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FULLER THEOLOGICAL SEMINARY
STATEMENT

The provisions of this publication are not to be regarded as the irrevocable terms of the contract between the student and Fuller Theological Seminary. Changes are effected from time to time in the general regulations and in the academic requirements. There are established procedures for making changes, procedures which protect the Seminary’s integrity and the individual student’s interest and welfare. A curriculum or graduation requirement, when altered, is not made retroactive unless the alteration is to the student’s advantage and can be accommodated within the span of years normally required for graduation. When the actions of a student are judged by competent authority, using established procedure, to be detrimental to the interest of the Seminary community, that person may be required to withdraw from the Seminary.

Fuller Theological Seminary actively subscribes to a policy of equal educational and employment opportunity for all people regardless of race, age, color, national origin, or political affiliation.

Fuller Theological Seminary, in compliance with Title IX of the Education Amendments of 1972, does not discriminate on the basis of sex in admissions, treatment of students, or employment.

Fuller Theological Seminary, in line with Section 504 of the Rehabilitation Act of 1973, does not discriminate on the basis of handicap in admission or access to, or treatment or employment in, its programs and activities.
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 approved by the American Psychological Association
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General Information
PURPOSE OF FULLER THEOLOGICAL SEMINARY

Fuller Theological Seminary is an evangelical and multidenominational community committed to excellence in graduate and professional education for the manifold ministries of the church. Under the authority of the Scripture, the Seminary purposes to engage in research and publication vital to the understanding and communication of Christian faith; and, to the glory of God, it seeks to prepare men and women professionally, personally and spiritually to serve throughout the world as ministers, psychologists and missionaries.

CHARACTERISTICS OF FULLER THEOLOGICAL SEMINARY

Fuller Theological Seminary’s unique contribution to the church is reflected in the union of its three faculties, where psychology and world mission join with theology to effect the biblical mandate of bringing persons to maturity in Christ in the world through every language and culture. As an educational arm of the church, Fuller’s three graduate schools seek to serve the body of Christ in its worldwide ministry by combining these emphases in the type of training they provide.

Evangelical Commitment
The Fuller Theological Seminary community—trustees, faculty, staff and students—believes that Jesus Christ, as revealed in the Holy Scripture and proclaimed in the power of the Holy Spirit, is the only ground for a person’s reconciliation to God. The Statement of Faith on page 12 elaborates this commitment.

The Seminary assumes, then, a commitment to:

- an evangelical fervor which flows out of an emphasis on the character of God himself
- the practice of evangelism in every culture of the world
- a constant engagement with Scripture, testing all things by it
- engagement in responsible Christian community through corporate worship and mutual supporting love in the bonds of the grace of Christ
- Godly living; Christlikeness in word and deed
- confidence in the unity of God’s truth in its application to the spiritual, psychological and cultural development of men and women.

Academic Excellence
The trustees and faculty of Fuller are committed to achieving and maintaining the highest academic standards in teaching, research and writing. In the quest for academic quality, we assume that there will exist:

- a commitment to increase and strengthen the quality of teaching in the classroom
  - through funding and supporting innovative programs
  - through varied teaching models
  - through careful evaluation and feedback
- a rigorous program of research and writing to provide literary leadership for the church
- interaction with non-evangelical viewpoints
- a commitment to flexibility in curriculum design
  - to allow room for innovation and growth
  - to recognize individual needs and specialized ministries
- a commitment to the best of theological traditions
- an academic program which will encourage and foster the spiritual formation of the individual
- recognition by regional and professional accrediting agencies
  - Western Association of Schools and Colleges
  - Association of Theological Schools
  - American Psychological Association.

Professional Competence
The Seminary is committed to an academically and professionally qualified faculty whose appointments and advancements are dependent upon potential and acknowledged competence in teaching, writing and professional practice. These standards assume:

- a willingness to invest in the growth of persons both in the context of the Seminary and outside its walls
  - personally
  - professionally
  - spiritually
- a commitment to research and publication vital to the understanding and communication of Christian faith
- the practice of evangelism in every culture of the world
- a constant engagement with Scripture, testing all things by it.
- a commitment to relate productively with local congregations
  - in support of local pastors by offering workshops and other services to enhance their ministry
  - in a continued and expanded use of local churches for field work experience
  - in keeping local churches informed of Fuller ministries
  - in listening to the local churches' articulation of its ministry and needs

- an ability to serve the church in the area of research
  - by keeping abreast of the times
  - by initiating new programs in order to meet present and future needs
  - by coordinating efforts within the three schools to optimize the application of their unique resources

- a commitment to provide professional training of the highest quality for the varied ministries within the church
  - incorporating practical "in-ministry" experience
  - stressing the importance of preaching and other means of communication
  - recognizing the effect of culture on the ministry of the church

- a concern for the highest standards of professional competence for men and women engaged in ministry outside of the organized church
  - in the healing ministry of clinical psychology
  - in the caring ministry of social agencies
  - in the teaching ministry of educational institutions.

- the preparation of men and women for ministry in their own church organizations, recognizing the distinctives of each denomination or organization
- a commitment to be ecumenical in church relationships
- an emphasis on preaching, evangelism, Christian nurture and church discipline through which unity is expressed.

**Vocational Diversity**

In order to meet the demands of the church today, the trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the church's nature — one body, many members. For this reason, the programs of the three schools are designed to provide training for a wide range of Christian service. This attitude toward diversity assumes the following:

- a diversity of gifts and ministries to be exercised with awareness of the unity of the body and dependence upon the head, Jesus Christ
- a variety of programs designed to prepare men and women for the general and specialized ministries identified by the church
  - pastors
  - staff ministers
  - missionaries
  - clinical psychologists
  - youth ministers
  - administrators
  - research psychologists
  - professors
  - chaplains
  - campus ministers
  - Christian educators
  - counselors
  - evangelists
  - social workers

- a correspondence between the enrollment in each program and placement opportunities
  - responding to the church's request for ministers with specifically defined training (e.g. preaching, Christian education, family ministries, administration)
  - observing the growing need for mission training, particularly at the professional level
  - addressing the continued need for clinical psychologists

- the offering of extension courses in theological education to allow lay persons, many of whom

**Multidenominational Breadth**

The trustees and faculty of Fuller Theological Seminary are pledged to serve the entire church of Jesus Christ in its various expressions whether congregational, denominational or multidenominational. While maintaining a multidenominational structure, Fuller encourages its students to work within existing church organizations. In reflecting this approach, the Seminary assumes the following:

- strong denominational participation by individual trustees and faculty members
- encouragement for students to serve the church organization that nurtured them
- a commitment to relate productively with local congregations
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  - observing the growing need for mission training, particularly at the professional level
  - addressing the continued need for clinical psychologists

- the offering of extension courses in theological education to allow lay persons, many of whom

are already involved in vocational service, to strengthen skills in Christian ministry

- the opportunity for in-service training which provides both academic stimulus and spiritual growth

Personal Maturity

The trustees and faculty of Fuller Theological Seminary believe that the church of Christ must minister to the whole person. Emotional healing in Christian perspective is the particular goal of the Graduate School of Psychology, but the aim is shared by the two other faculties as well. The ultimate objective is that every Fuller graduate be equipped to model as well as foster in others a personal maturity which is demonstrated by loving service to others and responsible Christian discipleship. In developing and nurturing spiritual and emotional maturity, we assume there will exist:

- an investment by the Seminary in the personal, the professional and the spiritual development of each of its members
  — in time and availability
  — in resources
  — in services provided
  — in participatory governance

- the opportunity for all students to participate in supportive community
  — for social development
  — for spiritual formation

- easy accessibility to the counseling services offered on campus

- a commitment to strengthen marriage and family life while affirming the value of singleness.

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 regard for social justice assumes that the following will be evident:

- a biblically-shaped perspective in the question of the relationship between evangelism, social concern and the Christian's mission in the world.

- course offerings which encompass cross-cultural studies, problems of church and state, aspects of social ethics, as well as social work, family guidance and mental health services

- opportunities in internships and field education that confront students with the massive problems thrust upon them by our urban society

- a reflection in all areas of Seminary organization of a significant minority involvement
  — in the Black, Hispanic and Asian Ministries programs within the School of Theology
  — supported through a central office organized specifically for women's concerns.

Local and International Perspective

The Seminary community is dedicated to the task of proclaiming the gospel in both its local setting in Pasadena and throughout the world. This commitment assumes that there exists:

- a need for an evangelical, multidenominational seminary on the West Coast
  — with a continued location in Pasadena
  — ministering in the changing multicultural population of Southern California

- a concern not only to share the gospel with those outside the Seminary but also to implant a missionary vision within the life of every Fuller student

- a dedication to the growth of the church in every culture of the world confronted with rapid change and unrest.

Interdisciplinary Endeavor

The faculty of Fuller are committed to an integration of ideas, research and programming in the areas of theology, missiology and psychology. The faculty assumes that there will be:

- a need to strengthen the theological foundations of such an integration to give it an enduring viability

- a need to strengthen the social science foundations upon which integration rests to give it greater scientific credibility

- a growing recognition that the resources of psychology and theology may, if combined, provide new and more effective remedies for many human problems that exist

- a commitment to the integration of theological and social science insights in the development of missiology

- a need for academic, professional and personal preparation for training in these new disciplines
a requirement for an academic community in which scholars from all three disciplines can generate, through research and theorizing, a new body of literature to promote integration.

Responsible Stewardship
The Seminary community is committed to a responsible stewardship of its intraorganizational processes, facilities and financial resources. This assumes that there will be:

- an endeavor toward development into an organization that accomplishes its mission while it fulfills the lives of its members
- continued leadership training by the Seminary to meet the needs of the church
- a periodic reconsideration and refining of the Seminary's intraorganizational processes to ensure greater efficiency and fulfillment of its goals
- a recognition that all planning for facilities should take into consideration that
  - our needs will change
  - the scale of our operation will change
  - the situation in which we work and live will change
  - we will change
  - there will be an intermingling of user functions on campus.

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 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 interrelationship between theology and psychology;
Pursuing and publishing research in the areas of clinical, general and experimental psychology and the psychology of religion.

MISSION
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 what can be learned from research;
Stressing the biblical basis, authority and norm of missions and church growth.

THE HISTORY OF FULLER THEOLOGICAL SEMINARY

The founding of Fuller Theological Seminary resulted from the combination of the dreams of two well-known evangelical leaders, Charles E. Fuller, famous radio evangelist, and Harold John Ockenga, pastor of the Park Street Church, Boston. In Dr. Ockenga, Dr. Fuller found 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, the two men and four other evangelical scholars met in a club in downtown Chicago for a time of seeking God's will concerning the feasibility of launching a new theological seminary. So strong was the spirit of prayer that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary was launched. As the result of announcements made on the “Old Fashioned Revival Hour” 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. Logfei of Minneapolis, to-
gether 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. The student body grew during this time to 250 and 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 flights from Boston to Pasadena, Dr. Ockenga served as president until 1954 when Edward John Carnell was appointed the first resident presiding officer. 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 became president. During his second term (1959-1963) the McAlister Library was completed.

In 1963 the board of trustees appointed David Allan Hubbard to the office of president. A Fuller graduate (B.D., Th.M.), Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews University in 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 the School of Psychology and the School of World Mission.

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 man. Dr. Finch’s vision sparked the idea for a School of Psychology parallel in theory and training to the School of Theology.

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 was made possible. A 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., initiated the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endowment, Inc. in 1964, enabled Fuller Seminary to plan on accepting 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. That September, 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow initiated the program of the new school. In 1974, the American Psychological Association granted approval to the Fuller School of Psychology doctoral program (Ph.D.).

In 1961, Dr. Donald McGavran founded at Eugene, Oregon, a graduate research and teaching center based on the belief 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. It thoroughly canvassed the field and reviewed programs of seminaries and missionary and training schools across the nation. A steering committee of 24 noted missionary leaders was appointed to guide the formation of the school and the choice of faculty.

In the spring of 1965, the Seminary’s plan having matured, Dr. McGavran was invited to become dean of its School of World Mission and to bring to it his colleague, Dr. Alan R. Tippett. Northwest Christian College 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, offering master’s degrees in missions, Master of Arts in World Mission, and a Doctor of Ministry.
in missiology. In 1970, the professional doctorate (D.Miss.) was launched, and in 1976, the Ph.D. program in missiology.

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

The 1970's have seen several innovative programs developed by the School of Theology. In 1970, the Seminary introduced a new emphasis on the ministry of lay persons, inaugurating a Master of Arts program to help them assume a larger role in the leadership of the church. In 1973, Fuller opened extension centers in other cities for the training of lay persons in the context of the local church. By the fall of 1979, extension programs were operating in six cities in the western United States, with the M.A. available through the Seattle, San Francisco Bay and the Southern California Extensions. The theological studies program for minority ministers began in 1973. Mature black and Hispanic pastors, who had not had the opportunity to complete a standard baccalaureate degree, were invited to enroll in an M.A. program designed to strengthen their performance as community and church leaders. By fall 1979, approximately 112 black and Hispanic pastors were studying in this program, both at the Pasadena campus and in the extension centers.

The School of Theology began a continuing education program for professional ministers in the fall of 1974. A specially-planned model of the Doctor of Ministry offered the resources of the three schools of the Seminary in intensive instructional modules designed to develop the minister’s professional skills in the context of his or her ministry.

In October 1977, 90 Young Life staff trainees entered the Institute of Youth Ministries, a cooperative program between the School of Theology and Young Life. The Institute combines the theological resources of the Seminary with the field training expertise of Young Life to offer the Master of Arts in Youth Ministries. The School of Psychology also expanded its programs as it began its second decade of ministry. In 1969, the Church Consultation Service was begun, and in fall, 1976, its services were brought into a psychological center and the Pasadena Community Counseling Center. The Psychological Center is designed to provide services for children, adolescents, adults and senior adults, and to function as a training center for 75 doctoral students.

The School of World Mission similarly expanded its educational programs. In 1975, an in-service mission research program was started to provide graduate/research courses on the field. Men and women are now able to shorten the time they must be away from their mission field for formal study by completing a portion of the work in the field.

Facing the need for a quality training program for candidates preparing for service on the mission field, the School of World Mission in 1975 began the Cross-Cultural Studies program. Men and women preparing for mission service may pursue a specially designed program of studies leading to the Master of Arts degree with the School of World Mission or the Master of Divinity degree with the School of Theology.

The Seminary continues to grow in programs, facilities, faculty and students. In 1979, over 2,000 students were instructed by over 150 resident and adjunct faculty persons in six Western cities. In Pasadena alone, over 1,800 students studied in classrooms on the Seminary campus and on the adjacent grounds of Pasadena Presbyterian Church, First United Methodist Church and First Congregational Church.

Since Dr. Charles Fuller’s death in 1968, his broadcast, now called “The Joyful Sound,” has continued with Dr. David Allan Hubbard and Dr. Robert 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 45 quarter courses (30 semester hours) or 135 quarter hours (90 semester hours) of approximately three-fourths of undergraduate college work in the following specific areas:

English. Literature, composition and related studies. At least nine quarters (six semesters).

Speech Arts. At least three quarters (two semesters).
History. Ancient, modern European and American. At least four quarters (three semesters).

Philosophy. Orientation in history, content and method. At least four quarters (three semesters).

Natural Sciences. Preferably physics, chemistry and biology. At least three quarters (two semesters).

Social Sciences. Psychology, sociology, economics, political science and education. At least nine quarters (six semesters), including a minimum of one quarter (one semester) of psychology.

Management. Principles of administration and organization. At least three quarters (two semesters).

Fine Arts and Music. At least three quarters (two semesters).

Foreign Languages. One or more of the following linguistic tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate post-graduate studies are urged to undertake these disciplines as early in their training as opportunity affords. At least six quarters (four semesters).

The transition to the theological curriculum is easier for the student who gains a foundational knowledge of Greek during college.

**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 office of the president, the provost, faculty offices for the School of Theology, several classrooms and the refectory.

Kresge Hall. This addition completed in 1972 joins the McAlister Library with Payton Hall. It provides administrative and faculty offices for the School of World Mission and the registrar.

School of Theology. The administration and faculty of the School of Theology are housed in a building complex on the Arol Burns Mall and Ford Place in addition to Payton Hall.

School of Psychology. The School of Psychology operates in a four-building complex that houses administrative, faculty and student intern offices, the Psychological Center and a psycho-physiological laboratory. These buildings are located in an area bounded by Madison and Oakland Avenues.

Student Center. The Student Center is centrally located on the Arol Burns Mall and provides space for the Catalyst coffee house, student council offices and the housing and employment offices.

Local Churches. Classes are also scheduled in four churches located within walking distance of the campus.

McAlister Library. Through the generosity of the McAlister Fund, many loyal alumni/ae, trustees and friends of the Seminary, the McAlister Library was completed in 1963. Extensive remodeling of the library was done in 1978 which added two more floors and increased floor space from 24,000 to 36,750 square feet. The library houses a collection of 125,000 cataloged volumes, plus the libraries of Professors Everett Harrison, George Ladd, Robert Bower and Wilbur M. Smith which are in process of being cataloged. These libraries total approximately 25,000 volumes.

The library subscribes to over 700 national and international journals and 735 other serials in the fields of religion, theology, philosophy, psychology and missions. An unusually fine collection of theological bibliography and reference material is also available. A representative cassette collection of contemporary American preachers is owned by the library.

Students have open stack privileges. The reference collections of the library are located in the reading rooms where there is immediate access to the books.
desired. Additional study space is located in the stacks where tables and carrels are available for cooperative and individual study. A language laboratory with tapes in biblical Greek and biblical and modern Hebrew has been in use since 1965. Discs of the "Old Fashioned Revival Hour" with Dr. Charles E. Fuller and tapes from the radio broadcast "The Joyful Sound" with Dr. David A. Hubbard are housed in the archives along with the Fuller Seminary Bulletin, catalogs, and memorabilia. A well-equipped Christian laboratory contains up-to-date curriculum materials from many denominations and publishing houses. Three photo-copiers, three microfilm readers and a microfilm reader-printer are available. The rare book room housed in the former library office of Wilbur M. Smith, contains leather bound books from the 16th through the 19th centuries and are available for scholarly research.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter million volumes. In addition, McAlistor Library has the printed card catalogs of the Graduate Theological Union at Berkeley, the Missionary Research Library and Union Theological Seminary, New York. These resources and the OCLC computer aid in the search for interlibrary loan materials for patrons of the library.

Student Residences. Dormitories are provided on campus for single students. The Seminary manages 207 apartments which provide housing for single students, married couples and families. These are furnished and unfurnished apartments, varying in size and located on campus or within walking distance.

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/ae 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. A preliminary application is included in the back of this catalog. Application forms for a degree program can be obtained either by returning the preliminary application or by writing to the office of admissions. Applications are given for specific programs only. Forms should be completed and returned as soon as possible, and no later than 30 days prior to the anticipated matriculation date. Along with the completed form, the applicant must 1) submit one photograph (approximately 2½” x 2½”, close-up of head and shoulders), 2) have transcripts from all colleges attended sent directly to the admissions office and 3) enclose the non-refundable application fee of $15 ($20 for the School of Psychology).

Reference forms are given to each applicant after the actual processing has begun. All degree programs in the schools of theology and psychology require the scores from the aptitude portion of the Graduate Record Exam (GRE). A GRE booklet and application are available from any local college.

Fuller Theological Seminary admits students of any race, sex, color, national and ethnic origin to all the rights, privileges, programs and activities generally accorded or made available to students at the Seminary. It does not discriminate on the basis of race, sex, color, national and ethnic origin in administration of its educational policies, scholarships and loan programs, and athletic and other Seminary-administered programs.

Notification of Acceptance. Normally within one month after an application file has been completed, applicants for all degree programs in the School of World Mission, as well as applicants to the Master of Arts, the Master of Divinity, the Doctor of Ministry, and all non-degree seeking applicants in the School of Theology should be notified of the action of the admissions committee.

Exceptions to this policy are found in those specialized programs which are limited in size due to the availability of resources designed to insure maximum benefit to the student. Applications for the
PENSES

A preliminary application form for this catalog, application instructions, and an application fee of $2.00. Applications should be received by the anticipated enrollment date of the semester. Completed applications for the spring semester are due by December 1. The application fee is $2.00. A photograph of the applicant is required. A completed application for the summer semester is due by May 1. The application fee is $2.00.

Each applicant must demonstrate the ability to function in a graduate program. All applicants are required to have completed one year of undergraduate study at a college or university. A GRE or MAT score is required for applicants to the Master of Science in Education programs. Applicants to the Master of Arts in Education programs must have completed at least one year of undergraduate study. The application fee is $2.00.

The University admits students of any race, color, national origin, sex, or handicapping condition. Gender and sex discrimination and harassment on the basis of sex, race, color, national origin, age, religious belief, handicap, or sexual orientation.

Normal admission requires a minimum of a 3.0 grade point average at the baccalaureate level. The admission committee considers the applicant's undergraduate record, personal characteristics, and the applicant's suitability for graduate study. The application fee is $2.00.

Doctor of Ministry

Applicants must have completed a master's degree in a related field. The Doctor of Ministry program is designed to provide an opportunity for those who wish to pursue advanced study in the field of ministry. The application fee is $2.00.

The University of Denver's Graduate School of Business is accredited by the AACSB International. The University of Denver is accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools. The University of Denver is an equal opportunity, affirmative action employer.
Ph.D. program in the School of Psychology, as well as the Th.M. and Ph.D. in the School of Theology, and the M.A. with specialization in Marriage and Family Ministries offered in the School of Theology, must be received in the admissions office by January 15. Application files, including transcripts, references and Graduate Record Examination scores and/or TOEFL scores, if required, must then be completed by February 15. All applications are reviewed during the month of March and applicants are notified of the decision of the respective admissions committees by April 15.

Within 30 days of notification of acceptance, the student must pay the matriculation fee which will be applied against his or her tuition. Failure to pay this fee within the stated time may result in a cancellation of the student’s acceptance notice when vacancies are needed to respond to waiting active applications.

Financial aid applications are given to interested students after admission to the school has been granted. The student’s name will also be added to the mailing list to receive the Bulletin and other information from the Seminary.

Foreign Students. As a general rule, foreign students with dependents will be considered for admission to 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 roundtrip transportation and the entire support for the dependents if they are to accompany the student to the Seminary.

In addition to the specified admission requirements for the desired degree program, each foreign applicant is required to take the TOEFL exam to determine ability to use the English language. Most foreign students can obtain the TOEFL Bulletin by writing to TOEFL, Box 899, Princeton, NJ 86540, USA. Students in Europe, Hong Kong, India, the Middle East (except Israel), North Africa, Republic of China and Taiwan must obtain a Bulletin of Information locally. Since tests are given only four times a year, the student should allow sufficient time for the results to be included in the admission process.

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 student 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.

Visa applications are granted by the school at the student’s request only after admission and financial support have been secured.

### REGULAR FEES

**1979-80**

<table>
<thead>
<tr>
<th>Application, non-refundable</th>
<th>Theology and Mission</th>
<th>$ 15.00</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psychology</td>
<td>20.00</td>
<td></td>
</tr>
<tr>
<td>Transcript Evaluation²</td>
<td>5.00</td>
<td></td>
</tr>
<tr>
<td>Matriculation, non-refundable</td>
<td>(Applies against tuition)</td>
<td></td>
</tr>
<tr>
<td>Theology</td>
<td>50.00</td>
<td></td>
</tr>
<tr>
<td>Psychology</td>
<td>150.00</td>
<td></td>
</tr>
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</table>

**Theology Tuition** for degree candidates, special students or auditors

<table>
<thead>
<tr>
<th>Degree</th>
<th>per unit</th>
<th>per year</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A., M.Div.³</td>
<td>55.00</td>
<td>400.00</td>
</tr>
<tr>
<td>Th.M. (Five 8-unit grad. seminars)</td>
<td>160.00</td>
<td></td>
</tr>
<tr>
<td>Th.M. Continuation Fee⁴</td>
<td>400.00</td>
<td></td>
</tr>
<tr>
<td>D.Min. (Five 8-unit seminars + thesis seminar)</td>
<td>55.00</td>
<td></td>
</tr>
<tr>
<td>D.Min. Continuation Fee⁴</td>
<td>400.00</td>
<td></td>
</tr>
<tr>
<td>Ph.D. (Nine 8-unit grad. seminars)</td>
<td>110.00</td>
<td></td>
</tr>
<tr>
<td>Ph.D. Continuation Fee⁴</td>
<td>400.00</td>
<td></td>
</tr>
<tr>
<td>Audit⁵, non-refundable</td>
<td>55.00</td>
<td></td>
</tr>
</tbody>
</table>

¹Payable in U.S. currency. The Seminary reserves the right to change rates when necessary.

²Chargeable only when no formal application is submitted.

³Team Ministry: Academically qualified spouse whose partner is a full-time student carrying 16 units may apply for up to a 75 percent tuition scholarship when enrolling in M.Div. or M.A. programs.

⁴Continuation fee charged each year beginning year after course work is completed until degree is awarded.

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### Mission Tuition
for degree candidates, special students or auditors

<table>
<thead>
<tr>
<th>Degree</th>
<th>per unit</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.A.</td>
<td></td>
<td>55.00</td>
</tr>
<tr>
<td>Th.M. Missiology</td>
<td></td>
<td>65.00</td>
</tr>
<tr>
<td>D. Missiology</td>
<td></td>
<td>65.00</td>
</tr>
<tr>
<td>Ph.D. Missiology (Nine 8-unit grad. seminars)</td>
<td>per unit</td>
<td>110.00</td>
</tr>
<tr>
<td>Audit(^5), non-refundable</td>
<td>per unit</td>
<td>55.00</td>
</tr>
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</table>

### Psych. Missiology Tuition

<table>
<thead>
<tr>
<th>Tuition</th>
<th>per unit</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ph.D. full program(^6) (includes summer session)</td>
<td></td>
<td>4,400.00</td>
</tr>
<tr>
<td>Special</td>
<td>per unit</td>
<td>200.00</td>
</tr>
<tr>
<td>Dissertation Supervision</td>
<td>per year</td>
<td>2,200.00</td>
</tr>
<tr>
<td>Dissertation Supervision and Internship</td>
<td>per year</td>
<td>3,300.00</td>
</tr>
<tr>
<td>Continuation fee (Internship only)</td>
<td>per year</td>
<td>1,100.00</td>
</tr>
</tbody>
</table>

### Costs incidental to program announcing dissertation defense to be underwritten by the student (est.)

<table>
<thead>
<tr>
<th>Costs</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>25.00</td>
<td></td>
</tr>
</tbody>
</table>

### Miscellaneous Fees

<table>
<thead>
<tr>
<th>Fee</th>
<th>per quarter</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Activities</td>
<td>per quarter</td>
<td>18.00</td>
</tr>
<tr>
<td>Language Laboratory</td>
<td>per unit</td>
<td>1.00</td>
</tr>
<tr>
<td>Marriage Practicum</td>
<td>per year</td>
<td>60.00</td>
</tr>
<tr>
<td>New Student Orientation</td>
<td>per year</td>
<td>20.00</td>
</tr>
<tr>
<td>Student Council (Grant-in-Aid Program)</td>
<td></td>
<td>10.00</td>
</tr>
<tr>
<td>Graduation fees</td>
<td>per year</td>
<td>45.00</td>
</tr>
<tr>
<td>Masters</td>
<td>per year</td>
<td>50.00</td>
</tr>
<tr>
<td>Thesis Binding</td>
<td>each</td>
<td>9.25</td>
</tr>
<tr>
<td>Microfilming, Psychology</td>
<td>per year</td>
<td>28.00</td>
</tr>
<tr>
<td>Health Insurance(^7) (est.)</td>
<td>per year</td>
<td>80.00</td>
</tr>
<tr>
<td>Student</td>
<td>per year</td>
<td>80.00</td>
</tr>
<tr>
<td>Spouse (add)</td>
<td>per year</td>
<td>200.00</td>
</tr>
<tr>
<td>Child(ren) (add)</td>
<td>per year</td>
<td>300.00</td>
</tr>
<tr>
<td>Maternity Benefit (add)</td>
<td>per year</td>
<td>50.00</td>
</tr>
</tbody>
</table>

**ANNUAL EXPENSE ESTIMATE 1979-80**

<table>
<thead>
<tr>
<th></th>
<th>Single</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$2,640.00</td>
<td>$1,640.00</td>
</tr>
<tr>
<td></td>
<td>to 4,400.00</td>
<td>to 4,400.00(^1)</td>
</tr>
<tr>
<td>Student housing Average (9 mos.)</td>
<td>900.00(^2)</td>
<td>2,400.00(^3)</td>
</tr>
<tr>
<td>Food Service, Five day week</td>
<td>1,000.00(^2)</td>
<td>varies</td>
</tr>
<tr>
<td>Health insurance</td>
<td>70.00</td>
<td>170.00 to 270.00(^4)</td>
</tr>
<tr>
<td>Books</td>
<td>250.00</td>
<td>250.00</td>
</tr>
<tr>
<td>Student Activities</td>
<td>54.00(^2)</td>
<td>54.00(^2)</td>
</tr>
<tr>
<td>New Student Orientation</td>
<td>20.00</td>
<td>20.00</td>
</tr>
<tr>
<td>Parking (required of students with cars living on campus)</td>
<td>15.00(^2)</td>
<td>15.00(^2)</td>
</tr>
</tbody>
</table>

### REFUNDS

For classes dropped between registration and the end of the second day of the second week of classes, the refund is 100 percent. In the case of a complete withdrawal from the Seminary in any one quarter during the first three quarters of the academic year, the student account at the end of the second quarter is 50 percent of the student account at the end of the first quarter. For a complete withdrawal from the Seminary during the fourth quarter or refund made on the completion of the second week of classes, the student account is 100 percent of the student account at the end of the second week. Refunds are made within 20 working days. Refrigeration is calculated based on the student account at the end of the second quarter. Courses acknowledged in advance will be pro-rated.

### SPECIAL FEES

<table>
<thead>
<tr>
<th>Fee</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Late examination fee</td>
<td>10.00</td>
</tr>
<tr>
<td>Late registration fee</td>
<td>10.00-20.00</td>
</tr>
<tr>
<td>Program change fee</td>
<td>5.00</td>
</tr>
<tr>
<td>Removal of Incomplete</td>
<td>5.00</td>
</tr>
<tr>
<td>Parking</td>
<td>per quarter</td>
</tr>
<tr>
<td>Severance fee, for student (withdrawal up through first week of classes)</td>
<td>50.00</td>
</tr>
<tr>
<td>Replace or change diploma</td>
<td>35.00</td>
</tr>
</tbody>
</table>

\(^{5}\) Students who are carrying 12 units or more for credit may audit additional courses without charge.

\(^{6}\) In instances where a student withdraws, there is no refund of tuition for that particular quarter. An assessment of $330 is made for withdrawal in the fall quarter adjusted to $165 for withdrawal in the winter quarter. There is no assessment made for withdrawal in the spring quarter.

\(^{7}\) Not required where student has existing insurance with approximately comparable coverage. Optional coverage for spouse, children and maternity benefits. Can be paid quarterly.

\(^1\) Depending on degree program.

\(^2\) Computed for fall, winter and spring quarters.

\(^3\) Computed at $200.00 per month for 12 mos.

\(^4\) Includes spouse/children.
quarter during the 100 percent refund period, a 10 percent service charge of the tuition charged for that quarter (to the maximum of $50.00) will be added to the student account. 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. Courses added are at the full rate.

For courses offered in the 10-12 day intensive sessions there is a 100 percent refund if the course is dropped during the second day; a 75 percent refund if dropped on the third day; a 50 percent refund if dropped on the fourth day; and a 25 percent refund if the course is dropped on the fifth day of class. No refund will be made thereafter. Courses are added at the full rate.

DEFERRED PAYMENT PLAN

This plan is available for those not able to pay the total charges at the time of registration. A $3 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 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. Accounts must be paid in full before registering for the next quarter.

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 director of student services.

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

Grants. The Seminary does not offer scholarships in the usual sense of that term, i.e. grants made on the basis of outstanding academic achievement. The Seminary does have available limited funds for grants made primarily on the basis of need, with proper consideration of future promise and academic standing. 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
Johnston-Yinger Scholarship Fund
Jewell Fuller Lang and Fred S. Lang Scholarship Fund
Leonard A. and Ella B. Lindsell for Christian education students
Rudolph C. Logefeil
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

Minority Scholarship Fund. A special fund has been established to assist minority students with financial need. Qualified students needing financial assistance should apply to the financial aid officer.

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.

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 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 (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 1972-73 class.

**New Testament Department Award.** A scholarship fund established in 1977 by the faculty of the New Testament department. This award is given annually to the student considered by the faculty to be the most promising applicant in the New Testament Ph.D. program.

*Everett F. Harrison, Jr. Award in New Testament.* In memory of Everett F. Harrison, Jr, son of Professor Emeritus Everett F. Harrison. An annual award of $500 is offered to a graduating student of Fuller Theological Seminary who is accepted for a doctoral program in New Testament. Applicants who wish to be considered for this award should submit their academic transcript and plans for future vocational goals to the dean, School of Theology, by May 1.

*John Holland Award for Scripture Reading.* This award in the amount of $100 is presented to the outstanding student in oral reading. Mr. Holland will chair a committee to select the winner. In the event of a tie, each student will receive the same amount.

### 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

Fall registration is held during the week immediately preceding the first day of classes (see calendar). Registration times are assigned on the basis of the student's accumulated credits. **All students must meet with their academic advisor prior to their scheduled registration.** A completed and approved course card, provided by the academic advisor, is the “ticket” to registration. Any course change must be approved in writing by the academic advisor before the change may be made in the registrar’s office. An academic advisor will be assigned to incoming students during orientation.

An expanded course description book for the School of Theology is available in the advising office and the 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.** For students beginning fall quarter the course of study at Fuller Seminary begins with orientation, held during registration week. 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 prior to 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 the quarter in which they enroll.

**Examinations.** Final examinations are scheduled at specific hours during the last week of each quarter. Each student should consider these to have highest priority and arrange appointments accordingly. Only in cases of emergency should a student request permission to take an examination at another time. A service charge of $10 will be made for rescheduled examinations. Examinations missed because of hospitalization may be rescheduled without charge.

**Full-time Program.** One unit of credit is defined as an academic designation denoting a minimum of 25-30 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 or two graduate 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. missiology.)

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. (Th.M., Ph.D. theology, Ph.D. missiology).

900-999 Graduate courses, continuing education and noncredit.

Prefix indicates:

- **CF** School of Theology: Christian Formation and Discipleship
- **CM** School of Theology: Church Music
- **CN** School of Theology: Counseling
- **FE** School of Theology: Field Education
- **CH** School of Theology: Church History and Historical Theology
- **LG** School of Theology: Language
- **M** School of World Mission
- **MF** School of Theology: Marriage and Family
- **MN** School of Theology: Church Ministry
- **NT** School of Theology: New Testament
- **OT** School of Theology: Old Testament
- **P** School of Psychology
- **SP** School of Theology: Communications, Homiletics and Preaching
- **TH** School of Theology: Philosophy, Ethics and Theology

**Grade Points.** Grade points are assigned to grades as follows for the purpose of computing the grade point average. For each unit of credit a grade of A is assigned 4.0 points; A- is assigned 3.7; B+ = 3.3; B = 3.0; B- = 2.7; C+ = 2.3; C = 2.0; C- = 1.7; CR/NC are not computed in the GPA. 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 the student will be responsible for understanding and following its contents.

**Veteran's Benefits.** Veterans or orphans of veterans with entitlement for educational benefits may receive those benefits during their residence at Fuller. Those anticipating training on the Pasadena campus may write to the registrar for information desired previous to enrollment. Those who will be taking training in the Seattle or Phoenix extension centers should contact their area directors for information.

**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 grade point average of 2.5. For the Th.M., D.Min., D.Miss., and Ph.D. degrees a minimum grade of B (3.0) 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. Students must also receive the endorsement of the faculty responsible for the degree program in which they are enrolled that they have acted responsibly in attempting to live in accord with the general standards of the institution as well as those of the particular program in which they are involved.

Students who intend to graduate must notify their academic advisor at the time of registration for their
Members are reminded that the arrangement for taking care of the school is as follows:

- The student is responsible for making arrangements with the School of Psychology for taking care of personal problems.
- The School of Psychology provides a counseling service for students and staff members.
- The School of Psychology also offers a referral service for students in need of professional assistance.

Medical Care. Participants are encouraged to review their insurance plans and make arrangements for taking care of any health-related issues.

The Fuller Seminary offers a referral service for those needing medical care. Participants are encouraged to check with their insurance providers for details on covered services and to make arrangements for any necessary medical care.
which includes an exposition of Scripture. Speakers are chosen from faculty, alumni/ae, 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.

Wm. 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”

John G. Finch Symposium on Psychology and Religion. Sponsored by the psychology faculty, this
A series of addresses was established to deepen the understanding of 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, Ph.D., 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.

Walter Houston Clark, 1971, "Religious Experience: Its Nature and Functioning in the Human Psyche"

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"

Stanley R. Hopper, 1976, "Psyche, Logos and the Human Spirit"

Orlo Strunk, 1977, "Personal Religious Values: A Psycho-Theological Understanding"


David G. Meyers, 1979, "Our Human Condition"

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 dialog 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 firsthand acquaintance with some of the chief spokespersons in the contemporary debate of the church at large, and thus acquire a better understanding of the distinctiveness of their own theological stance. These lectures are sometimes followed by lively discussion as students interact with the lecturer. This experience moves the study of modern theological trends out of the realm of abstract theoretical discussion into the sphere of living theology and provides a more intelligent understanding and appreciation of the theological world of which we are a part.

The 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"

Richard John Neuhaus, 1976, "The Political Gospel: Fact, Myths and Imperatives"

Waldo Beach, 1977, "The Wheel and the Cross"

Bernard Zylstra, 1978, "Christian Ethics and the American Empire"

John Howard Yoder, 1979, "New World on its Way: Social Ethics as Gospel"

Lectures in Church Growth. Each year Fuller invites an outstanding person in world mission for a series of lectures on church growth. These are published and add to the growing literature on the extension of the church.

J. W. Pickett, 1962, "Dynamics of Church Growth"

Eugene Nida, Melvin Hodges, Robert Guy, Donald McGavran, 1963, "Church Growth and Christian Mission"

Harold Lindsell, 1966, "Barriers to Church Growth"

David Stowe, 1967, "Ecumenicity and Evangelism"

Harold Cook, 1969, "Historic Patterns of Church Growth"

John H. Sinclair, 1971, "Congregational Life as a Factor in Church Growth"


Lewis Luzbetak, 1974, “Cross-Cultural Sensitivity and Evangelization”

Donald R. Jacobs, 1975, “Socio-Religious Change in Post-Conversion Experience”


Mary Claire Gautschi Lectures. The purpose of these lectures is to bring to the Fuller campus distinguished clergy 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. The Seminary has committed itself to the principle that the spiritual development of every student is a matter of primary importance in theological education. To foster and implement this awareness the Spiritual Life Committee has formed an office and a program of spiritual formation. Under the leadership of a director of Christian community, student interns from each school provide resources and encouragement to all types of activity designed to enrich the spiritual life and the faith of students and faculty. Retreats, special services, informal contacts and personal counseling situations are used to foster spiritual growth. A program of spiritual directors for individuals has also been instituted, and new ways of encouraging serious approaches to spiritual growth are being explored.

All-Seminary 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 All-Seminary Council is intimately connected with the administrative processes of the Seminary. Student representatives serve on major committees and are invited to board meetings.

Student Publications

Paradigma, published periodically, 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 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 is published annually by the students and is designed to exhibit excellent writing and thinking by Fuller students in biblical studies and in biblical, historical, dogmatic and practical theology.

Catalyst Coffee House. Established by students in 1977, the Catalyst provides an informal setting in which students, faculty, staff and others may relax, talk, have a snack, and meet with each other in a non-academic atmosphere. The Catalyst, staffed by students, has a snack bar which serves sandwiches, coffee and other eatables. On weekends,
students congregate there for Christian music and informal worship.

**Athletic Program.** The athletic program includes participation in both intramural and inter-seminary leagues in such sports as basketball, volleyball and softball. Students are encouraged to spend sufficient time in physical activities 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.** Women are welcome in every degree program which Fuller offers. The following organizations and services exist to assist women during their years here: The Coordinator of Women's Concerns is a full-time staff person whose job it is to monitor all programs and decisions concerning women. She provides career counseling and serves as an advocate for women on campus at all levels. A woman student serves part-time to coordinate all women's activities. She also chairs the Woman Students Committee, a group with members from all three schools, which addresses itself to the planning of programs, workshops and services for women students.

**Team Ministry:** Spouses of Fuller students, both men and women, are permitted to audit classes at the Seminary without charge if their partner is taking 12 units per quarter and the class concerned is opened to auditors. Spouses taking M. A./M. Div. classes for credit are eligible to apply to the School of Theology for up to 75 percent tuition scholarship if their partner is taking 16 units per quarter and provided they have submitted adequate application papers through the office of admissions. This Team Ministry Scholarship represents the maximum scholarship aid available to a married couple studying in the School of Theology.
Theology
PREREQUISITES FOR ADMISSION

Applicants must have earned a regular baccalaureate degree or its equivalent before they can be admitted to the M.Div. or M.A. programs. This degree should be conferred by an accredited institution. Any applicant who graduates from an unaccredited college must have a minimum grade average of B and a minimum of one year (45 quarter hours/30 semester hours) of liberal arts coursework to be considered for admission. 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 office of admissions.

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 43, 50 and 52.

Men and women of God are qualified for Christian ministry by moral character as well as by academic achievement. They are characterized 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, by a readiness to accept correction, a desire for moral growth, and above all, by personal integrity.

AFFILIATIONS

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.

UNCLASSIFIED STUDENTS

Those individuals who desire Christian training but who do not wish to study in a regular degree program are welcomed. 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.

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 should 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, and be concerned for efforts to express faith in a coherent system of truth. It must reflect understanding of the traditions of the past, and 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 by way of 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 used 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 to 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 the 20th century, but it should not omit that which is essential. Furthermore, it must supply the basic content and skills which will enable a minister to feed God’s flock and to maintain personal growth with increasing responsibilities.

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

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

1) a strong language approach,
2) an emphasis on biblical contents or
3) a focus on the theological perspective.

**Education for Ministry.** The Seminary recognizes that the preparation of men and women for ministry can only be accomplished when students are given the opportunity to make practical applications of the academic information gained in the classroom. The Department of Education for Ministry and Placement connects the Seminary and the Christian community, acting to prepare students for transition from one to the other. The Education for Ministry program (field education) of the Seminary places student interns in churches or related organizations, where under supervision they can develop practical competency in ministry.

**Denominational Diversity.** As a multidenominational institution, the Seminary has established an office for ecclesiastical concerns to serve as coordinator between denominations and their respective students by providing a center for interviewing and placement processing, maintaining task forces to monitor each denomination, encouraging denominational fellowship, and providing required polity and doctrinal courses. Students planning to be ordained and/or seeking placement following graduation should avail themselves of the services of this office.

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**MASTER OF DIVINITY**

**Purpose.** The Master of Divinity program prepares the student for full-time service in the church of Jesus Christ. It allows the student to train 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 range of denominational requirements for ordination. The program is also open to the student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in such areas as educational ministries, marriage and family ministries, youth ministry or missions.

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

1. **BIBLICAL LANGUAGES** (4 courses)
   - A. Hebrew (select one of the following options)
     - LG 500 Introduction to Hebrew I (4 units)
     - LG 500 and LG 501 Introduction to Hebrew, I, II (8 units)
   - B. Greek (select one of the following options)
     - LG 512 Beginning Greek (12 units)

2. **CORE AREAS** (24 courses)
   - A. Biblical Studies (8 courses)
     - 1. Old Testament (select one from each group)
       - a. OT 501 Pentateuch
       - OT 505 The Uniqueness of the Old Testament
       - OT 510 Genesis 1-11
       - OT 512 Exodus
       - OT 513 Deuteronomy
       - OT 537 The People of God
     - b. OT 502 The Hebrew Prophets
       - OT 506 Old Testament Foundations to Israel
       - OT 514 Elijah
       - OT 515 Isaiah
       - OT 516 Jeremiah
       - OT 517 Ezekiel
       - OT 520 Hosea
       - OT 521 Amos
       - OT 533 Messianic Idea
       - OT 538 The Kingdom of God

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b. NT 502 The Unity of the Bible
   NT 503 Gospel and Law
   NT 533 New Testament
   Theology and Exegesis II
   NT 534 Emergence of the Church

B. Church History and Theology (8 courses)

1. Church History (select one from each group)¹
   a. CH 500 Church History I
      CH 501 Historical Theology I
      CH 502 Greek Fathers
   b. CH 510 Church History II
      CH 511 Historical Theology II
   c. CH 520 Church History III
      CH 521 Historical Theology III
      CH 522 American Church History

2. Philosophical Theology (select one)¹
   TH 500 Philosophical Theology
   TH 502 Apologetics
   TH 503 Problems in Philosophy of Religion
   TH 521 Theological Method
   TH 563 Christianity and Western Thought

3. Systematic Theology (each required)¹
   a. TH 511 Systematic Theology I
      (Students concentrating in marriage and family ministries may choose instead
      TH 506-Theological Anthropology and the Revelation of God.)
   b. TH 512 Systematic Theology II
   c. TH 513 Systematic Theology III

4. Ethics (select one)¹
   TH 533 Issues in Social Ethics
   TH 534 Significant Ethicists
   TH 535 Christian Ethics
   TH 537 Ethical Issues in Medical Care
   TH 550 Theology of Politics
   TH 551 Making Moral Decisions

¹Additional seminars may be designated by the department to satisfy this requirement.
C. Ministry (8 courses)

1. Foundations for Spiritual Life and Ministry (one course)
   - NT 582 New Testament Spirituality
   - MN 500 Foundations for Ministry
   - MN 502 Foundations for Spiritual Life
   - MN 578 Women and Men in Ministry

2. Preaching/Communications/Homiletics (two courses)
   - SP 500 Communications
   - SP 502 Black Preaching
   - SP 503 Homiletics
   - SP 506 Preaching I
   - SP 540 Hispanic Preaching
   - SP 517 Interpersonal Communication

3. Evangelism; Missions (one course)
   - MN 501 Evangelism
   - MN 512 Urban Evangelism
   - MN 530 Hispanic Evangelism
   - MN 531 Asian Ministries
   - MN 556 Pastoral Evangelism
   - M 500 Introduction to Church Growth
   - M 510 Biblical Theology of Mission
   - M 539 Action Anthropology
   - M 561 Mission and the American Pastor

4. Christian Formation and Discipleship (one course)
   - MN 570 Foundations of Ministry with Laity
   - MN 579 Building Christian Community Through Small Groups
   - MN 581 Hispanic History and Culture
   - CF 500 Teaching the Bible
   - CF 502 Youth Outreach
   - CF 503 Adolescent Development and Church Ministries
   - CF 504 Campus Bible Study
   - CF 505 Campus Ministries
   - CF 506 Adult Transformation Strategies

CF 514 Foundations for Development
CF 518 Foundations of Educational Ministries
CF 520 Children’s Ministries
CF 540 Christian Growth and Discipleship

5. Counseling; Marriage and Family Ministries (one course)
   - MF 507 Relational Counseling Skills
   - CN 520 Pastoral Counseling
   - CN 522 Developing Counseling Skills I
   - CN 541 Counseling in the Hispanic Community
   - MN 544 Introduction to Pastoral Care

6. Pastoral Theology; Polity (one course)
   - MN 544 Introduction to Pastoral Care
   - MN 546 Pastoral Theology
   - MN 547 Contemporary Worship and Liturgy
   - MN 568 Management Skills
   - MN 569 Church Management
   - Any course in denominational polity

7. Field Education A minimum of two courses in supervised field education is required for graduation for the M.Div. One course is met by part-time service in a church for three quarters as a student intern. Four units of core credit are granted for this course. The second course requirement may be met by service as a student intern in a church, hospital, special community program, parachurch organization or in significant, related experiences approved by the education for ministry department. Four units of elective credit may be granted if desired for this requirement. Additional courses may be taken for elective credit.

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.

2A student who wishes to concentrate in any area may modify the above pattern of ministry courses in accordance with the policy of the ministry division.
Course Descriptions. The description of courses offered in support of the Master of Divinity degree program may be found on pages 65 to 84.

Concentrations. Curricular planning has led to an era, now underway, during which a variety of specific concentrations may be achieved within the M.Div. curriculum. Consult the academic advising staff for further information.

DOCTOR OF MINISTRY

Purpose. “The purpose of this degree program is to equip one for a higher level of competence in the practice of ministry than that achieved in the foundational work normally issuing in an M.Div. degree.” (Association of Theological Schools, Procedures, Standards and Criteria for Membership, p. 25.)

Objectives. The Doctor of Ministry degree program is designed to serve the need of ministers for an experience of continuing education which reviews the personal life of faith, further develops professional competence, and stimulates continued growth in biblical and theological foundations for ministry. Using the resources of the Seminary, a program of study has been developed which provides options including emphases in pastoral care, church growth, worship/preaching, renewal/evangelism and marriage and family ministries.

Participants in the program are afforded the opportunity for continuing education while remaining active in their local ministries. The program of study combines a critical assessment of experience with a peer group learning situation under guidance of leaders who have expertise in developing and sustaining effective ministry.

PROGRAM DESCRIPTION

Design. The In-Ministry/Continuing Education model of the Doctor of Ministry program builds on the biblical, theological and professional foundations of an accredited M.Div. degree, providing advanced research in theology and ministry within the context of the candidate’s ministry. Awarding of the degree requires the completion of 48 units of credit, including a dissertation. Eight units of credit are assigned for dissertation completion. The remaining 40 units are chosen from a schedule of especially designed seminars (8 units each) and courses (4 units each). Each minister’s program of study must include at least three seminars. Ministers may enroll for up to 24 units in one academic year, completing the degree requirements in two to five years. Only B work and above will count toward satisfying graduation requirements (one B- grade is allowed).

Each seminar or course has three components:
1) a reading assignment which must be completed prior to the classroom interaction (3,000 pages for a seminar and 1,500 pages for a course),
2) a two-week intensive period of classroom interaction and
3) an extensive post-session project which synthesizes reading and class work and applies them to the ministry situation.

Classroom activity is scheduled in two-week sessions in each of the four academic quarters to allow ministers to utilize their study and vacation leave for this continuing education program. Each applicant may design a program of study which best meets personal needs and vocational interests. Seminars meet for four hours each morning (8:00 a.m. — noon Monday through Friday) of the two-week session; courses meet for two hours each afternoon or evening. In areas of special interest, the minister may want to consider taking both the seminar and course during one session.

The dissertation engages one in independent thought and research, bringing the theological and practical understandings of ministry to bear on a specific plan for the local church or other area of ministry.

Concentrations. Drawing on the resources of the schools of theology, psychology and world mission, the Doctor of Ministry curriculum includes several special areas of concentration. A concentration is only a suggested configuration of courses which enables a student to design a program of study with one primary focus of ministry. An area of concentration comprises 60 percent of the class work required — that is, 24 units or two semesters and...
PASTORAL CARE

Church Growth I: A critical review and analysis of the research and case materials of Church Growth I: Anthropology and Sociology of Church Growth. It will be trained in methodologies and strategies for growth applied to the church.

RENEWAL

two courses. The remaining classwork is chosen from the general curriculum according to individual needs and goals. Areas of concentration presently available are:

1. **CHURCH GROWTH.** Class work includes *Church Growth I: Principles and Procedures of Church Growth* (8 units), *American Church Growth: Research and Case Studies* (4 units), *Church Growth II: Anthropological and Historical Dimensions of Church Growth* (8 units) and *Theological Foundations of Church Growth* (4 units). The minister will be trained in both the practical methodologies and the theoretical base of church growth applied to the North American milieu.

2. **PASTORAL CARE.** New Approaches to Pastoral Care and Counseling (8 units), *The Laity as Counselors* (4 units) and *The Minister's Mental Health* (12 units) comprise this concentration. Here the minister is trained to counsel on a practical level in a relational style, to discern the dynamic processes in life situations, to plan effective therapeutic intervention within the church and to handle some of the personal hazards that can arise.

3. **RENEWAL.** In this area ministers are trained in *Church Renewal and Training of the Laity for Ministry* (8 units), *Evangelism in the Local Church* (4 units), *Building Christian Community Through Small Groups* (8 units) and *Community Issues in First Corinthians* (4 units).

4. **PREACHING/WORSHIP.** Participants will have the opportunity to sharpen their skills as preachers, teachers and worship leaders. Class work includes *Theology and Styles of Worship* (8 units), *The Art of Teaching the Christian Faith* (4 units), *Theology of Proclamation* (8 units) and *Preaching Laboratory* (4 units).

5. **MARRIAGE AND FAMILY MINISTRIES.** The minister will be trained to sharpen his/her skills in pastoral areas relating to marriage and the family. The program will include an emphasis upon both the preventative (i.e., strengthening family life) and the corrective (i.e., counseling troubled families). *Marriage and Family Ministries in the Local Church* (8 units), *Introduction to Marriage and Family* (4 units), *Psychosocial Dynamics of Family Life* (4 units), New Approaches to Pastoral Care and Counseling (8 units), *Training of the Laity as Counselors* (4 units) and *The Minister's Mental Health* (12 units).

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**Dissertation.** The dissertation incorporates significant research, reading and class work done in connection with the seminars and courses, and builds a bridge between theological and practical understandings and a specific plan for the local church or other areas of ministry. The mentoring process for the development and writing of a dissertation involves tutoring in the basic principles of a theology of ministry as well as guided formulation of a dissertation topic and outline. This process is divided into two phases: 1) a tutorial in theology of ministry (open to first seminar students) that involves interaction and discussion based on the text, *Theological Foundations for Ministry*, edited by Ray S. Anderson, and 2) a tutorial in constructing and writing a dissertation project (open to students who have completed three seminars). Both tutorials of four class hours each are offered in conjunction with each class session and are provided as part of the dissertation fee.

**Admission Requirements.** The applicant must have graduated from an ATS accredited school with a Master of Divinity degree or its equivalent. Normally a grade point average of at least 3.0 (4.0 equals A) is required. Applicants from non-accredited institutions will be considered on their own merit.

Applicants for whom English is a second language normally must take the TOEFL examination before admission is final. This can be arranged through the Seminary admissions office. The committee on admissions evaluates the applicants on the basis of transcript evidence, references, and two statements by the applicant — one describing experience in ministry, and one defining goals for participation in the degree program. The applicant must show growth and competence in church leadership and ministry skills. It is expected that the applicant shall have completed two years in ministry after receiving the Master of Divinity degree before admission to this program, and shall have completed at least five years in ministry between the awarding of the Master of Divinity degree and the granting of the Doctor of Ministry degree.

**Seminar Course Descriptions** (two-week intensive sessions). The following list, description and schedule of seminars and courses projects the offerings of the Doctor of Ministry degree program through spring quarter 1982.
SUMMER QUARTER

MN 707 ORGANIZATIONAL MANAGEMENT AND CHURCH PLANNING, 8 units. This seminar 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 713 CONFLICT MANAGEMENT IN THE LOCAL CHURCH, 4 units. This is a course designed to equip religious leaders with understandings of and skills to deal with conflicts in the local church. Recognizing that individual differences are the essence of vitality and enthusiasm, the course is based on the proposition that conflict is to be welcomed, encouraged and managed. The goals to be taught are interpersonal acceptance and group effectiveness. Malony

MN 710/MN 714 CHURCH GROWTH II, 12 units. This component combines a seminar (MN 710 Anthropological and Historical Dimensions of Church Growth, 8 units) and a course (MN 714 Theological Foundations of Church Growth, 4 units) to comprise a special module for advanced students of church growth. This in-depth analysis of the cultural, historical and theological presuppositions of the church growth movement is by core faculty members of the School of World Mission. Prerequisite: MN705. Wagner, Glasser, Hiebert, Wimber

FALL QUARTER

TH 713 THEOLOGY OF PROCLAMATION, 8 units. This seminar offers a series of lectures on preaching dealing with both a theology of preaching as well as the art of preaching, including the drafting of a sermon. Additional resource faculty will discuss the place of scholarship, biblical exposition and prayer in preaching and worship. Videotape sermons of representative preachers will be presented with opportunity to engage the preachers in discussion. Anderson and special lecturers.

SP 702 PREACHING LABORATORY, 4 units. A clinic on the presentation and delivery of sermons; this laboratory stresses use of the voice, public reading, gestures, and style of delivery, and provides professional critique and tutorials. Videotape facilities will be provided for the recording and playback of sermons. The course is taken on a credit/no-credit basis. J. Holland

WINTER QUARTER

MN 706 CHURCH RENEWAL AND TRAINING OF THE LAITY FOR MINISTRY, 8 units. This seminar 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.

MN 715 EVANGELISM IN THE LOCAL CHURCH, 4 units. This course presents the biblical and theological basis of evangelism, the role of the pastor in evangelism and the enlistment and training of lay people for outreach. The minister will be helped to design an evangelism program for his or her ministry situation. Cedar

CN 703 NEW APPROACHES TO PASTORAL CARE AND COUNSELING, 8 units. This seminar will help the minister to discern the dynamic processes in life situations; to deal creatively and constructively with conflict and change; and to preach, teach, and counsel prior to and during crisis experiences. Becker

CN 728 THE LAITY AS COUNSELOR, 4 units. This course will present the history, theory and practice of a yokefellow program in which laity share with church staff in all phases of pastoral care and counseling. The pastor is presented as a player-coach who trains and directs church officers in pastoral ministries. A church participation index for the evaluation of spiritual development and church participation will also be presented. Southard

MN 705/MN 716 CHURCH GROWTH I, 12 units. This component combines a seminar (MN 705 Principles and Procedures of Church Growth, 8 units) and a course (MN 716 American Church Growth: Research and Case Studies, 4 units). This component applies principles of church growth, as understood by the School of World Mission, to the American church. It will present the theological factors active in church growth so that the minister can make a diagnostic study of his or her own church. Participants are involved in supervised field case studies of successful churches in Southern California, analyzing factors encouraging or inhibiting growth. Warner, Wimber, George

MN 709 THEOLOGY AND STYLES OF WORSHIP, 8 units. This seminar will explore the biblical and
historical background of worship in the church, examine contemporary styles of public worship, and seek to develop the pastor as a worship leader. Schaper

MF 722 MARRIAGE AND FAMILY MINISTRIES IN THE LOCAL CHURCH, 8 units. This seminar is designed to provide religious leaders with both a philosophy and a methodology for a ministry to families in the local church. Relevant Scripture and current theory and research in the social and behavioral sciences are combined into a comprehensive approach to the family as it develops through its life cycle from the premarital stage to retirement and aging; includes discussion of the issues pertaining to the single person and the single parent as they relate to the local body. Guernsey

SPRING QUARTER

MN 711 BUILDING CHRISTIAN COMMUNITY THROUGH SMALL GROUPS, 8 units. This seminar focuses on the birth, care and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees, and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church, training leaders, and the dynamics of small group interaction. Hestenes

NT 702 COMMUNITY ISSUES IN FIRST CORINTHIANS, 4 units. This course presents first century principles for twentieth century problems in Christian community. Among issues in the urban, socially mixed, charismatic, five-year-old congregation at Corinth: cliquishness and superspiritualism, church discipline and church authority, love and liberty, sexual behavior among Christians, feminism, "charismania," doctrinal deviance. Spittler

CN 705 THE MINISTER'S MENTAL HEALTH, 12 units. The work of the Christian ministry has many emotional hazards. This seminar will examine these hazards as they pertain to the mental health of the minister and is designed to assist the minister in identifying the areas of personal potential weakness and to provide resources for dealing with these problems. Attention will be given to aspects of the minister's personal and family life, roles and role conflicts, problems of anger, depression, assertiveness, and relationships, as well as techniques for self-modifying behavior. Prerequisite: Spring Quarter, Hart

TH 712 CRITICAL ISSUES FOR THEOLOGY: A CASE METHOD APPROACH, 8 units (limited enrollment). Through the study, writing and teaching of cases in theological areas such as Christology, church history and ethics, students will gain competence in discovering the intrinsic theological issues in concrete life situations. In addition, students will be trained in a case method by which this discovery and competence can be actualized for others through structured learning/teaching experiences. Upon completion of the seminar, participants may apply to become Fellows of the Case Method Institute of Learning sponsored by Fuller Seminary. Anderson and others

Special Seminars and Reading Courses. The following courses are offered in support of the Doctor of Ministry program.

TH 711 THEOLOGY OF MINISTRY, 4 units. A re-examination of divine revelation as constitutive for both the nature and the strategy of ministry. Through critical analysis of selected theological literature, written analysis of life situation cases, and a position paper, students will work out their own theology of ministry. The course is an independent study project which requires attendance at one Theology of Ministry tutorial on campus. Hart

OT 790 READINGS IN OLD TESTAMENT, 8 units.

NT 790 READINGS IN NEW TESTAMENT, 8 units.

CH 790 READINGS IN CHURCH HISTORY AND HISTORICAL THEOLOGY, 8 units.

TH 790 READINGS IN THEOLOGY, 8 units.
MASTER OF ARTS DEGREE

Purpose. The Master of Arts degree in theological studies is designed for men and women who desire graduate work in theological education but desire greater flexibility in the design of their educational experience. The Master of Arts degree is considered a first academic degree while the Master of Divinity is considered a first professional degree.

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 an individual curriculum which normally includes 12 courses in biblical studies and theology. Specific requirements have been established for certain areas of concentration.

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

Persons with unique learning objectives are encouraged to explore the possibilities of a special curriculum with their academic advisor.

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 in non-religious studies if they are appropriate to the field of concentration and are approved by the director of student services.

Degree Requirements
1) A total of at least 24 courses (96 quarter units).
2) A minimum of 12 courses (48 quarter units earned with Fuller Seminary).
3) A minimum of 12 courses (48 quarter units) in the two divisions together of biblical studies (not including language) and theology and church history.
4) A two-year plan of study approved by an academic advisor.

Field Education. While field experience is optional for this degree, it is highly recommended in order to complete one's preparation for service and future placement. For this degree, as many as six courses may be taken in a supervised practical service and study program to be planned with the education for ministry department. Students applying for academic credit must fulfill all course requirements established by this department.

CURRICULUM OPTIONS

Students may plan a general program of study for the Master of Arts degree that draws from the many components of theological education or they may elect to concentrate their studies in a particular area of the curriculum to meet their individual interests and needs. A concentration of studies may be planned in any area of the curriculum. For some areas a prescribed concentration has been designed by the
faculties. In other areas students may design personalized concentrations in consultation with their academic advisors.

Biblical languages are not required for the M.A. degree. Every student, however, is strongly advised to learn at least one biblical language since all theological education should be grounded on the Scripture, the careful understanding of which is aided by a knowledge of the original languages. Also, a majority of the courses in biblical studies requires the knowledge of a biblical language.

The following are some possible areas of concentration.

**Educational Ministries.** This area of Christian education is to be considered as a special function rather than a specific set of courses. Thus students are advised to study in all areas of the ministry division to prepare themselves for the competencies required of a church educational leader. Consideration should also be given to personal gifts and concerns. Biblical and theological studies are looked upon as the basic content which educational ministries then appropriately communicate and apply.

Educational ministries courses are limited to those areas which are basic to the field and can provide learning in a classroom situation. They are taught by persons who have appropriate special knowledge and skills and have been active professionally in the specific area of study involved.

Much of the important learning in this area, however, can come only through supervised on-the-job experience. Hence provision has been made for substantial field education credit.

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

An educational ministry usually requires at least the following areas of competency:

- Biblical interpretation
- Planning/leadership of programs for:
  - total congregation
  - each major group
- Church school
- Enlistment, training, support of leaders for:
  - teaching
  - activity groups
  - Teaching/communication
  - Counseling
  - Group development
  - Interpersonal relationships

**Youth Ministries.** This specialized area of educational ministries among teenagers involves the same considerations as indicated for the more general educational program, including the competencies required. Courses have been designed to address each area of competency from the particular perspective of ministry to youth.

**Institute of Youth Ministries.** The Institute of Youth Ministries was established in 1977 to combine the theological resources of the School of Theology with the field training expertise of Young Life Campaign, a leading national evangelical Christian outreach to high school youth. The purposes are:

1. to provide an educational program in evangelistic youth ministries that integrates classroom study with extensive field training,
2. to conduct ongoing training programs for those in evangelistic youth ministries, with particular attention to preparation for ministry on the staff of Young Life, and
3. to coordinate and carry out research in the field of evangelistic youth ministries.

The Institute of Youth Ministries offers a program of theological education leading to the professional Master of Arts degree with a concentration in youth ministries. The program of study integrates a foundation of biblical and theological studies with a prescribed concentration in evangelistic youth ministries, designed in cooperation with the training department of Young Life.

Although the Institute is designed primarily for persons preparing to serve on the staff of Young Life, other persons preparing for ministry with youth may pursue this concentration.

**Curriculum.** The curriculum for the Master of Arts degree with a concentration in evangelistic youth ministries consists of 12 courses in biblical and
theological studies, eight specialized courses in youth ministries and four field education courses.

**Concentration.** The eight specialized courses related to ministry with youth have been designed in cooperation with Young Life. The courses are:

- **CF 502** Youth Outreach
- **CF 540** Christian Growth and Nurture
- **CN 513** Adolescent Culture and Psychology
- **CN 522** Developing Counseling Skills
- **MN 568** Management Skills
- **MN 579** Building Christian Community Through Small Groups
- **MN 592** Introduction to Urban Culture
- **SP 500** Communication

The four field education courses are offered under the immediate supervision of the Institute of Youth Ministries. The courses are as follows:

- **FE 510** Contact and Club Work
- **FE 513** Volunteer Leadership
- **FE 514** Camping Ministries
- **FE 515** Area Strategy and Adult Ministry

**Location.** Courses toward the M.A. with a concentration in youth ministries may be taken at the Pasadena campus or at the extension sites of the Institute of Youth Ministries. The 24 courses required for the M.A. degree are offered at the Pasadena campus. Field education courses in the Los Angeles area are arranged by resident I.Y.M. staff. Biblical-theological courses are offered on the summer campus of the I.Y.M. in Colorado Springs, Colorado. In addition, students on the staff of Young Life may complete the twelve-course youth ministry concentration through extension and field education courses in the immediate context of their staff assignment.

In addition to the 24 courses leading to the M.A. in theology with a concentration in youth ministries, the I.Y.M. has developed the following specialized courses:

- **MN 535** Personnel Management as Ministry
- **CF 517** Basic Skills in Learning Supervision
- **CF 530** Wilderness Ministries

The biblical and theological courses offered on the summer campus of the Institute in Colorado Springs are open to all Fuller students as space is available. A one-year concentration in ministry to troubled youth is offered in Colorado Springs.

**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. A 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.

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.

**Biblical Studies and Theology (Pre-Ph.D.).** The graduate committee of the School of Theology has developed a specific course of study to satisfy the basic categories in biblical languages, biblical studies and theology necessary for admission into the School of Theology Ph.D. program. One course is to be taken from each of the following categories:

- **Hermeneutics**
- **New Testament I: Gospels**
Semitic Languages and Literature. The faculty of the Old Testament department has designed a prescribed concentration in Semitics for students who wish to pursue a career of teaching or research. The purpose of the program is to provide a theological and linguistic foundation for study of the Old Testament. Training in biblical and theological disciplines is indispensable for the Semitics scholar to teach Old Testament in a university, college or seminary.

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 LG502 or its equivalent is a prerequisite for admission to the program. In addition, one modern language is required for admission, preferably German. Students with an M.Div. degree may apply to receive the M.A. with concentration in Semitic languages and literature upon completion of 11 additional 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.

The curricular requirements for the degree are as follows:

1. Semitic languages and literature courses (11 courses)
   a. Akkadian (2 courses)
   b. Arabic (2 courses)
   c. Advanced Hebrew Grammar and Reading (1 course)
   d. Aramaic/Syriac (1 course)
   e. Ancient Near Eastern Texts (1 course)
   f. Comparative Semitic Grammar (1 course)
   g. Semitic electives (2 courses)
   h. Thesis Research (1 course)

2. Biblical and Theological Studies (13 courses)

Students completing the M.A. in Semitics program who plan to apply for admission to the Seminary's Ph.D. program in Old Testament should note that all the requirements of the biblical studies and theology concentration must be satisfied prior to entering the Ph.D. program.

Marriage and Family Ministries. The Marriage and Family Ministries program is an expression of the function of theological education to train persons for ministry to the family. The program affirms the importance of the institution of the family in the Kingdom of God and commits itself to a ministry of building the church through strengthening its families. Consonant with this concern, the primary focus of the program is upon the preventive dimension of ministry to families which is shaped by the authority of God's word and the insights of the social and behavioral sciences.

The program also combines the resources of the School of Theology and the School of Psychology into a secondary focus on the counseling or corrective phase of ministry to the family. This aspect is devoted to the growth and development of skilled marriage and family counselors.

The Marriage and Family Ministries concentration may be accomplished within the Master of Divinity degree program as well as the Master of Arts degree program.

This program is designed to be an extension of Christian ministry at both the church and the parachurch level. Graduates receive training for a vocation which is intended to be exercised within a responsible community of Christian service.
It should be noted that the Marriage and Family Ministries program emphasizes a “ministry” or “community” model. The program does not seek primarily to train counselors who will function independently as private practitioners. The curriculum does, however, follow the suggested model curriculum of the American Association for Marriage and Family Therapy (AAMFT) for a graduate degree in marriage and family therapy.

In some states, such as California, either the Master of Arts degree in marriage and family ministries or the Master of Divinity degree with a concentration in marriage and family ministries is acceptable as an equivalent academic degree applicable toward the professional Marriage, Family and Child license. The Practicum training in the program applies toward the necessary directed training required for that license.

Admission to the Master of Arts with a concentration in marriage and family ministries requires, in addition to those criteria listed on page 37, 1) at least a year of work (36 quarter units) in the social and behavioral sciences, 2) a minimum grade average of B in undergraduate studies, and 3) evidence of emotional stability and maturity.

Students should apply to the program by January 15 of the year preceding fall matriculation. Application files are reviewed after February 15 of each year, with decisions announced by April 1. Students applying after these dates will be considered for the program only when space permits. Entrance into the program is in the fall quarter of each year.

The curricular requirements of the Master of Arts with concentration in marriage and family ministries are as follows:

1. Marriage and Family Ministries
   a. Preventive emphasis (5 courses)
   b. Corrective emphasis (5 courses)
   c. Research methods (1 course)
2. Practicum, i.e., field placement
3. Twelve courses in biblical studies and theology

Total Number of Courses Required: 27

THEOLOGICAL STUDIES PROGRAM FOR BLACK, ASIAN AND HISPANIC MINISTERS

At the recommendation of the Hispanic Association for Theological Education (Pacific Coast), founded and initially sponsored by the Association of Theological Schools, and also of the Black and Asian advisory committees of the Seminary, a program of study has been set up for ministers in the Black, Asian and Hispanic communities who have not had the opportunity to reach a baccalaureate degree.

The Theological Studies Program for Black pastors requires (for entry) significant involvement in the church’s ministry for five years or more. It is expected that the applicant will be at least 30 years of age.

Upon recommendation of the admissions committee, the applicant is accepted as a special non-degree student. When the student has satisfactorily completed 12 courses, he or she is eligible to receive a Certificate of Achievement. At this time the review committee of the program determines whether the student is eligible for recommendation to the M.A. program.

A special concentration in community leadership is an integral part of the M.A. program. Ministers studying in the program take 12 courses in biblical and theological areas and 12 courses related to their roles as community leaders. This community leadership concentration draws upon the skills of both resident faculty and leadership resources in urban settings.

The Theological Studies Program for Asian pastors, modeled after the Black and Hispanic ministries program is planned to begin in the fall of 1979. This program is designed to meet the needs of immigrant as well as second and third generation Asian pastors, both at the M.A. and D.Min. level.

The Theological Studies Program for Hispanic ministers is designed to strengthen and encourage mature Christians already engaged in significant ministry. It is a program of continuing education for those whose gifts and calling have been confirmed by the church but who may not have completed a baccalaureate degree.
Program for Biblical and Missiological Study, one of the association's significant involvements, has resulted in the creation of the program for ministerial training of the Hispanic Association of the Pacific Coast, founded in 1980. The program has been established by the Association's Board, which also of the Board of Directors of the Seminar in Ministry to urban communities with Hispanic backgrounds. The program is designed to provide a broad orientation and preparation to minister in urban Hispanic communities.

The program is open to students who have completed a bachelor's degree and are recommended for admission by the Board of Directors. The program consists of a minimum of 36 semester hours of study, including coursework in biblical studies, Hispanic studies, and practical ministry. The program is designed to provide a broad orientation and preparation to minister in urban Hispanic communities.
Applicants to this program are interviewed by the Hispanic advisory committee. This committee is composed of key Hispanic church leaders invited by President David Hubbard to recommend prospective students to the Seminary and monitor their progress. At the recommendation of the committee, the applicant is accepted as a special student. When the student has satisfactorily completed 48 units, he or she is eligible to receive a Certificate of Achievement. At this time the Hispanic Advisory Committee determines whether the student is eligible for recommendation to the Master of Arts program.

The curriculum draws upon both resident faculty and local, national and international Hispanic leadership resources. Courses are offered in both English and Spanish, emphasizing bilingualism and biculturalism. The curriculum is divided equally between Bible and theology courses, and courses focusing on the specific needs and resources of Hispanic ministry, church and community.

The Ph.D./Th.M. program is especially intended to provide an exposure to theological education in order to equip students for teaching and research in theological seminaries, colleges and universities throughout the world. Participants should have a demonstrable academic gift and a Christian calling for a life of research, scholarly study, theological reflection and communication in the context of the Seminary’s commitment to spiritual maturity. Students admitted to the program will have completed a required curriculum of study at the Master’s level with proven competence. In addition to the biblical languages, students must demonstrate proficiency in Latin and in two modern languages as tools for theological study.

In order to complete the degree, graduates will demonstrate facility in research and in scholarly writing in the form of a dissertation, mastery of a particular discipline within the context of the total theological curriculum, familiarity with teaching methods and skills and should give evidence of an understanding of the personal and corporate ministry of theological education.

**Admission requirements.** Required for admission to the Th.M. program are the M.Div. degree or its equivalent with a 3.0 grade point average, satisfactory qualifications in Hebrew and Greek, completion of the Graduate Record Examination (GRE) and a demonstrable working knowledge of a pertinent modern foreign language (normally German or French). All students whose native language is not
English are required also to take the English examination offered by the University of Michigan or the Test of English as a Foreign Language (TOEFL) offered by the Educational Testing Service of Princeton, New Jersey.

In addition to the requirements above, students applying to the Ph.D. program must have a grade point average of 3.5 in biblical and theological subjects in the M.Div. (and subsequent graduate study) and a demonstrable working knowledge of Latin. Ph.D. students must then demonstrate competence in a second modern foreign language (normally German or French) before the fifth seminar is taken (usually before the second year of study).

Students in the Ph.D. program who plan to major in Old Testament must also demonstrate competence in biblical Aramaic (which may be substituted for Latin, if Latin is not required for dissertation research) and be able to work in Akkadian and either Ugaritic or Arabic. While biblical Aramaic is a prerequisite for Old Testament majors, proficiency in Akkadian, Ugaritic and Arabic may be gained by taking a Semitics minor as part of the doctoral program.

The academic year begins with the fall quarter and applications must be received by January 15. Application files, including transcripts, references and GRE scores, must then be complete by February 15. All applications are reviewed during the month of March, and students are notified of the committee’s decision by April 1.

Students in the graduate program of the School of Theology may apply for the following graduate assistantships and teaching fellowships. These positions are awarded on the basis of financial need and the ability to provide assistance to a faculty member. Applications should be submitted no later than February 15 prior to the academic year in which the position is to be awarded.

**GRADUATE ASSISTANTSHIPS AND TEACHING FELLOWSHIPS**

**Graduate Assistantships** normally range in stipend from $500-$1,000 for first year students to $1,500-$2,500 for second and third year students. In return for the graduate assistantships, students are expected to assist the assigned faculty member for a set number of hours, computed at $5.50 per hour. The total amount of the stipend indicates the number of hours of academic assistance expected. Applications for graduate assistantships should be submitted to the theology graduate committee.

**Teaching Fellowships**, which allow students to teach a course in the Seminary curriculum, are normally awarded to doctoral students in their third year, upon recommendation of their mentor in recognition of outstanding ability in an area of academic research. Applications for teaching fellowships should be submitted to the associate dean for academic programs in the School of Theology.

**Teaching Fellowships** in the biblical language program are available to qualified students. Applications should be submitted to the director of the language program.

**MASTER OF THEOLOGY (TH.M.)**

Five 8-unit graduate seminars are required for the degree.


2) The seminars are to be taken from one major field and two minor fields. Three seminars are to be selected from the major field and one seminar from each of the two minors.

3) In addition to the field of study listed above, students may major in biblical studies, in which case all five seminars will be taken in Old Testament and New Testament, with at least two seminars taken in each of these two fields.

4) By permission of the Ph.D./Th.M. committee, one minor may be taken in practical theology, missiology or Semitics.

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 outset of the program in consultation with the mentor and the theology graduate committee. The mentor will supervise and examine the dissertation. An outline is to be ap-
proved by the mentor no later than January 2 of the year of graduation, followed by the first draft on March 15. By May 15 the original and first copy are to be presented to the director of the library for binding.

Three years are allowed for completion of the degree. 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 Ph.D./Th.M. committee.

Students may transfer from the Th.M. to the Ph.D. program if they meet the additional requirements. Transfer credit can be allowed for not more than four seminars, provided they conform to Ph.D. standards and are approved by the instructors, the mentor and the Ph.D./Th.M. committee.

Graduate Seminars. Nine 8-unit graduate seminars are required for the degree.


2) The seminars are to be taken from one major field and two minor fields. At least four seminars must be selected from the major field and at least two seminars from each of the two minors.

3) In addition to the fields of study listed above, students may major in biblical studies; in this case all nine seminars are taken in Old Testament and New Testament, with at least three seminars taken in each of these fields.

4) A Semitics minor is offered for students who have a special interest in this field or who need additional work in Semitics to meet the requirement for the Old Testament major. By permission of the Ph.D./Th.M. committee one minor may be taken in missiology under the direction of the School of World Mission.

5) Two mentors will be appointed by the theology graduate committee. A professor from the major field will act as primary mentor, and a second professor, not necessarily from the major field, will act as second mentor. One professor from each biblical field will act as co-mentor for biblical studies majors.

6) All seminars selected must relate directly and contribute to the dissertation topic and the areas of the comprehensive examinations. At the commencement of study, the Ph.D./Th.M. committee must approve all seminars selected.

7) When four seminars have been completed, the Ph.D./Th.M. committee will evaluate the student's progress to see whether the student should continue the program or seek an alternate course of study.

Comprehensive Examinations. After all course work is completed and before the final writing of the dissertation, students are required to take comprehensive examinations; successful completion admits students to candidacy. The examinations are given twice a year — during the third and fourth weeks of October and the first two weeks of April. Students must take five examinations chosen from the comprehensive areas listed below, three of which are to be taken in their major field and one each in their minors. Biblical studies majors must take three examinations from the areas in the biblical field in which the majority of seminars is taken, and two examinations from the areas in the other biblical field. The comprehensive areas are:

1. OLD TESTAMENT
   Old Testament Introduction, Exegesis and Textual Criticism
   The History of Israel (including the general history of the ancient Near East and the background areas of Semitic culture and social institutions)
   Old Testament Theology and Religion

2. NEW TESTAMENT
   New Testament, Greek Text (required of all New Testament majors)
   New Testament Background
   New Testament Criticism
   New Testament Theology
   New Testament Language Study

3. HISTORICAL THEOLOGY
   Patristic Theology
   Medieval Theology
   Reformation Theology
   Post-Reformation Theology
   Modern Theology

4. SYSTEMATIC THEOLOGY
   Philosophical Theology
Clockwise: BARKER (above), ANDERSON, ARREGUIN, BROMILEY
Clockwise from top left: BROWN, BRADLEY, GAY, GODDARD, FULLER
Clockwise from top right: PANELL, MARTIN, PITT-WATSON, SCHAPER, MEYE
Clockwise from above: SMEDES, DETTONI, ROGERS, SCHOONHOVEN, SPITTNER
Clockwise from top right: WATTS, GUERNSEY, HOLLAND, WHITE, SOUTHARD
Theology and Anthropology
Christology and Soteriology
Ecclesiology and Eschatology
Ethics

5. SEMITICS (minor field only)
Comparative Semitic Language and Literature

6. MISSIOLOGY (minor field only)
Historical Missiology
Theological Missiology
Anthropological Missiology

Dissertation. A scholarly dissertation must be presented and approved as a final requirement for graduation.

1) The dissertation topic must be selected at the outset of the program in consultation with the primary mentor and the Ph.D./Th.M. committee.

2) Where necessary, the dissertation should involve the use of the required languages, as well as incorporate the results of the intensive course work and the more general reading for the comprehensive examinations.

3) The primary and secondary mentors will act as supervisors in the preparation of the dissertation.

4) There will be three examiners: the primary mentor, a secondary internal examiner appointed by the Ph.D./Th.M. committee with the assent of the faculty, and an external examiner appointed by the Ph.D./Th.M. committee with the assent of 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) Resubmission, 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 degree. Extension may be granted only by special ac-

Eight quarter units of credit are given for each graduate seminar, except where otherwise noted. Courses in the M.Div. curriculum taken as graduate seminars are given an 800 number corresponding to the M.Div. course number.

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<th>Course Code</th>
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<td>LG 826</td>
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EXTENSION EDUCATION

Purpose. Fuller Seminary Extension Education seeks to serve local churches by providing opportunities for theological education for ministry within a local church context. Extension seeks to provide educational experiences in off-campus, non-traditional settings which will enable students to discover, develop, and improve their gifts for service and ministry within the scope of the church's overall mission. Extension 1) provides theological education for the development of lay persons for leadership in ministry in the local church and community, 2) offers prospective theological students experience in church ministry and Christian community while beginning their studies and testing their callings, and 3) extends resources to pastors for the development of local church educational programs and for personal and professional enrichment. The process of theological education for ministry in Extension is implemented by 1) going to the student, 2) being close to the location of ministry, and 3) being close to the life and task demands of the participants.

Fuller Seminary has made these resources available in several Extension areas in response to the church's need for an equipped and mobilized laity. Lay persons and pastors learn together in this graduate-level program.

Curriculum

Course Work. A baccalaureate degree from an accredited college is required for admission. 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. Courses are taught on week nights or weekends, usually in local church facilities, and library resources are arranged.

Catalyst (directed small group experience). Catalyst is a non-credit student activity designed to provide for the Extension student a small group experience similar to that available on campus. Catalyst seeks to enable students to support one another, understand themselves in relation to others and aid in the integration of classroom work with the development of a Christian lifestyle and ministry. The group meets biweekly during the quarter for about two hours per meeting.

Supervised Ministry. The Fuller Extension program offers supervised field experiences for credit to those students desiring opportunities for practical application of academic information. Two courses may be taken in a practical setting as outlined by Extension publications and administered by the area director.

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 12 courses in Extension in the areas of ministry, theology, biblical studies and supervised ministry.

The Master of Arts degree is offered in Extension Centers in Seattle, San Francisco, and Southern California and signifies the successful completion of an approved curriculum of 24 courses in the areas of ministry, theology, biblical studies and supervised study.

Students with no particular degree or certificate objectives are welcomed and encouraged to enroll. Full-time students on the Pasadena campus may find it helpful to take courses in Extension.
The director of Extension Education has offices on the Pasadena campus. A local coordinating board works with the director to provide leadership for each Extension Center. For further information write to the area director in the following Extension Centers:

** Fuller Extension Education in Seattle  
Area Director  
4540 15th Avenue N.E.  
Seattle, Washington 98105  
(206) 524-7300  
**

** Fuller Extension Education in San Francisco Bay Area  
Area Director  
3248 Hoover Street  
Redwood City, California 94063  
(415) 366-5263  
**

** Fuller Extension Education Southern California: Los Angeles County  
Area Director  
Fuller Theological Seminary  
135 North Oakland Avenue  
Pasadena, California 91101  
(213) 684-2520 or 449-1745  
**

** Fuller Extension Education in Southern California: Orange County  
Area Director  
13922 Brenan Way  
Santa Ana, California 92705  
(714) 832-7884  
**

** Fuller Extension Education in Santa Barbara/Ventura  
Area Director  
P.O. Box 5160  
Santa Barbara, California 93108  
(805) 969-2981/965-4561  
**

** Fuller Extension Education in Greater Phoenix  
Area Director  
3146 West Paradise Drive  
Phoenix, Arizona 85029  
(602) 993-8263  
**

** COURSE OFFERINGS  

The following courses are offered regularly in support of the Master of Divinity and Master of Arts programs of the School of Theology. For descriptions of courses provided in the Doctor of Ministry, Master of Theology, and Doctor of Philosophy programs, see the appropriate catalog section.

** LANGUAGES  

** Biblical Hebrew.** A reading knowledge of biblical Hebrew is a prerequisite for many of the Old Testament core courses which are required for the M.Div. and D.Min. programs. Reading knowledge means a knowledge of Hebrew vocabulary and grammar that is sufficient to begin exegetical work in the Old Testament. An intensive course (12 units), LG502, designed to give a student this ability through an inductive study of the text of Esther, is offered each quarter including the summer. Students transferring from other seminaries or having previous knowledge of Hebrew must successfully pass 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. Two four-unit courses, LG500 and LG501, are offered in successive quarters beginning in the fall and again in the winter quarters. This eight-hour sequence is designed to provide a basic understanding of the Hebrew language and an ability to use exegetical tools. Although only the first course of this sequence is required for the M.Div. program, students should be aware that both courses are required for many of the Old Testament courses that have a Hebrew prerequisite.

** New Testament Greek.** A reading knowledge of New Testament Greek is a prerequisite for most of the New Testament courses in the M.Div. and D.Min. programs.

Reading knowledge means a knowledge of Greek vocabulary and grammar that is sufficient to begin exegetical work in the New Testament. An intensive course (12 units), LG 512, designed to give a stu-
dent this ability through an inductive study of the text of Acts, is offered each quarter including the summer.

A four-hour course, An Introduction to Greek, LG 510, 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 to 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 already acquired a knowledge of New Testament Greek, either by course work or by self-study, are required to take the entrance examination in New Testament Greek as part of the registration process. Incoming students are required to be present at the stated time of the examination. Students who pass this exam may waive the triple course (12 units) requirement in New Testament Greek and substitute electives of their choice.

In order to help students prepare for the entrance exam by ascertaining their level of competency and areas of weakness, a trial examination is made available to the applicant for self-administration. The examination is designed to test the student's ability to read New Testament Greek, to recognize and identify common forms and to explain the more common syntactical constructions. It is comparable in difficulty and comprehension to the entrance exam. Upon acceptance by the admissions committee, the student will receive instructions concerning this exam. The exam will be mailed when requested by the student. When returned, it will be graded and the results mailed to the student, together with an indication of areas where improvement is needed. Since this process takes time it is advisable to request the trial exam by July 31.

The Modern Language Aptitude Exam. Students who have registered for either LG502 or LG512 will be given the Modern Language Aptitude Exam during the first class session each quarter. This exam will be used to group students of similar language aptitude. As often as scheduling permits, LG502 and LG512 will be offered as divided courses, spread over two quarters for six units per quarter. This option is provided for students who wish to extend their study of Greek, over time. In this way other coursework may be taken simultaneously with Greek.

The Double-Course Option. By special permission students with an outstanding language aptitude, as evidenced by their college transcript and/or performance on the Modern Language Aptitude Exam, may take Hebrew LG502 or Greek LG512 for eight units credit, applying the four units of tuition thus saved to another four-unit course, as long as this course is taken during the same quarter as LG502 or LG512. The teaching of Hebrew and Greek grammar is under the supervision of Dr. Frederic William Bush. Modern linguistic and teaching devices (including a language laboratory, tapes, and specially prepared syllabi) are used in these courses.

LG 500 Introduction to Hebrew I. The first of a sequence of two 4-unit courses (LG500, LG501) designed to provide a basic understanding of the Hebrew language and an ability to use exegetical resources. Although LG500 satisfies the Hebrew requirement for the M.Div. degree, both LG500 and LG501 are required for many of the Old Testament courses that have a Hebrew prerequisite.

LG 501 Introduction to Hebrew II. (See LG500)

LG 502 Beginning Hebrew. The elements of the Hebrew language taught inductively from the text of Esther, together with a brief introduction to the principles of exegesis using other biblical texts. LG502 is a triple course (12 units) and will satisfy the Hebrew requirements for both the M.Div. and D.Min degrees.

LG 504 Hebrew I. The content of Hebrew LG502 offered in a two quarter sequence in the form of LG504 and LG505, each of which offers six units of credit. The course is designed for students who wish to cover a large amount of material at a slower pace.

LG 505 Hebrew II. (See LG504)

LG 506 Advanced Hebrew. A study of Hebrew grammar or exegesis. May be repeated once for credit. Prerequisite: LG500/501 or LG502.

LG 507 Hebrew Reading. Readings from Old Testament narrative passages designed to enable students to read extended passages with facility. Prerequisite: LG500/501 or LG502.
LG 508 Modern Hebrew. Elements of modern conversational Hebrew taught by using Hebrew in the classroom.

LG 510 Introduction to Greek. An introduction to the Greek language designed to provide a basic understanding of New Testament Greek. This course will not satisfy the Greek requirement for the M.Div. or D.Min. program.

LG 512 Beginning Greek. The elements of New Testament Greek taught inductively from the text of Acts. LG512 is a three course (12 units) and will satisfy the Greek requirements for the M.Div. and D.Min. degrees.

LG 514 Greek I. The content of Greek LG512 offered in a two-quarter sequence in the form of LG514 and LG515, each of which offers 6 units of credit. Designed for students who wish to cover a large amount of material at a slower pace.

LG 515 Greek II. (See LG 514)

LG 516 Advanced Greek. A study of the grammar and syntax of significant texts in biblical Greek. May be repeated once for credit. Prerequisite: LG512 or LG513.

LG 517 Greek Reading. Selected readings in biblical Greek designed to enable students to read extended passages with facility. Prerequisite: LG512 or LG513.

LG 518 Biblical Aramaic. The elements of biblical Aramaic learned through study of the Aramaic portions of Ezra and Daniel. Must be followed by LG526 Syriac. Prerequisite: LG502.

LG 526 Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: LG525.

LG 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. Prerequisite: LG502.

LG 531 Arabic II. Continuation of LG530.

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. Prerequisite: LG502.

LG 534 Ugaritic II. Continuation of LG533. Devoted to wide reading from transliteration.

LG 557 Elementary French. Elementary course in preparation for LG561. (Non-credit)

LG 558 Elementary German. Elementary course in preparation for LG562. (Non-credit)

LG 559 Ecclesiastical Latin. Elementary course in basic preparation for the graduate language examination. (Non-credit)

LG 560 Latin Reading. Preparation for the graduate language examination through selected texts, reflecting major aspects of theology, church history and the ongoing influence of classical culture. The examination requires translation of simple and complex sentences into English, translation of a piece of Latin prose and a Vulgate passage. Prerequisite: LG559, or by permission.

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. Prerequisite: LG557, or by permission.

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. Prerequisite: LG558, or by permission.

LG 590 Directed Study in Language. 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 light of historical background and theological message. Exegesis and introduction to textual criticism with examination of higher criticism and documentary hypothesis. Bush, Watts

OT 502 The Hebrew Prophets. The content of the Former and Latter Prophets in light of their historical
background and their developing theological content. Messianic doctrines receive special attention. 

OT 504 Writing. 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, 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 Old Testament Foundations to Israel. A survey of the history of the kingdom is used as backdrop to the ideas of 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. Hartley

OT 508 Old Testament Literature. An overview of the content of the Old Testament approached largely from a historical perspective, setting the Old Testament Scriptures against their Bronze and Iron Age backgrounds for the Near East. Williams

OT 510 Genesis 1-11. Theology of Israel's primeval traditions, the beginning of redemptive history. Literary genres and biblical theology discussed against the background of Near East literature. Bush

OT 512 Exodus. Exegesis of the book of Exodus with emphasis on its biblical theology under the rubrics of election, covenant and cultus. Watts

OT 513 Deuteronomy. Exegesis of the book with attention to its nature as seen against the background of Near Eastern treaty forms; this insight is used to elucidate its theology. Watts

OT 514 Elijah Narratives. Exegesis of passages in 1 Kings 17 through 2 Kings 2 which are a basis for the study of the nature of prophetic ministry. Watts

OT 515 Isaiah. Exegetical study of selected passages with attention to the various kinds of forms and the theological themes of these passages. LaSor, Watts

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 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, Watts

OT 525 Studies in Biblical Wisdom Literature. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocalyptic wisdom and the impact of wisdom literature on the New Testament. Hubbard

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

OT 528 Job. Exegesis of selected passages. Watts

OT 530 Archaeology and the Bible. Significant data from archaeology, geography and linguistics are studied in order to understand relevant biblical texts.

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

OT 533 Messianic Idea. 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 apocalyptic 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: LG 502 (and LG 525, if reading Aramaic texts). LaSor

OT 536 Dead Sea Scrolls. A study of the Dead Sea Scrolls, including their discovery, their contents, and the community to which they belonged. LaSor

OT 537 The People of God. A basic course on the Pentateuch with emphasis on its cohesive theology. Watts
OT 538 The Kingdom of God. A basic course on the theology of the prophets and the Psalms. Watts

OT 539 The Man of God. A basic course on Old Testament anthropology. Watts

OT 540 Old Testament Exegesis. A detailed study of a selected book of the Old Testament (which will be specified when offered), with an emphasis on exegesis and application. The course is offered as a part of the M.A. program in the I.Y.M.

OT 590 Directed Study in Old Testament.

New Testament

NT 500 Hermeneutics. Practice in developing skill in grasping the authors’ intended meanings of Philippians, chapters 1-2 (in Greek), and Jonah (English). The question of how we know these meanings are God’s word is also addressed. Fuller

NT 501 Hermeneutics. The same as NT500 except that the exegesis of Jonah is omitted to allow a somewhat slower pace for the Greek exegesis of Philippians, chapters 1-2. Schoonhoven

NT 502 The Unity of the Bible. The hermeneutical problem of relating the intended meanings of the biblical writers. Tracing through God’s purpose in redemptive history from creation to the consummation. One biblical language recommended. Fuller, Schoonhoven

NT 503 Gospel and Law. An examination of the presumed origins of an antithesis between the Gospel and the law in Galatians 3:12 and Romans 10:5-8, and implications for Lutheran, Reformed Theology and contemporary dispensationalism. Fuller

NT 504 Principles of Biblical Interpretation. An introduction to the basic principles of hermeneutics aimed at providing the student with the necessary tools for and a working knowledge of Biblical exegesis. Gay

NT 512 New Testament Literature. The life and teaching of Jesus in the Gospels and the experience of the church in the other New Testament books are studied against the intertestamental background and the Graeco-Roman world. Taught also in Spanish. Gay, Williams

NT 530 New Testament Theology. Surveys the biblical theology presented in NT531 and NT533 without exegesis of the Greek text. Ladd


NT 532 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 to an understanding of how the gospel was interpreted in different centers. Problems of faith and history are included. Martin


The following three courses are offered in extension and satisfy the NTa and NTb requirements for the M.Div. degree. They cover basically the same content as NT513 and NT514.

NT 516 New Testament Introduction I.

NT 517 New Testament Introduction II.

NT 518 New Testament Introduction III.

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.

NT 526 Jewish Views of Jesus. Assessment of the modern Jewish understanding of Jesus, Jesus’ ethical teachings and the Law, as well as his personal claims. Hagner

NT 527 Jewish Backgrounds for New Testament Studies. An analysis of the ways in which God endeavored to secure the loyal submission of his people to his will throughout Old Testament history and the intertestamental period, in preparation for the gospel. Taught in Spanish. Gay

NT 530 New Testament Theology. Surveys the biblical theology presented in NT531 and NT533 without exegesis of the Greek text. Ladd


NT 532 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 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 New Testament Exegesis. A detailed study of a selected book of the New Testament (which will be specified when offered), with an emphasis on exegesis and application. The course is offered as a part of the M.A. program in the I.Y.M.

NT 536 Pauline Theology. An examination of Paul's theological and missionary preaching, with special emphasis on Christology, salvation, ethics, eschatology, questions of modern biblical interpretation and leading exegetical issues. Martin

NT 539 Gospel of Matthew. Exegesis of selected portions of the Greek text with special attention to Matthew's theology as determined by redaction-critical analysis. Hagner

NT 540 Sermon on the Mount. An inductive study in the English Bible of Matthew 5-7. The goal is to grasp the intended meaning of the author/redactor. 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 Gospel of Mark. A study of the Marcan narrative which gives attention to selected texts and passages, major themes and recent interpretation of the gospel. Meier


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 556 2 Corinthians. An introduction to the theological and pastoral thought of Paul as embodied in this epistle. Martin

NT 557 Romans 1-8. Using the method of NT500 or NT501 to gain understanding of Paul's intended meaning of this segment. Fuller

NT 558 Romans 9-11. Using the method of NT500 or NT501 to gain understanding of Paul's intended meaning of this segment. Fuller

NT 559 The Epistle to the Romans. A study of Paul's exposition of the gospel to the church at Rome, giving special attention to selected passages and themes and to issues facing the apostle. Meier

NT 560 1 Corinthians. Using the method of NT500 or NT501 to gain understanding of Paul's intended meaning in the book. Fuller

NT 561 Community Issues in 1 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. Using the method of NT500 or NT501 to gain understanding of Paul's intended meaning. Fuller

NT 563 Ephesians. An exegetical study of the epistle with a consideration given to the central issues of the authorship, teaching and significance of the document. 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. An exegetical study of this letter which aims at clarifying Paul's teaching to the congregation. Special attention is paid to 2:5-11. Martin

NT 566 Colossians. This letter is studied from an exegetical standpoint to determine Paul's message. Special interest is shown in the Colossian error. Martin

NT 569 1 Peter. An exegetical study of the epistle with a view toward understanding its message to the church, both past and present.
NT 570 Hebrews. An exegetical study of the epistle with special attention to its theology and its use of the Old Testament. Hagner

NT 572 1 John. An inductive study in Greek in order to get through to the author’s intended meaning. Fuller

NT 573 Pastoral Epistles. A careful exegetical study in Greek of 1 and 2 Timothy and Titus. Special attention is given to the placing of these letters in the history of the early church. Hagner

NT 574 The Book of Revelation. A study of the content and structure of the book with attention to introductory problems.

NT 575 Worship in the New Testament. The motifs and practices of worship in early Christianity are investigated from the scrutiny of creeds, hymnic, and liturgical elements in the New Testament with lessons drawn for the church today. Martin

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 582 New Testament Spirituality. This course investigates the spirituality reflected in the New Testament documents in the same way that New Testament theology, history and criticism explore the text according to their own purposes and discipline. Meye

NT 570 Directed Study in Hermeneutics, Biblical Theology or New Testament.

CHURCH HISTORY AND HISTORICAL THEOLOGY

CH 500 Early Church History. A survey of early trends and developments from the post-apostolic fathers to the Council of Chalcedon. Bromiley, Bradley

CH 501 Historical Theology I. A survey of theological issues and developments in the early church both East and West. Bromiley

CH 502 Theology of the Greek Fathers. A survey of Greek patristic thought from Clement of Alexandria through John of Damascus, with special attention to the doctrines of God, the Trinity, and the incarnation. Morrel

CH 510 Medieval and Reformation History. The further development of the church, especially in the West, from Chalcedon through the Reformation. Bromiley, Bradley

CH 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

CH 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

CH 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.

CH 514 Seminar in Reformation Theology. A survey of important theological themes of the Reformers. Bromiley

CH 515 Theology of Wesley. The life and theology of John Wesley, with special reference to the influences affecting his doctrine of prevenient, justifying and sanctifying grace.

CH 517 Lutheran Confessions. Historical and ecclesiastical considerations bearing on the development of Lutheran doctrine.

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

CH 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

CH 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. Bradley

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


CH 525 Baptist History. Study of Baptists from their
immediate antecedents to their spread throughout the world, with emphasis on development in Great Britain and the United States.

CH 526 Presbyterian History. A study of the history of the Presbyterian Church with particular emphasis on its origin, development and growth, polity and theology. Todd

CH 527 Lutheran History. European backgrounds and American acculturation and amalgamation among the three major Lutheran bodies, with the history of the unity movements.

CH 528 Methodist History. Survey of the history of Methodism from its origins until the present.

CH 529 American Protestant Theology. A seminar designed to treat the major themes of Protestant thought in America and to provide an opportunity to concentrate on one phase of theology in detail. Bradley

CH 530 Evangelicalism in America. This course investigates the historical roots of Evangelicalism and examines the distinctive role that Evangelicals have played in the American church. Bradley

CH 531 Russian Theology. Introduction to the theological thinking of Christian Russian authors. Morrel

CH 532 English Theology. A study of the principal lôcú of systematic theology as expounded by certain major English dogmaticians. Morrel

CH 533 Christian Mystics. An examination of selected mystics in the Christian tradition, with emphasis given to their work and writings. Morrel

CH 534 The Christian Classics. A seminar which examines ten of the shorter Christian classics, ranging from the Epistles of Ignatius, to Anselm's Cur Deus Homo, to Bunyan's Pilgrim's Progress. Each term the period covered will correspond to either CH500, CH510, or CH520. Bradley

CH 540 Disciples History. A survey of the history of the Restorationist Movement in America from its origins in the 19th century until the present. Fife

CH 560 Modern Theology Seminar. A discussion of themes in important modern theologians, including Barth, Berkouwer, Brunner, Ellul, Thielicke, and Torrance. Bromiley

THEOLOGY

TH 500 Philosophical Theology. An introductory examination of the manner in which differing systems of thought in the Western world have influenced our understanding and practice of the Christian faith. Rogers

TH 501 Theological Models. An attempt to understand theologies as models or systems of thought. Emphasis will be placed on orientations which have arisen since the 1960's and factors which will shape theology in the 1980's.

TH 502 Apologetics: Theory and Practice. Analysis and application of the classical and contemporary systems which attempt a philosophical defense of the Christian faith. Rogers, Pannell

TH 503 Problems in Philosophy of Religion. Consideration of a significant philosophical problem which impinges on theology. Open to advanced students with a basic background in philosophy. Rogers

TH 504 Orientation to Theological Research. Orientation to the practical matters of theological research including personal, historical, and technical areas of study. Taught also in Spanish. Gay, Pannell

TH 506 Theological Anthropology and the Revelation of God. The nature of theology, the nature of God and divine revelation, doctrine of Scripture, humanity in the image of God, the true order of humanity as male and female, theology of sexuality and marriage. Anderson

TH 507 Divine Reconciliation and the Incarnation of God. The place of Christology in the theological curriculum, the incarnation as revelation and reconciliation, the nature of the atonement, the doctrines of justification and sanctification, regeneration and conversion, growth in love as the form of new being in Christ. Anderson

TH 508 Christian Community and the Kingdom of God. The nature of the church as the people of God, the Holy Spirit, the order, life, and ministry of the church, the church as the mission of Christ in the world, the church as a community of reconciliation. Anderson

TH 509 Philosophy of Religion. An introduction to some major philosophical questions raised by Christian belief, such as arguments for the existence of God, religious language, symbolism, history, myth, miracles, evil, the relation of science and religion. Brown
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 though discussion and role play. Rogers

TH 511 Systematic Theology I. Theology and anthropology. The doctrines of revelation and authority. The doctrine of God, his attributes and trinitarian mode of existence. The doctrines of creation, divine providence and angels. The doctrine of man; his origin, nature and fall. The doctrine of sin. Jewett, Brown

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, Brown

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, Brown

TH 515 Introduction to Evangelical Christianity. Origins, varieties and distinctive of evangelicalism.

TH 517 Issues in Biblical Authority. An examination of current controversies over the nature of biblical authority and the appropriate methods of scriptural interpretation. Rogers

TH 518 Revelation and Language. Seminar based on critical study of contemporary writing on the subject of language, examining its relevance to the concept of revelation. The course also includes a study of the doctrine of analogy and an introduction to contemporary linguistic theory. Brown

TH 521 Theological Method. An investigation for advanced students of recent reexaminations of the nature, purposes and methods employed in the academic discipline called theology. Rogers

TH 522 Theology of Berkouwer. Theological method of G.C. Berkouwer with attention to his doctrine of scripture. Rogers


TH 528 Martin Luther King, Jr. An examination of the thought of Martin Luther King, Jr., activist-theologian and Civil Rights advocate of passive resistance and non-violence, and its implications for an ethic of non-violence. Lovett

TH 531 Kierkegaard. Seminar based on the study of selected writings of the 19th-century Danish philosopher, Soren Kierkegaard. Brown

TH 532 Ethics of Sex. A consideration of this area of moral life calling for personal decisions in aspects of sexual behavior, in light of the nature of man and the norms of law and love. Smedes

TH 533 Issues in Social Ethics. Relevance of the biblical message to the social structures of life, examining such issues as authority, justice, violence, church-state relations, race, war, revolution and economics. 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. Theological foundations which determine the texture of Christian moral decision; survey of competing systems of Christian ethics; the shape of Christian love in selected areas of moral responsibility. Smedes

TH 536 Church, State and Law. A study of the relationship among law, state and the church with particular emphasis placed upon gaining an understanding of United States law, especially Amendments 1-8 and 14 of the U.S. Constitution, and its function in our society. The course will also include a study of the church and its obligations to the law and the state. Thomson

TH 537 Ethical Issues in Medical Care. Ethical and existential questions relative to the care of the sick and dying, abortion, psychiatric care etc., with a view toward developing a theologically sound ethical perspective on medical care. Colenback

TH 539 Business Ethics. Explores the foundations of Christian ethics and the nature of moral decisions in business.

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 sociological analysis of religious beliefs and behavior with special attention
given to the relationship of religious institutions to the larger society. Johnston

TH 550 Theology of Politics. Attempts to provide persons who are concerned about the task of humanizing the social order with a theological and ethical rationale. The primary focus is on “how” to think through political problems with significant moral dimensions. Lovett


TH 555 The Bible and Social Ethics. An examination of the variety of normative roles that Scripture has played in social analysis and criticism within the 20th century, with special emphasis on evaluating the normative role that Scripture should play as an “authority” in social ethics. Dempster

TH 556 Basic Theological Texts. An introductory look at certain important theologians and their significance in the broad spectrum of theological and ethical thought. Lovett


TH 561 Contemporary Christology. Seminar based on critical study of a cross-section of contemporary writing including the new quest for the historical Jesus, process christology, Spirit christology, christology “from below” and trends in Protestant and Catholic thought. Brown

TH 562 Miracles. Seminar examining the role of miracles in Christianity, in particular the miracles of Jesus. Subjects include miracles in the light of philosophical and scientific thought, the Old Testament and the Jewish and Hellenistic worlds, the theological significance of Jesus’ miracles, and their significance for us today. Brown

TH 563 Christianity and Western Thought. An introduction to philosophical thinking, exploring the historical relationship between Christianity and Western thought. The course is based on a selective study of thinkers and movements from Plato to the present day. Brown

TH 564 The Holy Spirit in Contemporary Theology. Seminar based on a study of recent writing representing both Protestant and Catholic thought. Brown

TH 565 Aquinas. An introduction to the theology and philosophy of Thomas Aquinas. Vos

TH 566 Bonhoeffer: Life and Thought. Traces the development of Bonhoeffer’s theology through the major stages of his life and critically evaluates his contributions to contemporary theology. Anderson

TH 567 The Quest for the Historical Jesus. An examination of the history of the quest for the historical Jesus in the light of its philosophical background and theological method. The course will trace its beginnings from Reimarus and English Deism to the work of Albert Schweizer and examine its contemporary relevance. Brown

TH 570 Presbyterian Ethos. Designed to enable students to enter into the theological ethos of the Presbyterian tradition. Reformed theology, liturgy, culture, and tradition with the United Presbyterian Church in the U.S.A. will be studied in their historical context and applied to the contemporary church. Rogers

TH 575 Theology of the Family. The scriptural issues of creation, incarnation, and redemption as they relate to the institution of marriage and the family.

TH 580 Liberation Theology. An introduction to the theological reflection of Latin Americans engaged in the struggle for liberation, with attention paid to the social and religious context that has shaped such theological discourse. Costas

TH 590 Directed Study in Philosophy of Religion, Ethics or Theology.
MN 504 Visitation Evangelism. Study and involvement in contemporary patterns of visitation evangelism.

MN 510 Black Church Strategy. The Black church as the chief evangelistic presence in the Black community, and its evangelistic function in the face of current trends in theology and community development. Pannell

MN 511 Campus Evangelism. Communicating the good news of the gospel to the collegiate world. The setting, models, theory and content of this ministry with field trips to local campuses. Pannell

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

MN 514 Relational Evangelism. Evangelistic principles understood first from the perspective of doctrine and then from personal witness in one-on-one encounter.

MN 516 Christian Life-style. Authentic response to the gospel as it relates to attitudes toward people, material, leisure, economics and the institutions to which we belong; current expressions of Christian life-style. Pannell

MN 517 Theology of Evangelism. The doctrines relevant to evangelism as derived from their biblical roots.

MN 519 Evangelistic Preaching. The preaching models relevant for most types of evangelism today. Pannell

MN 520 Evangelistic Models. An examination of such various models as campus, prison, house-to-house and mass evangelism in today's world.

MN 521 Innovations in Ministry with Laity. Keys for innovation and strengthening methods of lay ministry. Goddard

MN 522 Challenges in Ministry with Laity. Case studies in coping with specific ministry situations, such as boards, youth, worship, lay/pastor relationships and leadership development. Goddard

MN 523 Group Leadership Within the Local Church I. This course will focus on the history and theory of small group structures in the local church. The context of the study will be the biblical call to the church to minister to one another in community.

MN 524 Group Leadership Within the Local Church II. Interpersonal aspects of small group involvement and the understanding of the small group process in the church environment will be the focus of the course.

MN 525 Group Leadership Within the Local Church III. The focus of the course will be the biblical perspective on discipleship. Students will study the integration of discipleship and the sense of the community through the small group, and will research the impact of effective small groups on the local church.

MN 530 Hispanic Evangelism. The nature, methods, and approaches of evangelism in relation to the nature, problems and needs of urban Hispanic communities. Arreguin

MN 531 Asian Ministries. Introduction to the Asian-American communities in the U.S., including the social, cultural, economic, philosophical, psychological and religious backgrounds of Asian Americans, with emphasis on how these factors bear on ministry and evangelism in the Asian American community. Toyotome

MN 535 Personnel Management as Ministry. Based upon a theological rationale for professional ministry, basic skills of personnel management (interview, evaluation, conflict management, decision-making, follow-through) are developed and applied to specific areas of church and parish administration, such as recruiting, training, guidance, career placement, and career assessment. Oraker, Guder, Wright

MN 544 Introduction to Pastoral Care. The development of a comprehensive care program within the local church to provide spiritual direction and methods of counsel by pastor and people. Southard

MN 545 Theology of Pastoral Care. Purposes and practices of shepherding as described in the Bible and in moral and systematic theology, with special emphasis upon the application of theology to specific pastoral problems. Southard

MN 546 Pastoral Theology. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relationship and ministerial ethics. Schaper

MN 547 Contemporary Worship and Liturgy. Biblical and historical theology of worship with analysis of contemporary traditions. Resource materials and involvement in worship services. Schaper

MN 554 Predictable Crises of Adult Life. The adult growth process in biblical characters representing different stages of development toward maturity.

MN 555 Women in Transition. Examination of the contemporary debate regarding the "place" and "role" of
women from Christian, historical, sociological and political perspectives. P. Hart

MN 556 Theological Psychology. The psychological study of religion with reference to conversion, conscience, guilt, forgiveness, worship, prayer, the prophetic and aesthetic experience. Southard

The Seminary is committed to offering whatever courses in denominational polity are required for a student's ordination. These courses are offered under the instruction of officially appointed denominational representatives.

MN 559 UPUSA Programs. Comprehensive perspective on the programmatic structures and activities of the United Presbyterian Church in the U.S.A. Skill training for functional competencies in specific program areas. Peyton

MN 560 UPUSA Polity. The worship, ecclesiology and confessional heritage of the United Presbyterian Church in the U.S.A. Spencer

MN 561 Baptist Polity. Basic Baptist emphases, polity and practice from an historical perspective. Distinctive programs of particular Baptist groups, especially American Baptists. Spencer

MN 562 Methodist Polity. The history, doctrine and organization of the United Methodist Church. Its connectional system, ordination and ministry, legislation and theological contributions in relation to other communions. Mann

MN 563 Assemblies of God Polity. Preparation of candidates for licensure and ordination in the Assemblies of God; its development and organizational patterns. Spittler

MN 563 Foursquare Polity. Preparation of candidates for licensure and ordination in the International Church of the Foursquare Gospel, with an examination of the history, basic doctrine and polity of that movement. Dayton

MN 564 Lutheran Polity. Hayford

MN 565 Anglican Tradition. The classical doctrine, polity and ethos of the Episcopal Church, the Church of England, and provinces and territorial churches in communion with the See of Canterbury. Morel

MN 566 Covenant Polity. Hestenes

MN 567 Congregational Government. Goddard

MN 568 Management Skills. Equipping leaders to function as enablers on the field — helping staff to assess management needs, to determine management styles, to implement basic management procedure and to maintain management functions. Southard

MN 569 Church Management. The process of planning and implementing administration in accordance with theological and denominational purposes of the church; leadership styles for pastor and people. Southard

MN 570 Foundations of Ministry with Laity. Historical and biblical basis for the ministry of laypersons with direction and opportunity for laity and clergy to work together in mutually supportive ministry. Goddard

MN 571 Community Resources. Seminar analyzes available community resources to enable the pastor to sensitively and skillfully deal with diverse social problems and plan effective church strategy. Ryland

MN 572 Community Organization. Lectures and field trips to explain the role of the pastor, the meaning of power in society and its use to obtain social justice and effective social change. Ryland

MN 573 Planning and Priorities. Organization of people in terms of meaningful relationships and organizational tasks, emphasizing goals rather than functions. Dayton

MN 578 Women and Men in Ministry. Women and men engage in careful study of biblical and theological materials relevant to the issues which the church faces in the ordination of women to professional ministry. Hestenes


MN 581 Hispanic History and Culture. A course taught in Spanish focusing on the history and culture of the Hispanic community and the role of the church. Arreguin

MN 582 Contemporary Black Theology. A survey in recent theological writing emerging from the Black community. Pannell

MN 583 Contemporary Hispanic Theology. A survey of the important theologies of Latin America seen against the background of Latin American church history. Taught in Spanish. Gay

MN 584 Ethics in the Black Culture. A study of the ethical trends arising out of the Black experience in comparison with the "Christian ethic." Pannell
MN 585 Black Community Leadership Forum. Field and classroom encounters to bring the minister into dialogue with judges, politicians, businesspersons, doctors, and educators in the Black community. Pannell

MN 586 Hispanic Community Leadership Forum. Field and classroom encounters to bring the minister into dialogue with current Hispanic leaders. Taught in Spanish. Arreguin

MN 587 Ethnicity, Church and Society. Costas, Arreguin, Pannell, Gay

MN 589 Black Culture and World View. African and New World roots of contemporary Black American folk culture with special attention to world view and belief systems, both in the culture of piety and of the street. Mitchell

MN 590 Directed Study in Evangelism, Mission or Pastoral Theology.

MN 592 Introduction to Urban Culture. Biblical and theological bases for evangelistic outreach in the urban setting with studies in the areas of racism, the history and theological understandings of minorities, civic and religious structures. Sheffer

CHURCH MUSIC

CM 500 Introduction to the Music Ministry. A study in the biblical origins of the music ministry of the church, nature of the ministry and the development of a biblical/theological base for the music ministry.

CM 521 Music of the Historic Liturgies. A comprehensive study of the musical literature of the historic liturgies.

CM 522 Hymnology. A study in the hymnody of the Christian church with special focus on functions, analytical and evaluative criteria, principles of prosody and performance practice.

SPEECH AND COMMUNICATION

SP 500 Communication. Building practical communication skills in interpersonal, small group and public speaking situations. Includes lecture and laboratory.


SP 502 Black Preaching. Focuses on written and oral communication in the Black church with particular attention to the preparation and delivery of sermons. Mitchell

SP 503 Homiletics. The nature of preaching and various formal aspects of the sermon; creation of outlines which restructure the truth of biblical texts in sermon form. Daane, Holland

SP 504A Speech and Reading Clinic. Basic presentation skills in reading the Scripture with emphasis of voice quality and tone, gestures and overall speech delivery. Two units. Holland

SP 504B Advanced Speech and Reading Clinic. Enhancing the abilities acquired in prerequisite SP504A, using various authors. Coaching for performances. Two units. Holland

SP 506 Preaching I. Building practical preaching skills with an emphasis on self-analysis and criticism. Practice in use of videotape techniques in lab sections. Schaper

SP 507 Preaching II. Builds on prerequisite content of SP506. Schaper, Moomaw

SP 508 Preaching III. Builds on prerequisites SP506 and SP507. Schaper

SP 516 Film Production. The basics of filmmaking, including a general survey of film from script to screen and an introduction to contemporary production techniques — lighting, sound, basic film editing, etc. Dunkelberger

SP 517 Communications for Hispanic Ministers. Focuses on communication skills in writing and speaking in the Hispanic community and the role of the church. Arreguin

SP 519 Communication Through the Arts. Music, drama, art, dance and literature as forms of communication; traditional and contemporary expression in affirming the Hispanic culture through the church. Taught in Spanish. Arreguin

SP 520 The Media in Worship. Practical use of media in worship. Workshop with lectures, discussions and demonstrations using film, music, drama, environment and print to supplement and support preaching and sacraments. White
SP 527 Small Group Communication and Leadership. Dynamics of interpersonal relationships with experience in the essential skills of effective group leadership.

SP 540 Hispanic Preaching. The nature, methods and channels of communication in contemporary preaching in relation to the nature, problems and perspectives of the Hispanic community. Arreguin

SP 541 Preaching Christ. An examination of the theology of preaching with a view toward practical application. Pitt-Watson

SP 590 Directed Study in Speech or Preaching.

CHRISTIAN FORMATION AND DISCIPLESHIP

CF 500 Teaching the Bible. How to teach with a biblical text so that God's word speaks to contemporary life, working with distinctive Christian dynamics and relationships. Hestenes

CF 502 Youth Outreach. Contemporary approaches for witnessing to high school youth, particularly those outside the framework of organized church structures. Shelton

CF 503 Adolescent Development and Church Ministries. An examination of adolescent development from junior high through college age with special focus on the church's ministry with youth. Dettoni

CF 504 Campus Bible Study. An inductive study of the Gospel of Mark, particularly as carried on by a college student group. Byer

CF 505 Campus Ministries. The ministry with college students from the perspective of both the local church and para-church organizations. Berney

CF 506 Adult Transformation Strategies. Philosophy, principles, strategies and resources for developing a strong adult education program in the local church to "equip the saints for the work of the ministry." Hestenes

CF 507 Family and the Church. A study of the ministry of the Christian family and the support provided by a local congregation. Larson

CF 509 Children's Ministry Practicum. A workshop experience with various creative methods and settings appropriate for a church's ministry with children. Wilt

CF 510 Administration of Educational Ministries. The scope, design, management and evaluation of a local church's educational program, including the enlisting, training and supporting of its leadership. Stoop

CF 511 Innovations in Educational Ministries. Contemporary, creative and experimental educational methods, settings and patterns applicable to a local church's ministry.

CF 514 Foundations for Development. A survey of the primary theories of cognitive, moral and faith development from birth through adulthood, with focus on biblical support for developmentalism and the educational communications implications for church ministries. Dettoni

CF 515 Intergenerational Education in Home and Church. Principles and practice of religious development in an intergenerational setting with application to the home and the church school.

CF 516 Moral Development and Education in the Church. A continuation of CF 514 examining further the implications of moral development findings for communications within the church's ministries. Prerequisite: CF 514. Dettoni

CF 517 Basic Skills in Learning Supervision. A program equipping those who are responsible for the field education of trainees in ministry to supervise them effectively. Practical work in supervision is a necessary part of the program. Guder, Oraker

CF 518 Foundations of Educational Ministries. Study of the appropriate theology and what the church has done in the past as a foundation for an overall church educational ministry today.

CF 520 Children's Ministries. The influences and responsibilities of the family and of the church for children. Larson

CF 521 Evaluation in the Church. The biblical base for evaluation, theories of evaluation, principles and practice of evaluation. Dettoni

CF 522 Curriculum Development. Survey of curriculum development theory, principles of curriculum development and practice in development of specific curriculum. Dettoni

CF 530 Wilderness Ministries. Wilderness and experiential small group approaches to youth ministry. Kielsmeier

CF 540 Christian Growth and Nurture. Practicum in
small group work with teenagers emphasizing the biblical nurture and discipling of young Christians with readers and supervised practice in inductive Bible study. Gunder

CF 590 Directed Study in Christian Formation and Discipleship.

COUNSELING

CN 506 Clinical Pastoral Training. Orientation and experience in a general or mental hospital under the supervision of a hospital chaplain.

CN 507 Clinical Pastoral Education. (12 units) Experience during one quarter or one year in ministering to the sick and emotionally ill in mental and/or general hospital settings; builds toward pastorate or hospital chaplaincy.

CN 513 Adolescent Culture and Psychology. Adolescent growth, development, identity and related problems, together with a study of the cultural influences on the thinking and behavior of youth today. Lectures, case studies, research. Oraker

CN 514 Mental Health of the Emerging Minister. Examines potential mental health problems for the emerging minister, covering such topics as depression, anger and sex. A. Hart

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

CN 516 Social Psychology. The behavior of the individual in relation to the human environment.

CN 517 Group Counseling and Therapy. Principles of counseling and therapy with lab experience to develop skills in diagnosis and counseling of typical cases. Sylling

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

CN 519 Individual Counseling and Therapy. Crisis intervention techniques. Discussion of suicide, depression, reality orientation.

CN 520 Pastoral Counseling. Treats the individual, marital and family problems normally confronting the pastor as counselor. Guernsey, Southard

CN 521 Marital Conflict Management. Various methods by which conflicted marital couples attempt to resolve their difficulties; constructive use of conflict to enhance the marital relationship. Sylling, Oraker

CN 522 Developing Counseling Skills I. Examines the relational aspects of counseling with particular emphasis on the practice and attainment of relationship skills. Becker

CN 523 Developing Counseling Skills II. A continuation of CN522 providing models and strategies for behavior change. Application is made to specific problem areas such as depression, phobias and anxiety. Becker

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

CN 541 Counseling in the Hispanic Community. An examination of the role of the pastor as counselor within the context of the Hispanic culture.

CN 570 Counseling the Physically Ill. Spiritual significance of illness, training of laity in ministry to the dying, ethical issues in medicine. Southard

CN 571 Counseling the Mentally Ill. Ministry of the church to neurotic and psychotic people in cooperation with community mental health centers and hospitals. Southard

CN 590 Directed Study in Counseling or Psychology.

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

MARRIAGE AND FAMILY

The department of Marriage and Family Ministries combines the resources of the faculties of both the School of Theology and the School of Psychology consistent with the program's statement of purpose.

The practicum in which students gain supervised experience draws upon the facilities of the Psychological Center (of the School of Psychology), local churches, para-church organizations and secular settings.
MF 500  Introduction to Marriage and Family Ministries. An introductory course in the theories of marriage and the family, exposure to the ethics and law relevant to the family and to the multiple settings in which a ministry to the family takes place. Guernsey

MF 501  Statistics and Design. A survey of the relevant methodologies in the observation, measurement and study of marriage and the family.

MF 502  Research Methods in Marriage and the Family. A course designed to involve students in a directed research project in marriage and family ministries. Guernsey

MF 503  Psychosocial Dynamics of Family Life. An exploration of the dynamics of interaction and communication as they relate to marriage and the family.


MF 505  Marriage and Family Development. An overview of marriage and family development from the perspective of the life cycle of the family. Guernsey

MF 507  Relational Counseling Skills. This course will cover basic human relationship skills and basic counseling skills with emphasis on experiential participation in small groups and counseling dyads.

MF 508  Strategies of Behavioral Change. Theory and methods of behavioral change, with an emphasis on treatment approaches to psychopathology and maladaptive behavior. Prerequisite: MF 507

MF 509  Diagnosis in Marriage and Family Therapy. Use of case history data, interview behavior, and psychological tests in the diagnosis of personal, marital and family problems.

MF 510  Counseling the Marital Dyad. Theories of marriage counseling and applied techniques relevant to those theories. Exposure to the nature and problems of divorce counseling. Prerequisite: MF 509

MF 511  Counseling the Family System. Theories of family counseling and applied techniques relevant to those theories. Emphasis upon transgenerational counseling and systems theory. Prerequisite: MF 503

MF 550  Practicum I: Group Observation.

MF 551  Practicum II: Field Placement.

MF 552  Practicum III: Field Placement.

MF 553  Practicum IV: Field Placement.

MF 590  Directed Study in Marriage and Family Ministries.

FIELD EDUCATION

Students desiring to receive credit for field education enroll with the office of Education For Ministry, which coordinates approved positions in churches or other organizations. Completion of three quarters of part-time, or one quarter of full-time supervised field service, as well as seminars designated for each course, yields four units of credit. Students and their respective pastors and/or supervisors must complete quarterly evaluation reports and submit them to the Education For Ministry office. These are essential not only for credit, but they also provide a balanced picture of the student's service and become a part of the student's permanent seminary file. At the request of the student, these reports will be forwarded to designated authorities to meet the requirements of certain denominations.

The key to the field education courses listed below is as follows:

<table>
<thead>
<tr>
<th>Course Code</th>
<th>Setting</th>
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</thead>
<tbody>
<tr>
<td>FE 500-509</td>
<td>Pasadena campus</td>
</tr>
<tr>
<td>FE 510-519</td>
<td>Institute of Youth Ministries</td>
</tr>
<tr>
<td>FE 520-529</td>
<td>Extension Education</td>
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<tr>
<td>FE 530-539</td>
<td>Coalition for Christian Outreach</td>
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</tbody>
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The last two digits of each course number (unless otherwise defined) describe the setting of the internship:

- 01 Part-time church
- 02 Full-time church
- 03 Part-time or full-time church
- 04 Community internship
- 05 Camping or campus internship
- 06 On-campus internship
- 07 Mission internship
- 08 Teaching or counseling internship
- 09 Clinical pastoral internship

FE 500  Pastor/Supervisor Seminar. A seminar for pastors and staff persons who are supervising students in the Education for Ministry program.

FE 501  Part-time Church Internship. A planned three-quarter, supervised, evaluated and practical experience with a pastor leading to the development of competency in all areas of ministry.
FE 502 Full-time Church Internship. A planned, full-time, supervised, evaluated practical experience with a pastor in a church.

FE 503A Church Internship. A part-time or full-time advanced, practical experience in a church under supervision of a pastor.

FE 503B Caring-Learning-Training. A directed study connected with a student's work in a congregation under supervision of a pastor and a lay-person.

FE 504 Community Internship. A directed, supervised and evaluated practical experience in a specialized area of ministry outside the parish ministry of the local church.

FE 505 Campus Internship. A directed, supervised and evaluated practical experience in ministry on a high school or college campus or in a summer camp. This experience may or may not be directly connected to the local church.

FE 506 On-Campus Internship. A directed, three-quarter, supervised and evaluated practical experience in ministry centered on the Fuller campus.

FE 506A Faith Renewal Team. Participation with teams of couples and single students in mutual commitment to Christ and to one another, ministering on weekends in local congregations.

FE 506B Spiritual Life Interns. Participation in a team ministering to the needs of students on the Fuller campus.

FE 507 Mission Internship. A directed, supervised and evaluated practical experience on the local or foreign mission field or in other cross-cultural situations.

FE 508 Teaching-Counseling Internship. A directed, supervised, practical experience in ministry in a school setting or a counseling service.

FE 509 Clinical Pastoral Internship. A directed, supervised, practical experience with a chaplain in a hospital.

FE 510 Contact and Club Work. Pracicum in the basic methods of evangelistic youth outreach emphasizing the development of personal relationships with young people and the relevant forms of group ministry in the "neutral setting" of the Young Life Club.

FE 513 Volunteer Leadership. Practicum with seminars in the recruitment, training and ongoing enabling of adult volunteers for outreach ministries with youth.

FE 514 Camping Ministries. Practicum in Young Life camping ministries with teenagers emphasizing the advance planning of Young Life camps, their programs, administration, staff relations and evangelistic methodology with supervised assignments in various camping programs.

FE 515 Area Strategy and Adult Ministry. Practicum in the development and implementation of a strategy for Young Life ministry in an area including contact with relevant institutions and agencies, committee development and establishment of a support base.

FE 516 Troubled Youth Internship. Supervised practical training with troubled teenagers at the Dale House in Colorado Springs, emphasizing live-in experience, basic methods of counseling and treatment and initial work in case studies.

FE 521 Supervised Ministry. Provides on-the-job, supervised training in practical ministry in a church setting for lay persons and ministerial students.

FE 531 Campus Ministry in a Church Setting. A directed, supervised, practical ministry experience to college persons in the setting of the local church.

FE 535 People Management in a College Residence Hall. A directed, supervised, practical experience in the area of providing student services, counseling and administration as a residence hall director.

FE 590 Directed Study in Field Education.
World Mission
HIGHER EDUCATION FOR MISSIONARIES — ITS CHARACTER AND PURPOSE

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of World Mission and Institute of Church Growth at Fuller Seminary believes that we stand at the beginning of the missionary task. Everything that has gone before in 175 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 and to become responsible members of his body — the church. God calls Christians today to vast, protracted and intelligent labor to make Jesus Christ known, loved and believed in 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” for the sake of Jesus’ name (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 ancestors 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 of ecclesiastical competition and hatred, rising religious relativism, the battle for brotherhood and a vastly accelerated secularization of life. Education for mission must prepare believers 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 no person comes to the Father but by him, propagating his gospel to the ends of the earth by 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 and women 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.

The aim of the School of World Mission is to help prepare and provide leadership for the task of world mission that challenges the church today. It seeks to do this in several ways:

1) By providing quality graduate level education for field missionaries, missionary candidates and international church and mission leaders.

In order to discharge missionary obedience effectively and fully, the missionary needs insight into many areas such as theology, history, anthropology, sociology, theory of missions, the biblical base of mission, ecleonics (knowledge of and approach to non-Christian religions), the world church (sometimes called ecumenics), church growth, evangelism, training the ministry and the indigenous church. These are all, therefore, to be studied as proper parts 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 will be qualified to serve effectively in many tasks to which missionaries are assigned, including front-line workers, pastors, district superintendents, field directors, executive secretaries and faculty members in theological training schools at home and abroad.

There are two main types of missionary education: a) preparing missionary candidates under appointment for their first plunge into a strange new culture and language; and b) giving career missionaries on furlough and national church and mission leaders advanced education in mission.
School of World Mission has focused on the latter from the beginning and continues this focus in the missiology program. More recently, the Cross-Cultural Studies program has been developed to meet the need for high quality pre-field training for prospective missionaries.

The faculty of the School of World Mission seeks to accomplish its educational objectives by developing degree programs that combine academic integrity and professional training in the areas of Christian missions and cross-cultural ministries, and by developing models of extension education which will integrate research and field ministries. The study of mission embraces a vast body of knowledge and the educated missionary should see it in toto. 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 mission; 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.

2) By producing a body of literature that enables those in cross-cultural ministries to better understand the mission task.

The School of World Mission emphasizes research, because mission faces a curious fact — knowledge of how churches grow is extremely limited. Though the discipling of nations is a chief and continuing goal of Christian mission, not much is known about how individuals and their societies are, in fact, discipled. In most lands, some churches have broken through to great growth, but these instances are shut away in linguistic, geographic and denominational compartments. This 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 education process. The approach to higher education for missionaries places much emphasis on discovering and teaching new insights concerning the spread of churches.

3) By giving continuing leadership to mission and the Church Growth Movement by calling attention to the unfinished task of bringing men and women to a knowledge of Jesus Christ as Lord and Savior.

A center concerned with training leaders must itself be willing where it can to provide leadership by challenging the church to undertake the mission to which God has called it, and by providing mission agencies with a theology and strategy of mission. The faculty of the School of World Mission seeks to do this by advocating and conducting research, writing books, speaking at conferences and encouraging the creation of mission structures that meet the demands of the missionary movement in the world.

FACILITIES AND COSTS

The offices of the School of World Mission are located at Fuller Seminary, 135 North Oakland Avenue, in downtown Pasadena, California. In common with the Seminary’s other schools, it uses the classrooms, bookstore, refectory and the McAlister Library with its more than 125,000 volumes of theology, psychology, missiology and related disciplines.

Dormitories at the Seminary house single men and women for $20-$25 per week. In some nearby communities such as Glendale and Altadena, 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 $175 to $300 a month.

The refectory provides meals at $25-$30 per five-day week for one person. For those not covered with health insurance by their own churches or mission boards, accident, sickness and hospital insurance costs $60 per year for one person and $170 for a married couple (with additional charges for children).

Tuition for 1979-1980 is $55 (M.A.) and $65 (Th.M and D.Miss.) per quarter unit. Tuition for Ph.D. in Missiology candidates is $110 per unit. Further in-
formation regarding costs is listed on page 22. Any student needing financial assistance may apply to the dean of the School of World Mission, stating his or her situation.

Typing the final copy of a thesis or dissertation may cost $200 and up.

**ADMISSION**

The School of World Mission admits students conditionally to degree programs and to special courses designed for missionary candidates, missionaries and national church and 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 program (both cross-cultural studies and missiology) 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) with a B standard of work is required. The Doctor of Missiology and the Doctor of Philosophy in Missiology programs require the same theology degree (B.D., M.Div. or equivalent) or about three years of other appropriate graduate work with a B+ standard of performance. In addition, all candidates entering a missiology degree program 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 as special students in a non-degree program for one, two or three quarters. Those coming for only one quarter are advised to come in the fall. The summer, fall and winter quarters contain core courses which are foundational for all degree programs. 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.

**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 begin graduate studies in missiology before coming to the Pasadena campus and/or to continue their studies after they leave campus. Those wishing to start a program in missiology may take the core courses (a total of 20 quarter units) in extension study. Admission requirements to this In-Service Program are the same as for the regular residence degree programs. Those admitted may register for one of the following ISP courses:

- ISP 610 Biblical Theology of Mission
- ISP 620 Phenomenology and Institutions of Animism
- ISP 630 Anthropology
- ISP 650 The Historical Development of the Christian Movement
- ISP 660 Principles and Procedures of 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 (outline and assignments) and textbooks are sent to those in the In-Service Program 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 In-Service Program for evaluation by a professor. Upon the completion of the ISP course, a grade is recorded on the student'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).

**RESEARCH AND TUITION FELLOWSHIPS**

Several research and tuition fellowships are available to nationals holding responsible positions in their churches and, to a lesser extent, for career
missionaries. It is expected that the board or church under which one 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.

Applications for all fellowships should be made to the office of the dean by March 1, preceding matriculation.

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, it consists of courses of study which develop a part of one of the following nine major branches of learning and together make up the discipline of missiology:

I. Theory of Mission (M600-M609 and corresponding 500,700 and 800 level courses)
II. Theology of Mission (M610-M619, etc.)
III. The Christian Mission vis-a-vis Non-Christian Religions (M620-M629, etc.)
IV. Mission Across Cultures (M630-639, etc.)
V. Communication, Ethnolinguistics and Translation (M640-M649, etc.)
VI. History of Missions and Church Expansion (M650-M659, etc.)
VII. Church Growth Principles and Procedures (M660-M669, etc.)
VIII. Leadership Development and Mission (M670-M679, etc.)
IX. Church Growth Case Studies (M680-M689, etc.)

(Note: M590-99, M690-99, M790-99, M890-99 are normally independent research courses and seminars.)

Great emphasis is placed on reading. Students at the graduate level are expected to glean the essence of many contributions to mission through books and other library and archival materials. The function of the professor is to guide, stimulate and provide supplementary summaries of knowledge particularly germane to the situation in one's field of service. SWM students 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 one faces in communicating the gospel cross-culturally. One analyzes these problems and through reading, research and counsel develops 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 pre-field missionaries in cross-cultural studies, and missiology degrees to missionaries and church and mission leaders who have had at least three years of field experience in a cross-cultural Christian ministry. This experience is 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 in residence are required of all degree candidates except where advance standing has been obtained through participation in the School of World Mission In-Service Reading and Research Program. On occasion, subject to faculty review, advance standing is given for graduate work done in other institutions. To be acceptable, this must conform to the Association of Theological Schools standards and be related to the study of missiology.

The following programs are offered:

Certificate of Achievement in Missiology. This certificate is available in certain cases where a field missionary or national church or mission leader
are offered:

Programs:

The School offers degrees in cross-cultural studies for mission, cross-cultural relations, and through correspondence courses. The degree is generally awarded based on a significant portion of coursework. The School of Kent's programs are offered through the School of Kent's Research Program.

At least three quarters of all degree candidates must attend the School of Kent and the School of Kent's Research Program. The School of Kent's Research Program must conform to the School's standards and requirements.

Enrollment in Mission:

In certain cases, where church or mission
Clockwise from above: PIERSON, GLASSER, GILLILAND
TIPPETT (upper right), WAGNER (lower right), ORR
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 in Cross-Cultural Studies.** This is a two-year M.A. (96 quarter units) offered jointly by the School of World Mission and the School of Theology. It is designed to meet the needs of students who have had little or no cross-cultural experience. Half of the work is done in each school.

M500-M599 are courses available for this program. Certain 600 level courses are also open to Cross-Cultural Studies students. C.C.S.P. courses are also available to M.Div. candidates in the School of Theology who choose a cross-cultural studies concentration. Provision is made for field research and internship through courses M591, M595 and M597. Those expecting to earn internship credit must set up the proposed research before going to the field. Field education credit may also be earned by studying an American subcultural group.

**Master of Arts in Missiology.** The M.A. in missiology requires 96 quarter units past the B.A., and normally involves two years of study (a minimum of one year in residence is normally required). The candidate must pass comprehensive examinations in five of the nine branches of missiology. Up to eight units of credit are allowed for a project (which may or may not take the form of a thesis). In the M.A. in missiology coursework may be substituted for the project. Those wishing to do a project must earn honors on the comprehensive exams and have special permission from the faculty.

**Master of Theology in Missiology.** The Th.M. in missiology requires 48 quarter units past the M.Div., or its equivalent, and usually requires one year of residence study. The candidate must pass comprehensive examinations in five of the nine branches of missiology as well as to submit a suitable project/thesis for which up to 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 involves two years of study (a minimum of one and one half years in residence is normally required). In certain cases an M.A. in missiology may be accepted as an adequate prerequisite for entrance to the D.Miss. program but up to 48 units of theology and biblical studies may be required as part of the 96 units.

Demonstration of the ability to do graduate level writing (normally satisfied by the writing of a master’s thesis) is prerequisite to advancement to doctoral candidacy. Course work must average B+ (3.3 GPA) 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 five branches of the discipline.

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

**Doctor of Philosophy in Missiology.** The academic doctorate (Ph.D.) in missiology is supervised by a joint committee of the School of World Mission and the School of Theology. It requires a major in missiology (consisting of five eight-unit advanced seminars) and two minors (each consisting of two eight-unit advanced seminars) in theology. These advanced seminars are at the 800 level. (See the following course listing for available topic areas in missiology). The available topic areas in theology are Old Testament, New Testament, historical theology and systematic theology.

The M.Div. plus a Th.M. in missiology with a 3.5 grade point average and honors on the Th.M. comprehensives are prerequisites for this degree. Greek, Hebrew, a field language and a research language (e.g. French, German, Spanish, etc.) are also required. This program usually involves a minimum of six quarters (two academic years) of residence study beyond the Th.M. in missiology.

The student’s program (including the dissertation) is supervised by a three member committee which
includes a mentor from the School of World Mission and one faculty member from the School of Theology. An external examiner will also be appointed to read and approve the dissertation.

More detailed information concerning any of these degree programs is available from the office of the dean of the School of World Mission.

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. Those courses designated F, W, or S (fall, winter or spring) are offered yearly in the term designated. Courses offered bi- or tri-annually also show the date when they will next be offered. Courses without an F, W, or S designation are offered less regularly.

The courses are numbered according to degree programs: 500 and 600* — M.A. for those without field experience; 600 and 700* — M.A. and Th.M. for mid-career missionaries, mission executives and national church and mission leaders; 700 — Doctor of Missiology; 800 — Ph.D. Courses are ordinarily four units at the 500, 600 and 700 levels and eight units at the 800 level.

In the M.A. and Th.M. programs in missiology (not including the M.A. in cross-cultural studies) the following core courses are required and are foundational to the comprehensive examinations: M610, M620, M630, M650 and M660. These are offered regularly in F and W quarters on campus and via the In-Service Program off campus.

M 500 Introduction to Church Growth and World Evangelization. Introducing the principles of church growth based on Donald A. McGavran’s writings and applied both to the international and U.S. situations. Wagner (F)

M 509 Social Sciences and Theological Issues. Both missions and the social sciences face questions about the nature and variety of humans, human cultures and societies, religions and human knowledge. These questions raise important theological issues. This course deals with one or more of these questions each time, seeking to integrate biblical authority and social science insights, and to explore the implications of the conclusions for missions. Hiebert


M 520 Introduction to the Study of Religion. A treatment of 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. Hiebert (F)

M 523 Evangelistic Apologetics. Provides campus evangelists 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 (S)

M 530 Cultural Anthropology in Christian Perspective. Christian approach to the basic concepts of anthropology, illustrations and applications developed from American culture, non-Western cultures and the cultures of the Bible. Hiebert, Kraft (W)

M 545 Phonetics. A comprehensive introduction to articulatory phonetics in which the learner becomes aware of his first language pronunciation habits, learns to produce and transcribe the pronunciation features of other languages; also includes training and supervised practice in teaching phonetics. Brewster/Brewster

M 546 Language and Culture Learning I. Study and use of the Learning Cycle techniques for successful acquisition of a second language and culture through maximum involvement with native speakers of the language. Brewster/Brewster (F, S)

M 548 In-Country Language Learning. (4, 8, 12, or 16 hours) A maximum involvement language learning experience. Learning is primarily in the context of up to 50 or more relationships that the learner establishes and maintains in the community. Brewster/Brewster

M 550 Historical Perspectives on Expansion of the Christian Movement. A study of growth dynamics of the Christian movement: the early evangelization of Europe, the factors behind the Reformation, the delay of Protestantism as a missionary force and contemporary world Christianity. Winter, Glasser (W)

M 561 Mission and the American Pastor. Designed for School of Theology students contemplating the pastorate,
this course provides a broad exposure to factors related to Christian mission. Faculty

M 562 Techniques of Planting New Churches. Designed to provide a grasp of what is involved in planting new churches. Stress both theoretical issues and field research. Wagner

M 580 Area Studies. Directed research consisting of an introduction to the historical, cultural, political and ecclesiastical components of the country in which the student expects to serve. Faculty

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 cross-cultural studies. The subject and the scope of the project must be approved by the professor. Faculty

M 595 Missionary Internship. Inaugurated in 1962, the program is a cooperative venture 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. Faculty

M 597 Intercultural Perspectives and Experience. Cross cultural principles and fieldwork designed to facilitate the pursuit of becoming bi-cultural or bringing “Good News” in another cultural context. Brewster/Brewster (F)

M 610 Biblical Theology of Mission (Core). Review of perspectives in both Old and New Testaments on the mission of the people of God touching the nations, under the rubric of the Kingdom of God. Glasser (F)

M 611* Pauline Theology and the Mission Church. The principles of Paul as they apply to the planting and growth of new churches with an evaluation of contemporary mission practice. Gilliland (W)

M 615 Doing Theology in Context. Study of the ways in which theology is understood and communicated in Africa, Asia and Latin America. Gilliland

M 620 Phenomenology and Institutions of Animism (Core). A study of the animistic worldview and phenomenology of experience, its bearing on the advocacy of the acceptance or rejection of the gospel. Christian evangelism in confrontation with animism. Hiebert (W)

M 623* Judaism and Christianity. A study of Judaism as a religious faith in relation to Christianity and to the total Jewish experience, including the development of Jewish culture from the destruction of the second temple to the present. Glasser

M 624* Hinduism, Buddhism and Christianity. A systematic presentation of both philosophic and popular Hinduism and Buddhism, their doctrinal bases and social structures. Approaches to Hindus and Buddhists that have multiplied churches among them. Secularism as an outcome of Christian mission. Hiebert (W 1980)

M 625* Introduction to Islam. Covers the life of Muhammad, the Quran, and what Muslims believe and practice. Areas of encounter with biblical teaching will be highlighted and discussed. McCurry (F)

M 626* The Gospel and Islam. Issues of cross-cultural communication and contextualization of the gospel in Islamic settings. McCurry (W)

M 627* History of the Muslim-Christian Encounter. The major developments in polemics between Muslims and Christians from the eighth century to the present; interaction in writings between Muslim and Christian scholars and attitudes which underlie the Christian mission to Muslims. Gilliland (W 1981)

M 628* Area Studies in Islam and Christianity. Muslim-Christian interaction and the communication of the gospel in specific geographical areas. Among these are the Middle East, the Indian sub-continent (including Afghanistan), West Africa, East Africa and specific people groups in various parts of the world. Gilliland, McCurry (S 1980)

M 629* Topics in Non-Christian Religions. Various courses dealing in greater depth with areas such as those introduced in the above courses and/or guided field experience in contact with those committed to other faiths. Faculty

M 630 Anthropology (Core). Introduction to cultural anthropology with special attention to the application of an anthropological perspective to Christian mission. Kraft, Hiebert (F)

M 631* Christianity Through Culture: Christian Ethnotheology. Anthropological approach to Christian theologizing: Development of a cross-cultural perspective on theological topics such as revelation, communication, sin, the church, translation and transformation. Prerequisite: M530 or M630. Kraft (S)
M 633* Ethnopsychology. Introduction to psychological anthropology. Bearing of interactions between the individual and culture on church planting and growth. Prerequisite M530 or equivalent. Kraft, Hiebert (S 1981)

M 634* Urban Anthropology. Cross-cultural studies of urban and industrial areas. Consideration of religious, economic and sociological factors including possibilities for church planting. Hiebert (S 1980)

M 639* Topics in Anthropology. Various courses such as educational anthropology, development of missionary anthropology, action anthropology, medical anthropology, etc. Kraft, Hiebert, Tippett

M 641* Intercultural Communication. Principles and processes of communicating from one culture to another. Focus on the relevance of incarnation as the model for intercultural communication of the gospel. Kraft (W)

M 645* Linguistic Analysis for the Language Learner. A study of principles and procedures for analyzing the sound system (phonemics) and the structures (morphology and syntax) of languages, and their practical application in language learning. Brewster/Brewster

M 646* Language and Culture Learning II. Independent learning in a language of the student's choice, using the Learning Cycle approach of M596. Brewster/Brewster

M 647* Bible Translation. Introduction to the theories and principles of Bible translation. Special focus on dynamic equivalence translation. Evaluation of specific Bible translations. Kraft

M 648* Ethnolinguistics. Study of the interrelationships of language and culture in areas such as folklore, worldview, bilingualism, hymnology. Kraft, Brewster (S 1980)

M 649* Topics in Communication. Various courses such as language learning evangelism, communication to non-literate, literacy, mass media, linguistics and mission, etc. Kraft, Hiebert, Brewster/Brewster

M 650 The Historical Development of the Christian Movement (Core). An analysis of the growth dynamics of the Christian movement from the Abrahamic covenant to the present including its prospects by A.D. 2000. Includes structure and function of mission agencies. Winter, Glasser (W)

M 654* History of Evangelical Awakenings. Detailed study of the revivals and awakenings in both Western and non-Western countries which have been the dynamic behind much missionary expansion and social improvement. Orr (S)

M 655* American Church and World Mission. The missionary concern of the American church from its vigorous colonial beginnings to the present, with particular reference to missiological thought. The role of voluntary societies and the movements toward cooperation and unity. Beaver

M 656* History of Missions to Native Americans. The tragically misguided though earnest efforts of the American churches for almost 400 years to evangelize native Americans, with particular reference to their paternalism, unwitting political exploitation and disunity. Beaver

M 659* Topics in History. Various courses such as missiological historiography, history of missions, etc. Faculty

M 660 Principles and Procedures of Church Growth (Core). Theological and methodological principles underlying the growth of the church in relation to societal structures and the procedures which cause stagnation, acceleration, introversion and expansion. Wagner (F)

M 663 Homogeneous Units and Church Growth. Examination of the axiom that "people like to become Christians without crossing racial, linguistic or class barriers" from biblical, theological, anthropological, sociological, missiological and ethical perspectives. Wagner (S)

M 666 Strategy of Missions. Biblical, sociocultural and procedural elements for church growth and planning strategies for reaching the world's unreached people. Wagner (S)

M 669 Topics in Church Growth. Wagner, Faculty

M 672 Training the Ministry. Theological, historical, cultural and practical factors in designing training for lay and ordained ministers in radically different contexts, particularly extension programs. F. Holland (W)

M 674 Programmed Instruction (PI). Fundamentals of programming: the design and evaluation of various forms of programmed materials. A lab situation where a program is produced, evaluated, tested and revised. F. Holland (W)

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 church growth. Gililand
M 679  Topics in Leadership Training. Faculty

M 680* Case Studies in Current Church History. Studies of denominations in Asia, Africa and Latin America, with special attention to spiritual and environmental factors contributing to healthy expansion, slow growth or arrested development. Faculty

M 681* Latin America and the Church. A treatment of church growth in Latin America including Evangelism-in-Depth and liberation theology. Wagner

M 682* The Church in West Africa. Historical, cultural and mission practice factors which inhibit or contribute to church growth in four countries of West Africa. Gilliland (F)

M 683 Indian Church. The complex processes by which the 15 million-member church in India has grown as defined and described, with particular reference to the continuing need for E-3 evangelism. McGavran (W)

M 684* Nigerian Church. A case study of the planting and growth of selected churches in Nigeria. Lessons drawn from comparing and contrasting examples of effective and ineffective missions and independent churches. Gilliland, Kraft


M 686 African Independent Churches. 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. Gilliland, Kraft (S)

M 687* American Church Growth. 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 689* Topics in Church Growth

M690 Project Research. Guidance provided to those involved in projects/theses at the M.A. and Th.M. level. Special attention paid to problems assigned by church or mission. Faculty

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

M 692 Church Growth Research and Writing. An analysis of research methodology for the planning and construction of a thesis or dissertation. Required of all degree candidates who are writing their first thesis. Faculty

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

M 694 Research Methods. Designed to equip those working cross-culturally to discern and describe the structures of society and church. Techniques of interviewing, observing and documenting. Hiebert (S)

M 695 Field Research in Propagating the Gospel. Directed research in accordance with plans worked out and approved during residence at SWM/ICG, probing some aspect of mission. Core courses prerequisite. Faculty

M 713* Contemporary Theology of Mission. Mission interpreted in terms of the Great Commission, in the light of the contemporary debate and the revolution of rising expectations with particular attention given to British and American missiologists. McGavran, Glasser (S)

M 715* Ecumenics and Mission. Theological exploration of modern movements of church fellowship and union with particular attention on the development of the World Council of Churches and its influence on the missionary movement. Glasser (F)

M 720* Animism in the Great Religions. 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 evangelistic methods of conversion to Christianity. Prerequisite: M620. Hiebert

M 722* Modern Religious Movements. Study and analysis of contemporary religious movements with special focus on American "sects" (e.g. Jehovah's Witnesses, Mormonism) and regional independent groups functioning outside the established church. Gilliland

M 728* Theology of Religious Encounter. Investigation of the relation between revelation and Christianity in the context of elenctic missionary encounters with people of other faiths, or no religious allegiance. Glasser (W)

M 729* Topics in Theology. Glasser, Gilliland

M 732* Christianity and Cultures. 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 debates between Hinduism, secularism, Marxism and Christianity illustrate the problem. McGavran (S)

M 734* Anthropological Theory. Historical development of anthropological theory as it relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. (Required for all doctoral candidates.) Hiebert, Kraft (F)

M 735* Worldview and Worldview Change. Study of the nature and functions of worldview and the dynamics of worldview change. Special attention to Christian transformational change in worldview. Kraft, Hiebert (W)

M 737* Indigeneity. Explores the expression of church structures in culture. A model of indigeneity developed and churches evaluated in terms of their approximation to the ideal. Kraft (S 1980)

M 738* Conversion with a Minimum of Social Dislocation. Cross-cultural approach to conversion. Focus on distinguishing cultural from supracultural elements so that conversion may be truly Christian, yet culturally appropriate. Kraft (S 1981)

M 739* Topics in Anthropology. Various courses such as advanced anthropological theory, missions and social change, etc. Kraft, Hiebert

M 756* Ethnohistory. The methodology for extracting, classifying, evaluating and interpreting data from missionary records for church growth case studies and other missiography. Kraft

M 757* History of Roman Catholic Missions. The beginnings of Roman Catholic missions in the 13th century, their flowering in the 16th century, growth and vicissitudes up to the present, with particular reference to the Enlightenment and Napoleonic era, the development of missiological thought and the impact of Vatican II. 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. Prerequisite: M660. McGavran (W)

M 790 Dissertation Research. Guidance provided to those involved in doctoral (D.Miss.) dissertations. Faculty

M 791 Reading and Conference. For description see M691.

M 793 Special Projects. For description see M693.

M 795 Field Research. For description see M695.

M 800 Advanced Seminar on Theory of Mission. (8 units)

M 805 Advanced Seminar on Church Mission Structures and Ecumenical Relations. (8 units)

M 810 Advanced Seminar on Theology of Mission. (8 units)

M 820 Advanced Seminar on Mission and Non-Christian Religions. (8 units)

M 830 Advanced Seminar on Mission Across Cultures. (8 units)

M 835 Advanced Seminar on Christian Ethnotheology. (8 units)

M 840 Advanced Seminar on Ethnolinguistics and Bible Translation. (8 units)

M 845 Advanced Seminar on Communication of Christianity. (8 units)

M 850 Advanced Seminar on Historical Expansion of the Christian Movement. (8 units)

M 860 Advanced Seminar on Church Growth and Strategy in Mission. (8 units)

M 870 Advanced Seminar on Leadership Training. (8 units)
Psychology
CHARACTER AND PURPOSE

The Fuller Graduate School of Psychology is a unique venture 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 to and understanding the expressions of both theology and psychology, a fresh wisdom will sift into consciousness.

The program seeks to avoid reducing psychological data to a kind of mechanical accounting of the nature of man; it also resists theology being divested of its own unique vitality. Instead, both disciplines are accorded mutual respect in an effort to impart to the student a genuine appreciation for the contributions of each.

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 consist 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 emphasizes the scientific approach, but it does not rule out the several other ways by which we have come to an understanding of human nature. Some of these impressions have come through self-reflective consciousness, creative and artistic expression, religious experience and philosophical thought.

The distinctiveness of the School of Psychology lies in its attempt to integrate these fields in theory, research and practice. Through a series of didactic, experiential and reflective endeavors, theology and psychology are related. Students are encouraged to reflect on their own appropriation of faith (intrapersonal integration) and to determine how the data of both disciplines can be combined (conceptual integration). Further, support is given to research efforts to assess the interconnections of faith and behavior (experimental integration) and to share insights from such study with others in related vocations such as the ministry (interprofessional integration). Most importantly, students are trained in the melding of psychology and theology in clinical practice (professional integration).

Faculty members hold the view that integration at any level is a profitable endeavor. They communicate a view of persons that have an abiding concern for their relationship to God. They convey the conviction that resources exist which transcend their own. They attempt to model in teaching and living the unique combination of sincere faith and clinical excellence which the school espouses.

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 graduate school grants the Ph.D. degree in clinical psychology. Its doctoral program is approved (professionally accredited) by the American Psychological Association.

ADMISSION

A student must have earned the B.A. degree from an academically accredited institution. Admission to the program is very competitive. The entering student in the fall of 1979 had a median grade point average of 3.55. Their median score on the verbal section of the Graduate Record Examination was 648 and their median score on the quantitative section was 648 as well.
The undergraduate major is most useful when it is in the social and behavioral sciences. Also important for admission to the program are commitment to the historic Christian faith, personal qualities of high integrity, strong motivation for service, empathy for others, ability in relationships, spiritual sensitivity and an abiding love for scholarship. These qualities will be evaluated through letters of recommendation from those who know the candidate well.

An application form should be completed and filed with the office of admissions 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 admissions, 3) send results of the Graduate Record Examination and 4) enclose the application fee of $20. When appropriate a personal interview is included in the requirements of admission.

The Graduate School of Psychology uses an individualized admissions procedure. All applications are reviewed by an admissions committee consisting of faculty members and graduate students. The admissions committee selects finalists who are highly qualified to do doctoral work in clinical psychology. The admissions committee presents this list of finalists to the whole faculty. Each faculty member normally admits one or two students a year. The individual professor makes his or her selections based on common areas of research and clinical interest.

The professor/student relationship is viewed as a mutual commitment. The professor 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.

Each year some students are admitted by the school at large. Such students do not receive an academic advisor until they arrive on campus. Any major may choose to change advisors or major professors, with the approval of the dean’s office, but one of the intentions of the individualized admission policy is to allow a student and the major professor to work together continuously throughout the student’s doctoral studies in the program. Formal and informal reviews are made of each student not less than annually.

FINANCIAL ASSISTANCE

Financial assistance for this program is extremely limited. Students are strongly encouraged to finance their education through parental and other private sources, personal savings, G.I. Bill, outside scholarships, church care, etc.

For students who are not able to support their education to the extent they are available, the Psychological Center provides the largest number of assistantships, it funded positions for approximately 40 students during 1978-79. The number of assistantships in the Center will steadily increase during the coming years.

In order to assist students in obtaining employment, a director of employment services assists students in finding part-time positions in Pasadena and the surrounding areas. These jobs are either directly in the field of psychology (clinics, counseling center, etc.) or in a psychologically-related field such as residential homes, state or private hospitals, colleges, churches, etc. Some jobs are available in the areas of teaching and research as well as counseling and involve service to all age groups. Typically salaries range from $3/hour to $6/hour and hours vary from eight-20 per week, depending upon student need and job availability. Many of these positions supplement the learning process for students. Students should be aware that graduate study is demanding and those working over 20 hours per week will severely compromise the quality of their educational experience.

The student should be aware that the clinical settings often 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 insure 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 the 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 job's beginning.

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 Graduate Union Cabinet provides, through its student sponsorship program, a vital outreach and caring relationship to new students as they enter the program each September.

CLINICAL COLLOQUIA

Throughout the academic year prominent psychologists are invited to speak at various faculty homes to an informal gathering of students. The 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 privileges. Two students are members of the Seminar'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 may serve on dissertation committees for other students; it is the student's option to serve and the candidate's option to select.
progression. The curriculum is divided into four parts: general psychology, clinical psychology, theology-integration and dissertation.

Part I: General Psychology. The core curriculum of general psychology provides the student with a solid base of psychological data. These specific courses are numbered P500-P559 and P590-P600. Each student will complete a minimum of 60 quarter hours in general psychology and the following courses must be included:

- P503 Clinical Foundations (6)
- P537 Abnormal Psychology (4)
- P590 Statistics (4)
- P591 Introduction to Experimental Design (4)
- P592 Advanced Experimental Design (4)
- P593 Psychological Tests & Measurements (4)

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

Part II: Clinical Psychology. The clinical psychology curriculum introduces each student to a broad sweep of target populations and clinical experience. This sequence includes clinical course work, 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:

- P560 Clinical Psychology A — Child (5)
- P561 Clinical Psychology B — Adolescent (5)
- P562 Clinical Psychology C — Adult (5)
- P563 Clinical Psychology D — Marriage and Family (5)
- P564 Clinical Psychology E — Gerontology (5)
- P565 Clinical Psychology E — Gerontology (5)
- P579 Clerkship (5-5-5-5)
- P579 Internship I (8-8-8-8)
- P579 Internship II (8-8-8-8)

The remaining 12 quarter hours must be selected from elective clinical seminars (from course numbers P567 through P571).

Part III: 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 (P 581) 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.

Part IV: Student Contract. Toward the end of the first year, each student designs an educational contract in which the student's total program of training is projected. In consultation with the student's advisor, a plan involving the timing of didactic study, training experiences and integration options are detailed. A signed copy of such contract is included in the student's file.
COURSE DESCRIPTIONS

For any course title including the word "seminar" either student or faculty 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 included. The unit credit for each course offering is listed at the end of the course description.

In determining the number of credits to assign to a variable credit course such as P579, P583, P586, P600 and P700, 1.6 credits are given for each half-day (four hours) per week spent on the course for the full quarter. Partial credit is rounded off to the nearest whole credit; e.g., P579 (Clerkship) occupies three half-days a week, producing 4.8 credits per quarter which are rounded off to 5 credits per quarter.

P 500 History and Systems of Psychology. Traces the emergence of psychology as an independent discipline from its roots in philosophy and the natural sciences. (4)


P 503 Clinical Foundations. Course for entering students in which basic therapeutic skills are taught. The "therapeutic triad" and client-centered therapy is the focus. (2-2-2)

P 504 Philosophical Psychology. An overview of the philosophy of psychology. (4)

P 505 Philosophy of Science Seminar. An exploration of epistemological and metaphysical issues, types of inference and reasoning processes and freedom and determinism. (2)

P 509 Philosophical Psychology Seminar. Intensive treatment of specific topics in philosophical psychology. (2)

P 514 Psychology of Motivation. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of motivation. (4)

P 515 Psychology of Motivation Seminar. Intensive treatment of specific topics in the psychology of motivation. (2)

P 517 Psychology of Perception. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. (4)

P 518 Psychology of Perception Seminar. Intensive treatment of specific topics in the psychology of 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. (4)

P 521 Developmental Psychology Seminar. Intensive treatment of specific topics in developmental psychology. (2)

P 525 Psychology of the Family. A theoretical overview of family development and the eight dimensions of healthy family functioning. These concepts are applied to the student's family of origin. (4)

P 526 Psychology of the Family Seminar. Intensive treatment of the basic family themes and dimensions of family functioning and therapy. (2)

P 530 Psychology of Personality. An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. (4)

P 531 Psychology of Personality Seminar. Intensive treatment of specific topics in psychology of personality. (2)

P 534 Psychology of Religion. An overview. Includes beliefs concerning existence and the character of divine events, worship and rituals, conversion experiences, theological knowledge, etc. (4)

P 535 Psychology of Religion Seminar. Intensive treatment of specific topics in psychology of religion. (2)

P 537 Abnormal Psychology. An overview of the major theories, concepts, issues, data and research methodologies of abnormal psychology. (4)

P 538 Abnormal Psychology Seminar. Intensive
Clockwise from top left: MAJOVSKI, CLEMENT, MALONY, P. HART
treatment of specific topics in abnormal psychology. (2)

P 540 Social Psychology. An overview of the major theories, issues, data and research methodologies of social psychology. (4)

P 541 Social Psychology Seminar. Intensive treatment of the specific topics in social psychology. (2)

P 550 Physiological Psychology. An overview of the major theories, issues, data and research methodologies of physiological psychology. (4)

P 551 Physiological Psychology Seminar. Intensive treatment of specific topics in physiological psychology. (2)

P 554 Comparative Psychology. An overview of the major theories, concepts, issues, data and research methodologies of comparative psychology. (4)

P 555 Comparative Psychology Seminar. Intensive treatment of specific topics in comparative psychology. (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 those 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. The professor and the students meet in class four hours each week. In addition, students have practicum assignments outside of class in which they deal with psychological problems in off-campus settings. 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, regardless of their prior background, 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 before the student begins a clerkship. The full sequence must be completed prior to beginning the second year of field training.

P 560 Clinical Psychology A. Children constitute the target population in this course. Fall (5)

P 561 Clinical Psychology B. Adolescents constitute the target population. Winter (5)

P 562 Clinical Psychology C. Adults constitute the target population of this quarter. Spring (5)

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

P 564 Clinical Psychology E. Senior citizens will constitute the target population in this quarter. Winter (5)

P 565 Clinical Psychology F. Community agencies constitute the target population. Special emphasis on community psychology and the role of churches as psychological service systems. Spring (5)

P 567 Psychological Assessment Seminar. Intensive treatment of specific topics in psychological assessment. (2)

P 568 Psychological Intervention Seminar. Intensive treatment of specific topics in psychotherapy or other forms of psychological intervention. (2)

P 569 Professional Psychology Seminar. Intensive treatment of specific topics in professional psychology. (2)

P 570 Community Psychology Seminar. Intensive treatment of specific topics in community psychology. (2)

P 571 Church Consultation Seminar. Intensive treatment of specific topics in church consultation. (2)

P 578 Intern’s Seminar. This year-long seminar is required of all interns within the Psychological Center. The series covers many topics relevant to the clinical psychologist. (0)

P 579 Field Training. Students receive their first assignment to a field training agency between their third and fourth years. Assignments run July 1 through June 30 for 12 hours a week.

P 580 Professional/Personal Growth and Development. A series of seminars and workshops focusing on various professional and ethical issues related to clinical psychology and personal growth. Required for first year students. (0)

Students complete 72 quarter hours of psychology at the graduate level before beginning the first year of field training, and must have completed the clinical sequence. Before being allowed to apply for the first internship, a student must have obtained a score of 650 or higher on the advanced G.R.E. in psychology.

Field training follows the sequence outlined below (84 credits):

**FIRST YEAR** (12 months-clerkship) taken at 12 hours per week (600 hours for the year) = 20 credits.

**SECOND YEAR** (12 months-internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits.

**THIRD YEAR** (12 months-internship) taken at a minimum of 20 hours per week (at least 1,000 hours for the year) = 32 credits.

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 hours requirement must be completed before the Ph.D. is granted.) All field training is spread over the 12 months of the year.

Note on graduation and commencement: A student may graduate at the end of any quarter after all requirements have been met. However, in order to participate in the June commencement exercises, a student must have 1) completed the clinical
evaluation by the date specified under the clinical evaluation, 2) completed the dissertation and satisfied all library requirements in advance of the June commencement, and 3) must complete the second internship by no later than September 30 of the year in which the student commences.

Advisors will provide students with an updated schedule of deadline dates for each requirement leading to graduation.

P 581 Integration Seminar. Quarterly, professors of psychology and theology jointly chair a seminar which deals with some aspect of the relationship between the two disciplines. Four quarters of integration required. (4)

P 582 Special Projects in Integration. Special projects in conceptual-theoretical integration of psychology and theology, research in religious behavior, and professional integration. By permission of professor. (Variable credit)

P 583 Models of Integration. An introduction to the integration of psychology and theology. Basic issues in the interface of religion and science will be considered. Integration at the personal, conceptual, therapeutic and experimental levels will be described. (4)

P 584 Methods of Integration. To equip the student with a variety of methods with which to engage in the integration of social/behavioral science and the Christian faith. (4)

P 589 Research Seminar. Intensive study of research methodologies. (2 or 4)

P 595 Research Seminar. Intensive study of research methodologies. (2 or 4)

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 projects should be registered under P596. May be repeated for credit. Prerequisites: P590-P592 and permission of the sponsoring professor. (Variable credit)

P 597 Practicum in the Teaching of Psychology.

P 600 Independent Readings. Special or advanced readings in areas not covered by other courses in the curriculum. The topic(s) covered is indicated in student's transcript. May be repeated for credit if a new topic is chosen. Prerequisite: Permission of 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. The project constitutes the equivalent of a half year of full-time course work, and is typically completed during the last three years of the program. (Minimum of 32 quarter hours). 1

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 field that is rapidly growing and changing.
2) A flexible training program which encourages questioning research and innovation provides

1 Although students register for dissertation credit throughout the graduate program, final credit is not reported until the dissertation has been accepted by the library.
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.

**TRAINING AND RESEARCH FACILITIES**

**The Psychological Center.** Directed by Dr. Paul W. Clement, this center is a novel institute which pursues three goals: 1) educating and training future clinical psychologists and related professionals to the highest levels of competence, 2) providing superior services to people of all ages who have emotional, developmental or psychological problems and 3) conducting research programs which will create and refine more effective ways of helping people cope with problems of living.

The Psychological Center will eventually provide training for approximately 75 doctoral students a year. There is a great need to increase the number of annual openings for internships in clinical psychology, and the center may become the largest such training base in the country. In addition, clinical psychology needs its own “training home” in order to accelerate its contributions to society, and The Psychological Center will provide such a base.

Too often the various health professions have engaged in competition rather than cooperation. An institute has been needed which explicitly promotes cooperation between disciplines. When fully developed, The Psychological Center will be such an institute.

Psychology is a relatively young science and profession, but it is one of the most frequently chosen academic majors in colleges and universities throughout the country. Psychology has produced a large body of knowledge and techniques which have great relevance for solving human problems and for promoting optimal functioning. Facilities are needed which encourage our future psychologists to apply the knowledge and techniques of their discipline to the solution of significant problems. Research conducted by creative clinical investigators is badly needed. The Psychological Center sponsors such research.

The Graduate School of Psychology began the expansion of The Psychological Center in 1976. This initial phase of expansion was made possible by a grant from the James Irvine Foundation. Since 1976 several other funding sources have assisted in the development of new facilities and programs. These sources include the Law Enforcement Assistance Administration, the Jameson Foundation, the Pasadena Foundation, the California State Department of Health, the Pasadena Child Health Foundation and many individuals.

The faculty developed the basic plan for The Psychological Center many years ago, but the plan was not implemented until the doctoral program had achieved full academic and professional accreditation. During its first 10 years, the school established three clinical facilities which are now under the umbrella of The Psychological Center:

- The Pasadena Community Counseling Clinic (1964)
- The Child Development Clinic (1968)
- Community Consultation (1969)

The master plan for The Psychological Center includes over 20 clinics, day treatment programs, residential treatment facilities and havens for respite care. These components of The Psychological Center will serve people across the life span, from the cradle to the grave.

The Center has an unequaled opportunity to serve as a bridge between the secularly sponsored and the religiously sponsored human service institutions of the Los Angeles basin. In doing so the faculty hopes to provide a model worthy of imitation throughout the country.
The Psychological Center consists of the following clinics and services:

Services for Children. Dr. William L. Wallace is director of Services for Children. In that role he is responsible for all facilities which serve children from one through 12 years of age. He and his staff are in the process of developing a therapeutic nursery school, a therapeutic elementary school, homes for residential treatment and havens for respite care. These facilities will supplement those services currently provided by the Child Development Clinic and Covenant House.

Child Development Clinic. This clinic provides professional services to the community and clinical and research training for students. Many studies on child psychotherapy have been conducted at the clinic. Some of these have been funded by grants from the National Institute of Mental Health. In addition to direct services to children and their parents, the clinic’s staff provides psychological consultation to teachers and other child care workers in the community. The building serving this clinic contains offices, group therapy rooms, observation rooms, a children’s therapy room and testing/interviewing rooms. Video recorders and other electronic devices are used to improve the quality of care provided at the clinic.

Covenant House is a residential treatment facility for developmentally disabled children who manifest severe behavior problems. Seven graduate students work as “teaching parents” and implement an intensive therapeutic program for six children between the ages of 6-12. The children attend public school during the day. A family-like atmosphere is maintained to help the children prepare for a more normal community placement. Students typically make a one-year commitment to working in Covenant House for which they receive a training stipend. Special course work is arranged to augment the practical experience. Interest in this program should be indicated when applying for admission to the psychology program.

Gerontology Clinic. This is the newest clinic within The Psychological Center. It has been under development since late 1976. As of the time this catalog went to press, plans called for the opening of a permanent building for the Gerontology Clinic in late 1979. The major program of the Gerontology Clinic through the 1978-79 academic year had been aimed at assisting elderly persons who were victims of personal crimes in Pasadena. Over 1,300 such persons were served in 1978. The Victim Assistance Program started as a cooperative venture between the Gerontology Clinic, the Pasadena Police Department and the National Conference of Christians and Jews. The clinic is in the process of developing a wide range of outpatients services to the aged.

Pasadena Community Counseling Clinic. This center is directed by Dr. Phyllis P. Hart and staffed by faculty members and students to serve the community in assessing and treating a wide variety of clients in the adolescent and adult age range and to furnish the school with clinical training opportunities. The clinic’s facility contains offices and rooms for assessment and psychotherapy and for conducting conferences and seminars. It also houses clinical biofeedback instruments.

Hospice Program. In 1978 The Psychological Center joined a number of other agencies in the community to develop plans for a comprehensive system of services to terminally ill persons and their families. In 1979 Dr. Samuel Southard became director of Hospice Services for the Center. The Center is part of a community consortium of care which includes the Junior League of Pasadena and the San Gabriel Valley, the Verdugo Hills Visiting Nurse Association, the Board of Directors of Hospice of Pasadena, Inc., several other institutions, and many individuals. Hospice services will be provided to minister to the medical, psychological, social, and spiritual needs of terminally ill persons of all ages and the members of their families.

Students who are in the Graduate School of Psychology during the next 10 years will have opportunity to share in the excitement and challenge of developing the services, facilities programs and projects which constitute the model for The Psychological Center. Most students will spend one of their three years of field training in The Psychological Center as well as engaging in course-related practicums in The Psychological Center during their first three years in the School of Psychology.
Psychophysical Laboratory. Dr. Archibald D. Hart directs his laboratory in a temporary separate building which houses the modern electronic instruments used in the study of psychophysical phenomena. The action of the central and autonomic nervous systems is studied in relation to such psychological factors as beliefs, attitudes and commitments. The equipment available for research includes a modern physiological polygraph and electro-encephalograph, a multichannel instrumentation recorder and a computer and signal averager with real-time features. Lab equipment has been updated by a recent grant from the C.D.W. Corporation.

The School of Psychology has its own PDP11 computer terminal which includes a line printer and a visual screen. The computer is programmed with the most up-to-date research statistic packages available. This system is made available to students for research purposes at no charge.

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. The developing pattern of research training at Fuller involves three overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed as a necessary base for each student. In this connection, the student is involved during the first year in the basic sequence of statistics and experimental psychology. This introduction culminates in the planning and execution of a master's level research project. This project is completed under the close supervision of a faculty member and is considered as a research experience introductory to doctoral research.

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 program as possible the student 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 independent research — identifying a problem and performing various research operations. During the fourth year, a student is expected to complete a proposal for dissertation research, and the final three years are spent in the completion and writing of this project.

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

The student who invests six years in the program at Fuller is expected to become a sensitive clinician and a competent researcher. Hopefully, discoveries will be made which will greatly increase the effectiveness of the practice of psychology in the clinic.

Experience in Psychological Assessment. Upon graduation each student will have had exposure to several target groups. The student will have assessed children, adolescents, adults and the aged. Cutting across these age groups, the student 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 experiences with a large number of different target populations, the student 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.

Experience 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, the student 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) Professional/Personal Growth and Development seminars and workshops are offered throughout the year, focusing on various professional and ethical issues related to clinical psychology and personal growth. These are required for first year students.

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

3) Students are encouraged to participate in two years of individual and/or group psychotherapy. The cost is partially subsidized by the school, and students are provided with a list of therapists willing to see students at a reduced fee. Students are free to decide whether they will enter therapy; however, if a faculty member feels that a student could not be an effective clinical psychologist without first receiving personal therapy, the faculty member may advise the student to obtain therapy.

**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 90th percentile. The Advanced Test in Psychology of the Graduate Record Examination (GRE) is the specific measure used. Students should arrange to take the GRE in Psychology at the earliest possible date.

All students must score 650 or higher on the Advanced Test in Psychology in order to pass the comprehensive examination. This requirement must be met before a student may apply for an internship placement.

This examination will be given on campus during September of each year. Students who took the Graduate Record Examination prior to admission to the program could submit their 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, although the school pays only for the first administration. The student and 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 studies in the program.

Once a student has passed the comprehensive examination, courses may be substituted 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.

**THE CLINICAL EVALUATION**

The clinical evaluation is a sequence of events in which the student is given opportunity to demonstrate 1) clinical skills; 2) ability to deal with the ethical and legal problems which the student 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 after at least one year of internship has been served.

In addition, this examination helps to prepare the student to pass the important postdoctoral 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 the 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 the committee, using the following guidelines:

1) A typewritten contract between the student and the committee, duly signed by all parties, specifying all elements of the evaluation must be submitted to the director of clinical training for approval no later than 12 months prior to the quarterly date set by the registrar on which the student must have completed all requirements for graduation.

2) This contract must be approved by the candidate, all members of the clinical evaluation committee and the director of clinical training.

3) The contract will specify at least one goal for each of the five target areas listed in the first paragraph.

4) For each of these 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 ten discrete cases."

6) The approved contract for the clinical examination must be completed no later than two weeks prior to the deadline set by the registrar for meeting all requirements for graduation in that quarter.

7) The examination committee must sign a statement 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.

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**CLINICAL FACILITIES FOR FIELD TRAINING**

The institutions listed below are those which were directly engaged during 1978-79 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. *One student*
- **Child Development Clinic**, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. *Two students.*
- **Children's Hospital**, Los Angeles, California. *One student*
- **County of Los Angeles Department of Health Services**, Los Angeles, California. *One student*
- **Duke Medical Center**, Durham, North Carolina. *One student*
- **Harbor General Hospital**, Torrance, California. *Four students for pre-internship field training*
- **Hathaway Home for Children**, Pacoima, California. *Two students*
- **Ingleside Mental Health Center**, Rosemead, California. *Three students*
- **Kaiser-Permanente Mental Health Center**, Los Angeles, California. *Two students pre-internship and one intern*
Kennedy Child Study Center, Santa Monica, California (APA approved internship). One student

Las Encinas Hospital, Pasadena, California. One pre-internship and one intern

Los Angeles County-University of Southern California Medical Center, Los Angeles, California (APA approved internship). Ten students for pre-internship field training and one student for internship

North Orange County Child Guidance Center, Fullerton, California. One student

Northridge Hospital Foundation, Northridge, California. One student

Orange County Department of Mental Health, Santa Ana, California. One student

Pasadena Child Guidance Clinic, Pasadena, California. One student

Pasadena Community Counseling Clinic, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Five students

Patton State Hospital, Patton, California (APA approved internship). One student

Pomona Valley Mental Health, Pomona, California. One student

San Bernardino County Mental Health, San Bernardino, California. One student

Topeka State Hospital, Topeka, Kansas. One student

University of California, Irvine, Irvine, California. Two students in pre-internship field training and two students in internship

University of Minnesota, Division of Health Care Psychology, Minneapolis, Minnesota. One student

University of Washington, Department of Psychiatry and Behavioral Sciences, School of Medicine, Seattle, Washington. One student

Veterans Administration Hospital, Loma Linda, Loma Linda, California. Four students

Veterans Administration Hospital, Long Beach, Long Beach, California. Two students in pre-internship field training and three internships

Veterans Administration Hospital, Outpatient Clinic, Los Angeles, California. One student

Veterans Administration Hospital, Roseburg, Roseburg, Oregon. One student

Veterans Administration Hospital, San Francisco, San Francisco, California. One student

Veterans Administration Hospital, Sepulveda, Sepulveda, California. Two students in pre-internship field training and two in internship
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Ann Lausch, Administrative Assistant to the Director of Student Services and Coordinator of Student Recruitment
Mary E. Lansing, Registrar
Doris Smith, Assistant Registrar
Elizabeth Patterson, Coordinator of Women’s Concerns
Janice Miller, Coordinator of Admissions
Robert N. Schaper, Dean of the Chapel
John Strong, Coordinator of Christian Community

Library
Calvin R. Schoonhoven, Director of the Library
George Stembera, Assistant Librarian, Cataloging
Christine Jewett, Assistant Librarian, Acquisitions and Public Services

SCHOOL OF THEOLOGY

Robert P. Meye, Dean
Stevely Anderson, Administrative Assistant to the Dean
Russell Spittler, Associate Dean for Academic Programs
Ray S. Anderson, Associate Dean for Extended Programs
José Arreguin, Director of Hispanic Ministries
George A. Gay, Associate Director of Hispanic Ministries
Gloryanna Hees, Director of Field Education and Placement
Joan Stock, Assistant Director of Field Education
Alvin S. Jepson, Director of Continuing Education
James Shelton, Director of Institute of Youth Ministries
Dennis Guernsey, Director of Marriage and Family Ministries
William E. Pannell, Director of Black Ministries
Leonard Lovett, Associate Director of Black Ministries
Soon-ll Kim, Director of Asian Ministries
John Dettoni, Director of Extension Education
Nancy Nelson, Administrative Assistant for Extension Education
Homer Goddard, Director of In-Service Program

SCHOOL OF WORLD MISSION

Paul E. Pierson, Dean
Dean Gilliland, Director of Cross-Cultural Studies Program

Alvin Martin, Director of In-Service Mission Research Program

SCHOOL OF PSYCHOLOGY

Neil Clark Warren, Dean
Doris M. Lott, Administrative Assistant to the Dean
Paul W. Clement, Director of The Psychological Center
Archibald Daniel Hart, Associate Dean, Director of Clinical Training
Joan Traitel, Administrative Assistant to Director of Psychological Center
Roxanne Viselli, Secretary to Director of The Psychological Center
Richard L. Gorsuch, Director of Research
Henry Newton Malony, Director of Programs in the Integration of Psychology and Theology
Clinton W. McLemore, Director of Internship Training, The Psychological Center
Phyllis P. Hart, Director of Pasadena Community Counseling Clinic, The Psychological Center
William L. Wallace, Director of Services for Children, The Psychological Center
Samuel W. Southard, Director of Hospice Services
Adrin C. Sylling, Director of Social Work Services
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 70 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 SPRING 1979

School of Theology
M.Div. 570
M.A. 252
D.Min. 354
Th.M. 8
Ph.D. 38
Special 86
Total, Pasadena Campus 1,308

Eastern Washington Extension 15
Seattle Extension 42
Bay Area Extension 43
Phoenix Extension 17
Hispanic Extensions est. 20

Westwood Extension est. 8
Los Angeles Extension 21
Santa Barbara/Ventura Extension 20
Total, Extension Program 186

Total, School of Theology 1,494

School of World Mission
M.A. Candidates 35
M.A. (Missiology) 34
D.Miss. 17
Th.M. 24
Ph.D. (Missiology) 1
Special 28
Total, School of World Mission 139

Graduate School of Psychology
Ph.D. 144
Total, School of Psychology 144

Total Enrollment 1,777

DENOMINATIONS REPRESENTED SPRING 1979

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 Convention
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
Gloryanna Hees

Baptist
Robert P. Meye

Assemblies of God
Russell Spittler
Cecil M. Robeck, Jr.

Evangelical Covenant
John Bray

Christian Reformed Church
Lewis Smedes

Anglican
Geoffrey Bromiley

Episcopal
Robert Schaper

Evangelical Free
Ray S. Anderson

Foursquare
Jim Bradley

Other representatives to be arranged as needed.

ALUMNI/AE ASSOCIATION

More than 2,800 graduates of Fuller Seminary serve in leadership positions in every state and in over 45 foreign countries, in over 70 denominations. They minister in churches, counseling centers, mission agencies and academic institutions.

ALUMNI/AE ASSOCIATION CABINET 1979-80

Ken Ross, M.Div. '76, President, Director of Mission Training and Resource Center, Pasadena, CA
Steve Barker, M.Div. '72, Inter-Varsity Team Leader, Pasadena, CA
Greg Ogden, M.Div. '73, Pastor, Westminster Presbyterian Church, Burbank, CA
Vicki Van Horn, M.Div. '78, Health Coordinator, Fuller Seminary, Pasadena, CA
Sue Folk Smith, Ph.D. '78, Psychological Assistant, Associated Psychological Services, Pasadena, CA
Don Pugh, M.Div. '76, Senior Editor, Regal Books, Glendale, CA
David Anderson, B.D. '68, Vice-President, Cathedral Films, Westlake Village, CA
Eileen Dunn, M.Div. '78, Pastor's Assistant, First Presbyterian Church, Gardena, CA
Walter Hannum, Th.M.Miss. '75, General Secretary, Episcopal Church Missionary Community, Pasadena, CA
John McClure, M.Div. '70, Senior Pastor, Calvary Chapel of Whittier, Whittier, CA
Walter Becker, Ph.D. '73, Assistant Professor, Fuller Seminary, Pasadena, CA
Herman Buehler, M.A.Miss. '73

COMMUNICATING WITH THE SEMINARY

Mailing Address:
Fuller Theological Seminary
135 North Oakland Avenue
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 the School of Theology
- Admission to School of World Mission
- Admission to School of Psychology
- Financial Aid
- Faculty Personnel and Curriculum
- Transcripts
- Business Affairs and Student Accounts
- Student Housing
- Employment Opportunities
- Gifts and Bequests
- Annuities and Trusts
- Alumni/ae Affairs
- Public Relations

Coordinator of Admissions
Coordinator of Admissions
Coordinator of Admissions
Financial Aid Officer
Provost
Registrar
Director of Business Affairs
Director of Student Housing
Director of Student Housing
Director of Estate Planning Services
Director of Estate Planning Services
Director of Alumni and Church 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 students pay the complete cost of their education; substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of 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 the students of Fuller Theological Seminary.

For further information regarding ways of giving to Fuller Seminary, please address your correspondence to: Director of Estate Planning Services, Fuller Seminary, 135 North Oakland Avenue, Pasadena, California 91101 or call (213) 449-1745, ext. 271.

GLOSSARY OF TERMS
For Students Whose Second Language is English

The following terms have proved consistently difficult to understand for students coming to Fuller Seminary from other educational systems. This difficulty is experienced by students from European educational systems as well as Third World students. The following are tentative layperson’s terms compiled from those supplied by present Fuller Theological Seminary students.

Comprehensives: an examination or series of examinations to be taken as required parts of a de-
degree program or for admittance to a higher degree program. These may be based on knowledge gathered from all the course offerings, or from a specific set of core courses in which case they should be scheduled shortly after completion of core courses.

Core Courses: basic required courses which form a necessary foundation for all other coursework in a specific degree program and if possible, should be taken at the beginning of the program.

Course: a specific field of study undertaken with a professor for a set period of time and for a specific number of units.

Credit: acknowledgement that a specific course has been satisfactorily completed and is registered on the student's official record. Credit is received for any passing grade.

Credit/No Credit: in certain programs, a student may choose not to receive a letter grade for a course completed. A student's work is recorded then, as "credit" for pass, and "no credit" for fail. All coursework is required and graded as it would be for a course which would receive a letter grade. This option varies within each degree program.

Cumulative Grade Point Average: a single decimal grade which is a numerical score representing the average of all letter grades received by a student for all courses completed. The cumulative G.P.A. is recorded on the grade card which reports the results of each quarter's work.

Dissertation: the final written work submitted by a student as part of the higher degree requirements of a doctoral program.

Elective: a non-required course, which may be chosen by the student for inclusion in his/her degree program alongside those courses required by the program. A number of elective courses must be taken to complete the total number of units in any degree program.

Grade Point Average: the Grade Point Average (G.P.A.) designates the estimated merit of a student's work in the form of a decimal which represents a specific letter grade. Letter grades are derived from a numerical valuation: 4.0= "A", 3.5="B+", etc. The G.P.A. for a single quarter will be the grade point which results from the averaging of letter grades received in all courses for that quarter.

Priority Number: a number assigned to each student prior to registration for the next quarter which designates what time he/she is to register.

Project: in the School of World Mission, a "Master's Project," which is similar to the Master's Thesis, may be required for completion of the Th.M. degree. This is a written work, generally shorter than a dissertation and is to demonstrate the student's expertise in a specific area of study.

Quarter: this is an academic term comprising a period of 10 weeks. It is followed by one week for exams. Three quarters, fall, winter and spring comprise the academic year. Most courses last for one quarter. The average full course load for one quarter is four courses, which make up sixteen units.

Thesis: a written work generally shorter in length than the dissertation which may be required of certain Master's level programs.

CALENDAR

Summer Quarter June 16-August 29, 1980
June 16 Registration for summer session.
June 17 Classes begin
July 4 Independence Day
August 22 Classes end
August 25-29 Quarterly Examinations

Fall Quarter September 15-December 5, 1980
September 9 Faculty/Staff dinner
September 11-12 Faculty retreat
September 15-19 Matriculation and registration for students. Orientation to Seminary and the first sessions of MN500 begin for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session.
September 17 School of Psychology comprehensive exams
September 22 Classes commence for returning students

November 10 Veterans Day holiday
November 17-21 Registration for winter quarter
November 26 Classes end; research and clinical training continue
December 1-5 Quarterly examinations
December 8-January 2 Christmas recess

Winter Quarter January 5-March 20, 1981
January 5 Classes begin
January 31 Ph.D. (Theology, Missiology) dissertation first draft due
February 16 Washington’s Birthday
March 9-13 Registration for spring quarter
March 13 Classes end; research and clinical training continue
March 16-20 Quarterly examinations
March 23-27 Spring recess

Spring Quarter March 30-June 12, 1981
March 30 Classes begin
April 1-9 Ph.D. (Theology) comprehensive exams
April 17 Good Friday
May 13 Dissertation final copy in library
May 25 Memorial Day holiday
June 5 Classes end; research and clinical training continue
June 8-12 Quarterly examinations
June 12 Baccalaureate
June 13 Commencement
June 15-19 Summer recess

Summer Quarter June 22-September 4, 1981
June 22 Registration for Summer session
June 23 Classes begin
July 4 Independence Day
August 28 Classes end; research and clinical training continue
August 31-September 4 Quarterly examinations

Fall Quarter September 21-December 11, 1981
September 15 Faculty/Staff dinner
September 17-18 Faculty retreat

September 21-25 Matriculation and registration for students. Orientation to Seminary and the first sessions of MN500 begin for new students. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session.
September 23 School of Psychology comprehensive exams
September 28 Classes commence for returning students

November 11 Veterans Day holiday
November 26-27 Thanksgiving recess
November 30-December 4 Registration for winter quarter
December 4 Classes end; research and clinical training continue
December 7-11 Quarterly examinations
December 14-January 1, 1982 Christmas recess

Winter Quarter January 4-March 19, 1982
January 4 Classes begin
January 30 Ph.D. (Theology, Missiology) dissertation first draft due
February 15 Washington’s Birthday holiday
March 8-12 Registration for spring quarter
March 12 Classes end; research and clinical training continue
March 15-19 Quarterly examinations
March 22-26 Spring recess

Spring Quarter March 29-June 11, 1982
March 29 Classes begin
April 9 Good Friday
May 15 Dissertation final copy in library
May 24 Memorial Day
June 4 Classes end
June 7-11 Quarterly examinations
June 11 Baccalaureate
June 12 Commencement
June 14-18 Summer recess

Summer Quarter June 22-September 2, 1982
June 21 Registration for Summer session
June 22 Classes begin
July 4 Independence Day
August 27 Classes end; research and clinical training continue
August 30-September 3 Quarterly examinations
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Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
**PRELIMINARY APPLICATION**

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If admitted, when do you plan to enter? 
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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 Divinity, Marriage and Family Ministries Concentration (M.Div.)
- □ Master of Arts (M.A.)
- □ Master of Arts, Marriage and Family Ministries Concentration (M.A.)
- □ Theological Studies Program for Black Ministers
- □ Theological Studies Program for Hispanic Ministers
- □ Theological Studies Program for Asian Ministers
- □ Doctor of Ministry (D.Min.)
- □ Master of Theology (Th.M.)
- □ Doctor of Philosophy (Ph.D.)
- □ Extension Education

**School of World Mission**

- □ Certificate of Achievement in Missiology in Cross-Cultural Studies
- □ 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.)
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College ____________________________
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