Fuller Theological Seminary

Education for the Christian Ministry

School of Theology

School of World Mission
Academic Program Issue 1970-72

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FULLER THEOLOGICAL SEMINARY
135 NORTH OAKLAND AVENUE
PASADENA, CALIFORNIA 91101
Graduate Schools of

THEOLOGY

PSYCHOLOGY

WORLD MISSION

Fuller Theological Seminary

School of Theology
School of World Mission

Accredited by the American Association of Theological Schools and the Western Association of Schools and Colleges
Calendar 1970–72

**Summer Session**  June 25-September 15, 1970

June 25, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10 (extended) and Hebrew 15 (extended)

June 25, 7:00 p.m.  Greek 10 (extended) and Hebrew 15 (extended) begin

August 4, 10:00 a.m.-noon; 2:00-4:00 p.m.  Registration for Greek 10 (concentrated) and Hebrew 15 (concentrated)

August 5, 8:00 a.m.  Greek 10 (concentrated) and Hebrew 15 (concentrated) begin

September 15  Classes cease

**First Quarter**  September 21-December 9, 1970

September 21, 8:00 a.m.  Greek examination for entering students who have taken Greek elsewhere than in the summer session

September 21-23  New student retreat (all new students required to attend)

September 21-25, Monday-Friday, 8:30 a.m.-4:00 p.m.  Matriculation and registration of students (registration appointment sign-up sheet available on registrar's board after August 17)

- Middlers  Monday and Tuesday
- Seniors  Wednesday
- Juniors  Thursday and Friday

September 25, 9:00 a.m.  Personality testing for incoming students

September 28  Classes commence

October 8  Day of prayer

November 26  Thanksgiving

November 27  Open house for prospective students

November 30-December 4  Registration for second quarter

December 4  Classes cease

December 7-9  Quarterly examinations

December 10-January 3  Christmas recess

**Second Quarter**  January 4-March 17, 1971

January 4  Classes commence

January 13  Day of prayer

March 8-12  Registration for third quarter

March 12  Classes cease

March 15-17  Quarterly examinations

March 18-19  Spring recess
### 1970

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### Third Quarter March 22–June 4, 1971
- March 22: Classes commence
- April 1: Day of prayer
- April 9: Good Friday — no classes
- May 21: Faculty-senior dinner
- May 28: Classes cease
- May 30, 11:00 a.m.: Baccalaureate
- June 1: Senior and faculty communion service
- June 1, 7:30 p.m.: Commencement
- June 2-4: Quarterly examinations

### Summer Session June 24–September 14, 1971
- June 24, 10:00 a.m.—noon: Registration for Greek 10 (extended) and Hebrew 15 (extended)
June 24, 7:00 p.m. Greek 10 (extended) and Hebrew 15 (extended) begin

August 3, 10:00 a.m.-noon; 2:00-4:00 p.m. Registration for Greek 10 (concentrated) and Hebrew 15 (concentrated)

August 4, 8:00 a.m. Greek 10 (concentrated) and Hebrew 15 (concentrated) begin

September 14 Classes cease

First Quarter September 20-December 8, 1971

September 20, 8:00 a.m. Greek examination for entering students who have taken Greek elsewhere than in the summer session

September 20-22 New student retreat (all new students required to attend)

September 20-24, 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 17)
- Middlers Monday and Tuesday
- Seniors Wednesday
- Juniors Thursday and Friday

September 24, 9:00 a.m. Personality testing for incoming students

September 27 Classes commence

October 6 Day of prayer

November 25 Thanksgiving

November 26 Open house for prospective students

November 29-December 3 Registration for second quarter

December 3 Classes cease

December 6-8 Quarterly examinations

December 9-January 2 Christmas recess

Second Quarter January 3-March 15, 1972

January 3 Classes commence

January 13 Day of prayer

March 6-10 Registration for third quarter

March 10 Classes cease

March 13-15 Quarterly examinations

March 16-17 Spring recess

Third Quarter March 20-June 2, 1972

March 20 Classes commence

March 31 Good Friday — no classes

April 6 Day of prayer

May 19 Faculty-senior dinner

May 26 Classes cease

May 28, 11:00 a.m. Baccalaureate

May 30 Senior and faculty communion service

May 30, 7:30 p.m. Commencement

May 31-June 2 Quarterly examinations
This catalog gives details of the programs in theology and missions. Information on the Ph.D. program in psychology is contained in a separate catalog.
The Purpose of Fuller Theological Seminary

An evangelical and interdenominational community of scholars, Fuller Theological Seminary is committed to excellence in graduate and professional education for the manifold ministries of the Church. Under the authority of the Scriptures, the Seminary purposes to engage in research and publication vital to the understanding and communication of the Christian faith; and, to the glory of God, it seeks to prepare men and women to serve throughout the world as ministers, psychologists, and missionaries.
As an educational arm of the Church, Fuller Theological Seminary with its three graduate schools seeks to serve the body of Christ in its world-wide ministry by combining these emphases in preparing ministers, psychologists, and missionaries.1

Evangelical commitment
Academic excellence
Interdenominational breadth
Vocational diversity
Evangelistic fervor
Emotional maturity
Social concern

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

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

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

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

1The implications of these distinctives for the ministry of Fuller are sketched in greater detail on pages 99-102.
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 or the following summer (see pages 47-49).
General Information

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 Scripture 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 as many as 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. Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.
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 72,500 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 102,500 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 375 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 theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes, most of which are listed in the Union Catalogue, a cooperative project of seven libraries, which is now housed in the library of the Southern California School of Theology at Claremont.

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

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

STUDENT RESIDENCES

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 the completed forms the applicant must (1) submit two photographs of himself (approximately 2½”x2½” close-up of head and shoulders), (2) have transcripts from all colleges he has attended sent directly to the registrar's office, and (3) enclose the application fee of $10.00 (non-refundable).

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 the Christian experience and call to service as well as the academic record of the applicant.

A knowledge of New Testament Greek syntax and basic vocabulary sufficient for reading the New Testament with the aid of a lexicon is a prerequisite for carrying through the B.D. 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 47-49 for further information on the Greek prerequisite.

Requirements for entering other degree programs are given on pages 69-77.

Notification of Acceptance

As soon as possible after an application file is completed, it will be reviewed by the admissions committee. In all cases, applicants should be notified of the action of the committee within one month after the file is completed. Within thirty days of notification of acceptance, the student must pay a $50.00 matriculation fee which will be applied against his tuition. Payment of this fee places a student in position to make request for scholarship aid and lists his name with the director of student employment and housing. His name 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 provided in Mary Slessor Hall with meals in the Seminary refectory.

Foreign Students

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

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

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

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

Special Students

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

Application non-refundable $ 10.00
Transcript Evaluation 5.00
Matriculation applies against tuition; non-refundable 50.00
Tuition for degree candidates, special students or auditors 1970-71
   B.D., M.R.E. per quarter hour 23.50
   Th.M. per quarter hour 31.50
   D.Th.P. per quarter 352.50
   Th.D.$ per year; non-refundable 1,450.00
   M.A. in Mission per quarter hour 31.50
Summer Language Program non-refundable
   per quarter hour 23.50
   per quarter (9 hours) 211.50
Student Activities per year 21.00
Language Laboratory per unit 1.00
Speech Testing and Laboratory junior year 9.00
New Student Retreat 15.00
Graduate Doctoral Charge (D.Th.P. and Th.D.) includes cap, tassel, and rental of gown, dissertation binding, hood, diploma and publication of academic resumé approx. 150.00
   Cap and Gown Rental 7.50
   Diploma
      B.D. and M.R.E. 15.00
      Th.M. and M.A. 20.00
   Thesis Binding two copies 15.00
   Accident, Sickness and Hospital Insurance4
      Single per year 33.50
      Married per year5 170.00

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

1The Seminary reserves the right to change rates when fluctuations in costs make this necessary.
2Chargeable only when no formal application is submitted.
3Residence work for two (2) years required. Continuation fee of $185.00 (for 1970-71) (non-refundable) until degree granted.
4Not required where student has existing insurance with approximately comparable coverage.
5Optional for the wife and children.
Annual Expense Estimate—B.D. enrollee, 1970-71

<table>
<thead>
<tr>
<th>Item</th>
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<th>Married</th>
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<tbody>
<tr>
<td>Tuition for three quarters</td>
<td>$1,057.50</td>
<td>$1,057.50</td>
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<tr>
<td>Student Housing average</td>
<td>234.00</td>
<td>900.00 up</td>
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<tr>
<td>Food Service</td>
<td>528.00</td>
<td>varies</td>
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<tr>
<td>Accident, Sickness and Hospital Insurance</td>
<td>33.50</td>
<td>170.00</td>
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<tr>
<td>Books estimate</td>
<td>200.00</td>
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</tr>
<tr>
<td>Student Activities</td>
<td>13.50</td>
<td>13.50</td>
</tr>
</tbody>
</table>

Deferred Payment Plan

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

Refunds

For courses dropped between registration and the end of the first week of classes, tuition refund is 100%; for those dropped the second week of classes, the refund is 75%; for those dropped the third week of classes, the refund is 50%; for those dropped the fourth week of classes, the refund is 25%. No refund is made on courses dropped after the fourth week.

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

Financial Aid

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

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1Does not include Summer Language Program tuition of $211.50 or incidental housing and food service costs during summer school.
2Computed for fall, winter and spring quarters with 19 meals per week.
3Computed at $75.00 per month for 12 months.
4Includes student and family.
Through employment, long and short term loans, and grants the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by accepting employment and/or a loan. Any student desiring a loan or a grant is required to complete the proper forms for student aid, which include a detailed copy of his estimated budget for the year. These forms may be obtained from the office of the dean of students.

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

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

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

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

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 four which have been named as follows:

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

The Fuller Seminary auxiliary grants a limited number of scholarships each year, primarily for foreign students. 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

WILLIAM SANFORD LASOR AWARD IN OLD TESTAMENT. A fund was established in 1967 by Professor and Mrs. William S. LaSor, a portion of which may be granted each year to the member of the graduating class, or graduate student, who is considered by the faculty of Old Testament to be the outstanding student in Old Testament and Semitic studies. A special award of $500, to be used in a program of study in the Bible Lands, will be given in 1970 to the student who presents a worthy monograph on “A Study in the Critical Presuppositions in the Commentaries on Genesis by C. A. Simpson (Interpreter’s Bible), E. A. Speiser (Anchor Bible), and G. von Rad (Old Testament Library), and Their Implications for Evangelical Biblical Scholarship.” Rules are on file in the president’s office.

CLARENCE S. RODDY PREACHING PRIZE. Each year six seniors are selected by the senior preaching class to compete for this prize. The preaching faculty and others judge the sermons on the basis of delivery and content, and the prize of $100.00 is awarded at Commencement. The award, made possible by an alumnus of the Seminary, recognizes the great contribution Dr. Roddy made to the Seminary as professor of homiletics and practical theology from 1951 to 1967.
Regulations

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

Board
The refectory is located in Payton Hall. Single students residing in dormitories during the regular school year or during summer school are required to board on campus. 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 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 45, and for the other degrees, pages 69-77.

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 must 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, also makes time available to counsel students.

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

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

Participation in the seminarian health insurance plan issued by the Ministers Life and Casualty Union is required of all enrolled students taking nine credit hours or more per quarter. Students already covered by comparable insurance will be exempted. Rates for coverage are: $33.50 per annum for single men, $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 may be required to reduce his academic load accordingly.

Chapel

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

Payton Lectures

In 1949 Fuller Seminary instituted the Payton Lectures in memory of Dr. and Mrs. John E. Payton, parents of the late Mrs. Charles Fuller. The theme of the lecture must fall within one of these areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines.


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.


SAMUEL HUGH MOFFETT, B.A., B.D., Ph.D. Dean of the Graduate School, Theological Seminary of the Presbyterian Church in Korea. April, 1971.

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.

Lecturers, 1969-72:

GEORGE W. ANDERSON, M.A., D.D., Professor of Old Testament Literature and Theology, University of Edinburgh.

JACK FINEGAN, Th.M., Litt.D., Frederick Billings Professor of New Testament History and Archaeology, Pacific School of Religion.

JOACHIM JEREMIAS, Theol.Dr., Professor of New Testament, Göttingen University.

GERALD H. KENNEDY, Ph.D., Bishop of Southern California-Arizona Conference of the United Methodist Church.


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:

DAVID B. BARRETT, M.A., S.T.M., B.D. (contab), Ph.D., Missionary in Africa, Church Missionary Society; Visiting Associate Professor of Religion and African Studies, Columbia University.

HAROLD COOK, B.A., M.A., Chairman, Department of Missions, Moody Bible Institute.

ROBERT BOYD MUNGER, B.D., D.D., Minister, University Presbyterian Church, Seattle.


Church In Mission Conferences

Each year representative 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 chapel periods, special discussion periods, and private interviews. Speakers have included:

JUAN ISAIS, Area Director, Evangelism-in-Depth, Mexico City, Mexico.

RUBEN LORES, Assistant General Director, Latin America Mission.
Faculty-Student Forum

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

Spiritual Life

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

Student Council

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

The Opinion

Published periodically, The Opinion provides students with a platform on which they may give expression to their views on theological and academic subjects and their reactions to various events in the Seminary and the world at large. It is produced, edited, and managed by the students.
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, which meets once each month during the school year. These meetings provide friends and fellowship as well as varied programs such as Bible studies and sensitivity training.

Wives of full-time students are permitted to audit classes at the Seminary without charge, and are especially encouraged to enroll as auditors in the evening school program.
A sound theological curriculum must combine **breadth, depth, and balance**. It must avoid premature specialization and vague superficialities. It must include the basic courses which contain materials every minister ought to know and yet provide room for courses of special interest to the individual student. It must be grounded in the Scriptures, the sure and solid authority of our faith, be conversant with the major efforts at systematizing our faith, and be alert to the contemporary means of communicating our faith.

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

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

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

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

#### BIBLICAL STUDIES

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

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

#### THEOLOGY

**T** — *Core Courses*
- 200-219 Historical Theology, Church History
- 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

#### 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>
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<tbody>
<tr>
<td><strong>FIRST YEAR</strong></td>
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<td></td>
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</tr>
<tr>
<td>Theology, 4 hrs.</td>
<td>Prolegomena T11</td>
<td>Phil. of Religion T12</td>
<td>Church History T13</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Evangelism M11</td>
<td>Homiletics M12</td>
<td>Ch. 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>
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**SECOND YEAR**

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<tbody>
<tr>
<td>Theology, 4 hrs.</td>
<td>Systematic Theo. T21</td>
<td>Church History T22</td>
<td>Systematic Theo. T23</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Counseling M21</td>
<td>Missions M22</td>
<td>Pastoral Theo. M23</td>
</tr>
<tr>
<td>Preaching, 1 hr.</td>
<td>P21</td>
<td>P22</td>
<td>P23</td>
</tr>
<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
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**THIRD YEAR**

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<tbody>
<tr>
<td>Theology, 4 hrs.</td>
<td>Church History T31</td>
<td>Systematic Theo. T32</td>
<td>Ethics T33</td>
</tr>
<tr>
<td>Ministry, 3 hrs.</td>
<td>Option¹</td>
<td>Polity M32²</td>
<td>Option¹</td>
</tr>
<tr>
<td>Preaching, 1 hr.</td>
<td>P31</td>
<td>P32</td>
<td>P33</td>
</tr>
<tr>
<td>Special Interest, 3 hrs.</td>
<td>Seminar</td>
<td>Seminar</td>
<td>Seminar</td>
</tr>
</tbody>
</table>

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

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

² An option of any elective may be substituted if polity is not required by denomination for ordination.
### Bachelor of Divinity  Suggested Four-Year Curriculum

With possibility for Greek and/or Hebrew during school year.

<table>
<thead>
<tr>
<th></th>
<th>Fall</th>
<th>Winter</th>
<th>Spring</th>
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</thead>
<tbody>
<tr>
<td><strong>FIRST YEAR</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Biblical Language</td>
<td>Greek 10</td>
<td>Greek 10</td>
<td></td>
</tr>
<tr>
<td>Theology, 4 hrs.</td>
<td>Prolegomena T11</td>
<td>Phil. of Religion 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>
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<tr>
<td>Special Interest, 3 hrs.</td>
<td>—</td>
<td>Seminar</td>
<td>Seminar</td>
</tr>
<tr>
<td><strong>Total hours</strong></td>
<td>13</td>
<td>15</td>
<td>11</td>
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| **SECOND YEAR**      |                   |                             |                         |
| Biblical Language    | Hebrew 15         | Hebrew 15                   |                         |
| Theology, 4 hrs.     | Systematic Theo.T21| —                          |                         |
| Ministry, 3 hrs.     | P21               | Missions M22                | Pastoral Theol. M23     |
| Preaching, 1 hr.     | —                 | P22                         | P23                     |
| Special Interest, 3 hrs. | Seminar         | —                           |                         |
| **Total hours**      | 12                | 13                          | 12                      |

| **THIRD YEAR**       |                   |                             |                         |
| Theology, 4 hrs.     | —                 | Church History T22          | Systematic Theo. T23   |
| Ministry, 3 hrs.     | Counseling M21    | Polity M32<sup>1</sup>       | Option<sup>2</sup>     |
| Preaching, 1 hr.     | P31               | —                           |                         |
| Special Interest, 3 hrs. | Seminar        | Seminar                     | Seminar                  |
| **Total hours**      | 11                | 14                          | 14                      |

| **FOURTH YEAR**      |                   |                             |                         |
| Theology, 4 hrs.     | Church History T31| Systematic Theo. T32       | Ethics T33             |
| Ministry, 3 hrs.     | Option<sup>2</sup>| P32                         | Option<sup>2</sup>     |
| Preaching, 1 hr.     | —                 | P33                         |                         |
| Special Interest, 3 hrs. | Seminar       | Seminar                     |                         |
| **Total hours**      | 14                | 12                          | 12                      |

<sup>1</sup> An option of any elective may be substituted if polity is not required by the denomination for ordination.

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

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

Those students who wish to begin Seminary in the fall but have not fulfilled the Greek requirement may follow the four-year schedule on page 46. The Greek 10 course is given in the fall and winter on Tuesday and Thursday evenings.

Students who have acquired a knowledge of New Testament Greek, either by course work or by self-study, will be required to take an *entrance examination* in Greek as part of the registration process. Incoming students are required to be present at the stated time of the examination. This examination will be graded *pass*, *fail*, or *probation*. Students who receive a *probation* grade will be required to take Greek Review 11 as their special interest seminar for the first quarter, or until they attain satisfactory ability in the language. Those who fail may register for the four-year program described on page 46.

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

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for commencing the second year of biblical studies. A nine-hour course designed to give a student this ability through an inductive study of the text of Esther will also be taught every summer in both extended and concentrated sessions. Students on the four-year program may take Hebrew 15 during the winter and spring quarters of their second year (see page 46) for the four-year program). Students transferring from other seminaries or having knowledge of Hebrew must take a reading examination in Hebrew.
The teaching of Hebrew and Greek grammar is under the supervision of Professor William Sanford LaSor. Modern linguistic and teaching devices (including a language laboratory, tapes, and specially-prepared syllabi) are used in these courses.

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

The dates for summer Greek and Hebrew are as follows:

<table>
<thead>
<tr>
<th>Course</th>
<th>1970</th>
<th>1971</th>
<th>1972</th>
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<tr>
<td>Greek 10</td>
<td>extended</td>
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<tr>
<td></td>
<td>June 25-Sept. 15</td>
<td>June 24-Sept. 14</td>
<td>June 22-Sept. 12</td>
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<td></td>
<td>concentrated</td>
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<tr>
<td></td>
<td>Aug. 5-Sept. 15</td>
<td>Aug. 4-Sept. 14</td>
<td>Aug. 2-Sept. 12</td>
</tr>
<tr>
<td>Hebrew 15</td>
<td>extended</td>
<td>extended</td>
<td>extended</td>
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<tr>
<td></td>
<td>June 25-Sept. 15</td>
<td>June 24-Sept. 14</td>
<td>June 22-Sept. 12</td>
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<td>concentrated</td>
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<tr>
<td></td>
<td>Aug. 5-Sept. 15</td>
<td>Aug. 4-Sept. 14</td>
<td>Aug. 2-Sept. 12</td>
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</tbody>
</table>

Core Courses

BIBLICAL STUDIES

B11. Hermeneutics. The presuppositions and method by which one comprehends biblical authors so that their individual communications and the Bible as a whole confront one as the Word of God. Skill in hermeneutics is developed through work in Philippians. 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. Bush

B22. Latter Prophets. General introduction, historical background, exegesis of significant passages, and an understanding of the message of the Latter Prophets. LaSor

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

B31. Biblical Theology II. The revelation through the kerygma of the primitive church, and through Paul. The theology of the General Epistles. The consum-
mation of redemption in the Revelation of John. Exegesis of crucial passages. *Ladd*

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

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

11. **GREEK REVIEW.** A review of the essentials of grammar and syntax for those who have not attained the minimum requirements of Greek exegesis, offered in the fall quarter for students who receive a probationary grade either in course 10, in the entrance examination, or do not satisfactorily complete the Greek portion of B13 or B23. Three hours credit, in lieu of a special interest seminar. Fall. *Staff*

12. **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. Spring. *Staff*

13. **GREEK TEACHING.** *LaSor*

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

16. **HEBREW REVIEW.** A review of the essentials of grammar and syntax for those who have not attained the minimum requirements for Hebrew exegesis. It is offered in the fall quarter for students who receive a probationary grade in course 15, 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*

17. **RAPID HEBREW READING.** Portions of Kittel's Hebrew Bible read in class, with instructor, to improve facility in handling biblical Hebrew. *LaSor or Bush*

18. **HEBREW TEACHING.** *Bush and LaSor*
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 responsibility to enter. Munger.

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

M13. CHRISTIAN EDUCATION. Basic theological concepts of Christian learning and their implications for Christian growth and for educational programming in a local church. Experiences with large and small group study, and with a laboratory in sensitivity training. Larson

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

M22. MISSIONS. Biblical imperative, historical development since 1800, achievements, revolutionary world today. African 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. Sections meeting each quarter devoted to the practice of preaching and the art of communication. Required for each of the nine quarters. P11, P12 and P23 meet for two hours a week and earn one unit of credit each.

White: P11. ORAL COMMUNICATIONS I. Building practical communication skills with an emphasis on general and specific speech preparation. Weekly lecture with lab sections. 2 hours a week.

P12. ORAL COMMUNICATIONS II. Building practical communication skills with an emphasis on speech delivery. Weekly lecture with video tape lab sections. 2 hours a week.

P23. ORAL COMMUNICATIONS III. Seminar in preaching criticism. Practice in use of video tape techniques for self-analysis and criticism. 2 hours a week.

Daane: P13, P21, P22.

Schaper: P31, P32 (with White), P33.

M12 is a prerequisite for P13 through 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.

Daniel P. Fuller

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:

101. GENESIS
102. JOB FULLER
103. MATTHEW
104. LUKE SCHOOHNVEN
105. JOHN
106. ROMANS FULLER
107. I CORINTHIANS FULLER
108. GALATIANS W 72 FULLER
109. EPHESIANS S 70 FULLER
110. COLOSSIANS W 71 SCHOOHNVEN
111. HEBREWS SCHOOHNVEN
112. I & II THESSALONIANS
113. THE BOOK OF REVELATION SCHOOHNVEN

114. 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
115. Faith and History. The hermeneutical problem of the relationship between the Resurrection of Jesus Christ, conceived of as an historical event, and one’s faith. The approach of the Enlightenment, nineteenth century liberalism, dialectical theology, and contemporary scholars to this problem. W70 Fuller

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

117. History of Interpretation. An analysis of Reformation and post-Reformation hermeneutics to the present, including the systems of Luther, Calvin, Arminius, Cocceius, Francke, Lessing, Schleiermacher, Ritschl, Schlatter, Barth, Bultmann, and the post-Bultmann school. W 70 Schoonhoven

118. Karl Barth. A detailed analysis of one of the major themes in Barth’s Church Dogmatics with reference to his hermeneutical procedures. Post-Reformation theology through the nineteenth century will be studied to understand better the emergence of this hermeneutic and theology. F 71. Schoonhoven

119. Friedrich Schleiermacher. A consideration of the nineteenth century liberal Protestant hermeneutic as it finds expression in the theological structure of Schleiermacher’s dogmatic work, The Christian Faith. S 72 Schoonhoven

OLD TESTAMENT

120, 121. Elementary Akkadian. Inductive study of the elements of Akkadian (Old Babylonian) through the study of Hammurabi’s Law Code. Required for two quarters. F 70, W 71 LaSor; F 72 Bush; W 73 LaSor

122. Elementary Aramaic. The elements of biblical Aramaic, through study of the Aramaic portions of Daniel and Ezra. Must be followed by Syriac 123. W 70 LaSor

123. Elementary Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite Aramaic 122. W 70, W 72 LaSor

124. 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 70, W 72 LaSor

125. Modern Hebrew. An introduction to modern Israeli Hebrew by the conversational method. LaSor

127. Deuteronomy. A book study. W 70 LaSor

128. Archaeology and the Bible. Significant data from archeology, geography, linguistic studies, etc., will be studied in order to understand relevant biblical texts. F 70, W 73 LaSor

129. Seminar. A course of directed study in Old Testament. LaSor or Bush

130. Readings in Old Testament Theology. Analysis of some of the major works in Old Testament theology. F 71 Hubbard

131. Psalms. An exegetical and kerygmatic study of some of the Psalms. W 70 Hubbard

132. 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. S 71 Hubbard
133. **Studies in Biblical Wisdom Literature.** Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. *Hubbard*

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

135. **Directed Study.** Reading and research in some aspects of Old Testament study.

136. **Old Testament Problems.** Discussion of some area of Old Testament study in current scholarly debate. *W 70 LaSor*

139. **Election and Covenant in the Old Testament.** A study of the development of the O.T. salvation-history centering in the meaning of 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 70 Bush*

140. **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. *S 70 Bush*

141. **Amos.** A book study emphasizing literary form and structure, theological content, and exegesis of important passages. *W 71 Bush*

142. **Worship in the Old Testament.** A study of the forms and meaning of worship in the O.T. The emphasis will be theological rather than historical, attempting to assess the role of the cultus in the O.T. redemptive history. *W 71 Bush*

143. **Theological Concepts of the Old Testament.** A study of several of the basic concepts of O.T. biblical theology, such as covenant, love, righteousness, justice, holiness, law, spirit, etc. The implications of each for understanding the covenant and redemptive history will be investigated. *S 71 Bush*

144. **Problems in Old Testament Theology.** Specific problems in O.T. biblical theology will be studied in the light of current discussion. *S 70, S 72 Bush*

145. **Biblical Backgrounds.** Translations of literary material from the ancient Near East that have a bearing on Scripture will be read in order to gain a better understanding of the Old Testament. *Bush*
146, 147. ARABIC. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitics with reading in Quranic, classical and modern Arabic literature. Both quarters required. F 69, W 70, F 71, W 72 Bush

148. 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

149. 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 Assyro-Babylonian period. W 70, W 72 Bush

NEW TESTAMENT

150. GOSPEL OF MATTHEW. An introduction to this gospel relates its composition to current theories of authorship and purpose. Exegesis of crucial passages. S 71 Martin

151. MARK'S WITNESS TO CHRIST. A study of the leading themes of this gospel in the light of recent interpretation. Special attention will be given to the distinctive character of Mark's presentation of Christ's person and saving work. F 69 Martin

152. ACTS OF THE APOSTLES. The Lukan narrative raises problems of an historical, exegetical and theological character. These will be discussed in the light of the over-all purpose of the book. W 71 Martin

153. EPHESIANS. An exegetical study of the epistle with consideration given to problems and solutions, based on significant essays in recent monographs and symposia. W 70 Martin

154. PHILIPPIANS. Course conducted in manner similar to 153. F 69 Martin

155. JOHANNINE THEMES. The historical traditions and theological emphases of the gospel are considered in the face of the 'new look' given to this record of Jesus' life. Martin
156. **Live Issues in New Testament Study.** A seminar for the ventilation of current problems and solutions, based on significant essays in recent monographs and symposia. W 70 Martin

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

158. **Worship in the New Testament.** The motifs and practices of worship in early Christianity are investigated from the scrutiny of creedal, hymnic and liturgical elements in the New Testament, and some lessons drawn for the Church today. F 70 Martin

159. **Paul and His Interpreters.** An historical survey of Paul's mission and theology covering the last century of critical inquiry. S 70 Martin

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

161. **Seminar.** A course of directed study. Martin

162. **New Testament Problems.** Guided research in any one of several areas of investigation—grammatical, historical, exegetical, etc. Harrison

163. **John and the Synoptics.** A study of the two traditions as to their resemblances and differences in an effort to solve as many of the problems as possible. Harrison

164. **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. W 70 Harrison

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

166. **Life of Christ.** A topical approach dealing with the leading events and features of the life and ministry of our Lord. Harrison

167. **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. S 70

168. **Petrine Epistles.** An exegetical study of First and Second Peter, with attention to introductory problems as well. Harrison

169. **Paulinism.** An investigation into Paul's life and labors in the light of critical inquiry. Harrison

170. **Thessalonian Epistles.** An exegetical study of these documents of primitive Christianity. S 70 Harrison

171. **Readings in Jewish Literature.** Selected passages will be read and exegeted in Greek from the Jewish Hellenistic literature. Ladd

172. **Hellenistic Backgrounds for New Testament Theology.** A study of the thought of selected Hellenistic religious writings. S 71 Ladd
182. **Readings in Hellenistic Literature.** Selected passages will be read and exegeted in Greek from Hellenistic religious writings. F 69

183. **Pauline Theology.** Critical study of the main themes of Paul’s thought. Recent literature. 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. W 71 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. W 71 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. W 70 Ladd

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

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

**DISTINGUISHED VISITING PROFESSORS**

**Leon L. Morris,** Principal, Ridley College, Melbourne, Australia.

195. **Romans 9-16.** Exegesis of the Greek text, with particular attention to terms and concepts with theological significance. F 69

196. **Gospel of John.** Introduction to the gospel. History and theology. Relationship to the Synoptic Gospels. Relationship to the Qumran scrolls. Exegesis of the Greek text. F 69

**Bruce M. Metzger,** George L. Collord Professor of New Testament Language and Literature, Princeton Theological Seminary.

197. **Exegesis of the Epistle to the Galatians.** Analysis of the Greek text, with emphasis on philological and theological questions. W 70

**Herman N. Ridderbos,** Professor of New Testament Studies, Theological Seminary of Kampen, The Netherlands.

198. **The Kerygma of Paul.** The underlying theological pattern of the kerygma of the Apostle Paul. S 71
Theology

CHURCH HISTORY AND HISTORICAL THEOLOGY

200. THE WESTMINSTER CONFESSION. An historical study of the doctrine of Scripture in Chapter I of the Confession. F 71 Bromiley

201. HISTORICAL THEOLOGY I. Important themes in the early fathers from Clement of Rome to Augustine. W 72 Bromiley

202. HISTORICAL THEOLOGY II. Basic trends in medieval theology from Jerome to Aquinas. S 72 Bromiley

203. HISTORICAL THEOLOGY III. Justification, Law and Gospel, Scripture, and sacraments in Luther and Tyndale. Bromiley

204. HISTORICAL THEOLOGY IV. The reformed theology of Zwingli, Calvin, and Cranmer, with emphasis on the doctrines of Scripture, Church, sacraments, and ministry. F 69 Bromiley

205. HISTORICAL THEOLOGY V. The beginnings of modern liberalism in the eighteenth and nineteenth centuries. W 70 Bromiley

206. HISTORICAL THEOLOGY VI. The reconstruction of the reformed doctrines of God, Scripture, and election in Barth's Church Dogmatics. S 70 Bromiley

207. HISTORICAL THEOLOGY VII. The reconstruction of the reformed doctrines of creation, man, providence, and redemption in Barth's Church Dogmatics. F 70 Bromiley

208. HISTORICAL THEOLOGY VIII. Theological anthropology in Barth's Church Dogmatics, III 2. S 71 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. S 71 Bromiley
PHILOSOPHY OF RELIGION

During the academic year 1969-70, Dr. Lewis B. Smedes continues with the Fuller faculty as a visiting professor of the philosophy of religion. In addition to the core courses listed on page 50, he offers the following seminars:

220. The New Creation in Christ. An analysis of the theological frameworks within which St. Paul’s doctrine of the new being in Christ has been and is understood.

222. The Quest for Religious Certainty in Modern Theology. A critical study of the crisis in Christian certitude created by the rise of historicism and existentialism. S 70

223. Christianity and Culture. A theological analysis of the relationship of Christian faith and hope to man’s cultural task and cultural achievements. An effort will be made to discover a biblical theology of culture.

DISTINGUISHED VISITING PROFESSORS

KENNETH M. HAMILTON, Professor of Systematic Theology, University of Winnipeg, Canada.

230. Perspectives on Man. A study of alternative views of man: as a rational animal, as a spiritual being, and as a creature made to glorify his Creator. The course will include assessments of various contemporary efforts to find a “theology of the human.” S 70

231. Kierkegaard and the Present Age. An examination of the writings of Soren Kierkegaard in the light of present-day problems concerning the relation between Christian faith and Western culture. S 70

THOMAS F. TORRANCE, Professor of Christian Dogmatics, New College, University of Edinburgh.

233. Scientific Theology. Scientific theology in the world of expanding knowledge. W 71

H. BERKHOF, Professor of Biblical and Dogmatical Theology, Leiden University, The Netherlands.

232. A Theology of the Seculum. How does our world appear in the light of the Gospel? What theological statements do we have to make about it, in the light of creation, sin, redemption and sanctification? Different classical and modern answers will be studied. F 71

SYSTEMATIC THEOLOGY

260. MARTIN LUTHER. A critical appraisal of his theological thought. S 72 Morgan

261. JOHN CALVIN. A critical appraisal of his theological thought with primary attention to the Institutes of the Christian Religion. F 71 Jewett

263. EMMANUEL BRUNNER. A critical appraisal of his theological thought. S 72 Jewett

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

265. SCIENCE AND THE CHRISTIAN FAITH. A comparison of scientific and theological method with particular attention to past areas of conflict which enlighten contemporary problems. F 70 Jewett
266. **The Christian View of the Future.** A study of the biblical teaching concerning the Second Coming of Christ. Special attention will be given to the interpretation of the Book of Revelation. S 70 Jewett

267. **Readings in Methodist Doctrines.** A directed study of the sources, classic and modern, of Methodist thought, with special attention given to the idea of conversion and holiness. Fulfills requirements of paragraph 344 of *Doctrines and Discipline of the Methodist Church.* W 70 Jewett

268. **Seminar.** A course of directed study in theology. Jewett

269. **Persistent Problems in Theology.** A consideration of any one of the following: God’s transcendence and immanence; divine sovereignty and human responsibility; revelation and Scripture; particularism and universalism. S 71 Jewett

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**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 69, F 70 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 70, F 71 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. W 70 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. F 71 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. S 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. F 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 71 Morgan

298. Christian Social Ethics. An introduction to the biblical and theological principles underlying a Christian response to the social order, and a discussion of the application of these principles in selected areas such as economics, war and peace, racial relationships, and politics. S 70, W 71 Morgan

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. The mahogany-paneled front wall resembles the chancel of a modern church. One 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. Another wall holds a complete multi-media desk with overhead and slide projection equipment. Sermon notes and outlines are projected on the screen for constant study in depth.

Robert N. Schaper

James Daane

J. Melville White
300. 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. F 71 Daane

301. 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. F 70 Daane

302. Ministry and the Doctrine of Election. An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the Church. F 69 Daane

305. Field Education in Practical Theology. Directed study with local ministers in Southern California, with the aim of correlating various concerns of the ministry in a practical program of mission. Seminars with the faculty, with pastors, and with local ministers. Selected readings and reports. Limited enrollment, by consent of instructor. Annually

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

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

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

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

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

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. S 70, S 71, S 72 Schaper

310. Strategies of Mass Media. An introduction to the strategies of modern media and their use by the Church. A survey of radio, television, the motion picture and theater will be included. White

311. Seminar in Preaching Practicum. A seminar to develop preaching skills through intense individual criticism and coaching and video tape analysis. Offered two quarters a year. White

Rebecca R. Price

Clifford E. Larson

CHRISTIAN EDUCATION

See page 73 for a description of the M.R.E. program.


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 in the spiritual nurture and needs of the child and the methodology and resources for meeting these needs: use of the Bible, teaching doctrine, individual and group worship, camp and club programs, administering the church’s programs. Price

M16. Adolescent Christian Education. Adolescent religion as it relates to Christian concerns and programs, with special emphasis upon the local church. Larson

M17. Adult Christian Education. The nature of the lay ministry and of adult ways of learning with their implementation in the home, the church, and the world. Larson

M18. Administration of Christian Education. The selection, training, and supervision of lay leadership, along with the structures of responsibility that are advisable. Larson

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
M24. DIRECTED RESEARCH. Selection of a topic relevant to the field of Christian education, with research and development of the problem to a written project. Larson and Price


P27, P28, P29. FIELD EDUCATION. Individually structured, supervised in-service training in an area of personal need and interest. Ordinarily scheduled throughout the school year, but possibilities of credit being given for summer experience through prior special arrangement. Larson

320. RELIGION AND HIGHER EDUCATION. The role of religion in American public higher education, with particular emphasis upon contemporary student reaction and the various Christian ministries that are arising to serve within this context. Larson

Robert B. Munger

EVANGELISM

Dr. Robert B. Munger has been appointed professor of evangelism to succeed Dr. F. Carlton Booth who retires after fourteen years in this post. Dr. Munger will join the faculty at the beginning of winter quarter, 1970. He brings with him the wealth of understanding and experience in the task of evangelism through the local church which he has gained as pastor in Hollywood, Berkeley, and Seattle. Course offerings to be announced.
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 counseling experience or field work includes opportunities in the Pasadena Community Counseling Center, the American Institute of Family Relations, the Metropolitan Hospital, and other approved clinical settings.

MARRIAGE COUNSELING SPECIALIZATION

The marriage counseling program is part of both the pastoral doctorate and bachelor of divinity curriculums offered by the Seminary and is designed for the pastor. The supervised counseling experience in the D.Th.P. program fulfills the field work requirement prescribed for the degree. It is expected that students considering the marriage counseling curriculum will have completed a reasonable amount of work in the social and behavioral sciences at the undergraduate level.

MARRIAGE COUNSELING PRACTICUM AND INTERNSHIP FACILITIES

Pasadena Community Counseling Center, Adrin Sylling, M.S.W., Director. Opportunities available for supervised experience include: (1) observation of groups and individuals undergoing therapy, (2) administration, scoring, and interpretation of marriage counseling tests and inventories, (3) participation in therapy groups, (4) serving as sensitivity training leader, (5) sharing in interprofessional staff conferences at the Center, (6) in-take interview of clients, and (7) individual and conjoint counseling of husbands and wives who are clients at the Center.

American Institute of Family Relations, Clinton E. Phillips, Ph.D., General Director. The opportunities open to the advanced student at this nationally known marriage counseling center (within 20 minutes driving time of the Seminary) include training and counseling experience under supervision in: (1) interviewing and case recording, (2) pre-marital and courtship counseling, (3) parent-child relationships, (4) severe marital discord and broken marriages, (5) group therapy and group counseling, (6) counseling in sexual problems, (7) special difficulties in middle age and old age, and (8) relations with educational, religious, and social agencies.

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. 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. Application should be made during the junior year for those following the B.D. program and during the middler year for those seeking the D.Th.P. degree. For additional
information see the sections on the bachelor of divinity and pastoral doctorate programs.

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. Abnormal Psychology. The origin and development of pathological trends in behavior. F 70 Clement

361. Social Psychology. A study of the behavior of the individual in his relationship to his human environment. W 70, W 72 Barkman

362. Group Counseling and Therapy. A course designed to acquaint the student with the principles of counseling and therapy in a group situation. Students will participate in laboratory experiences as a means of developing skills in the diagnosis and counseling of typical cases. (Limit: 10 students) Tweedie, Bower

363. Research Methods. Statistics as a research tool; logic of hypothesis testing, general experimental design, kinds of research designs, philosophy of science. F 69, F 71 Warren

364. Seminar in Personality and Counseling. Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man. W 71 Staff

365. Christian Faith and Mental Health. An attempt to relate problems of emotional health to the biblical precepts. Readings in contemporary psychological literature in these areas will be required. Staff

366. Tests and Procedures in Marriage and Family Counseling. Use of case history and test data in the diagnosis of marital and family problems. Theory and practice of testing for use in counseling programs. Acquaintance with the Wonderlic and Wechsler Adult Intelligence tests, the Minnesota Multiphasic Personality Inventory, the Thematic Apperception Test, Sex Knowledge Inventory, Draw-a-Person, and other tests. (Prerequisite: consent of instructor) Bower
367. **Marriage and Family 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. (Prerequisite: consent of instructor) W 70, S 71

Bower

368. **Clinical Pastoral Training.** Experience is gained in a mental hospital under the direct supervision of a hospital chaplain. (Prerequisites: abnormal psychology, principles of counseling, and permission of instructor.) Offered in the fall of each year but may be continued with permission. **Bower and Staff**

369. **Marriage and Family Counseling Practicum a, b, c.** (Total: 3 hours)

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

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

371. **Research Seminar in Theology and Psychotherapy.** Examination of studies seeking to integrate theology and psychology through the process of psychotherapy. Implications for theology and psychology. W 72 **Bower**

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. See pages 85-89.

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

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

**Interns, 1968-69:** Jay Bartow, Guatemala; Kenneth Birch, Hong Kong; Robert Floyd, Colombia; Dale Frederickson, West Pakistan; Larry Kirkpatrick, Canada; Eric Miller, Kenya.
Affiliations

AMERICAN BAPTIST SEMINARY OF THE WEST

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

AMERICAN INSTITUTE OF HOLY LAND STUDIES

Fuller Seminary grants elective credit for certain courses taken at the American Institute of Holy Land Studies, Jerusalem, Israel.
The Doctor of Pastoral Theology (D.Th.P.)

I. PURPOSE 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 84 hours of work, including 9 units of Hebrew). 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. These special fields include administration, pastoral counseling, homiletics, Christian education, pastoral theology, liturgics, and communications.

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
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 most 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.

III. PREREQUISITES FOR CANDIDACY

A. Acceptance into the Program

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:

1. 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.

2. 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).

3. The attainment of a certain minimal score on the Graduate Record Area Examination. The applicant may either present scores from this test taken within the past five years or submit to an examination administered each year at Fuller Seminary during 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).

B. Admission to Candidacy

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 69), (2) approval of field work involvement (see II-D, page 70), (3) satisfactory completion of a Greek and Hebrew reading test based on assigned portions of the Old and New Testaments, and (4) the successful completion of a test indicating a general knowledge of those philosophical concepts and problems which have affected the history of Christian thought. These tests are administered each year during the latter part of September.
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. 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.


C. See III, A-3, page 71. The applicant need not travel to Fuller Seminary for this if he can submit his scores from this examination taken within the past five years. Note that these scores must be from the Graduate Record Area Examination.

D. Sustain (1) a Greek and Hebrew reading test, and (2) successfully complete a test on the history of Christian thought (see III-B page 71). Arrangements can be made with the director of the pastoral doctorate program to have these examinations administered in one’s immediate locale. Further information about this is available upon request.

E. 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 supervised field work related to their dissertation topic (see II-D, page 70). 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.

Applicants over fifty years of age will be considered for admission to this program only in exceptional cases.

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 curriculum is designed to provide background for leadership in those educational ministries important to the contemporary Christian movement. Provision is made for learning in the basic content areas of biblical studies, theology, church history, missions, evangelism, counseling, and Christian education. Special knowledge and skills are gained in inductive Bible study and teaching, understanding and programming of various age groups, administration, group dynamics, and certain other important specialty areas. Each degree candidate submits a thesis, the details of which are described in M24 Directed Research. Field education is required of all candidates.

Admission requirements are the same as those for a B.D. degree, including New Testament Greek, as indicated on pages 47-49. Hebrew is not required for B21, B22, and B33, and for each of these the M.R.E. student will be given only 3 units of credit.

CHRISTIAN EDUCATION CURRICULUM

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<tr>
<th>First Year</th>
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<td>Prolegomena T11 (4)</td>
<td>Church History T22 (4)</td>
<td>Systematic Theology T23 (4)</td>
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<td>Evangelism M11 (3)</td>
<td>Christian Education of Children M151 (3)</td>
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<td>Teaching P24 (1)</td>
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<td>Gospel of Mark M14 (3)</td>
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<td>Pentateuch and Former Prophets B21 (3)</td>
<td>Latter Prophets B22 (3)</td>
<td>Unity of the Bible B33 (3)</td>
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<td>Systematic Theology T21 (4)</td>
<td>Systematic Theology T32 (4)</td>
<td>Church History T13 (4)</td>
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<td>Counseling M21 (3)</td>
<td>Missions M22 (3)</td>
<td>Contemporary C.E. Philosophy M25 (3)</td>
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<td>Field Education P27 (1)</td>
<td>Field Education P28 (1)</td>
<td>Field Education P29 (1)</td>
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Required courses, 75 hours; special interest seminars, 15 hours; total required for M.R.E., 90 hours.

1 Or another course dealing with a specific age group.
2 An additional seminar is to be included at some point in the program.
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 first quarter of his second 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 towards a master of theology degree depends upon the action of the graduate school committee when it considers the application of the prospective student for admission to the graduate school.
Doctor of Theology (Th.D.)

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

Normal time sequence for the completion of the Th.D. program:

*By October 1, second year:*
Ppassing 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 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 consulta-
tion 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 compre-
hensive 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. Courses selected for
this program require no prerequisites. In addition to the special interest seminar
on Tuesday and Thursday evenings, a course in Greek grammar is offered during
the fall and winter quarters.

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
$69.50 (1970-71), $76.80 (1971-72). The tuition for Greek is $209.70 (1970-
71), $230.40 (1971-72) for the two quarters (fall and winter) and is payable at
the beginning of the fall quarter (non-refundable).

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

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

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

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

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

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

Two main types of missionary education exist preparing missionary candidates under appointment for their first plunge into a strange new culture and language, and giving career missionaries on furlough advanced education in missions. While cordially welcoming candidates heading to the field, the School of World Mission considers training career missionaries its chief task and plans its program to that end. Boards have extensive recruiting and training programs for candidates heading toward the field. Seminaries have courses in missions for their students. Career missionaries seeking higher education in missions are poorly served by existing institutions. Advanced education in mission is, therefore, the area in which we specialize.
Christian mission is a vast body of knowledge and the educated missionary should see it whole. In presenting this corpus of learning through lectures, courses of study, and readings, we try to avoid two dangers: a frozen intellectual regimen removed from the fast-moving contemporary scene, and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees in missions; yet the degree program must remain flexible enough to equip God's men to meet the rapidly changing conditions of the modern world.

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

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

Facilities and Costs
The offices of the School of World Mission are located in downtown Pasadena at 130 N. Oakland Avenue. In common with the Seminary's other graduate schools, it uses the classrooms, bookstore, refectory, and chapel of Payton Hall and the McAlister Library with its more than 100,000 volumes of theology, missions, and related disciplines.

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

The refectory provides meals at $16 per week for one person. In case missionaries are not already covered by their own boards, accident, sickness, and hospital insurance costs $33.50 per year for one person and $170 for a married student and his family.

Tuition is $31.50 per quarter hour. Any student needing grant-in-aid may apply, stating his situation.

Typing of final copy of M.A. thesis is likely to cost $100 and up.
Admission
The School of World Mission and Institute of Church Growth admits students both to 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.

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. 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, 1970, for fellowship beginning 1971-72. Write for application forms.

The Faculty
The faculty of the School of World Mission and Institute of Church Growth consists of missionaries with significant service in the field plus high academic training in some area of knowledge appropriate to the propagation of the Gospel. The following are members of the faculty, with others to be added as rapidly as possible, for a goal of seven full-time professors.

Donald Anderson McGavran, B.A., B.D., M.A., Ph.D., D.D., D.Litt., Dean of the Faculty. Thirty years' experience as a missionary in India.

Alan Richard Tippett, L.Th., M.A., Ph.D., Professor of Missionary Anthropology. Twenty-two years' experience as a missionary in the South Pacific.

Ralph D. Winter, B.S., M.A., Ph.D., B.D., Associate Professor of Missionary Techniques and Methods. Nine years' experience as a missionary in Guatemala.

Charles H. Kraft, B.A., B.D., Ph.D., Associate Professor of Missionary Anthropology and African Affairs. Four years' experience as a missionary in Central Nigeria.

Roy E. Shearer, B.S., B.D., M.A. in Missions. Teaching Associate 1968-70. Eight years' experience as a missionary in Korea.
Visiting Professors and Lecturers

Each quarter visiting lecturers teach courses of special importance and timeliness. In 1970 the following will participate:

J. Edwin Orr, B.D., M.A., D.Phil., Visiting Professor; noted lecturer and authority on revivals and awakenings; author of *The Second Evangelical Awakening in Britain, Evangelical Renewal and Advance in the Nineteenth Century, The Light of the Nations,* and many popular books on such subjects as apologetics. He is a Fellow of the American Historical Association and the Royal Historical Society.

David Barrett, B.A., B.D., Ph.D., Visiting Professor; missionary to Africa of the Church Missionary Society; Head of Unit of Research in Kenya; Visiting Associate Professor of Religion in African Affairs at Columbia University, New York; author of *Schism and Renewal: A Study of 6000 Contemporary Religious Movements.*

C. Peter Wagner, B.A., B.D., Th.M., M.A. in Missions, Visiting Lecturer; missionary in Bolivia, Associate General Director, Andes Evangelical Mission, author and authority on the Church in Latin America.

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

Alan R. Tippett

Donald A. McGavran
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

Great emphasis is laid on reading. Men at the graduate level are expected to glean the essence of many men’s contributions to mission out of books they have written. The function of the teacher is to guide, stimulate, and provide supplementary summaries of knowledge particularly germane to the situation in each man’s field today. Missionaries come from such varied segments of the world’s vast population that only through wide reading in their field can they become truly educated.

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

Competence in three of the eight branches of the discipline of missions is required for the master of arts. Competence in five will be required for the doctorate. 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. M.A. requirements are: B average in all courses, passing comprehensive examinations in the three branches, writing and defending a thesis which is a contribution to knowledge, and functional knowledge of a foreign language (which may be that of the land in which the missionary works). For men with a B.D. (or a year's study at B average in an accredited seminary), 36 quarter hours in residence at the School of Mission is required. For men with a B.A. or equivalent only, 72 quarter hours in theology and missions are required.

**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 1969-70, outlined at the close of the course descriptions on page 89, illustrate 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 philosophic and popular Hinduism, its doctrinal base and ritual practices, with attention to the social structure for which it provides religious sanctions. Approaches to Hindus which have won societies to Christ and multiplied churches among them. 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

623. **Conversion Without Cultural Dislocation.** Innovative and religious processes by which men become soundly Christian while remaining integral parts of their cultures...theological and anthropological principles involved...forms of church which best achieve this end.

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 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 historic periods. 2 hours

637. **CULTURE AND PERSONALITY.** Examination of cross-cultural studies in psychological anthropology; interactions of culture and the thoughts, emotions and actions of the individual; the resulting cultural patterns and configurations and the bearing of these studies on church planting and growth. Group reading course. 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 measureable 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, people 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 Eureka 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 road blocks 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

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; rapprochement 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. STRATEGY OF MISSIONS. Systematic study of what contemporary changes in governments, social systems, and economic orders mean to the carrying out of the great commission. What missionary structures, ministerial training, patterns of church growth and advanced education for missionaries best serve the unchanging mandate. 2 hours

667. 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 and 3 hours

668. 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, Batakland, 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. Afericasian 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

Case Studies in Church Growth 662, 663, 664, 665, 667, 668 may count for credit in sections III, V, or VI, 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.
source materials, note taking and documentation, organization of material, and graphics. 2 hours

693. SPECIAL PROJECTS. In connection with one of the eight branches of the discipline, graduate students under faculty guidance pursue an investigation of substance. Hours as arranged

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

Course Schedules, Fall and Winter Quarters 1969-70
Typical of those to be arranged for later quarters.

Fall 1969 Core
660. Principles and Procedures in Church Growth I. 2 hours. McGavran and Shearer
632. Anthropology and Mission I. 2 hours. Kraft
630. Animism and Church Growth I. 2 hours. Tippett
650. History of Missions I. 2 hours. Winter
663. Evangelical Growth in Latin America. 2 hours. Winter
667. Case Study in Church Growth in Asia, Africa, and Latin America. 2 hours. McGavran, Winter
640. Thesis Writing and Research Method. 2 hours. Tippett
690. Research Seminars. Hours as arranged. Winter, Tippett, Kraft, Shearer, McGavran

Winter 1970 Core
661. Principles and Procedures in Church Growth II. 2 hours. McGavran and Shearer
633. Anthropology and Mission II. 2 hours. Kraft
651. History of Missions II. 2 hours. Winter
690. Research Seminars. Hours as arranged. Winter, Tippett, Kraft, Shearer, McGavran

Electives
631. Animism and Church Growth II. 2 hours. Tippett and Shearer
666. Frontiers in Missionary Strategy. 2 hours. Wagner
640. Research Methods — Field Work. 2 hours. Tippett
642. Training the Ministry. 2 hours. Winter
664. Christian Movements in Africa. 2 hours. Kraft and Barrett
691. Church Growth In Latin America — Reading and Conference. 2 hours. Winter
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Peter Hintzoglou, B.A., D.Th.P., Greek
Robert Louis Hubbard, A.B., B.D., Greek
David L. Kennedy, B.A., M.R.E., Christian Education
Kent A. Meads, B.A., B.D., Hebrew
David Williams, B.A., M.A., Th.L., Greek
Walter C. Wright, B.A., B.D., Hebrew

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Administrative Assistant

RANDALL D. ROTH, B.A., *Assistant to the President, 1968-1969*

ROBERT JOHNSTON, B.A., *Assistant to the President, 1969-
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**

**ENROLLMENT, FALL 1969**

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<th>Program</th>
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Total Enrollment, Number of students with degrees beyond the baccalaureate, Number of colleges or universities represented, Number of states represented.
DENOMINATIONS REPRESENTED

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<td><strong>Total</strong></td>
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</table>

Alumni Association

The more than 1,000 graduates of Fuller Seminary serve in leadership positions in every state and 44 foreign countries, in over 40 denominations and an equal number of boards, agencies and academic institutions of the Church. They are found as pastors, assistant ministers, Christian education directors, in campus ministry, teaching, as chaplains, missionaries, in youth ministry and pursuing further graduate study.

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A. Jerry Tankersley, B.D. '62
David Williamson, B.D. '65
Distinctives of Fuller Seminary

As an educational arm of the Church, Fuller Theological Seminary with its three graduate schools seeks to serve the body of Christ in its world wide ministry by combining these emphases in preparing ministers, psychologists, and missionaries:

EVANGELICAL COMMITMENT

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

This commitment to the Gospel implies:
Acceptance of the evangelical doctrines contained in the Fuller Statement of Faith;
Recognition of the early ecumenical creeds and the evangelical confessions of the Reformation as reliable summations of biblical teaching;
Engagement in corporate worship and fellowship in the bonds of the grace of Christ;
Exhortation to personal piety and devotion through the disciplines of prayer and Bible study;
Stress on the theological foundations of ministry;
Confidence in the unity of God’s truth which shows itself in our attempts to explore the inter-relationships between theology and the arts and sciences.

ACADEMIC EXCELLENCE

The trustees and faculty of Fuller are committed to the achieving and maintaining of the highest academic standards in teaching, writing, research and professional practice.

The quest for academic quality shows itself in the following ways:
An academically qualified faculty, whose appointments and advancements are dependent on potential and acknowledged competence in teaching, writing, research and professional practice;
Faculty salaries and fringe benefits equal to those paid in the leading theological seminaries in the country and as close as possible to the standards of the University of California;
Regular contact with non-evangelical viewpoints through reading and research, guest lecturers and conversation with other theological institutions;
A program of interdisciplinary studies exploring the relationship between theology and the arts and sciences;
A visiting faculty of renowned scholars who will teach at least one quarter at Fuller;
A first-class research library coupled with a program of travel allowance to enable advanced students to visit other research centers across the country;
A network of contacts with the major academic institutions in the Los Angeles area which will enable students of the three schools to take full advantage of their scholarly and cultural resources;
A program of light teaching loads and generous sabbatical grants for faculty members;
Development of a study center using electronic teaching aids and other types of programmed learning;
Careful selection of students and a rigorous program of reading and research to encourage them to fulfill their academic potential, including their faculties of critical judgment and objective evaluation.

INTERDENOMINATIONAL BREADTH

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

This approach to churchmanship has a manifold impact on the program of the Seminary:
Trustees and faculty are drawn from varied Protestant communions and are encouraged to maintain strong ties with their denominations;
Members of the student body, representing more than forty denominations, communions or mission boards, are urged to serve the church organization that nurtured them and are given special academic and professional courses in preparation for this;
Special effort is made to put the resources of Fuller at the disposal of those denominations or church agencies which do not have their own institutions for training ministers and missionaries;
Fuller’s non-sectarian position is reflected both in our esteem for the great ecumenical and Reformation creeds and in our attempt to distinguish between areas of theological agreement and areas of legitimate theological disagreement among evangelicals;
It is our concerted belief that the growth and renewal of the Church of Christ are normally achieved through preaching, evangelism, Christian nurture and church discipline rather than through separatism or sectarianism.

VOCATIONAL DIVERSITY

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

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

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

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

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

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

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

EVANGELISTIC FERVOR

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

This dedication is implemented in the following ways:

- Since the practice and the message of evangelism are grounded in Christian theology, the entire Seminary curriculum is concerned with those who know not its meaning;
- The School of World Mission, which has as its major concern the discipling of the nations, not only prepares missionaries for the task of sharing the faith around the world but also seeks to implant a missionary vision within the life of every Fuller student;
- The department of evangelism offers courses in approaches of leading men to Christ both through individual commitment to him and through the corporate witness of the Church as a fellowship of believers. Students are encouraged constantly to take part in local and world wide evangelistic ministries;
- The student committee on The Church in Mission at Home seeks to keep before the Seminary the spiritual needs of men and the ways in which God is working to meet these needs.
EMOTIONAL MATURITY

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

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

In addition to the academic, clinical and research programs, the School of Psychology faculty provides a group therapy program for their students and sensitivity training for students' wives;

Every theology student participates in a program of sensitivity training to understand the ways in which he affects others and they him;

The dean of students and other faculty members carry on a counseling ministry to provide spiritual and emotional support as students seek to gain understanding of themselves, their personal problems, their relationships with others, and their calling.

SOCIAL CONCERN

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

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

The curriculum includes courses on race relationships, problems of church and state, and other aspects of social ethics, as well as social work, family guidance, care of handicapped children, etc.;

A committee of the student council gives leadership to a program which educates and involves students in the pressing social problems of the day;

Internships and field education opportunities confront students with the massive problems thrust upon them by our urban society;

The Seminary seeks to find a biblically shaped perspective in the question of the relationship between evangelism and social concern;

Part of the church renewal to which Fuller Theological Seminary is committed is the recovery of a theology of the diaconate to give shape and content to the Church's concern for the oppressed and needy;

Since allegiance to Jesus Christ takes priority over all other allegiances, the Seminary is dedicated to exploring the implications of the Gospel for Christian citizenship in contemporary society, here and abroad.

This statement of distinctives was developed in connection with the Ten Year Plan, which charts the course of the Seminary through 1978. In some cases the statements express achievement and in others, aspiration.
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Communicating with The Seminary

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

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

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

General Matters
President
Admission to Study Programs
Registrar
Scholarships
Dean of Students
Faculty Personnel and Curriculum
Dean of the Faculty
Transcripts
Registrar
Business Affairs and Student Accounts
Director of Business Affairs
Student Housing
Registrar
Gifts and Bequests
Director of Public Affairs
Annuities and Trusts
Director of Public Affairs
Alumni Affairs
Assistant Director of Public Affairs
Public Relations
Assistant Director of Public Affairs
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
**Student Application for Admission**

FULLER THEOLOGICAL SEMINARY

135 NORTH OAKLAND AVENUE, PASADENA, CALIFORNIA

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

<table>
<thead>
<tr>
<th>Name</th>
<th>First</th>
<th>Middle</th>
<th>Last</th>
<th>Date</th>
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<tbody>
<tr>
<td>Permanent Address</td>
<td>Street &amp; Number</td>
<td>City</td>
<td>State</td>
<td>Zip</td>
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<tr>
<td>Present Address</td>
<td>Street &amp; Number</td>
<td>City</td>
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<tr>
<td>Place of Birth</td>
<td>Date</td>
<td>Age</td>
<td>Nationality</td>
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<td>Citizen of U.S.A.?</td>
<td>Naturalized citizen?</td>
<td>If so, when?</td>
<td>If not citizen, how long in U.S.A.?</td>
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<td>If not a citizen, but now in U.S.A., what visa do you have?</td>
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<td>Single</td>
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<td>Children and ages</td>
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<td>Military service?</td>
<td>Dates</td>
<td>Rank</td>
<td>Present Draft Classification</td>
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<td>Employment or business experience? Kind and length</td>
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<td>Member of what church?</td>
<td>Where?</td>
<td>Denomination?</td>
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<td>Licensed?</td>
<td>Date</td>
<td>Ordained?</td>
<td>Date</td>
<td>By what church?</td>
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<td>Number of years in the ministry</td>
<td>Number of years preaching</td>
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<td>If admitted, do you plan to complete the course of study and receive a degree here?</td>
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<td>If admitted, when do you plan to enter?</td>
<td>Candidate for B.D., D.Th.P., M.R.E., Th.M., Th.D. (circle one)</td>
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<td>What is your anticipated source of income while a student here?</td>
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<td>Have you ever been refused admission to or dismissed from any seminary or other theological schools?</td>
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<td>If so, give details</td>
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<td>Do you expect to be a Pastor</td>
<td>Evangelist</td>
<td>Chaplain</td>
<td>Teacher</td>
<td>Religious Education Director</td>
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<td>□ CHRISTIAN EXPERIENCE (A form for this statement will be sent to you. Be sure to include all phases requested. You are advised to give considerable thought to the preparation and the writing of the statement.)</td>
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<td>EDUCATION. It is your responsibility to see that transcripts are sent by each school to the Registrar.</td>
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<td>□ College</td>
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<td>Degree</td>
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<td>□ College</td>
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<td>□ Seminary</td>
<td>Where</td>
<td>From</td>
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<td>Degree</td>
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<td>□ Bible Institute</td>
<td>Where</td>
<td>From</td>
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<td>Degree</td>
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<td>Will all college work be completed and your baccalaureate degree awarded before your anticipated matriculation?</td>
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<td>The above is a complete list of the schools I have attended beyond high school.</td>
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<td>Signed</td>
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<td>□ REFERENCES. Give complete address in each case. It is customary to let your references know that you are using their names.</td>
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<td>□ Your Pastor</td>
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<td>□ Officer of your church</td>
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<td>□ Business or other reference</td>
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<td>□ Friend</td>
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<td>□ MEDICAL EXAMINATION. (A form for your physician to complete will be sent to you.)</td>
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<td>□ TWO PHOTOGRAPHS. Please enclose two photographs (approximately 2½” x 2½”) of yourself. A close-up of head and shoulders is preferred.</td>
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<td>□ APPLICATION FEE (The $10.00 Application Fee is to be enclosed with this form.)</td>
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<tr>
<td>□ FSAP</td>
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