Graduate Schools of Theology, Psychology, World Mission accredited by the Western Association of Schools and Colleges

Fuller Theological Seminary

Schools of Theology and World Mission also accredited by the Association of Theological Schools. School of Psychology also accredited by the American Psychological Association.
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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.

CHARACTERISTICS OF
FULLER THEOLOGICAL SEMINARY

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

Evangelical Commitment
The trustees and faculty of Fuller Theological Seminary are convinced that Jesus Christ as revealed in the Holy Scriptures and proclaimed in the power of the Holy Spirit is the only ground of man's reconciliation to God.
This commitment to the gospel implies:
- Acceptance of the evangelical doctrines contained in the Fuller Statement of Faith;
- Recognition of the early ecumenical creeds and the evangelical confessions of the Reformation as reliable summations of biblical teaching;
- Engagement in corporate worship and fellowship in the bonds of the grace of Christ;
- Exhortation to personal piety and devotion through the disciplines of prayer and Bible study;
- Stress on the theological foundations of ministry;
- Confidence in the unity of God’s truth which shows itself in our attempts to explore the inter-relationships between theology and the arts and sciences.

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

The quest for academic quality shows itself in the following ways:
- An academically qualified faculty, whose appointments and advancements are dependent on potential and acknowledged competence in teaching, writing, research and professional practice;
- Regular contact with non-evangelical viewpoints through reading and research, guest lectures and conversation with other theological institutions;
- A visiting faculty of renowned scholars who will teach at least one quarter at Fuller;
- A first-class research library coupled with a program of travel allowance to enable advanced students to visit other research centers across the country;
- A network of contacts with the major academic institutions in the Los Angeles area which will enable students of the three schools to take full advantage of their scholarly and cultural resources;
- A program of light teaching loads and generous sabbatical grants for faculty members;
- Careful selection of students and a rigorous program of reading and research to encourage them to fulfill their academic potential, including their faculties of critical judgment and objective evaluation.

Interdenominational Breadth
The trustees and faculty of Fuller Theological Seminary are pledged to serve the whole Church of Jesus Christ in its various expressions whether congregational, denominational or interdenominational. While not officially affiliated, Fuller cordially encourages its students to work within the existing church organizations.
This approach to churchmanship has a manifold impact on the program of the Seminary:
- Trustees and faculty are drawn from varied Protestant communions and are encouraged to maintain strong ties with their denominations;
- Members of the student body, representing more than fifty 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 its esteem for the great ecumenical and Reformation creeds and in its attempt to distinguish between areas of theological agreement and areas of legitimate theological disagreement among evangelicals.

It is the Seminary's 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 program of the three faculties — theology, psychology, missions — with the variety of courses offered by each, are its 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 their general calling to Christian discipleship, Fuller students are urged to define and prepare for their 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 persons 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 and women 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 worldwide evangelistic ministries.

Emotional Maturity

The trustees and faculty of Fuller Theological Seminary believe firmly that the Church of Christ must minister to the whole person. Particularly through the School of Psychology, Fuller strives to bring a Christian perspective to emotional healing and equip every Fuller graduate to model as well as 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 encounter groups for students' spouses;

Every theology student participates in a program of encounter groups and the dean of students and other faculty members carry on a counseling ministry to provide spiritual and
emotional support as students seek to gain understanding of themselves, their personal problems, their relationships with others and their calling.

Social Concern
The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships. This concern affects the Seminary program in a number of ways:

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

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

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

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

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

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

THE DISTINCTIVES OF EACH SCHOOL

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

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

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

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

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

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

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

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

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

V. The only Mediator between God and man is Christ Jesus our Lord, God's eternal Son, who, being conceived by the Holy Spirit and born of the Virgin Mary, fully shared and fulfilled our humanity in a life of perfect obedience. By his death in our stead, he revealed the divine love and upheld divine justice, removing our guilt and reconciling us to God. Having redeemed us from sin, the third day he rose bodily from the grave, victorious over death and the powers of darkness. He ascended into heaven where, at God's right hand, he intercedes for his people and rules as Lord over all.

VI. The Holy Spirit, through the proclamation of the gospel, renews our hearts, persuading us to repent of our sins and confess Jesus as Lord. By the same Spirit we are led to trust in divine mercy, whereby we are forgiven all our sins, justified by faith alone through the merit of Christ our Savior and granted the free gift of eternal life.

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

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

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

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

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

In May, 1947, Drs. Fuller and Ockenga and four evangelical scholars met in a men's club in downtown Chicago for a time of waiting upon God concerning the feasibility of launching a new theological seminary. A spirit of prayer prevailed in the meeting in such a way that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary came into being. As the result of announcements made on the "Old Fashioned Revival Hour" during that summer, 39 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. Logeefil 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 who actively supported many Christian causes in this country and overseas.

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 include the introduction of the core curriculum, the launching of the doctorate in ministry (D.Min.) and the doctorate in theology (Ph.D.) programs, and the founding of two satellite schools.

In May 1961, Dr. John G. Finch, consulting psychologist from Tacoma, Washington, delivered a series of lectures at the Seminary on the theological and psychological dimensions of the nature of man. Sparked by Dr. Finch's vision, the idea for a School of Psychology relating in theory and training to the School of Theology was conceived.

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the School were made possible. A national steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962, to work with nationally known authorities in psychology. In November 1964, the opening of the Pasadena Community Counseling Center, under the direction of Dr. Donald F. Tweedie Jr., signaled the launching of the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endowment, Inc. in 1964, made it possible to lay final plans to accept students for the 1965-66 school year.
Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January 1965. The academic program of the new School was initiated in September 1965, with the entering of the first class of 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow. In 1974 the doctoral program was approved by the American Psychological Association.

In 1961, Dr. Donald McGavran founded at Eugene, Oregon, a graduate research and teaching center devoted to the proposition that the growth of the Church is the chief and irreplaceable function of Christian mission. The Institute of Church Growth flourished, supported by Northwest Christian College.

In 1964, under the leadership of President Hubbard, a faculty missions committee was appointed to explore the founding of a School of World Evangelism. The field was thoroughly canvassed. Programs of seminaries and missionary training schools across the nation were reviewed. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the School and choice of faculty.

In the spring of 1965, Fuller Theological Seminary's plan having matured, it invited Dr. McGavran to become dean of its School of World Mission and Institute of Church Growth and to bring to it his colleague, Dr. Alan R. Tippett. Northwest Christian College, feeling unable longer to support its lusty child, cordially agreed to the proposal and, on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller complex of schools.

Accreditation for the three schools by the Western Association of Schools and Colleges was received in 1969.

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

Since Dr. Fuller's death in 1968 his broadcast, now called "The Joyful Sound," has continued with Dr. Hubbard and Dr. Robert N. Schaper as featured speakers.
HOW TO PREPARE FOR SEMINARY

What kind of course offers the best preparation for seminary? This question cannot be answered in absolute terms, but certain guidelines can be laid down. For balanced preparation it is suggested that the student take 30 semester courses or 90 semester hours (approximately three-fourths of his or her 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 instruction in New Testament Greek, which is a prerequisite for the required courses in biblical studies.

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 and refectory.

**School of Psychology.** The School of Psychology operates in a four-building complex that houses faculty and student intern offices, the Pasadena Community Counseling Center, the Child Development Center, the Church Consultation Service and a psychophysiological laboratory.

**Kresge Hall.** This addition, completed in 1972, joins McAlister Library with Payton Hall and provides faculty office space for the School of World Mission.

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

The Seminary owns 97,000 volumes. The Wilbur M. Smith Library of Biblical Research, consisting of approximately 35,000 volumes, has been legally and permanently assigned to the Seminary, bringing the total holdings to over 132,000 volumes of theology, missions, psychology and related disciplines.

The library holdings are made accessible to the student by means of open stack privileges. The reference collection of the library is located in the reading room, where there is 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 over 600 American and foreign journals and 735 other serials in the fields of religion, philosophy and psychology. An unusually fine collection of theological bibliography and reference material also is available. A large and representative cassette collection of contemporary American Protestant preachers is owned by the library.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter-million volumes. Most of these 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.

**Bookstore.** The Bookstore is open to the general public and serves as the principal source of supply of books for the Seminary.

**Admission.** Application forms are now available and may be obtained from the Office of Admission. All application materials should be submitted before the deadline indicated on the forms. Application materials should be submitted three months before the start of the fall semester or two months before the start of the spring semester.
The Seminary, through the preaching department and the library, makes increasing use of audio-visual equipment and materials. The Roddy Preaching Lab makes possible the use of videotape in preaching instruction, and there is a special room for auditioning both video and audio tapes. 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. One photocopier, one microfilm reader-printer and three microfilm readers are available.

Student Residences. Dormitories are provided on campus for approximately 90 single students. The Seminary has 53 apartments of various sizes (mostly unfurnished) available for married students. These are located on campus and at a site approximately one mile from the Seminary.

Refectory. The refectory is located in Payton Hall and is open Monday through Friday except for Thanksgiving and Christmas vacation. Lunches are served during the summer.

Bookstore. The Seminary operates a well-stocked bookstore for the benefit of students, alumni and the general public. Quality theological publications of value for all aspects of ministry are available from the store.

ADMISSION AND EXPENSES

Application for Admission. An application form is included in the back of this catalog. A form also can be obtained from the admissions office. This should be completed and filed with the director of admissions as early as possible in the academic year prior to matriculation, and not later than 30 days before the anticipated matriculation date. Along with the completed forms the applicant must (1) submit three photographs of himself (approximately 2½"x2½", close-up of head and shoulders), (2) have transcripts from all colleges he has attended sent to the registrar’s office, and (3) enclose the application fee of $15.00 (non-refundable).

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

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 with the exception of those applying for Marriage and Family Counseling. Because of the limited spaces available each year in that program, applications are held and reviewed together on February 15 and May 15. Within 30 days of notification of acceptance, the student must pay the matriculation fee which will be applied against his or her tuition. Payment of this fee places a student in position to make request for scholarship aid and lists his or her name with the director of student employment and housing. The student’s name will then be put on the mailing list to receive bulletins and other information from the Seminary. Failure to pay this fee within the stated time results in a cancellation of the student’s acceptance notice when vacancies are needed to respond to waiting active applications.

Graduate Students. Applications for the Th.M. and Ph.D. programs in the School of Theology should be submitted by February 1 if the applicant wishes to be considered for a graduate fellowship.

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 or her ability to use the English language. The English Language Exam is administered in the student’s general vicinity by the University of Michigan. Arrangements will be made upon receipt of the application for admission to the Seminary. This is the only English examination approved by the Seminary at this time. The cost of this examination is $13.00. Of this amount, $3.00 must be sent with the $15.00 application fee and the...
remaining $10.00 is to be paid to the examiner at the time the examination is administered.

To allow time for processing, all foreign applicants should submit their applications at least six months in advance of the requested matriculation date. A catalog of the school from which the applicant received the baccalaureate degree (B.A. or B.S.) should be submitted with the application. 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.

### REGULAR FEES1
(1976-77 School Year)

<table>
<thead>
<tr>
<th>Service Description</th>
<th>Fee</th>
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<tbody>
<tr>
<td>Application, non-refundable</td>
<td>$ 15.00</td>
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<td>Transcript Evaluation</td>
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<tr>
<td>Matriculation, non-refundable (Applies against tuition)</td>
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<td>Theology Tuition for degree candidates, special students or auditors</td>
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<tr>
<td>M.A., M.Div.* per unit</td>
<td>40.50</td>
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<tr>
<td>Th.M. per unit</td>
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<td>(Nine 5-hour grad. courses)</td>
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<td>Th.M. Continuation Fee² per unit</td>
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<td>D.Min. per unit</td>
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<td>(Five 8-hour seminars + thesis seminar)</td>
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<td>D.Min. Continuation Fee² per year</td>
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<td>Ph.D. per unit</td>
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<td>(Nine 8-hour grad. courses)</td>
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<td>Ph.D. Continuation Fee² per year</td>
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<td>Ph.D. Examiner Fee per one-time</td>
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<td>Summer Language Program per unit</td>
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<td>(plus lab fee)</td>
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<td>Missions Tuition for degree candidates, special students or auditors</td>
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<tr>
<td>M.A. Cross-Cultural Studies per unit</td>
<td>40.50</td>
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<tr>
<td>M.A. Missiology per unit</td>
<td>40.50</td>
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<td>Th.M. Missiology per unit</td>
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<td>D. Missiology per unit</td>
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<td>Ph. D. Missiology per unit</td>
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<td>(Nine 8-hour grad. seminars)</td>
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<td>Audit, non-refundable</td>
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<td>Psychology Tuition per unit</td>
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<td>Ph.D. full program² (includes Summer Session Greek)</td>
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<td>Special per unit</td>
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<td>Dissertation per year</td>
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<td>Supervision per year</td>
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<td>Dissertations per year</td>
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<td>Supervision and Internship</td>
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<td>Continuation Fee (Internship only)</td>
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<td>Drop Fee</td>
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<td>Fall</td>
<td>300.00</td>
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<td>Winter</td>
<td>150.00</td>
</tr>
<tr>
<td>Spring</td>
<td>0.00</td>
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<tr>
<td>Costs incidental to program announcing dissertation defense to be underwritten by the student (est.)</td>
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</tr>
<tr>
<td>Student Activities per quarter</td>
<td>25.00</td>
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<tr>
<td>Language Laboratory per unit</td>
<td>8.00</td>
</tr>
<tr>
<td>Marriage Practicum - M.A., M.Div. per year</td>
<td>1.00</td>
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<tr>
<td>New Student Orientation per year</td>
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<tr>
<td>Theology</td>
<td>16.00</td>
</tr>
<tr>
<td>Psychology and Missions</td>
<td>20.00</td>
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<tr>
<td>Student Council (Grant-in-Aid Program)</td>
<td>10.00</td>
</tr>
<tr>
<td>Graduation Fees: includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses</td>
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<td>Masters</td>
<td>45.00</td>
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<td>Thesis Binding per unit</td>
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<tr>
<td>Microfilming, Psychology per unit</td>
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<td>Health Insurance per year</td>
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<td>Student (per year)</td>
<td>44.50</td>
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<tr>
<td>Spouse (per year)</td>
<td>66.75</td>
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<td>Child(ren) (per year)</td>
<td>67.00</td>
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<tr>
<td>Maternity Benefit (per year)</td>
<td>34.50</td>
</tr>
</tbody>
</table>

Payable in U.S. currency

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

2 Chargeable only when no formal application is submitted.

3 Continuation fee charged each year beginning year after course work is completed until degree is awarded.

4 In instances where a student withdraws, there is no refund of tuition for that particular quarter. An assessment of $300.00 is made for withdrawal in the fall quarter adjusted to $150.00 for withdrawal in the winter quarter. There is no assessment made for withdrawal in the spring quarter.

5 Not required where student has existing insurance with approximately comparable coverage. Optional for the spouse and children.

Audit: Students who are carrying 12 units or more for credit may audit additional courses without charge.

*Team Ministry: Academically qualified spouse whose mate is a full-time student carrying 16 units may enroll in M.Div. or M.A. program for one-fourth tuition rate. If the spouse wishes to audit only, the student only needs to be registered for 12 units.
SPECIAL FEES

Late Examination Fee 10.00
Late Registration Fee 10.00-20.00
Program Change Fee — per transaction 5.00
Removal of Incomplete 3.00
Parking per quarter 3.75
Severance Fee for students withdrawing up through first week of classes 50.00
Replace or change diploma 35.00
Diploma for second degree awarded at same commencement 15.00

ANNUAL EXPENSE ESTIMATE 1976-77

<table>
<thead>
<tr>
<th></th>
<th>Single</th>
<th>Married</th>
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<tr>
<td>Tuition for three quarters</td>
<td>$1,500.00</td>
<td>$1,500.00</td>
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<tr>
<td>Student Housing Average (9 mos)</td>
<td>450.00^2</td>
<td>1,350.00^3</td>
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<tr>
<td>Food Service Five day week</td>
<td>742.50^2</td>
<td>varies</td>
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<tr>
<td>Health Insurance</td>
<td>44.50</td>
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<td>Maternity Benefit</td>
<td>34.50</td>
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<tr>
<td>Books</td>
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<td>220.00</td>
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<tr>
<td>Parking (required of students with cars living on campus) 3 quarters</td>
<td>11.25^2</td>
<td>11.25^2</td>
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</table>

^1 Depending on degree program: includes Summer Language program tuition of $444.00
^2 Computed for fall, winter and spring quarters
^3 Computed at $50.00 per month
^4 Includes spouse/children. Maternity is optional.

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 installments during the quarter. Where the student neglects making the installment payment as agreed upon in advance, an additional $4.00 service fee may be added to the account. Student accounts not paid in full by the last day of the month previous to 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 classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent (except that those who drop all classes will be charged a severance fee of $50.00); for those dropped by the end of the second week of classes, the refund is 75 percent; for those dropped the third week of classes, the refund is 50 percent; for those dropped the fourth week of classes, the refund is 25 percent. No refund is made on courses dropped after the fourth week.

If the number of units dropped is equivalent to the number added at the same time, the student is required to pay only the $5.00 program change fee.

There is no refund of audit charges.

Refunds for courses other than regular length are prorated by a similar formula. See the Student Handbook for further details.

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 to assist.

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 or her estimated budget for the year. These forms may be obtained from the office of the dean of students.

The Seminary provides help in finding 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 or her academic load, family responsibilities, etc. A student whose financial situation makes secular or church employment imperative for more than 20 hours per week must reduce his or her academic load accordingly.

In many instances the parents of students cannot or should not be expected to provide financial assistance. Nevertheless, it is anticipated that the student will seek and obtain help from the family when it is feasible. With some assistance, the student 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. All grants awarded in excess of tuition are work-grants and involve campus job assignments. The list below includes the names of the original donors to the Fuller Theological Seminary Endowment Funds which provide income for grant-in-aid.

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

**Loans.** There are presently three sources for student loans:

- **United Student Aid Funds and Federally Insured Loans.** This program of guaranteed student loans operates through lenders (banks, savings and loan associations, etc.) in the place of residence of the student. There is no payment of interest or principal until graduation.

- **National Defense Student Loans.** Government funds for student loans have been made available to the Seminary. This loan repayment is also deferred until after graduation.

- **Fuller Seminary Student Loans.** Short or long term loans are available. Short term is for financial emergency and carries no interest. Long term is subject to negotiation based on student need. Included in these loans are four which have been named as follows:

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

**Auxiliary Scholarships.** The Fuller Seminary auxiliary grants a limited number of scholarships to Seminary students each year. All auxiliary scholarship applications must be complete and in the hands of the scholarship committee by March 15.
Awards

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

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

Christian Workers Foundation Award. An award is presented to the student who, in the opinion of a faculty committee, does the best job of living up to the principles of truth, justice and love of one's fellow man (as expressed in the Four Way Test) in personal relations with the student body and the general public.

Delano M. Goehner Memorial Award. An award established in 1969 by the faculty of the School of Psychology in memory of Delano M. Goehner, a beloved student who died while in his last year of the program. This award is given annually to the graduating student considered by the faculty to have made the most significant contribution to interrelating theology and psychology.

Donald Anderson McGavran Award in Church Growth. This annual award is granted to the missionary associate who in the judgment of the School of World Mission faculty has made the most significant contribution to research in church growth overseas. This $100 award has been made possible by the 1972-1973 class.

ROOM AND BOARD

Single students rooming on campus during the regular school year are required to contract for board. Meals are served in the refectory Monday through Friday. Minimal kitchen facilities are available in the residence halls for weekend meals. Meal tickets or single meals may be purchased by anyone.
REGISTRATION

Registration for the fall quarter is held during the two weeks immediately preceding the first day of classes. Registration times are assigned in relation to graduation (seniors first, etc). This is done by assigning registration priority numbers on the basis of the date the application is received. All students are expected to meet the proper academic advisor prior to their registration time. New M.Div. students are advised during orientation but may seek additional counseling if desired. The following are available for academic advising:

- M.Div., D.Min: Academic Advisor
- M.A. (Theol): Director of the M.A. Program
- Th.M., Ph.D. (Theol): Graduate secretary, mentors
- M.A. (Miss): Missions advisor
- Th.M. (Miss): Missions advisor
- D.Miss.: Missions advisor
- Ph.D. (Miss): Missions advisor
- Ph.D. (Psyc): Psychology advisor

An expanded course description book for the School of Theology is available in the bookstore (for purchase) and in the library and registrar's office (for review). This publication lists every course to be offered in the next academic year with information on prerequisites, class format and assignments.

Orientation. The course of study at Fuller Seminary begins with orientation, held during registration weeks of the fall quarter. The activities of orientation are integrated into the structure of the fall quarter classes to the extent that class work for new students actually begins on Monday of the first week of registration. The orientation program introduces the student to Seminary life and theological training and provides an experience of Christian community.

Winter and spring quarter orientation programs are scheduled the first day of classes. All new theology students are expected to take the Minnesota Multiphasic Personality Inventory (MMPI) and the Theological Schools Inventory (TSI) during orientation.

Examinations. Final examinations are scheduled at specific hours during the last week of each quarter. Each student should consider this schedule...
as preemptory and arrange his own appointments accordingly. Only in cases of emergency should a student request permission to take an examination at another time. A service charge of $10.00 will be made for rescheduled examinations. Examinations missed because of hospitalization may be rescheduled without charge.

**Full-Time Program.** One (1) unit of credit is defined as an academic designation denoting a minimum of 25 to 30 hours of classroom experience, academic preparation, and research. To meet graduation requirements in the normally allotted time requires a student to enroll for 16 units per quarter. In the School of Theology, a full academic program for one quarter consists of four courses, three Th.M. seminars or two doctoral seminars.

**Course Numbering System.** The course numbering system which is used at Fuller is arranged in the following manner:

- 100-499 Represents undergraduate courses at B.A. level, not offered at Fuller.
- 600-699 Graduate courses, Master of Theology level, represents fourth year beyond B.A. (Th.M.)
- 700-799 Graduate courses, professional doctoral level, represents fourth year and fifth year after B.A. (D.Min., D.Miss.).
- 800-899 Graduate courses, academic doctoral level, building on M.Div., represents fourth through seventh year after B.A. (Ph.D. theology, Ph.D. missiology).
- 900-999 Graduate courses, continuing education and non-credit.

**Prefix indicates:**

- P School of Psychology
- M School of World Mission
- NT School of Theology: New Testament
- OT School of Theology: Old Testament
- LG School of Theology: Language
- HI School of Theology: Church History and Historical Theology
- TH School of Theology: Philosophy, Ethics and Theology
- MN School of Theology: Church Ministry
- ED School of Theology: Education

**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. Cr and NC are assigned no points and are not computed in the student’s adjusted grade point average. M.Div. students may choose to register for up to nine courses on a Credit-No Credit basis. M.A. students may elect up to six.

**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 or she 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.

In order to qualify for the M.Div. or M.A. degree, the student must have obtained a minimum adjusted grade point average of 2.0. For the Th.M., D.Min., D.Miss., and Ph.D. degrees a minimum grade of B is required for each course taken for credit in the program. All students must be cleared for graduation by their advisor.

In addition to these academic requirements for graduation, the student must present a satisfactory clearance of financial accounts and obtain faculty approval for conduct in accord with standards of wholesome Christian character.

Statement of intention to graduate must be made at the time of registration each quarter of the year of the student’s graduation, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.

Students expecting to graduate must notify the registrar in writing by April 1.
STUDENT LIFE

Counseling Resources. The Seminary seeks to concern itself with each student as an individual. Faculty members are available at stated times during the week for conferences with students as is Dr. Robert Schaper, dean of students. Academic advisors are also available for help and counsel.

Students with problems of an emotional, social or interpersonal nature may seek help from the dean of students. However, should he ascertain that a student’s 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 which is 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 Puritan Life Insurance Company 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: $45.00 per annum for students; $60.00 per annum for spouse; and $50.00 per annum for child/children. Coverage includes hospital and surgical benefits plus accidental death benefits.

* Optional for those taking fewer than nine.

Chapel. The Fuller Seminary family—faculty and student body—meets at mid-morning four days a week 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.

Lectureships

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

William Childs Robinson, 1949, “Christ — The Bread of Life”

Clarence Noble Macartney, 1950, “A Bow at a Venture”

Gordon Haddon Clark, 1951, “A Christian View of Men and Things”


Eugene A. Nida, 1953, “Anthropology and Missions”
W. Harry Jellema, 1958, “Faith and Reason in Philosophy”
Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”

The John G. Finch Symposium on Psychology and Religion. Sponsored by the psychology faculty, this series of addresses was established to deepen the understanding of man’s religious behavior as seen in the light of the social and behavioral sciences. Prominent leaders in the field of religious behavior conduct lectures and seminars in the general area of the correlation between theology and psychology.

The Symposium is named for John G. Finch, PhD., a psychologist from Tacoma, Washington, whose inspiration and efforts led to the establishment of the School of Psychology at Fuller Theological Seminary, and who is making an ongoing contribution to our understanding of the relationships between psychology and the Christian faith.

Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”
Orville S. Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”
William P. Wilson, 1975, “Christian Nurture, Life Adjustment and Mental Disease”

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.

Robert McAfee Brown, 1973, “Religion and Violence”
Henry J. Stob, 1974, “Love and Justice”
James M. Gustafson, 1975, “Christian Reflections on Taking Human Life”

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

Robert McAfee Brown, 1973, “Religion and Violence”
Henry J. Stob, 1974, “Love and Justice”
James M. Gustafson, 1975, “Christian Reflections on Taking Human Life”

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:
Bishop J.W. Pickett, 1962, “Dynamics of Church Growth”
Dr. Harold Lindsell, 1966, “Barriers to Church Growth”
Dr. David Stowe, 1967, “Ecumenicity and Evangelism”
Dr. Harold Cook, 1969, “Historic Patterns of Church Growth”

Dr. John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”

Dr. Peter Beyerhaus, 1972, “Shaken Foundations: Theological Foundations for Mission”


Mary Claire Gautschi Lectures. The purpose of these lectures is to bring to the Fuller campus distinguished clergymen who will provide example and encouragement for students preparing for parish ministry. Most recently these have included:

Dale Milligan, Pastor, First Presbyterian Church, Oklahoma City, Oklahoma

Ernest T. Campbell, Pastor, The Riverside Church, New York, New York

David Read, Pastor, Madison Avenue Presbyterian Church, New York, New York

George E. Buttrick, Louisville Presbyterian Theological Seminary, Louisville, Kentucky

James Earl Massey, Anderson School of Theology, Anderson, Indiana

Faculty-Student Forum. This forum 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 student council is intimately connected with the administrative processes of the Seminary. Student representatives serve on major committees — including the academic affairs committee, the faculties, the administrative committee — and are invited to board meetings.

Student Publications

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.

The Stimuli. The Stimuli is a quarterly publication sponsored by the students of the School of Psychology. It is both a newsletter and discussion forum for professional concerns relating to clinical psychology and the integration of psychology and theology. Both students and faculty contribute articles for information and discussion.

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

Social Life. Social events during the year are planned by the students under the direction of the dean of students. In various ways students and faculty meet in informal situations that promote community. Encouragement is given for hospitality in both student and faculty homes so that genuine fellowship may be experienced.

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 and YWCA which provide excellent recreational facilities.
Women at Fuller. Wives of full-time students are permitted to audit classes at the Seminary without charge. They may register for credit at one-quarter of the current tuition if their spouse is taking 16 units per quarter provided they have submitted adequate application papers through the office of admissions.

Women's Institute is an organization established to meet some needs of Fuller women, especially student wives. It provides intellectual stimulation, opportunities for dialogue about the Christian faith, personal growth and fellowship with other women through classes and one-day workshops.

One class is offered each quarter, meeting one evening each week. Courses have no admission prerequisites and no strict requirements unless taken for credit.

Seeking to maximize the possibilities for ministries in Christ, Associated Women facilitates the development of patterns that meet the needs of individuals within the church and the Fuller community.

Membership is voluntary and open to all women within the Fuller community: students, administrators, staff and faculty or wives of such persons. Presently the Associated Women focus their concern in:

1) encouraging fellowship among women students, staff and faculty through temporary housing programs for new students, orientation activities, Bible study and prayer groups.

2) providing information such as recommended local doctors and dentists, baby-sitting co-ops, shopping hints, cultural and intellectual opportunities.

3) initiating changes and improvements in Seminary policies related to women.
School of Theology
PREREQUISITES FOR ADMISSION

A student must have earned a regular baccalaureate degree before he can be admitted to the M.Div. or M.A. programs. This degree should be conferred by an accredited institution. Any student who graduates from an unaccredited college must have a minimum grade average of B and a minimum of one year (30 semester hours/45 quarter hours) of liberal arts to be considered for acceptance. In addition, all applicants to the School of Theology are expected to take the Graduate Record Examination and have their scores on file with the registrar.

It should be understood that admission to Fuller depends on Christian experience, spiritual growth, call to service and gifts for ministry as well as the academic record of the applicant.

Requirements for entering other degree programs are given on pages 31, 32, 36, 40 and 41.

Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They are qualified by compassion for individual persons, by sensitivity to the needs of the total community, by a burden that the whole of God's will be obeyed on earth, and, above all, by personal integrity along with a readiness to accept correction and a desire for moral growth. Candidates for a degree from Fuller are expected to exhibit a reasonable attainment of these comparable moral characteristics.

UNCLASSIFIED STUDENTS

Those individuals who desire Christian training but who do not wish to study in a regular degree program are welcome. Young men and women 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 unclassified students.

EDUCATION FOR MINISTRY

The Seminary recognizes that ministerial training cannot be accomplished unless the student is actively engaged in the life of the Church. Experience is necessary for competence; therefore, it is the concern of the education for ministry office to provide students with opportunities to engage in in-service training which provides both academic stimulus and spiritual growth.

A minimum of two courses in supervised field education is required for graduation with the M.Div. and four courses are required in the D.Min. program. This requirement may be met by service in a church as a student intern, assistant pastor, youth worker, or church school leader; in special community service or significant, related experiences approved by the ministry department. Requests for service come into the education for ministry office and are posted on a centrally located bulletin board.

Upon accepting a position, each student must register with the education for ministry office if expecting to receive credit. Each student must complete three quarters of part-time supervised training before receiving four units of credit. The student and the respective pastor or supervisor complete evaluation reports which are submitted to the education for ministry office at the end of each quarter. These are not only essential for credit, but also provide a balanced picture of the student's service and become part of his permanent Seminary file. Members of the ministry department and the education for ministry office actively participate in the student's field education experience and are available for counseling at regular hours.

DENOMINATIONAL POLITY

Students planning to be ordained following graduation and expecting to use the services of the placement office are required to take a course in their particular denominational polity or present credentials to the placement office which would permit this requirement to be waived.

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EXTENSION EDUCATION

Purpose. Fuller Seminary Extension Ministries (1) provide theological education for the training of lay men and women for leadership in ministry in the local church and community; (2) offer prospective theological students experience in church ministry and Christian community while beginning their studies and testing their calls; and (3) extend to pastors the resources for the development of local church training programs and personal and professional enrichment.

Fuller Seminary has made these resources available in seven extension centers in response to the church’s need for an equipped and mobilized laity. Lay persons and pastors train together in this graduate-level program open to qualified persons of all ethnic and racial backgrounds.

Curriculum
Course Work. A baccalaureate degree from an accredited college is required for admittance. Courses offered in Extension on a quarterly basis are equivalent to those offered at the Pasadena campus. Full-time faculty and local adjunct professors provide instruction. In addition to basic biblical and theological subjects, new courses with a view to lay ministries are being developed. Courses are taught on week nights or weekends, usually on a local church campus. Library resources are arranged.

Core Groups. An essential feature of the program is the core group composed of eight to ten students and a trained leader. Core groups enrich the academic experience, provide a supportive context in the dynamic of relationship, and create a continuing environment for self-evaluation, and discovery, sharing of needs and concerns, prayer support, and affirmation and confrontation so important to the development of maturity and faith. Participation in a core group is required for three quarters. Three quarters of core group involvement equals one course of credit. Up to two courses may be taken for credit.

Supervised Ministry. Fuller Extension education offers on-the-job training experience for credit. Each student works closely with two supervisors, a pastor and a lay person who interact in the design, implementation and evaluation of his ministry. Originality is encouraged. Up to two courses may be taken for credit.

Opportunities. Courses completed in Extension may be applied toward the M.A. or M.Div. degrees upon admission to Fuller’s Pasadena campus. Admission to Extension does not guarantee admission to the M.A. or M.Div. programs. Students whose work in Extension is B level or better will be given highest priority consideration for admission to Fuller Seminary degree programs.

The Certificate of Graduate Studies in Ministry signifies the successful completion of twelve courses in Extension in the areas of Ministry,
Theology, Biblical Studies, Supervised Ministry and Core Group.

Students with no particular degree or certificate objective are welcomed and encouraged to enroll. Full-time Fuller students on the Pasadena campus may find it helpful to take courses in Extension.

Dr. Homer L. Goddard is the Director of Extension Ministries with offices in Pasadena. A local Steering Committee works with the Director providing leadership for each Extension Center. For further information write to the Administrative Assistant in the following Extensions:

Extension in Seattle
Mrs. Kay Boweleit
4540 - 15th Avenue N.E.
Seattle, Washington 98105
(206) 524-7300

Extension in Eastern Washington
Mrs. Pauli Budd
615 Wright Avenue
Richland, Washington 99352
(509) 946-4656

Extension in the San Francisco Bay Area
Mrs. Grace Johnson
3560 Farm Hill Boulevard
Redwood City, California 94061
(415) 366-5263

Extension in Fresno
Mr. Jim Dice
P.O. Box 11794
Fresno, California 93775
(209) 442-1395

Extension in Bakersfield
Mrs. Jane Beattie
2615 Sunset Avenue
Bakersfield, California 93304
(805) 324-0304

Extension in Los Angeles
Mrs. Gayle Taylor
Mrs. Pat Grove
P.O. Box 188
La Canada, California 91011
(213) 790-1192

Extension in the Rockies
Mrs. Suzl Plooster
P.O. Box 3626
Boulder, Colorado 80303
(303) 494-6708

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.
PROFESSIONAL DEGREES

The theological curriculum which aims at excellence must combine breadth, depth and balance. It must include the basic areas which contain materials every minister must know and yet provide courses of special interest and concern to the individual student. It must be grounded in the Scriptures, the sure and solid authority of our faith, but be concerned for efforts to express our faith in a coherent system of truth. It must reflect understanding of the traditions of the past, but show awareness of the needs of the present and the future. It must preserve what is genuine within the historic experience of the Church while being open to what may be new by Christ's Spirit.

Fuller approaches its task of theological training via the great Protestant tradition of biblical studies in the languages in which God was pleased to reveal his word. Greek and Hebrew are prerequisite for many courses in Bible and are constantly utilized in the instruction. Courses in the theology and history division give the student a close acquaintance with the classical thinking of the Church in its effort through the ages to express this revelation and apply it as a guide through the perplexities and ambiguities of life. This background sets the stage for the ministry courses in which the 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 that which is 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 the flock which depends on him.

To achieve these goals, the faculty at Fuller has developed a unified curriculum built upon a system of core areas. These areas are distributed equally among the biblical studies, theology and ministry divisions.

A variety of courses are provided within each core area to maintain maximum flexibility in designing the student's curriculum. Normally courses will stress one of the following features:

1. a strong language approach
2. an emphasis on biblical content
3. a focus on the theological perspective

Fuller Theological Seminary offers two degrees which express its theological understanding and which qualify men academically and professionally for the ordained ministry. The standard degree recognized for service in the church is the three-year Master of Divinity. In addition, for those especially qualified, there is a four-year Doctor of Ministry degree.

MASTER OF DIVINITY

Purpose. The master of divinity program purposes to prepare the student in the shortest possible period for full-time service in the Church of Jesus Christ. It is designed with a flexibility that allows the student to prepare either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables a student within a three-year period to meet the strictest requirements for ordination. It is also open to a student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in educational ministries, counseling, youth ministry or missions.

Curriculum. The student is required to complete successfully 36 courses (144 units) for the M.Div. degree as follows:

I. CORE AREAS (24 courses)

A. Biblical Studies (8 courses)

1. Hermeneutics (select one)
   - Hermeneutics NT 500, or NT 501
   - Inductive Bible Study: Greek text to be designated each year
   - Inductive Bible Study: English text to be designated each year

2. New Testament (select one from each group)
   a. New Testament I NT 513
      - New Testament Survey NT 512
      - Mark NT 541 or Luke NT 543
   b. New Testament II NT 514
      - New Testament Criticism NT 515
      - Ephesians NT 563, Colossians NT 566 or Philippians NT 565

3. New Testament Theology (select one from each group)
4. Old Testament (select one from each group)
a. Pentateuch OT 501
   Uniqueness of Old Testament OT 505
   Genesis 1-11 OT 510
   Seminars designated by department
b. Hebrew Prophets OT 502
   Old Testament as Foundations to Israel OT 506
   Isaiah OT 515 or Ezekiel OT 518
   Messianic Ideas OT 533
   Seminars designated by department
c. Old Testament Writings OT 504
   Unity of the Bible NT 502
   Old Testament in Search of Fulfillment OT 507
   Old Testament Theology OT 534
   Seminars designated by department

B. Theology and Church History (8 courses)

1. Philosophical Theology (select one)
   Philosophical Theology TH 500
   Theological Models TH 501
   Apologetics TH 502
   Philosophy of Religion TH 503
   Seminars designated by department

2. Church History (select one from each group)
a. Church History I HI 500
   Historical Theology I HI 501
   Greek Fathers HI 502
   Seminars designated by department
b. Church History II HI 510
   Historical Theology II HI 511
   Theology of Luther HI 513
   or Calvin HI 512
   Seminars designated by department
c. Church History III HI 520
   Historical Theology III HI 521
   American Church HI 522
   Seminars designated by department

3. Systematic Theology (select one from each group)
a. Doctrine of God and Man TH 506
   Systematic Theology I TH 511
   Seminars designated by department
b. Doctrines of Christ and Salvation TH 507
   Case Studies in Christology TH 510
   Systematic Theology II TH 512
   Seminars designated by department
c. Doctrines of Church and
   Eschatology TH 508
   Systematic Theology III TH 513
   Seminars designated by department

4. Ethics (select one)
   Significant Ethicists TH 534
   Christian Ethics TH 535
   Seminars designated by department

C. Ministry (8 courses)

1. Communication, Homiletics, Preaching (select any two courses offered in these areas)

2. Foundations for Ministry, Missions, Evangelism (select any two courses offered in these areas)

3. Educational Ministries, Counseling, Pastoral Theology (select any two courses offered in these areas)

4. Field Education (two courses required)

Note: A student who wishes to concentrate in counseling, educational ministries, youth ministries, cross-cultural ministries or any other area may modify the above pattern of ministry courses with the permission of a member of the ministry department.

II. BIBLICAL LANGUAGES

A. Greek (select one of the following Greek options)
   Greek LG 511: Elementary (3 courses)
   Greek LG 512: Intermediate (3 courses)
   Greek LG 513: Accelerated (2 courses)

B. Hebrew (select at least one course)
   Introduction to Hebrew LG 500 (1 course)
   Hebrew LG 501: Elementary (3 courses)
   Hebrew LG 502: Intermediate (3 courses)
   Hebrew LG 503: Accelerated (2 courses)

III. ELECTIVES (8 courses)

The remaining eight courses may be drawn from the core, language or elective offerings. A student may use any course offered to satisfy the elective component of the M.Div. curriculum.
DOCTOR OF MINISTRY (IN-SEQUENCE)

Purpose. “The purpose of the professional doctorate is to equip one for a high level of excellence in the practice of ministry.” (Association of Theological Schools Standards for Accrediting, p. 23.) The four-year doctor of ministry program focuses on the full resources of theological training on the task of achieving this excellence. The faculty of the School of Theology believes that the fundamentals of theological education are represented in the core curriculum, when linked with professional training in the practice of ministry and opportunity for the development of specific interests and skills, provide the framework of the finest preparation for the professional ministry.

The expanding character of theological knowledge and the need for more intensified professional training demands a program of ministerial education that provides an integration of the academic and professional that is not possible within the three-year curriculum. Through intensified field education the student can develop professional skills while he or she is engaged in biblical and theological studies. presents a complete and effective foundation for the task of ministry. The traditional model of theological education requires the student to undertake three years of academic study, followed by the actual practice of ministry, at which time the professional skills are developed and the general orientation to the parish ministry reveals the need for continuing education. The doctor of ministry program is designed to facilitate the development of the professional skills and provide a significant orientation to the parish ministry which will allow the student to adjust his or her curriculum along the way as needs are assessed.

allows individual development in a particular area of ministry. A student with a basic gift for ministry such as preaching, teaching or counseling will have the opportunity to develop and polish this gift during seminary training.

builds a higher level of self-evaluation and achievement within the student. Each student is placed in an environment where he may identify and evaluate his skills and achieve a higher level of proficiency. At the completion of the four-year curriculum the student should have an accurate appraisal of his abilities and be able to step into the professional ministry with a new level of confidence.

Procedure. Applicants for the doctor of ministry (in-sequence) program should submit a letter of application to the dean’s office during the spring quarter of the second year of their master of divinity program at the Seminary. The letter should include:

1) A statement of purpose which outlines the reasons for pursuing the Doctor of Ministry, the goals which the student expects to achieve in the program and the proposed method of reaching these goals.

2) The names and addresses of two persons qualified to evaluate the ability, performance and promise of the applicant (i.e., a pastor, staff members in the church or a church official).

3) Two letters of recommendation from professors in the ministry division.

4) The applicant must have on file a Graduate Record Examination. If the examination has been taken within five years of the time of admission, scores may be forwarded from the testing agency.

When a file is complete it is placed before the ministry division for consideration. On the recommendation of the ministry division, the applicant is notified of admission.

Applicants are reviewed by the ministry division according to the following criteria:

1) Students must demonstrate by college transcript and by record at Fuller that they are superior academically. Ordinarily, a minimum of a 3.0 GPA (4.0 equals A) is required.

2) Students must show superior promise in ministerial skills.

3) Students must have sufficient experience in ministry activities so they can profit from the advanced education for ministry seminars. Minimum requirements are: a) a one-year internship; b) two years part-time experience in ministerial activity; or c) an in-depth relationship with a church while enrolled in education for ministry in the M.Div. program. The option presented to satisfy the requirement will need support in the form of recommendation.

Students must ordinarily have an acceptable staff position in ministry which will be supportive of their
goals in the D.Min. program. Normally, this must be maintained during the two years of the program.

Students accepted in the program are assigned a mentor from the ministry division who shall supervise their studies, give counsel in their program, oversee and evaluate their education for ministry program and guide them in their written projects. The mentor makes a quarterly written report to the ministry division on the progress and status of each student.

The student becomes a candidate when his or her dissertation topic has been approved and the program of study has been accepted with the appropriate education for ministry or internship activity to support the dissertation topic. The dissertation topic is reviewed by the ministry division who in turn presents it to the theology faculty for acceptance.

**Program.** The doctor of ministry in-sequence program builds upon the first two years of the master of divinity program. The D.Min. ultimately incorporates the total requirements of the M.Div. program. From the beginning of the third year of study the student may participate in “700 level” seminars if it is advantageous. By the fourth year, the student will complete any remaining courses required of M.Div. students as well as the five “700 level” seminars required in the doctor of ministry program.

The “700 level” seminars are limited to D.Min. students. At least one of these seminars should be taken from the biblical studies division and one from the theology division. These seminars must be related to the selected field of study. Once the student has been admitted to the D.Min. program, no grade below B (3.0) will count toward graduation requirements.

After the first draft of the dissertation has been read by a reader assigned by the faculty and approved by the mentor, a report is submitted to the ministry division.

The ministry division reviews the file of each candidate to determine whether the student has achieved the goals of the program. When appropriate it recommends the student to the faculty for graduation with the Doctor of Ministry degree. If a student is refused graduation as a D.Min. candidate, the Master of Divinity degree will be granted provided that all necessary requirements for the degree have been met satisfactorily.

A meeting of all D.Min. students will be held each fall on Monday of registration week.

The student must have his or her dissertation topic and program approved by the ministry division and the theology faculty no later than December 15 of the third year of study.

The dissertation is due to the mentor by April 15. It will be read and returned to the student for final correction. It must be returned to the mentor by May 15 with the necessary corrections. The approved, finished copy is to be submitted to the director of the library by May 20.

**DOCTOR OF MINISTRY (IN-MINISTRY)**

For men and women presently engaged in the pastoral ministry and for students who prefer to follow the traditional model of theological education, the faculty of the School of Theology offers an in-ministry course of study leading to the Doctor of Ministry degree. This program builds on the M.Div. (B.D.) and allows the student to design a curriculum that will correct deficiencies and strengthen abilities that have become evident during his pastoral ministry.

**Procedure.** All applicants to the doctor of ministry (D.Min.) program will submit a formal application form with college and seminary transcripts, a statement of Christian experience, experience in ministry and the appropriate medical and financial aid forms.

D.Min application files must include reference letters from two professors who will attest to the applicant’s academic ability, and two persons who will attest to the applicant’s professional competence and experience in ministry.

The applicant who expects to continue in his or her place of ministry while pursuing the Doctor of Ministry degree is encouraged to submit a letter of support from the applicant’s church board or some church official.

The applicant must make application for the D.Min. in-ministry to the director of the D.Min. program stating the area in which the applicant wishes to pursue research, the goals the applicant hopes to attain in the program, the method of reaching these goals and a project which will increase the
applicant’s competence as a church leader and will
move him or her significantly forward in ministry
skills.

The Graduate Record Examination is required of all
doctor of ministry applicants. If the applicant has not
previously taken the examination, he or she will be
required to take it prior to candidacy for the Doctor of
Ministry degree.

When a file is complete it is placed before the
ministry division for consideration. On the
recommendation of the ministry division the
applicant is notified of admission.

Each applicant is reviewed by the ministry division
according to the following criteria:

1) The applicant must have graduated from an
institution with Association of Theological Schools
accreditation with an M.Div. or its equivalent,
demonstrating by transcript that he or she is a
superior student academically. In most instances,
this would require a 3.0 GPA (4.0 equals A).
Students from non-accredited institutions will be
considered individually on their own merit.

2) The applicant must show growth and
competence in church leadership and ministry skills
and must demonstrate that he or she has had a
significant experience in ministry. It is expected that
the applicant will have spent at least three years in
ministry between the awarding of the M.Div. degree
and the granting of the D.Min. degree.

3) Students wishing to specialize in the area of
Marriage and Family counseling should possess
credentials indicating at least 36 quarter hours of
studies in the behavioral sciences, especially in
sociology and psychology. The applicant should be
emotionally stable and should successfully
complete a personality screening set up by the
Seminary and/or the internship facility at which the
student will be serving.

Students admitted into the D.Min. in-ministry
program are assigned a mentor from the ministry
division. A second reader will be assigned from the
theology division. No grade below B will count toward satisfying graduation requirements.

Due to the nature and extent of the course load, it is
suggested that the full-time student take two
courses in the fall, two in the winter and one during
the spring quarter while working on his or her
dissertation.

The purpose of the dissertation is to engage the
student in independent research and thought, which, in conjunction with the classwork, will enable
the student to build an adequate bridge between his
or her theological understanding and a specific form
of the ministry. The length of the dissertation will be
determined by the subject. It shall consist of any
biblical, theological, historical or pastoral subject
which bears on the pastoral ministry, and hence,
involves practical implications.

After the first draft of the dissertation has been
approved by the mentor and reader, a report is
submitted to the ministry division recommending
that the student be approved for graduation.

Continuing Education Model. The continuing
education model of the doctor of ministry program
provides a distinctive curriculum based on the
current research of the Schools of Theology, World
Mission and Psychology. The development and
growth of the local church are its chief concerns.

The continuing education model consists of the
equivalent of five seminars and a written project.
These classes are offered at the “700 level” and are
limited in enrollment to D.Min. students.

The classes (seminars and courses) are offered
annually at the Seminary in two-week sessions. For
the year 1975-76 the dates and offerings are as follows:

**January 12-23**
- MN 706 Church Renewal and Training of the Laity for Ministry. *Munger*
- NT 564 The body of Christ in Ephesians. *Williams*

**January 26-February 6**
- CN 703 New Approaches in Pastoral Care and Counseling. *Warren*
- CN 524 Clinical Aids to Pastoral Counseling. *McLemore*

**February 9-20**
- MN 705 Principles and Procedures of Church Growth. *Wagner*
- MN 522 American Church Growth: Research and Case Studies. *Wagner*

**April 26-May 7**
- MN 708 Contemporary Involvement of the Church in Society. *Pannell*
- NT 561 Social Issues in I Corinthians. *Spittler*

**May 11-21**
- MN 709 Theology and Styles of Worship. *Schaper*
- MN 579 Building Christian Community through Small Groups. *Hestenes*

All reading assignments must be completed prior to the time classes commence.

For further information contact: Alvin S. Jepson, Director of Continuing Education.

Candidates are allowed to take either seminars or courses or some combination of these. However, credit toward the Doctor of Ministry degree by means of the continuing education model may not be acquired at the rate of more than three seminars or their equivalents in any one academic year. No grade below B will count toward satisfying graduation requirements.

The continuing education model of the D.Min. program is both a candidate and a church-oriented program. The purpose of the doctoral project (dissertation) is to engage the candidate in independent research and thought, which, in conjunction with classwork, will enable the student to build an adequate bridge between his or her theological and practical understanding and a specific plan for his or her ministry. Due to the nature of the continuing education model, the topic of the dissertation project will be confined within certain limits. It shall arise directly out of the candidate's field of ministry and relate directly to it.

After the first draft of the dissertation has been read by a reader assigned by the faculty and approved by the mentor, a report is submitted to the ministry division who will review the file of each candidate, and if appropriate, recommend the candidate to the faculty for graduation with the Doctor of Ministry degree.

**Program Dates.** A meeting of all D.Min. students (except those following the continuing education model) will be held each fall on Monday of registration week.

The candidate following the full-time model of the D.Min. program submits his or her dissertation topic and program for approval by the ministry division and the theology faculty during the month of October of the academic year in which the candidate intends to graduate.

The candidate following the continuing education model of the D.Min. program submits his or her program for approval by the ministry division and the theology faculty prior to October 15 preceding the second year of study in this program.

The dissertation is due to the mentor by April 15 of the year in which the candidate expects to graduate. It will be read and returned to the candidate for final correction. It is due to the mentor by May 15 with the necessary corrections. The approved finished copy is to be submitted to the director of the library by May 20.

**Doctor of Ministry Seminars**
- MN 700 Readings in Pastoral Theology
- MN 701 Readings in Church Administration
- MN 702 Research in Church Polity
- MN 703 Research in Missiology
- MN 704 Readings in Evangelism and Church Strategy
- MN 705 Principles and Procedures of Church Growth—applies scientific principles of church growth as understood by the School of World Mission to the American church scene. It will present the theological, philosophical and sociological factors active in church growth, so that the minister can make a
diagnostic study of his or her own church. Wagner

MN 706 Church Renewal and Training of the Laity for Ministry—presents the biblical precedent and spiritual principles of church renewal, a study of the church as Christ's body and a plan to help members of the Body identify their gifts and be motivated and equipped to use them. Munger

MN 707 Organizational Management and Church Planning—relates organizational psychology to the life of the church. It helps the church become a place where mission is accomplished and persons are fulfilled. Malony

MN 708 Contemporary Involvement of the Church in Society. Pannell

MN 709 Theology and Styles of Worship—explores the biblical and historical background of worship in the Church, examines contemporary styles of public worship and seeks to assist the pastor as worship leader. Workshop, case-study and field observation will be used.

SP 700 Readings in Communication
ED 700 Readings in Educational Ministries
CN 700 Research in Theology and Psychotherapy
CN 701 Readings in Counseling
CN 703 New Approaches in Pastoral Care and Counseling—helps the minister to discern the dynamic processes in life situations, to deal creatively and constructively with conflict and change, to preach, teach and counsel prior to and during crisis experiences. Warren

CN 704 Seminar in Theology and Psychology of Sex—an examination of the theological, ethical, physiological and psychological data pertaining to the resolution of sexual problems.

FE 700 Field Education and Dissertation Research

Doctor of Ministry Support Seminars
OT 710 Readings in Old Testament
NT 700 Readings in Hermeneutics
NT 701 The Gospel and Law
NT 705 Research in Inter-Testamental Judaism
NT 706 Readings in New Testament
NT 709 Live Issues in New Testament Study
NT 710 Jesus and His Interpreters
NT 711 Hellenistic Backgrounds for New Testament Theology
NT 712 The Theology of the Apocalypse
NT 713 Problems in Biblical Theology
NT 714 Readings in New Testament Theology
TH 700 Readings in Philosophy of Religion
TH 710 Readings in Ethics
TH 720 Readings in Theology
TH 730 Readings in Systematic Theology
HI 700 Readings in Patristic Theology
HI 701 Readings in Scholastic Theology
HI 702 Readings in Reformation Theology
HI 703 Readings in Modern Theology
HI 710 Readings in Historical Theology
MASTER OF ARTS DEGREE

PURPOSE

The Master of Arts degree is designed for men and women who desire graduate work in theological education but do not want the extended program ordinarily considered as essential background for ordination.

The purpose of the program is to provide a general education in theological studies while giving opportunity to concentrate in any area of the School of Theology curriculum.

Because of the great variation in student goals and previous studies, each person has the responsibility to construct his own curriculum. To satisfy general requirements each student normally selects twelve courses in biblical studies and theology. Specific requirements have been established for certain areas of concentration and students should consult the faculty member involved.

Organizations may develop cooperative curriculums with the Seminary and use the field education courses to meet their own special training requirements under their direct supervision.

Persons with unique learning objectives are encouraged to explore with the director of the M.A. program the possibilities of a special curriculum.

ADMISSION

Admission and academic standards are generally the same as those established for the Master of Divinity degree.

TRANSFER OF CREDIT

By special request an applicant may receive up to a full year of advanced standing for approved graduate studies done elsewhere. This may include a maximum of a full year of graduate theological and biblical studies or a maximum of six courses of non-religious studies if they are appropriate to the field of concentration and are approved by the director of the M.A. program.

DEGREE REQUIREMENTS

1) A total of two full years of study consisting of a minimum of 24 courses.
2) A minimum of 12 courses at Fuller Seminary.
3) Twelve courses in biblical studies and theology.
4) A two-year plan of study approved by the director of the M.A. program.

FIELD EDUCATION

Up to six courses may be taken in supervised on-the-job training and study. Ordinarily a student will enroll for one course covering field education throughout a three term period. This is done by indicating one’s intention with the education for ministry office at the time of registration for the first term and then registering for the course in connection with the third term when credit will be given. Academic credit is also available for summer projects, internships, and various service projects. Full course credit for one term can be arranged for learning-service experiences that require 20 or more hours per week for at least a ten-week period. Special arrangements are made with organizations allied with the Seminary for the training of their leadership. A written evaluation for each term is required from both the student and the on-the-job supervisor. Credit can only be given for field education for which prior arrangements have been made.
CURRICULUM OPTIONS

A student may plan a total program of general theological education or may concentrate studies in a particular area of the curriculum or with a unique pattern designed for special purposes. Because of the importance of grounding all theological education on the Scriptures, every student is strongly advised to study biblical languages even though such studies are not required for the M.A. degree. Note that there are several levels of language study. In addition, many of the important courses in Bible require a prior knowledge of Greek or Hebrew.

The following are some possible areas of concentration.

Educational Ministries. Christian education in Fuller's curriculum is considered more as a special function than as a distinct discipline. Thus, persons planning on this concentration should build a plan of study to include other subjects related to the various responsibilities identified with the kind of educational leadership contemplated.

Consideration should also be given to personal concerns and gifts. Therefore, one should consider every other area of the ministry division as offering studies important to being a church educational leader. However, since all education that is distinctively Christian functions in the context of biblical and theological studies, it is necessary that these studies be taken as a substantial foundation.

Course work in educational ministries per se is limited to studies that are basic to the field and not otherwise offered in the curriculum. These courses are taught generally by persons who have appropriate specialized knowledge and skills and who are active professionally in the specific area of study involved.

Those who are considering a ministry of intensive Bible teaching should have a sufficient knowledge of the biblical languages to enroll in the exegesis courses established for the Master of Divinity degree.

Of great importance is the growth that can only come through supervised on-the-job experience. Hence provision has been made for field education credit.

Youth Ministries. Specific courses have been developed for persons who plan on serving among youth of either high school or college age. In addition, one should consider the various skills involved in leading youth as well as one's own special interests and take courses accordingly in several areas of the curriculum. However, understanding and working with youth is a rapidly changing field where direct guided experience is advisable. Hence, much of the knowledge and skills necessary should be acquired through field education experience.

Cross-Cultural Ministry. This area of concentration is designed specifically for men and women who wish to prepare for a ministry in a cross-cultural setting. Missions concentration has been constructed by the faculty of the School of World Mission to equip missionary candidates and others who will put their theological training to work in another culture.

Religion and Education. Teaching about religion in public schools is an enlarging area of important Christian service. In some instances, high schools are including religion courses in their curriculum. Units on religion are rapidly becoming a valuable part of other subject areas. There is growing widespread interest in such religious studies, and public education is discovering that much can be taught within constitutional limits.

It is possible for a person to obtain an M.A. degree from Fuller Seminary that will include graduate-level certification for public school teaching from a state university or other accredited school. The major in religion would be taken at Fuller and the necessary additional education courses would be provided by the certifying institution. Patterns will differ considerably according to various individual state requirements and their respective programs of certification for religion. The director of the M.A. program will negotiate the necessary arrangements.

A person planning on this program is advised to have a certifiable number of undergraduate credits in a non-religious area of public school teaching since the possibilities of teaching in religion vary so greatly. However, since Fuller Seminary also has regular university accreditation, an M.A. degree from the School of Theology is an accredited graduate major in religion and provides the possibility of teaching an increasing number and variety of units and courses in religion.

Semitic Languages and Literature. This M.A. program is designed for students who wish to...
concentrate in Semitics with an ultimate goal of teaching or research. The purpose of the program is to provide a theological background for the study of a body of literature that consists, in large measure, of religious and biblical material. The Seminary believes that training in biblical and theological disciplines performs a vital function in giving the Semitics scholar a proper perspective for his discipline.

The general requirements for completion of the M.A. with this concentration include 24 courses as described below and submission of an acceptable thesis. At least eight courses in Semitic studies must be taken in residence. The balance may be transferred from another institution, subject to examination in the courses to be transferred.

Admission requirements are the same as for the M.Div. degree except that Hebrew 15 or its equivalent is a prerequisite for admission to the program. In addition, one modern language is required for admission, preferably German.

Students with a M.Div. degree may apply to receive the M.A. with concentration in Semitic languages and literature upon completion of 11 courses in Semitics and the presentation of an acceptable thesis. Semitic courses credited toward the M.Div. degree may not be used as credit toward the M.A. degree. Students in this program should consult with a faculty member of the Old Testament Department.

The curricular requirements for the degree are as follows:

1. Semitic languages and literature courses:
   a. Akkadian (2 courses)
   b. Arabic (2 courses)
   c. Advanced Hebrew Grammar and Reading (1 course)
   d. Aramaic/Syriac (1 course)
   e. Readings in Ancient Near Eastern Texts (1 course)
   f. Comparative Semitic Grammar (1 course)
   g. Thesis Research (1 course)

2. Theology and Church History core courses:
   a. Church History (2 courses)
   b. Systematic Theology (3 courses)

3. Biblical Studies core courses:
   a. Old Testament (3 courses)
   b. New Testament (2 courses)

4. Ministry course:
   1 course in Communications

5. Electives:
   4 courses, two of which must be in Semitic languages and literature.

Marriage and Family Counseling. The crisis in marriage and the family has become one of the most important social and spiritual problems in America. Because of this, the marriage and family counseling program has adopted the following goals: (1) to gain knowledge of the nature of marriage and the family from a Christian perspective, (2) to develop diagnostic and counseling skills for use in solving marital and family problems through the application of theological and behavioral data in a consistent and meaningful fashion, (3) to provide experiences which help prepare the student for meeting state requirements in marriage, family and child counseling.

Admission to the program requires in addition to those criteria listed on page 26, (a) at least a year of work (or 36 quarter units) in the social and behavioral sciences, (b) a minimum grade average of B in undergraduate studies, (c) evidence of emotional stability and maturity.

Students are encouraged to apply to the program by February 1 and no later than May 1 preceding* enrollment. Students applying after these dates will be considered for the program, space permitting. Students in this program should consult with the director, Dr. Robert K. Bower.

The curricular requirements for the degree are as follows:

1. Marriage and Family Counseling (15 courses)
   a. Core courses (4)
      1) Marriage and Family Counseling
      2) Individual and Family Counseling
      3) Tests and Measurements
      4) Research in Marriage and the Family
   b. Area courses in counseling (9)
      1) Marriage and Family Problems
      2) Human Development and Counseling
      3) Marital and Family Interaction and Counseling
   c. Counseling practicum (1)
   d. Counseling elective (1)

2. Biblical Studies and Theology (12 courses)

*Reviews of applicant files are made on February 15 and May 15 of each year. Applications received after May 1 will be considered as space allows. Entrance into the program is made in the fall quarter of each year.
THEOLOGICAL STUDIES PROGRAM FOR BLACK AND HISPANIC MINISTERS

At the recommendation of the Association of Theological Schools sponsored Regional Hispanic Committee and the Black Advisory Committee of the Seminary, a program of study has been set up for ministers in the Black and Hispanic community who have not had the opportunity to reach a baccalaureate degree.

Men and women 35 years of age or older who have successfully pastored churches in the minority community for a significant number of years may apply for admission. Each applicant is interviewed by a Black or Hispanic admissions committee to determine whether the applicant's abilities and background would permit him or her to compete successfully in a graduate program. The applicant's file is also reviewed by the regular admissions committee of the Seminary.

Upon the recommendation of the two admissions committees the applicant is accepted as a "special" non-degree student. The student is then assigned to a counselor with whom he or she sets up a course of study. Several courses for Hispanic ministers are taught in Spanish during the first year of study.

When a student has completed twelve courses satisfactorily he or she is eligible to receive a Certificate of Achievement. The student would have the additional option of applying for admission to the M.A. program with the recommendation of the Black or Hispanic admissions committee.

Included in the M.A. concentrations is a special Community Leadership program made possible by the Rockefeller Foundation. Under this concentration the student would take twelve courses in biblical and theological studies and twelve courses relating to leadership skills for ministry in the Black or Hispanic communities.
GRADUATE DEGREES

Under the supervision of the graduate committee, graduate courses are offered leading to either the Master of Theology (Th.M.) or Doctor of Philosophy (Ph.D.) degree.

Required for admission to the graduate school are the M.Div. (or B.D.) degree with a 3.0 grade average and satisfactory qualifications in Hebrew and Greek.

The Graduate Record Examination (GRE) is required of all graduate school applicants. If the applicant has not previously taken the examination, he or she will be required to take it prior to enrolling in the Seminary.

Required additionally for admission or transfer to the doctoral program are a 3.5 grade average in biblical and theological subjects in the M.Div. (and subsequent graduate study) and a demonstrable working knowledge of Latin and a useful modern language (normally German or French).

All students must consult with the graduate committee on the first Tuesday of registration week at the beginning of the academic year to set up or check their individual programs and to receive or check their progress sheets, obtainable with dissertation guidelines from the graduate secretary. Returning graduate students will meet at 9 a.m. and new graduate students at 10 a.m.

GRADUATE ASSISTANTSHIPS AND FELLOWSHIPS

Students in the graduate programs of the School of Theology may apply for one of the following graduate assistantships or fellowships. These awards are made on the basis of need and the ability to provide needed assistance to a faculty member. Applications for any of the awards should be submitted to the graduate committee no later than February 1 prior to the year in which the assistantship or fellowship is to be awarded.

In return for the graduate assistantship or fellowship the student is expected to assist the assigned faculty member for a set number of hours computed at $5.00 per hour. The total amount of the award will indicate the number of hours of academic assistance that the student is expected to provide.

Graduate Assistantships: $500-$1000

Normally awarded to first and second year graduate students with financial need who have the ability to provide assistance to a faculty member.

Graduate Fellowships: $1500-$2500

Normally awarded to a second or third year doctoral student with outstanding ability to contribute to the faculty member's teaching and research.

Teaching Fellowship: $600 per course

Normally awarded to doctoral students in their third year upon the recommendation of the mentor in recognition of outstanding ability in an area of academic research.

THE MASTER OF THEOLOGY (Th.M.)

Every student must demonstrate knowledge of a pertinent modern language by examination on or before the Monday of orientation week. In the event of failure, course work normally must be suspended until the requirement is met.

Nine courses are required for the degree.

1) These are to be taken from one major field and two minor fields.

2) At least four courses must be selected from the major field and at least two courses must be selected from each of the two minors.


4) By permission of the graduate committee, one minor may be taken in practical theology or missions.

5) A professor from the major field will act as mentor.

A scholarly dissertation must be presented and approved as a final requirement for graduation. The topic is to be selected at the commencement of the program in consultation with the graduate committee and the primary mentor. The primary mentor will supervise and examine the dissertation. An outline is to be approved by the mentor no later than January 2 of the year of graduation, followed by the first draft on March 15. On May 15 the original and first copy are to be deposited with the director of the library for binding.
Three years are allowed for completion of the degree, except that missionaries on furlough may be granted an extension as required. Except in the case of missionaries, extension may be granted only by special action of the graduate committee and on payment of the continuation fee.

Candidates may transfer to the doctoral program if they successfully meet the additional requirements. Transfer credit can be allowed for not more than four courses provided they conform to Ph.D. requirements and subject to the approval of the instructors, the primary mentor and the graduate committee.

**Master of Theology Seminars.** All doctoral seminars (800 level) and appropriate M.Div. courses (500 level) are open to Th.M. students. Students who enroll in such seminars should use the 600 level designation which controls the weight of the assignments. Th. M. seminars normally earn 5 units of credit.

**THE DOCTOR OF PHILOSOPHY (Ph.D.)**

Evidence of competence in a second modern language must be shown before the second year of course work can begin.

Nine courses are required for the degree.
1) These are to be taken from one major field and two minor fields.
2) At least two courses are to be selected from each of the two minors.
4) By permission of the graduate committee one minor may be taken in missiology under the direction of the School of World Mission.
5) Two professors from the major field will act as first and second mentors.
6) All the courses selected, whether seminars or reading courses, normally must relate directly and contribute to the thesis topic.
7) The graduate committee, at the commencement of study, must approve all courses selected and, in consultation with the student, will select the major and the two mentors.

Qualifying examinations are to be passed in five comprehensive areas, three in the major field and one in each of the minor fields. They are held each year from the first Tuesday in April through Friday of the following week. They must be successfully completed at the very latest in the year preceding graduation. Examination areas should be selected in consultation with the student’s mentor from the following:

**NEW TESTAMENT**
- New Testament
- New Testament Theology
- New Testament Criticism
- New Testament Background
- New Testament Languages

**OLD TESTAMENT**
- Old Testament (required of all students majoring or minoring in Old Testament)
- Ancient Near East
- Comparative Semitic Studies
- Intertestamental Period and Early Judaism
- Islam

**HISTORICAL THEOLOGY**
- Patristic Theology
- Medieval Theology
- Reformation Theology
- Post-Reformation Theology
- Modern Theology

**SYSTEMATIC THEOLOGY**
- Philosophy of Religion
- Ethics
- Doctrines of Theology and Anthropology
- Doctrines of Christology and Soteriology
- Doctrines of Ecclesiology and Eschatology

**MISSIOLOGY (minor field only)**
- Historical missiology
- Theological Missiology
- Anthropological Missiology

Dissertation requirements are as follows:
1) The dissertation topic must be selected at the very outset in consultation with the graduate committee and the first mentor.
2) It must reflect the linguistic qualifications and also gather up the results of the intensive course work and the more general reading for the qualifying examinations.
3) The first and second mentor will act as supervisors in the preparation of the dissertation.
4) There will be three examiners: (a) the first mentor, (b) a second internal examiner appointed
by the graduate committee and approved by the faculty and (c) an external examiner appointed by the graduate committee and approved by the faculty.

5) Three first copies of the dissertation are to be made available no later than January 31 of the year of graduation.

6) The candidate must submit to an oral examination of the dissertation if any examiner so requests.

7) Extensive changes or rewriting may be demanded as a condition of acceptance.

8) By May 15 of the year of graduation two final copies of the dissertation are to be presented to the director of the library for binding.

Seven years are allowed for completion of the requirements of the doctoral program. Extension may be granted only by special action of the graduate committee. Doctoral candidates have the option of transferring to the Th.M. degree with full transfer of credits in course work. All graduate students are required to register with the registrar each fall until the degree is granted. Failure to do so will automatically drop the student from the graduate program.

**Doctoral Seminars**

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<th>Course Code</th>
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<td>OT 801</td>
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<td>Old Testament Graduate Seminar: Language</td>
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<td>Old Testament Graduate Seminar: Geography &amp; Archaeology</td>
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<td>Live Issues in New Testament Study</td>
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<td>Readings in New Testament Theology</td>
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Robert K. Bower
William Sanford La Sor
Ralph P. Martin
Robert K. Bower
James Daane
COURSE OFFERINGS

LANGUAGES

A reading knowledge of New Testament Greek is a prerequisite for the biblical studies courses in the doctor of ministry and master of divinity programs. Reading knowledge means a knowledge of Greek vocabulary and syntax that is sufficient to begin exegetical work in the New Testament. Three intensive courses designed to give a student this ability through an inductive study of the text of Acts are offered each year as well as in the summer school program.

A four-hour course, An Introduction to Greek, will be offered each year for students in the M.A program. This course is designed to introduce the student to the Greek language and give an ability to use important exegetical resources. This course will not meet the requirements for graduation in the M.Div. or D.Min. programs.

Students who have acquired a knowledge of New Testament Greek, either by course work or by self-study, are required to take a placement examination in Greek as part of the registration process. Incoming students are required to be present at the stated time of the examination. Students beginning the fall quarter with a knowledge of Greek are counseled on the basis of the results of this examination to enroll in one of three exegesis courses keyed to specific levels of proficiency in Greek.

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

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for the Old Testament core courses which are required for the D.Min. curriculum. Three intensive courses designed to give a student this ability through an inductive study of the text of Esther are offered during the year. A similar course is available in the summer language program. Students transferring from other seminaries or having previous knowledge of Hebrew must take a reading validation examination in Hebrew.

Students in the M.Div. program with a low to moderate language aptitude may be counseled to meet the Hebrew requirement through a less intensive course. Each fall An Introduction to Hebrew (4 hours) is offered. This course is designed to provide a basic understanding of the Hebrew language and an ability to use exegetical books that are keyed to the Hebrew text.

The teaching of Hebrew and Greek grammar is under the supervision of Dr. Frederick Wm. Bush. Modern linguistic and teaching devices (including a language laboratory, tapes and specially-prepared syllabi) are used in these courses.

The courses in Greek, LG 511, 512, 513 and Hebrew LG 501, 502, 503 earn twelve credits. The introduction courses in Greek, LG 510 and Hebrew, LG 500 earn four credits.

LG 500 Introduction to Hebrew. A course designed to introduce the student to the elements of Hebrew orthography, phonology, morphology and syntax so as to provide a basic understanding of the language and an ability to use exegetical resources that are based on the Hebrew text. This course will satisfy the Hebrew requirement for the M.Div. program. (1 course)

Abd-al-Malik

LG 501 Elementary Hebrew. The elements of Hebrew grammar and syntax, taught inductively from the text of Esther and other selections. Hebrew LG 501 will be the equivalent of three courses and will cover approximately eight chapters of Esther. This course will satisfy the Hebrew requirement for both the M.Div. and D.Min. programs. (3 courses)

LG 502 Intermediate Hebrew. Similar to Hebrew LG 501 yet paced at a higher speed to cover approximately the book of Esther and two chapters of Genesis. Recommended for students with a “B” or better in Greek. This course will satisfy the Hebrew requirement for the M.Div. and D.Min. programs. (3 courses)

LG 503 Accelerated Hebrew. The content of LG 502 covering approximately 20 pages of Hebrew text will be
taught in two courses. Recommended for students with an “A” in Greek LG 511, 512, or 513 or advanced linguistic aptitude. This course will satisfy the Hebrew requirement for M.Div. and D.Min. programs. (2 courses)

LG 504 Modern Hebrew. Elements of Modern conversational Hebrew taught by using Hebrew in the classroom and in written exercises. LaSor or Bush

LG 505 Advanced Hebrew Grammar. A study of the morphology and syntax of the Hebrew of the Old Testament designed to take the student beyond what has been learned in beginning Hebrew. LaSor or Bush

LG 506 Advanced Hebrew Exegesis. A study of the exegesis of the Old Testament designed to take the student beyond what he has learned in basic exegesis. Passages of theological importance will be exegeted and discussed. LaSor or Bush

LG 507 Rapid Hebrew Reading, Torah. Reading of passages from the Pentateuch, with emphasis upon comprehension, building a vocabulary, and ability to read extended passages with facility. LaSor or Bush

LG 508 Rapid Hebrew Reading, Prophets. Reading of passages from the Prophets, chosen for ease of reading and comprehension rather than for detailed exegesis, with emphasis upon comprehension and vocabulary enlargement. LaSor or Sheppard

LG 509 Rapid Hebrew Reading, Writings. Selections from the Hagiographa, with emphasis upon reading extended passages with comprehension and enlarging vocabulary. LaSor or staff

LG 510 Introduction to Greek. The course will introduce the student to the elements of Greek orthography, phonology, morphology and syntax in order to provide a basic understanding of the language and an ability to use the exegetical tools that are based on the Greek text. It will not satisfy the Greek requirement for the M.Div. or D.Min. programs. Rodgers

LG 511 Elementary Greek. The elements of Koine grammar and syntax taught inductively from the text of Acts. Greek LG 511 will be the equivalent of three courses and will cover approximately eight chapters of Acts. This course will satisfy the Greek requirement for the M.Div. and D.Min. programs. (3 courses)

LG 512 Intermediate Greek. Similar to LG 511 yet paced at a higher speed to cover approximately twelve chapters of Acts. Recommended for students with a “B” average or better in college. This course will satisfy the Greek requirement for the M.Div. and D.Min. programs. (3 courses)

LG 513 Accelerated Greek. The content of LG 512 covering approximately thirty-four pages of Greek text will be taught in two courses. Recommended for students with an “A” average in college or advanced linguistic aptitude. This course will satisfy the Greek requirement for the M.Div. and D.Min. programs. (3 courses)

LG 514 Advanced Greek Grammar. A seminar devoted to reading passages from the New Testament with emphasis on syntactical points.

LG 515 Advanced Greek Exegesis. A seminar in which significant portions of the New Testament will be studied with emphasis on exegesis.

LG 516 Rapid Reading Greek. Selections from the New Testament read with primary purpose of building vocabulary and developing the ability to read extended passages with facility. Staff

LG 525 Biblical Aramaic. The elements of biblical Aramaic, through study of the Aramaic portions of Ezra and Daniel. Must be followed by Syriac LG 526.

LG 526 Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: Biblical Aramaic LG 525.

LG 527 Old Aramaic. Reading of Old Aramaic inscriptions, with particular attention to phonological and morphological details that will be useful in comparative Semitic studies. Prerequisite: a basic course in Aramaic and competence in Hebrew. LaSor

LG 528 Qumran Aramaic. Reading of Aramaic materials found at Qumran, with special emphasis on linguistic development in Aramaic. Prerequisite: a basic course in Aramaic and competence in Hebrew. LaSor

LG 529 Egyptian Aramaic. Reading of portions of the Aramaic Papyri from Egypt, with particular attention to phonological and morphological details that will be useful in comparative Aramaic or Semitic studies. Prerequisite: a basic course in Aramaic and competence in Hebrew. LaSor

KG 530 Arabic I. 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.

LG 531 Arabic II. Continuation of LG 530.

LG 532 Old South Arabic. The reading of selections in Epigraphic South Arabic (Sabaen, Minean, Qatabanian, Hadramautic) designed for comparative study in Semitic languages. Prerequisite: Hebrew and Akkadian or Arabic.

LG 533 Ugaritic I. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. The first quarter will introduce the student to the grammar of the Kret epic.
LG 534 Ugaritic II. Continuation of LG 533. It will be devoted to wide reading from transliteration.

LG 535 Old Babylonian I. Introduction to Old Babylonian by an inductive study of Hammurabi's Law Code. The elements of the language, including reading cuneiform text, will be stressed. Ability to work in German is required. LaSor or Gaebelein

LG 536 Old Babylonian II. Continuation of LG 535, taking up the Prologue and Epilogue of the Law Code and a selection of Old Babylonian letters, with emphasis on syntactical constructions. LaSor or Gaebelein

LG 537 Mari Texts. Reading of selected texts from Mari in cuneiform. Prerequisite: Old Babylonian I and II or equivalent. The ability to work in French is required. LaSor or Gaebelein

LG 538 Nuzi Texts. Reading of selected texts from Nuzi in cuneiform. Prerequisite: Old Babylonian I and II or equivalent. Bush

LG 539 Assyrian Inscriptions

LG 540 Assyrian Mythological Texts. Reading of a selection of mythological texts in Neo-Assyrian. Prerequisite: Old Babylonian I and II or equivalent. Bush

LG 545 Comparative Semitic Grammar. Introduction to comparative Semitic Grammar for qualified students. A minimum of two Semitic languages is prerequisite and a reading knowledge of German is highly desirable. Bush or LaSor

LG 546 Studies in West Semitic Texts. Selections from Old Aramaic, Moabite, Phoenician, etc., according to the student's needs and interest. Attention will be given to comparative Semitic and biblical connections. Bush or LaSor

LG 547 Directed Studies in Semitics. By special arrangement.

LG 560 Latin. A general survey of the structure of the language in preparation for the graduate examination. The examination will consist of translation of simple and complex sentences into English, the translation of a piece of Latin prose and a selected passage from the Vulgate.

LG 561 Theological French. Builds on a one quarter non-credit course in elementary French. Emphasizes the use of the language as a working tool in preparation for the graduate examination. The examination will be based on selected passages taken from biblical commentaries in French and French theological works.

LG 562 Theological German. Builds on a one quarter non-credit course in elementary German. Emphasizes the use of the language as a working tool in preparation for the graduate examination. The examination will be the translation of sentences from the German Bible, one of the passages considered in J.D. Manton's Introduction to Theological German and a piece of unprepared German taken from the field of the student's interest.

A student may request specialized tutorial help from the language staff. Tutorial courses in Greek or Hebrew will be arranged on request to help the student master the fundamentals necessary for basic study in Greek or Hebrew.

BIBLICAL STUDIES

Old Testament

OT 500 Biblical Backgrounds. The history and literature of the Ancient Near East will be discussed together with the reading of texts in translation, so as to provide the setting and background for biblical literary forms and institutions. Bush

OT 501 Pentateuch. The content of the five books of Moses in the light of their historical background and theological message. An introduction to OT textual criticism and an examination of the various theories of higher criticism, including the documentary hypothesis. Exegesis of crucial passages. Bush

OT 502 The Hebrew Prophets. The content of the Former and Latter Prophets in light of their historical background and with emphasis upon the developing theological content. The Messianic doctrines will receive special attention. Use of the Hebrew text is an integral part of the course. LaSor

OT 503 Readings in the Hebrew Prophets. Translation and exegesis of selected passages in the prophetic writings.

OT 504 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

OT 505 The Uniqueness of the Old Testament. The origin and uniqueness of Israel is investigated. Particular attention is given to the themes of creation and salvation history. Hartley

OT 506 The Old Testament as Foundations to Israel as a Nation. A survey of the history of the kingdom is used as backdrop to the central ideas regarding God and man which were central to Israel's existence. Hartley

OT 507 The Old Testament in Search of Fulfillment. A study of the history and literature of the exile and post-exilic
period with special attention to the wisdom and apocalyptic books.

**OT 510 Genesis 1-11.** The theology of Israel’s primeval traditions. The literary genres and biblical theology of these chapters will be discussed against the background of Near East literature. The role of these chapters as the beginning of redemptive history will be considered. *Bush*

**OT 511 Genesis.** An inductive study of the entire book in which the attempt is made to grasp the intended meaning which the redactor wished to impart. Although Hebrew is not required and the study will be from a standard modern English translation, yet the Hebrew text will be placed alongside the English columns for reference. This course helps the student gain practice in handling the narrative forms of literature. Prerequisite: NT 500 or 501. *Fuller*

**OT 512 Exodus.** A study of the book of Exodus. Emphasis will be placed on the biblical theology of the book under the rubrics of election, covenant, and cultus. *Bush*

**OT 513 Deuteronomy.** A study of the form and contents of Deuteronomy. Attention will be paid to the nature of the book as seen against the background of ancient Near Eastern Treaty forms, and this insight will be used to elucidate its theology. *Bush*

**OT 515 Isaiah.** A study of the book of Isaiah. Selected passages will be chosen for exegetical study. Attention will be given to the various kinds of forms in these passages and then to the theological themes of these passages. *LaSor or Hartley*

**OT 516 Jeremiah.** An in-depth study of the prophecy of Jeremiah with emphasis upon the process of inscripturation and the New Covenant. *LaSor*

**OT 518 Ezekiel.** An in-depth study of the prophecy of Ezekiel with particular emphasis on the eschatological features of the work. *LaSor*

**OT 519 Prophets.** The nature and importance of prophecy in the Old Testament with special attention to the ministries of the eighth and seventh century literary prophets. *Hubbard*

**OT 520 Hosea.** A book study emphasizing literary form and structure. Theological content and exegesis of important passages. *Hubbard*

**OT 521 Amos.** A book study emphasizing literary form and structure, theological content and exegesis of important passages. *Hubbard*

**OT 525 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*

**OT 526 Psalms.** An exegetical and kerygymatic study of some of the Psalms. *Hubbard*

**OT 527 Job.** An inductive study of the entire book in which the attempt is made to grasp what the author/redactor’s understanding was of why Job suffered. English text only. *Fuller*

**OT 530 Archeology and the Bible.** Significant data from archeology, geography, linguistic studies, etc. will be studied in order to understand relevant biblical texts. *LaSor*

**OT 531 Historical Geography.** A study of the physical and historical geography of Palestine as a necessary background to OT interpretation. Slides will be used to illustrate the terrain and topos. *Bush*

**OT 532 Major Themes in Old Testament Theology.** Specific themes in Old Testament biblical theology will be studied in the light of current discussion. *Hubbard*

**OT 533 Messianic Ideas.** A study of the development of the Messianic idea in the Old Testament in the intertestamental period. *LaSor*

**OT 534 Old Testament Theology.** A study of the epochal events of the Old Testament and the theological concepts that developed from them. *LaSor*

**OT 535 Dead Sea Scrolls Texts.** Selections from the Qumran texts, in Hebrew or Aramaic, according to the student’s needs and interests. Prerequisite: Biblical Hebrew (and Biblical Aramaic, if reading Aramaic texts). *LaSor*

**OT 536 Theological Interpretation of Biblical Narrative.** *Sheppard*

**OT 540 Directed Study.** *Bush*

**OT 541 Directed Book Study.** *LaSor*

**New Testament**

**NT 500 Hermeneutics.** The presuppositions and method by which one grasps the biblical author’s intended meaning in a literary unit that stands by itself. Skill in interpretation is developed for handling the *discourse* form by exegeting, in Greek, Philippians, chapters 1 and 2, and for handling the *narrative* form by exegeting Jonah in English. The remaining fifth of the course addresses the question of how one knows that the Bible’s intended meanings are the Word of God. *Fuller*

**NT 501 Hermeneutics.** The same as NT 500 except that the exegesis of Jonah is omitted to allow a somewhat slower pace for the Greek exegesis of Philippians, chs. 1 and 2. *Schoonhoven*

**NT 502 The Unity of the Bible.** The hermeneutical problem of how, after gaining the authors’ intended meanings in the Scriptures, one then relates the meaning...
of one unit to another and finally views the whole Bible as a unity. Special attention is given to tracing the outworking of God’s single purpose in redemptive history from creation to the consummation of all things. The Old Testament covenants and their relationship to the kingdom of God; the problem of the law and the gospel; and the problem of promise (in types and prophecy) and fulfillment. Hebrew or Greek is recommended, as well as NT 500 or 501. Those without a knowledge of one biblical language may make special arrangements for meeting the course requirements. Fuller

NT 503 Faith and History. The hermeneutical problem of the relationship between the Resurrection of Jesus Christ, conceived of as an historical event, and one’s faith. The approach of the Enlightenment, nineteenth century liberalism, dialectical theology and contemporary scholars to this problem. Fuller

NT 504 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

NT 505 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. Schoonhoven

NT 506 Karl Barth. A detailed analysis of one of the major themes in Barth’s Church Dogmatics with reference to his hermeneutical procedures. Post-Reformation theology through the nineteenth century will be studied to understand better the emergence of this hermeneutic and theology. Schoonhoven

NT 507 Friedrich Schleiermacher. A consideration of the nineteenth century liberal Protestant hermeneutic as it finds expression in the theological structure of Schleiermacher’s dogmatic work, The Christian Faith. Schoonhoven

NT 508 Directed Studies in Hermeneutics. After completing two hermeneutical courses, and by special permission, a student may carry out his own study of a Bible book with Dr. Fuller.

NT 509 Directed Studies in Hermeneutics. After completing two hermeneutical courses, and by special permission, a student may carry out his own study of a Bible book with Dr. Schoonhoven.


NT 513 New Testament Introduction I. The contents, characteristics, purpose and background of the four Gospels. A consideration of the synoptic problem, form criticism and redaction criticism: the intertestamental period, the background of the New Testament, and textual criticism are also considered. Exegesis of certain passages. Martin

NT 514 New Testament Introduction II. The Acts of the Apostles, the Epistles and the Apocalypse are studied as to content, characteristics, background and major critical problems. Exegesis of crucial passages. Martin


The following three courses offered in extension satisfy the New Testament, Group I and New Testament Group 2 requirements for the M.Div. degree. The content will cover basically the same material as NT 513 and NT 514.

NT 516 New Testament I
NT 517 New Testament II
NT 518 New Testament III

NT 519 New Testament Problems. Guided research in any one of several areas of investigation — grammatical, historical, exegetical, etc. Harrison

NT 520 New Testament Backgrounds. Salient events in the historical period from Alexander to Herod. Intertestamental ideas. Rabbinic and Hellenistic Judaism. The emperor cult and mystery religions. Selections from the Psalms of Solomon will be read. Martin

NT 521 Geographical and Historical Backgrounds of the New Testament. Martin

NT 522 Septuagint. The history of the study of the version; translation of representative portions; comparison with the Hebrew text; the quotations in the New Testament; the influence of the Septuagint on the vocabulary and concepts of the New Testament. Harrison

NT 523 Hellenistic Judaism. A study of the influence of Hellenism on Judaism based chiefly on a survey of the contribution of Philo and Josephus. Harrison

NT 524 Readings in Jewish Literature. Selected passages will be read and exegusted in Greek from the Jewish Hellenistic literature. Ladd

NT 525 Readings in Hellenistic Literature. Selected passages will be read and exegusted in Greek from Hellenistic religious writings. Ladd

NT 530 New Testament Theology. Surveys the biblical theology presented in NT 531 and NT 533 without exegesis of the Greek text. Ladd

NT 531 New Testament Theology and Exegesis I. History and presuppositions of the discipline. The eschatological orientation of the New Testament revelation. The revelation through John the Baptist,
through the person, message and mission of Christ. Exegesis of certain passages. *Ladd*

**NT532 Life of Jesus.** A study of the Gospels to determine the Church’s witness to its Lord, the content of Jesus’ own message, the events of his life, and his understanding of his own life and mission. *Barker*

**NT 533 New Testament Theology and Exegesis II.** The revelation through the Kerygma of the primitive Church, and through Paul. The theology of the General Epistles. The consummation of redemption in the Revelation of John. Exegesis of crucial passages. *Ladd*

**NT 534 Emergence of the Church.** A study in biblical theology which has as its focus the origin, development and meaning of the Church in the New Testament. *Barker*

**NT 535 Research in Biblical Theology.** Directed study in biblical theology. Readings, conferences, papers. *Ladd*

**NT 540 Sermon on the Mount.** An inductive study of Matthew 5 to 7 in an attempt to get through to its intended meaning. Jesus’ attitude toward the Old Testament law. The nature of the “reward.” How this sermon relates to our understanding of sanctification and justification. *Fuller*

**NT 541 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. *Martin*

**NT 542 Luke.** A study of the third gospel utilizing principles developed in NT 500 or NT 501. *Schoonhoven*

**NT 543 Gospel of Luke.** An introduction to this gospel relates its composition to current theories of authorship and purpose. Exegesis of crucial passages with special attention given to Luke’s christology and its historical setting. *Martin*

**NT 544 Synoptic Gospels.** The formation of the first three gospels, viewed in this historical context. *Martin*

**NT 545 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*

**NT 546 Life of Christ.** A topical approach dealing with the leading events and features of the life and ministry of our Lord. *Harrison*

**NT 547 John.** A study of the fourth gospel utilizing principles developed in NT 500 or NT 501. *Schoonhoven*

**NT 548 John.** A study of the content and structure of the fourth gospel in its historical setting. *Martin*

**NT 553 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 overall purpose of the book. *Martin*

**NT 554 Apostolic History.** A study of the early Church based on the Acts and the Epistles, with emphasis on the critical problems of the Apostolic Age. *Harrison*

**NT 555 Paulinism.** An investigation into Paul’s life and labors in the light of critical inquiry. *Harrison*

**NT 556 Paul and his Interpreters.** An historical survey of Paul’s mission and theology covering the last century of critical inquiry. *Martin*

**NT 557 Romans 1-8.** An attempt to gain Paul’s intended meaning in these chapters by Greek exegesis (based on sentence diagrams that are provided) and by analyzing the way successive propositions either restate or argue for one another in various ways (drawing arcs, indentation). An attempt to grasp the theological understanding of such themes as faith, justification, law, sanctification has high priority. NT 500 or 501 is a prerequisite. *Fuller*

**NT 558 Romans 9-11.** Much like the preceding course, but with the theological concern to understand what Paul says about redemptive history and election in theological perspective. NT 500 or 501 is a prerequisite. NT 557 is not a prerequisite. *Fuller*

**NT 559 The Epistle to the Romans.** A study of the fourth gospel utilizing principles developed in NT 500 or NT 501. *Schoonhoven*

**NT 560 I Corinthians.** An exegetical analysis in the Greek text of Chapters 1 to 4, and 8:1-11:1, and chapter 13 as it relates to the chapters before and after it. The attempt to understand Paul’s teaching on ethics in a final theological perspective has high priority. Prerequisite: NT 500 or 501. *Fuller*

**NT 561 Social Issues in I Corinthians.** Pastoral hints for a balanced response to community disorders springing from the impact of a racially mixed society upon a five-year-old charismatic Church. *Spittler*

**NT 562 Galatians.** An exegetical analysis in Greek of the movement of Paul’s thought in this letter, with particular effort devoted to Paul’s understanding of the word “law,” and how this understanding relates to justification and sanctification. Prerequisite: NT 500 or 501. *Fuller*

**NT 563 Ephesians.** An exegetical study of the epistle with consideration given to problems and solutions, based on significant essays in recent monographs and symposia. *Martin*

**NT 564 The Body of Christ in Ephesians.** An exegetical and theological analysis of Ephesians focusing on the nature of the Church, the gifts of Christ for ministry and resulting congregational life-styles. *Williams*
NT 565 Philippians. Course conducted in manner similar to NT 563. Martin

NT 566 Colossians. Course conducted in manner similar to NT 563. Martin

NT 567 Colossians. A book study utilizing principles developed in NT 500 or NT 501. Schoonhoven

NT 568 Thessalonian Epistles. An exegetical study of these documents of primitive Christianity. Harrison

NT 570 Hebrews. A book study utilizing principles developed in NT 500 or NT 501. Schoonhoven

NT 571 Petrine Epistles. An exegetical study of I and II Peter with attention to introductory problems. Harrison

NT 572 I John. A course having the goal of developing skill in finding the author’s objective in writing the book and seeing how he intends its parts and emphases to help him achieve this objective. Greek is a prerequisite for this course. Fuller

NT 575 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 are drawn for the Church today. Martin


NT 577 The Church. The Old Testament concepts of covenant, the people of God and the remnant. The rise, organization, life and doctrine of the Church in the New Testament. Ladd

NT 578 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. Ladd


NT 580 Eschatology. A critical and historical study of the main themes of biblical eschatology. Ladd

CHURCH HISTORY AND HISTORICAL THEOLOGY

HI 500 Church History I. A survey of early trends and developments from the post-apostolic fathers to the Council of Chalcedon. Bromiley

HI 501 Historical Theology I. A survey of theological issues and developments in the Early Church both east and west. Bromiley


HI 503 Early Christian Liturgies.

HI 510 Church History II. The further development of the Church, especially in the West, from Chalcedon to the early stages of the Reformation. Bromiley

HI 511 Historical Theology II. A survey of some important developments in the Church during the medieval and reformation periods, with special emphasis on the teachings of the reformers. Bromiley

HI 512 Theology of Calvin. An examination of Calvin’s work in Geneva, and of his epistemology, doctrines of sin, grace, and his view of culture as they appear in Calvin’s Institutes of the Christian Religion. Daane

HI 513 Theology of Luther. An examination of several of the works of Martin Luther, looking particularly at his contributions to the theology of the Word, sacraments, ministry, etc.

HI 514 Seminar in Reformation Theology. A survey of important theological emphases of the Reformers. Bromiley

HI 520 Church History III. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and the Second Vatican Council. Bromiley

HI 521 Historical Theology III. A survey of important theological developments in the modern period, with special focus on selected representative works from the Puritans to Barth and Thielicke. Bromiley

HI 522 American Church History. A survey of the American Church from Puritanism to the present, outlining significant issues affecting the history of the American Church.

HI 523 Barth Seminar. Study of selected works in Barth’s Dogmatics. Bromiley

THEOLOGY

TH 500 Philosophical Theology. An examination of the manner in which differing systems of thought in the Western world have influenced our understanding and practice of the Christian faith. Major contributions to the development of theological concepts will be examined from Plato and Aristotle, Augustine and Aquinas, through...
Pascal and Calvin to modern and contemporary philosophies from Kant to existentialism and linguistic analysis. (This course does not presume any background in philosophy. Students with little background may substitute Apologetics TH 502. Those with previous training in philosophy may substitute Problems in Philosophy of Religion TH 503.) Rogers

TH 501 Theological Models. Focus is on influential contemporary theological orientations. Guest speakers explain and advocate ways of doing theology to which they are committed. Recent representative models have included Black, feminist, evangelical, Roman Catholic, charismatic, relational, and process theologies. Rogers

TH 502 Apologetics: Theory and Practice. Various classical and contemporary systems which attempt a philosophical defense of the Christian faith will be analyzed. Practical application of these principles in various settings in contemporary society will be evaluated. Rogers and Pannell

TH 503 Problems in Philosophy of Religion. Consideration of a significant philosophical problem which impinges on theology. Issues such as the nature and function of religious language, the problem of evil and the relationship between faith, reason and experience will be examined in alternate years. Open to students with a basic background in philosophy. Rogers

TH 504 Orientation to Theological Research. Gay


TH 507 Doctrines of Christ and Salvation. The doctrines of the person and work of Christ will be considered in their interrelation, with emphasis given to the relation of the Incarnation to the Atonement. Anderson

TH 508 Doctrines of Church and Eschatology. The inner logic of the Incarnation will be traced out in three areas. (1) The Holy Spirit in the life of the believer; (2) the nature of the Church as the Body of Christ; and (3) the relation of the Church to the world. Anderson

TH 509 Theology of Man. A theological study of the nature of man, the imago dei. TH 510 Case Studies in Christ and Salvation. Key points in the history of doctrinal development when significant decisions about the nature of Christ and the manner of salvation from the Council of Nicea to the present will be examined. Written case studies will present actual situations in which the student will participate vicariously through discussion and role play. Rogers

TH 511 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

TH 512 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

TH 513 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

TH 520 Theology in Contemporary Culture. A theological analysis is made of one pressing social issue to discover its implications for the Christian faith. Women's liberation and the environmental crisis have been studied in successive years. Rogers

TH 521 Theological Method. An investigation of the nature, purposes and methods employed in academic disciplines defined as systematic theology. Comparison will be made with methods in other sciences, especially psychology and anthropology. Drawing on resource persons from Fuller's Schools of Psychology and World Mission. Attention will be given to cross-cultural data, examining methods used to do theology in non-Western settings. Rogers

TH 522 The Theology of G.C. Berkouwer. The course will deal with Berkouwer's theological method. Special attention will be given to his doctrine of Scripture. Students may compare Berkouwer's position on Scripture with that of other theologians or read widely in other areas of Berkouwer's work. Rogers


TH 530 The Quest for Religious Certainty in Modern Theology. A critical study of the crisis in Christian certitude created by the rise of historicism and existentialism. Smedes

TH 531 The Theology of Paul Tillich. A critical examination of the assumptions, the method, the structure and the specific theses of Tillich's co-relational theology. The Systematic Theology is the text. Smedes

TH 532 Issues in Personal Ethics. A consideration of various areas of the moral life calling for personal decisions. Aspects of sexual behavior, the use of recreation, private property, the use of alcohol and drugs, Sabbath observance, eugenic engineering, truth-telling and such will be examined in the light of the nature of man and the norms of law and love. Smedes

TH 533 Issues in Social Ethics. A consideration of the
relevance of the biblical message to the social structures of life, by means of an examination of such issues in social ethics as authority, justice, violence, church-state relations, race relations, war, revolution and economics. The issues discussed will vary from term to term. Smedes

TH 534 Christian Ethicists. Studies in the ethics of Bonhoeffer, Barth, Calvin, Brunner and others. The theologian discussed will vary from term to term. Smedes

TH 535 Christian Ethics. An exposition of the theological foundations which determine the texture of Christian moral decision, with a survey of the competing systems of Christian ethics and discussion of the shape of Christian love in selected areas of moral responsibility. Smedes

TH 541 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. Daane

TH 546 Sociology of Religion. A look at the rise of the scientific study of religion, the principal theories of the functions of religion, Calvinism and the rise of modern capitalist society, social class and religions and religion in the USA in the 50’s, 60’s and 70’s.

TH 550. Directed Study in Philosophy of Religion. Rogers

TH 551 Directed Study in Theology. Rogers

TH 552 Persistent Problems in Theology.

TH 553 Directed Study in Theology. Jewett

TH 554 Directed Study in Ethics. Smedes

TH 555 Directed Study in Theology. Smedes

TH 556 Directed Study in Theology. Daane

EVANGELISM, MISSIONS AND PASTORAL THEOLOGY

MN 500 Foundations for Ministry. An exposure to various forms of Christian ministry through interaction with those proficient in the field. Consideration of the resources and encouragements for personal growth in Christian faith and life. An experience of authentic Christian community through facilitators and small groups. Munger

MN 501 Evangelism An introduction to evangelism and congregational strategy for communicating the Christian faith in contemporary American society. The nature of the “Good News” considered biblically and theologically with emphasis upon its effective communication, individually and corporately. Munger

MN 502 Foundations for Spiritual Life. The maintenance of vital faith and personal devotion in the pressures and problems of Christian service today. Munger

MN 503 Training the Lay Ministry. For second and third year students who have completed the course MN 500, and serve as section coordinators for that course. Trained under close supervision in the development of lay witness and ministry. Munger

MN 504 Visitation Evangelism. Study and involvement in contemporary patterns of visitation evangelism. Ackles

MN 505 Contemporary Forms of Congregational Life. The impact of radical social change upon the local church and the dynamics of positive change considering the Church as an organization and as the Body of Christ. Some contemporary forms of renewal. Munger

MN 506 Guided Research in Evangelism. Independent research of a particular topic in evangelism, congregational renewal or church strategy. Munger

MN 507 Core Group. Small groups which function to provide support, experience in understanding one’s self and one’s responsibility to create fellowship in the dynamic Christian group process, and a caring environment where each member is encouraged in the development of his/her personal maturity and faith (3 Core Group courses is equivalent to 1 course credit.)

MN 508 Core Group

MN 509 Core Group

MN 510 Strategy for Evangelical Black Christianity. This course focuses on the Black church as the chief evangelistic presence in the Black community, and explores how the church is to function evangelistically in the face of current trends in theology and community development. Pannell

MN 511 Campus Evangelism. Designed to assist students in communicating the good news of the gospel to the collegiate world. Includes studies in the setting models, theory and content of the church’s ministry to the student world. Attention is also given to the influence of students in the world evangelization. Field trips to local campuses are planned as part of the course. Pannell

MN 512 Urban Evangelism. This course will concentrate on the city and the peculiar challenge it poses for evangelism. Pannell

MN 513 Missions and the Black Church. The purpose of this course is to study the missionary movement in the Black church, to understand its current state in the light of the general condition of the Black church, and to determine, if possible, the future of missions in the Black church in the context of Third World emergence. Pannell
The following courses offered by the School of World Mission are open to theology students. For descriptions see the School of World Mission section of this catalog, pages 62-78.

M 501 Introduction to Missions. Elkins
M 510 Biblical Theology of Missions. Glasser/Elkins
M 523 Evangelistic Apologetics. Orr
M 526 Judaism and Christianity. Glasser/Stern
M 522 Introduction to the Study of Religion. Elkins
M 530 Cultural Anthropology in Christian Perspective. Kraft/Elkins
M 531 Christian Ethnotheology. Kraft/Elkins
M 536 Language Learning
M 538 Bible Translation. Kraft/Elkins
M 550 The Historical Development of the Christian Movement. Winter/Elkins
M 554 History of Evangelical Awakenings. Orr
M 560 Church Growth Principles and Procedures. Wagner/Elkins
M 561 Mission and the American Pastor. Glasser
M 562 Missionary Internship
M 565 Anglican Polity
M 566 Covenant Polity
M 567 Congregational Government
M 542 Management in the Black Community. Focuses on effecting change through management of time and priority planning. Pannell
M 543 Management in the Hispanic Community. Focuses on effecting change through management of time and priority planning. Malony
M 544 Group Dynamics. Effective management through understanding group interaction. Resolution of interpersonal conflicts as they develop within the Black or Hispanic culture and as they develop between White and Black or Hispanic persons. Malony
M 545 Organizational Management and Church Planning. This course relates organizational psychology to the life of the church. It helps the church become a place where mission is accomplished and persons are fulfilled. Malony
M 546 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

MN 547 Contemporary Worship and Liturgy. An investigation of biblical and historical theology of worship; analysis of contemporary worship traditions; workshop on contemporary music and worship resource material, including formation and direction of chapel and other worship services. Schaper

MN 548 The Ministry of Discipling. Principles and procedures in discipling of believers developed from an inductive study of Mark's Gospel — Jesus' method of training his disciples as applied to the Church today. Miller

MN 560 United Presbyterian Church Polity. The history, worship and ecclesiology of the United Presbyterian Church in the U.S.A. Directed toward the requirements for ordination by that denomination. Required of all students seeking ordination with that body. Munger

MN 561 Baptist Polity
MN 562 Methodist Polity
MN 563 Assemblies of God Polity
MN 564 Lutheran Polity
MN 565 Anglican Polity
MN 566 Covenant Polity

MN 570 Foundations for Lay Ministry. Tracing the historical and biblical basis for the vital importance of the ministry of laypersons, giving direction and discovering current opportunities for laypersons and the ordained clergy to work together in a mutually supportive ministry. Goddard

MN 571 Community Resource Seminar. The goal of this course is to analyze the available community resources in the areas of alcoholism, drug addiction, the plight of the poor and elderly, problems of police and urban politics, so that the pastor can become sensitive and skilled in dealing with a diverse society and plan effective church strategy. Rylands

MN 572 Community Organization. Through classroom presentation and field trips, deals with the structures of power in the community with attention to 1) how white leaders in the power structure view minorities, and 2) how conflicts develop and must be resolved. Ryland/Pannell

MN 573 Planning and Priorities. The basic thesis of the course is that in the midst of a dynamically changing world, new ways must be found to organize groups of people in terms of meaningful relationships and in terms of their organizational task. The solution is an emphasis on organizational goals and the organizing of people around goals rather than functions. Dayton
<table>
<thead>
<tr>
<th>Course Code</th>
<th>Course Title</th>
<th>Description</th>
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<tbody>
<tr>
<td>MN 574</td>
<td>Minister and Church Music</td>
<td>A course designed to better acquaint the theology student with the history, theology, and usage of sacred music.</td>
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<tr>
<td>MN 575</td>
<td>Orientation to Church Ministry: Hollywood Presbyterian Church</td>
<td>A course designed specifically for those students who take student internships at the Hollywood Presbyterian Church. It will stress principles of church ministry.</td>
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<tr>
<td>MN 576</td>
<td>Orientation to Church Ministry: Hollywood Presbyterian Church</td>
<td>Sequel course to MN 575, stressing methods of ministry.</td>
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<tr>
<td>MN 577</td>
<td>Orientation to Church Ministry: Hollywood Presbyterian Church</td>
<td>The third of a series on ministry which is offered to interns at Hollywood Presbyterian Church. The emphasis is outreach.</td>
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<tr>
<td>MN 578</td>
<td>Women in Ministry</td>
<td>A biblical, theological and personal exploration into the historical and contemporary situation of women preparing for or involved in professional Christian ministries. Hestenes</td>
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<tr>
<td>MN 579</td>
<td>Building Christian Community Through Small Groups</td>
<td>Principles, dynamics, and problems of building healthy Christian small groups particularly in local congregations. Lecture and laboratory. Hestenes</td>
</tr>
<tr>
<td>MN 580</td>
<td>The Black Experience</td>
<td>A brief survey of Black church history illustrates the uniqueness of the Black experience. The course touches on Black hermeneutics, the Black church, Black liberation and Black theology. Mason</td>
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<tr>
<td>MN 581</td>
<td>Hispanic History and Culture</td>
<td>A course taught in Spanish focusing on the history and culture of the Hispanic community and the role of the church. Arreguin</td>
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<tr>
<td>MN 582</td>
<td>Contemporary Black Theology</td>
<td>A survey in recent theological writing emerging from the Black community. Pannell</td>
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<tr>
<td>MN 583</td>
<td>Contemporary Hispanic Theology</td>
<td>An introduction to Latin American church history with a survey of current Hispanic theologies. Gay</td>
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<tr>
<td>MN 584</td>
<td>Ethics in the Black Culture</td>
<td>A study of the ethical trends arising out of the Black experience in comparison with the “Christian Ethic.” Pannell</td>
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<tr>
<td>MN 585</td>
<td>Black Community Leadership Forum</td>
<td>A combination of field and classroom encounters bringing the minister into dialogue with current judges, politicians, businessmen, doctors, and educators in the Black community. Jones</td>
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<tr>
<td>MN 586</td>
<td>Hispanic Community Leadership Forum</td>
<td>A combination of field and classroom encounters designed to bring the minister into dialogue with current Hispanic leaders.</td>
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<tr>
<td>MN 587</td>
<td>Christian Social Action</td>
<td>A biblical study of social action focusing on the response of the church to social and community needs. Pannell/Smedes</td>
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<tr>
<td>MN 588</td>
<td>Strategy for the Hispanic Church</td>
<td>A case study approach to the function of the church in the face of current trends in theology and community development.</td>
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<td></td>
<td>Speech and Communications</td>
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<tr>
<td>SP 500</td>
<td>Communication</td>
<td>Building practical communication skills in interpersonal, small group, and public speaking situations. Includes lecture and laboratory. Hestenes</td>
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<tr>
<td>SP 501</td>
<td>Communication Skills: Verbal and Nonverbal</td>
<td>Theory and practice of interpretation of vocal, facial and bodily expressions for understanding and resolving communication problems in preaching, counseling and teaching. Bower</td>
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<tr>
<td>SP 502</td>
<td>Communication-Homiletics</td>
<td>Focuses on written and oral communication in the Black church with particular attention to the preparation and delivery of sermons. Mitchell</td>
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<tr>
<td>SP 503</td>
<td>Homiletics</td>
<td>The nature of preaching and the various formal aspects of the sermon, with special concentration on the creation of sermon outlines in which the truth of the biblical text is restructured in sermonic form. Includes lab sections. Daane</td>
</tr>
<tr>
<td>SP 504A</td>
<td>Reading Effectively</td>
<td>To help the student improve basic presentation skills. The special goal is to build lifelong ability in reading the Scriptures, to make the Scriptures a living and vital reality, with emphasis on voice quality and tone, gestures and overall speech delivery (2 units). Holland</td>
</tr>
<tr>
<td>SP 504B</td>
<td>Advanced Skills in Reading</td>
<td>A course for polishing and enhancing the individual abilities, using various authors. Coaching for performances. Prerequisite: SP 504 (2 units). Holland</td>
</tr>
<tr>
<td>SP 505</td>
<td>Preparation and Delivery of Sermons</td>
<td>Course content similar to SP 506. Schaper</td>
</tr>
<tr>
<td>SP 506</td>
<td>Preaching I</td>
<td>Building practical preaching skills with an emphasis on self-analysis and criticism. Practice in use of videotape techniques in lab sections. Schaper</td>
</tr>
<tr>
<td>SP 507</td>
<td>Preaching II</td>
<td>Course content similar to SP 506. Schaper</td>
</tr>
<tr>
<td>SP 508</td>
<td>Preaching III</td>
<td>Course content similar to courses SP 506 and SP 507. Schaper</td>
</tr>
</tbody>
</table>
| SP 509     | Problems and Purposes of Preaching                     | An investigation into the problems and purposes of preaching. Consideration is given especially to the historical text, the question of moralistic sermonizing, and
to the Church's task to seize the conscience of the nation and to speak to "city hall." Daane

SP 510 Seminar in Preaching Practicum. A seminar to develop preaching skills through intense individual criticism and coaching and videotape analysis. White

SP 515 Radio Broadcasting. A survey of the background, theory, fundamentals, history and types of broadcasts, broadcast operation, and original formats for broadcasting. Groller

SP 516 Theology Through Film. The student will view and discuss the major theatrical films on Jesus from "King of Kings" to "Superstar," specifically to better understand and deal with the overt and covert influence of film on our Christological beliefs, and generally to understand more clearly how film functions as a communicator. White

SP 517 Communications for Hispanic Ministers. Focuses on communication skills in writing and speaking with particular attention to the needs of a bilingual community. Arreguin

SP 518 Communications Through the Arts. A study of music, drama, art, dance, and literature as forms of communication. Attention will be given to the place of the arts in affirming the Black culture through the Church. White

SP 519 Communications through the Arts. A study of music, drama, art, dance and literature as forms of communication. Attention will be given to traditional and contemporary expression in affirming the Hispanic culture through the Church.

SP 520 The Minister and Media. White

EDUCATION

ED 500 Teaching the Bible. How to teach with a Biblical text for the purpose of lives being changed today, working with sound principles of interpretation, the scriptural pattern of learning groups, and several contemporary procedures. Larson


ED 502 Youth Outreach. Present-day methods for evangelization of high school persons, especially as practiced by prominent Christian youth organizations. Shelton

ED 503 Youth Ministries. Current patterns for ministering with and for junior high and high school persons, especially in a local church.

ED 504 Campus Bible Study. An inductive study of the Gospel of Mark, particularly as carried on by college students. Byer

ED 505 Campus Ministries. The ministry with youth attending college in terms of both evangelism and Christian growth, considering on-campus organizations and groups as well as local church ministries. Berney

ED 506 Transforming Congregations Through Adult Education. Philosophy, principles, strategies, and resources for developing a strong adult education program in the local church to "equip the saints for the work of ministry." Hestenes

ED 507 Family Life Education. Study of what a Christian family can do for the Christian growth of both parents and children, and how a church could develop a supporting program. Wakefield

ED 510 Administration of Educational Ministries. Administrative principles, personal relationships, organizational patterns and leadership development programs for the educational ministry of the local church, with special concern for persons ministering full-time in this area. Stoop

ED 511 Research Project. Individual in-depth study of an area chosen by the student, and involving whatever resources and procedures are advisable, resulting in a written report of most practical benefit to the student. Larson

ED 512 Field Education Practicum I-IV. Individually structured, supervised, on-the-job education centered in specific areas of learning essential for the student, with specific structure and evaluation established through regular review. Larson

ED 513 Teaching Language by the Inductive Method. La Sor

Special Courses
If there is sufficient student demand other courses will be set up or arrangements made for individual study in such areas as:

ED 520 Children's Ministry
ED 521 Ministry with the Elderly
ED 522 Single Adult Ministries
ED 523 Church School Curriculum
ED 524 Pastor as Educator
ED 525 History of Christian Education
ED 526 Contemporary Theories of Learning
ED 527 Religion and Public Education
ED 528 Training Educational Leadership
ED 529 Confirmation and Catechism
ED 530 Creative Arts and the Church
COUNSELING

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

Among the clinical facilities in which students may gain supervised experience for the pastorate or for marriage counseling are: Pasadena Community Counseling Center, California Family Study Center, Arcadia Methodist Hospital, California Hospital Medical and Psychiatric Center, Hollywood Presbyterian Hospital and Los Angeles County-USC Medical Center.


CN 501 Tests and Measurements. Use of case history data, test data and nonverbal behaviors in the diagnosis of personal, marital and family problems. Experience in the use of Wonderlic and Wechsler Adult Intelligence tests, the Minnesota Multiphasic Personality Inventory, the Thematic Apperception Test, Sex Knowledge Inventory, Strong Interest Inventory, Taylor-Johnson Temperament Analysis and other tests. Bower

CN 502 Individual Counseling and Therapy. Crisis intervention techniques: suicide, depression, reality orientation problems discussed. Bower or Becker

CN 503 Marriage and Family Counseling Practicum A: Marriage and Family Problems and Adjustments. Supervised counseling experiences in a local counseling center (with instructor's consent). Bower

CN 504 Marriage and Family Counseling Practicum B: Human Development and Counseling. Supervised counseling experiences in a local counseling center (with instructor's consent). Bower

CN 505 Marriage and Family Counseling Practicum C: Marital and Family Interaction and Counseling. Supervised counseling experiences in a local counseling center (with instructor's consent). Bower

CN 506 Clinical Pastoral Training. Orientation and experience are gained in a general or mental hospital under the supervision of a hospital chaplain. Care and treatment of teenage and adult patients troubled with physical and/or emotional disturbances. Drug and alcoholic problems. Bower

CN 507 Clinical Pastoral Education. Opportunities for one quarter or one year are made available for the student to gain experience in ministering to the sick and emotionally ill in mental and/or general hospital settings. Designed for the student interested in the pastorate or in beginning clinical work leading toward a hospital chaplaincy (12 hours). Bower

CN 508 Research in Psychology and Counseling. Readings in the areas of psychology, sociology, and marriage and pastoral counseling. A paper based upon the readings will be assigned. Bower

CN 515 Abnormal Psychology. The origin and development of pathological trends in behavior.

CN 516 Social Psychology. A study of the behavior of the individual in his relation to his human environment. Malory

CN 517 Group Counseling and Therapy. A course designed to acquaint the student with the principles of counseling and therapy in a group situation. Students will participate in laboratory experiences as a means of developing skills in diagnosis and counseling of typical cases. (Limited to ten students.) Sylling

CN 518 Personality and Counseling. Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man.


CN 520 Pastoral Counseling. A course dealing with the problems normally confronting the pastor as counselor. Individual, marital, and family problems are treated. Brouse

CN 521 Marital Conflict Management. An examination of the various methods by which conflicted marital couples attempt to resolve their difficulties with special emphasis on a theory which attempts to use conflict constructively to further enhance the marital relationship. Sylling

CN 522 Developing Counseling Skills I. This course will cover basic human relationship skills and basic counseling skills, with emphasis on experiential learning in the classroom.

CN 523 Developing Counseling Skills II. Includes a more intensive study of relational skills, focusing particularly on methods of identifying and relating to
individuals with different personalities and personal difficulties. Prerequisite: Course CN 522.

CN 524 Clinical Aids to Pastoral Counseling. A practical course to aid the pastor including discussions of the various psychological disorders and their remediation, including general evaluation procedures, interviewing and counseling techniques, and special therapeutic treatments. McLemore

CN 525 Christian Psychological Perspectives on Human Sexuality. An open look at our sexuality with discussion of scriptural implications of sexual identity and issues of sexual adjustment. Penner

CN 526 Advanced Techniques in Counseling and Therapy.

CN 530 Directed Study in Counseling.

CN 540 The Family in Changing Culture. Taylor

CN 541 Counseling in Hispanic Community. Taylor

CN 542 The Christian and His/Her Emotions. Warren

The following courses are offered in cooperation with the California Family Study Center:

CN 551 Family Life Education and Research
CN 552 Marriage and Family Problems and Adjustments
CN 553 Child Development and Counseling
CN 554 Adolescent Development and Counseling
CN 555 Adult Development and Counseling
CN 556 Marital Interaction
CN 557 Family Interaction
CN 558 Use of Tests and Measurements
CN 559 Parent-Child Counseling
CN 560 Practicum in Marriage and Family Counseling

Certain courses in the School of Psychology are open each quarter to qualified theology students.

FIELD EDUCATION

FE 500 Education for Ministry Training Seminar. A seminar of field supervisors in the education for ministry program. Demarest

FE 501 Education for Ministry I. Directed study under the supervision of a local pastor with a specialization in one area of ministry: youth, adult, senior citizens, programs of visitation, church membership, prayer groups and evangelistic outreach. Extended over a period of three quarters. Schaper and staff

FE 502. Education for Ministry II. Directed study with a local minister that has as its aim the correlation of all areas of the ministry and their practical function in the parish. Schaper and staff

FE 503 Education for Ministry III. Advanced study under the supervision of a local pastor. Assignment to be approved by the ministry division.

FE 504 Education for Ministry IV. Advanced study under the supervision of a local pastor. Assignment to be approved by the ministry department. Limited to D.Min. students in their senior year. Includes a written report.

FE 505 Education for Ministry V. A directed study in a specialized area of ministry not necessarily within the normal functions of the parish ministry, e.g., cross-cultural ministries, social concerns, home ministries, campus ministries. The course must be arranged and approved by the ministry department.

FE 506 Faith Renewal Team. Teams of couples and single students joined in mutual commitment to Christ and to one another ministering on weekends in local congregations. This course lasts for three quarters. Munger

FE 520 Supervised Ministry. Provides on-the-job training in practical ministry for laymen and ministerial students. Choosing or developing their own ministry, and with the help of two supervisors in the church or Christian organization, the student is enabled to grow in the application of his or her skills and the development of practical skills in ministry.
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 World Mission at Fuller believes that we stand at the beginning of the missionary task. Everything that has gone before in one hundred and seventy-five years of modern missions is introduction. Apart from certain small ethnic groups in Oceania, Asia, Africa, and Latin America there has been little comprehensive "discipling of the peoples" (Matthew 28:19). The great populations of earth—Marxists, Hindus, Buddhists, Muslims, Secularists, Animists and nominal "Christians" in the West—have yet to accept Jesus Christ as Lord and Savior. God calls Christians today to vast, protracted and intelligent labor to make Christ known, loved and believed throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task in missions lies ahead. It has never been so urgent for Christians everywhere to relate themselves to the divine purpose to "bring about obedience to the faith among all the Gentiles'' (Romans 1:5 RSV).

Christian mission today is being carried on in the midst of tremendous revolutionary changes affecting every aspect of human life. The guidelines and assumptions under which our fathers sent out missionaries have been swept away. Christian mission today has radically new ground on which to operate: advances in knowledge, changed political alignments, greatly increased control of nature, rise of churches in Asia, Africa and Latin America, lessening ecclesiastical competition and hatred, rising religious relativism, the battle for brotherhood and a vastly accelerated secularization of life. 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. 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 KJ), 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 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: (1) preparing missionary candidates under appointment for their first plunge into a strange new culture and language and (2) giving career missionaries on furlough and national church and mission leaders advanced education in missions. The School of World Mission considers the latter — training career missionaries and national church and mission leaders — 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 the School of World Mission specializes.

Christian mission is a vast body of knowledge and the educated missionary should see it in total. In presenting this corpus of learning through lectures, courses of study and readings, two dangers are avoided: 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 and women 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, disciplined. In most lands some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. Few books have been published on the subject of church growth, 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, nor does it have dedicated to its research 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. The approach to higher education for missionaries places much emphasis on discovering and teaching truth concerning the spread of churches.

FACILITIES AND COSTS

The offices of the School of World Mission are located in downtown Pasadena at 135 North Oakland Avenue. In common with the Seminary’s other graduate schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 118,000 volumes of theology, missions and related disciplines.

Men’s and women’s dormitories at the Seminary house single persons for $10 to $15 a week. In some nearby communities such as Glendale and Altadena, furnished apartments available to missionaries on furlough provide suitable living quarters at reasonable cost. Furnished apartments or houses in the Pasadena area are available at commercial rates varying from $80 to $250 a month.

The refectory provides meals at $20 per five-day week for one person. For those not covered with health insurance by their own boards, accident, sickness and hospital insurance costs $45 per year for one person and $175 for a married student and his family.

Tuition is $37.00 (M.A.) and $38.00 (Th.M. and D.Miss.) per quarter hour. Any student needing grant in aid may apply to the dean of the School of World Mission, stating his or her situation.

Typing of final copy of M.A. thesis or D.Miss. dissertation may cost $100 and up.

ADMISSION

The School of World Mission and Institute of Church Growth admits students conditionally to degree programs and to special courses designed for missionaries and national church or mission leaders. Upon successful completion of at least one quarter of satisfactory work and upon the approval of the faculty, the student may be advanced to degree candidacy.

Those entering the Master of Arts in Missiology program must normally hold an undergraduate degree (B.A. or equivalent); for the Master of Theology in Missiology program, an additional degree in theology (B.D., M.Div. or equivalent) is required; and for the Doctor of Missiology and the Ph.D. in Missiology program, the same theology degree (B.D., M.Div. or equivalent) is required. A standard of work; and for the Doctor of Missiology and the Ph.D. in Missiology program, the same theology degree (B.D., M.Div. or equivalent) or about three years of other graduate work, with a B standard of work. In addition all candidates must give evidence of several years of experience in significant cross-cultural communication of the Christian faith, generally to be validated by a demonstrated ability in a second language.

Missionaries on furlough and national church and
mission leaders with limited time for study may enroll in special courses or a non-degree program for one, two or three quarters. Those coming for only one quarter are advised to come in the fall. If one does not qualify for a degree program or does not have time to complete one a Certificate of Achievement in missiology may be awarded. The fall and winter quarters contain core courses which are foundational for all degree programs.

EXTENSION PROGRAM

The School of World Mission In-Service Reading and Research Program (ISP) enables missionaries, national church and mission leaders, mission executives and professors of mission to commence graduate studies in missiology before coming to the Pasadena campus. Those wishing to complete a degree program in missiology may take the equivalent of one quarter (16 units of academic credit) in extension study. Admission requirements are the same as above. Those admitted may register for one of the following ISP courses:

- ISP 610 Biblical Theology of Mission
- ISP 630 Anthropology
- ISP 651 The Historical Development of the Christian Movement
- ISP 660 Principles and Procedures in Church Growth

These subjects are designated as core courses in the SWM/ICG curriculum and are required in each degree program. Tuition payment must be submitted at the time of registration.

A course syllabus (course outline and assignments) and textbooks are sent to In-Service Associates upon receipt of the tuition payment. Class lectures (recorded on compact cassette tapes or in duplicated notes) are also provided. Completed assignments are sent to the Director of ISP for evaluation by the professor of the course. Upon the completion of the ISP course a grade is recorded on the associate’s transcript. A course registration is valid for one year, i.e., the assignments must be completed within a year from the time of registration.

Those who complete all four ISP courses may begin their study on campus in the winter as well as in the fall quarter.

RESEARCH AND TUITION FELLOWSHIPS

Several research and tuition fellowships are available for nationals holding responsible positions in their churches. In addition, the School of World Mission seeks to assist missionary associates with grants in aid when funds are available. Where private resources are not available it is expected that the board or church under which a person serves will contribute to tuition and living expenses. Occasionally research fellowships are granted to doctoral candidates who find they must enlarge their data base by additional field research after completing their first year of study at the School of World Mission.

Applications for all fellowships should be made by January 1, preceding matriculation.

THE CURRICULUM

In a wider sense, the curriculum consists of a combination of course work, reading and directed research tailored to fit an individual’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 missiology. 700 and 800 level courses are in the corresponding areas but are considered doctoral level.

I. Theory and Organization of Mission (M600-M609)
II. Theology of Mission (courses M610-M619)
III. The Christian Mission vis-à-vis Non-Christian Religions (M620-M629)
IV. Mission Across Cultures—Anthropology, Sociology and Urbanization (M630-M649)
V. History of Missions and Church Expansion (M650-M659)
VI. Church Growth Principles and Procedures (M660-M669)
VII. Leadership Development and Mission (M670-M679)
VIII. Church Growth Case Studies (M680-M689)
Great emphasis is placed on reading. Students at the graduate level are expected to glean the essence of many men's contributions to mission through books. 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. 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 placed on working out viable solutions to the special problems each missionary faces in communicating the gospel. He analyzes these problems and through reading, research and counsel develops his solutions. Research seminars thus form a significant portion of the curriculum. Experience has shown these to be most productive of creative thinking.

**DEGREE PROGRAMS**

The School of World Mission offers degrees to missionaries and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry, generally validated by the acquisition and use of a second language in the communication of the Christian faith. National church leaders qualify through demonstrating their facility in English and evidencing an evangelistic thrust in their ministry. At least three quarters residence are required of all degree candidates except where advanced standing has been obtained through participation in the School of World Mission In-Service Reading and Research Program. On occasion, subject to faculty review, advanced standing is given for graduate work done in other institutions. To be acceptable, this must conform to Association of Theological Schools standards and be related to the study of missiology.

**Certificate of Achievement in Missiology.** This certificate is available in certain cases where a field missionary or national church or mission leader does not have the academic background to enter a degree program or is not able to stay in residence the required amount of time. It indicates the number of courses successfully completed.
Master of Arts for Missionary Candidates and American Subcultural Studies. The two year M.A. offered by the School of World Mission together with the School of Theology is so designed that one will have 48 units of biblical and theological subjects and another 48 units of electives, 32 of which are expected to be in the area of missiology and/or American Subcultural Studies.

M500-M599 are the electives available for this program. These courses are also available to M.Div. candidates who choose a missiology concentration. Provision is made for field research and internship through courses M591 and M595. Those expecting to earn internship credit must set up the proposed research before going to the field. Field education credit can also be earned by studying an American subcultural group.

Master of Arts in Missiology. The M.A. in Missiology (formerly M.A. in Missions) requires 96 quarter units past the B.A., and usually involves two years of residence study. The candidate must pass comprehensive examinations in five of the eight branches of missiology as well as submit a suitable project or thesis for which eight units of credit are allowed.

Master of Theology in Missiology. The Th.M. in Missiology (formerly M.A. in Missiology) requires 48 quarter units past the M.Div., or its equivalent, and usually involves one year of residence study. The candidate must pass comprehensive examinations in five of the eight branches of missiology as well as submit a suitable project or thesis for which eight units of credit are allowed.

Doctor of Missiology. The professional doctorate in missiology requires 96 quarter units past the M.Div., or its equivalent, and usually involves two years of residence study. For those who speak English as a second language the Th.M. in Missiology is usually set by the faculty as the goal of their first year of graduate study, and is made prerequisite to advancement to doctoral degree candidacy. Course work must average B plus and honors are required on all Master’s level comprehensive examinations. In order that competence be demonstrated in missiology, it is required that a candidate take at least one 700-level course in six of the eight branches of the discipline.

The candidate shall submit a dissertation in missiology related to his work and concerns which makes a contribution to Christian knowledge. The defense committee consists of the mentor, who serves as advisor for the dissertation, and two other professors or faculty appointed readers. In some cases candidates for whom English is a second language are permitted to write their dissertations in their own language. In this case a summary in English is required.

Doctor of Philosophy in Missiology. Under the supervision of a graduate committee jointly representing the faculty of the School of World Mission and the School of Theology, graduate courses are offered leading to the academic doctorate in missiology (Ph.D.). Its details follow:

Admission. In order to enter this program the candidate must possess the M.Div. degree, or its equivalent, and a Th.M. in Missiology with a 3.5 grade point average. Honors are required on the Th.M. comprehensives in order to qualify for the Ph.D. degree.

Language Requirement. In addition to the field language requirement referred to above, the candidate is expected to be able to use Greek and Hebrew in biblical research and exegesis and demonstrate reading ability in the language in which the academic research is to be accomplished (e.g. French, German, Dutch, Spanish).

Residence Requirements. This program usually involves six quarters or two full years of residence study beyond the Th.M. degree.

Course Requirements. These are fulfilled by taking a major in missiology (consisting of five seminars) and two minors in theology (consisting of two seminars each). The five major seminars will contribute to a synthesis of the candidate’s understanding of missiology, as well as lay the foundation for his proposed dissertation topic. These seminars are to be selected from the following with the approval of the graduate committee.

- M 801 Theory of Mission
- M 805 Church/Mission Structures and Ecumenical Relations
- M 811 Theology of Mission (required of all candidates)
- M 822 Mission and Non-Christian Religions
- M 830 Mission Across Cultures
- M 840 Ethnolinguistics and Bible Translation
M 850 Historical Expansion of the Christian Movement
M 860 Church Growth and Strategy in Mission

Seminars for the two theology minors are to be chosen from the following areas. They need not be related to the dissertation topic but are subject to the review of the graduate committee.

Old Testament
New Testament
Historical Theology
Systematic Theology

Course assignments consist of a paper of 40-60 pages for each of the nine seminars. Comprehensive examinations will be set during April of the year of graduation provided that all course work is completed. The exams may be oral or written.

Competence in missiological research will be required of all candidates and each one will be expected to guide at least two M.A. or Th.M. candidates through their project or thesis work during the period of residence.

Dissertation. The dissertation topic will be chosen during the first year of the program so that a measure of focus may be maintained throughout the course work, and any extra seminars the mentor may recommend. Once the candidate has passed the comprehensive and has been advanced to degree candidacy (toward the end of the first year), a dissertation committee will be selected by the graduate committee from those faculty members or outside readers whose areas of specialization cover the dissertation subject. It will review the tentative proposal and submit it to the graduate committee for approval.

The defense of the dissertation shall involve at least one external examiner. All dissertations shall be defended before the graduate committee and the faculty of the School of World Mission. One faculty member of the School of Theology will be appointed to participate in the defense.

The sequence of the Ph.D. in Missiology is as follows: By the end of the first year one is expected to have completed the Th.M. passing the comprehensives with honors. Also, language requirements must be completed before the start of the second year.

The second and possibly part of the third year are spent in seminar work. By April 15 of the year preceding graduation, the candidate should have completed the nine comprehensive examinations in missiology and in the seminary work undertaken in the School of Theology.

Deadlines for the final year are as follows: By January 31 three copies of the dissertation in semi-final draft should be presented to the mentor who sets the date for the defense. Before May 15 two final copies of the dissertation shall be presented to the library according to specifications set by its director.
DESCRIPTION OF COURSES

In any given quarter, courses will be offered from among the following, depending upon the availability of the faculty and the composition of the student body. They are numbered according to degree programs: 500 level—M.A. for missionary candidates; 600 level—M.A. and Th.M. for mid-career missionaries, mission executives and national church leaders; 700 level—the professional doctorate (Doctor of Missiology); 800 level—the academic doctorate (Ph.D.). All courses are 4 units except where otherwise noted on the two-year sequence of courses issued at the beginning of each year.

M 501 Introduction to Missions. A course designed to introduce the theological, and cultural bases of missions in both historical and cultural contexts. Attention is paid to the organization of missionary movements and the development of national churches. The current trends in the modern missionary movement are dealt with in light of Church Growth principles. Elkins

M 510 Biblical Theology and Missions. A comprehensive review of those perspectives in the Scriptures which bear on the preparation for and early beginnings of the Christian mission, with particular reference to the cultural imperative, Israel and the nations, the Kingdom of God, religious encounter, the Great Commission, Jesus and the nations, the apostolic understanding of mission and the missionary obedience of the Early Church. Glasser/Elkins

M 523 Evangelistic Apologetics. Provides the student evangelists, whether student pastors or workers in student organizations such as Inter-Varsity Christian Fellowship, Campus Crusade for Christ, or the Navigators with direction and equipment to meet the questions of inquirers or critics of the Christian faith, for the purpose of practical witness and soul-winning. Orr

M 526 Judaism and Christianity. A survey of Jewish history, culture, religion, and literature, largely presented by qualified representatives from within the Jewish community, with special reference to Jewish-Christian encounter. Glasser/Stern

M 522 Introduction to the Study of Religion. Conceptions of the supernatural, the function of religion in society, religion and social control, the nature of religious ritual and paraphernalia, sacred places and religious practitioners, religious movement, religious therapy, Christianity as an alternative to other religions, the encounter of Christ and the non-Christian religions. Elkins

M 530 Cultural Anthropology in Christian Perspective. A Christian approach to the basic concepts of anthropology: culture, social structure, the influence of culture on the individual, the influence of the individual on culture, culture change, cultural pathology and revitalization and the opportunities for Christians to operate in terms of cultural reality. Illustrations and applications will be developed from American culture, non-Western cultures, and the cultures of the Bible. Krafft/Elkins

M 531 Christianity Through Culture: Christian Ethnotheology. An anthropological approach to Christian theology: the influence of culture on theologizing, the effects of culture on the perception of Christian truth, the Bible in cross-cultural perspective, Bible translation, the Church and the communication of the Christian gospel cross-culturally. Illustrations and applications will be developed from American culture, non-Western cultures and the cultures of the Bible. Prerequisite: M 530. Krafft/Elkins

M 536 Language Learning. For description see course M 636.

M 538 Bible Translation. An introduction to the basic theories and principles of Bible translation. Evaluation of specific Bible translations. The understandings developed with focus on both the linguistic and cultural concomitants of the translation process. Designed for both prospective missionaries and for those whose primary task will be to communicate the biblical message in North America. Prerequisite: M 530. Krafft/Elkins

M 550 The Historical Development of the Christian Movement. An analysis of the growth dynamics of the Christian movement from Pentecost to the present with particular attention to the early evangelization of Europe, the geographical, cultural and structural factors behind the Reformation, the delayed emergence of Protestantism as a missionary force and the contemporary theological indigenization of world Christianity. Winter/Elkins

M 554 History of Evangelical Awakenings. An analysis of the pattern of revivals and awakenings that have significantly influenced the expansion of the Christian movement throughout its history. Orr

M 560 Church Growth Principles and Procedures. A comprehensive survey of the dynamics of Church Growth; the sociological structures of the societies which are the ground of church multiplication with particular attention to indigenous principles, people movements, leadership training and the removal of psychological road blocks to the growth of the Church. Wagner/Elkins

M 561 Mission and the American Pastor. A general orientation course with its dominant focus on producing and serving a missionary-minded congregation. Designed for School of Theology students contemplating the pastorate, this course provides them with a broad exposure
to all factors related to the mission of the Church in today's world. Glasser

M 566 Strategy of World Evangelization. The 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 in-service training for missionaries best serve the unchanging mandate, with particular reference to the phenomenon of Third World mission agencies. Wagner/Elkins

M 580 Area Studies. A directed research course in which the student will be introduced to the historical, cultural, political and ecclesiastical components of the country in which he hopes to serve. By arrangement with the School of World Mission faculty member whose area of responsibility includes that country. Faculty

M 587 American Church Growth: Research and Case Studies. Supervised field case study of successful churches in Southern California, analyzing factors causing or inhibiting growth. It is recommended that the seminar and course be taken simultaneously. Prerequisite: MN 705. Wagner/Arn

M 591 Reading and Conference. Reading, report and discussion designed to cover areas of special interest or those in which the student is weak. Faculty

M 593 Special Projects. Independent study may be undertaken in a specific area of missiology. The subject and the scope of the project must be determined beforehand and approved by the professor. Faculty

M 595 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 cooperate with various missionary agencies in opening doors of foreign service on an internship basis for students between their first and second, or second and third years. Students desiring to receive academic credit are required to take a four-hour reading course (M591) under the School of World Mission faculty preparatory to going overseas. While engaged in this service they receive direction for the substantial term paper to be written as a result of their internship. Must be followed by Missionary Internship M 596.

M 596 Missionary Internship. Four hours of credit are granted for a paper to be submitted to the School of World Mission faculty five weeks after the beginning of the fall quarter upon return from their overseas internship. This paper is generally a comprehensive evaluation of the particular segment of the Christian movement which they have served. (See M 595)

M 603 Asian Missionary Societies. An investigation into the formation and operation of missionary societies including their problems, resources, goals and perspectives touching the sending and maintaining of missionary task forces—national as well as Western. Class method is joint research. McGavran

M 610 Biblical Theology of Mission (Core). A comprehensive review of biblical perspectives on the mission of the people of God touching the nations. Particular attention in the Old Testament is given to creation, the cultural mandate, election and covenant, Israel and the nations, and religious encounter. The New Testament focus is on the Kingdom of God, Jesus and the nations, the evangelistic mandate, the coming of the Holy Spirit, the apostolic understanding of mission, and the missionary obedience of the Early Church. Glasser

M 612 Historical Theology of Mission. An evaluation of the development of missiological thought down through the history of the Church until the International Missionary Council/World Council of Churches merger at New Delhi in 1961, with particular attention given to the writings of orthodox, Roman Catholic and continental Protestant missiologists. Glasser

M 622 Phenomenology and Institutions of Animism I (Core). The animistic world view and phenomenology of experience, its bearing on the advocacy of and acceptance or rejection of the gospel. Christian evangelism in confrontation with animist practitioners and institutions such as witchcraft, sorcery, shamanism, possession, priesthoods and prophetic movements. Tippett

M 624 Hinduism and Christianity. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and social structure. Approaches to Hinduism which have multiplied churches among them. Secularism as an outcome of Christian mission. McGavran

M 625A Islam and Christianity: Historical Perspective. The Islamic tradition is treated as the major Semitic indigenization of Judeo-Christian influence. Its growth dynamics are traced historically and geographically, with special attention to its relations to the various Christian traditions with which it has had contact. Abd-Al-Malik and Winter

M 625B Islam and Christianity: Theological Perspective. An investigation of Islam's theological derivation from the 7th century matrix of Judaism, Christianity and Arabian tribal animism, and the subsequent influence of 13 centuries of Muslim-Christian encounter. Particular attention will be devoted to the theological issues surrounding the communication of the Christian faith to Muslims in our day. Abd-Al-Malik and Glasser

M 625C Islam and Christianity: Anthropological Perspective. The study of the cultural concomitants of Islam both in the past and present. Islam as an Arabic 'independent church' movement in its beginnings and as
a contemporary cultural allegiance. The cross-cultural perspective as a key to understanding Islamic theological and cultural emphases as well as the antagonism between Muslims and Christians. Abd-Al-Malik and Kraft

M 626A Non-Western Theologies: Latin America. Latin American theology post-Vatican II. An examination of theological trends in Protestantism and Roman Catholicism with emphasis on theology of liberation, the Latin American Theological Fraternity, and other contemporary expressions of Christian thought. Wagner

M 626B Non-Western Theologies: Asia. An exploratory study of the development of various “type” ethno-theologies in Asia — Japan, Korea, China and India — with particular reference to their cultural and historical roots, and the influence of Western ecumenical perspectives. Glasser

M 626C Non-Western Theologies: Africa. A study and evaluation of the major efforts to contextualize Christian theology within African cultural frames of reference. Kraft

M 629 Judaism and Christianity. An extensive examination of Judaism as a religious faith in relation to the total Jewish experience and the development of Jewish culture, with particular reference to the period from the destruction of the second Temple to the present. Special attention will be focused on “Christian” anti-Semitism, and evolution of modern Judaism, the Holocaust, and the State of Israel. The objective will be to enlarge understanding and explore the potential of messianic Judaism as a renewal movement in Jewry and a corrective of Christian missionary perspectives. Glasser

M 630 Anthropology (Core). An introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Focus on both the patterns and the processes of culture, especially the processes of culture change and their use in the transmission of the Christian message and the growth of Christian communities. Kraft.

M 631 Intercultural Communication. A study of the principles and processes of communicating from one culture to another. Special focus on the communication of the gospel and the relevance of the Incarnation as God’s model for intercultural communication. Kraft.

M 634 Urban Anthropology. 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. Tippett

M 636 Fundamentals of Language Learning. The study and practice of techniques of language learning. Insights of modern linguistics are employed to assist the learner in developing his understanding of and ability to go about language learning and/or improving competence in a language he already knows. Kraft.
M 637 Linguistics and Mission. An introduction to the study of language ranging from its form and function to the field of applied linguistics and with particular reference to illiteracy. Bible translation and exegesis, and Church Growth. Kraft

M 638 Introduction to Bible Translation. An introduction to the basic theories and principles of Bible translation. Evaluation of specific Bible translations. The understandings developed will focus on both the linguistic and cultural concomitants of the translation process. Kraft

M 651 The Historical Development of the Christian Movement (Core). An analysis of the growth dynamics of the Christian movement, from its roots in the Abrahamic Covenant to its fruits in the age of Billy Graham and its prospects by the year 2000. Emphasis on the indigenization of world Christianity with particular attention to the Western tradition and the peoples involved: the Jews, the Greeks, the Romans, the Celts, the Goths, the Vikings, the Muslims and the rebel Christians. Attention is directed to structure and function of mission agencies old and new. Winter

M 652 Missiological Integration. An attempt to utilize the entire faculty in analyzing pivotal experience in the story of redemption. Each “experience” such as the growth of Israel, the Early Church, the Reformation, the Batak church, the Latin American Pentecostal movement, etc. will be treated by a theologian, an anthropologist, and a church growth expert synthesized in an integration period. An experimental course. Winter

M 653 Project Seminar in the Christian Movement. Any element of special interest in course M 651 may be pursued by individuals in a seminar context whether by presentation of a paper or some other type of research project. Winter

M 654 History of Evangelical Awakenings. Detailed study of the revivals and awakenings in Eurica and Afericasia which have been the dynamic behind much missionary expansion and social improvement. Orr

M 660 Principles and Procedures in Church Growth. (Core) A brief survey of the theological, psychological and statistical obstruction 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. The following topics are also treated: individual conversion and people movements; leadership training, indigenous principles, mobility, theological rigidity, involvement, psychological roadblocks to growth, the revolution and the Church. Wagner

M 663 Homogenous Units and Church Growth. An in-depth examination of Donald McGavran’s axiom that “people like to become Christians without crossing racial, linguistic or class barriers” from biblical, theological, anthropological, sociological, missiological and ethical points of view. Wagner

M 664 Sociology of Church Growth. Readings and discussion of major issues in sociology of religion with application to Church Growth theory. Wagner

M 671 Theological Education by Extension (TEE) Foundations I. Dealing with the historical and educational aspects of theological training through the reading of books and answering of problem questions. Includes the rationale for the open education concept as applied to theological education. Winter/Holland

M 672 A,B Training the Ministry. Training lay and ordained ministers to obtain development of the Church and extension of the faith. Theological, historical, cultural and practical factors in designing right kinds of training for radically different contexts, particularly extension programs. Winter/Holland

M 673 TEE Workshop. Designed for researchers to present case studies of their field situations. Usually involves determining the validity or effectiveness of a residential or TEE program. Researchers present a paper about TEE which is discussed in class. Designed to be of practical use in problem solving. Winter

M 674 Programmed Instruction (PI). Fundamentals of programming that cover the design and evaluation of various forms or programmed materials and includes a lab situation where a program is produced, evaluated, tested and revised. Holland

M 675 Advanced Programming Techniques. Carries forward the basic course with readings, writing of programs, and needed practice. Holland

M 676 Theological Education Administration. Designed to train nationals to plan, manage, change, and evaluate theological education in all its forms to insure the development of leadership for the utilization of time, talents, money, and gifts in Church Growth ministries. The course introduces contextualization, church/mission relationships, and evangelical cooperation. Holland

M 678 TEE/PI Research. Designed for the missionary or national desirous of engaging in research in TEE or PI in areas of planning and problem solving under guidance and consultation. Holland

M 680 Case Studies in Current Church History. Systematic study of denominations in Asia, Africa and Latin America from their beginning to the present, with special attention to the spiritual and environmental factors contributing (1) to healthy expansion and (2) to slow growth or arrested development. In successive terms attention will be paid to China, Polynesia, Korea, New Guinea, Ethiopia, Batakland, the Philippines, West Africa, Brazil, Orissa, Mexico and Latin America. Faculty
M 682 Church Growth in West Africa. Two denominations (Lutheran and Methodist in Liberia and Ghana) present contrasting growth patterns. Factors are shown across fifteen decades causing or preventing church growth. McGavran

M 683 Indian Church. The enormously complex processes by which the 15-million-member Church in India has grown and the matrices from which growth has occurred are defined and described, with particular reference to the continuing need for E-3 Evangelism. McGavran

M 684 Nigerian Church. A case study of the planting and growth of selected churches in Nigeria. Lessons will be drawn from comparing and contrasting examples of effective and ineffective mission and independent churches. Kraft

M 685 China Seminar. A review of the long encounter between the Chinese people and the Christian movement with particular reference to the Protestant missionary era, the emergence of the People’s Republic, and the subsequent experience of the Church in Communist China, along with a study of the growth of the Church and the development of mission structures among overseas Chinese. Glasser

M 686 African IndependentChurches. A study of the historical, cultural, ecclesiastical, personal and other factors surrounding the emergence of the more than 5,000 contemporary African (i.e. non-mission) denominations. Kraft

M 687 American Church. A study of the growth of American churches and denominations with emphasis on problems involved in Church Growth within subcultures and among minority peoples. Wagner

M 688 American Black Church. Original field research on the growth of the Black churches in the Los Angeles area. Open to students in both School of Theology and School of World Mission. Prerequisite: Principles and Procedures in Church Growth 660 and/or Strategy of Missions M 766. Wagner

M 690 Research (M 790). 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. M 690 (M 790) may be used for credit in any section of the curriculum I to VII for special work or for thesis. Faculty

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

M 692A, B Church Growth Research and Writing. An analysis of research methodology for the planning and
construction of the thesis or dissertation, resources in the Los Angeles area, appraising source materials, note-taking and documentation, organization of materials with particular attention given to graphs of growth during the winter quarter. Both are required for degree candidates. Dayton, Glasser, Winter

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

M 694 Research Methods. An introduction 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 belief. Techniques of interviewing, observing and documenting. Tippett

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

M 705 Ecumenics and Mission. A theological exploration of the background of modern movements of church fellowship and union with particular attention to the emergence and development of the World Council of Churches and its influence on the worldwide missionary movement. Glasser

M 713 Contemporary Theology of Mission. A study of the mission of the Church interpreted in terms of the Great Commission, in the light of the contemporary worldwide struggle for brotherhood, justice and equality, the revolution of rising expectations, and the growing pluralism of most societies with particular attention given to British and American missiologists, the World Council of Churches since 1961, the Wheaton and Frankfurt Declarations. McGavran, Glasser

M 727 Phenomenology and Institutions of Animism II. A study of the animistic substructures of the religion of the common people of Buddhist, Hindu, Muslim, Confucian and Shinto lands, with special bearing on the relevance of evangelistic methods and on conversion to Christianity. Course M 622 is a prerequisite. (A participant seminar with limited enrollment). Tippett

M 728 Theology of Religious Encounter. An investigation of the relation between Revelation and Christianity in the context of eclectic missionary encounter with men of other faiths, or no religious allegiance. Particular attention will be given to Roman Catholic and Protestant theologians throughout the 20th Century. Glasser

M 730 Christianity and Culture I. Explores the cultural concomitants of divine-human interaction. Topics dealt with include man and culture, God and culture, revelation and culture, the witness and culture and the people of God and culture. Attention is given to the development of a perspective of Christian truth that combines the insights of theology with those of anthropology. Kraft

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

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

M 733 Conversion with a Minimum of Dislocation. Analysis of the anthropological, theological and psychological factors relating to conversion, with focus on distinguishing cultural from supracultural elements, so that missionaries may encourage conversion truly Christian, yet culturally appropriate. Kraft

M 734 Anthropological Theory. Historical development of encounters in anthropological theory as it bears on such matters as the conceptualization of culture, social structure, innovation and social change, primitive religion, culture and personality, diffusion, function, function, stress situations, and how this theory relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. Required for all doctoral candidates. Tippett

M 735 Ethnolinguistics. A study of the interrelationships between language and culture. Topics covered include Bible translation, discovery of a culture's values through acquisition, bilingualism and indigenous hymnology. Kraft

M 736 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. Tippett

M 737 Indigeneity. Explores the nature of the relationship of churches to their surrounding cultures and the expression of churchness in culture. Models of indigeneity are developed and a variety of mission and independent churches evaluated in terms of their approximation to the ideal. Kraft

M 738 Missions and Social Change. The reciprocal effect of missions and changing world conditions with

Africa. Two thousand in Liberia are in thirty patterns. Function or preventing
special emphasis on urbanization, secularization and liberation movements in the Third World. Wagner

M 739 Education in Anthropological Perspective. A study of education in cross-cultural perspective. Both formal and informal approaches to education are treated. A special emphasis is the impact of Western formal education on traditional societies and the development of the Christian movement. Kraft

M 757 Missiological Literature and Terminology. A careful review of all the basic documents that can be considered formulative or significant to the development and the present state of the field of missiology and especially the Church Growth Movement. Particular attention will be given to basic concepts to compare and contrast varying, conflicting or overlapping terms. Winter

M 758 Current Church History. Case studies in current church history involving denominations, churches and missions in the Third World, Europe and North America. Special attention on spiritual and environmental factors in growing and non-growing movements. Winter

M 759 Missiological Historiography. A seminar approach to history as a concept, a craft, and a tool for understanding. Emphasis on the special problems of information and interpretation past and present that underlie the discipline of missiology. Winter/Beaver

M 760 Advanced Church Growth. Current theological and ethnic considerations bearing on growth and non-growth are studied. A typology of younger churches is set forth. M 660 and M 661 are prerequisite. McGavran

M 761 The Patterns of Church Growth. Typical growth patterns of non-Western churches. Histories of denominations in process of formation, focusing on the social contexts, graphs of growth and potential for further communication of a vital Christian faith. Winter

M 766 Strategy of Missions. Investigates ways in which a sound theory and theology of mission is being put into effect by missions and churches. What missionary structures, ministerial training, patterns of church growth and advanced education for missionaries best serve the unchanging mandate. Wagner

M 767 Communication, Mass Media and Church Growth. The role of communications in initial evangelism, in the development of people movements and in church planting and continuing missions. The actual and potential contributions of the modern media. Winter

M 794 Ethnohistory. The methodology for extracting, classifying, evaluating and interpreting data from missionary records for the assembly of Church Growth case studies and other missiology. Tippett

M 801A, B Theory of Mission (Advanced Seminar). A comprehensive evaluation of the various theories of mission currently advocated and implemented through the world, in the light of the Great Commission and the biblical emphasis on the unswerving purpose of God for the salvation of men. Particular attention will be given to the influence of these theories on the Church's doctrinal integrity, her use of resources of man and money, her patterns and rates of growth or non-growth, and her witness to the Lordship of Christ and his gospel before the world. This seminar has been designed for church and mission leaders to develop insight into mission as biblically defined, to heighten understanding of effective mission practice, to emphasize correct proportioning of the ingredients of mission, and to explore ways for awakening Christians in all six continents to their central task. McGavran

M 801 Theory of Mission

M 805 Church Mission Structures and Ecumenical Relations

M 811 Theology of Mission (Required of all candidates)

M 822 Mission and Non-Christian Religions

M 830 Mission Across Cultures

M 840 Ethnolinguistics and Bible Translation

M 850 Historical Expansion of the Christian Movement

M 860 Church Growth and Strategy in Mission

CORE COURSE SCHEDULES

The following courses are considered core curriculum and are required of all degree candidates during their first year in residence. They are foundational to School of World Mission comprehensive examinations given in the spring quarter.

Fall Quarter Core Courses

M 630 Anthropology and Mission. Kraft

M 651 The Historical Development of The Christian Movement. Winter

M 660 Principles and Procedures in Church Growth. McGavran, Wagner

M 692A Church Growth Research and Writing. Dayton, Glasser

Winter Quarter Core Courses

M 610 Biblical Theology of Mission. Glasser

M 622 Phenomenology and Institutions of Animism I. Tippett

M 692B Church Growth Research and Writing. Glasser, Winter
Graduate School of Psychology
CHARACTER AND PURPOSE

The Fuller Graduate School of Psychology is a unique adventure in higher education. The dream energizing this endeavor is that a distinctive kind of clinical psychologist will emerge: men and women with a special ability to serve persons on their journey toward wholeness. To that end this program was designed, so that by reading, listening and understanding the expressions of both theology and psychology a fresh wisdom will sift into our consciousness.

One must not reduce psychological data to a kind of mechanical accounting of the nature of man. Neither should theology submit to a reduction of its own unique vitality. Instead, with mutual respect for both disciplines a new direction can be expressed that somehow strikes a convincing ring of truth in contemporary life.

At its simplest, theology may be defined as conceptualizing God and his manner in ways that are relevant to this very day. In a sense everyone is a theologian, holding views about God. But not everyone is a good and profitable theologian. For this higher purpose a serious study of theology is imperative.

The data of theology consists primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must encounter and speak to each new age and situation. Its task is to state the message of the Bible making clear the relevance of this message to every man's current need.

On the other hand, psychology may be defined as the study of human behavior. It makes a great deal over the scientific approach, but it does not rule out the several other ways by which men have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experiences and philosophical thought. In the School of Psychology not only is man's behavior, both simple and complex, detected, recorded and interpreted, but also his feelings, attitudes, beliefs, commitments and values are studied by currently acceptable methods of research. All of the problems of study abound in an embroiled complex of interdependent variables. For their solution, procedures that can identify and measure several variables operating simultaneously must be used.

The School of Psychology was created with the distinct purpose of integrating psychology and theology. This effort may take place at any number of levels, including the conceptualization of ideas and theories, interpersonal relationships between members of several disciplines, personal experience, research and clinical practice. Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of man that has an abiding concern for his relationship to God. They convey the conviction that resources exist which transcend their own. They display a discerning openness to all viewpoints and approaches to the understanding of man and to fresh experiences by which they continue to move forward in the understanding of themselves and others.

The needs of contemporary society are creating new and challenging roles for clinical psychologists. There is an increasing demand for more and better clinical training. The School of Psychology believes it is both the opportunity and the responsibility of the Church and society to be involved in this training. Graduates of this program are qualified to serve in both the Church and the wider community. As clinical psychologists they serve on hospital staffs, in private practice, church sponsored counseling centers and as faculty members in higher education.

The curriculum sequence in academic psychology and clinical experience meets the requirements for a doctoral study program in clinical psychology and is approved by the American Psychological Association.

TRAINING AND RESEARCH FACILITIES

The Fuller Psychological Center. The Fuller Psychological Center guided by Dr. Donald F. Tweedie, Jr., acting director, provides extensive mental health services to the public and also provides a broad training base for the students in the program. The strategy involves relating to the needs of children, adults and the Church with professionals from several disciplines. The current program includes the services of the Pasadena Community Counseling Center, the Child Development Center, the Church Consultation Service and the Psychophysiological Laboratory. The departments include Psychology, Social Work and Medicine.

Serving as directors of the various departments are the following: Director of Internship Training, Dr. H. Newton Malony; Director of Psychological Services,
Dr. Clinton McLemore; Director of Social Work Services. Dr. Adrian Sylling; Director of Medical Services. Robert Cater, M.D.

Pasadena Community Counseling Center. This center is directed by Dr. James A. Oakland and staffed by faculty members and students to serve the community and to furnish to the School both clinical and research materials. Students get part of their clinical training in this facility, diagnosing and treating a wide variety of patients of all ages under the supervision of the faculty. The center's new facility contains offices and rooms for examining and treating patients and for conducting conferences and seminars.

Child Development Center. This Center directed by Dr. Paul W. Clement provides professional services to the community and clinical and research training for students. Two long-term studies on child psychotherapy are being conducted at the Center. Both of these are funded by grants from the National Institute of Mental Health. In addition to direct services to children and their parents, the Center's staff provides psychological consultation to teachers and other child-care workers in the community. The building serving this Center contains offices, group therapy rooms, observation rooms, a children's therapy room, and testing and interviewing rooms. One observation room contains three video recorders, three video cameras, three TV monitors, and additional electronic devices which are used to improve the quality of care provided at the Center.

Church Consultation Service. The Church Consultation Service directed by Dr. H. Newton Malony provides consultants to churches in the areas of training, planning, counseling and education. The service trains and supervises lay counselors and assists churches in establishing counseling centers. Consultants teach classes in family living, emotional development and the relationship of theology and psychology. Retreats for marriage enrichment, program planning and officer training are also offered. Further, consultants help churches evaluate their performance, resolve conflicts, develop leadership and enrich church life.

Psychophysiological Laboratory. Dr. Archibald D. Hart directs this laboratory in a temporary separate building which houses the modern electronic instruments used in the study of psychophysiological phenomena. The action of the central and autonomic nervous systems of man is studied in relation to such psychological factors as beliefs, at-
toitudes, and commitments. The equipment available for research includes a modern physiological polygraph and electroencephalograph, a multichannel instrumentation recorder, and a small computer with averaging and real-time features. The computer can be used as a terminal in a time sharing computer facility.

ADMISSION

A student must have earned the B.A. degree from an academically accredited institution with a grade-point average of B and must have obtained a combined raw score of 1100 on the Graduate Record Examination in order to be considered for admission. The undergraduate major is most useful when it is in the social and behavioral sciences. Ranking equally important with academic excellence for admission to the program are a personal commitment to the historic Christian faith, personal qualities of high integrity, strong motivation for service, empathy for others, ability in personal relationship, spiritual sensitivity, and an abiding love for scholarship. These qualities will be evaluated from personal interviews and from letters of recommendation from those who know the candidate well. The entire faculty is involved in the final selection process. Not only are basic qualifications considered, but specific interest areas for research and clinical involvement. There is no discrimination due to racial origin of the applicant.

An application form should be completed and filed with the office of the dean of the School of Psychology by January 15 preceding enrollment. Along with complete forms, the applicant must 1) submit three recent passport-type photographs, 2) have transcripts from all colleges and graduate schools attended sent directly to the office of the dean of the School of Psychology, 3) send results of the Graduate Record Examination, and 4) enclose the application fee of $20.00. When appropriate, a personal interview is included in the requirements for admission.

Upon admission each student is selected by a faculty member who then serves in an advisory capacity to that student. This selection process is primarily based on common areas of interest and generally extends through the duration of the program. The relationship is viewed as a mutual commitment. The faculty makes a commitment to train each student to the doctoral level and expects a reciprocal commitment from the student to work hard and long enough to reach what is considered to be doctoral quality. Formal and informal reviews are made of each student not less than annually.

FINANCIAL ASSISTANCE

Limited tuition scholarships, teaching clinical and research assistantships are provided for students on the basis of need. Short- and long-term loans from both government and private sources are available. Employment opportunities are numerous and more frequently than not afford the student valuable learning experiences in hospitals, churches, schools and clinics. In accepting employment, however, the student must not allow it to jeopardize his academic work or family responsibilities.

STUDENT LIFE

Students in the School of Psychology have the opportunity to become actively involved in decision making and administrative processes. All students registered in the program are considered members of the student body. The purpose of student government is to afford students the experience of serving their fellows and the School in matters of academic and professional concerns, and to represent the needs of the students in all matters affecting student life.

Responsible for all affairs related to the student body are members of the faculty policy-making body each year with full responsibilities and privileges. Two students are members of the Seminary's long-range study committee. Two students represent the School of Psychology on the general student council. Other students serve on committees which evaluate periodically the School of Psychology's teaching efforts, clinical supervision, research, library, psychology and theology curriculum, and general policies. Students serve on
dissertation committees for other students; it is the student's option to serve and the candidate's option to select.

In addition, special interest groups along with various social affairs help to bring students and faculty together on an informal basis. Opportunities are provided for spouses to participate in many of the activities of their partner's graduate education. This may include small groups, lectures, social events and colloquia. The executive cabinet of the student body provides, through its student sponsorship program, a vital outreach and caring relationship to new students as they enter the summer language programs and the formal program each September.

The student handbook, received upon matriculation, summarizes all matters of policy and procedure for the business office, registrar, library and student council. Each student is responsible for understanding its contents.

CLINICAL COLLOQUIA

Throughout the academic year prominent psychologists are invited to speak at various faculty homes to an informal gathering of students. This series gives students a broad overview of contemporary psychology, including pertinent political issues, current trends in therapy and significant research programs.

CURRICULUM

The School of Psychology has adopted the professional-scientist model as most appropriate to its purpose. This ideal is reflected in the curriculum.

Students may select a maximum of four full-time courses during the three quarters of scheduled classes, and may take part in directed reading projects during the summer. Two hour courses are considered to be only half of a full-time course. The graduate course of study is a sequence that normally spans a six-year period and should be thoroughly understood in terms of requirements and progression. The curriculum is divided into five parts: Proseminar, General Psychology, Clinical Psychology, Theology-integration, and Dissertation.

Part I: Proseminar. The curriculum interests of undergraduate and graduate programs across the
country are diverse, and it is often difficult to know the precise range of academic readiness achieved by each new student group. To compensate for this fact each student is evaluated in 12 discrete areas of academic psychology during their first year in the program. These data-based areas include: psychology of cognition, comparative psychology, developmental psychology, history and systems of psychology, psychology of learning, psychology of motivation, psychology of perception, psychology of personality, philosophy of science, psychology of religion, physiological psychology, social psychology.

During the academic year 12 proseminars are offered which correspond to these discrete areas of evaluation, and any student who discovers a deficit in preparation may enroll in the proseminar covering that specific area of psychology. In so doing he is prepared for the continuing curriculum and comprehensive examination. This process is offered solely as an opportunity for students to assess their own academic preparation and improve their basic comprehension of major areas of psychology. Each proseminar is considered a two-hour general psychology elective.

Part II: General Psychology. The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered P 500-P 559 and P 590-P 600. Each student will complete a minimum of 60 quarter hours in general psychology and the following courses must be included:

- P 537 Abnormal Psychology (4)
- P 590 Statistics (4)
- P 591 Introduction to Experimental Design (4)
- P 592 Advanced Experimental Design (4)
- P 593 Psychological Tests and Measurements (4)

The remaining 40 quarter hours may be selected from general electives and proseminar hours.

Part III: Clinical Psychology. The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical experience. This sequence includes clinical coursework, practicum placements and supervised field training in various approved settings throughout the area. Each student will complete a minimum of 128 quarter hours in clinical psychology and the following courses must be included:

- P 560 Clinical Psychology A (5)
- P 561 Clinical Psychology B (5)
- P 562 Clinical Psychology C (5)
- P 563 Clinical Psychology D (5)
- P 564 Clinical Psychology E (5)
- P 565 Clinical Psychology F (5)
- P 579 Clerkship
- P 579 Internship I
- P 579 Internship II
- P 580 Intra-personal Integration

The remaining 12 quarter hours must be selected from elective clinical seminars.

Part IV: Theology-Integration. An exploration into the relationships between psychology and theology constitutes the essential uniqueness of the program. Each student will complete a minimum of 96 quarter hours in theology and integration. The following theology units which conform to the general requirements have been determined jointly by the School of Theology and the School of Psychology:

- Theology/Church history courses (7)
- Biblical studies courses (7)
- Language courses (3)
- Integration and elective courses (7)

With regard to the integration and elective courses, it is important to note that each student will include at least four Integration Seminars (P581) among the seven courses required. Three other courses which are cross-listed between theology and psychology, or theology and missions, may be selected to meet this requirement. These courses must have a definite theological perspective. The integration courses will typically occur in traditional class settings with joint supervision by a psychology and theology faculty member.

The entire program in theology-integration is individually designed for each student in consultation with an advisor from the School of Theology.
COURSE DESCRIPTIONS

For any course title including the word "seminar," either the professor or the student may suggest areas for study. The particular topic covered is indicated on the student's transcript. A seminar may be repeated for credit as new areas of study are covered.

P 500 History and Systems of Psychology. An overview of the development of psychology as a scientific and service discipline. (4)

P 501 History of Psychology Seminar. Intensive treatment of specific topics in the history of psychology. Offered on demand. Prerequisite: P 500 or permission of the professor. (2)

P 502 Proseminar: History and Systems.

P 503 Philosophy of Science Seminar. An examination of the nature of formal languages, the nature of probability, inductive processes and deductive processes, the relationship between the sciences and ethics, theology and philosophy. (2)

P 504 Phenomenology and Existential Psychology. An overview of the so-called "third force" in contemporary psychology. The works of Kierkegaard, Husserl, Heidegger, Binswanger, Strauss and Frankl will be considered. (4)

P 505 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. Offered on demand. Prerequisite: permission of the professor. (2)

P 510 Psychology of Learning. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of learning. "Learning" consists of a more or less permanent modification of behavior which results from life experiences either in the natural environment or in the laboratory. (4)

P 511 Psychology of Learning Seminar. Intensive treatment of specific topics in the psychology of learning. Prerequisite: Psychology P 510 or permission of the professor. (2)

P 512 Proseminar: Learning. (2)

P 514 Psychology of Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. "Motivation" concerns the inner control of behavior as represented by physiological conditions, interests, attitudes, goals and aspirations. (4)

P 515 Psychology of Motivation Seminar. Intensive treatment of specific topics in the psychology of motivation. Prerequisite: P 514 or permission of the professor. (2)

P 516 Proseminar: Motivation. (2)

P 517 Psychology of Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. "Perception" is the discrimination, differentiation and observation of sensory events. (4)

P 518 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of perception. Prerequisite: P 517 or permission of the professor. (2)

P 519 Proseminar: Perception. (2)

P 520 Developmental Psychology. An overview of the major theories, concepts, issues, data and research methodologies of developmental psychology. The entire human life span is covered. Students will need to learn the scientific journals and bibliographic resources that cover the field of developmental psychology. (4)

P 521 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. Prerequisite: P 520 or permission of the professor. (2)

P 522 - P 528 Proseminar: Developmental. (2)

P 530 Psychology of Personality. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. "Personality" refers to the most characteristic integration of an individual's modes of behavior, interest, attitudes, capacities, perceptions and thought patterns. (4)

P 531 Psychology of Personality Seminar. Intensive treatment of specific topics in the psychology of personality. Prerequisite: P 530 or permission of the professor. (2)

P 532 Proseminar: Personality. (2)

P 534 Psychology and Religion. An overview of the major theories, concepts, issues, data and research methodologies of psychology and religion. Includes beliefs concerning existence and the character of divine events, worship and ritualistic acts, conversion experiences, theological knowledge, etc. Prerequisite: P 530. (4)

P 535 Psychology and Religion Seminar. Intensive treatment of specific topics in psychology and religion. Prerequisites: P 530 and P 534 or permission of the professor. (2)

P 536 Proseminar: Psychology and Religion

P 537 Abnormal Psychology. An overview of the major theories, concepts, issues, data and research methodologies of abnormal psychology. "Abnormal psychology" deals with those aspects of behavior which are labeled psychopathology, maladaptive behavior, mental illness, psychiatric disorders, etc. Prerequisite: P 530. (4)

P 538 Abnormal Psychology Seminar. Intensive treatment of specific topics in abnormal psychology. Prerequisites: P 530 and P 534 or permission of the professor. (2)
P 530 Physiological Psychology. An overview of the major theories, concepts, issues, data and research methodologies of physiological psychology. "Physiological psychology" covers the physiological events which underlie behavior, i.e., sensory reception, activity and function of the central and peripheral nervous system, and the role of glandular and muscular responses in organized behavior. (4)

P 531 Social Psychology Seminar. Intensive treatment of specific topics in social psychology. Prerequisite: P 540 or permission of the professor. (2)

P 532 Proseminar: Social. (2)

P 533 Proseminar: Abnormal. (2)

P 534 Comparative Psychology. An overview of the major theories, concepts, issues, data and research methodologies of comparative psychology. "Comparative psychology" studies the ways in which members of a given species adjust to internal and external pressures that impinge upon them as well as how members of different species adapt to similar situations. (4)

P 535 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology. Prerequisite: P 534 or permission of the professor (2)

P 536 Proseminar: Comparative. (2)

P 537 Proseminar: Cognition. (2)

**CLINICAL PSYCHOLOGY SEQUENCE**
(Psychology 560 - 565)

A problem solving approach is used in teaching the student the basic orientation and skills of the contemporary clinical psychologist. Each quarter students taking the Clinical Psychology sequence focus on a different target population with which the practicing clinical psychologist must often deal. Emphasis is placed upon the continuity between psychological assessment and psychological intervention, the faculty believing that these two processes are not separable in clinical psychology practice. Each student will see faculty members demonstrate a wide range of assessment tools and techniques. Each student will also observe faculty members model a wide range of interventions, e.g., psychoanalytic therapy, Rogerian psychotherapy, behavior therapy, crisis intervention, conjoint family therapy, teaching parents to be therapists of their own children, and consultation to churches and other community institutions. Usually faculty demonstrations will be followed by student participation in carrying out similar types of assessment and intervention.

A different professor teaches the course each quarter. He and the students meet in class three hours each week. In addition, students have practical assignments outside of class in which they deal with psychological problems in the real world. A functional approach is used with all case material. Students are presented with a wide range of problems and are then asked to search the clinical literature in order to find the most effective ways of assessing and solving these problems.

All students are required to take the six quarters in the Clinical Psychology sequence. These particular courses are to be taken in the order listed, with the final quarter to be completed no later than the spring quarter of the student's first year of Field Training (P 579). The full sequence must be completed prior to beginning the second year of Field Training.

**P 560 Clinical Psychology A.** The students themselves constitute the target population in this quarter. An overview of the current roles and skills of the contemporary clinical psychologist is provided, with special emphasis placed on professional ethics. The course includes training in the "therapeutic triad" in conjunction with students as interviewers of each other. (5)

**P 561 Clinical Psychology B.** Children constitute the target population in this course. Winter quarter. (5)

**P 562 Clinical Psychology C.** Adolescents constitute the target population in this quarter. Spring (5)

**P 563 Clinical Psychology D.** Adults constitute the target population in this quarter. Fall (5)

**P 564 Clinical Psychology E.** Community agencies constitute the target population in this quarter, with special emphasis placed on helping churches become delivery systems of psychological services. Winter (5)

**P 565 Clinical Psychology F.** Families constitute the target population in this quarter. Spring (5)
P 567 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment; e.g., techniques of assessing neurological dysfunction, emotionality, personality, intelligence, behavior, etc. Prerequisite: fourth year standing or higher. (2)

P 568 Psychological Intervention Seminar. Intensive treatment of specific topics in psychotherapy or other forms of psychological intervention; e.g., psychodrama, client-centered therapy, group psychotherapy, systematic desensitization, psychoanalytic individual therapy, implosive therapy, psychochemotherapy, intervention, etc. Prerequisite: fourth year standing or higher. (2)

P 569 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology; e.g., ethics, legal problems, institutional relations, politics, etc. Prerequisite: fourth year standing or higher. (2)

P 570 Community Psychology Seminar. Intensive treatment of specific topics in community psychology; e.g., the police, courts, schools, youth organizations, rest homes, political and governmental bodies, etc. Prerequisite: fourth year standing or higher. (2)

P 571 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. Prerequisite: fourth year standing or higher. (2)
P 579 Field Training. Each student receives his first assignment to a field training agency; e.g., a hospital, clinical or psychological center, between his third and fourth years. The assignment begins on July 1 and runs through the following June 30 with the student spending not less than 12 hours a week in the clinical facility. The student receives supervised experiences in psychological assessment and intervention procedures.

Three options are available for satisfying the Field Training requirement. The typical program will involve Option A. Choice of Options B and C will be determined in consultation with the student’s faculty advisor and the director of clinical training. All options require that students complete 72 quarter hours of psychology at the Graduate Level before beginning the first year of field training.

Option A
First year (12 months - clerkship) taken at 12 hours per week (600 hours for the year) equals 20 credits
Second year (12 months - internship) taken at a minimum of 2 hours per week (at least 1,000 hours for the year equals 32 credits)
Third year (12 months - internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) equals 32 credits. Total 84

As a part of this option, a student must complete 1,500 hours (48 credits) of field work training in multidisciplinary settings in 24 consecutive months or less. (This 1,500 hour requirement must be completed before the Ph.D. is granted.)

Option B
First year (12 months - clerkship) taken at 12 hours per week (600 hours for the year) equals 20 credits
Second year (12 months - internship) taken at a minimum of 30 hours per week (includes research, etc.) (1,500 hours for the year) equals 48 credits. Total 68

Under this option the student completes all requirements for the Ph.D. (except the third year of internship) by the end of the second year of field training. He then will sign an agreement to serve at least a three-quarter time internship (1,500 hours) during the 12-month period which begins between July 1 and September 1 of the same year in which he completes his second year of field training. This third year of field training must be arranged for and approved by the director of clinical training. Either the first plus the second year, or the third year of field training must be in a multidisciplinary setting.

Under Option B students may receive the Ph.D. at the end of their second year of field training, thereby serving their final year of supervised field training as a post-doctoral fellow. Option B permits graduates to qualify for licensing in California one year earlier than Option A.

This option will most likely be followed by students who enter the Graduate School of Psychology with previous graduate studies having already been completed. The demands of this option make its selection unlikely for most students.

Option C
The basic benefits of Option C are the same as those of Option B. Option C should be available to students who enter the Graduate School of Psychology with previous graduate studies having been completed and with previous supervised field training and/or relevant professional experiences. Under this option the student completes all requirements for the Ph.D. (except the third year of internship) by the end of the second year of field training. As under Option B, the student will sign an agreement to serve at least a three-quarter time internship (1,500 hours) during the 12-month period which begins between July 1 and September 1 of the same year in which he completes his second year of field training. He then may receive the Ph.D. at the end of his second year of field training. The third year of field training must be arranged for and approved by the director of clinical training. Either the first plus the second year, or the third year of field training must be in a multidisciplinary setting.

Under Options B and C, 32 quarter hours of P 579 are waived for the Ph.D. The student’s agreement for the third year of field training will state, however, that the issuing of academic transcripts and letters of recommendation from Fuller will be contingent of the graduate successfully completing the third year of field training.

There are many opportunities in the Los Angeles area for graduate students in psychology to work for pay in clinical settings. Often these settings have no commitment to coordinate their work opportunities with the student’s clinical training needs. The most serious problem present in many situations is the lack of regularly scheduled supervision provided by the setting. In order to ensure that students not engage in employment which is incompatible with the doctoral training program and with psychological professional ethics, the faculty has established the policy outlined below.

Students must obtain the approval of the director of clinical training before accepting employment in any setting in which the student will be carrying out any of the functions which are normally performed by clinical psychologists and for which the student is in training within Fuller’s doctoral program.

The student must obtain a written commitment from his prospective employer stating that the employer will provide not less than one hour a week of individual supervision from a licensed clinical psychologist throughout the student’s term of employment. The employer will pay for this supervision. This written agreement must be accepted by the director of clinical training prior to the student’s beginning his or her work.
P 580 Intra-Personal Integration. All students participate in encounter groups with other members of their class throughout their first two years in the School. The goals of this experience are to help each student become more aware of his impact on others and to work toward becoming a more integrated person. Students are encouraged to examine the relationship between their faith and their decision to enter clinical psychology. (0)

P 581 Integration Seminar. Each quarter a professor of psychology and a professor of theology jointly chair a seminar which deals with some aspect of the relationship between psychology and theology. The topics change quarterly. Students are required to take six quarters of Integration Seminar for graduation. Prerequisite: third year standing or higher and completion of the basic theology requirements for psychology students. (3)

P 581A Introduction to Integration Seminars. This is a team-taught course by selected faculty members from the psychology and theology faculties for incoming students. (3)

P 582 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior, integration in professional practice or inter-professional integration. Prerequisite: third year standing or higher and permission of the faculty. May be repeated for credit. (variable credit)

P 590 Statistics. Concepts and techniques involved in the analysis and interpretation of research data. Descriptive statistics (frequency distributions), central tendency, variability, introduction to statistical inference (normal curve sampling theory, t-tests), introduction to correlation and regression, introduction to analysis of variance, and introduction to non-parametric statistical methods. This is a required course and should be taken in the fall quarter of the year by all first year students. (4)

P 591 Introduction to Experimental Design. Fundamentals of the application of the experimental method in the study of behavior. Prerequisite: Statistics. Required course for first year students in the winter quarter. (4)

P 592 Advanced Experimental Design. Emphasis is placed on the discovery of a problem, the formulation of hypotheses, experimental controls, fundamental design for drawing inferences and generalizing from samples and data. Stress is placed on individual work in the planning, execution and reporting of an experimental investigation, emphasizing the conceptual aspects of experimental design. This is a required course and should be taken in the spring quarter of the first year. (4)

P 593 Psychological Tests and Measurements. An overview of the psychological methodologies and statistical concepts involved in the construction and use of assessment instruments together with a study of the most commonly used psychological instruments. (4)

P 594 Seminar in Statistics. Intensive treatment of specific topics in statistics. Prerequisites: P 590 - P 592 or permission of the professor. (2)

P 595 Research Seminar. Intensive study of research methodologies in a particular area specified in psychology, specialized topics in experimental design, identification of problems for meaningful research, etc. Prerequisites: P 590 to P 592 or permission of the professor. (2)

P 596 Individual Research Projects. Experimental, field observations or survey research on a specific problem. The doctoral dissertation does not fall under this course number; however, master’s-level research projects should be registered under this course number. The investigation is supervised by a faculty member. May be repeated for credit. Prerequisites: P 590 to P 592 and permission of the sponsoring professor. (variable credit)

P 600 Independent Readings. Special or advanced readings in various areas of psychology which are not covered by other courses or seminars in the curriculum. The particular topic covered is indicated in the student’s transcript. May be repeated for credit, if new topics are chosen. Prerequisite: permission of a sponsoring professor. (variable credit)

P 700 Dissertation. The dissertation experience affords each student the opportunity to make a unique contribution to the field of psychology. This is taken during the latter part of the program. Students select a specific research topic as well as the chairman of their dissertation committee. The dissertation is typically completed during the last three years of the program. It constitutes the equivalent of a half year of full-time coursework. Therefore each student will register for a minimum of 32 quarter hours for dissertation research.

CLINICAL TRAINING

The clinical training program stresses a functional approach to case management. In such an approach, the emphasis is placed on psychological assessment which is aimed at decision making and at psychological interventions which are aimed at producing specified therapeutic changes. The primary commitment is to help people solve their problems and to prevent them from the development of new ones. Although the various faculty members represent many theoretical orientations, the traditional “schools of psychotherapy” are deemphasized. Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:

1) Clinical psychology is a new field that is rapidly growing and changing.

Experience is key: students are encouraged to experience the practical aspects of clinical psychology. They are expected to develop their own approaches to clinical practice based on their own observations and experiences.

2) A flexible approach: students must be able to adapt to new situations and challenges.

3) An integrative approach: students must be able to integrate knowledge from different fields and perspectives.

4) A collaborative approach: students must work effectively with other professionals.

5) A critical approach: students must be able to evaluate and question their own assumptions and practices.

6) A personal approach: students must be able to understand and respond to the needs of individuals.

To this end, students are required to participate in a variety of clinical experiences, including supervised observation, consultation, and practice.

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Clinical training is typically completed during the last three years of the program. It constitutes the equivalent of a half year of full-time coursework. Therefore each student will register for a minimum of 32 quarter hours for dissertation research.
2) A flexible training program which encourages questioning research and innovation provides the greatest benefits to the future demands of psychology and society.

3) A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take.

4) Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another.

5) Quality and breadth of experience are more important than the number of experiences.

6) No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.

MAJOR COMPONENTS

Training in clinical psychology includes experiences and supervision in research, psychological assessment (interviewing, observing, testing, etc.), psychological intervention (behavior modification, community consultation, crisis intervention, psychotherapy, etc.), personal growth and integration and communication of information.

Experience in Research. Research training begins in the student's first year and continues until he receives his Ph.D. degree. He needs to acquire an appreciation for the relationship between psychological research and high quality clinical practice. The functional approach considers clinical practice to be one type of applied research.

Experience in Psychological Assessment. When he graduates, each student will have had exposure to several target groups. He will have assessed children, adolescents, adults and the aged. Cutting across these age groups, he will have had assessment experiences with normals, inpatients, outpatients, the physically handicapped, the mentally defective, the economically and socially deprived, minority groups and other client populations that confront the clinical psychologist. In addition to acquiring experience with a large number of different target populations, he will have been introduced to the major assessment techniques. These include observation and description of behavior, interviewing, individual and group testing, special techniques of assessment such as psychophysiological measures of autonomic reactivity, and any other techniques which seem to show promise of having usefulness in psychological assessment. Meaningful assessment is oriented toward clinical decision making.

Experiences in Psychological Intervention. The target groups for experiences in intervention are essentially those listed for experiences in assessment. Each student is exposed to several systems of individual and group treatment techniques. In addition to formal treatment techniques, he has the opportunity to provide psychological consultation to such people as teachers, parents, ministers and probation officers.

Experiences Designed to Facilitate Personal Growth. In order to maximize the sensitivity of the future clinical psychologist, three formal programs are offered as part of the training:

1) During his first two years in the Graduate School of Psychology each student participates in sensitivity training where emphasis is placed on making the student aware of his social stimulus impact on others (see 580).

2) There is intensive clinical supervision of all of his work with a focus placed on the student's own personality as well as on the personality of his client.

3) Individual and/or group psychotherapy is arranged for students who need it. Need is normally determined by the student; however, if a faculty member feels that the student could not be an effective clinical psychologist without first receiving personal therapy, he can advise the student to obtain therapy.

Secondly, a basic notion of the training design requires the student to be involved continuously in research on an apprenticeship basis throughout the program. From as early in the student's program as possible, he works under the immediate supervision of a faculty member. During the first two years, the student becomes involved in the faculty member's own ongoing research program. Early in the third year, the student begins work on research of his own — identifying a problem and performing various research operations more independently. During the fourth year, a student is expected to complete a proposal for his dissertation research, and the final three years are spent in the completion and writing of this project. Communication about research is kept at a high level during these years by a required
weekly research seminar and by various small groups and teams with unique research interests.

Thirdly, the student is expected to benefit from faculty models as he moves toward a career of inquiry. Each faculty member is engaged in an ongoing program of research and he strives through his association with his students to communicate the model of the professional scientist.

The student who invests six years in the program at Fuller is expected to become a sensitive clinician and a competent researcher. He will hopefully make discoveries in the laboratory which will greatly increase the effectiveness of his practice of psychology in the clinic.

COMPREHENSIVE EXAMINATION

One of the assumptions underlying Fuller's program is that a person earning a doctoral degree in clinical psychology should have a broadly based foundation in the concepts, data, methods, and theories of general psychology. Students are expected to reach a superior level of mastery. “Superior level” has been defined by the faculty as the ninetieth percentile. The Advanced Test in Psychology of the Graduate Record Examination (GRE) is the specific measure used.

All students must score 650 or higher on the Advanced Test in Psychology in order to pass the Comprehensive Examination.

This examination will be given on campus during the third week of September and the third week of December each year. A student who took the Graduate Record Examination prior to admission to the program could submit his or her previous score of 650 or higher as meeting the Comprehensive Examination requirement. Transcripts of such scores must be sent directly from the Educational Testing Service to the Dean, Graduate School of Psychology, Fuller Theological Seminary.

A student may take the examination at any of the on-campus administrations or at a national testing center designated by the Educational Testing Service. The number of times a student may retake the examination is not limited. The student and his or her advisor or major professor jointly determine when the student will take the Graduate Record Examination. Although the number of times which the examination may be taken is not fixed, any failing performance will be reviewed by the faculty. Repeated failures may lead to a faculty recommendation that the student terminate his or her studies in the program.

Once a student has passed the Comprehensive Examination, he may substitute courses in clinical psychology toward meeting the 40 unit elective requirement in general psychology. These courses must be over and above the required 128 quarter units in clinical psychology. Current students who have not completed the Comprehensive Examinations and who elect to adopt the new catalog policies, must take the Diagnostic Evaluations with students entering the 1975 fall semester.

THE CLINICAL EVALUATION

This is an examination in which the student is given opportunity to demonstrate 1) clinical skills, 2) ability to deal with the ethical and legal problems which he or she may have to face as a clinical psychologist, 3) familiarity with the contemporary literature in clinical psychology, 4) knowledge of the major psychological problems and issues confronting psychology today, and 5) special interests and professional goals. The Clinical Evaluation normally will be taken early in the student's final year or late in his or her next-to-last year.

In addition, this examination helps to prepare the student to pass the important post-doctoral examinations (e.g., a state licensing or certification examination, the Diplomate examination of the American Board of Professional Psychology, etc.)

Each student's clinical examination will be conducted by the clinically qualified members of his or her dissertation committee plus at least one additional examiner who will be appointed by the director of clinical training. The specific form for the examination is constructed by the candidate and his or her committee, using the following guidelines:

1) A typewritten contract between the student and his committee will specify all elements of the examination.

2) This contract must be approved by the candidate, all members of the clinical examination committee and the director of clinical training.

3) The contract will list at least one specific goal for each of the five target areas listed in the first paragraph.

4) For each of these specific goals the contract
will describe the means of assessing mastery or achievement. The candidate and the committee must specify the precise assessment criteria and assessment devices to be employed for each area.

5) One goal which all candidates are to list is "to have carried out effective (helpful) psychological interventions with 10 individuals, couples, families, groups, community agencies, or some combination of these categories for a total of 10 discrete cases."

6) The examination committee must sign a statement by April 15 of the year in which the candidate intends to graduate indicating that all tasks specified in the contract have been completed and that the candidate has passed the clinical examination. This statement should be given to the director of Clinical training.

7) The approved contract for the clinical examination must be completed 12 months prior to the date on which the candidate completes the requirements for the Ph.D.

---

**CLINICAL PROFESSORS OF PSYCHOLOGY**

Paul F. Barkman, Ph.D. New York University; Fuller Psychological Center
Herbert Blaufarb, Ph.D. University of Illinois; San Fernando Valley Child Guidance Clinic
Clyde S. Congdon, Ph.D. Vanderbilt University; Fuller Psychological Center
William G. Crary, Ph.D. University of Colorado; Los Angeles County-University of Southern California Medical Center (Adult)
Beverly Golden, Ph.D. University of Illinois at Urbana; San Fernando Valley Child Guidance Clinic
Dean V. Harris, Ph.D. University of Oklahoma; The Mental Health and Family Services Center
I. H. Hart, Ph.D. Duke University; Camarillo State Hospital
Stephen J. Howard, Ph.D. University of Southern California; San Fernando Valley Child Guidance Clinic
Harry N. Jones, M.D. Howard University; Camarillo State Hospital
Thomas C. Keedy, Jr., Ph.D. University of Southern California; Fuller Psychological Center
Leon Oettinger, Jr., M.D. University of Pennsylvania; Fuller Psychological Center
Ilvarez H. Perkins, M.S. Howard University; Camarillo State Hospital
Benjamin A. Siegel, Ph.D. Claremont Graduate School; Camarillo State Hospital

---

**CLINICAL ASSOCIATE PROFESSORS OF PSYCHOLOGY**

Robert J. Bonkowski, Ph.D. University of California, Los Angeles; Harbor General Hospital
William Budin, Ph.D. University of Rochester; Kennedy Child Study Center
Leonard Diamond, Ph.D. Catholic University of America; Camarillo State Hospital
James O. Laughrun, Th.D. Southern California School of Theology; Fuller Psychological Center
Joan C. Madsen, Ph.D. University of Oregon; Kennedy Child Study Center
David M. Mandel, Ph.D. University of Texas; Los Angeles County-University of Southern California Medical Center (Child)
June C. Meredith, Ph.D. University of Southern California; San Fernando Valley Child Guidance Clinic
Robert E. Moebius, M.D., Ph.D. University of Michigan; Camarillo State Hospital
Paul W. Pretzel, Th.D. Claremont Graduate School; Fuller Psychological Center
Beatrice L. Rasof, Ph.D. University of California, Los Angeles; Harbor General Hospital
Roland F. Robie, Jr., M.D. California College of Medicine, Los Angeles; Camarillo State Hospital
Douglas Schiebel, Ph.D. University of Michigan; Harbor General Hospital
Ruth D. Sinay, Ph.D. University of Southern California; Los Angeles County-University of Southern California Medical Center
Herbert G. Steger, Ph.D. University of Southern California; University of California, Irvine
Jerome S. Stumphauzer, Ph.D. Florida State University; Los Angeles County-University of Southern California Medical Center
Ellis R. Wayne, Ph.D. University of California, Los Angeles; University of California, Irvine

CLINICAL ASSISTANT PROFESSORS OF PSYCHOLOGY

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David Bock, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
Herbert Cohen, Ph.D. California School of Professional Psychology; Kennedy Child Study Center
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Allan P. Hess, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
Irwin Hoffman, Ph.D. State University of New York, Buffalo; Kennedy Child Study Center
Jerre Lender, Ph.D. Ohio State University; University of California, Irvine
Kenneth P. Lott, Jr., Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
Michael P. Maloney, Ph.D. University of Colorado; Los Angeles County-University of Southern California Medical Center (Adult)
Teresa McNichol, Ph.D. Purdue University; Kennedy Child Study Center
Frank E. Nocita, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
Clifford L. Penner, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center

Paul V. Roberts, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
Judy L. Todd, Ph.D. University of California, Los Angeles; Kennedy Child Study Center
Joseph Venema, Ph.D. Fuller Graduate School of Psychology; Fuller Psychological Center
J. Stephen Vizzard, Ph.D. University of Portland; The Mental Health and Family Services Center
Michael Ward, Ph.D. George Peabody College; Los Angeles County-University of Southern California Medical Center (Adult)
Henry N. Weber, Ph.D. University of Southern California; The Mental Health and Family Services Center
Judy Walker Weber, Ph.D. University of Southern California; The Mental Health and Family Services Center

CLINICAL FACILITIES FOR FIELD TRAINING

The institutions listed below are those which were directly engaged during 1974-75 in providing clinical experiences and training to fourth, fifth and sixth year students. Some of the institutions listed have an ongoing training agreement with the Graduate School of Psychology so that they accept a fixed number of trainees each year. Others have accepted students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Camarillo State Hospital, Camarillo, California (APA approved internship). One student
Child Development Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Four students
Children's Hospital, Los Angeles, California. One student
Church Consultation Service, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Two students
Columbia County Mental Health Guidance Center, Portage, Wisconsin. One student
Desert Counseling Center, China Lake, California. One student
Harbor General Hospital, Torrance, California. Seven students
Hillview Acres Children's Home, Chino, California. One student
Ingleside Psychiatric Hospital, Rosemead, California. Three students
Kennedy Child Study Center, Santa Monica, California (APA approved internship). Three students
Los Angeles County Department of Mental Hygiene, Los Angeles, California. Eight students

Los Angeles County Olive View Medical Center, Sylmar, California. Two students

Los Angeles County Probation Department, Los Angeles, California. One student

Los Angeles County - University of Southern California Medical Center, Los Angeles, California (APA approved internship). Eight students for pre-internship field training and two students for internships.

Los Angeles Psychiatric Service, Los Angeles, California (APA approved internship). One student

Mental Health and Family Services Center, Vancouver, Washington. One student

Metropolitan State Hospital, Norwalk, California. Five students

Neuropsychiatric Institute, University of California, Los Angeles, California (APA approved internship). Two students

North Orange County Child Guidance Center, Santa Ana, California. One student

Pacific State Hospital, Pomona, California. Four students

Pasadena Child Guidance Clinic, Pasadena, California. Two students

Pasadena Community Counseling Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Seventeen students

San Bernardino County Mental Health Services, San Bernardino, California. Two students

San Fernando Valley Child Guidance Clinic, Van Nuys, California (APA approved internship). Two students

Southern California Permanente Medical Group, Los Angeles, California (APA approved internship). Two students

Student Health Center, California Institute of Technology, Pasadena, California. One student

Sutter Memorial Hospital, Sacramento, California. One student

University of Mississippi, Jackson, Mississippi. (APA approved internship). One student

West Central Community Mental Health Services, Anaheim, California. One student

The following individuals participated in the colloquium series during the 1973-74 and 1974-75 academic years:

Norman L. Farberow, Ph.D., Co-Director, Suicide Prevention Center, Los Angeles.

Seymour Feshbach, Ph.D., Professor, Department of Psychology, University of California at Los Angeles.

Alex B. Caldwell, Ph.D., President, Clinical Psychological Services, Santa Monica.

Fred Staples, Ph.D., Associate Professor, Psychiatry Department, University of Southern California Medical Center.

Mortimer M. Meyer, Ph.D., Director of Training, Reiss-Davis Child Study Center, Los Angeles.

Donald B. Lindsley, Ph.D., Department of Psychology, University of California, Los Angeles.

Lee Edward Travis, Ph.D., Dean Emeritus, Graduate School of Psychology, Fuller Theological Seminary.

Charles Ansell, Ed.D., Faculty, Los Angeles Society for Psycho-Analytic Psychology.

Martin Bravin, Ph.D., Director, Psychic Science Institute, Los Angeles.

Paul W. Clement, Ph.D., Professor and Director of Clinical Training, Graduate School of Psychology, Fuller Theological Seminary.

Mrs. Anne Chaleff, R.N., Co-therapist with Dr. Morris Paulson, University of California at Los Angeles, Child Trauma Intervention Project.

Roland G. Tharpe, Ph.D., Psychology Department, California State University, Long Beach on Sabbatical from University of Hawaii.
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Andrew W. Hughes, President, Hughes Associates, Eastford, Connecticut.


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Lloyd John Ogilvie, Pastor, First Presbyterian Church, Hollywood, California.

Mrs. John (Joyce) Penido, Career Homemaker, Pasadena, California.

Clifford L. Penner, Clinical Psychologist, Associated Psychological Services, Pasadena, California.

Samuel T. Reeves, Executive Vice President, W. B. Dunavant and Company, Fresno, California.

Jack D. Samuelson, President, Samuelson Brothers Construction, Los Angeles, California.


Dean E. Stephan, Vice President of Overseas Operations, Chicago Bridge and Iron Company (retired), Birmingham, Alabama.


Paul J. Van Oss, Director of Resource and Extension, World Vision International, Monrovia, California.

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David Allan Hubbard, B.A. Westmont College, Ph.D. St. Andrews University, B.D., Th.M. Fuller Seminary, D.D. John Brown University, Louvain, Rockford College, President and Professor of Old Testament.

Glenn W. Barker, A.B., A.M. Wheaton College, Th.D. Harvard University, Provost, Acting Dean of the School of Theology and Professor of Christian Origins.

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Calvin Robert Schoonhoven, B.A. Wheaton College, B.D. Fuller Seminary, D.Theol. University of Basel, Director of Library and Associate Professor of Biblical Interpretation.

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University of Southern California, Professor of Old Testament.


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Vahe Simonian, B.A., B.D., D.Rel., Ph.D., Adjunct Professor in Preaching.

Richard Spencer, B.A., B.D., Ph.D., Adjunct Professor in Ethics.

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Kenneth Brewster, B.A., Hebrew

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David P. Johnson, B.A., Greek
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Garth Moller, B.A., Hebrew
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Timothy M. Powell, B.A., Hebrew
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Mark A. Sereduck, B.A., Hebrew
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School of World Mission

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C. Peter Wagner, B.S. Rutgers University, M.Div., M.A. (Missiology) Fuller Theological Seminary, Th.M. Princeton Theological Seminary, Associate Professor of Latin American Studies.

Part-Time Professor

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Visiting Professor

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Lloyd E. Kwast, B.D., M.R.E., M.A., D.Miss., Adjunct Professor, Philippine Extension Courses.

School of Psychology

Neil Clark Warren, B.A., Pepperdine University, M.Div. Princeton Theological Seminary, Ph.D. The University of Chicago, Dean of Graduate School of Psychology and Associate Professor of Psychology.

Lee Edward Travis, B.A., M.A., Ph.D., State University of Iowa, Dean Emeritus of the Graduate School of Psychology and Distinguished Professor Psychology.
Paul W. Clement, B.S., B.A. University of Washington, M.A. Pepperdine University, Ph.D. University of Utah, Professor of Psychology, Director of Clinical Training, and Director of The Child Development Center.

Donald Ferguson Tweedie, Jr., A.B. Gordon College, Ph.D. Boston University, Professor of Psychology and Acting Director of Fuller Psychological Center.

Henry Newton Malony, A.B. Birmingham-Southern College, M.A., George Peabody College, M.Div. Yale Divinity School, Associate Professor of Psychology, Director of Internship Training and Director of the Church Consultation Service.

Adrin C. Sylling, A.B. Concordia College, M.S.W. University of Minnesota, D. Phil. University of South Africa, Associate Professor of Psychiatric Social Work and Director of Social Work Services.

Archibald Daniel Hart, B.Sc., University of South Africa, M.Sc., Ph.D. University of Natal, Assistant Professor of Biofeedback and Electroencephalography, Director of Research and Director of the Psychophysiological Laboratory.

Clinton Whitfield McLemore, B.A. Adelphi University, Ph.D. University of Southern California, Assistant Professor of Psychology and Director of Psychological Services.

George Alan Rekers, B.A., M.A. Westmont College, C.Phil., Ph.D., University of California, Los Angeles, Postdoctoral Fellow, Harvard University, Assistant Professor of Psychology.

Part-Time Professor

James A. Oakland, B.A. Seattle Pacific College, Ph.D. University of Washington, Associate Professor of Psychology and Acting Director of Pasadena Community Counseling Center.

Visiting Professor

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

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Joseph C. Landrud, B.S., B.Th., M.Th., Ph.D., Adjunct Professor in Clinical Seminars.

James O. Laughrun, A.B., M.A., Ph.D., Adjunct Professor in Clinical Seminars.

Michael P. Maloney, M.S., M.A., Ph.D., Adjunct Professor in Testing.

Paul W. Prestzel, B.D., Th.D., Adjunct Professor in Counseling.

Jorge Taylor, M.A., M.A., Ph.D., Adjunct Professor in Hispanic Counseling.

Charles J. Wallace, B.A., Ph.D., Statistics.

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H. Lee Merritt, Director of Business Affairs

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Mack Reynolds, Real Estate Consultant

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Robert Scoon, Cataloging Librarian

Inez T. Smith, Administrative Assistant to the President

Kirby J. Taylor, Director of Planned Giving

Mary Honderich Tregenza, Manager of Publications and Information Services

Robert G. Tuttle, Academic Advisor

Walter C. Wright, Jr., Coordinator of Academic Research and Planning
Appendices
STUDENT STATISTICS

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

Denominational distinctives, such as church government, are dealt with by pastors who represent the larger communions. Furthermore, the Seminary faculty comprises such a cross section of church affiliation that most of the greater traditions of the Church are represented. The student body at Fuller is composed of men and women from more than 50 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

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

ENROLLMENT, FALL 1975

Graduate School of Theology

<table>
<thead>
<tr>
<th>Degree</th>
<th>Number</th>
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<tr>
<td>M.Div.</td>
<td>531</td>
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<tr>
<td>M.A.</td>
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<td>Ph.D.</td>
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<td>Special</td>
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<td><strong>Total, Pasadena Campus</strong></td>
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Eastern Washington Extension | 27
Seattle Extension            | 44
Bay Area Extension           | 29
Fresno Extension             | 19
Bakersfield Extension        | 23
Los Angeles Extension        | 46
Extension in the Rockies     | 28
**Total, Extension Program** | **216**

**Total, School of Theology** | **1070**

Graduate School of World Mission

<table>
<thead>
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<th>Degree</th>
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<tbody>
<tr>
<td>M.A. Candidates</td>
<td>15</td>
</tr>
<tr>
<td>M.A. (Missiology)</td>
<td>25</td>
</tr>
<tr>
<td>D. Miss.</td>
<td>43</td>
</tr>
<tr>
<td>Th.M.</td>
<td>22</td>
</tr>
<tr>
<td>Ph.D. (Missiology)</td>
<td>2</td>
</tr>
<tr>
<td>Special</td>
<td>19</td>
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<td><strong>Total, School of World Mission</strong></td>
<td><strong>126</strong></td>
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Graduate School of Psychology

<table>
<thead>
<tr>
<th>Degree</th>
<th>Number</th>
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<tr>
<td>Ph.D.</td>
<td>96</td>
</tr>
<tr>
<td><strong>Total, School of Psychology</strong></td>
<td><strong>96</strong></td>
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</tbody>
</table>

**TOTAL ENROLLMENT** | **1292**

DENOMINATIONS REPRESENTED, FALL 1975

The following denominations were represented by five or more students:

- American Baptist Convention
- American Lutheran
- Anglican
- Assemblies of God
- Baptist General Conference
- Christian Church
- Christian Reformed
- Christian & Missionary Alliance
- Church of Christ
- Church of God
- Conservative Baptist Association
- Conservative Congregational Christian Conference
- Episcopal
- Evangelical Covenant
- Evangelical Free
- Free Methodist
- Friends
- Foursquare
- Independent
- Lutheran Church in America
- Lutheran Church Missouri Synod
- National Baptist Convention
- Nazarene
- Presbyterian Church in United States
- Reformed Church of America
- Southern Baptist
- United Church of Christ
- United Methodist
- United Presbyterian Church in U.S.A.
- Over 40 others, represented by at least one student.
Official denominational representatives and advisors:

**Presbyterian**
Dr. Robert B. Munger
Mrs. Gloryanna Hees

**Baptist**
Dr. Clifford Larson

**Assemblies of God**
Dr. Ronald Cottle
Mr. Cecil M. Robeck, Jr.

**Methodist**
The Rev. Steven Kobernick
Dr. Robert Tuttle

**Evangelical Covenant**
Mr. J. Melville White

**Christian Reformed Church**
Dr. Lewis Smedes
Dr. James Daane

**Anglican**
Dr. Geoffrey Bromiley

**Episcopal**
Dr. Robert Schaper

Other representatives to be arranged as needed.

---

**ALUMNI ASSOCIATION**

More than 1700 graduates of Fuller Seminary serve in leadership positions in every state and in over 45 foreign countries, in over 50 denominations and an equal number of boards, agencies and academic institutions of the Church. They are found as pastors, assistant ministers, Christian education directors, in campus ministry, teaching, as chaplains, missionaries, in youth ministry, pursuing further graduate study and in other Christian vocations.

---

**ALUMNI ASSOCIATION CABINET 1975-76**

**South**

Ken Working, Jr., M.Div. '72, President, Associate Pastor, Bel Air Presbyterian Church, Los Angeles, CA.

George Van Alstine, B.D. '61, Vice President, Pastor, Altadena Baptist Church, Altadena, CA.

Gary Lucht, B.D. '71, Secretary, Assistant Pastor, Sierra Madre Congregational Church, Sierra Madre, CA.

Chuck Bennett, M.A. Missiology '71, President, Missionary Aviation Fellowship, Fullerton, CA.

Jim Berkeley, M.Div. '75, Assistant Pastor, Community Presbyterian Church, Ventura, CA.

Frank Farrell, B.D. '51 (Ph.D.), Editor, World Vision Magazine, Monrovia, CA.

Peter Hintzoglou, D.Th.P. '69, Pastor, Silverlake Presbyterian Church, Los Angeles, CA.

Darrell Johnson, M.Div. '74, Associate Pastor, Community Presbyterian Church, Ventura, CA.

Suzanne Logan, M.A. '74, Nursing Care Coordinator, Los Angeles County-USC Medical Center, Los Angeles, CA.

Don Maddox, X '69 Minister of Outreach and Evangelism, St. Andrew’s Presbyterian Church, Newport Beach, CA.

Edith Munger, Ph.D. '74, Staff Psychologist, Associated Psychological Services, Pasadena, CA.

Bob Pietsch, M.Div. '71, Associate Pastor, Trinity United Presbyterian Church, Santa Ana, CA.

Glenn Schwartz, M.A. Missions '72, Administrative Assistant to Dean, Fuller Theological Seminary School of World Mission, Pasadena, CA.

Jerry Tankersley, B.D. '62 (Ph.D.), Pastor, Community Presbyterian Church, Laguna Beach, CA.

**East**

Bob Ives, B.D. '62 (Ph.D.), Pastor, Grantham Brethren in Christ Church, Grantham, PA.

**Midwest**

John Piper, B.D. '71 (Th.D.), Assistant Professor of Biblical Studies, Bethel College and Seminary, St. Paul, MN.

**Northwest**

Randy Roth, B.D. '70, Co-Pastor, West Hills Covenant Church, Portland, OR.
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 684-2520

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

Admission to School of Theology
Dean, School of Theology

Admission to School of World Mission
Dean, School of World Mission

Admission to School of Psychology
Dean, School of Psychology

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
Coordinator of Housing

Employment Opportunities
Coordinator of Housing

Gifts and Bequests
Director of Planned Giving

Annuities and Trusts
Director of Planned Giving

Alumni Affairs
Director of Alumni Affairs

Public Relations
Director of Development

AN INVESTMENT OPPORTUNITY

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

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

Investments in the lives of men and women 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 Planned Giving, Fuller Theological Seminary, 135 North Oakland Avenue, Pasadena, California 91101.
CALENDAR

Summer Session June 21-September 3, 1976
June 21 (10:00 a.m.-noon, 2:00-4:00 p.m.) Registration for summer session
June 22 Classes begin
August 30 Classes end; research and clinical training continue
August 30-September 2 School of Psychology faculty counseling and programming appointments
August 30-September 3 Examinations

First Quarter September 20-December 10, 1976
September 20 Foundations for Ministry and orientation to Seminary begins for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session, personality testing for all incoming students, matriculation and registration for new students, and Th.M. and Ph.D. (Theology) language examinations.
September 22 School of Psychology comprehensive examinations.
September 13-24, Monday-Friday, Matriculation and registration of students
September 27 Classes commence for returning students
October 15 D.Min. program sheet due.
November 15-19 School of Psychology faculty counseling and programming appointments
November 25-26 Thanksgiving recess
November 22-December 3 Registration for second quarter
December 3 Classes end; research and clinical training continue
December 6-10 Quarterly examinations
December 13-31 Christmas recess

Second Quarter January 3-March 11, 1977
January 3 Classes commence, Th.M. (Theology) dissertation outline due.
January 5 School of Psychology comprehensive examinations.
January 31 Ph.D. (Theology, Missiology) dissertation first draft due.
February 21 Washington’s birthday
February 28-March 4 School of Psychology faculty counseling and programming appointments
February 28-March 11 Registration for third quarter
March 11 Classes end; research and clinical training continue
March 14-18 Quarterly examinations
March 15  Th.M. (Theology) 
dissertation first draft due.
March 21-25  Spring recess

**Third Quarter March 28-June 10, 1977**
March 28  Classes commence
March 30  School of Psychology comprehensive exams
April 5-15  School of Theology, Ph.D. comprehensive exams
April 8  Good Friday
April 15  D.Min. dissertation first draft due.
May 16  Dissertation final copy in library.
May 27  Faculty-senior dinner
May 30  Memorial Day
June 3  Classes end; research and clinical training continue
June 5  11:00 a.m. Baccalaureate
June 6  Senior and faculty communion service
June 6  7:30 p.m. Commencement
June 6-10  Quarterly examinations

**Summer Session June 20-September 2, 1977**
June 20  Registration for summer session
June 21  Classes begin
July 4  Independence Day
August 26  Classes end; research and clinical training continue
August 29-September 1  School of Psychology faculty counseling and programming appointments
August 29-September 2  Examinations

**First Quarter September 19-December 9, 1977**
September 12-23  (Monday-Friday) Matriculation and registration of students.
September 19  Foundations for Ministry and orientation to Seminary begins for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session, personality testing for all incoming students, and matriculation and registration for new students.
September 21  School of Psychology comprehensive exams
September 26  Classes commence for returning students
October 15  D.Min. program sheet due.
November 14-18  School of Psychology faculty counseling and programming appointments
November 24-25  Thanksgiving recess
November 21-December 2  Registration for second quarter
December 2  Classes end; Research and clinical training continue
December 5-9  Quarterly examinations
December 12-January 1  Christmas recess

**Second Quarter January 2-March 17, 1978**
January 2  Classes commence
January 4  School of Psychology comprehensive exams
January 31  Ph.D. (Theology, Missiology) dissertation first draft due.
February 20  Washington's birthday
February 27-March 3  School of Psychology faculty counseling and programming appointments
March 6-10  Registration for third quarter
March 10  Classes end; research and clinical training continue
March 13-17  Quarterly examinations
March 15  Th.M. (Theology) dissertation first draft due.
March 20-24  Spring recess

**Third Quarter March 27-June 9, 1978**
March 27  Classes commence, Th.M. (Theology) dissertation outline due.
March 29  School of Psychology comprehensive exams
April 4-14  School of Theology, Ph.D. comprehensive exams
April 14  D.Min. dissertation first draft due.
May 15  Dissertation final copy in library.
May 26  Faculty-senior dinner
May 29  Memorial Day
June 2  Classes end; research and clinical training continue
June 4  11:00 a.m. Baccalaureate
June 5  Senior and faculty communion service
June 5  7:30 p.m. Commencement
June 5-9  Quarterly examinations

**Summer Session June 19-September 1, 1978**
June 19  Registration for summer session
June 20  Classes begin
July 4  Independence Day
August 25  Classes end; research and clinical training continue
August 28-31  School of Psychology faculty counseling and programming appointments
August 28-September 1  Examinations
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Preliminary Application

Name _______________________________ Date __________

First Middle Last

Present Address ____________________________

Street & Number City State Zip Telephone

Permanent Address ____________________________

Street & Number City State Zip Telephone

If admitted, when do you plan to enter? _________________________

Check degree program in which you have the most interest to receive an application form.

School of Theology
□ Unclassified (Students who wish to take courses but have no degree program in mind.)
□ Master of Divinity (M.Div.)
□ Master of Arts (M.A.)
□ Master of Arts, Marriage and Family Counseling concentration (including practicum) (M.A.)
□ Theological Studies program for Black Ministers
□ Theological Studies program for Hispanic Ministers
□ Doctor of Ministry (D.Min.)
□ Master of Theology (Th.M.)
□ Doctor of Philosophy (Ph.D.)

School of World Mission
□ Master of Arts (Missionary Candidate Program) (M.A.)
□ Master of Arts in Missiology (M.A.)
□ Master of Theology in Missiology (Th.M.)
□ Doctor of Missiology (D.Miss.)
□ Doctor of Philosophy in Missiology (Ph.D.)

School of Psychology
□ Doctor of Philosophy (Ph.D.)
PRELIMINARY APPLICATION

Name ___________________________ Date __________________
First Middle Last

Present
Address _______________________________________________
Street & Number City State Zip Telephone

Permanent
Address _______________________________________________
Street & Number City State Zip Telephone

If admitted, when do you plan to enter? __________________________

Check degree program in which you have the most interest to receive an application form.

School of Theology
- □ Unclassified (Students who wish to take courses but have no degree program in mind.)
- □ Master of Divinity (M.Div.)
- □ Master of Arts (M.A.)
- □ Master of Arts, Marriage and Family Counseling concentration (including practicum) (M.A.)
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- □ Master of Theology (Th.M.)
- □ Doctor of Philosophy (Ph.D.)

School of World Mission
- □ Master of Arts (Missionary Candidate Program) (M.A.)
- □ Master of Arts in Missiology (M.A.)
- □ Master of Theology in Missiology (Th.M.)
- □ Doctor of Missiology (D.Miss.)
- □ Doctor of Philosophy in Missiology (Ph.D.)

School of Psychology
- □ Doctor of Philosophy (Ph.D.)