the Gospel and making disciples of all nations, by tending the flock through the ministry of the Word and sacraments and through daily pastoral care, by striving for social justice and by relieving human distress and need.

X. God's redemptive purpose will be consummated by the return of Christ to raise the dead, to judge all men according to the deeds done in the body, and to establish His glorious kingdom. The wicked shall be separated from God's presence, but the righteous, in glorious bodies, shall live and reign with Him forever. Then shall the eager expectation of the creation be fulfilled and the whole earth shall proclaim the glory of God who makes all things new.
The History of Fuller Theological Seminary

The founding of Fuller Theological Seminary resulted from the fusion of the vision of two well-known evangelical leaders, Charles E. Fuller, famous radio evangelist, and Harold John Ockenga, pastor of the Park Street Church, Boston. Dr. Fuller found in Dr. Ockenga one who not only shared his zeal for evangelism and missions, but whose academic achievements suited him well for a role in founding a theological seminary.

In May, 1947, Drs. Fuller and Ockenga and four evangelical scholars met in a men's club in downtown Chicago for a time of waiting upon God concerning the feasibility of launching a new theological seminary. A spirit of prayer prevailed in the meeting in such a way that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary came into being. As the result of announcements made on the Old Fashioned Revival Hour during that summer, thirty-nine students enrolled in the first entering class in the fall of 1947. Charter members of the faculty were Drs. Everett F. Harrison, Carl F. H. Henry, Harold Lindsell, and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logfeif of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding board of trustees.

The Seminary was named after Henry Fuller, a devout Christian layman and father of Charles E. Fuller. The original funds for the Seminary came from the estate of Henry Fuller.

For the next six years the Seminary was housed in the buildings of the Lake Avenue Congregational Church of Pasadena, and during this time grew to a student body of 250, a faculty of 15, with 152 graduates. In the fall of 1953, the Seminary moved to its present location and a suitable building which had been constructed specifically for its use.

By making frequent transcontinental flights from Boston to Pasadena, Dr. Ockenga served as president until 1954, when Edward John Carnell was appointed the first resident president. Dr. Ockenga became the chairman of the board of trustees, and Dr. Fuller, honorary chairman. A number of notable advances were made during Dr. Carnell's five years as president, among which were receiving full accreditation by the American Association of Theological Schools in December, 1957, the addition of several key faculty and board members, and an increase in student enrollment to over 300, with 524 graduates.

President Carnell resigned his position in 1959 to give himself fully to teaching and writing, and Dr. Ockenga again resumed responsibility for the presidency. During his second term (1959-1963) the four-story McAlister Library was completed.

In 1963 the board of trustees appointed David Allan Hubbard to the office of president. A graduate of the Seminary with the B.D. and Th.M. degrees, Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews, Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under
President Hubbard's guidance have been the upgrading of the bachelor of divinity (B.D.) curriculum, the launching of the doctorate in ministry (D.Min.) and the doctorate in theology (Th.D.) programs, and the founding of two satellite schools. In 1964 Lee Edward Travis was asked to serve as dean of the School of Psychology, and in 1965 Donald A. McGavran was called as dean of the newly-established School of World Mission and Institute of Church Growth. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

In 1970 the Seminary inaugurated a master of arts program to help laymen assume a larger role in the leadership of the Church.

Since Dr. Fuller's death in 1968 his broadcast, now called "The Joyful Sound," has continued with Dr. Hubbard as featured speaker.

Facilities

Fuller Seminary is located in the heart of downtown Pasadena at Oakland Avenue and Ford Place. The campus is situated in the center of a large metropolitan area with outstanding schools, libraries, cultural interests, and work opportunities.

PAYTON HALL

Payton Hall houses the administrative offices, faculty offices, classrooms, bookstore, refectory, and temporary chapel.

McALISTER LIBRARY

Through the generosity of the McAlister fund and of many loyal alumni, trustees, and friends of the Seminary, the McAlister Library was completed in 1963. It houses the entire collection as well as offices, study space, and classrooms.

The Seminary owns 80,000 volumes. The Wilbur M. Smith Library of Biblical Research, consisting of approximately 30,000 volumes, has been legally and permanently assigned to the Seminary, bringing the total holdings to over 110,000 volumes of theology, missions, psychology and related disciplines.

The library holdings are made accessible to the student by means of open stack privileges. The student can browse through the collection at leisure and find the books relating to his particular subject interest gathered together in a specific section. The reference collection of the library is located in the reading room, and again there is afforded convenient, immediate access to the book or books desired. Ample space for study is provided not only in the spacious reading room but also in the stacks, where study tables and carrels are located for cooperative and individual study.

The library subscribes to 460 American and foreign journals and 735 series in the fields of religion, philosophy and psychology. An unusually fine collection of theological bibliography and reference material also is available.
The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes, most of which are listed in the Union Catalogue, a cooperative project of seven libraries, which is now housed in the library of the Southern California School of Theology at Claremont.

The Seminary, through the preaching department and the library, makes increasing use of audio-visual equipment and materials. Two soundproof laboratories are available for the recording of sermons, for practice speaking, for speech technique drill, and for training in listening. A special teaching machine is used for improving articulation and pronunciation. A language laboratory, with tapes in biblical Greek and biblical and modern Hebrew, has been in use since 1965. Representative phonograph records, tape recordings, filmstrips, microfilm, and pottery pieces from the Ancient Middle East are included in the audio-visual materials. The library has a fine collection of radio transcriptions of the Old Fashioned Revival Hour.

A well-equipped Christian education laboratory contains up-to-date curriculum materials from many denominations and publishing houses. Machines and other teaching aids are available for remedial reading and reading clinic work. One photocopier, one microfilm reader-printer, and four microfilm readers are in use.

STUDENT RESIDENCES
Dormitories are provided on campus for single students.

The Seminary has available sixty-nine married student apartments, furnished and unfurnished and of various sizes, on campus and at a location eight blocks away.

REFECTORY
The refectory is located in Payton Hall and is open Monday through Friday except for Thanksgiving, Christmas vacation and during the summer.

BOOKSTORE
The Seminary operates a well-stocked bookstore for the benefit of students and alumni. Textbooks, supplies, and books of general value to the ministry are available from the store, which is located in Payton Hall.
Admission and Expenses
Application for Admission

An application form is included in the back of this catalog. A form also can be obtained from the office of the registrar. This should be completed and filed with the registrar as early as possible in the academic year prior to matriculation. Along with the completed forms the applicant must (1) submit two photographs of himself (approximately 2½”x2½” close-up of head and shoulders), (2) have transcripts from all colleges he has attended sent directly to the registrar’s office, and (3) enclose the application fee of $10.00 (non-refundable).

Qualified individuals of any ethnic background, culture or national origin are encouraged to apply.

Prerequisites for Admission

A student must have earned a regular baccalaureate degree before he can be admitted to the B.D. or M.A. programs. This degree should be conferred by an accredited institution. Any student who graduates from an unaccredited college must have a minimum grade average of B to be considered for acceptance.

It should be understood that admission to Fuller depends on the Christian experience and call to service as well as the academic record of the applicant.

A knowledge of New Testament Greek syntax and basic vocabulary sufficient for reading the New Testament with the aid of a lexicon is a prerequisite for carrying through the B.D. program. Students may satisfy this requirement by taking a non-credit course which is offered during the summer before matriculation. See pages 38-39 for further information on the Greek prerequisite.

Requirements for entering other degree programs are given on pages 58-82.

Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They are qualified 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, and, above all, by personal integrity along with a readiness to accept correction and a desire for moral growth. Candidates for a degree from Fuller are expected to exhibit a reasonable attainment of these and comparable moral characteristics.

Notification of Acceptance

As soon as possible after an application file is completed, it will be reviewed by the admissions committee. In all cases, applicants should be notified of the action of the committee within one month after the file is completed. Within thirty days of notification of acceptance, the student must pay a $50.00 matriculation fee which will be applied against his tuition. Payment of this fee places a student in position to make request for scholarship aid and lists his name with the director of student employment and housing. His name also will be put on the
FEE SCHEDULE EFFECTIVE APRIL 1, 1973
(replaces pages 19-21)

**Regular Fees**

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application, non-refundable</td>
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<td>Transcript Evaluation, applies against tuition; non-refundable</td>
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<tr>
<td>Matriculation, applies against tuition; non-refundable</td>
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<td>Theology Tuition for degree candidates, special students or auditors</td>
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<tr>
<td>M.Div. per quarter hour*</td>
<td>$32.00</td>
</tr>
<tr>
<td>M.A. per quarter hour*</td>
<td>$32.00</td>
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<tr>
<td>Christian Education</td>
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<td>Semitic Languages</td>
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<td>Youth Ministry</td>
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<td>Th.M.* per quarter hour</td>
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<td>Continuation fee, per year; non-refundable</td>
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<td>Thesis fee (one-time charge)</td>
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<td>D.Min.* per quarter</td>
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<tr>
<td>Continuation fee, per year; non-refundable</td>
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<tr>
<td>Th.D.* per year; non-refundable</td>
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<tr>
<td>Continuation fee, per year; non-refundable</td>
<td>$250.00</td>
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<tr>
<td>External Reader Fee (second year)</td>
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<tr>
<td>Summer Language Program - Hebrew &amp; Greek (Greek; non-refundable) per quarter (9 hours)</td>
<td>$288.00</td>
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<tr>
<td>Mission Tuition for degree candidates, special students or auditors</td>
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</tr>
<tr>
<td>M.A. per quarter hour</td>
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</tr>
<tr>
<td>Missions</td>
<td></td>
</tr>
<tr>
<td>D. Miss. per quarter hour</td>
<td>$42.00</td>
</tr>
<tr>
<td>Audit fees per quarter hour; non-refundable</td>
<td>$42.00</td>
</tr>
<tr>
<td>Student activities, per year</td>
<td>$24.00</td>
</tr>
<tr>
<td>Language Laboratory, per unit</td>
<td>$1.00</td>
</tr>
<tr>
<td>Speech Testing and Laboratory, junior year</td>
<td>$9.00</td>
</tr>
<tr>
<td>New Student Retreat</td>
<td>$16.00</td>
</tr>
<tr>
<td>Student Activities - Grant In Aid Program</td>
<td>$10.00</td>
</tr>
</tbody>
</table>

1 The Seminary reserves the right to change rates when fluctuations in costs make this necessary.
2 Chargeable only when no formal application is submitted.
3 Tuition charged on per-unit basis for 33 units. Continuation fee (non-refundable) commences one year after student has paid for 33 units of Th.M. tuition, at the beginning of that quarter and will be charged on an annual basis.
4 One full year (or two half-years) at full tuition. Continuation fee (non-refundable) until degree is awarded.
5 Two years at full tuition. Continuation fee (non-refundable) until degree is awarded.
6 Academically qualified spouse whose mate is a full time student in any degree program may enroll in M.Div. or M.A. program for one-fourth tuition rate.
Graduation Fees:
- M.Div. and other Master's includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses 45.00
- Doctor's includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses 50.00

Thesis Binding each 7.50

Accident, Sickness and Hospital Insurance:
- Single per year 51.00
- Married per year 264.00

Special Fees
- Late Examination Fee $ 3.00
- Late Registration 5.00-9.00
- Program Change 3.00
- Removal of Incomplete 3.00
- Late Application to Senior Class 5.00
- Overnight Parking per month 2.50
- Severance Fee for students withdrawing during first week of classes 61.00


<table>
<thead>
<tr>
<th>Item</th>
<th>Single</th>
<th>Married</th>
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</thead>
<tbody>
<tr>
<td>Tuition for three quarters</td>
<td>$1,440.00¹</td>
<td>$1,440.00¹</td>
</tr>
<tr>
<td>Student Housing average</td>
<td>335.00²</td>
<td>1,200.00³</td>
</tr>
<tr>
<td>Food Service</td>
<td>525.00²</td>
<td>varies</td>
</tr>
<tr>
<td>Accident, Sickness and Hospital Insurance</td>
<td>51.00</td>
<td>264.00²</td>
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<tr>
<td>Books estimate</td>
<td>210.00</td>
<td>210.00</td>
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<tr>
<td>Student Activities</td>
<td>24.00</td>
<td>24.00</td>
</tr>
<tr>
<td>New Student Retreat</td>
<td>16.00</td>
<td>32.00</td>
</tr>
<tr>
<td>Overnight Parking dormitory students only</td>
<td>22.50</td>
<td></td>
</tr>
</tbody>
</table>

¹Not required where student has existing insurance with approximately comparable coverage.
²Optional for the wife and children.
³Does not include Summer Language Program tuition of $288.00 or incidental housing and food service costs during summer school.
⁴Computed for fall, winter and spring quarters.
⁵Computed at $100.00 per month for 12 months.
⁶Includes student and family.
mailing list to receive bulletins and other information from the Seminary. Failure to pay this fee within the stated time cancels the student’s acceptance notice so that vacancies may be filled from waiting applicants.

**Women Students**

Fuller Seminary welcomes women students, who may enroll for any of the degrees offered. Dormitory housing is provided in Mary Slessor Hall with meals in the Seminary refectory.

**Foreign Students**

As a general rule, foreign students with dependents will be considered for admission at Fuller Seminary only if some responsible Christian organization in their homeland specifically commits itself either (1) to guarantee the support and care of the dependents at home during the student’s entire stay abroad, or (2) to provide round-trip transportation and the entire support for the dependents if they are to accompany the student to the Seminary.

Every foreign applicant is required to take an examination to determine his ability to use the English language. The cost of this examination is $13.00. Of this amount, $3.00 must be sent with the $10.00 application fee and the remaining $10.00 is to be paid to the examiner at the time the examination is administered.

All foreign applicants must submit, along with their applications, a catalog of the school from which they received their baccalaureate degree (B.A. or B.S.). The Th.B. is not considered adequate for admission to Fuller Seminary.

Students from outside the continental limits of America are received for study under the J visa.

**Special Students**

Those individuals who desire Christian training but who do not wish to study in a regular degree program are welcome. Young men who are not certain of a definite call to the ministry and desire a time of Seminary study to help them in determining God’s will for their lives may want to study as special students. While this category cannot serve as a basis for certification to draft boards for a IV-D classification, it can be a basis for certification as a full-time student while the special student is enrolled for a full program.

**Regular Fees**

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application</td>
<td>$10.00</td>
</tr>
<tr>
<td>Transcript Evaluation</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

1The Seminary reserves the right to change rates when fluctuations in costs make this necessary.

2Chargeable only when no formal application is submitted.
Matriculation applies against tuition; non-refundable $ 50.00

Theology Tuition for degree candidates, special students or auditors 1971-72
B.D. per quarter hour 26.00
M.A. per quarter hour 26.00
Christian Education
Youth Ministry
Th.M.3 per quarter hour 34.50
Continuation fee per year; non-refundable 200.00
D.Min.4 per quarter
Continuation fee per year; non-refundable 200.00
Th.D.5 per year; non-refundable 1600.00
Continuation fee per year; non-refundable 200.00
Summer Language Program, Greek; non-refundable per quarter (9 hours) 234.00
Audit fees per quarter hour; non-refundable 26.00

Mission Tuition for degree candidates, special students or auditors 1971-72
M.A. per quarter hour 34.50
Missions
Missiology
D.Miss. per quarter 414.00
Audit fees per quarter hour; non-refundable 34.50
Student activities per year 21.00
Language Laboratory per unit 1.00
Speech Testing and Laboratory junior year 9.00
New Student Retreat 16.00

Graduation Fees:
B.D. and Master’s includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses 45.00
Doctor’s includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses 50.00
Thesis Binding each, 7.50
Accident, Sickness and Hospital Insurance6
Single per year 50.00
Married per year7 263.00

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3Tuition charged on per-unit basis for 33 units. Continuation fee after second year until degree is awarded.
4One full year (or two half-years) at full tuition. Continuation fee (non-refundable) until degree is awarded.
5Two years at full tuition. Continuation fee (non-refundable) until degree is awarded.
6Not required where student has existing insurance with approximately comparable coverage.
7Optional for the wife and children.
Special Fees

Late Examination Fee $ 3.00
Late Registration 5.00-10.00
Program Change 3.00
Removal of Incomplete 3.00
Late Application to Senior Class 5.00
Overnight Parking per month 2.50
Severance Fee for students withdrawing during first week of classes 50.00
Th.D. External Reader Fee 250.00

Annual Expense Estimate—B.D. enrollee, 1971-1972

<table>
<thead>
<tr>
<th></th>
<th>Single</th>
<th>Married</th>
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<tr>
<td>Tuition for three quarters</td>
<td>$1,170.00¹</td>
<td>$1,170.00¹</td>
</tr>
<tr>
<td>Student Housing average</td>
<td>305.00²</td>
<td>1,080.00³</td>
</tr>
<tr>
<td>Food Service</td>
<td>500.00²</td>
<td>varies</td>
</tr>
<tr>
<td>Accident, Sickness and Hospital Insurance</td>
<td>50.00</td>
<td>263.00⁴</td>
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<tr>
<td>Books estimate</td>
<td>200.00</td>
<td>200.00</td>
</tr>
<tr>
<td>Student Activities</td>
<td>21.00</td>
<td>21.00</td>
</tr>
<tr>
<td>New Student Retreat</td>
<td>16.00</td>
<td>32.00</td>
</tr>
<tr>
<td>Overnight Parking dormitory students only</td>
<td>22.50</td>
<td></td>
</tr>
</tbody>
</table>

¹Does not include Summer Language Program tuition of $234.00 or incidental housing and food service costs during summer school.
²Computed for fall, winter and spring quarters.
³Computed at $90.00 per month for 12 months.
⁴Includes student and family.

Deferred Payment Plan

This plan is available for those not able to pay the total charges at the time of registration. A $3.00 service fee allows the individual to pay one-third at registration and the balance in two equal installments during the quarter. Where the student neglects making the installment payment, as agreed upon in advance, an additional $4.00 service fee is added to the account. Student accounts not paid in full by the end of the quarter may result in no opportunity to take the finals and in no credit or grade for the subjects taken.

Refunds

For courses dropped between registration and the end of the first week of classes, tuition refund is 100%; for those dropped the second week of classes, the refund is 75%; for those dropped the third week of classes, the refund is 50%; for those dropped the fourth week of classes, the refund is 25%. No refund is made on courses dropped after the fourth week.
Tuition fees for Hebrew (a two-quarter course) as offered in the regular school year are payable during the first quarter the course is taught. If Hebrew is dropped between registration and the end of the first two weeks of classes, the tuition refund is 100%; if dropped during the third and fourth weeks of classes, the refund is 75%; if dropped during the fifth and sixth weeks of classes, the refund is 50%; if dropped during the seventh and eighth weeks of classes, the refund is 25%, with no further refund after the eighth week. Tuition fees for Greek are non-refundable.

The refund policy for the twelve-week summer session in Hebrew is the same as the refund policy for the regular school year (stated in the first paragraph). For the six-week summer session in Hebrew there is a 75% refund if the course is dropped during the first five days, a 50% refund during the next three days; and a 25% refund for the next three class days. No refund will be made thereafter. Tuition for either summer session of Greek is non-refundable.

**Financial Aid**

Fuller Theological Seminary is committed to the policy that no worthy student should be left in a position of financial need without the school first having done everything possible for him.

Through employment, long and short term loans, and grants the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by accepting employment and/or a loan. Any student desiring a loan or a grant is required to complete the proper forms for student aid, which include a detailed copy of his estimated budget for the year. These forms may be obtained from the office of the dean of students.

The Seminary provides two staff members to help in finding employment: (1) the director of field work, and (2) the director of student employment. Field work appointments are often remunerative, and there are numerous secular employment opportunities in the area. In accepting employment, however, it is understood that the student will not exceed the number of hours commensurate with the demands of his academic load, family responsibilities, etc. A student whose financial situation makes it imperative for him to obtain secular or church employment for more than twenty hours per week must reduce his academic load accordingly.

In many instances the parents of students cannot or should not be expected to be of financial assistance. Nevertheless, it is anticipated that the student will seek and obtain help from the family when it is feasible. With some, assistance can be expected and should be sought from the home church or other interested groups.

**GRANTS**

The Seminary does not offer scholarships in the usual sense of that term, i.e., grants made on the basis of outstanding academic achievement. The Seminary
does have available limited funds for grants made primarily on the basis
of need, with proper consideration of future promise and academic standing.
Included in these grants are several which have been named as follows:

Berachah Church, Houston, Texas
Lowell Berry
P. Hilding Carlson Memorial
Edward John Carnell Memorial
Eugene H. Dodds Memorial for senior students
Kathleen M. Earl Memorial
Fuller Evangelistic Association
Florence H. Gibbins and John J. Gibbins
Eva Porter Hart Memorial
Mr. and Mrs. John E. Henry Memorial
Jewell Fuller Lang and Fred S. Lang Scholarship Fund
Leonard A. and Ella B. Lindsell for Christian education students
Roy M. Rawley Memorial
Rudolph C. Logefeil
Clair R. Savage
Leonard and Carol Song
Jane Morgan Stover
R. Donald Weber for middler and senior students with special aptitude
    in biblical theology
Lylie Whittle
Richard Keith Wright
Anonymous for Christian education students
Anonymous for minority students from two alumni, in appreciation of friends
    who helped them

LOANS
There are presently three sources for student loans:

UNITED STUDENT AID FUNDS AND FEDERALLY INSURED LOANS.  This program of
guaranteed student loans operates through lenders (banks, savings and loan
associations, etc.) in the place of residence of the student. There is no payment
of interest or principal until graduation.

NATIONAL DEFENSE STUDENT LOANS.  Government funds for student loans have
been made available to the Seminary. This loan repayment is also deferred
until after graduation.

FULLER SEMINARY STUDENT LOANS.  Short or long term loans are available.
Short term is for financial emergency and carries no interest. Long term is subject
to negotiation based on student need. Included in these loans are four which have
been named as follows:

Charles E. Fuller
Gerrit P. Groen
Maud Aikens Harper Loan Fund
Hazlett Memorial Loan Fund
AUXILIARY SCHOLARSHIPS

The Fuller Seminary auxiliary grants a limited number of scholarships each year, primarily for foreign students. All auxiliary scholarship applications must be complete and in the hands of the scholarship committee by March 15.

AWARDS

WILLIAM SANFORD LASOR AWARD IN OLD TESTAMENT. A fund was established in 1967 by Professor and Mrs. William S. LaSor, a portion of which may be granted each year to the member of the graduating class, or graduate student, who is considered by the faculty of Old Testament to be the outstanding student in Old Testament and Semitic studies.

CLARENCE S. RODDY PREACHING PRIZE. Each year a senior is selected by his fellow classmates and the ministry faculty as the outstanding preacher of the graduating class. A prize of $100, presented at Commencement, is made possible by an alumnus, and recognizes the great contribution Dr. Roddy made to the Seminary as professor of homiletics and practical theology from 1951 to 1967.

CHRISTIAN WORKERS FOUNDATION AWARD. An award is presented to the student who, in the opinion of a faculty committee, does the best job of living up to the principles of truth, justice, and love of one’s fellow man, as expressed in The Four Way Test, in his relations with the student body and the general public.

Residence

Single first year students (except those living with parents) are required to reside on campus. Second year students may petition the faculty-student liaison committee to live off campus. Third year students have the option to live on or off campus.

Board

The refectory is located in Payton Hall. Single students residing in dormitories during the regular school year are required to board on campus. Meals are served in the refectory Monday through Friday except Thanksgiving Day, during Christmas holidays or during the summer.

Junior Retreat

The course of study at Fuller Seminary begins with the junior retreat, held Monday through Wednesday during registration week of the fall quarter. New students, members of the student council, and several faculty gather for orientation to Seminary life and theological training, as well as fellowship and sharing.
Regulations
Examinations

Final examinations are scheduled at specific hours during the last week of each quarter. Each student should consider this schedule as peremptory and arrange his own appointments accordingly. Only in cases of emergency should a student request permission to take an examination at another time, and in this case he is to pay a service charge of $3.00 for rescheduled examinations.

Grade Points

Grade points are assigned to grades as follows: for each unit of credit, a grade of A is assigned 4 points; B, 3 points; C, 2 points; D, 1 point; E and F, no points.

Student Handbook

This publication summarizes matters of policy and procedure for the business office, the registrar, the library and the student council. The student receives this handbook upon matriculation at the Seminary, and it is assumed that he will be responsible for understanding and following its contents.

Graduation

The prescribed course of study as outlined in the curriculum for each degree must be satisfactorily completed.

For the requirements for the B.D. degree, see page 36, and for the other degrees, pages 58-82.

In order to qualify for the B.D. or M.A. degree, the student must have obtained at least twice as many grade points as the total number of units he has undertaken. For the Th.M. degree a minimum grade of B is required for each course taken for credit in the program.

In addition to these academic requirements for graduation, the student must present a satisfactory clearance of his financial accounts and must be approved by the faculty as having conducted himself in accord with standards of wholesome Christian character.

Formal application for admission to the senior class must be filed with the registrar at the time of registration for the third quarter of the year preceding the anticipated graduation.

Statement of intention to graduate must be made at the time of registration each quarter of the year of the student's graduation, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.
Counseling Resources
The Seminary seeks to concern itself with each student as an individual. Every faculty member is available at stated times during the week for conferences with students. In addition, each student is assigned to a particular faculty member as his counselee. Dr. Robert Schaper, dean of students, also makes time available to counsel students.

Students with problems of an emotional, social, or inter-personal nature can receive some help from the dean of students. However, should he ascertain that a student's personality problem is of sufficient magnitude to warrant more intensive psychotherapy, he will recommend that the student receive professional help, either from the Pasadena Community Counseling Center, sponsored by the faculty of the School of Psychology, or from a Christian psychotherapist in private practice.

Medical Care
A group of cooperating physicians offer substantial discounts to the Seminary family as a Christian service. The wholehearted and generous contribution of these physicians has brought to the institution the highest type of professional service available in Pasadena. A list of dentists is available for student reference.

Participation in the seminarian health insurance plan issued by the Ministers Life and Casualty Union is required of all enrolled students taking nine credit hours or more per quarter. Students already covered by comparable insurance will be exempted. Rates for coverage are: $50.00 per annum for single men, $263.00 per annum for married students with children and $58.00 per annum for women students. Coverage includes hospital and surgical benefits plus monthly income for student disability and student accidental death benefits.

Field Education
The Seminary recognizes that ministerial training cannot be accomplished unless the student is actively engaged in the life of the Church. Experience is as necessary for competence in the ministry as in the fields of medicine, law, or education.

It is the concern of the field education office, therefore, to provide students with openings for those types of in-service training which come within the range of their interests and needs in order that both academic stimulus and spiritual growth may result. The location of the Seminary affords students almost limitless opportunities for Christian work throughout the greater Los Angeles area.

Requests for service of all sorts in churches of many denominations come into the field education office, and the demand far exceeds the supply. These
inquiries are listed regularly in a weekly information sheet made available to all students. Every effort is made to match the student to the task. The wide variety of Christian service responsibilities carried by Fuller students include church school teaching; youth work with Young Life, Campus Crusade, Inter-Varsity, boys’ clubs, YMCA, YWCA, and as youth directors in churches; pastoral work, including preaching and visitation evangelism; open-air work; ministers of music, organists, and choir directors; and service in institutions such as hospitals, jails, and with the Juvenile Hall of Los Angeles County. Much of this work is remunerative.

Each student submits to the field education office a quarterly report of his activities. In the third quarter, an evaluation report is completed by the student and by his pastor or supervisor. These provide a balanced picture of the student’s service and become part of his permanent Seminary file. Counseling sessions with the director of field education or his student assistant may be arranged as necessary.

A student whose financial situation makes it imperative for him to obtain secular or church employment for more than twenty hours per week may be required to reduce his academic load accordingly.

Chapel

The Fuller Seminary family—faculty and student body—meets at mid-morning Tuesday through Friday for a half-hour chapel service. A chapel committee comprised of faculty and students is responsible for the planning of the services with members of the senior class serving as leaders. Since worship is, in a real sense, the life-giving center of the Seminary community, the service each day is carefully planned to embrace the essential elements of a meaningful worship experience, which includes an exposition of Scripture. Speakers are chosen from faculty, alumni, students, and visiting guests.

Payton Lectures

In 1949 Fuller 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 lecture must fall within one of these areas: the uniqueness or confirmation of the historic Christian faith, the refutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.

WILLIAM CHILDS ROBINSON, 1949, “Christ—The Bread of Life”
CLARENCE NOBLE MACARTNEY, 1950, “A Bow at a Venture”
GORDON HADDON CLARK, 1951, “A Christian View of Men and Things”
EUGENE A. NIDA, 1953, “Anthropology and Missions”
W. HARRY JELLEMA, 1958, “Faith and Reason in Philosophy”
Faculty Lectureship Series
While the Seminary is dedicated to the defense and propagation of classical orthodoxy, it does not carry out this task in isolation from other contemporary theologies but in dialogue with them. To this end, scholars of other theological traditions, as well as our own, are invited to the campus from time to time as visiting lecturers. Fuller students may then have opportunity to gain a first-hand acquaintance with some of the chief spokesmen in the contemporary debate of the Church at large, and thus acquire a better understanding of the distinctiveness of their own theological stance. These lectures are sometimes followed by lively discussion as students interact with the lecturer. This experience moves the study of modern theological trends out of the realm of abstract theoretical discussion into the sphere of living theology and provides a more intelligent understanding and appreciation of the theological world of which we are a part.

LECTURERS, 1971-73
W. STANFORD REID, M.A., Ph.D., Professor of History, University of Guelph, Ontario

MATHIAS DELCOR, D.Theol., Professor of Old Testament and Semitic Languages, Faculty of Theology, Toulouse, France

DAVID O. MOBERG, M.A., Ph.D., Professor of Sociology, Marquette University

Special Lecturers
Students are given additional opportunity to be exposed to views of others through special lecturers. During the past two years these have included:

RICHARD H. BUBE, Professor of Materials Science, Stanford University
FESTO KIVENGERE, East African Evangelist, Church of Uganda
KARL OLSSON and BRUCE LARSON, Faith at Work
ARTHUR A. ROUNER JR., Pastor, Colonial Church of Edina, Minneapolis, Minnesota

JOHN H. SINCLAIR, Secretary for Latin America, United Presbyterian Church (COEMAR)
The Jaymes P. Morgan Jr. Memorial Lectureship in Christian Social Ethics

Jaymes P. Morgan Jr., who served the Seminary in the chair of social ethics from 1966 until his death in 1970, strengthened and brought new emphasis and vigor to the field of social ethics at Fuller Seminary. This lecture series, established in 1971, is intended as a means to continue this vision.

Mary Claire Gautschi Lectures

The purpose of these lectures is to bring to the Fuller campus distinguished clergymen who will provide example and encouragement for students preparing for parish ministry.

Faculty-Student Forum

Several times a year—usually once a term—an evening is set aside for a faculty-student forum. This is arranged entirely by the students, with faculty individuals or panels participating, and is directed towards the discussion of the thought-provoking and sometimes controversial themes and tasks of our time.

Spiritual Life

Student life at Fuller is encouraged along those lines which will increase a student's spiritual, intellectual, and emotional maturity so that he can effectively occupy a position of leadership in the Church of Jesus Christ. Encouragement in the development of the spiritual life comes through the classroom, personal contact with the professors, the regular chapel services, and definite periods set aside for corporate prayer. A day of prayer is held once each quarter, when classes are dismissed for a time of devotional exercise. The chapel periods during the school year are devoted to united worship. On their own initiative, students join for prayer at times of their choosing: married students living in the same general area, single students in their respective dormitories, and those preparing for particular ministries such as foreign missions and youth work.

Student Council

The student body is constitutionally organized. It elects its own officers and functions by representative government. These officers comprise the student council. Elected class officers also serve on the student council.
The Opinion

Published periodically, *The Opinion* provides students with a platform on which they may give expression to their views on theological and academic subjects and their reactions to various events in the Seminary and the world at large. It is produced, edited, and managed by the students.

Studia Biblica et Theologica

This is a journal published annually by the students, designed to exhibit the best student writing of the year. Articles are accepted in biblical studies; biblical, historical, dogmatic and practical theology.

Social Life

The principal social events of the school year are the Christmas party and the spring banquet. The programs for these are planned by the students under the direction of the dean of students.

In various ways students and faculty meet in a less formal context than the classroom or office. Faculty members frequently offer the hospitality of their homes to their counselees and other students. Likewise the students extend invitations to individual professors to have supper with them and visit their dormitories for an evening of discussion.

Athletic Program

The athletic program includes participation in both intramural and interseminary leagues in such sports as basketball, volleyball, and softball. Students are encouraged to spend sufficient time in physical activities so as to maintain their general health. The student activities fee covers membership in the nearby Pasadena YMCA with its diverse recreational facilities.

Philothean Fellowship

Every student wife is invited to join Philothean Fellowship groups, which meet several times during the school year. These meetings provide friends and fellowship as well as varied programs such as Bible studies and sensitivity training.

Wives of full-time students are permitted to audit classes at the Seminary without charge, and are especially encouraged to enroll as auditors in the evening school program.
The School of Theology Curriculum
THE BACHELOR OF DIVINITY (B.D.)

A sound theological curriculum must combine breadth, depth, and balance. It must avoid premature specialization and vague superficialities. It must include the basic courses which contain materials every minister ought to know and yet provide room for courses of special interest to the individual student. It must be grounded in the Scriptures, the sure and solid authority of our faith, be conversant with the major efforts at systematizing our faith, and be alert to the contemporary means of communicating our faith.

The Fuller curriculum emphasizes the great Protestant tradition of biblical studies in the languages in which God was pleased to reveal his Word. Courses in the theology section seek to give the student a close acquaintance with the classical thinking of the Church in its efforts down through the ages to express this revelation and apply it as a guide through the perplexities and ambiguities of life. This background then sets the stage for the ministry courses, in which various approaches to teaching this Word are themselves shaped from the perspective of theology.

A curriculum cannot include everything a minister will need for the rapidly changing world of these last decades of century twenty, but it ought not to omit anything essential. Furthermore, it must supply the basic content and key skills which will enable a minister to grow along with his responsibilities and to feed and lead the flock which depends on him.

To achieve these goals the faculty at Fuller has developed a curriculum which offers equal opportunity for concentrated studies in biblical studies, theology, and the ministry. The student takes one core course in each area each quarter. In addition, he takes one special interest seminar of his own choosing. Because he is limited to four courses each quarter, he is able to avoid a shallow, superficial exposure to the material, while still enjoying the variety that comes from working in at least three different areas at once.

The curriculum is simple and compact. It seeks to cover the chief areas of theological learning without undue reduplication, while providing opportunities for flexibility in teaching methods and insisting upon independent research by the student. Team teaching, combinations of lecture and discussion, guided research, supervised drill in skills like preaching are among the procedures which will be used to implement the curriculum.
## Course Numbering System

### BIBLICAL STUDIES

**B — Core Courses**
- 10-19 Biblical Languages

**Special Interest Seminars**
- 100-119 Hermeneutics
- 120-149 Old Testament
- 150-199 New Testament

### THEOLOGY

**T — Core Courses**
- 200-219 Historical Theology, Church History
- 220-229 Philosophy of Religion
- 260-279 Systematic Theology

### MINISTRY

**M — Core Courses**
- 300-319 Pastoral Theology, Homiletics, Communications
- 320-339 Christian Education
- 340-359 Evangelism
- 360-379 Pastoral Counseling
- 380-399 Missions

**P — Practicums**
- 320-339 Christian Education
- 340-359 Evangelism
- 360-379 Pastoral Counseling
- 380-399 Missions

### SCHOOL OF WORLD MISSION AND INSTITUTE OF CHURCH GROWTH

600
# Bachelor of Divinity Three-Year Curriculum

<table>
<thead>
<tr>
<th>Year</th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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<tbody>
<tr>
<td>FIRST YEAR</td>
<td>Hermeneutics B11</td>
<td>Prolegomena T11</td>
<td>Phil. of Religion T12</td>
</tr>
<tr>
<td>Theology, 4 hrs.</td>
<td>New Testament B12</td>
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<td>Church History T13</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Evangelism M11</td>
<td>Homiletics M12</td>
<td>Chr. Ed. M13</td>
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<tr>
<td>Preaching, 1 hr.</td>
<td>P11</td>
<td>P12</td>
<td>P13</td>
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<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
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<td></td>
<td>Biblical Studies, 4 hrs.</td>
<td>Pentateuch B21</td>
<td>Hebrew Prophets B22</td>
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<tr>
<td>SECOND YEAR</td>
<td>Theology, 4 hrs.</td>
<td>Systematic Theo. T21</td>
<td>Church History T22</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Counseling M21</td>
<td>Missions M22</td>
<td>Systematic Theo. T23</td>
</tr>
<tr>
<td>Preaching, 1 hr.</td>
<td>P21</td>
<td>P22</td>
<td>Pastoral Theo. M23</td>
</tr>
<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
<td>Seminar</td>
</tr>
<tr>
<td>THIRD YEAR</td>
<td>Theology, 4 hrs.</td>
<td>O.T. Writings B32</td>
<td>Christian Ethics T33</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Church History T31</td>
<td>Systematic Theo. T32</td>
<td>Option¹</td>
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<td>Option¹</td>
<td>Polity M32²</td>
<td>P33</td>
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<td>Seminar</td>
<td>P32</td>
<td>Seminar</td>
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</table>

CORE COURSES, 108 SEMINARS, 27 HEBREW, 9 TOTAL REQUIRED FOR B.D., 144 HOURS.

¹ To be filled by ministry electives unless student plans a teaching ministry rather than a church ministry, in which case he may substitute theology or Bible electives if he secures permission from academic affairs committee by end of spring quarter of middle year.

² An option of any elective may be substituted if polity is not required by denomination for ordination.
Bachelor of Divinity  Suggested Four-Year Curriculum
With possibility for Greek and/or Hebrew during school year.

<table>
<thead>
<tr>
<th></th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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</thead>
<tbody>
<tr>
<td><strong>FIRST YEAR</strong></td>
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<td></td>
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<tr>
<td><strong>Biblical Language</strong></td>
<td>Greek 10</td>
<td>Greek 10</td>
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<tr>
<td>Theology, 4 hrs.</td>
<td>Prolegomena T11</td>
<td>Phil. of Religion T12</td>
<td>Church History T13</td>
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<td>Ministry, 3 hrs.</td>
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<tr>
<td>Preaching, 1 hr.</td>
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<td>P12</td>
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<tr>
<td>Special Interest, 3 hrs.</td>
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<td>11</td>
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<td><strong>SECOND YEAR</strong></td>
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<tr>
<td><strong>Biblical Language</strong></td>
<td>—</td>
<td>Hebrew 15</td>
<td>Hebrew 15</td>
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<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>—</td>
<td>Missions M22</td>
<td>Pastoral Theo. M23</td>
</tr>
<tr>
<td>Preaching, 1 hr.</td>
<td>P21</td>
<td>P22</td>
<td>P23</td>
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<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
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<tr>
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<tr>
<td><strong>THIRD YEAR</strong></td>
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<tr>
<td><strong>Biblical Studies, 4 hrs.</strong></td>
<td>Pentateuch B21</td>
<td>Hebrew Prophets B22</td>
<td>New Testament B23</td>
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<tr>
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<td>Church History T22</td>
<td>Systematic Theo. T23</td>
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<tr>
<td>Ministry, 3 hrs.</td>
<td>Counseling M21</td>
<td>Polity M32(^1)</td>
<td>Option(^2)</td>
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<td>P31</td>
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<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
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<td><strong>FOURTH YEAR</strong></td>
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<td>Biblical Theo. B31</td>
<td>O.T. Writings B32</td>
<td>Unity of Bible B33</td>
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<td>Church History T31</td>
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<td>Christian Ethics T33</td>
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<tr>
<td>Ministry, 3 hrs.</td>
<td>Option(^2)</td>
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<tr>
<td>Preaching, 1 hr.</td>
<td>—</td>
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<td>P33</td>
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<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
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</tr>
<tr>
<td><strong>Total hours</strong></td>
<td>14</td>
<td>12</td>
<td>12</td>
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</tbody>
</table>

\(^1\) An option of any elective may be substituted if polity is not required by the denomination for ordination.

\(^2\) To be filled by ministry electives unless student plans a teaching rather than a church ministry, in which case he may substitute theology or Bible electives if he secures permission from the academic affairs committee by the end of the spring quarter of the middle year.
Biblical Languages

A reading knowledge of New Testament Greek is a prerequisite for commencing the first year of biblical studies. Reading knowledge means a knowledge of Greek vocabulary and syntax that is sufficient to begin exegetical work in the New Testament. A non-credit course designed to give a student this ability through an inductive study of the text of Acts will be taught every summer in either an extended (12 weeks) or concentrated (6 weeks) session. Classes for the extended session will meet three evenings a week (Monday, Tuesday, and Thursday at various times between 6 and 10 p.m.); classes for the concentrated sessions will meet five days a week (Monday through Friday at various times from 8 a.m. to 4 p.m.). Both sessions cover the same amount of material (90 class hours). Outside employment of 20-25 hours per week is the maximum for the extended sessions except by special permission from Dr. LaSor. Outside employment is not feasible for those enrolled in the concentrated session.

Those students who wish to begin Seminary in the fall but have not fulfilled the Greek requirement may follow the four-year schedule on page 37. The Greek 10 course is given in the fall and winter on Tuesday and Thursday evenings.

Students who have acquired a knowledge of New Testament Greek, either by course work or by self-study, will be required to take an entrance examination in Greek as part of the registration process. Incoming students are required to be present at the stated time of the examination. This examination will be graded pass, fail, or probation. Students who receive a probation grade will be required to take Greek Review 11 as their special interest seminar for the first quarter, or until they attain satisfactory ability in the language. Those who fail may register for the four-year program described on page 37.

In order to help the student estimate the probable outcome in the Greek examination, a trial examination will be made available to the applicant for self-administration. Upon acceptance by the admissions committee, he will receive instructions concerning preparation for it. When he feels ready, and upon his request, he will receive the examination which is designed to test his ability to read New Testament Greek, to recognize and identify the common forms, and to explain the more common syntactical constructions. He will be expected to take the trial examination without assistance of any kind. The results will indicate his chances of passing the entrance examination, but will not serve as a substitute for it. Incoming students are required to take the trial examination prior to July 15.

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for commencing the second year of biblical studies. A nine-hour course designed to give a student this ability through an inductive study of the text of Esther will also be taught every summer in both extended and concentrated sessions. Students on the four-year program may take Hebrew 15 during the winter and spring quarters of their second year (see page 37 for the four-year program). Students transferring from other seminaries or having knowledge of Hebrew must take a reading examination in Hebrew.
The teaching of Hebrew and Greek grammar is under the supervision of Professor William Sanford LaSor. Modern linguistic and teaching devices (including a language laboratory, tapes, and specially-prepared syllabi) are used in these courses.

The course in Greek 10 earns nine credits, but these do not apply toward graduation at Fuller. The course in Hebrew 15 earns nine credits and these do count toward the 144 hours required for the B.D. degree.

The dates for summer Greek and Hebrew are as follows:

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<thead>
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<tbody>
<tr>
<td>GREEK extended</td>
<td>June 22-Sept. 12</td>
<td>June 28-Sept. 18</td>
<td>June 27-Sept. 17</td>
</tr>
<tr>
<td>concentrated</td>
<td>Aug. 2-Sept. 12</td>
<td>Aug. 8-Sept. 18</td>
<td>Aug. 7-Sept. 17</td>
</tr>
</tbody>
</table>

| HEBREW extended   | June 22-Sept. 12   | June 28-Sept. 18   | June 27-Sept. 17   |
| concent rated     | Aug. 2-Sept. 12    | Aug. 8-Sept. 18    | Aug. 7-Sept. 17    |

The three core courses in the first year of biblical studies have substantial portions devoted to Greek exegesis. Failure to do satisfactory work in the Greek portions of any of these courses, however, does not necessarily mean failure in that course. Rather, the student who fails the Greek portion of B11 may enroll in B12 the next quarter, but he will be encouraged to register for Greek tutorial 14 (see page 40), which will be scheduled at that time. Likewise, despite failure in the Greek portion of B12, a student may enroll in B13, but he will be encouraged to take Greek tutorial 14 during the third quarter. Toward the end of B13 a qualifying examination in Greek will be given. Students passing this examination may enroll a year later for B23, the next course having a substantial portion devoted to Greek exegesis. A student may take other versions of the examination several times in order to pass it.

Two of the core courses for the second year of biblical studies presuppose the minimal level of Hebrew described above. The student who fails the Hebrew portion of B21 may enroll in B22 the next quarter, but he will be encouraged strongly to enroll in Hebrew tutorial 19 which will be scheduled during that quarter (see page 40). Toward the end of B22 a qualifying examination in Hebrew will be given. Students passing this examination will be permitted to enroll in B32, the next biblical studies core course requiring Hebrew. A student may take other versions of the examination several times in order to pass it.

10. NEW TESTAMENT GREEK. The elements of Koine grammar and syntax, taught inductively from the text of Acts. Satisfactory completion of this course or its equivalent, to be determined by an entrance examination, is prerequisite for first-year core courses in biblical studies. The course is equal to a full-year, three-hour, upper-level course; it may be taken in either a concentrated or an expanded form in the summer or in an evening course in fall and winter quarters. Tuition for the evening course is non-refundable. No credit is given toward the B.D. degree. However, nine credits may be transferred to another school. LaSor and Staff

11. GREEK REVIEW. A review of the essentials of grammar and syntax for those who have not attained the minimum requirements of Greek exegesis, and for other
students who wish to improve their knowledge of grammar and syntax. 3 units. Fall quarter. **Staff**

12. **Greek Reading.** The translation of selected portions of the New Testament, with special attention to syntax and the building of vocabulary. 3 units. **Staff**

14. **Greek Tutorial.** A course to help the student master the fundamentals necessary for basic Greek study. Students who are deficient in the knowledge of Greek in B11 or B12 are encouraged to take this course the following quarters in order to enroll for B12 and B13. 3 units. Winter and Spring. **Staff**

15. **Biblical Hebrew.** The elements of Hebrew grammar and syntax, taught inductively from the text of Esther and other selections. Satisfactory completion of this course is prerequisite for the core courses in Old Testament. The course is the equivalent of a full-year, three-hour, upper-level course; it may be taken in the summer between the junior and middler year, in either a concentrated or an expanded form, or during the winter and spring quarters. Nine hours of credit is given toward the B.D. degree. **LaSor or Bush and Staff**

16. **Hebrew Review.** A review of the essentials of grammar and syntax for those who have not attained the minimum requirements for Hebrew exegesis, and for other students who wish to improve their knowledge of grammar and syntax. 3 units. Fall quarter. **Staff**

17. **Hebrew Reading.** Readings in the Hebrew Scriptures, designed to give the student facility in reading Hebrew, to improve his knowledge of syntax and to increase his vocabulary. **Staff**

19. **Hebrew Tutorial.** A course to help the student master the fundamentals necessary for basic Hebrew study. Students who are deficient in the knowledge of Hebrew in B21 are encouraged to take this course the following quarter in order to enroll for B22. S 72, W 73, W 74  **Staff**

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**Core Courses**

**BIBLICAL STUDIES**

**B11. Hermeneutics.** The presuppositions and method by which one comprehends biblical authors so that their individual communications and the Bible as a whole confront one as the Word of God. Skill in hermeneutics is developed through Greek exegesis of Philippians 1-2. **Fuller**


B21. **PENTATEUCH.** The content of the five books of Moses in the light of their historical background and theological messages. An introduction to O.T. textual criticism and an examination of the various theories of higher criticism, including the documentary hypothesis. Forty percent of this course will be devoted to Hebrew exegesis of crucial passages. *Bush*

B22. **THE HEBREW PROPHETS.** The content of the Former and Latter Prophets in the light of their historical background and with emphasis upon the developing theological content. The Messianic doctrines will receive special attention. Use of the Hebrew text is an integral part of the course. *Lasor*

B23. **NEW TESTAMENT II.** Romans to Revelation studied as to content, characteristics, background, and major critical problems. Exegesis of crucial passages. *Martin*


B32. **WRITINGS.** A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the Wisdom writings. Exegesis of representative passages. *Hubbard and Bush*

B33. **THE UNITY OF THE BIBLE.** The Bible as an outworking of a single purpose in redemptive history from Creation to the consummation of all things. A consideration of the particular interpretational problems (e.g., types and prophecy) that arise in such a study. *Fuller and Hubbard*

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**THEOLOGY**

T11. **PROLEGOMENA.** A study in the nature, purpose, and method of the dogmatic enterprise. Special attention will be given to the authority of Scripture and tradition for dogmatics. *Rogers*

T12. **PHILOSOPHY OF RELIGION.** An analysis of the premise, form, and validity of certain philosophical criticisms of Christian theology, in particular such problems as the character and validity of theological statements, the problem of evil, the problem of human freedom, and the question of divine transcendence. *Rogers*

T13. **CHURCH HISTORY I.** A survey of early trends and developments from the post-apostolic fathers to the Council of Chalcedon. *Bromiley*

T21. **SYSTEMATIC THEOLOGY I.** Theology and anthropology. The doctrine of God; his attributes and trinitarian mode of existence. The doctrines of creation, of divine providence, of angels. The doctrine of man; his origin, nature, and fall. The doctrine of sin. *Jewett*

T22. **CHURCH HISTORY II.** The further development of the Church, especially in the West, from Chalcedon to the early stages of the Reformation. *Bromiley*

T23. **SYSTEMATIC THEOLOGY II.** Christology and soteriology. The doctrine of divine election, the covenant of grace, the person and work of Christ the Mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption, and sanctification. *Jewett*
T31. CHURCH HISTORY III. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and the Second Vatican Council. Bromiley

T32. SYSTEMATIC THEOLOGY III. Ecclesiology and eschatology. The doctrine of the Church; its nature and authority. The worship of the Church, the sacraments and prayer. The doctrine of last things; death and resurrection, the final judgment, heaven and hell. Jewett

T33. CHRISTIAN ETHICS. An exposition of the theological foundations which determine the texture of Christian moral decision, with a survey of the competing systems of Christian ethics, and discussion of the shape of Christian love in selected areas of moral responsibility. Smedes

MINISTRY

M11. EVANGELISM. An introduction to evangelism and congregational strategy for communicating the Christian faith in contemporary American society. The nature of the "Good News" considered biblically and theologically with emphasis upon its effective communication, individually and corporately. Munger

M12. HOMILETICS. The nature of preaching and the various formal aspects of the sermon, with special concentration on the understanding and creation of sermon outlines in which the truth of the biblical text is restructured in sermonic form. Daane

M13. TEACHING THE LAITY. (Christian education core course.) Instruction of the laity: importance, purpose, strategy, procedures and resources for the many and the essential few, in various settings related to contemporary church movements. Larson

M21. PASTORAL COUNSELING. Basic principles of personal counseling as applied in the pastorate. Case history taking, identification of crisis situations, counseling the emotionally disturbed, the use of religious resources, methods of referral and selected theories of integration of psychology and theology are considered. Laboratory in sensitivity training is provided. Bower

M22. MISSIONS. Biblical imperative, historical development since 1800, achievements, revolutionary world today. Afroasian churches, theological trends in mission, ecumenical movement, open and closed doors, strategy for tomorrow in the evangelization of the world. Glasser

M23. PASTORAL THEOLOGY. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relationships, and ministerial ethics. Schaper

M32. POLITY. Baptist, Presbyterian, or Methodist ecclesiology, taught by local church leaders. Methodist polity, offered every third year, fulfills the requirements of paragraph 344 of DOCTRINES AND DISCIPLINE OF THE METHODIST CHURCH.

PRESCHING LABS. Sections meeting each quarter devoted to the practice of preaching and the art of communication. Required for each of the nine quarters. Each lab earns one unit of credit.

White: P11. ORAL COMMUNICATIONS I. Building practical communication skills with an emphasis on general and specific speech preparation. Weekly lecture with lab sections. 2 hours a week.
P12. **Oral Communications II.** Building practical communication skills with an emphasis on speech delivery. Weekly lecture with video tape lab sections. 1 hour a week.

P23. **Oral Communications III.** Seminar in preaching criticism. Practice in use of video tape techniques for self-analysis and criticism. 1 hour a week.

*Daane:* P13, P21, P22.

*Schaper:* P31, P32, P33

M12 is a prerequisite for P13 through P33.

\[1\] During 1971-72, the Rev. Matthew M. Jefferson, minister of Scott Methodist Church, Pasadena, is teaching one section of P31, with emphasis on the preaching of social concerns.

**Special Interest Seminars**

The stress in a core course is on breadth and a comprehensive grasp of a field. In the special interest seminars, of which a student must take nine (one each quarter) to fulfill requirements for the B.D., the emphasis is to encourage a student to go into depth in those subjects in which he has a particular interest. This study will be carried out both by an individual research project and by discussion with a professor. Methods of teaching will vary according to the nature of the course, but the general policy is that class lectures will be held to a minimum. The goal of these courses is to increase the student's ability to gain knowledge on his own through the development of his research and critical abilities. The quarter in which a course is scheduled may be changed without notice.
Biblical Studies

HERMENEUTICS

A number of seminars, each of which is devoted to the study of a Bible book, will provide the student with ample opportunity to develop further skill in carrying out the theory of biblical interpretation gained from the core course in hermeneutics. The books, taught by Drs. Fuller and Schoonhoven, are:

100. GENESIS Fuller
101. JOB Fuller
102. MATTHEW Fuller
103. LUKE Schoonhoven W 73
104. JOHN Schoonhoven S 73
105. ROMANS Fuller
106. GALATIANS Fuller
107. COLOSSIANS Schoonhoven W 74
108. HEBREWS
109. REVELATION

110. DIRECTED BOOK STUDY. After completing two of the above seminars, and by special permission, a student may carry out his own study of a Bible book with Drs. Fuller or Schoonhoven.

In addition to these book studies, the following courses will be offered on certain specialized aspects of hermeneutics:

115. FAITH AND HISTORY. The hermeneutical problem of the relationship between the Resurrection of Jesus Christ, conceived of as an historical event, and one's faith. The approach of the Enlightenment, nineteenth century liberalism, dialectical theology, and contemporary scholars to this problem. Fuller

116. MYTH AND SCRIPTURE. The importance of myth records in history, and myth as a means of communication will be studied in relation to the biblical literature. Schoonhoven

117. HISTORY OF INTERPRETATION. An analysis of Reformation and post-Reformation hermeneutics to the present, including the systems of Luther, Calvin, Arminius, Cocceius, Francke, Lessing, Schleiermacher, Ritschl, Schlatter, Barth, Bultmann, and the post-Bultmann school. F 73 Schoonhoven

118. KARL BARTH. A detailed analysis of one of the major themes in Barth's Church Dogmatics with reference to his hermeneutical procedures. Post-Reformation theology through the nineteenth century will be studied to understand better the emergence of this hermeneutic and theology. S 74 Schoonhoven

119. FRIEDRICH SCHLEIERMACHER. A consideration of the nineteenth century liberal Protestant hermeneutic as it finds expression in the theological structure of Schleiermacher's dogmatic work, The Christian Faith. Schoonhoven

OLD TESTAMENT

BOOK STUDIES

120. GENESIS 1-11. The theology of Israel's primeval traditions. The literary genres and biblical theology of these chapters will be discussed against the background of Near East literature. The role of these chapters as the beginning of redemptive history will be considered. S 72 Bush

122a. ISAIAH W 73 LaSor
122b. JEREMIAH F 73 LaSor

F-Fall Quarter  W-Winter Quarter  S-Spring Quarter
123. AMOS. A book study emphasizing literary form and structure, theological content and exegesis of important passages. Bush

124. PSALMS. An exegetical and kerygmatic study of some of the Psalms. Hubbard

125. DIRECTED STUDY OF AN OLD TESTAMENT BOOK. By special arrangement. Staff

OLD TESTAMENT THEOLOGY


127. PROPHETISM. The nature and importance of prophecy in the Old Testament with special attention to the ministries of the eighth and seventh century literary prophets. Hubbard

128. STUDIES IN BIBLICAL WISDOM LITERATURE. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. Hubbard

129. OLD TESTAMENT PROBLEMS. Discussion of some area of Old Testament study in current scholarly debate. F 72 LaSor

LANGUAGE

130. AKKADIAN. Inductive study of the elements of Akkadian (Old Babylonian) in Hammurabi’s Law Code. LaSor

131. BIBLICAL ARAMAIC. The elements of biblical Aramaic, through study of the Aramaic portions of Ezra and Daniel. Must be followed by Syriac 132. 1 quarter, S 72, F 73 LaSor

132. SYRIAC. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: Biblical Aramaic 131. 1 quarter, S 72 LaSor

133. ARABIC. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitic with reading in Quranic, classical and modern Arabic literature. 2 quarters, F-W 71-72; F-W 73-74 Bush
134. **Ugaritic.** Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. The first quarter will introduce the student to the grammar of the Kret epic; the second quarter will be devoted to wide reading from transliteration. 2 quarters, W-S 72; W-S 74  

**Bush**

135. **Modern Hebrew.** An introduction to modern Israeli Hebrew by the conversational method.  

**LaSor**

136. **West Semitic Texts.** Selections from Old Aramaic, Moabite, Phoenician, etc., according to the student’s needs and interests. Attention will be given to comparative Semitic and biblical connections. S 73  

**Bush or LaSor**

137. **Advanced Akkadian.** Readings from either Amarna Age Akkadian (e.g., Nuzi or Mari) or the historical annals of the Assyro-Babylonian period. S 72, W 73  

**Bush**

138. **Old South Arabic.** The reading of selections in Epigraphic South Arabic (Sabaen, Minean, Qatabanian, Hadramautic) designed for comparative study in Semitic languages. Prerequisite: Hebrew and Akkadian or Arabic.  

**LaSor**

139. **Directed Study in Semitics.** By special arrangement.  

**Staff**

**HEBREW GRAMMAR AND OTHER OLD TESTAMENT BACKGROUND STUDIES**

140. **Advanced Hebrew Grammar.** A study of the morphology and syntax of the Hebrew of the Old Testament designed to take the student beyond what has been learned in beginning Hebrew.  

**Bush or LaSor**

141. **Advanced Hebrew Exegesis.** A study of the exegesis of the Old Testament designed to take the student beyond what he has learned in basic exegesis. Passages of theological importance will be exegeted and discussed.  

**Bush or LaSor**

142. **Comparative Semitic Grammar.** Introduction to comparative Semitic grammar for qualified students. A minimum of two Semitic languages is prerequisite and a reading knowledge of German is highly desirable.  

**Bush or LaSor**

143. **Dead Sea Scrolls Texts.** Selections from the Qumran texts, in Hebrew or Aramaic, according to the student’s needs and interests. Prerequisite: Biblical Hebrew (and Biblical Aramaic, if reading Aramaic texts). S 72  

**LaSor**

144. **Biblical Backgrounds.** The history and literature of the Ancient Near East will be discussed together with the reading of texts in translation, so as to provide the setting and background for biblical literary forms and institutions. W 72  

**Bush**

145. **Archeology and the Bible.** Significant data from archeology, geography, linguistic studies, etc., will be studied in order to understand relevant biblical texts.  

W 73  

**LaSor**
NEW TESTAMENT

150. **Gospel of Matthew.** An introduction to this gospel relates its composition to current theories of authorship and purpose. Exegesis of crucial passages. *Martin*

151. **Mark's Witness to Christ.** A study of the leading themes of this gospel in the light of recent interpretation. Special attention will be given to the distinctive character of Mark's presentation of Christ's person and saving work. *F 73 Martin*

152. **Acts of the Apostles.** The Lukan narrative raises problems of a historical, exegetical and theological character. These will be discussed in the light of the over-all purpose of the book. *S 73 Martin*

153. **Ephesians.** An exegetical study of the epistle with consideration given to problems and solutions, based on significant essays in recent monographs and symposia. *F 71, S 74 Martin*

154. **Philippians.** Course conducted in manner similar to 153. *F 72 Martin*

155. **Colossians.** Course conducted in manner similar to 153. *W 74 Martin*

156. **Live Issues in New Testament Study.** A seminar for the ventilation of current problems and solutions, based on significant essays in recent monographs and symposia. *W 72 Martin*

157. **New Testament Background.** Salient events in the historical period from Alexander to Herod. Inter-testamental ideas. Rabbinic and Hellenistic Judaism. The emperor cult and mystery religions. Selections from the Psalms of Solomon will be read. *Martin*

158. **Worship in the New Testament.** The motifs and practices of worship in early Christianity are investigated from the scrutiny of creedal, hymnic and liturgical elements in the New Testament, and some lessons drawn for the Church today. *W 73 Martin*

159. **Paul and His Interpreters.** An historical survey of Paul's mission and theology covering the last century of critical inquiry. *Martin*

160. **Jesus and His Interpreters.** A statement and critique of twentieth century methods of gospel study with a view to answering the question, What may be known of the historical Jesus? *Martin* (For research students only.)

161. **Seminar.** A course of directed study. *Martin*
170. **NEW TESTAMENT PROBLEMS.** Guided research in any one of several areas of investigation—grammatical, historical, exegetical, etc. *Harrison*

172. **JOHN AND THE SYNOPTICS.** A study of the two traditions as to their resemblances and differences in an effort to solve as many of the problems as possible. *Harrison*

173. **APOTOLIC HISTORY.** A study of the early Church based on the Acts and the Epistles, with emphasis on the critical problems of the Apostolic Age. *Harrison*

174. **HELLENISTIC JUDAISM.** A study of the influence of Hellenism on Judaism, based chiefly on a survey of the contribution of Philo and Josephus. *Harrison*

175. **LIFE OF CHRIST.** A topical approach dealing with the leading events and features of the life and ministry of our Lord. S 73 *Harrison*

176. **SEPTUAGINT.** The history of the study of the version; translation of representative portions; comparison with the Hebrew text: the quotations in the New Testament; the influence of the Septuagint on the vocabulary and concepts of the New Testament.

177. **PETRINE EPISTLES.** An exegetical study of First and Second Peter, with attention to introductory problems as well. *Harrison*

178. **PAULINISM.** An investigation into Paul's life and labors in the light of critical inquiry. W 73 *Harrison*

179. **THESSALONIAN EPISTLES.** An exegetical study of these documents of primitive Christianity. S 73 *Harrison*

180. **READINGS IN JEWISH LITERATURE.** Selected passages will be read and exeged in Greek from the Jewish Hellenistic literature. *Ladd*

181. **HELLENISTIC BACKGROUNDS FOR NEW TESTAMENT THEOLOGY.** A study of the thought of selected Hellenistic religious writings. *Ladd*

182. **READINGS IN HELLENISTIC LITERATURE.** Selected passages will be read and exeged in Greek from Hellenistic religious writings. W 74 *Ladd*

186. **THE THEOLOGY OF THE APOCALYPSE.** A study of the Greek text of the Revelation. W 74 *Ladd*


189. **THE KINGDOM OF GOD.** The Kingdom of God in the Gospels interpreted against the prophetic background of the Old Testament and the historical backgrounds of contemporary Jewish messianic and apocalyptic hopes. S 74 *Ladd*

190. **ESCHATOLOGY.** A critical and historical study of the main themes of biblical eschatology. (Open to graduate students only.) W 72 *Ladd*


192. **JEWISH BACKGROUNDS FOR NEW TESTAMENT THEOLOGY.** A study of the thought of Jewish intertestamental literature, including a brief introduction to the Qumran writings. S 72 *Ladd*
193. **Problems in Biblical Theology.** A seminar for study of problems in biblical theology in recent literature in the field. (Open to graduate students only.) W 73  Ladd

194. **Research in Biblical Theology.** Directed study in biblical theology. Readings, conferences, papers. Ladd

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**Theology**

**CHURCH HISTORY AND HISTORICAL THEOLOGY**

During 1971-74 the general electives in historical theology will be devoted to the history of the doctrine of Holy Scripture.

201. **Historical Theology I.** Research elective in the patristic doctrine of Holy Scripture. (Open only to graduate students.) W 72  Bromiley

202. **Historical Theology II.** A research elective in the scholastic doctrine of Holy Scripture. S 72  Bromiley

203. **Historical Theology III.** A research elective in the Reformation doctrine of Holy Scripture, particularly in Luther and Anglicanism. F 72  Bromiley

204. **Historical Theology IV.** The Reformation doctrine of Holy Scripture, particularly in Calvin. F 73  Bromiley

205. **Historical Theology V.** The doctrine of Holy Scripture in the Westminster and other confessions of the seventeenth century. F 71  Bromiley

206. **Historical Theology VI.** The doctrine of Holy Scripture in nineteenth century theology. W 74  Bromiley

207. **Historical Theology VII.** The doctrine of Holy Scripture in Karl Barth. S 74  Bromiley

208. **The History of Methodism.** A research elective with emphasis on (1) John Wesley, (2) the expansion of Methodism in the United States in the eighteenth and nineteenth centuries, (3) Methodism in the United States in this century — review and future needs and prospects. This course fulfills the requirements of paragraph 344 of *Doctrines and Discipline of the Methodist Church*. S 74  Bromiley
The following research electives are open only to graduate students in the Th.D., Th.M. and D.Min. programs:

209. **Readings in Patristic Theology.** W 72 Bromiley
210. **Readings in Scholastic Theology.** Bromiley
211. **Readings in Reformation Theology.** Bromiley
212. **Readings in Modern Theology.** Bromiley

**PHILOSOPHY OF RELIGION**

220. **The New Creation in Christ.** An analysis of the theological frameworks within which St. Paul's doctrine of the new being in Christ has been and is understood. Smedes
222. **The Quest for Religious Certainty in Modern Theology.** A critical study of the crisis in Christian certitude created by the rise of historicism and existentialism. Smedes
223. **Christianity and Culture.** A theological analysis of the relationship of Christian faith and hope to man's cultural task and cultural achievements. An effort will be made to discover a biblical theology of culture. Smedes
224. **The Theology of Paul Tillich.** A critical examination of the assumptions, the method, the structure and the specific theses of Tillich's co-relational theology. The Systematic Theology is the text. Smedes
225. **Calvin's Moral Theology.** The Reformer's view of the Christian life, both in its individual and its social context, is studied in the light of his entire theology, particularly his doctrine of law and love. Smedes
226. **Christian Faith and Social Revolution.** The legitimacy of revolution as a means of changing society.
261. JOHN CALVIN. A critical appraisal of his theological thought with primary attention to the *Institutes of the Christian Religion*. Jewett or Schoonhoven

263. EMIL BRUNNER. A critical appraisal of his theological thought. F 74 Jewett

264. THEOLOGY AND HYMNODY. A study of Christian hymns as theological confessions of the worshiping community. F 72 Jewett

265. SCIENCE AND THE CHRISTIAN FAITH. A comparison of scientific and theological method with particular attention to past areas of conflict which enlighten contemporary problems. Jewett

266. THE CHRISTIAN VIEW OF THE FUTURE. A study of the biblical teaching concerning the Second Coming of Christ. Special attention will be given to the interpretation of the Book of Revelation. Jewett

267. READINGS IN METHODIST DOCTRINES. A directed study of the sources, classic and modern, of Methodist thought, with special attention given to the idea of conversion and holiness. Fulfills requirements of paragraph 344 of *Doctrines and Discipline of the Methodist Church*. W 73 Jewett

268. SEMINAR. A course of directed study in theology. Jewett

269. PERSISTENT PROBLEMS IN THEOLOGY. A consideration of any one of the following: God's transcendence and immanence; divine sovereignty and human responsibility; revelation and Scripture; particularism and universalism. S 73 Jewett

Ministry

PASTORAL THEOLOGY, HOMILETICS, AND COMMUNICATION

300. MINISTRY AND THE DOCTRINE OF ELECTION. An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the Church. F 71, F 72 Daane

301. PROBLEMS AND PURPOSES OF PREACHING. An investigation into the problems and purposes of preaching. Consideration is given especially to the historical text and the question of moralistic sermonizing as they relate to the purpose of preaching within the Church. S 73 Daane
305. Field Education in Practical Theology. Directed study with local ministers in Southern California, with the aim of correlating various concerns of the ministry in a practical program of mission. Seminars with the faculty, with pastors, and with local ministers. Selected readings and reports. Limited enrollment, by consent of instructor. Annually

305a. Pastoral Ministry. The pastor's ministry in the local church. Directed study with a local pastor that has as its aim the correlation of all areas of the ministry and their practical function in the parish. Seminars with the faculty and pastors. Schaper

305b. Local Church Ministry. The larger ministry of the local church. Field education including exposure to effective, working models in the local church. Includes the study of ministry to youth and to senior citizens, programs of visitation, church membership, prayer groups, and evangelistic outreach. Extended over a period of three quarters. Schaper

305c. Home Ministries. Analysis and evaluation of the various structures of home ministries other than and without direct connection to local worship structures, with emphasis upon ministry to those communities which are different both linguistically and culturally but are still within the Western tradition. Extended over a period of three quarters. Enrollment limited to six students. Usual prerequisite Missions M22. Winter

305d. Cross-Cultural Ministries. Survey of ministries to Southern California communities which are drastically dissimilar to the Western tradition, including evaluation of the ministry structures other than and without direct connection to local worship structures in those communities. Enrollment limited to six students. Usual prerequisite Missions M22. Extended over a period of three quarters. Winter

305e. Social Concerns. The social dimensions and nature of the Church's ministry. Study in the following areas: humanism vs. Christianity; theology of community, of confrontation, of celebration, of Christian service, and of sex. Seminars with the faculty and analysis of types and methods of involvement. Extended over a period of three quarters. Staff

306. The Church and Urban Society. A clinical study of urban society conducted in metropolitan Los Angeles. Involvement in organizations and systems of the city and reflection on the means whereby the Church can become more significantly involved. F 71, F 72, F 73 Schaper

307. Contemporary Worship and Liturgy. An investigation of biblical and historical theology of worship; analysis of contemporary worship traditions; workshop on contemporary music and worship resource material, including formation and direction of chapel and other worship services. F 72 Schaper

DISTINGUISHED VISITING PROFESSOR

WILLIAM H. BENTLEY, Community Relations worker, Cook County (Illinois) Department of Public Aid; Pastor, Calvary Bible Church, Chicago.

308. History of Black America. A consideration of the historical antecedents of the black people in America, relating the entire black movement to the general sweep of American history. W 71

309. Christianity and Black Theology. The emphases in the Christian message particularly relevant for the black church. W 71
310. MASS MEDIA AND THE MINISTRIES. An introduction to the strategies of modern media and their use by the Church. A survey of radio, television, the motion picture and theater will be included. S 73 White

311. SEMINAR IN PREACHING PRACTICUM. A seminar to develop preaching skills through intense individual criticism and coaching and video tape analysis. Offered two quarters a year. F 71, S 72, F, W 72-73, 73-74 White

312. THEOLOGY AND CONTEMPORARY FILM. A brief survey of the history, regulation and production of films will be covered. The student will view important documentary, theatrical and experimental films, noting and analyzing the theological implications of their message and method. W 72 White

315, 316, 317. COMMUNICATIONS SKILLS: VERBAL AND NON-VERBAL. Theory and practice of interpretation through vocal, facial and bodily expressions as these are applied to the fields of preaching, counseling and teaching. Culturally appropriate patterns are developed. Annually Bower

CHRISTIAN EDUCATION AND YOUTH MINISTRY

See page 65 for a description of the M.A. in Christian Education program.

M13. TEACHING THE LAY (Christian Education core course.) Instruction of the laity: importance, purpose, strategy, procedures and resources for the many and the essential few, in various settings related to contemporary Church movements. Larson

M24. RESEARCH PROJECT. Supervised research on a topic relevant to the field and personally important to the student, resulting in a paper of thesis quality. Larson

M30. YOUTH OUTREACH. Contemporary methods for evangelization of high school youth, especially as practiced by prominent Christian youth organizations. Class and field study.

P11, P12. ORAL COMMUNICATIONS I, II. See descriptions under the B.D. core courses P11, P12, the latter including special video tape teaching lab sections. White

P49. TEACHING LABORATORY. Various experiences of teaching that center on direct use of the Bible text.

320. SMALL GROUP LEARNING. Processes of small group Bible study-dialogue with special attention to teaching one another. Direct experiences included. Larson

321. LAY LEADERSHIP TRAINING. The enlistment, training and growth of leadership among the laity in the light of changing concerns regarding the Church. S 72 Larson

322. INNOVATIONS IN LAY LEARNING. Study of creative thought and method, past and present, with emphasis on future potential. Opportunities for individual exploration. W 72 Larson

325. CHILDREN IN THE CHURCH. The Church’s ministry with children in the context of contemporary emphases on the home and the Church.

326. YOUTH MINISTRIES. The ministry, especially of local congregations, with and for junior high and high school people considered as young laity in the Church. Studies of current issues as discovered through observation and interview.
EVANGELISM AND CHURCH STRATEGY

340. EVANGELISM THROUGH SMALL GROUPS. The nature of the small group movement among Christians. Principles and patterns considered biblically, methodologically and experientially.

341. INNER DYNAMICS FOR CHRISTIAN ACTION. The maintenance of vital faith and personal devotion in the pressures and problems of Christian service today. S 72, S 73 Munger

342. TRAINING THE LAIY MINISTRY. For second and third year students who have completed M11 and serve as section coordinators for that course. Trained under close supervision in the development of lay witness and ministry. F 71, F 72, F 73 Munger

343. THE MINISTRY OF THE LAITY. The ministry of "the laos," the people of God, considered biblically, historically and in the current scene. The "pastor-teacher" viewed as enabler and "playing coach" toward the breakthrough of an authentic lay ministry. S 72, W 73, W 74 Munger

344. VISITATION EVANGELISM. Study and involvement in contemporary patterns of visitation evangelism. Munger

345. EVANGELISM AMONG THE CULTURALLY ALIENATED. Special research and involvement projects among intelligentsia, minority groups, youth, "the disinherited," poor and powerless, etc. S 72 Munger

346. THE EMERGING CHURCH. Patterns of new life and forms of ministry in the spiritual renewal of the local congregation in a time of radical social and cultural change. S 73 Munger

347. THE LOCAL CHURCH AND CRUSADE EVANGELISM. Taught in conjunction with the Billy Graham Evangelistic Crusades. Lectures and workshops, in addition to participation in Crusade meetings, applying content to specific situations. Munger
350. **Guided Research.** Independent research of a particular topic in evangelism, congregational renewal or Church strategy. *Munger*

**M32. United Presbyterian Church Polity.** The history, worship and ecclesiology of the United Presbyterian Church in the U.S.A. Directed toward the requirements for ordination by that denomination. Fall quarter. *Munger*

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**Pastoral Counseling**

The department of pastoral counseling offers a program which draws upon the faculties of both the Schools of Theology and of Psychology. The program seeks to help prepare students for counseling as pastors, military chaplains, counselors in church counseling centers, and as counselors in other institutions with positions calling for seminary-trained counselors with advanced counseling skills for working with personal, marital or family problems. It provides the student with opportunities for preparation in professional counseling and focuses on the application of insights from theology, psychology, sociology, philosophy and the clinical experiences derived from the fields of counseling and psychotherapy.

**Marriage Counseling Specialization**

Students enrolled in the degree programs of the School of Theology as well as pastors with a Bachelor of Divinity or its equivalent are eligible to pursue special studies in the area of marriage counseling and therapy. Those interested in such studies should have completed sufficient work in the behavioral sciences at the undergraduate level so as to prepare them for the marriage counseling program. Students planning to obtain supervised experience in actual counseling skills should plan on taking courses 366, 367, 368 in preparation for, or to be taken concurrently with, 369a, b, c.

**Association for Clinical Pastoral Education**

Fuller Theological Seminary is an institutional member of the Association for Clinical Pastoral Education and maintains relationships with accredited clinical pastoral education centers through this organization.

**Clinical Facilities**

Among the clinical facilities in which students may gain supervised experience are the following: Pasadena Community Counseling Center of Fuller Theological Seminary, American Institute of Family Relations, Metropolitan Hospital at Norwalk, Los Angeles County-USC Medical Center.

**Sensitivity Training Program**

The department sponsors a sensitivity training which is Christian in its orientation and is integral to core courses M13 and M21. Trainers with advanced study and experience in this field and in group therapy conduct the groups under the supervision of a department faculty member who is also a clinical psychologist.
COURSE DESCRIPTIONS

360. ABNORMAL PSYCHOLOGY. The origin and development of pathological trends in behavior. F 72  Staff

361. SOCIAL PSYCHOLOGY. A study of the behavior of the individual in his relationship to his human environment. W 73  Malony

362. GROUP COUNSELING AND THERAPY. A course designed to acquaint the student with the principles of counseling and therapy in a group situation. Students will participate in laboratory experiences as a means of developing skills in diagnosis and counseling of typical cases. (Limited to ten students.) S 73, 74  Tweedie, Sylling

363. ADOLESCENT COUNSELING. Principles of counseling and therapy as applied to adolescents. W 74  Staff

364. SEMINAR IN PERSONALITY AND COUNSELING. Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man. F 72  Oakland

365. PROBLEMS IN CHRISTIAN FAITH AND MENTAL HEALTH. A treatment of the problems of emotional disturbance as related to biblical precepts. Readings in contemporary psychological and theological literature. S 74  Warren

366. TESTING AND PERSONALITY ASSESSMENT. Use of case history data, test data and non-verbal behaviors in the diagnosis of personal, marital and family problems. Theory and practice of testing for use in counseling programs. Acquaintance with the Wonderlic and Wechsler Adult Intelligence tests, the Minnesota Multiphasic Personality Inventory, the Thematic Apperception Test, Sex Knowledge Inventory, Draw-a-Person and other tests. F 72, 73  Bower

367. SEMINAR IN INDIVIDUAL COUNSELING AND THERAPY. Presentation and discussion of case studies; analysis of tape recordings and films demonstrating various approaches to counseling psychotherapeutic practice. Behavioral, analytical and milieu therapies are considered. W 73, 74  Bower

368. MARRIAGE AND FAMILY COUNSELING AND THERAPY. Use of theological, physiological and psychological data in treating problems of marital sexuality. Theory and practice of conjoint marital counseling and therapy. S 73, 74  Bower

369a, b, c. MARRIAGE AND FAMILY COUNSELING PRACTICUM. One hour a week is spent reviewing case histories and the counseling experiences of the intern. Continues throughout the academic year; must be taken for three successive terms for a total of three hours. To be taken in conjunction with supervised field work in an approved counseling clinic or setting. (Prerequisite: consent of instructor.) All year  Bower and Staff

370. CLINICAL PASTORAL TRAINING. Experience is gained in a mental hospital under the direct supervision of a hospital chaplain. Care and treatment of teenage and adult patients troubled with emotional disturbances, drug and narcotic problems, and alcoholism. All year.  Bower and Staff

371. CLINICAL PASTORAL EDUCATION (3-9 units). Opportunities are made available for the student to gain experience in ministering to the sick and emotionally ill in mental and/or general hospital settings. Designed for the student interested in the pastorate or in beginning clinical work leading toward a hospital chaplaincy.  Staff

372. COMMUNICATION SKILLS: VERBAL AND NON-VERBAL. Theory and practice of vocal, facial and bodily expressions for diagnosing and resolving communication problems arising in individual and marital counseling and therapy situations. F 73, 74  Bower
373. Research Seminar in Theology and Psychotherapy. Examination of studies seeking to integrate theology and psychology. Implications for counseling and psychotherapy from a Christian perspective. (Limited to doctoral candidates.)

W 74 Bower

374. Research in Pastoral and Marriage Counseling. Readings in the areas of theology and psychology. Bower and Staff

Senior and graduate theology students may enroll in the theology-psychology interseminar scheduled each quarter. For further details see the catalog for the School of Psychology.

MISSIONS

All course offerings of a given quarter in the School of World Mission and Institute of Church Growth are open to the theology student. Theology students earn 3 units of credit for each course completed in the School of World Mission.

See pages 78-81.

380, 381. Missionary Internship. Inaugurated in 1962, this internship program has proved to be a worthwhile and stimulating venture for students who expect to be missionaries. The purpose of the program is to co-operate with various missionary agencies in opening doors of foreign service on an intern basis for students between their junior and middler or middler and senior years.

Students desiring to receive academic credit for this year of internship in foreign missions are required to take a three-hour reading course (380) under the missions faculty preparatory to going overseas. During this course they receive some direction for the substantial term paper to be written as a result of their internship. Three hours of credit are also granted for the paper, to be submitted to the missions faculty five weeks after the beginning of the fall quarter upon return. This paper (381) is to fulfill, in writing, goals set during the preparatory course.

Interns, 1970-72: Ted Proffit, Bolivia; Reid Trulson, Ghana; Calvin Swanson, Virgin Islands.
THE DOCTOR OF MINISTRY (D.MIN.)

PURPOSE OF THE MINISTRY DOCTORATE

Fuller Seminary’s doctorate of ministry is theologically grounded in the biblical tenet (Eph. 4:11) that the Christian ministry requires ministers who both preach and teach the Word of God. This is a difficult requirement to meet in an age when the winds of change give new forms to old problems and bring new problems to light. In spite of the difficulty, the Church must keep pace and train men who know both the world of the twentieth century and that Word of God which speaks redemptively to the problems of every age. With all evangelicals, the faculty of Fuller Seminary shares and operates on the conviction that the man of God can only be furnished and equipped for every good word and work if he possesses a thorough knowledge of the divinely-inspired Scriptures. Therefore, the purpose of Fuller Seminary’s doctorate of ministry program is to enable men to present the Word of God to both the immediate and ultimate needs of the individual and of the community.

Since the D.Min. degree is a professional rather than an academic doctorate, applicants must declare that they intend to serve in some area of the ordained pastoral ministry other than that of teaching in an academic institution.

THE CURRICULUM

A. A Fuller undergraduate selecting the D.Min. program must make formal application upon registration for the third quarter of the third year. If accepted he will enroll in one special interest seminar related to the area in which he seeks to pursue the D.Min., will meet all qualifying examinations before the beginning of his fourth year and will, at the very beginning of his fourth year, submit his selected dissertation subject for faculty approval.

During his fourth year he will take two special interest courses the first quarter, one the second quarter, and two the third quarter — one in the field of Bible and one in systematic or historical theology. He also will spend ten hours a week throughout the year in field work related to his selected area of study.

A man or woman already in the ministry who enters the D.Min. program with a B.D. degree must spend three quarters in residence study and take five special interest seminars related to his selected dissertation subject. Before he begins his three quarters of residence study he must pass all qualifying examinations and will, at the very beginning of these quarters of study, submit his selected dissertation subject for faculty approval.

During his three quarters of residence study he will take five special interest seminars related to his selected dissertation subject, two the first quarter, one the second quarter and two the third quarter — one in the field of Bible and one in systematic theology (which can include Church history). Since this degree will signify that a man is qualified to be a teacher of the Word of God, the candidate for the D.Min. will spend ten hours a week throughout the year in approved field work related to his selected area of study.
The areas in which a dissertation topic may be selected are the following: administration, pastoral counseling, homiletics, Christian education, pastoral theology, liturgies and communications.

B. The dissertation is to be written under the immediate supervision of his two faculty mentors — one from the ministry department, one from the biblical studies or theology department — and the general supervision of the director of the doctorate of ministry program. The purpose of the dissertation is to engage the student in independent research and thought which, in conjunction with his classwork, will enable him to build an adequate bridge between his theological understanding and a certain phase of the ministry. The dissertation will normally approximate 150 pages of typewritten material. It shall consist of any biblical, historical, theological or pastoral subject which bears on the pastoral ministry and hence involves practical implications. It must demonstrate that the student has attained outstanding competence in the proper use of the tools and techniques of independent study of the Scriptures and theology, and must reflect critical faculties which give promise of excellence in the professional ministry.

The first draft of the dissertation is due March 1 of the fourth year. The dissertation will be revised as necessary and the finished copy given to the director of the library. The final copy is to be submitted May 1 of the fourth year.

Five years, calculated from the beginning of the candidate’s fourth year of study, is the maximum time given the candidate for the completion of the program.

C. Tuition charges are identical for the D.Min. and the full-time B.D. program.

D. Ministers carrying substantial outside responsibilities cannot obtain the D.Min. in less than six academic quarters.

E. This D.Min. does not include a comprehensive examination.

REQUIREMENTS FOR CANDIDACY

A. The possession and maintenance of not less than a 2.8 (3 equals B) grade point average. Failure to maintain this minimal average during the program will disqualify the candidate. Applicants having a B.D. from a non-accredited seminary may be admitted if they have a grade point average of 3.0 or above.

B. The possession of transcript evidence indicating satisfactory completion of at least two semesters of German or French (or another modern foreign language acceptable to the faculty).

C. Successful completion of the Graduate Record Area Examination. The applicant can either present scores from this test taken within the past five years or submit to an examination administered during April each year at Fuller Seminary. Applicants living at a distance from Fuller may take the Graduate Record Area Examination in their own vicinity. This test is divided into three parts: (1) Social Sciences, which covers history, geography, economics, sociology, political science, anthropology and social psychology; (2) Humanities, which includes philosophy, literature, painting, music, architecture and the other arts; (3) Natural Science, which is divided equally between biological science and the physical sciences (physics, chemistry, astronomy and the earth sciences).
D. Successful completion of an examination in Hebrew and one in Greek.
E. Successful completion of a test on the philosophical concepts and problems that have affected the history of Christian thought. Arrangements can be made with the director of the doctorate of ministry program to have these examinations administered in one’s immediate locale.

ADDITIONAL REQUIREMENTS

Entrance to the D.Min. with the major in Pastoral Marriage Counseling requires the candidate to meet these several additional requirements:
A. He should preferably be married.
B. He should have taken an appropriate number of hours at the undergraduate level in the behavioral sciences (or demonstrate a suitable and equivalent knowledge).
C. He should be able to pass a personality screening set up by both the Seminary and the internship facility at which he will be serving.

THE MASTER OF THEOLOGY (Th.M.)

The master of theology degree is a one-year program comprising thirty-three credit hours and specific departmental prerequisites. Three hours credit is given for the completion of the thesis. Twenty-one course hours must be taken in the major field and nine hours in the minor that has been selected. Credit for the Th.M. degree will be given only for those courses with B grades or better. A prerequisite for candidacy is a bachelor of divinity degree from an accredited seminary with a 3.0 grade point average. The language requirements for the master’s degree include a working knowledge (as evidenced by either class study or examination) of Hebrew and Greek, and a modern foreign language useful in the area of concentration. The modern language requirement must be met by successfully sustaining the examination on the date set during the first quarter. Failure to qualify by the end of that quarter will mean that the student must then discontinue class work and concentrate on language study. If, however, a candidate for the Th.M. is to satisfy his residence requirements over a period of two years, he may, at the option of his faculty advisor, be permitted to pass his language requirement as late as the end of the first quarter of his second year of residence. Failure at the end of that term will necessitate discontinuation of class work as provided above. The requirements for the degree, including residence work and thesis, must be completed within the three-year period immediately preceding the granting of the degree (except in the case of missionaries on furlough and when special action is taken by the faculty).

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Graduate majors are offered for the Th.M. degree in biblical studies and theology. In biblical studies a major can be taken in hermeneutics, Old Testament, New Testament, or New Testament biblical theology. The student is not confined exclusively to one of these for a major, but may, upon his advisor’s approval, draw from other subdivisions of biblical studies relevant to the major which he has selected. In theology a major can be taken in Church history or systematic theology, with help from the other offerings where appropriate. Minors can be taken in any of the specific divisions of the two departments mentioned above as well as in Christian education, evangelism, pastoral counseling, and missions. A minor does not have to be in the same department as the major.

The subject of the master’s thesis is to be determined by the first Monday in November of the school year in which the degree is to be granted, and is to be approved by (1) the major professor, who will then recommend its approval to (2) the graduate school committee. The outline is to be approved by the major professor by January 2, the rough draft by April 10, and the final draft by May 15. The master’s thesis in every case must show a grasp of the problem, familiarity with the authorities and sources, and proper application of research methods. The length of the thesis is to be determined by the nature of the project and consequently will be decided in conference with the major professor. The original and first carbon of the thesis in the form finally approved must be deposited with the librarian. A fee to cover the cost of binding must be paid prior to graduation.

Graduate students are admitted to candidacy for the master’s degree on January 15, after meeting the following prerequisites: (1) satisfaction of the language requirement, (2) approval of the thesis outline by the major professor.

Senior candidates for the bachelor of divinity degree may enroll in courses for graduate credit only after they have secured the permission of the instructor in the course and have indicated at the time of registration that the course is to apply toward a master of theology degree. Whether or not such courses, taken for graduate credit, may be applied later towards a master of theology degree depends upon the action of the graduate school committee when it considers the application of the prospective student for admission to the graduate school.

THE DOCTOR OF THEOLOGY (Th.D.)

This degree program is open to students with the following qualifications: (1) a B.D. degree from an accredited seminary with a 3.5 grade average (3.0 is B) in Bible and theology courses, and (2) a knowledge of Latin, Greek, and Hebrew which satisfies the graduate committee.
Normal time sequence for the completion of the Th.D. program:

By March 15, first year:
Passing of French and German reading examinations. No student may enroll in the second year of the program until he has passed these examinations. It is to his advantage to complete the examinations as soon as possible in the first year.

By April 15, second year:
Completion of qualifying examinations (see paragraph below), to be taken from the first Tuesday of April through Friday of the next week.

By March 1, third year:
Presentation of three copies of the semi-final draft of the dissertation to the major mentor. If an examiner so requests, the candidate will submit to an oral examination of the dissertation.

By May 15, third year:
Presentation of two copies of the final draft, ready for binding, to the director of the library.

The first two years of this program consist of residence study during which the student must enroll in twenty-seven hours of seminars which will aid him in preparation for qualifying examinations and for writing the dissertation. It should be understood that these twenty-seven hours are the minimum number which a mentor may require in course work as a background for writing the dissertation and that only work structured around the dissertation will be accepted as fulfilling the minimum twenty-seven hour requirement.

The qualifying examinations (to be taken by April 15 of the second year) cover nine particular subjects which fall within the area of the candidate's major and two minors. The major and two minors are to be selected from these four fields: Old Testament, New Testament, historical theology, and systematic theology. The nine subjects from three of these four fields are to be selected on the basis of the following two guidelines: (1) only those subjects should be selected which, when taken in conjunction, will contribute to a synthesis of theological understanding; (2) this synthesis must be germane to the topic of the dissertation. Normally, three in-depth subjects will be chosen from the candidate's major and three from each of his two minors, although as many as five of the nine subjects may fall within his major. The graduate committee, in consultation with the candidate, chooses his major and two mentors whose fields lie within the major. The nine subjects upon which he is to be examined will be chosen in consultation with the two mentors and the graduate committee, and will be subject to final approval of the faculty.

The dissertation topic should be chosen at the beginning of the program, so that a unity may be effected between the topic, the course work, and the nine in-depth studies. Graduate students are to procure from the library regulations on thesis format.
In preparing for qualifying examinations, a student can expect some guidance from faculty members, but he will be primarily responsible for allowing his reading on these subjects to make him aware of what is involved in a comprehensive grasp of them. This is applicable also to the writing of the dissertation. The dissertation, to be acceptable, must evidence scholarly research. The graduate committee, with the approval of the faculty, makes the choice of the external reader and the faculty member who, in addition to the primary mentor, are to read the dissertation.

LAY MINISTRIES

Laymen in all walks of life are realizing anew that God has placed upon them a large share of the responsibility for furthering the work of Christ. As more laymen become involved in Christian service, there is a growing awareness of the need for training especially designed to meet their needs. Since many today hold college degrees, it seemed expedient to set up a series of programs suited to the Christian vocational concerns of the laity on the graduate level.

Accordingly, curricula have been established that include courses of study essential to all Christian service, and yet which allow for specialization in areas of personal interest. Both one- and two-year programs have been set up within the School of Theology. The two-year programs lead to a Master of Arts degree in one of several areas. In some cases, persons holding a standard degree from an approved theological seminary may complete the degree requirements in one year. Many courses indicated in the several curricula also carry credit toward the bachelor of divinity degree.

With one or two specifically noted exceptions, no knowledge of a biblical or other foreign language is required. Otherwise, admission and academic standards are the same as those established for the bachelor of divinity degree.

For further information contact the director of the lay ministries program. 

Special Courses for Lay Ministries

In the following curriculum outlines, a number of courses have been set up exclusively for those pursuing the lay ministries program. These are denoted by 1.

B41. OLD TESTAMENT I. Genesis through I Kings: how these books fit into the chronological perspective of redemptive history up to the division of the kingdom. Certain introductory and biblical-theological concepts pertaining to these books will also be considered. F 71 George V. Blankenbaker, Westmont College, Santa Barbara
B42. **OLD TESTAMENT II.** Kings through Malachi: how these books fit into the chronological perspective of redemptive history from the division of the kingdom to post-exilic times. Certain introductory and biblical-theological concepts pertaining to these books also will be considered. S 72  Blankenbaker

B43. **NEW TESTAMENT I.** A survey of the Gospels and Acts with attention to pertinent introductory and historical matters. Exegesis of selected passages based on the English text. W 72  Martin

B44. **NEW TESTAMENT II.** A survey of Romans through Revelation with attention to pertinent introductory and historical matters. Exegesis of selected passages based on the English text. S 72  Martin

B45. **BIBLICAL THEOLOGY I.** A consideration of the biblical-theological concepts of the Gospels and the primitive Church. F 71  David H. Wallace, American Baptist Seminary of the West, Covina

B46. **BIBLICAL THEOLOGY II.** A consideration of the biblical-theological concepts of the Pauline and catholic epistles. W 72  Wallace

**FIELD EDUCATION I I P40, II P44.** Summer project of intensive training and study under direct on-the-job supervision in connection with the program of a cooperating organization. Enrollment by permission of the faculty field education coordinator and the organization involved. *Staff*

P41, P42, P43; P45, P46, P47 **FIELD EDUCATION.** Individually structured, supervised on-the-job training centered in specific areas of learning essential for the student, as determined by the cooperating organization or in consultation with the faculty field work coordinator, *Larson*

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**One Year Program**

A course of study has been set up to provide an introduction to significant areas of theological learning for those who feel that they can spend only one year in such studies, or who are required to take a minimum of one year in special training in order to qualify for certain occupations within the Christian missionary enterprise at home or abroad.

**RECOMMENDED COURSE SCHEDULE**

<table>
<thead>
<tr>
<th></th>
<th>BIBLICAL STUDIES</th>
<th>THEOLOGY</th>
<th>MINISTRY</th>
<th>SPECIAL INTEREST</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Old Testament I¹</td>
<td>Sys. Theo. T21</td>
<td>Elective</td>
<td>Seminar²</td>
</tr>
<tr>
<td></td>
<td>B41</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>New Testament I¹</td>
<td>Phil. of Religion T12</td>
<td>Elective</td>
<td>Seminar²</td>
</tr>
<tr>
<td></td>
<td>B43</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>New Testament II¹</td>
<td>Ethics T33</td>
<td>Elective</td>
<td>Seminar²</td>
</tr>
<tr>
<td></td>
<td>B44</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

¹See pages 63-64.
²Seminars may be taken in either the School of Theology or the School of World Mission.
Master of Arts (M.A.)
(replaces pages 65-69a)

PURPOSE
The Master of Arts is a two-year program (90 quarter hours) with a one-year minimum residence requirement. The degree is offered for men and women who do not seek ordination, but desire general or specialized theological education for a particular ministry. The degree is designed for:

- lay men and women who desire to involve themselves in a significant way in the ministry of the church and who seek serious theological study.
- individuals who wish to correlate their professional activities with a deeper understanding of their Christian faith to minister more effectively in the world.
- individuals who desire to serve the church in an unordained position, such as church administrator, director of social outreach, youth ministries, youth or child evangelism, music director, director of recreation, superintendent of buildings, Christian writer or artist, et cetera.
- pre-doctoral students who need a theological background in preparation for further graduate study.
- men and women who desire to combine theological studies and professional training in another school as a joint enterprise between the two schools.

CURRICULUM
To achieve a high level of personalized education, the curriculum is individually designed in terms of the student's objective by the director of the M.A. program in consultation with the student. The student must demonstrate a scope of theological understanding either by course work completed in the program or by examination. The student's area of concentration may be drawn from any department in the School of Theology, with the option that up to one quarter of the total course requirement may be met through supervised field education. A student may combine the theological breadth of the School of Theology with a specialization from the School of World Mission, other academic institutions or church-related organizations in the Los Angeles area.

ADMISSION
The standards for admission to the M.A. program are the same as the prerequisites for admission (page 18). Greek is not required. For further information or application, contact the director of the Master of Arts program, Dr. Clifford Larson.
The education of the day is the 41.
Furthermore, one available and for
the 42.
Fuller Seminar
training of education,
showing the development of
work to be the
including sensitive
ministry. How
that concentration
in depth areas of
background in
Courses in the
selective basis, it
advisor, may be
interest. Every
a year of liberal
education is

Alternative
Degree: Those
 enroll in those
biblical language
in the Bible and
Holy English

41.
42.
The Master of Arts in Christian Education (M.A.)

The educational ministry of the Church is becoming increasingly important in our day as the ability and desire of the average person to learn constantly rises. Furthermore, opportunities for Christian teaching and learning are becoming more available and varied as the Church engages in many ministries and new ways of lay involvement.

Fuller Seminary is sensitive to these changes and is developing courses for the training of educational leadership to meet the enlarging need. Many students are choosing the three-year curriculum leading to a bachelor of divinity degree in order to have the full theological education normally required for ordination, and including seminars in Christian education as specialized training for an educational ministry. However, a distinctive two-year degree program has been established that concentrates on the practical ministries, with greater opportunity to study in depth areas of special educational concern. At the same time, a substantial background in essential biblical, theological and historical studies is provided.

Courses in the division of ministry and in Christian education have been put on an elective basis, for the most part, so that each student, in consultation with his faculty advisor, may build his own schedule of study in line with his particular vocational interest. Everyone is required to take the B.D. core course in Christian education, a year of laboratory instruction in communication and teaching, a year of field education tailored to his special needs and interests and an independent study course leading to a research paper of thesis quality.

Alternatives are offered for the biblical studies requirement for the M.A. degree. Those who plan on a ministry of intensive Bible teaching are advised to enroll in those core courses in the B.D. curriculum that require a knowledge of biblical languages. A student may take either Greek or Hebrew, or both. Otherwise, in the Bible courses that have been especially set up for the program in lay ministries only English texts are used.
## COURSE SCHEDULE WITH BIBLICAL LANGUAGE OPTION

### FIRST ACADEMIC YEAR

<table>
<thead>
<tr>
<th>Term</th>
<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
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<tbody>
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<td>Old Testament I B41</td>
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<td>Sys. Theology T21</td>
<td>Church History T22</td>
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<td>C.E. Elective</td>
<td>New Testament B21</td>
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<td>Ministry/Mission</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Oral Comm. I P11</td>
<td>Oral Comm. II P12</td>
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### WINTER

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<td>New Testament B23</td>
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<td><strong>Church History T22</strong></td>
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<td><strong>New Testament B21</strong></td>
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<td><strong>Ministry/Mission</strong></td>
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<td>Ministry/Mission</td>
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</tr>
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<td><strong>Oral Comm. II P12</strong></td>
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<td>Teaching P49</td>
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<td><strong>New Testament III B23</strong></td>
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<td><strong>Sys. Theology III T22</strong></td>
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<td><strong>Teaching Laity M13</strong></td>
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<td>3</td>
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<td><strong>Ministry/Mission II E2</strong></td>
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### SECOND ACADEMIC YEAR

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<tr>
<td><strong>FALL</strong></td>
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<td>Church History T31</td>
<td>Church History T32</td>
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<td>Research Project M24</td>
<td>Research Project M24</td>
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### WINTER

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<tr>
<td><strong>Bible/Theology</strong></td>
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<td>Church History T32</td>
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<td><strong>Ministry/Mission</strong></td>
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<td>New Testament B21</td>
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<tr>
<td><strong>Field Education P46</strong></td>
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<td>Ministry/Mission</td>
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<tr>
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### SPRING

<table>
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<tr>
<th>Term</th>
<th>Course Code</th>
<th>Course Title</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Biblical Theology B31</strong></td>
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<td>Old Testament I B41</td>
<td>4</td>
</tr>
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<td><strong>Church History T31</strong></td>
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<td>Church History T32</td>
<td>4</td>
</tr>
<tr>
<td><strong>Research Project M24</strong></td>
<td></td>
<td>Research Project M24</td>
<td>3</td>
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<tr>
<td><strong>Total Hours</strong></td>
<td></td>
<td></td>
<td>12</td>
</tr>
</tbody>
</table>

1See pages 63-64.

2This course schedule will also allow a student to enroll in Hebrew during the summer and attend the three Old Testament core courses (B21, B22, B32) with Hebrew if the Old Testament courses are shifted to the second year. This would increase the total unit hours to 85 quarter hours.
## COURSE SCHEDULE WITHOUT BIBLICAL LANGUAGE

### FIRST ACADEMIC YEAR

<table>
<thead>
<tr>
<th></th>
<th>FALL</th>
<th>Winter</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sys. Theology T21</td>
<td>4</td>
<td>Church History T22</td>
<td>Sys. Theology T23</td>
</tr>
<tr>
<td>C.E. Elective²</td>
<td>3</td>
<td>Ministry/Mission</td>
<td>Old Testament II B42</td>
</tr>
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<td>Ministry/Mission</td>
<td>3</td>
<td>Elective²</td>
<td>Teaching Laity M13</td>
</tr>
<tr>
<td>Elective²</td>
<td>3</td>
<td>Oral Comm. II P12</td>
<td>Teaching P49</td>
</tr>
<tr>
<td>Oral Comm. I P11</td>
<td>1</td>
<td></td>
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</tr>
<tr>
<td><strong>Total Hours</strong></td>
<td><strong>14</strong></td>
<td></td>
<td></td>
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</table>

### SECOND ACADEMIC YEAR

<table>
<thead>
<tr>
<th></th>
<th>FALL</th>
<th>Winter</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical Theology I B45¹</td>
<td>3</td>
<td>Biblical Theology II B46¹</td>
<td>Biblical/Theology Elective²</td>
</tr>
<tr>
<td>Church History T31</td>
<td>4</td>
<td>Sys. Theology T32</td>
<td>Ethics T33</td>
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<td>Research Project M24</td>
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<td>Ministry/Mission</td>
<td>C.E. Elective²</td>
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<td>Field Education P45</td>
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<tr>
<td><strong>Total Hours</strong></td>
<td><strong>11</strong></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

¹See pages 63-64.

²Arrangement of electives is only suggestive since the student will develop his own schedule according to availability of needed courses and to personal adjustment of work load.

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### FIELD EDUCATION FOR CHRISTIAN EDUCATION

Each student, in personal consultation with the faculty field education coordinator, develops his individual program of field experience. As appropriate, an individual closely identified with the task involved is chosen as an on-the-job supervisor/consultant. At the beginning of each term the student establishes specific goals of personal learning along with a definite schedule of procedures by which he plans to meet these goals. Learning experiences are to derive from a variety of sources: one’s own activities, persons, literature, audio-visual media, observation of other programs similar to that in which the student is engaged, etc.
The Master of Arts in Youth Ministries (M.A.)

This major program has been developed especially for those desiring to work among high school and college age persons, either in a local church or in connection with a particular enterprise. Specific organizations may develop cooperative programs with the Seminary for the training of their full-time leadership, especially in exercising full control over the large amount of field education that is scheduled. At present such an arrangement is in effect with Young Life Campaign and Youth for Christ.

COURSE SCHEDULE

<table>
<thead>
<tr>
<th>FIRST SUMMER</th>
<th>FIRST ACADEMIC YEAR</th>
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<tbody>
<tr>
<td>Field Education I</td>
<td>Old Testament I B411,2</td>
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<td></td>
<td>Sys. Theology T21</td>
</tr>
<tr>
<td></td>
<td>Youth Outreach M30</td>
</tr>
<tr>
<td></td>
<td>Field Education P41</td>
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<table>
<thead>
<tr>
<th>SECOND SUMMER</th>
<th>SECOND ACADEMIC YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Education II</td>
<td>Biblical Theology I B451,2</td>
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<tr>
<td></td>
<td>Church History T31</td>
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<td></td>
<td>Field Education P45</td>
</tr>
<tr>
<td>Total Hours</td>
<td>11</td>
</tr>
</tbody>
</table>

1See pages 63-64.

2Order of scheduling biblical courses subject to change.
FIELD EDUCATION FOR YOUTH MINISTRIES

Field education courses can be adapted in pattern and quantity to the requirements of specific organizations, with twelve quarter hours as the maximum and three hours as the minimum; thus there is the possibility of substituting elective courses for a portion of the field education credit.

A faculty field education coordinator will oversee the field experience program. In-field supervision of each student is handled by a faculty-approved training supervisor on the staff of the specific organization or church involved.

Each student is to submit a self-evaluation paper prior to the end of each of the four levels of field education. This paper is to deal with the knowledge, attitudes and deeds-skills which were established as learning goals for the appropriate level of field education, with a list of resources used and an analytic evaluation of what was actually learned. The training supervisor evaluates these written reports and submits a summary of the student’s program and the report, with a recommendation of pass or fail, to the faculty field education coordinator for final approval.

Evening Study Program

Special interest seminars, particularly suited for the laymen, have been scheduled on Monday, Tuesday and Thursday evenings from 7:30 to 9:15. Regular Seminary students also enroll for these courses. All are responsible for the same class assignments and will, upon completion of the prescribed work, receive Seminary credit. There are no prerequisites for these courses beyond the entrance requirements stated below. A course in Greek grammar is offered during the fall and winter quarters on Tuesday and Thursday evenings.

Entrance requirements are (1) a transcript showing the completion of a baccalaureate degree, (2) letter of reference from applicant’s pastor, (3) summary of Christian experience giving reason this study is desired, (4) a $3.00 application fee (non-refundable) to be submitted with the completed application form.

These are three-unit courses meeting for two lecture hours one evening a week. In addition to the time in class each week, a student should plan to spend an additional seven hours in outside work and study. The tuition for each course is
$78.00 (1971-72), $87.00 (1972-73). The tuition for Greek is $234.00 (1971-72), $261.00 (1972-73) for the two quarters (fall and winter) and is payable at the beginning of the fall quarter (non-refundable).

The evening school schedule is available through the registrar’s office the summer prior to each academic year.

Continuing Education for Clergy
As an institution of higher theological education, Fuller Seminary recognizes a responsibility to the man in the parish to provide local instruction for the furtherance of his ministry. Courses must be designed to bring participating ministers up-to-date in the current study of each general field as well as the specific content involved.

To meet this responsibility, Fuller Seminary offers two courses each academic year at a designated center in the general Los Angeles area. Also in cooperation with the Mennonite Brethren Biblical Seminary in Fresno, two courses per year are provided in the San Joaquin Valley area. The courses consist of three five-hour sessions with the professor and extensive independent or group research.

Entrance requirements are (1) a transcript showing the completion of a baccalaureate degree, (2) a $3.00 application fee (non-refundable) to be submitted with the completed application form. Each of these three-unit courses earns Seminary credit upon completion of the prescribed work. Enrollment in a degree program at Fuller Seminary, however, requires separate action beyond enrollment in the course. The tuition for each course is $78.00 (1971-72) and is payable at registration (non-refundable).

The continuing education schedule is available through the registrar’s office the summer prior to each academic year.

AFFILIATIONS

AMERICAN BAPTIST SEMINARY OF THE WEST
The American Baptist Seminary of the West (Covina campus) and Fuller Theological Seminary have a mutual agreement whereby students from both schools may register for courses on either campus without additional tuition charge. Fuller students who wish to take courses at Covina must obtain permission from the dean of faculty; for advanced courses, they must also have permission from the instructor at the American Baptist Seminary. The libraries of both seminaries are open to students of the other institution on a reciprocal basis.

AMERICAN INSTITUTE OF HOLY LAND STUDIES
Fuller Seminary grants elective credit for certain courses taken at the American Institute of Holy Land Studies, Jerusalem, Israel.
School of World Mission
and Institute of Church Growth
Higher Education for Missionaries—Its Character and Purpose

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of Mission at Fuller believes that we stand at the beginning of the missionary task. Everything that has gone before in a hundred and fifty years of modern missions is introduction. Except in the primitive populations, we have seen little “discipling of the peoples” (Matthew 28:19). The great populations of earth—Marxists, Hindus, Buddhists, Moslems, Secularists, Animists, and nominal born Christians—have yet to accept Jesus Christ as Lord and Savior. God calls us today to vast, protracted and intelligent labor to make Jesus Christ known, loved and believed throughout the world. As evidence of his call, God grants us remarkable responsiveness in many populations. The main task in missions lies ahead. Christians correctly plan to give their lives to “bring about obedience to the faith among all the Gentiles” (Romans 1:5 R.S.V.).

At the same time Christian mission is being carried on in the midst of a tremendous revolution affecting every aspect of human life. The guidelines and assumptions under which our fathers sent out missionaries have been swept away. Advances in knowledge, changed political alignments, hugely increased control of nature, rise of churches in Asia, Africa, and Latin America, lessening ecclesiastical competition and hatred, rising religious relativism, battle for brotherhood, and vastly accelerated secularization of life, together present Christian mission with radically new ground on which to operate. Education for mission must prepare men to propagate the Christian faith in this new world being born.

Christian mission carried out in this changing world has an unchanging Lord and an unchanging mandate. Jesus Christ is the same yesterday, today, and forever. The mission is his, not ours. He remains in charge of it. Since Jesus Christ is the eternal Son, consubstantial and co-eternal with the Father and the Holy Spirit, and since “no man comes to the Father but by” him, therefore, propagating the Gospel to the ends of the earth by the multiplication of believers and churches is the supreme and controlling purpose of the Christian mission to the world.

In the course of mission, the Church will and should do many good things. The fruits of the Christian life will inevitably bless and heal humanity. Forms of society more pleasing to God will certainly be produced. Deliberate effort toward these good ends is also a part of Christian mission, but must never be substituted for propagating the faith. Proclaiming Christ as God and Savior and persuading men to become his disciples and responsible members of his Church must remain a chief and irreplaceable purpose of Christian mission. Education for mission operates, therefore, in a changing periphery with an unchanging center.

As he “brings about obedience to the faith among men of all nations” (Romans 1:5 K.J.), the missionary needs light from many disciplines—history,
anthropology, sociology, theory of missions, the biblical base of mission, apologetics (knowledge of and approach to non-Christian religions), the world Church (sometimes called ecumenics) and urgent matters such as evangelism, training the ministry, and the indigenous church. These are all, therefore, properly part of education for mission.

Career missionaries should know the whole wide sweep of missions. The School of World Mission aims to make them competent in the field to which they have given their lives. Graduates of the School of World Mission and Institute of Church Growth will be qualified to serve effectively in many tasks to which missionaries are assigned—front line workers, district superintendents, field directors, executive secretaries, and faculty members in theological training schools at home and abroad.

Two main types of missionary education exist preparing missionary candidates under appointment for their first plunge into a strange new culture and language, and giving career missionaries on furlough advanced education in missions. While cordially welcoming candidates heading to the field, the School of World Mission considers training career missionaries its chief task and plans its program to that end. Boards have extensive recruiting and training programs for candidates heading toward the field. Seminaries have courses in missions for their students. Career missionaries seeking higher education in missions are poorly served by existing institutions. Advanced education in mission is, therefore, the area in which we specialize.

Christian mission is a vast body of knowledge and the educated missionary should see it whole. In presenting this corpus of learning through lectures, courses of study, and readings, we try to avoid two dangers: a frozen intellectual regimen removed from the fast-moving contemporary scene, and a smorgasbord of “hot” transient emphases. Advanced education must be validated by advanced degrees in missions; yet the degree program must remain flexible enough to equip God’s men to meet the rapidly changing conditions of the modern world.

The School of World Mission and Institute of Church Growth emphasizes research. World mission faces a curious fact—knowledge of how churches grow is extremely limited. Though the discipling of the nations is a chief and continuing goal of Christian mission, not much is known about how men and their societies are, in fact, discipled. In most lands some churches have broken through to great growth, but these instances are shut away in linguistic, geographic, and denominational compartments. Very limited knowledge of how churches grow is available. On this subject few books have been published, and they have enjoyed only tiny circulation. Membership increase is a central function of mission, yet world mission has no clearinghouse for knowledge about it, no place dedicated to research concerning it, and no center where missionaries and nationals can learn the many ways in which churches grow in particular populations of mankind. This disastrous vacuum in knowledge and training facilities handicaps the entire missionary enterprise.

To meet this need, therefore, the School of World Mission and Institute of Church Growth emphasizes research in church growth as an integral part
of the educational process. Our approach to higher education for missionaries places much emphasis on discovering and teaching truth concerning the spread of churches.

Facilities and Costs

The offices of the School of World Mission are located in downtown Pasadena at 135 N. Oakland Avenue. In common with the Seminary's other graduate schools, it uses the classrooms, bookstore, refectory, and chapel of Payton Hall and the McAlister Library with its more than 100,000 volumes of theology, missions, and related disciplines.

Men's and women's dormitories, attached to the Seminary, house single men and women at five to eight dollars a week. In nearby Glendale, apartments available to missionaries on furlough provide ideal living quarters at reasonable cost. Furnished apartments or houses in Pasadena and nearby communities are available at commercial rates varying from $80 to $150 a month.

The refectory provides meals at $15 per five-day week for one person. In case missionaries are not already covered by their own boards, accident, sickness, and hospital insurance costs $50 per year for one person and $263 for a married student and his family.

Tuition is $34.50 per quarter hour. Any student needing grant-in-aid may apply, stating his situation.

Typing of final copy of M.A. thesis is likely to cost $100 and up.

Admission

The School of World Mission and Institute of Church Growth admits students both to three degree programs and to special courses designed for missionaries on furlough.

Those entering the master of arts in missions program must normally hold a B.A. degree; for the master of arts in missiology program, a B.D. degree with a B standard of work; and for the doctor of missiology program, a B.D. degree or about three years of other graduate work, with a B-plus standard of work.

Missionaries on furlough may enroll in special courses for one, two or three quarters. Those coming for only one are advised to come in the fall.

Research Fellowships

Each year the School of World Mission and Institute of Church Growth selects several research fellows—missionaries—who are deeply concerned about
and working at the growth of their churches. Each receives a $1,000 fellowship, part to be used in gathering data on the field, and part to pay his tuition at Fuller. Boards now provide the salaries of these men, travel to Pasadena, and rent or furlough allowance in accordance with their custom.

Several research fellowships in church growth of from $2,000 to $3,000 are available for nationals holding responsible positions in their churches, coming here in September for nine months and returning to their churches.

Applications for all fellowships should be made by July first of one year for fellowship in the following, i.e., before July 1, 1972, for fellowship beginning 1972-73. Write for application forms.

The Faculty

The faculty of the School of World Mission and Institute of Church Growth consists of missionaries with significant service in the field plus high academic training in some area of knowledge appropriate to the propagation of the Gospel. See pages 86 and 87 for a complete listing.

VISITING PROFESSORS

Each quarter visiting lecturers teach courses of special importance and timeliness. In 1972 the following will participate:


LECTURES IN CHURCH GROWTH

Each year Fuller invites an outstanding man in world missions for a series of lectures on church growth. These are published and add to the growing literature on the extension of the Church. The following have been lecturers at Fuller:

1962  Bishop J. W. Pickett; Dynamics of Church Growth, Abingdon Press
1963  Drs. Eugene Nida, Melvin Hodges, Robert Guy, Donald McGavran; Church Growth and Christian Mission, Harper & Row
1966  Dr. Harold Lindsell; Barriers to Church Growth, William B. Eerdmans
1967  Dr. David Stowe; Ecumenicity and Evangelism, William B. Eerdmans
1969  Dr. Harold Cook; Historic Patterns of Church Growth, Moody Press
1971  Dr. John H. Sinclair; Congregational Life as a Factor in Church Growth

The Curriculum

In a wider sense, the curriculum consists of a combination of course work, reading, and directed research tailored to fit the individual missionary’s problems and opportunities. In a narrower sense, the curriculum consists of courses of study which develop a part of one of the following eight major branches of learning and together make up the discipline of missions.

I. Theory and Theology of Missions (courses 610-639)
II. Apologetics of the Christian Mission vis a vis non-Christian religions (620-629)
III. Mission Across Cultures—anthropology, sociology, world revolution, secularism, urbanization (630-639)
IV. Techniques, Organization, and Methods in Mission (640-649)
V. History of Missions and Church Expansion (650-659)
VI. Church Growth (660-669)
VII. The World Church—Ecumenics (670-679)
VIII. Biblical Studies and Theology
Great emphasis is laid on reading. Men at the graduate level are expected to glean the essence of many men's contributions to mission out of books they have written. The function of the teacher is to guide, stimulate, and provide supplementary summaries of knowledge particularly germane to the situation in each man's field today. Missionaries come from such varied segments of the world's vast population that only through wide reading in their field can they become truly educated.

Great emphasis is also laid on working out viable solutions to the special problems each missionary faces in communicating the Gospel. He analyses these, and through reading, research, and counsel, works out solutions for them. Research seminars thus form a significant portion of the curriculum. Experience has shown these to be most productive of creative thinking.

Degree Requirements

Competence in three of the eight branches of the discipline of missions is required for the master of arts degree. Competence in five will be required for the doctor of missiology. For the M.A. in missions, 72 quarter hours past the B.A. are required; for the M.A. in missiology, 36 quarter hours past the B.D.; and for the doctorate in missiology, 72 quarter hours past the B.D. For experienced mission leaders with no B.D., about three years graduate education is required in mission-related subjects. Degree requirements are: B average in all courses, passing comprehensive examinations, writing and defending a thesis which is a contribution to knowledge, and functional knowledge of a foreign language (which may be that of the land in which the missionary works).

Graduate work in missions done at other institutions may, under some circumstances, be accepted toward these requirements.
Descriptions of Courses

In any given quarter, courses will be selected from among the following, depending upon the availability of faculty and composition of the anticipated student body. Typical offerings of the fall and winter quarters, outlined at the close of the course descriptions, show what may be expected.

610. BIBLICAL THEOLOGY OF MISSION I. A comprehensive study of the Old Testament as preparation for the Christian mission, focusing particular attention on the cultural imperative, Israel and the nations, the Kingdom of God, religious encounter and the missionary awakenings of Judaism during the inter-testamental period. 2 hours Glasser

611. BIBLICAL THEOLOGY OF MISSION II. A comprehensive study of the New Testament as revelation of the Christian mission, focusing particular attention on the evangelistic mandate, Jesus and the nations, the Kingdom of God, apostolic understanding of mission and the missionary obedience of the Church in the apostolic age. 2 hours Glasser

612. BIBLICAL THEOLOGY OF MISSION III. An evaluation of the development of missiological thought down through the history of the Church until the International Missionary Council-World Council of Churches merger at New Delhi in 1961, with particular attention given to the writings of Orthodox, Roman Catholic and Continental Protestant missiologists. 2 hours Glasser

613. THEOLOGY OF MISSIONS IN THE REVOLUTIONARY WORLD. A study of the mission of the Church interpreted in terms of the Great Commission, in the light of the contemporary worldwide struggle for brotherhood, justice and equality, the revolution of rising expectations, and the growing pluralism of most societies with particular attention given to British and American missiologists, the World Council of Churches since 1961, the Wheaton and Frankfurt Declarations. 2 hours McGavran

614. NON-CHRISTIAN RELIGIONS AND MISSION. An investigation of the relation between Revelation and Christianity in the context of eclectic missionary encounter with men of other faiths, or no religious allegiance. Particular attention will be given to Roman Catholic and Protestant theologians throughout the 20th century. 2 hours Glasser

622. ANIMISM AND CHURCH GROWTH I. The basic features of the animistic view of life common to the masses in Asia, Africa, Oceania, and Latin America, and its bearing on the acceptance of the Gospel and the spread of the indigenous church. 2 hours Tippett

623. ANIMISM AND CHURCH GROWTH II. Christian mission in confrontation with persons and institutions of animistic society — witchcraft, sorcery, possession, shamanism, priesthoods, prophetic movements. 2 hours Tippett

624. HINDUISM AND APPROACH TO HINDUS. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and social structure. Approaches to Hindus which have multiplied churches among them. Secularism as an outcome of Christian mission. 2 hours McGavran

630. ANTHROPOLOGY AND MISSION I. What anthropology offers the missionary in his task of discipling the nations and avoiding cultural barriers to the redemptive work of the Holy Spirit, and patterns of culture within which the Christian operates. 2 hours Kraft
631. ANTHROPOLOGY AND MISSION II. The cross-cultural communication of the Gospel and directed culture change, with particular attention to the diffusion, acceptance or rejection of the supracultural message of the Scriptures. 2 hours Kraft

634. MISSION IN URBAN AND INDUSTRIAL SITUATIONS. A seminar for interaction. Cross-cultural urban and industrial studies of places open for evangelism today, the character of religious encounter, sociological and economic factors, methodological procedures for investigating the possibilities of church planting. 2 hours Faculty appointed as needed

640. RESEARCH METHODS. An introductory study designed to equip the missionary working in alien cultures to discern truly and describe exactly the structures of society and Church, personality conflicts and human environment, customs, and beliefs. Techniques of interviewing, observing, and documenting. 2 hours Tippett

642. TRAINING THE MINISTRY — LAY AND ORDAINED. Training lay and ordained ministers to obtain development of the Church and extension of the faith. Theological, historical, cultural and practical factors in designing right kinds of training for radically different contexts, particularly extension programs. 2 hours Winter

651. THE HISTORICAL DEVELOPMENT OF THE CHRISTIAN MOVEMENT. An analysis of the growth dynamics of the Christian movement, from its roots in the Abrahamic covenant to its fruits in the age of Billy Graham and its prospects by the year 2000. Emphasis on the period beginning with World War I, the indigenization of world Christianity, the new mission agencies and new rules for old ones, the structure and function of missions today. 2 hours Winter

652. THE EMERGENCE OF THE WESTERN CHRISTIAN TRADITION. A geographical, cultural and structural analysis of the expansion of Christianity prior to the Reformation, emphasizing the Western, Roman tradition, and the peoples involved: the Jews, the Greeks, the Romans, the Celts, the Goths, the Vikings, the Muslims, the rebel Christians. 2 hours Winter

653. THE SOURCES OF WORLD CHRISTIANITY. The Reformation as the political and theological indigenization of the northern peoples, missions and the worldwide expansion of Europe, the delayed emergence of Protestant mission structures, the foundations of a world movement, to the World Missionary Conference of 1910. 2 hours Winter

654. HISTORY OF EVANGELICAL AWAKENINGS. Detailed study of the revivals and awakenings in Europe and Africa which have been the dynamic behind much missionary expansion and social improvement. 2 hours Orr

660. PRINCIPLES AND PROCEDURES IN CHURCH GROWTH I. A brief survey of the theological, psychological, and statistical obstructions to church growth arising from within the missionary movement; sociological structures of the societies which are the ground of church multiplication, and procedures which cause stagnation, acceleration, introversion and expansion. 2 hours McGavran

661. PRINCIPLES AND PROCEDURES IN CHURCH GROWTH II. Individual conversion and people movements, leadership training, indigenous principles, mobility, theological rigidity, involvement, psychological road blocks to growth, the revolution and the Church. 2 hours McGavran, Glasser

666. STRATEGY OF MISSIONS. Systematic study of what contemporary changes in governments, social systems, and economic orders mean to the carrying out of the great commission. What missionary structures, ministerial training, patterns of church growth and advanced education for missionaries best serve the unchanging mandate. 2 hours Wagner
667. Case Studies in Current Church History. Systematic study of denominations in Asia, Africa and Latin America from their beginning to the present, with special attention to the spiritual and environmental factors contributing (1) to healthy expansion, and (2) to slow growth or arrested development. In various terms attention will be paid to China, Polynesia, Korea, New Guinea, Ethiopia, Batakland, the Philippines, West Africa, Brazil, Orissa, Mexico and Latin America. 2 hours Faculty and Barrett

670. Ecumenics. The rise of a world Christian community and a cooperative spirit among churches and missions as they disciple the nations. Ecumenism as spirit of unity and as relationship to a council. Afericasian churches and Christian unity. Cooperative “disciplined planning” for mission. Dangers and opportunities in the ecumenical movement. 2 hours Glasser, Shearer

690 (790). Research. Guidance provided to individual missionaries or small groups pressing forward with research on their own problems in mission. Special attention paid to problems assigned to a missionary by his church or mission. Hours as arranged Faculty

691 (791). Reading and Conference. Reading, report and discussion designed to cover areas of special interest or those in which the student is weak. Hours as arranged Faculty

692. Thesis Writing. An analysis of research methodology for the planning and construction of the M.A. thesis, resources in the Los Angeles area, appraising source materials, note taking and documentation, organization of material, and graphics. 2 hours Tippett

693 (793). Special Projects. In connection with one of the eight branches of the discipline, graduate students under faculty guidance pursue an investigation of substance. Hours as arranged Faculty

695 (795). Field Research in Propagating the Gospel. Directed research abroad, in accordance with plans and programs worked out and approved during residence at SWM-ICG, probing some aspect of mission which cannot be known from lectures and books. Prerequisites required. Hours as arranged Faculty

701. Advanced Church Growth. Current theological, methodological and ethnic considerations bearing on growth and non-growth are studied. A typology of younger churches is set forth. 660, 661 are prerequisite. 2 hours McGavran

1690 may be used for credit in any section of the curriculum I to VIII for special work or for thesis.
702. **Modern Theologies of Mission.** Survey of the recent Evangelical, Ecumenical and Roman Catholic theologies of mission. 2 hours *McGavran, Glasser*

703. **Conversion With a Minimum of Dislocation.** Analysis of the anthropological, theological and psychological factors relating to conversion, with focus on distinguishing cultural from supracultural elements, so that missionaries may encourage conversion truly Christian, yet culturally appropriate. 2 hours *Kraft*

710. **Anthropological Theory.** Historical development of encounters in anthropological theory as it bears on such matters as the conceptualization of culture, social structure, innovation and social change, primitive religion, culture and personality, diffusion, function, stress situations, and how this theory relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. 2 hours *Tippett*

711. **Ethnolinguistics.** A study of the interrelationships between language and culture. Topics covered include Bible translation, discovery of a culture’s values through the study of its folklore and mythology, language acquisition, bilingualism and indigenous hymnology. 2 hours *Kraft*

712. **Anthropological Basis of Leadership.** A study of leadership in different societies, the significance of status, roles, authority and decision-making patterns in stable and changing societies, the nature and function of education, the justification of directed change, what these concepts mean for the church-planter, and for meeting the cultural needs of an indigenous church at its different historic periods. 2 hours *Tippett*

720. **Animistic Bases of the Great Religions.** Study of the animistic substructures of the religion of the common people of Buddhist, Hindu, Islamic, Confucian and Shinto lands, with special bearing on the relevance of evangelistic methods and on conversion to Christianity. 2 hours *Tippett*

730. **Christianity and Culture I.** An advanced seminar focusing primarily on major problem areas in the relationship between Christianity and culture encountered in the establishment and multiplication of churches in African cultures — ancestor worship, polygamy, witchcraft and overall world view. 2 hours *Kraft*

731. **Christianity and Culture II.** Explores what in each non-Christian heritage is cultural and may be carried over into the Church and what must be altered or eliminated. The extensive debate between Hinduism and Christianity illustrates the problem. 2 hours *McGavran*

732. **Culture Personality and the Gospel.** Examination of cross-cultural studies in psychological anthropology, interactions of culture and the thought, emotions and actions of individuals, the resulting culture patterns and configurations and the bearing of these on church planting and growth. 2 hours *Shearer*

740. **Communication, Mass Media and Church Growth.** The role of communications in initial evangelism, in the development of people movements and in church planting and perfecting. The actual and potential contributions of the modern media. 2 hours *Winter*

741. **Frontiers of Mission Strategy.** Investigates ways in which a sound theory and theology of mission is being put into effect by missions and churches. 2 hours *Wagner*

751. **The Patterns of Church Growth.** Typical growth patterns of non-western churches. Histories of denominations in process of formation, focusing on the social contexts, graphs of growth and potential for further communication of a vital Christian faith. 2 hours *Winter*
Course Schedules, Fall and Winter Quarters 1971-1972

Typical of those to be arranged for later quarters.

<table>
<thead>
<tr>
<th>FALL CORE COURSES, 1971</th>
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<tbody>
<tr>
<td>610. Biblical Theology of Mission I. 2 hours. <em>Glasser</em></td>
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<tr>
<td>630. Animism and Church Growth I. 2 hours. <em>Tippett</em></td>
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<tr>
<td>632. Anthropology and Mission I. 2 hours. <em>Kraft</em></td>
</tr>
<tr>
<td>651. The Historical Development of the Christian Movement. 2 hours. <em>Glasser</em></td>
</tr>
<tr>
<td>660. Principles and Procedures in Church Growth I. 2 hours. <em>McGavran, Glasser</em></td>
</tr>
<tr>
<td>667. Case Study: Church Growth in Asia and Africa. 2 hours. <em>McGavran</em></td>
</tr>
<tr>
<td>690. Research Seminars. Hours as arranged. <em>Tippett, McGavran, Kraft, Glasser, Shearer</em></td>
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<tr>
<td>692. Thesis Writing. 2 hours. <em>Tippett</em></td>
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<th>WINTER CORE COURSES, 1972</th>
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<tr>
<td>611. Biblical Theology of Mission II. 2 hours. <em>Glasser</em></td>
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<tr>
<td>631. Anthropology and Mission II. 2 hours. <em>Kraft</em></td>
</tr>
<tr>
<td>661. Principles and Procedures in Church Growth II. 2 hours. <em>McGavran, Glasser</em></td>
</tr>
<tr>
<td>690. Research Seminars. Hours as arranged. <em>Winter, Tippett, McGavran, Kraft, Glasser, Shearer, Orr</em></td>
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<th>ELECTIVE COURSES, 1972</th>
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<tr>
<td>712. Anthropological Basis of Leadership. 2 hours. <em>Tippett</em></td>
</tr>
<tr>
<td>640. Research Methods. 2 hours. <em>Tippett</em></td>
</tr>
<tr>
<td>642. Training the Ministry — Lay and Ordained. 2 hours. <em>Winter</em></td>
</tr>
<tr>
<td>652. The Emergence of the Western Christian Tradition. 2 hours. <em>Winter</em></td>
</tr>
<tr>
<td>666 (741). Frontiers of Mission Strategy. 2 hours. <em>Wagner</em></td>
</tr>
<tr>
<td>667. Case Studies in Current Church History. 2 hours. <em>Barrett</em></td>
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ROY E. SHEARER, B.S. Lewis and Clark College, B.D. Princeton Seminary, M.A. Missions Fuller Seminary, Teaching Associate, 1968-72.

VISITING PROFESSORS


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School of Psychology

LEE EDWARD TRAVIS, A.B., M.A., Ph.D. State University of Iowa, Dean of the Graduate School of Psychology and Professor of Psychology.

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HENRY NEWTON MALONY, A.B. Birmingham-Southern College, M.Div. Yale Divinity School, M.A., Ph.D. George Peabody College, Associate Professor of Psychology.

JAMES A. OAKLAND, B.A. Seattle Pacific College, Ph.D. University of Washington, Associate Professor of Psychology.

ADRIN C. SYLLING, A.B. Concordia College, M.S.W. University of Minnesota, Associate Professor of Psychiatric Social Work and Director of the Pasadena Community Counseling Center.

DONALD FERGUSON TWEEDIE, JR., A.B. Gordon College, Ph.D. Boston University, Professor of Psychology.

NEIL CLARK WARREN, B.A. Pepperdine College, M.Div. Princeton Seminary, Ph.D. University of Chicago, Associate Professor of Psychology and Director of Research.

VISITING PROFESSORS

ROBERT K. BOWER, B.S. Wayne State University, B.D. Northern Baptist Seminary, M.A., Ph.D. University of Chicago, Visiting Professor of Psychology.

JOHN G. FINCH, B.D. Serampore College, India, M.A. Calcutta, India, Ph.D. Drew University, Visiting Professor of Psychology.

ARTHUR F. LEBLANC, B.A. Norwich University, M.A. St. Paul's College, M.Ed. Boston College, Ph.D. Ohio State University, Visiting Associate Professor of Psychology.
POST-DOCTORAL FELLOWS

Richard E. McCrady, B.A. North Texas State University, B.S. Texas A & M University, M.S., Ph.D. Tulane University.

Teaching Fellows

Eric N. Jacobsen, B.A., Greek
Stephen J. Kobernik, B.A., B.D., Hebrew
Howard J. Loewen, B.A., B.D., Hebrew
Lynn A. Losie, B.A., B.D., Greek
Garth I. Moller, B.A., Greek
John S. Piper, B.A., B.D., Greek
Thomas E. Provence, B.A., Greek
Gary A. Tuttle, B.A., Hebrew
Walter C. Wright, Jr., B.A., B.D., Hebrew

ADMINISTRATION

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Lee Edward Travis, A.B., M.A., Ph.D., Dean of the School of Psychology
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Robert Newell Schaper, A.B., Ph.D., Th.M., Dean of Students
Calvin R. Schoonhoven, B.A., B.D., D.Theol., Director of Library and Assistant to the President in Academic Affairs
Richard D. Curley, B.S., M.B.A., Director of Business Affairs
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James Daane, A.B., Th.B., Th.D., Director of Pastoral Doctorate Program
Adrin C. Sylling, A.B., M.S.W., Director, Pasadena Community Counseling Center
Mary E. Lansing, Registrar
Ethel F. Ennenga, Accountant
Larry Burr, B.A., Associate Director of Development, Church Relations
Bernice Spencer Bush, Assistant Director of Development, Publications and Alumni Affairs
H. Lee Merritt, B.S., Assistant Director of Business Affairs

Administrative Assistants

Dennis D. Nelson, B.A., Assistant to the President, 1970-
Walter C. Wright, Jr., B.A., B.D., Assistant to Dr. Schoonhoven, 1969-
Student Statistics

Fuller Seminary trains and counsels its students to return to the denomination that nurtured them. Experience has shown that many students who enter Seminary without denominational affiliation are encouraged during their Seminary days to align with a denomination.

Denominational distinctives, such as church government, are dealt with by pastors who represent the larger communions. Furthermore, the Seminary faculty comprises such a cross section of church affiliation that most of the great traditions of the Church are represented. The student body at Fuller is composed of men and women from more than fifty denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

From within its commitment to evangelical Christianity, Fuller Seminary seeks to serve the Church of Jesus Christ throughout the world and to prepare men who hold the truth of Christ in the spirit of Christ.

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Alumni Association

The 1225 graduates of Fuller Seminary serve in leadership positions in every state and 44 foreign countries, in over 50 denominations and an equal number of boards, agencies and academic institutions of the Church. They are found as pastors, assistant ministers, Christian education directors, in campus ministry, teaching, as chaplains, missionaries, in youth ministry, pursuing further graduate study, and in other Christian vocations.

ALUMNI ASSOCIATION CABINET 1971-72

Richard Anderson, B.D.'62. President. Pastor, Sierra Madre Congregational Church, Sierra Madre, California.


Richard H. Bagley, B.D.'69. Young Life Area Director in West Los Angeles, California.

Gregory A. Barnett, B.D.'61. Camp Administrator, Pine Summit Camp, Conservative Baptist Association, Big Bear Lake, California

William Ebling, B.D.'59. Pastor, The Redeemer Baptist Church, Los Angeles, California.

Frank E. Farrell, B.D.'51, Associate Editor, World Vision Magazine, Monrovia, California.

John P. Goffigon, B.D.'53. Chaplain, Los Angeles County Sheriff's Department.

James W. Hagelganz, B.D.'58. Senior Minister, Arcadia Presbyterian Church, Arcadia, California.

Riley E. Jensen, B.D.'68. Assistant Minister, Bellevue Presbyterian Church, Bellevue, Washington.


Samuel A. Mateer, B.D.'65. Pastor, Altadena Valley Presbyterian Church, Birmingham, Alabama.

John C. Notehelfer, B.D.'58. Pastor, Elim Covenant Church, Minneapolis, Minnesota.


Lenox G. Palin, B.D.'53. Pastor, San Gabriel Union Church, San Gabriel, California.

Joseph A. Ryan, B.D.'53. Executive Director, World Christian Training Center, Los Angeles, California.
Communicating with the Seminary

Mailing Address
Fuller Theological Seminary
135 North Oakland
Pasadena, California 91101

Cable FULLSEM

Telephone Number
Area Code 213
449-1745 and 681-9481

Correspondence with the Seminary will be expedited if the initial communication is directed to the following officers:

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President
Registrar
Dean of Students
Dean of the Faculty
Registrar
Director of Business Affairs
Registrar
Director of Business Affairs
Student Council Office
Director of Development
Director of Development
Assistant Director of Development
Assistant Director of Development
An Investment Opportunity

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his education: substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of his education.

There are many ways in which one can give to Fuller Seminary. Appreciated securities or property and life insurance may be given to the Seminary with a considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate taxes savings to a donor.

Investments in the lives of men who are training for Christian service at Fuller Theological Seminary may also be made through the arrangement of leaving funds for this purpose in one’s will. The legal form of bequest for Fuller Theological Seminary should read as follows:

“I give, devise, and bequeath to Fuller Theological Seminary, a corporation, located at Pasadena, California, the sum of $ [or property herein described] to be used by its board of trustees as it may deem advisable for the benefit of Fuller Theological Seminary.”

For further information regarding ways of giving to Fuller Seminary, please address your correspondence to:

Director of Public Affairs
Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
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**Student Application for Admission**

**FULLER THEOLOGICAL SEMINARY**

135 NORTH OAKLAND AVENUE, PASADENA, CALIFORNIA

Separate application blanks, available on request, are to be used for application to the School of World Mission.

<table>
<thead>
<tr>
<th>Name</th>
<th>First</th>
<th>Middle</th>
<th>Last</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Permanent Address</td>
<td>Street &amp; Number</td>
<td>City</td>
<td>State</td>
<td>Zip</td>
</tr>
<tr>
<td>Present Address</td>
<td>Street &amp; Number</td>
<td>City</td>
<td>State</td>
<td>Zip</td>
</tr>
<tr>
<td>Place of Birth</td>
<td>Date</td>
<td>Age</td>
<td>Nationality</td>
<td></td>
</tr>
<tr>
<td>Citizen of U.S.A.?</td>
<td>Naturalized citizen?</td>
<td>If so, when?</td>
<td>If not citizen, how long in U.S.A.?</td>
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<tr>
<td>If not a citizen, but now in U.S.A., what visa do you have?</td>
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<tr>
<td>Single</td>
<td>Widowed</td>
<td>Divorced</td>
<td>Married</td>
<td>How long?</td>
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<tr>
<td>Children and ages</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Military service?</td>
<td>Dates</td>
<td>Rank</td>
<td>Present Draft Classification</td>
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<tr>
<td>Employment or business experience? Kind and length</td>
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<tr>
<td>Member of what church?</td>
<td>Where?</td>
<td>Denomination</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licensed?</td>
<td>Date</td>
<td>Ordained?</td>
<td>Date</td>
<td>By what church?</td>
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<tr>
<td>Number of years in the ministry</td>
<td>Number of years preaching</td>
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<tr>
<td>If admitted, do you plan to complete the course of study and receive a degree here?</td>
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<td>If admitted, when do you plan to enter?</td>
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<tr>
<td>Candidate for M.Div., D.Min., M.A., Th.M., Th.D. (circle one)</td>
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<tr>
<td>What is your anticipated source of income while a student here?</td>
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<td>Have you ever been refused admission to or dismissed from any seminary or other theological schools?</td>
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<td>If so, give details</td>
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<tr>
<td>Do you expect to be a Pastor</td>
<td>Evangelist</td>
<td>Chaplain</td>
<td>Teacher</td>
<td>Religious Education Director</td>
</tr>
<tr>
<td>□ CHRISTIAN EXPERIENCE (A form for this statement will be sent to you. Be sure to include all phases requested. You are advised to give considerable thought to the preparation and the writing of the statement.)</td>
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<tr>
<td>□ College</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>□ College</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>□ Seminary</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>□ Bible Institute</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>Will all college work be completed and your baccalaureate degree awarded before your anticipated matriculation?</td>
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<tr>
<td>The above is a complete list of the schools I have attended beyond high school.</td>
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<tr>
<td>Signed</td>
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</tbody>
</table>

**REFERENCES.** Give complete address in each case. It is customary to let your references know that you are using their names.

| □ Your Pastor |
| □ Officer of your church |
| □ Business or other reference |
| □ Friend |

**MEDICAL EXAMINATION.** (A form for your physician to complete will be sent to you.)

**TWO PHOTOGRAPHS.** Please enclose two photographs (approximately 2½" x 2½") of yourself. A close-up of head and shoulders is preferred.

**APPLICATION FEE** (The $10.00 Application Fee is to be enclosed with this form.)

□ FSAP