1968

Catalog: School of Theology and School of World Mission, Academic Year 1968-1970

Fuller Theological Seminary

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Fuller Theological Seminary

Education for the Christian Ministry
School of Theology
School of World Mission
Academic Program Issue 1968-1970

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Graduate Schools of
THEOLOGY
PSYCHOLOGY
WORLD MISSION

Fuller Theological Seminary

SCHOOL OF THEOLOGY
SCHOOL OF WORLD MISSION
Calendar 1968–70

Summer Session  June 27-September 17, 1968

June 27, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 100 (extended) and Hebrew 105 (extended)

June 27, 7:00 p.m.  Greek 100 (extended) and Hebrew 105 (extended) begin

August 6, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 100 (concentrated) and Hebrew 105 (concentrated)

August 7, 8:00 a.m.  Greek 100 (concentrated) begins

1:00 p.m.  Hebrew 105 (concentrated) begins

September 17  Classes cease

First Quarter  September 30-December 11, 1968

September 23, 8:00 a.m.  Greek examination for entering students who have taken Greek elsewhere than in the summer session

September 23-25  New student retreat (all new students required to attend)

September 23-27, Monday-Friday, 8:30 a.m.-4:00 p.m.  Matriculation and registration of students (registration appointment sign-up sheet available on registrar’s bulletin board after August 19)

Middlers  Monday and Tuesday

Seniors  Wednesday

Juniors  Thursday and Friday

September 27, 9:00 a.m.  Personality testing for incoming students

September 30  Classes commence

October 9  Day of prayer

November 28  Thanksgiving

November 29  Open house for prospective students

December 2-6  Registration for second quarter

December 6  Classes cease

December 9-11  Quarterly examinations

December 12-January 5  Christmas recess

Second Quarter  January 6-March 19, 1969

January 6  Classes commence

January 16  Day of prayer

March 10-14  Registration for third quarter

March 14  Classes cease

March 17-19  Quarterly examinations

March 20-21  Spring recess
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### Third Quarter March 24–June 6, 1969

- March 24: Classes commence
- April 2: Day of prayer
- May 30: Faculty-senior dinner
- June 1: Baccalaureate
- June 3: Senior and faculty communion service
- June 3: Alumni association luncheon
- June 3: 7:30 p.m.: Commencement
- June 4-6: Quarterly examinations

### Summer Session June 26–September 16, 1969

- June 26, 10:00 a.m.-noon; 2:00-4:00 p.m.: Registration for Greek 100 (extended) and Hebrew 105 (extended)
- June 26, 7:00 p.m.: Greek 100 (extended) and Hebrew 105 (extended) begin
- August 5, 10:00 a.m.-noon; 2:00-4:00 p.m.: Registration for Greek 100 (concentrated) and Hebrew 105 (concentrated) begin
- August 6, 8:00 a.m.: Greek 100 (concentrated) begins
- 1:00 p.m.: Hebrew 105 (concentrated) begins
- September 16: Classes cease
First Quarter  
September 22-December 10, 1969

September 22, 8:00 a.m. Greek examination for entering students who have taken Greek elsewhere than in the summer session.

September 22-24  New student retreat (all new students required to attend)

September 22-26 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 19)
- Middlers  Monday and Tuesday
- Seniors  Wednesday
- Juniors  Thursday and Friday

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September 29 Classes commence

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November 27  Thanksgiving

November 28  Open house for prospective students

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December 5  Classes cease

December 8-10  Quarterly examinations

December 11-January 4  Christmas recess

Second Quarter  
January 5-March 18, 1970

January 5  Classes commence

January 14  Day of prayer

March 9-13  Registration for third quarter

March 13  Classes cease

March 16-18  Quarterly examinations

March 19-20  Spring recess

Third Quarter  
March 23-June 5, 1970

March 23  Classes commence

April 2  Day of prayer

May 29  Classes cease

May 29  Faculty-senior dinner

May 31, 11:00 a.m.  Baccalaureate

June 2, 8:00 a.m.  Senior and faculty communion service

June 2  Alumni association luncheon

June 2, 7:30 p.m.  Commencement

June 3-5  Quarterly examinations
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A Theology of... 

Why Study Theology? 

Theology is the study of God, the ultimate reality, and the relationship between God and the human person. It is a science of faith, reason, and revelation. Theology is the study of the scriptures, especially the Bible, and the tradition of the church. It is a systematic approach to understanding the nature of God, the meaning of life, and the purpose of existence. 

The study of theology is based on the assumption that all human knowledge is the result of human effort. This is the case with the study of science, the study of literature, and the study of economics. The study of theology is different because it deals with the ultimate reality, which is beyond the scope of human knowledge. Theology is not a scientific discipline, but a religious one. 

What Is Theology? 

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The Date of the Study 

The fact that the Holy Spirit is present means that the Holy Spirit does not care for words and words are not the words of the Holy Spirit.
A Theological Education

Why Study Theology?

Theology has a high and honorable past. It was once lauded as the queen of the sciences. It is in fact the mother of our older universities, and, to that degree, of the whole university system. In modern times, however, it has become the Cinderella rather than the queen. Newer disciplines treat it with tolerant contempt, or even scorn. Secular universities disown their parentage. Many of its exponents try to rescue it merely by disguising it as religious history or anthropology. Many Christians abandon it as futile and even harmful. Theological students may well view it as no more than a series of obstacles on the way to ordination or stepping stones from a parish drudgery to the supposedly higher sphere of an academic ministry.

What Is Theology?

A simple definition of theology will show us, however, that the modern estimation is based on a grave misunderstanding, that theology still has its self-grounded justification, and that it can lay claim to be seriously studied in its own right. Theology, at its very simplest, is thinking and speaking about God. Just as no man can speak or write without producing some kind of prose or poetry, so no one can think or speak about God without engaging in some kind of theology. Even the atheist has to be an a-theologian. Only when the concept of God is quite absent is there no theology. For Christians this is, of course, inconceivable. Christianity necessarily implies theology.

The question is not whether there is to be theology; it is what kind of theology there will be. We all speak and write prose, but very few write pure and matchless prose of undying quality. Similarly, all Christians engage in theology, but do they engage in good and profitable theology? Some may do so with little further study. A great many will not. And in order to know who does and who does not, and whether we ourselves do or do not, it is imperative that we study theology. The study of theology is essential to the achievement of true theology—and what is the value of theology if it is not true?

The Data of Theology

The fact that real knowledge of God comes only by the illumination of the Holy Spirit does not invalidate theological study. Indeed, it establishes it. For the Holy Spirit does not work in a void or by way of irrationality. He works through words and writings, and the facts and doctrines therein contained. The illumination of the Holy Spirit does not absolve one from the task of grappling with the historical
data. He stimulates to more active concentration on the given data with a view to
greater clarity and certainty of knowledge and more developed power in its
communication. If every Christian has knowledge of the true God, this does not
mean that everything a Christian thinks and says about God is infallible. Paul
constantly exhorted and prayed that Christians might grow in knowledge. We are
to work at our theology in order that what we think and speak, and what we do,
may be better thinking, better speaking, and better doing.

These data with which we are to work consist primarily in the self-revealing
acts and words of God culminating in Jesus Christ, and they consist secondarily
in the record and interpretation of these acts and words in the prophetic and
apostolic Scriptures. To know God truly, we must know him as he is self-revealed
according to the scriptural witness. True theology, then, is biblical theology in
the broadest sense of the term. This demands knowledge of the biblical languages,
since it pleased God to give us the authentic record in Hebrew and Greek. It
demands acquaintance with the historical background in which these words were
uttered. It demands exposition of these words and acts according to the biblical
understanding and with a view to their implications for doctrine, life, and conduct.
Theology can be good theology only as it is thus prepared to be informed and
directed by the authoritative rule of Holy Scripture.

The Relevance of Theology

Yet it is not enough simply to reproduce what Scripture itself says. Theology also
involves what we think and speak and do today. Each generation must think and
state what it knows about God against the background of its own age and situation.
The biblical statement has, of course, an absolute and definitive quality. We do
not conclude that Paul or John gave a statement which was valuable only for their
own time, and which we must amend or improve for a different age. Our task is
to state the message of Paul and John so that it is relevant to the situation of today.
The unchangeable content of the Gospel has to be put in the language and idioms
of each new country and century. This means that true theology is historical
and doctrinal theology. It is historical in the sense that it studies how past genera­
tions have done this. It learns from them what is good, profits by their mistakes,
discerns the possibilities and the dangers, and gains perspective for the realistic
application of the biblical norm to its own work. It is also doctrinal or dogmatic
as it ventures its own systematic presentation of the biblical message, differentiating
from human philosophy on the one side, safe-guarding it against heresy on the
other, always seeking the necessary balance of freshness and relevance with sound­
ness and fidelity. Whether we like it or not, we have to think and speak to our
own time. Relevant theology can be good theology only if, primarily informed by
Scripture, it is prepared also for solid historical and dogmatic study.

Theology, therefore, is not an isolated world of thought and speech. It is not
concerned merely with the formation of an orthodox creed to which we then
subscribe and that is the end of the matter. It does not aim at the erection of an
autonomous sphere of learning which is a branch of Christian life but which has few
implications for the rest of Christian life. All Christians are necessarily theologians.
And Christian theology, being the doctrine of God, necessarily affects the whole compass of Christian life. The theologian in the more technical sense is not outside the main stream of Christian life and effort. He does not stand on a lonely pinnacle. Like all other ministers in the Church, he is the servant of the Church. His work contributes to the totality of its life.

The Ultimacy of Theology

This means that true theology is not only biblical and historico-doctrinal; it is also practical. On the basis of the biblical norm, directed by dogmatic outworking and checked by historical precedent in both thought and practice, it poses and answers the various practical questions which unavoidably arise in the Church: What is the true content and form of worship? What is the correct substance of the evangelistic message? What is the proper form of evangelism? How is the Church to be governed? What shall be the shape of its discipline? How is it to be related to the secular world? What are the criteria of personal and social conduct? Only too often these questions are answered merely in terms of tradition, or expediency, or random quotations from Scripture, or even secular principles. The practice of the Church is thus brought into some measure of contradiction with its theology. Abstract orthodoxy of doctrine is accompanied by concrete heterodoxy of action. Renewing of the mind does not issue in outward transformation. To achieve the necessary consistency, it is vital that we work at our practical theology, and that we work at it as genuine theology and not just as non-theological practice.

Two final points may be noted. Theology is one, just as God himself is one. For theology is the Godward relation of our thought and speech and action. Whether we are engaged in biblical, historico-doctrinal, or practical theology, we are necessarily engaged in all the others. And basically we are engaged in them in this order. Again, theology can never cease for the Christian. He is always engaged in Godward thought and speech and action. But this means that he is always claimed for theological study. Whatever his sphere of service, the study of theology is his constant call and calling.
The Story of Theological Education

Theological seminaries are a comparatively modern phenomenon. This is not true, however, of theological education. The Church has always seen the need for training ministers. It has always grasped the main essentials of training. It has been faced in every age by much the same requirements, tensions, and problems. Only the forms and the degrees of success have varied.

Jesus and the Apostles  In New Testament times perhaps the basic pattern was that of teacher and pupil. Jesus himself was for the disciples an incomparable theological professor. If there was no external form of a seminary—in buildings, endowments, or transcripts—the inner essence was there. Who would not envy the instruction the disciples received in biblical, doctrinal, and practical theology, not to speak of their spiritual preparation? Paul, too, played the role of a theological teacher. II Timothy 2:2 implies that he gathered around him a group who received both theological and practical instruction preparatory to an independent ministry.

Little progress was made towards greater organization in the first centuries. This is hardly surprising in an age of missionary penetration and political insecurity. In many cases training for the ministry seems to have been linked with the catechetical schools. The more apt pupils went on to ordination. A useful academic background was often provided by liberal education in pagan schools. At the personal level, association with existing bishops or elders gave further opportunity for biblical, doctrinal, pastoral, and spiritual development. Moreover, many ordinands seem to have followed Paul’s example and spent an extended period of retreat for intensive spiritual and theological preparation.

The Middle Ages  The personal relation continued to be important in the period of developing organization from Augustine to the Middle Ages. Augustine pioneered a corporate life of the clergy for study, prayer, and ministry. In the sixth and seventh centuries it was ordered that provision should be made along these
lines for the training of younger ministers. Out of this arrangement there then developed the diocesan or cathedral schools. Supplemented by similar schools in the monasteries, these formed the main centers of theological education prior to the twelfth-century renaissance and the founding of the universities.

The universities brought highly significant changes both for good and for ill. Due to the superior standards achieved in philosophy, theology, moral theology, and canon law, the Church was furnished with better educated and academically more alert leaders than at any time since the days of the great fathers. But the price was high. Increased intellectual concentration tended to go hand in hand with serious decline in spiritual life, character, practical training, church relatedness, and in the long run theological relevance. Moreover, only about one per cent received this superior education. The majority who did not belong to this elite were worse off than ever, since the universities absorbed some of the earlier schools and hastened the decline of others. The unparalleled and almost incredible ignorance and inadequacy of many of the ordinary clergy in the fifteenth and sixteenth centuries was a direct consequence.

The Reformation Period The age of the Renaissance and the Reformation brought a reconstruction which initiated the modern period in both the Roman Catholic and the Evangelical worlds. On the Roman Catholic side the Council of Trent finally took steps to remedy obvious deficiencies. It ordered each diocese either individually or with others to set up a training college or seminary financed by a tax on clerical incomes. Attention was to be given to practical and devotional as well as academic aspects of training, and supervision was demanded. On the Evangelical side, the Swiss Reformed group took the initiative with colleges at Zurich and Geneva. The program was the familiar one of a basic arts education followed by predominantly biblical and doctrinal studies, with a definite church affiliation. The Lutheran and Anglican churches had the same ideals but over larger areas found it hard to set up enough schools to secure a fully educated ministry, and in England, for example, it was only in the nineteenth century that this was finally done. New England was inspired from the outset by the Reformed principle, and it is no small tribute to the pioneers that they proceeded so quickly to found their first training college.

The Lessons of History Our own century has made possible vastly expanded facilities for ministerial training. It has also posed its own questions of adequacy and relevance. The past certainly gives us reason to suppose that no form is sacrosanct, not even the seminary as an institution. It also suggests, however, that there are some factors which retain their validity in any age. The teacher-pupil relation is intrinsic. The basic content of biblical, doctrinal, and pastoral theology is irreversibly given by divine revelation and commission. If method is important, it is not to take precedence over the message. Academic overemphasis is to be held in check by church-relatedness and orientation to mission. Finally, training for the ministry is not just a form of professional specialization. In the fullest and strictest sense, it is discipleship.
How to Prepare for Seminary

The three years or more invested in a theological education should be vital and significant from both the academic and spiritual standpoints. A seminary bears a large share of the responsibility for making these years worthwhile, but it is well for the prospective student to realize that the rewards of a theological education depend in no small way on the strength and maturity of the motivation which leads him to pursue a theological education. Generally speaking, that student gains more from a theological education who has laid a proper foundation for seminary training in his undergraduate years. Given adequate motivation, however, students without this background have been able successfully to pursue a seminary curriculum.

A pre-seminarian should recognize that a highly technical training along scientific lines such as would fit a man for some branch of engineering or electronics, however much it might help him to make his message relevant in this age of technology, will prove something of a handicap.

On the other hand, a student in a Christian college should avoid the mistake of thinking that he must immerse himself in Bible and related subjects so as to get a running start for his seminary work. This is liable to have two unfortunate results. Such a student, in order to major in Bible or religion, has to neglect some important ingredients that belong to a liberal arts education. He may never make good this loss. Also, the college Bible major easily turns out to be a disgruntled seminarian. The reason is simple. He complains about course after course because he has already covered much of the same ground in college. He may grant that the seminary work goes deeper, but this is insufficient comfort. What he thought would be an advantage to him turns out to be a source of dissatisfaction. He begins to grow critical and careless in his work. This unhappiness could have been avoided by achieving a better balance in his college courses.

What kind of course, then, offers the best preparation for seminary? This question cannot be answered in absolute terms, but certain guide lines can be laid down. For balanced preparation it is suggested that he 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 of the following summer (see pages 43-45).
The Character of Fuller Seminary

Every professional school has a distinct personality, and Fuller Theological Seminary is no exception. The following points form an integral part of the Seminary’s personality.

First: A glorification of Jesus Christ as Savior and Lord, together with the persuasion that the Bible is the only infallible rule of faith and practice. The Seminary is firmly committed to the teaching that God has divinely revealed the nature of his being as well as the terms of human duty. Therefore, submission to the exact content of revelation, living and written, should take priority over all other interests. Unless we know the sure will of God, we invite skepticism.

Second: Loving kindness. Personal faith in Christ and sincere assent to biblical doctrine are not ends in themselves. Every true believer must prove his faith by means of a transformed life. He is commanded to love God with all his heart and his neighbor as himself. Less than this standard of righteousness is less than true Christianity, for God is love in his very being.

Third: Missions. Since the field is the world, we dishonor Christ to the degree that we fail to bring the good news of salvation to all men. Hence, a conscientious effort is made to infiltrate the halls of the Seminary with a challenging missionary vision. The students who leave for distant lands are to be actively supported by all who remain at home. In this way the entire Seminary family is drawn into the program of missions.

Fourth: Scholarship. Whenever the modern mind restricts high standards of scholarship to medicine, science, and law, it betrays a serious prejudice. The truth is that no theological student has a right to handle sacred things until he has laid the whole of his life on the altar—and his intellect in particular. If there is any place where academic mediocrity should be forthrightly resisted, it is in a theological seminary. To give God less than our best is a plain insult.
Fifth: *Honesty*. Now and then we find that Christian workers are pictured as scheming hypocrites who not only pretend to be what they are not, but who deliberately disregard the voice of objective evidences. Since this picture is sometimes accurate, the Seminary takes special pains to develop the imperative necessity of living an honest life: honesty with God, with others, and with the self. Deliberate dishonesty outrages the image of God within us for God is truth as well as love.

Sixth. *Vocational liberty*. The Seminary urges every student to be true to his own calling: pastoral ministry, evangelism, missions, teaching, writing, research, administrative or executive responsibility, social work, counseling, etc. Since the body of Christ is formed of various parts, it is manifestly wrong to imply that certain types of Christian work rank above others. The eye cannot say to the hand, “I have no need of you.”

Seventh: *Church cooperation*. The Seminary encourages its students to work within the existing Church organization. The students are to do all they can to help the Church to realize its cherished goals of Christian brotherhood, unity, and the collective furtherance of the Gospel. The ambiguity of a particular denomination should inspire missionary activity, not separation.

Eighth: *Social action*. The Seminary believes that the hour has come when the Church must apply the Gospel to the real world which surrounds us. Above all, this means that Christians should see to it that all men—red, yellow, black, and white—enjoy equal fellowship in the Church as well as equal justice in society. Whenever believers in Christ disregard social issues, or whenever they look down on others because of racial background or skin color, they are guilty of a cardinal sin.

Ninth: *A balanced judgment*. The Seminary encourages discernment in distinguishing between primary and secondary teachings in the theological encyclopedia. Once we have demonstrated the validity of fundamental doctrines, we can patiently deal with those inferences which may require additional study before they are fully understood by the Church. The alternative to this expedient is bigotry.

Tenth: *An open mind*. Fuller Theological Seminary encourages exploratory conversation between men of good will everywhere. As we learn to listen to what others have to say, we not only prove our respect for their dignity but we increase the possibility that we ourselves may grow in knowledge. Whether we realize it or not, we tend to believe what is congenial with personal interest. But over and above this is the assurance that friendly conversation opens the door for the Gospel by creating a spirit of harmony and trust. Surely this is a worthy goal for all who come in the name of Jesus Christ.
Statement of Faith

Doctrinally the institution purposes to stand unequivocally for the fundamentals of the faith as taught in the Holy Scriptures and as believed by the Christian Church down through the ages. Consistent with this purpose, the Seminary has formulated a statement of faith as expressed in the following propositions, to which every member of the faculty subscribes at the beginning of each academic year:

There is one living and true God, infinite in glory, wisdom, holiness, justice, power, and love, one in his essence but eternally subsistent in three Persons: Father, Son, and Holy Spirit.

The books which form the canon of the Old and New Testaments as originally given are plenarily inspired and free from all error in the whole and in the part. These books constitute the written Word of God, the only infallible rule of faith and practice.

God sovereignly created the world out of nothing, so that his creation, while wholly dependent upon him, neither comprises part of God, nor conditions his essential perfection.

God created man in his own image, in a state of original righteousness, from which he subsequently fell by a voluntary revolt, and as a consequence is guilty, inherently corrupt, and subject to divine wrath.

Jesus Christ, the eternal Son, possesses all the divine excellencies, being consubstantial and co-eternal with the Father and the Holy Spirit. In his incarnation he united to his divine nature a true human nature, and so continues to be both God and Man, in two distinct natures and one person, forever. He was conceived by the Holy Spirit, born of the Virgin Mary, exhibited his deity by manifold miracles, fulfilled the requirements of the law by his sinless life, suffered under Pontius Pilate, poured out his blood as a vicarious and propitiatory atonement for sin in satisfaction of divine justice, and on the third day was raised from the dead in the same body, now glorified. He ascended into heaven and now, seated at the right hand of God the Father, intercedes in glory for his redeemed.
The Holy Spirit, eternally proceeding from the Father and the Son, through the ministry of regeneration and sanctification applies salvation, guides and comforts the children of God, directs and empowers the Church in fulfillment of the great commission, and convicts the world of sin, righteousness, and judgment.

Salvation consists in the remission of sins, the imputation of the righteousness of Jesus Christ, the gift of eternal life and the concomitant blessings thereof, which are a free gift of God, and received by faith alone apart from human works of merit.

The Church consists of all those regenerated by the Spirit of God, in mystical union and communion both with Christ, the Head of the Body, and with their fellow-believers.

At death the souls of the redeemed are made perfect in holiness and immediately enter into the presence of Christ, enjoying conscious fellowship with him, there to await the resurrection of the body.

The Lord Jesus Christ will return bodily, visibly, and personally to conform believers to his own image and to establish his millennial kingdom. He will judge the quick and the dead and will effect a final separation of the redeemed and the lost, assigning unbelievers to eternal punishment and believers to eternal glory.
The History of Fuller Theological Seminary

The founding of Fuller Theological Seminary resulted from the fusion of the visions of two well-known evangelical leaders, Charles E. Fuller and Harold John Ockenga. Shortly after his conversion in July, 1917, Charles Fuller felt impelled of God to resign his position as manager of an orange packing house in Southern California and train to become a minister of the Gospel. This training completed, he founded and became the first pastor of a church in Placentia, California. Radio was just coming into existence, and in 1924 he began to use this means to extend his ministry beyond the walls of the church, to the masses that could be reached despite obstacles of distance, rugged terrain, or social alienation.

After eight years of broadcasting his church services over local radio stations, Dr. Fuller left the pastorate to devote his energies to the task of radio evangelism. His burden to reach people in "out-of-the-way places" achieved full realization in 1937 when his weekly radio program, "The Old Fashioned Revival Hour," went coast-to-coast. Since that time the broadcast has been heard by millions on six to eight hundred radio stations each week in America and in foreign countries.

As hundreds wrote reporting the new life they had found in Christ through listening to the broadcast, Dr. Fuller felt increasingly responsible to help train young people of the oncoming generation who also had been called of God to proclaim the message that Jesus saves. This objective began to materialize in a close friendship with Dr. Ockenga, pastor of the historic Park Street Church of Boston. Since beginning his ministry at the church in 1935, Dr. Ockenga had enlarged the missionary program to the extent of providing partial or full support for scores of missionaries from an annual missionary budget of over $300,000. 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. Logefeil 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 pastoral theology (D.Th.P.) 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. At the present time the task engaging the administration is the development of a ten-year plan for the three schools of the Seminary.
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 70,000 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 100,000 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 many American and foreign journals in the fields of religion, philosophy, and psychology. An unusually fine collection of theological bibliography and reference material is also available.

The Fyens Stiftsbibliothek Collection of European Theology and the Dilworth Collection of Catholica and Anti-Catholic Polemic, with a total of more than 4,000 volumes, provide a sampling of older European works, many of which are not available elsewhere in America. The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes, most of which are being 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 soundproofed 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 for several years. 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 and television kinescopes of The Old Fashioned Meeting.

A well equipped Christian education laboratory contains curriculum materials from many denominations and publishing houses. Machines and other teaching aids are available for remedial reading and reading clinic work.

STUDENT RESIDENCES

Seven 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 daily except for Sunday noon and evening meals, Thanksgiving, Christmas vacation, and during that portion of the summer when language courses are not in session.

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.
Application for Admission

An application form is included in this catalog. A form can also 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 these 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).

Prerequisites for Admission

A student must have earned a regular baccalaureate degree before he can be admitted to the B.D. or M.R.E. 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 one’s Christian experience and call to service as well as one’s academic record.

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. and M.R.E. programs. Students may satisfy this requirement by taking a non-credit course which is offered during the summer before matriculation. See pages 43-45 for further information on the Greek prerequisite.

Requirements for entering other degree programs are given on pages 62-70.

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 $15.00 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 will also be put on the 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 offered 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 total 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 in cases where the special student enrolls for a full program.

Regular Fees

<table>
<thead>
<tr>
<th>Service</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application</td>
<td>$10.00</td>
</tr>
<tr>
<td>Transcript Evaluation</td>
<td>5.00</td>
</tr>
<tr>
<td>Matriculation</td>
<td>15.00</td>
</tr>
<tr>
<td>Tuition for degree candidates, special students or auditors</td>
<td></td>
</tr>
<tr>
<td>B.D., M.R.E. per quarter hour</td>
<td>17.50</td>
</tr>
<tr>
<td>Th.M. per quarter hour</td>
<td>23.50</td>
</tr>
<tr>
<td>D.Th.P. per quarter</td>
<td>262.50</td>
</tr>
<tr>
<td>School of Mission per quarter</td>
<td>23.50</td>
</tr>
</tbody>
</table>

1 Although such action is not anticipated, the Seminary reserves the right to change rates at any time when fluctuations in costs make this necessary.

2 Chargeable only when no formal application is submitted.
REGULAR FEES

Application non-refundable
Transcript Evaluation
Matriculation applies against tuition; non-refundable
Tuition for degree candidates, special students or auditors
  B.D., M.R.E. per quarter hour
  Th.M. per quarter hour
  D.Th.P. per quarter
  Th.D.\(^3\) per year; non-refundable
  M.A. in Mission per quarter hour
Summer Language Program non-refundable
  per quarter hour
  per quarter (9 hours)
Student Activities per year
Language Laboratory per unit
Speech Testing and Laboratory Junior year
New Student Retreat
Graduate Doctoral Charge includes cap and gown rental, dissertation binding, hood, diploma and program, approximately
  per quarter hour
  per quarter hour
Diploma
  B.D. and M.R.E.
  Th.M., M.A.
  D.Th.P.
Thesis Binding two copies required
Accident, Sickness and Hospital Insurance\(^1\)

SPECIAL FEES

Late Registration $5.00-10.00
Program Change 2.00
Removal of Incomplete 2.00
Late Application to Senior Class 5.00
Overnight Parking per month 2.50

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 no credit or grade for the subjects taken.

ANNUAL EXPENSE ESTIMATE for B.D. enrollee

<table>
<thead>
<tr>
<th></th>
<th>Single Student</th>
<th>Married Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition for three quarters $956.25</td>
<td>$956.25</td>
<td></td>
</tr>
<tr>
<td>Student Housing average 234.00</td>
<td>900.00 up(^6)</td>
<td></td>
</tr>
<tr>
<td>Food Service average 228.00</td>
<td>varies</td>
<td></td>
</tr>
<tr>
<td>Accident, Sickness &amp; Hospital Insurance (^4) 33.50</td>
<td>170.00(^7)</td>
<td></td>
</tr>
<tr>
<td>Books estimate 200.00</td>
<td>200.00</td>
<td></td>
</tr>
<tr>
<td>Student Activities 13.50</td>
<td>13.50</td>
<td></td>
</tr>
</tbody>
</table>

Estimated total minimum expense $1,965.25

\(^1\) The Seminary reserves the right to change rates when fluctuations in costs make this necessary.
\(^2\) Chargeable only when no formal application is submitted.
\(^3\) Residence work for two (2) years required. Continuation fee of $165.00 per year (non-refundable) until degree granted.
\(^4\) Not required where student has existing insurance with approximately comparable coverage.
\(^5\) Optional for the wife and children.
\(^6\) Computed @ $75.00 per month for 12 months.
\(^7\) Includes student and family.
Student Activities *per year* 13.50
Language Laboratory *per unit* 1.00
Speech Testing and Laboratory *junior year* 9.00
New Student Retreat 14.00
Cap and Gown Rental 5.00
Diploma
  - B.D. and M.R.E. 15.00
  - Th.M., M.A. 20.00
  - D.Th.P. 25.00
Thesis Binding *two copies required* 7.50 each

**Special Fees**

<table>
<thead>
<tr>
<th>Service</th>
<th>$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Late Registration</td>
<td>5.00 - 10.00</td>
</tr>
<tr>
<td>Program Change</td>
<td>2.00</td>
</tr>
<tr>
<td>Removal of Incomplete</td>
<td>2.00</td>
</tr>
<tr>
<td>Late Application to Senior Class</td>
<td>5.00</td>
</tr>
<tr>
<td>Overnight Parking <em>per month</em></td>
<td>2.50</td>
</tr>
</tbody>
</table>

The Seminary has a deferred-payment plan for those not able to pay the total charges at the time of registration. A $3.00 fee entitles the individual to pay one-third at the time of registration and the balance in two equal installments at the end of the fourth week and at the end of the eighth week of the quarter.

**Annual Expense Estimate**

<table>
<thead>
<tr>
<th>Category</th>
<th>Single Student</th>
<th>Married Student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$787.50(^1)</td>
<td>$787.50(^1)</td>
</tr>
<tr>
<td>Room: Single Student — Average $5.90</td>
<td>212.40(^2)</td>
<td>660.00</td>
</tr>
<tr>
<td>per week. Dormitory</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married Student — $55.00/up per month. Apartment</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Board: Single — $14.85 per week</td>
<td>490.05(^3)</td>
<td>varies</td>
</tr>
<tr>
<td>Accident, Sickness &amp; Hospital Insurance(^4)</td>
<td>33.50</td>
<td>170.00(^3)</td>
</tr>
<tr>
<td>Books</td>
<td>150.00</td>
<td>150.00</td>
</tr>
<tr>
<td>Student Activities</td>
<td>13.50</td>
<td>13.50</td>
</tr>
<tr>
<td><strong>Estimated total minimum expense</strong></td>
<td>$1,686.95</td>
<td></td>
</tr>
</tbody>
</table>

\(^1\) Not including the $157.50 tuition fee for summer language program
\(^2\) Computed on the basis of a 36-week year
\(^3\) Computed on the basis of a 33-week year, 19 meals a week (Sunday noon and evening meals excluded)
\(^4\) Not required if comparable coverage in effect
\(^5\) Including student and family
Refunds
For courses dropped between registration and the end of 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.

For the summer session, the twelve-week session will observe the same refund policy as given above for the regular school year quarters. For the six-week sessions, there will be a 75% refund if the course is dropped during the first five days; there will be a 50% refund for those dropped during the next three days; and there will be a 25% refund for those dropped during the next three class days. No refund will be made thereafter.

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.

Financial assistance available consists of employment, short and long term loans, and grants. 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
Henry Dodds Memorial for senior students
Fuller Evangelistic Foundation
Eva Hart Memorial
Mr. and Mrs. John E. Henry Memorial
Leonard A. and Ella B. Lindsell for Christian education students
Roy M. Rawley Memorial
Rudolph C. Logefeil
Leonard and Carol Song
Jane Morgan Stover
R. Donald Weber for middle and senior students with special aptitude in biblical theology
Lylie Whittle
Richard Keith Wright
Anonymous for Christian education students

LOANS
There are presently three sources for student loans:
United Student Aid Funds. 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 two which have been named as follows: Charles E. Fuller  Gerrit P. Groen

AUXILIARY SCHOLARSHIPS
The Fuller Seminary auxiliary grants a limited number of scholarships each year, primarily for foreign students. Some cover tuition only and some also include an additional $600 for expenses directly connected with the academic program. All auxiliary scholarship applications must be complete and in the hands of the scholarship committee by March 15. Late applications will be considered for the following year.

AWARDS
In 1967 the William Sanford LaSor award in Old Testament studies was established by Professor and Mrs. LaSor in the amount of $1,000, 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.
Regulations

Residence
Seven dormitories are provided on campus for single students. Single students attending the Seminary during the regular school year or during summer school are required to live in the dormitories on campus. Exceptions are those who live with their families.

Board
The refectory is located in Payton Hall. Single students attending during the regular school year or during summer school are required to board on campus. Exceptions are those who live with their families. Meals are served in the refectory except Sunday noon and night, Thanksgiving day, during Christmas holidays, or during the summer (other than when language courses are in session).

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 at a mountain conference area for orientation to Seminary life and theological training, as well as fellowship and sharing.

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 $2.00 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 all 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 41, and for the other degrees, pages 62-70.

In order to qualify for the B.D. or M.R.E. 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 should be made at the time of registration each quarter of the last year of residence, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.
Student Life

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, and Dr. Carlton Booth, Seminary chaplain, also make 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: $33.50 per annum for single males, $170.00 per annum for married students with children, and $40.00 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 distributed 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 must 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 confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines. Lecturers have included:

WILLIAM CHILDS ROBINSON, B.A., B.D., Th.D. Professor of Ecclesiastical History, Church Polity, and Missions, Columbia Theological Seminary, Decatur, Georgia.


GORDON HADDON CLARK, A.B., Ph.D. Professor of Philosophy and Department Chairman, Butler University, Indianapolis, Indiana. “A Christian View of Men and Things.” February, 1951.


Professor F. F. Bruce
1968 Payton Lecturer
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. The following men have lectured during the past two years:

HEINRICH OTT, D.Theol., Professor, University of Basel.
“The Question of God in an Age of the ‘Eclipse of God.’”

MARTIN MARTY, Ph.D., Professor, University of Chicago.
“The Faith, the Forms, and the Future.”

WOLFHART PANNEMBERG, D.Theol., Professor, University of Munich.
“The Theology of Reason.”

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:

JOHN R. W. STOTT, M.A. Rector, All Souls' Church, London.
“Essentials in Evangelism.”

CHARLES F. WHISTON, S.T.D., Professor, Church Divinity School of the Pacific, Berkeley. “The Theology and Practice of Prayer.”

SHERWOOD WIRT, Ph.D., Editor, Decision Magazine.
“Social Conscience.”

Church In Mission Conferences

Each year outstanding Christian leaders are invited to the Seminary for a week of concentrated ministry. The student is given opportunity to hear and interact with these men through their messages given in extended chapel periods, special discussion periods, and private interviews. Since 1966 these speakers have included:

DAVID M. STOWE, Th.D., Associate General Secretary, National Council of Churches.

DICK HILLIS, D.D., Founder and General Director, Overseas Crusades.

J. EDWIN ORR, D.Phil., Lecturer and authority on revivals.

RAY C. STEDMAN, Th.M., Pastor, Peninsula Bible Church, Palo Alto, California.

DONALD BUTEYN, B.D., Associate Minister, First Presbyterian Church, Berkeley, California.
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, youth work, etc.

Student Council

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

The Opinion

A monthly publication, 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.
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, an organization with a threefold purpose: to encourage spiritual growth, to provide opportunities for learning to become a better helpmeet, and to provide friends and fellowship. The first Monday night of each month is philothean night, and at these general meetings a variety of speakers is featured, as well as a social time. In addition, the women meet in smaller class groups twice a month for prayer and Bible study. The benefits of taking an active part in philotheans make it an experience which no Seminary wife should miss.

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.
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**

100-109 Biblical Languages

**Special Interest Seminars**

110-129 Hermeneutics
130-159 Old Testament
160-199 New Testament

#### THEOLOGY

**T — Core Courses**

200-219 Historical Theology, Church History
230-249 Philosophy of Religion, Apologetics
260-279 Systematic Theology
290-299 The Church and Society

#### 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**

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

600
Bachelor of Divinity | Three-Year Curriculum

<table>
<thead>
<tr>
<th></th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIRST YEAR</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theology, 4 hrs.</td>
<td>Apologetics T11</td>
<td>Prolegomena T12</td>
<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>
</tr>
<tr>
<td>Preaching, 1 hr.</td>
<td>P11</td>
<td>P12</td>
<td>P13</td>
</tr>
<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
<td>Seminar</td>
</tr>
</tbody>
</table>

| SECOND YEAR |                         |                             |                             |
| Theology, 4 hrs. | Systematic Theo. T21 | Church History T22 | Systematic Theo. T23 |
| Ministry, 3 hrs. | Counseling M21 | Missions M22 | Pastoral Theo. M23 |
| Preaching, 1 hr. | P21       | P22            | P23                        |
| Special Interest, 3 hrs. | Seminar  | Seminar        | Seminar                    |

| THIRD YEAR |                         |                             |                             |
| Theology, 4 hrs. | Church History T31 | Systematic Theo. T32 | Ethics T33 |
| Ministry, 3 hrs. | Option ^1              | Polity M32 ^2              | Option ^1 |
| Preaching, 1 hr. | P31                  | P32                         | P33                         |
| Special Interest, 3 hrs. | Seminar                | Seminar                     | Seminar                    |

CORE COURSES, 108 SEMINARS, 27 HEBREW (110), 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>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FIRST YEAR</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Biblical Language</strong></td>
<td>Greek 100</td>
<td>Greek 100</td>
<td>Greek 100</td>
</tr>
<tr>
<td><strong>Theology, 4 hrs.</strong></td>
<td>Apologetics T11</td>
<td>Prolegomena T12</td>
<td>Church History T13</td>
</tr>
<tr>
<td><strong>Ministry, 3 hrs.</strong></td>
<td>Evangelism M11</td>
<td>Homiletics M12</td>
<td>Chr. Ed. M13</td>
</tr>
<tr>
<td><strong>Preaching, 1 hr.</strong></td>
<td>P11</td>
<td>P12</td>
<td>P13</td>
</tr>
<tr>
<td><strong>Special Interest, 3 hrs.</strong></td>
<td>—</td>
<td>Seminar</td>
<td>Seminar</td>
</tr>
<tr>
<td><strong>Total hours</strong></td>
<td>11</td>
<td>14</td>
<td>14</td>
</tr>
</tbody>
</table>

| **SECOND YEAR** |               |               |               |
| **Biblical Language** | — | Hebrew 105 | Hebrew 105 |
| **Theology, 4 hrs.** | Systematic Theo.T21 | — | — |
| **Ministry, 3 hrs.** | — | Missions M22 | Pastoral Theol. M23 |
| **Preaching, 1 hr.** | P21 | P22 | P23 |
| **Special Interest, 3 hrs.** | Seminar | — | — |
| **Total hours** | 12 | 13 | 12 |

| **THIRD YEAR** |               |               |               |
| **Biblical Studies, 4 hrs.** | Pentateuch & Former Prophets, B21 | Latter Prophets B22 | New Testament B23 |
| **Theology, 4 hrs.** | — | Church History T22 | Systematic Theo.T23 |
| **Ministry, 3 hrs.** | Counseling M21 | Polity M32 | — |
| **Preaching, 1 hr.** | P31 | — | P32 |
| **Special Interest, 3 hrs.** | Seminar | Seminar | Seminar |
| **Total hours** | 11 | 14 | 12 |

| **FOURTH YEAR** |               |               |               |
| **Biblical Studies, 4 hrs.** | Biblical Theo. B31 | O.T. Writings B32 | Unity of Bible B33 |
| **Theology, 4 hrs.** | Church History T31 | Systematic Theo.T32 | Ethics T33 |
| **Ministry, 3 hrs.** | Option² | — | Option² |
| **Preaching, 1 hr.** | — | P33 | — |
| **Special Interest, 3 hrs.** | Seminar | Seminar | Seminar |
| **Total hours** | 14 | 12 | 14 |

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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 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 42. The Greek 100 course is given throughout the year 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 101 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 42.

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 this examination. When he feels ready, and upon his request, he will receive an examination designed to test his ability to read New Testament Greek, to recognize and identify the common forms, and to explain the more common syntactical construction. He will be expected to take this examination without assistance of any kind. The results will indicate to him whether he has a reasonable chance of passing the examination to be administered at the time of registration. It will not serve as a substitute for the entrance examination. 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 105 during the winter and spring quarters of their second year (see page 42 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. The most up-to-date linguistic and teaching devices (including a language laboratory, tapes, and specially-prepared syllabi) are used in these courses.

The course in Greek 100 earns nine credits, but these do not apply toward graduation at Fuller. The course in Hebrew 105 earns nine credits and does count toward the 144 hours required for the B.D. degree.

The dates for summer Greek and Hebrew are as follows:

<table>
<thead>
<tr>
<th>Year</th>
<th>100. GREEK</th>
<th>105. HEBREW</th>
</tr>
</thead>
<tbody>
<tr>
<td>1968</td>
<td>June 27-Sept. 17</td>
<td>June 27-Sept. 17</td>
</tr>
<tr>
<td></td>
<td>Aug. 7-Sept. 17</td>
<td>Aug. 7-Sept. 17</td>
</tr>
<tr>
<td>1969</td>
<td>June 26-Sept. 16</td>
<td>June 26-Sept. 16</td>
</tr>
<tr>
<td></td>
<td>Aug. 6-Sept. 16</td>
<td>Aug. 6-Sept. 16</td>
</tr>
<tr>
<td>1970</td>
<td>June 25-Sept. 15</td>
<td>June 25-Sept. 15</td>
</tr>
<tr>
<td></td>
<td>Aug. 5-Sept. 15</td>
<td>Aug. 5-Sept. 15</td>
</tr>
</tbody>
</table>

Core Courses

BIBLICAL STUDIES

B11. HERMENUTICS. 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 work in Philippians. The evangelical position in relation to the contemporary hermeneutical debate. *Fuller*


B21. PENTATEUCH AND FORMER PROPHETS. The content of the five books of Moses and the Former Prophets in the light of their historical background and theological messages. An exegesis of certain crucial passages. An introduction to O.T. textual criticism, and an examination of the various theories of higher criticism, including the documentary hypothesis. *LaSor and Bush*

B22. LATTER PROPHETS. General introduction, historical background, exegesis of significant passages, and an understanding of the message of the Latter Prophets. *Bush*
B23. **NEW TESTAMENT II.** Romans to Revelation studied as to content, characteristics, background, and major critical problems. Exegesis of crucial passages. *Harrison*


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*

**BIBLICAL LANGUAGES**

100. **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 continuing throughout the year. 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*

101. **GREEK REVIEW.** A review of the essentials of grammar and syntax for those who have not attained the minimum requirements of Greek exegesis, offered in the fall quarter for students who receive a probationary grade either in course 100 or in the entrance examination. Three hours credit, in lieu of a special interest seminar. *Staff*

102. **RAPID GREEK READING.** The translation of selected portions of the New Testament with special attention to syntax and the building of vocabulary. This course is required in the spring of each year (in lieu of a special interest seminar) for those whose progress in Greek by the end of the B12 course remains substandard. Others may take this course by permission from the instructor. Three hours credit. *Harrison*

105. **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. Nine hours of credit is given toward the B.D. degree. *Bush and Staff*

106. **HEBREW REVIEW.** A review of the essentials of grammar and syntax for those who have not attained the minimum requirements for Hebrew exegesis. It is offered in the fall quarter for students who receive a probationary grade in course 105, and in the spring quarter for students whose work in B21 and B22 indicates need for such review. Three hours credit in lieu of an elective. *Staff*
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. Smedes

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. Smedes


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. 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. Morgan
MINISTRY

M11. EVANGELISM. A survey of evangelism past and present. Stress is laid upon the many phases of evangelism into which churches today have the privilege and responsibility to enter. Booth

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. CHRISTIAN EDUCATION. Basic principles for organizing, planning, coordinating, and administering the education program of the church. Emphasis on the use of internally consistent principles in the solution of difficult administrative problems. Laboratory experience in sensitivity training is provided for all students. S 68 Sholund

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. Africanian churches, theological trends in mission, ecumenical movement, open and closed doors, strategy for tomorrow in the evangelization of the world. Winter

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.

PREACHING LABS. One-hour sections meeting each quarter devoted to the practice of preaching and the art of communication. Required for each of the nine quarters. White: P11, P12, P23; Daane: P13, P21, P22; Schaper: P31, P32, P33
**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.

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**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:

111. **GENESIS**
112. **JOB**
113. **MATTHEW**
114. **LUKE F 69 Schoonhoven**
115. **JOHN**
116. **ROMANS Fuller**
117. **I CORINTHIANS W 68 Fuller**
118. **GALATIANS**
119. **EPHESIANS Schoonhoven**
120. **COLOSSIANS Schoonhoven**
121. **HEBREWS Fuller**
122. **I & II THESALONIANS W 70 Schoonhoven**
123. **THE BOOK OF REVELATION W 69 Schoonhoven**

**124. INDIVIDUAL BIBLE STUDY.** It will be possible for a student who has successfully completed one or more of these seminars to engage in individual study of some Bible book by special arrangement with either Dr. Fuller or Dr. Schoonhoven.

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

- **F-Fall Quarter**
- **W-Winter Quarter**
- **S-Spring Quarter**

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**Calvin R. Schoonhoven**

**Daniel P. Fuller**
125. **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. F 69 Fuller

126. **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. F 68 Schoonhoven

127. **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. S 69 Schoonhoven

128. **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. Schoonhoven

129. **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**

130, 131. **Elementary Akkadian.** Inductive study of the elements of Akkadian (Old Babylonian) through the study of Hammurabi's Law Code. Required for two quarters. F 68, W 69 Bush; F 70, W 71

132. **Elementary Aramaic.** The elements of biblical Aramaic, through study of the Aramaic portions of Daniel and Ezra. Must be followed by Syriac 133. F 69 La Sor

133. **Elementary Syriac.** Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite Aramaic 132. W 68, W 70 La Sor

134. **Dead Sea Scrolls.** A study of the Qumran discoveries, with attention to current discussion of problems relating to the Old Testament. Reading of some Qumran texts in the original language. W 68, W 70 La Sor

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

137. **Deuteronomy.** A book study. W 70 La Sor

138. **Archaeology and the Bible.** Significant data from archeology, geography, linguistic studies, etc., will be studied in order to understand relevant biblical texts. F 68, F 70 La Sor

140. **Readings in Old Testament Theology.** Analysis of some of the major works in Old Testament theology. S 69 Hubbard

141. **Psalms.** An exegetical and kerygmatic study of some of the Psalms. W 68 Hubbard

142. **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. F 68 Hubbard
143. **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. F 66 Hubbard

144. **Studies in Individual Prophets.** Hosea, Amos, Daniel, Zechariah. F 69 Hubbard

145. **Directed Study.** Reading and research in some aspect of Old Testament study. Hubbard

146. **Old Testament Problems.** Discussion of some area of Old Testament study in current scholarly debate. Hubbard

150. **Election and Covenant in the Old Testament.** A study of the development of the O. T. salvation-history centering in the meaning of the events by which the Lord God chose a people for himself (election) and established his Lordship over them (covenant). This will be traced from its beginning with Abraham to its final crisis in the exile and return. F 68 Bush

151. **Exodus.** A study of the book of Exodus. Emphasis will be placed on the biblical theology of the book under the rubrics of election, covenant, and cultus. Bush

152. **Joshua-Judges.** A book study stressing the literary form and structure, the ancient Near Eastern background and contacts, and their setting in the “Deuteronomic” history. S 70 Bush

153. **Isaiah.** A book study emphasizing literary form and structure, theological content, and exegesis of important passages. S 69 Bush

154. **Amos.** A book study emphasizing literary form and structure, theological content, and exegesis of important passages. S 69 Bush

155. 156. **Arabic.** Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with readings in Quranic, classical and modern Arabic literature. Both quarters required. F 69, W 70 Bush

157. **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. S 70 Bush

158. **Advanced Akkadian.** Readings from either Amarna Age Akkadian (e.g. Nuzu, Mari or the Tell El-Amarna tablets) or the historical annals of the classical Assyto-Babylonian period. F 69 Bush

159. **Problems in Old Testament Theology.** Specific problems in O. T. biblical theology will be studied in the light of current discussion. Bush
NEW TESTAMENT

160. **NEW TESTAMENT PROBLEMS.** Guided research in any one of several areas of investigation—grammatical, historical, exegetical, etc. *Harrison*

161. **RAPID GREEK READING.** The translation of selected portions of the text of the New Testament, with special attention to building of vocabulary. *Harrison*

162. **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. *S Harrison*

163. **APOSTOLIC 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*

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

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

166. **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. *Harrison*

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

168. **PAULINISM.** An investigation into Paul’s life and labors in the light of critical inquiry. *F Harrison*

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

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

183. **PAULINE THEOLOGY.** Critical study of the main themes of Paul’s thought. Recent literature. *W Ladd*


185. **THE THEOLOGY OF HEBREWS.** The main doctrinal themes of the Epistle to the Hebrews. *Ladd*
186. **The Theology of the Apocalypse.** A study of the Greek text of the Revelation. *Ladd*


188. **The Church.** The Old Testament concepts of covenant, the people of God, and the remnant. The rise, organization, life, and doctrine of the Church in the New Testament. *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 70 *Ladd*

190. **Eschatology.** A critical and historical study of the main themes of biblical eschatology. *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 68 *Ladd*

193. **Problems in Biblical Theology.** A seminar for study of problems in biblical theology in recent literature in the field. *Ladd*


**Distinguished Visiting Professors**

**Ralph P. Martin.** Lecturer in New Testament, University of Manchester, Spring, 1968: *Exegesis of Ephesians.*


**Bruce M. Metzger,** Professor of New Testament Language and Literature, Princeton Theological Seminary, Winter, 1970, courses to be announced.

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*Geoffrey W. Bromiley*

*Lewis B. Smedes*
Theology

CHURCH HISTORY AND HISTORICAL THEOLOGY


201. Historical Theology I. Important themes in the early fathers from Clement of Rome to Augustine. Bromiley

202. Historical Theology II. Basic trends in medieval theology from Jerome to Aquinas. S 69 Bromiley

203. Historical Theology III. Justification, Law and Gospel, Scripture, and sacraments in Luther and Tyndale. F 69 Bromiley

204. Historical Theology IV. The reformed theology of Zwingli, Calvin, and Cranmer, with emphasis on the doctrines of Scripture, Church, sacraments, and ministry. W 70 Bromiley

205. Historical Theology V. The beginnings of modern liberalism in the eighteenth and nineteenth centuries. S 70 Bromiley

206. Historical Theology VI. The reconstruction of the reformed doctrines of God, Scripture, and election in Barth’s Church Dogmatics. Bromiley

207. Historical Theology VII. The reconstruction of the reformed doctrines of creation, man, providence, and redemption in Barth’s Church Dogmatics. W 68 Bromiley

208. Historical Theology VIII. Theological anthropology in Barth’s Church Dogmatics, III 2. S 68 Bromiley

209. The History of Methodism. 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. W 68 Bromiley

PHILOSOPHY OF RELIGION

During the academic year 1968-69, Dr. Lewis B. Smedes will join the Fuller faculty as a visiting professor of the philosophy of religion. In addition to the core courses listed on pages 45-47, he will be offering the following seminars:

220. The New Creation in Christ. A study of the theological frameworks in which this Pauline concept has been understood, and an effort to construct a theological context for the concept which is both biblical and meaningful for our time. F 68

221. The Man in Christ. A sequel to The New Creation in Christ 220. An analysis of various theological perspectives on the meaning of the believer’s participation in Christ, with an effort to construct a valid biblical-theological context for understanding the nature of life in Christ. W 69

222. Quest for Religious Certainty in Modern Theology. An attempt to understand the motives behind and the consequences of the rise of subjectivity and relativism in nineteenth century theology, and an analysis of the efforts of Bultmann, Tillich, and Barth to overcome it. S 69

223. Christ and Culture. The course will consist of two parts: first, a discussion of the theological premises that lie behind various perspectives, concluded with an effort to provide a theological basis for a viable perspective; second, a study of certain efforts to bring Christianity into effective influence within culture, with special attention to cultural endeavors in the history of Calvinism. S 69
SYSTEMATIC THEOLOGY


263. Theology and Hymnology. A study of Christian hymns as theological confessions of the worshipping community. Jewett

264. Science and the Christian Faith. A comparison of scientific and theological method with particular attention to past areas of conflict which enlighten contemporary problems. W 70 Jewett

265. 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

266. 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. F 69 Jewett


268. 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 70 Jewett

THE CHURCH AND SOCIETY

290. A History of Protestant Theology in America. A study of the major developments in Protestant theological thought in the United States, including Puritanism, the influence of the evangelical awakenings, the impact of the Enlightenment, the introduction of religious liberty, and the rise of the conservative traditions and the rise of liberalism, the social Gospel, the fundamentalist-modernist controversy, and the contemporary theological awakening. F 68 Morgan

291. The Racial Problem in Christian Perspective. An analysis of the history of the problem and the role of the Church in that history, the implications of Christian ethics for the issues of race relations, and a detailed discussion of various approaches to the solution of the problem. W 69 Morgan
292. **CHRISTIANITY AND THE STATE.** An exploration of the major issues involved in the relationship of Church and state, with particular attention to the German church struggle under the Third Reich. F 68 *Morgan*

293. **CHRISTIANITY, COMMUNISM, AND SOCIAL REVOLUTION.** An analysis of the history and ideology of communism, including its intellectual and social background, and Christian critiques of communism, together with a discussion of the relationships of communism and Christianity to contemporary social revolution. W 70 *Morgan*

294. **CONTEMPORARY PROBLEMS IN ECCLESIOLOGY.** An exegetical and theological critique of contemporary issues in ecclesiology, including the questions of authority in the church, ecumenism, the forms of renewal, the charismatic revival, and the relationship of evangelism and social action. F 69 *Morgan*

295. **THE THEOLOGY OF HELMUT THIELICKE.** An analysis of selected writings and a critical appraisal of his contribution to the fields of dogmatics and theological ethics. W 68, W 70 *Morgan*

296. **THE SOCIAL MESSAGE OF THE CHRISTIAN CHURCHES.** A history of the social attitudes and practice of the American churches, including the Puritan experiment, the social impact of revivalism, the rise of the Social Gospel, and the contemporary debate on the relationship between evangelism and social concern. S 70 *Morgan*

297. **DIETRICH BONHOEFFER.** A consideration of the main outlines of his thinking and ideas that were germinating when he met his untimely death. S 69 *Morgan*

**DISTINGUISHED VISITING PROFESSOR**

KENNETH M. HAMILTON, Associate Professor of Systematic Theology, United College, Winnipeg, Manitoba, Spring, 1970, courses to be announced.

**Ministry**

**PASTORAL THEOLOGY, HOMILETICS, AND COMMUNICATION**

Fuller Seminary is committed to the task of training students to communicate the faith effectively to the modern generation. The experimental preaching lab is designed to assist in this important task. It proves a helpful environment for teaching young preachers communication skills. It is divided into four areas:

1. The mahogany-paneled front wall resembles the chancel of a modern church, complete with pulpit, stained glass window and altar.
2. The east wall consists of the latest in electronic audio and video (television) recording and playback equipment. The preacher sees and hears his message through instant playback.
3. The south wall holds a complete multi-media desk with overhead and slide projection equipment. Sermon notes and outlines are projected on the screen for content study in depth.
4. The west wall has magnetic blackboards, display areas, practice mirrors, and a special library for speech and preaching materials.

The room is equipped with swivel chairs which give students ready access to instruction coming from any of the four directions. An office adjacent to the lab is used for conferences in post-sermon analysis between the student and his homiletics professor. Here also is a video lounge for private playback of video tapes, and a conference area for group evaluation and discussion. The lab is used by preaching classes and in individual coaching sessions.

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300. **Election.** An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the Church. *Daane*

301. **The Theology of Preaching.** A consideration of the basis, content, and purpose of the Church's proclamation and teaching (as it relates to the pulpit), and an examination of some current views of the form of the Church's mission. *Daane*

302. **The Theology of the Ministry.** The theological basis of the wedding, funeral, sick call, pastoral counseling, of the minister's call to preach, and of his obligation to teach the Word of God. *Daane*

305. **Field Education in Pastoral Theology.** 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 ministry faculty and pastors, selected readings and reports. Annually. *Schaper*

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. Annually. *Schaper*

308. **Sermon Analysis.** A study of the principles of preaching by an analysis of the sermons of outstanding ministers. Recordings and books will be used. Research papers and examination.

309. **History of Preaching.** An analysis and evaluation of a particular period of Church history and the preaching which characterized and influenced it. Directed reading and research paper. *Schaper*

310. **Strategies for Communication.** An introduction to the strategy of modern media and their use by the Church. A survey of radio, television, motion pictures, and the theater will be included. S 69 *White*

311. **Seminar in Preaching Criticism.** Practice in the use of the latest video taping techniques for self-analysis and criticism. (May be substituted for P11, P12 or P23.) S 68 *White*

315, 316, 317. **Learning Theory and the Communication Process.** Theory and practice of non-verbal forms of communication for counseling or teaching. Culturally appropriate vocal patterns and moods developed. Two successive quarters required. Limited to ten students. Offered annually. *Bower*
CHRISTIAN EDUCATION

M14. MARK. Using the book of Mark as the text, the course will lead the student through an inductive process of Bible study. Special attention to compositional units and structural features and to the essential ideas of the book. Price

M15. CHRISTIAN NURTURE OF CHILDREN. The church's ministry to children's spiritual nurture and needs of the child and the methodology and resources for meetings these needs: use of the Bible, teaching doctrine, individual and group worship, camp and club programs, administering the church's programs. Price

M16. ADMINISTRATION OF CHRISTIAN EDUCATION. The problems of delegation, organization, professional and lay roles, nurture through Christian education, and enlarging membership through Christian education. W 68 Sholund

M17. ADULT CHRISTIAN EDUCATION. A consideration of the various facets of developing an effective educational program in the local church for the several adult groups; guidelines for effective classes for those seeking church membership; how to help parents fulfill the responsibility of Christian education in the home and to be Christians in today's world. S 68 Langford

P17, P18, P19. PRACTICE TEACHING. Each student develops skill in teaching Bible by the inductive approach. Involves making an assignment, structuring a lesson plan, engaging the class in group study, evaluating the procedure. Reading and class discussions. Price

M25. SEMINAR IN CONTEMPORARY EDUCATIONAL PHILOSOPHY. Study of significant writings of modern Christian educators. Integration of theology and Christian education students assisted in forming own philosophy of Christian education. Price

P27, P28, P29. FIELD EDUCATION. Supervised Christian service in some field of individual interest, as youth groups, Sunday school, released time, etc. This might include summer work, by special arrangement. Price

M24. DIRECTED RESEARCH. Writing of a thesis. This involves selection of a topic relevant to the field of Christian education, research, development of the problem. The rough draft must be completed under the directed research course, and the final copy submitted not later than the thesis due date in the Seminary calendar. Price

328. THE CHURCH AND THE STUDENT GENERATION. An examination of recent shifts in the student mentality and an assessment of the effectiveness of current methods and motifs employed by the Church to minister to this student generation. Special emphasis will be placed upon the nature and meaning of the Gospel in an effort to harmonize methods with the message of good news at the high school and university levels. F 67 Anderson
EVANGELISM

The chair of evangelism was established in 1955 as the result of a special grant. The provisions of the grant envisioned the strengthening of the Church through the theoretical and practical training of men who would be able to serve in the specialized ministry of evangelism. The department seeks to integrate with the field education program what is taught in the classroom. The grant also provides that during the summer groups of students may engage in such on-the-field evangelistic activity as participation in a crusade with Billy Graham, Leighton Ford, and other evangelists, promoting church-centered programs of outreach and witness, ministering in the inner-city, or serving with various student evangelistic agencies such as Young Life, Campus Crusade, and Inter-Varsity.

341. Specialized Evangelism. A study of the evangelistic approach and emphasis of various agencies or organizations working in particular areas, e.g. Child Evangelism Fellowship, Boys’ Brigade, Pioneer Girls, Young Life, Youth for Christ, Inter-Varsity Christian Fellowship, Campus Crusade, Navigators, Gideons, etc. Booth

342. Open Air Evangelism. The theory and practice of open air work, including a survey of proven techniques and methods. Opportunities are provided for participation in open air meetings of various types. Booth

343. Evangelistic Song Leading. A study of the value, technique, and general psychology of inspirational group singing. A survey of the basic principles of conducting the singing in both large and small groups. Skill is developed by means of intensive platform drill in class. S 69 Booth

344. Personal Work. The winsome art of bearing witness to the reality of Christ in the life and communicating him effectively on the individual level. W 69 Booth

345. Mass Evangelism. How to organize, coordinate, and execute evangelistic crusades both within the local church and through wider cooperative efforts. Special emphasis on counselor training and follow up. Booth

346. Local Church Evangelism. Relating evangelism to the work of the local church in all aspects of its life and ministry. Booth
347. HISTORY OF AMERICAN EVANGELISM. A study of the great evangelistic movements from Colonial days to the present, the men who shaped them, and their effect on the Church and on society. Booth

348. THE BIBLICAL BASIS OF EVANGELISM. An attempt to formulate a philosophy of evangelism according to New Testament principles and to test our evangelistic endeavors by Scripture. Booth

349. SEMINAR IN EVANGELISTIC PROBLEMS. The problems the Church faces as it seeks to reach people on all levels. W 69 Booth

350. INNER-CITY RESEARCH SEMINAR. Projects, field trips, interviews with key leaders designed to acquaint the student with the religious, social, economic, racial, and cultural life of Los Angeles, in an effort to discern how one may minister more effectively in the name of Christ to people within inner-city areas. Booth

351. GUIDED RESEARCH. Independent research of a particular topic in evangelism. S 69 Booth

PASTORAL COUNSELING

The department of pastoral counseling offers a program which draws upon the faculties of both the School of Theology and School of Psychology. This is in response to the need by the churches for more specialized preparation in the field of counseling.

The program provides the student with opportunities for training in professional subjects which focus on the application of insights from theology, psychology, sociology, philosophy, and the clinical experiences of counseling and psychotherapy. Supervised field work includes clerkship and internship opportunities in the Seminary's Pasadena Community Counseling Center as well as in a mental hospital.

Specialization in pastoral marriage counseling is possible if the student elects the pastoral doctorate curriculum (see pages 62-65). This program is designed exclusively for the pastor who is, or will be, working in a church setting. The supervised counseling experience fulfills the field work requirement prescribed for the D.Th.P. candidate. It is expected that students considering the doctoral program will have completed a reasonable amount of work in the social and behavioral sciences at the undergraduate level.

In order to provide the supervision and individual attention necessary for training in scientific and interpersonal skills, the present program must limit enrollment to a maximum of ten students per year. Any plan for enrollment, however, should be based on a carefully devised schedule which permits the student to spend his time on a continuous basis in the school and its counseling program. For additional information, see the section on the pastoral doctorate program.

SENSITIVITY TRAINING

The department also sponsors a program in sensitivity training as part of core courses M13 and M21. Seven or eight trainers with advanced study and experience in this field and in group therapy conduct the groups under the supervision of a clinical psychologist.
360. PERSPECTIVES OF PERSONALITY. An analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man. F 68 Cole

361. ABNORMAL PSYCHOLOGY. The origin and development of pathological trends in behavior. F 69 Cole

362. PSYCHOLOGICAL TEST INSTRUMENTS. Theory and use of tests in counseling. The aim is to acquaint the student with the Wonderlic and Wechsler Adult Intelligence Tests, the Minnesota Multiphasic Personality Inventory, the Thematic Apperception Test, the Bender Visual-Motor Gestalt Test, and Sentence Completion Test. (Prerequisite: permission of instructor.) W 69, 70 Barkman, Bower

363. ADOLESCENT PSYCHOLOGY. The developmental and social psychology of the adolescent. The course will include discussion of the psychology of the parent-child relationships, moral and religious development, juvenile delinquency, and subjects to be chosen by the class at the beginning of the course. W 70 Barkman

364. 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 the diagnosis and counseling of typical cases. (Limit: 10 students.) W 69, 70 Bower

365. PSYCHODYNAMICS AND COUNSELING OF THE FAMILY. An analysis of the social and religious influences affecting the family; dynamic forces operating within the family constellation, case studies, and counseling techniques for resolving problems and tensions. S 69 Bower

366. CHRISTIAN FAITH AND MENTAL HEALTH. An attempt to relate problems of emotional health to biblical precepts. Readings in contemporary psychological literature in these areas will be required. S 70 Warren

367. MARRIAGE COUNSELING AND THERAPY. Physiological and psychological data in marital sexuality; theological interpretations of sex and sexuality. Theory and practice of conjoint marital counseling and therapy. W 69, S 70 Bower

368. CLINICAL PASTORAL TRAINING. Similar to clinical training seminars except that experience is gained in a mental hospital under the direct supervision of a hospital chaplain. Offered in the fall of each year but may be continued with permission. (Prerequisites: abnormal psychology, principles of counseling, and permission of instructor.) Bower, Staff

Robert K. Bower

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369. **Seminar in Individual Counseling and Therapy.** Presentation and discussion of case studies; analysis of movies and tape recordings demonstrating various approaches to psychotherapeutic practice. Behavioral, analytical, and milieu therapies are treated. (Prerequisite: permission of instructor or admission to D.Th.P. program.) S 69, 70 Bower

370. **Clinical Training Seminar.** Two hours a week are spent reviewing case histories and counseling techniques with an experienced supervisor. Runs throughout the academic year, with one hour of academic credit each quarter; to be taken in conjunction with supervised field work. (For D.Th.P. candidates.) Bower, Staff

371. **Advanced Clinical Training Seminar.** Continuation of clinical work. (For D.Th.P. candidates.) Bower, Staff

375. **Group and Interpersonal Relations.** A laboratory learning experience using basic encounter techniques along with analysis of self-awareness and group behavior, and a focus on the understanding of the effects of group process on learning in a religious and educational climate. The major learning goal is how to develop greater social sensitivity and behavioral flexibility in the context of religious commitment. S 68 Williams

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. The work required in courses which in the School of World Mission earn only two units of credit each will be increased for the theology student so as to allow three units of credit.

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 (398) 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 (399) is to fulfill goals set, in writing, during the preparatory course.

Through this year's labor on the mission field, students are able to come to an intelligent decision as to foreign missionary commitment and come back to inspire others to missionary service, as well as to complete their training before returning to some mission field on a full-time basis.

*Interns, 1966-67: Ronald Crandall, Viet Nam; David Henry, Mexico; Merrill Silvey, Liberia; Robin Wainwright, Jordan. 1967-68: Keith Jesson, New Zealand.*
The Doctor of Pastoral Theology (D.Th.P.)

I. The Theory of the Pastoral Doctorate

Fuller Seminary's pastoral doctorate program 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 pastoral doctorate 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. Students who enroll and are accepted as candidates for the pastoral doctorate program will receive the finest possible academic training for ministry in the Christian Church. To insure that this academic training will serve the practical life and work of the Church, students accepted into this program will have the opportunity and obligation to combine their academic pursuit with actual work in the Church under the supervision of veteran churchmen.

Since the D.Th.P. 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.

II. The Curriculum

A. The normal period required for the attainment of this degree is four years. Students entering this program will pursue the regular three-year undergraduate Seminary curriculum. Formal application for candidacy in the D.Th.P. program should be made at the time of registration for the third quarter of the middler year (or after completing 75 hours of work). Upon acceptance the student must, no later than October 1 of the third year, submit his selected dissertation topic for approval by his two faculty mentors (one in the department of theology/biblical studies and one in the department of practical theology), by the director of the pastoral doctorate program, and by the faculty. Thereafter, the candidate for the D.Th.P., in consultation with his faculty mentors, is required to select special interest seminars which will be particularly helpful in the writing of his dissertation.

B. The dissertation is to be written under the immediate supervision of his two faculty mentors and the general supervision of the director of the pastoral doctorate program. The purpose of the dissertation is to engage the student in

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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. 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.

C. During each quarter of his third year the candidate will enroll in one special interest seminar which relates to his thesis topic. During the fourth year he will continue to take one special interest seminar in the first and second quarters. In the third quarter he will take two seminars, one of which will be in the field of Bible and one in the field of systematic theology (which can include Church history).

D. Since this degree will signify that a man is qualified to be a teacher of the Word of God, the candidate will be required to complete three years of supervised field education, one of which must be completed during the fourth year. This means that an average of ten hours a week, including Sundays, should be spent in some specific form of field education.

E. Five years, calculated from the beginning of the candidate's fourth year of studies, is the maximum time given the candidate for the completion of the program.
Students who apply for the doctoral program will not receive the B.D. degree at the close of the third year but will go into the fourth year and work toward the D.Th.P. degree. Those who choose this course of study (a choice which must be made by the time of registration for the third quarter of the middler year) and successfully pursue it, will receive the degree of doctor of pastoral theology.

If, during the fourth year, a man should fail in his D.Th.P. work, the faculty may award him a B.D. degree.

Women can be accepted in this program.

Tuition charges are identical for the D.Th.P. and the B.D. programs: $262.50 per quarter.

III. Prerequisites for Candidacy

The student following the normal sequence requests to be admitted to the D.Th.P. program during the week of registration for the spring quarter of his second year of study. Acceptance is granted to those who meet the following requirements:

A. 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).

B. The attainment of a certain minimal score on the Graduate Record Area Examination. The applicant may either present scores from this test taken at a previous time or submit to an examination administered each year at Fuller Seminary during the early part of April. This test is divided into three parts:

1. Social Science, 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).

C. The successful completion of a test indicating a general knowledge of those philosophical concepts and problems which have affected the history of Christian thought. This test is administered each year during April.
D. The achievement of a grade point average during the first five quarters of Seminary of not less than 2.8 (on a scale in which 3.0 is B). Failure to maintain this minimal average during the remainder of the program will disqualify the candidate.

E. These conditions having been met, the student is formally accepted into the D.Th.P. program. The next major objective, normally attained before the commencement of the fourth year, is admission to candidacy for this degree. The requisites for admission to candidacy are the following: (1) approval of the dissertation topic and a brief prospectus of its development (see II-A, page 62), (2) approval of field work involvement (see II-D, page 63), and (3) satisfactory completion of a Greek and Hebrew reading test based on assigned portions of the Old and New Testaments. These tests are administered each year during the last week of May.

IV. Applicants Already Holding the B.D. Degree

The foregoing description for the D.Th.P. program applies to those students who have yet to earn a first degree in theology. This program, however, is open to those who have previously received a B.D. degree (or its equivalent), but wish to return to Seminary to pursue a course of study leading to the D.Th.P. degree. Applicants in this category must meet the following requirements:

A. See III-A, page 64.

B. See III-B, page 64. The applicant need not travel to Fuller Seminary for this if he can submit his scores from this examination taken at a previous time. Note that these scores must be from the Graduate Record Area Examination.

C. See III-C, page 64. Arrangements can be made with the director of the pastoral doctorate program to have this examination administered in one’s immediate locale. Further information about this is available upon request.

D. Have a grade point average of not less than 2.8 (3.0 is B) from a seminary accredited by the American Association of Theological Schools. 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.

E. Sustain a Greek and Hebrew reading test (see III-E above).

F. All applications for admission must be accompanied by a completed application form detachable from the back of the catalog.

Applicants entering this program who already possess a B.D. degree (or its equivalent) must spend a minimum of four quarters in residence at Fuller Seminary and must take a total of six special interest seminars related to their thesis topic. They must also be engaged ten hours a week in field work related to their dissertation topic (see II-D, page 63). Applicants carrying heavy outside responsibilities cannot obtain this degree in less than nine academic quarters. Tuition costs of a four-quarter program will be prorated over nine quarters.

Requests for further information should be addressed to the director of the pastoral doctorate program, Dr. James Daane.
The Master of Religious Education (M.R.E.)

The master of religious education degree is offered for men and women upon the completion of the required curriculum of two years, or upon completion of one year by a student holding a theology degree from a standard seminary. The conferring of the degree must be preceded by the attainment of a standard bachelor’s degree on the collegiate level. The curriculum for the degree is designed to prepare men and women for leadership in the field of Christian education, youth work, teaching, religious literature, and missionary education. The program includes biblical studies, theology, church history, missions, evangelism, counseling, and Christian education theory and practice. The Christian education offerings cover inductive Bible study and teaching, age group procedures and programming, administration, history and philosophy, group dynamics, and counseling. Each degree candidate submits a thesis, the details of which are described in directed research M24. Field education is required of all candidates.

New Testament Greek is a prerequisite for entrance to this program. See pages 43-45 for details and how this requirement can be met. Hebrew will not be required for B21 and B22. Substitute assignments will be made for the work in Hebrew exegesis in these courses.

CHRISTIAN EDUCATION CURRICULUM

FIRST YEAR

<table>
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<tr>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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<tbody>
<tr>
<td>Systematic Theology T21</td>
<td>Church History T22 (4)</td>
<td>Systematic Theology T23 (4)</td>
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<tr>
<td>Evangelism M11</td>
<td>Christian Education of Children M15* (3)</td>
<td>Christian Education M13 (3)</td>
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<tr>
<td>Teaching P24</td>
<td>Teaching P25 (1)</td>
<td>Teaching P26 (1)</td>
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<tr>
<td>Gospel of Mark M14</td>
<td>Seminar (3)</td>
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<th>Winter</th>
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<td></td>
<td>Core courses, 78 hours; special interest seminars, 12 hours; total required for M.R.E., 90 hours.</td>
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</table>
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. 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 second quarter of his first year of residence. Failure at the end of that term will necessitate discontinuance 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).
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 toward 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.
Doctor of Theology (Th.D.)

The doctor of theology program will be inaugurated in the fall of 1968. Students with the following qualifications are eligible to apply: (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 October 1, second 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 March 15, second year:
Completion of the qualifying examinations. (See paragraph below.)

By March 15, third year:
Acceptance of the semi-final draft of the dissertation by two readers from the Fuller faculty and one outside examiner. If an examiner so requests, the candidate must 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 time limit for completing this program is seven years after matriculation.

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 March 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.

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.

Evening Study Program For Lay People

In addition to its primary commitment to train men for the ordained ministry, Fuller Seminary feels responsible to make a contribution toward the training of Christian lay leadership. The continued supply of an educated clergy is absolutely essential for the perpetuation and growth of the Church, but this task cannot be accomplished by the ordained ministry alone. Lay leadership must play a crucial role.

Consequently, Fuller Seminary has scheduled, on Monday, Tuesday and Thursday evenings from 7:30 to 9:15, certain special interest seminars which are particularly suited for the layman. 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. Selected courses for this program require no prerequisites such as Hebrew and Greek, though there is a Greek class in the evening for those who desire it.

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 $52.50. The tuition for Greek is $157.50 for the entire year (three quarters) and is payable at the beginning of the fall quarter.

The evening school schedule is available through the registrar's office the summer prior to each academic year.
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), 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 the Church 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 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

Seminary facilities for study, housing, and boarding are outlined on pages 20-21. Consult pages 24-25 for expenses. Furnished apartments are available also in Pasadena and nearby communities at commercial rates. In addition, apartments are available to missionaries on furlough in Glendale, providing ideal living quarters at a reasonable cost.

Admission

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

Those entering the master of arts program must normally hold a B.A. and/or B.D. degree from accredited colleges and seminaries, with a B standard of work or above. They should write for the regulations governing the program.

Missionaries on furlough may enroll in special courses for one, two, or three quarters. Those coming for one only 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. Fellows are chosen from the rapidly growing sections of the Church as well as from those which have latent potential for growth. 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, 1968, for fellowship beginning September, 1969.
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 or are scheduled:

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

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 à 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

Competence in three of these branches is required for the master of arts in missions degree. When guide lines for the doctorate are determined, competence in five will probably be required for it. Competence is defined as wide acquaintance with the field, particularly the books, with much attention paid to the region in which the missionary is spending his life. For the M.A., seventy-two hours’ work past the B.A. is required. Men with a B.D. from an accredited seminary must complete thirty-six quarter hours in residence at Fuller, including a thesis for which no more than six hours is allowed for thesis seminar.

Great emphasis is laid on reading. Men at the graduate level are in position to squeeze the essence of many men’s contributions to mission out of the books they have left behind them. 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.

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. The offerings of the fall and winter quarters of 1967-68, outlined at the close of the course descriptions, illustrates typical schedules of courses.

610. THEOLOGY OF MISSION. A survey of Christian theologies from the point of view of their faithfulness to the biblical revelation and their potency in driving the Church to communicate Christ to secularists, relativists, and adherents of non-Christian religions. Non-occidental cultures and Christian truth. Pluralistic society, religious relativism, and a theology of mission. 2 hours

612. THEORY OF MISSION. Systematic study of master ideas of what mission properly is. The effect of theological, ecclesiastical, and international climate on mission theory. The influence of success and failure on long range goals of mission. 2 hours

620. HINDUISM AND APPROACH TO HINDUS. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and ritual practices, with due attention to the social structure for which it provides religious sanctions. Approaches to Hindus which have won them and their societies to Christ and have multiplied churches among them. Secularism as an outcome of Christian mission. 2 hours

621. CHURCH GROWTH IN ROMAN CATHOLIC AREAS. The old and the new in Roman Catholicism, a study of both the past and the potential development of Evangelical churches in regions with Catholic derivation.
622. **Animistic Bases of the Great Religions.** Study of the animistic substructure or the religion of the common people of Buddhist, Hindu, Islamic, Confucian, and Shinto lands, with special bearing on conversion to Christianity and the relevance of Christian missionary methods. 2 hours

630. **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

631. **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

632. **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

633. **Anthropology and Mission II.** Extension of 632 with the emphasis on means of communication, the diffusion of ideas, and a study of acceptance and rejection and the problem of meaning. 2 hours

634. **The Christian 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

635. **Anthropological and Psychological Factors in Conversion and Decision Making.** Interaction with Dr. Barkman of the School of Psychology in a joint seminar. 3 hours

636. **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 historical periods. 2 hours

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. 3 hours

641. **Charting Techniques in Research.** A brief survey of methods of measurement and charting which aid in understanding and portraying the complex structure and growth patterns of Church and society. 2 hours

642. **Training the Ministry—Lay and Ordained.** Theological education in its relationship to the development of the Church and the extension of the faith, the theological, historical, cultural, and practical factors in designing the right kinds of training for radically different contexts. 2 hours

643. **Radio, Other 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
644. **Disciplined Planning.** Introduction of the concept of disciplined technical planning as applicable to missions; background in technical problem solving, PERT planning, establishing measurable goals, and testing concepts using actual case studies.

650. **History of Missions I.** The history of the idea of mission from earliest times to Columbus, and its relation to church planting, group movements, and the extension of the faith. 2 hours

651. **History of Missions II.** The broad sweep of missionary efforts during the great expansion of Western influence, with particular attention a) to the degree to which missions achieved their announced New Testament purpose, and b) to the vitality of the indigenous churches which they planted. 3 hours

652. **History of Missions III.** History of missions since 1914, rise of younger churches, opening of new areas, new kinds of missions, cooperation and unity in mission, world confessionalism, older and younger boards, rise of IMC, DOM, EFMA, IFMA, and regional councils. 3 hours

654. **History of Evangelical Awakenings.** Detailed study of the revivals and awakenings (in Eurica and Afericasia) which have been the dynamic behind much missionary expansion and social improvement. 3 hours

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. 3 hours

661. **Principles and Procedures in Church Growth II.** Individual conversion and people movements, leadership training, indigenous principles, mobility, theological rigidity, involvement, psychological roadblocks to growth, the revolution and the Church. 3 hours

662. **Case Studies in Church Growth—West Africa.** Systematic study of the growth of certain West African denominations from their beginnings in the nineteenth century to date with special attention to the factors (theological, anthropological, organizational, European, African, personal, political) which accelerated and retarded extension of the Church. 3 hours

1Case studies in church growth may count for credit in sections III or V if oriented in the direction of these areas.
663. **Evangelical Growth in Latin America.** Varying patterns of church structure produced by various types of mission with critical analysis of each in the light of its dynamism, impact on society, and evangelical understanding of the Christian faith. 2 hours

664. **History of Church Expansion in Brazil.** The spread of Baptist, Congregational, Lutheran, Assemblies of God, Italian Pentecostal, Independent Pentecostal, and Presbyterian churches in Brazil; the evangelization of the classes and the masses; rapproachement with Rome; spiritism; tomorrow’s churches. 2 hours

665. **Case Study in Melanesian Church History.** Critical study of the remarkable mission approaches to non-Christian populations in Melanesia, with attention to lessons applicable in other parts of the world. 2 hours

666. **History of Missions in Mexico and Central America.** A brief survey of Protestant missions in these lands—their genesis, spread, comity, cooperation, independent missions and churches, rise of Pentecostal churches, Indian people movements, urbanization and Christian mission. 2 hours

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 a) to healthy expansion, and b) to slow growth or arrested development. Special attention will be paid to Polynesia, Korea, New Guinea, Ethiopia, Bataklan, Pacific Indian, Manchuria, Orissa, Puerto Rico, and Mexico. 2 and 3 hours

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. Africansas churches and Christian unity. Cooperative “disciplined planning” for mission. Dangers and opportunities in the ecumenical movement. 2 hours

690. **Research Seminar.** 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.

691. **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

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. 1 hour

695. **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

696. **Basic Survey.** A quick, broad coverage of courses 660 and 632 offered under special circumstances, designed for men who can attend for only one quarter. 3 hours

Case studies in church growth may count for credit in sections III or V if oriented in the direction of these areas.

690 and 691 may be used for credit in any section of the curriculum I to VIII for special work or for thesis.
Course Schedules, Fall and Winter Quarters 1967-68

Typical of those to be arranged for later quarters.

**Fall 1967 Core**

660. Principles and Procedures in Church Growth I. 2 hours. *McGavran*

632. Anthropology and Mission I. 2 hours. *Tippett*

630. Animism and Church Growth I. 2 hours. *Tippett*

663. Case Study in Church Growth in Latin America. 2 hours. *Winter*

667. Case Study in Church Growth in Asia, Africa, and Latin America. 2 hours. *McGavran*

690. Research Seminars. Hours as arranged. *Winter, Tippett, McGavran*

**Winter 1968 Core**

661. Principles and Procedures in Church Growth II. 2 hours. *McGavran*

633. Anthropology and Mission II. 2 hours. *Tippett*

651. History of Missions II. 3 hours. *Winter*

690. Research Seminars. Hours as arranged. *Winter, Tippett, McGavran*

**Electives**

631. Animism and Church Growth II. 2 hours. *Tippett*

612. Theory of Mission—Syncretism and Cultural Adjustment. 2 hours. *Shepherd*

667. Case Study in Church Growth in the South Pacific. 2 hours. *Tippett*

642. Theological Education in Context. 2 hours. *Winter*
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Faculty

School of Theology

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RALPH D. WINTER, B.S. California Institute of Technology, M.A. Columbia University, B.D. Princeton Seminary, Ph.D. Cornell University, Associate Professor of Missionary Techniques and Methods.

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Peter Hintzoglou, B.A. Greek
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Michael F. Kopesec, B.A. Hebrew
Timothy P. Owen, B.S. Hebrew
Fredrick H. Shively, B.A. Greek
Douglas K. Stewart, B.S. Greek
W. Jeffrey Sweeney, A.B. Hebrew

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Richard D. Curley, M.B.A., Director of Business Affairs
Charles W. Ferguson, Director of Public Affairs
James Daane, A.B., Th.D., Director of Pastoral Doctorate
F. Carlton Booth, B.A., Mus.D., Chaplain and Supervisor of Field Work
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Mary E. Lansing, Registrar
Ethel F. Ennenga, Accountant
Bernice F. Spencer, Assistant Director of Public Affairs

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Richard S. Carter, B.A., Assistant to the Dean, 1967-
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B.S., University of Oregon 1951. B.D., Fuller Theological Seminary 1954.

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B.A., University of California, Los Angeles 1962.

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Ph.B., Wayne State University 1965.

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Harry John Klassen, Winnipeg, Manitoba, Canada  
B.A., University of Manitoba, 1963.

Michael Francis Kopsec, Salt Lake City, Utah  
B.A., Simpson Bible College 1965.

Donald George LaCrosse, Baltimore, Md.  

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B.S., University of California, Berkeley 1964.

Charles Freeman McCall, Altadena, Calif.  
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Douglas Richard Matthews, Portland, Oregon  
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B.A., University of Washington 1950.

David George Scotchmer, St. Louis, Mo.  
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B.S., United States Naval Academy 1958.

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B.A., University of Hawaii 1964.

Charles Craig Twombly, Canton, Ohio  
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John George Vyvyan, San Diego, Calif.  
B.S., San Diego State College 1965.

George Wong, Los Angeles, California  
B.A., University of California, Los Angeles 1965.
<table>
<thead>
<tr>
<th>Name</th>
<th>School</th>
<th>Location</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Willard Carl Ackles</td>
<td>Sacramento, Calif. A.B., Whitman College</td>
<td>1966</td>
<td></td>
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<tr>
<td>Gary Eldon Adams</td>
<td>South Gate, Calif. A.B., Azusa Pacific College</td>
<td>1966</td>
<td></td>
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<tr>
<td>Charles Danny Anders</td>
<td>Seagoville, Texas B.A., Abilene Christian College</td>
<td>1958</td>
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<tr>
<td>Richard Henry Bagley</td>
<td>Moraza, Calif. B.A., University of California</td>
<td>Los Angeles 1966</td>
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<td>Jay Rodney Bartow</td>
<td>Los Angeles, Calif. B.A., University of California</td>
<td>Los Angeles 1966</td>
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<tr>
<td>Walter William Becker</td>
<td>New York, N.Y. B.S., City College of New York</td>
<td>1965</td>
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<tr>
<td>Kenneth Benjamin Birch</td>
<td>Victoria, B.C., Canada B.A., University of Victoria</td>
<td>1966</td>
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<tr>
<td>James Francis Bitner</td>
<td>Granada Hills, California B.A., Pasadena College</td>
<td>1964</td>
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<td>Albert LeRoy Cluff</td>
<td>Marion, Ohio B.A., Ohio State University</td>
<td>1966</td>
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<td>Robert Bruce Compton</td>
<td>Whittier, Calif. B.A., University of California</td>
<td>Los Angeles 1966</td>
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<tr>
<td>Godfrey Harold Ebright</td>
<td>Versailles, Mo. B.A., Taylor University</td>
<td>1963</td>
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<tr>
<td>Thomas Lawrence Embrey</td>
<td>Madera, California A.B., Westmont College</td>
<td>1966</td>
<td></td>
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<tr>
<td>Douglas Alan Farris</td>
<td>Nezperce, Idaho Th.B., Northwest Christian College</td>
<td>1965</td>
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<tr>
<td>Robert Shelton Floyd</td>
<td>Sunnyvale, Calif. B.A., North Park College</td>
<td>1966</td>
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<td>Richard James Foster</td>
<td>Garden Grove, California B.A., George Fox College</td>
<td>1964</td>
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<td>David Lee Foxgrover</td>
<td>Kaukauna, Wis. B.A., Lawrence University</td>
<td>1965</td>
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<td>Dale Andrew Fredrikson</td>
<td>Poulsbo, Wash. B.S., University of Washington</td>
<td>1964</td>
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<td>Edwin Earl Girod</td>
<td>Los Angeles, Calif. B.A., California State College</td>
<td>Los Angeles 1966</td>
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<td>Jonathan Rodney Glover</td>
<td>Gardena, Calif. B.A., Biola College</td>
<td>1963</td>
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<td>William Lee Goff</td>
<td>Los Angeles, Calif. B.A., University of California</td>
<td>Los Angeles 1966</td>
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<tr>
<td>Raymond John Gosden</td>
<td>Pasadena, Calif. B.S., University of California, Berkeley 1964</td>
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<tr>
<td>William Allan Gravely, Jr.</td>
<td>Asheville, North Carolina A.B., Davidson College</td>
<td>1961</td>
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<td>Byron Greer</td>
<td>Memphis, Tennessee B.S., Seattle Pacific College</td>
<td>1962</td>
<td></td>
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<tr>
<td>Calvin Luther Gregory</td>
<td>Los Angeles, California B.A., California State College, Los Angeles 1964</td>
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<tr>
<td>James William Gustafson</td>
<td>Vientiane, Laos B.A., Nyack Missionary College</td>
<td>1966</td>
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<tr>
<td>Arleston Byron Hall</td>
<td>National City, Calif. A.B., San Diego State College</td>
<td>1956</td>
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<tr>
<td>Patricia Joy Harrison</td>
<td>Armidale, N.S.W., Australia B.A., University of New England</td>
<td>1962</td>
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<tr>
<td>Michael Truman Hayes</td>
<td>Ukiah, Calif. A.B., Sonoma State College</td>
<td>1965</td>
<td></td>
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<tr>
<td>Alan Albert Hendrickson</td>
<td>Negaunee, Michigan B.A., Augsburg College</td>
<td>1966</td>
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<tr>
<td>Robert Howard Hill</td>
<td>Los Angeles, Calif. B.A., California State College</td>
<td>Los Angeles 1964</td>
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<tr>
<td>William David Holmlund</td>
<td>San Francisco, California B.S., San Francisco State</td>
<td>1965</td>
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<td>Robert Louis Hubbard</td>
<td>Covina, Calif. A.B., Wheaton College</td>
<td>1965</td>
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<td>John Henry Jarman</td>
<td>Falls Church, Va. A.B., Duke University</td>
<td>1966</td>
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<tr>
<td>Kenneth Bradley Kalina</td>
<td>Scio, Oregon B.S., University of Oregon</td>
<td>1965</td>
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</tr>
</tbody>
</table>
Larry Lee Kirkpatrick, Eugene, Oregon
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B.D., Concordia Seminary 1956.

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B.A., University of Idaho 1965.

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A.B., Los Angeles Pacific College 1965.

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Bruce Russell Youngquist, *Denver, Colo.*
B.S., University of Minnesota 1956.

School of World Mission

Toros David Ailanjian, *Altadena, Calif.*
B.A., Bob Jones University 1948.
B.D., Fuller Theological Seminary 1951.

G. Frank Alexander, *Pomona, Calif.*

Loren Edward Anderson, *Youngstown, Ohio*
A.B., Asbury College 1949.
B.D., Asbury Seminary 1952.

A.B., University of Pennsylvania 1931.

Allen Wade Avery, *Mangum, Oklahoma*

Keith Hilmer Benton, *Glendale, Calif.*
B.A., Whitworth College 1951.

B.A., Central Bible College 1951.

Rolla M. Bradley, *San Bernardino, Calif.*
B.S., Hardin Simmons University 1957.
B.D., Southwestern Baptist Theological Seminary 1961.

Malcolm Rae Bradshaw, *Laurel, Va.*
Indonesia, Independent Baptist, Overseas Missionary Fellowship

Lew Wentz Cass, *Temple City, Calif.*
B.Th., San Jose Bible College 1955.
Brazil, Christian Church

Ellis Leon Clymore, *Burlington, Wash.*
Zambia, Church of Christ

Appointed to Brazil, Christian Church, Christian Missionary Fellowship

B.A., Columbia Bible College 1932.
B.A., University of South Carolina 1934.
Kenya, Africa Inland Mission
Fred Ernest Edwards, Jr., Pomona, Calif.
B.A., Asbury College 1959.
B.D., Asbury Theological Seminary 1963.
Brazil, Methodist serving with Oriental Missionary Society

Edgar James Elliston, Stockton, Kansas
A.B., Manhattan Bible College 1966.
Appointed to Ethiopia, Christian Church, Christian Missionary Fellowship

Wilson Castro Ferreira, Brasilia, D.F., Brazil
Th.B., Campinas Seminary 1942.
Th.M., Union Theological Seminary 1949.
Brazil, Presbyterian Church of Brazil

Ray Anderson Giles, Glendale, Calif.
B.A., Milligan College 1957.
B.D., Southern Baptist Theological Seminary 1960.
Appointed to Ethiopia, Christian Church, Christian Missionary Fellowship

James Ellsworth Henneberger, Glendale, California
B.A., Gettysburg College 1953.
B.D., Lutheran Theological Seminary 1957.
Argentina, Board of World Missions, Lutheran Church in America

Robert W. Hill, La Habra, California
A.B., Manchester College 1946.
B.D., Grace Theological Seminary 1946.
Central African Rep. 15 years, Missions Professor, Brethren Church

Everette Wayne Knox, Wasco, Calif.
B.A., Pasadena College 1952.
West Indies, Department of World Missions, Church of the Nazarene

Lloyd Emerson Kwast, Glendale, Calif.
B.A., Grand Rapids Bible College 1956.
B.D., California Baptist Theological Seminary 1960.
M.R.E., California Baptist Theological Seminary 1963.
Cameroun, North American Baptist General Missionary School

Richard Glenn Lash, Glendale, Calif.
Korea, Christian Church

Thomas Kent Ledbetter, Houston, Texas
B.S., University of Texas 1958.
Missionary Candidate, Church of Christ

James Broughton Mulkey, Macon, Miss.
France, Baptist serving with Greater Europe Mission

David Lloyd Rambo, Pittsburgh, Pa.
B.S., Nyack Missionary College 1957.
Philippines, Christian and Missionary Alliance

Max Ward Randall, Muskogee, Okla.
B.A., Minnesota Bible College 1939.
M.A., Cincinnati Bible Seminary 1942.
B.D., Cincinnati Bible Seminary 1943.
Zambia, Christian Church, Church of Christ

Peter Savage, Cochabamba, Bolivia
Fellowship of Evangelical Churches (Great Britain), Andes Evangelical Mission

Roy Edward Shearer, West Linn, Ore.
B.S., Lewis and Clark College 1954.
B.D., Princeton Theological Seminary 1957.
Korea, Commission on Ecumenical Mission and Relations, United Presbyterian Church

James Stanford Shewmaker, Searcy, Ark.
Zambia, Church of Christ

Warren Leon Simandle, San Leandro, California
B.S., California State College, Hayward 1964.
Missionary Candidate, Presbyterian, Young Life Campaign, Inc.

Lalthankhum Sinate, Manipur, India
B.Th., Union Biblical Seminary 1954.
B.D., Union Biblical Seminary 1958.
India, Independent Church of India, Indo-Burma Pioneer Mission

Rodger M. Singer, Gettysburg, Pa.
B.A., Gettysburg College 1938.
B.D., Lutheran Theological Seminary 1941.
Hong Kong, Board of World Mission, Lutheran Church in America

Frederick Earl Stock, Torrance, Calif.
B.A., University of California, Berkeley 1951.
Pakistan, Commission on Ecumenical Mission and Relations, United Presbyterian Church

Allen John Swanson, Duluth, Minn.
B.A., Augsburg College 1956.
Taiwan, Board of World Missions, Lutheran Church in America

Gordon Harry Swanson, Lambert, Mont.
B.S., St. Paul Bible College 1956.
Philippines, Christian and Missionary Alliance, with Far Eastern Gospel Crusade
Vernon William Tank, Glendale, Calif.
A.B., Ripon College 1955.
B.D., Fuller Theological Seminary 1963.
Taiwan, United Presbyterian Church, serving with Mustard Seed, Inc.

Lopeti Taufa, Nukualofa, Tonga
L.Th., Sia-a-Tontar Theological College 1957.
S.T.B., Boston University School of Theology 1962.
Fiji, Methodist Church of Australasia

Ralph Elbert Toliver, Dayton, Tenn.
B.A., Bryan College 1937.
Philippines, Southern Baptist serving with Overseas Missionary Fellowship

Arthur Leonard Tuggy, Los Angeles, California
A.B., University of California, Los Angeles 1953.
B.D., Fuller Theological Seminary 1956.
Philippines, Conservative Baptist Foreign Mission Society

C. Peter Wagner, Cochabamba, Bolivia
B.S., Rutgers University 1952.
B.D., Fuller Theological Seminary 1955.
Bolivia, Baptist, serving with Andes Evangelical Mission

Hazel Tunstead Watson, Whippany, N.J.
B.A., Baylor University 1948.
M.E., Texas Christian University 1949.
M.R.E., Southwestern Baptist Theological Seminary 1951.
M.S., New Jersey State Teachers College 1956.
Japan, Foreign Mission Board, Southern Baptist Convention

Leslie Watson, Henderson, Texas
B.A., Baylor University 1947.
B.D., Southwestern Theological Seminary 1950.
Japan, Foreign Mission Board, Southern Baptist Convention

Wayne Curtis Weld, Seattle, Wash.
B.A., University of Washington 1956.
B.D., Fuller Theological Seminary 1962.
Colombia, Evangelical Covenant Church

Thomas Albert Wolf, Houston, Texas
B.A., Baylor University
Missionary Candidate, Southern Baptist Church
Appendices

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 forty denominations. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

Among the denominational groups of students holding regular meetings at Fuller are Presbyterian, American Baptist, Evangelical Covenant, Conservative Baptist, and Methodist.

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.
### Student Statistics

<table>
<thead>
<tr>
<th>Description</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total enrollment</td>
<td>335</td>
</tr>
<tr>
<td>Number with degrees beyond the baccalaureate</td>
<td>43</td>
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<tr>
<td>Number of colleges or universities represented</td>
<td>151</td>
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<tr>
<td>Geographical distribution:</td>
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<tr>
<td>United States</td>
<td></td>
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<tr>
<td>California</td>
<td>125</td>
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<tr>
<td>Balance of Southwest</td>
<td>9</td>
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<tr>
<td>Northwest</td>
<td>28</td>
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<tr>
<td>Midwest</td>
<td>39</td>
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<tr>
<td>South</td>
<td>17</td>
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<tr>
<td>East</td>
<td>24</td>
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<td>Foreign</td>
<td>23</td>
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<tr>
<td>Number of states represented</td>
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<tr>
<td>Number of foreign countries represented</td>
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<tr>
<td>Number of mission boards represented</td>
<td>28</td>
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<tr>
<td>Denominations represented</td>
<td>42</td>
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<tr>
<td>American Baptist Convention</td>
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<tr>
<td>American Lutheran</td>
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<td>Assemblies of God</td>
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<tr>
<td>Baptist General Conference</td>
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<tr>
<td>Baptist Union of New Zealand</td>
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<tr>
<td>Canadian Baptist</td>
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<tr>
<td>Christian and Missionary Alliance</td>
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<td>Christian Church</td>
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<td>Christian Reformed</td>
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<td>Disciples of Christ</td>
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<td>Evangelical Covenant of Canada</td>
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<td>Evangelical Free</td>
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<tr>
<td>Evangelical United Brethren</td>
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<td>Fellowship of Evangelical Churches</td>
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<td>Foursquare Gospel</td>
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<td>Independent Church of India</td>
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<td>Religious Society of Friends</td>
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<td>United Church of Christ</td>
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<tr>
<td>United Church of Christ in the Philippines</td>
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<tr>
<td>United Presbyterian Church in the USA</td>
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</tbody>
</table>
Alumni Association

The 972 graduates of Fuller Seminary serve in leadership positions in every state and 44 foreign countries, within over 40 denominations and an equal number of boards, agencies and academic institutions of the Church. They will be found as pastors, assistant ministers, Christian education directors, in campus ministry, teaching, as chaplains, missionaries, in youth ministry and pursuing further graduate study.

Through the Seminary’s active alumni association, graduates and former students keep in touch with the School and with one another. The association is directed by an elected cabinet and by the assistant director of public affairs who serves on the Seminary staff. The cabinet is active in planning meetings and conferences and in promoting the general interests of the Seminary. The alumni often are responsible for recruiting students. Many of the alumni support the School through the association’s annual fund drive as a means of sharing in the training of men and women who will join them in the Christian ministry. Theology News and Notes is published bi-monthly by the alumni association, and contains articles of current theological interest and news.

Alumni Association Officers for 1967-68

Gary W. Demarest, '50, President
Ronald Larson, '55, First Vice President
Ronald Bolt, '62, Second Vice President
Richard Anderson, '62, Secretary
James Hagelganz, '58, Editor of Theology News and Notes

Area Representatives

Ronald Thompson, '63
Gordon Johnson, '61
Jeff Roy, '60
C. W. Perry, '60
Del A. Hovda, '65
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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Communicating with The Seminary

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

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:

General Matters
Admission to Study Programs
Scholarships
Faculty Personnel and Curriculum
Transcripts
Business Affairs and Student Accounts
Student Housing
Gifts and Bequests
Annuities and Trusts
Alumni Affairs
Public Relations

President
Registrar
Dean of Students
Dean of the Faculty
Registrar
Director of Business Affairs
Registrar
Director of Public Affairs
Assistant Director of Public Affairs
Assistant Director of Public Affairs
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.

Name___________________________________________________— ——--------------------------------Date-------------------------------------

First Middle Last

Permanent Address___________________________________________________—... ---------------------------------------------------------------------— —

Street & Number City State Zip Telephone

Present Address__________________________________________________________

Street & Number City State Zip Telephone

Place of Birth__________________________________________________________

Date Age Nationality

Citizen of U.S.A.? Naturalized citizen? If so, when? If not citizen, how long in U.S.A.?

If not a citizen, but now in U.S.A., what visa do you have?

Single__ Widowed__ Divorced__ Married__ How long?

Children and ages

Military service? Dates Rank Present Draft Classification

Employment or business experience? Kind and length

Member of what church? Where? Denomination?

Licensed? □ Date__ Ordained? □ Date__ By what church?

Number of years in the ministry Number of years preaching

If admitted, do you plan to complete the course of study and receive a degree here?

If admitted, when do you plan to enter? ____________________________


What is your anticipated source of income while a student here?

Have you ever been refused admission to or dismissed from any seminary or other theological schools?

If so, give details ______________________________________________________

Do you expect to be a Pastor □ Evangelist □ Chaplain □ Teacher □ Religious Education Director □ Missionary □

□ 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.)

EDUCATION. It is your responsibility to see that transcripts are sent by each school to the Registrar.

□ College Where From 19__ to 19__ Degree

□ College Where From 19__ to 19__ Degree

□ Seminary Where From 19__ to 19__ Degree

□ Bible Institute Where From 19__ to 19__ Degree

Will all college work be completed and your baccalaureate degree awarded before your anticipated matriculation?

The above is a complete list of the schools I have attended beyond high school.

Signed__________________________

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__________________________

□ Friend__________________________

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

□ TWO PHOTOGRAPHS. Please enclose two photographs (approximately 2¼” 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

□ FSAP