McAlister Library and Payton Hall, principal buildings of Fuller Theological Seminary are pictured here. A large garden area separates these two buildings which is used for public functions and has become the center of Seminary life.
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I. A THEOLOGICAL EDUCATION

President Hubbard endorses shirt-sleeve theology.
WHY STUDY THEOLOGY?

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

What is Theology?

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

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

The Data for Theology

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

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

**The Relevance of Theology**

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

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

**The Ultimacy of Theology**

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

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

A seminary course should provide a thrilling experience academically as well as spiritually. It can do this if the proper foundation is laid in college. Then the student is able to move naturally and easily from his general academic preparation to the more specialized program of theological studies.

A highly technical training along scientific lines such as would fit a man for some branch of engineering or electronics, however much it might help him to make his message relevant in this age of technology, is hardly a suitable groundwork for a theological course.

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

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

English—literature, composition, and related studies. At least 6 semesters.

History—ancient, modern European, and American. At least 3 semesters.

Philosophy—orientation in history, content and method. At least 3 semesters.

Natural sciences—preferably physics, chemistry and biology. At least 2 semesters.

Social sciences—psychology, sociology, economics, political science and education. At least 6 semesters, including at least 1 semester of psychology.

Foreign languages—one or more of the following linguistic avenues to man’s thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate post-graduate studies are urged to undertake these disciplines early in their training as opportunity offers. At least 4 semesters.

The acquisition of the knowledge of Greek properly belongs to the pre-seminary period, because time spent on this in Seminary means much less time spent on the curriculum proper. (For information on the Seminary’s program for Biblical languages see pages 31-32.) It is also strongly recommended that an entering student have at least 6 semester units (9 quarter units) of college speech.
Theological seminaries are a comparatively modern phenomenon. This is not true, however, of theological education. The church has always seen the need for training ministers. It has always grasped the main essentials of training. It has been faced in every age by much the same requirements, tensions, and problems. Only the forms and the degrees of success have varied.

Jesus and the Apostles

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

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

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

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

The Reformation Period

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

The Lessons of History

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

After a season of earnest prayer and careful planning, the Seminary was founded in 1947. It was named after Henry Fuller, a devout Christian layman and father of the beloved radio evangelist, Charles E. Fuller. The original funds for the Seminary came from the estate of Henry Fuller, while the vision for launching the Seminary came from Charles E. Fuller in cooperation with Harold John Ockenga, pastor of the Park Street Church, Boston.

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

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

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

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

Fourth: Scholarship. Whenever the modern mind restricts high standards of scholarship to medicine, science, and law, it betrays a serious prejudice. The truth is that no theological student has a right to handle sacred things until he has laid the whole of his life on the altar—and his intellect in particular. If there is any place where academic mediocrity should be forthrightly resisted, it is in a theological seminary. To give God less than our best is a plain insult.

Fifth: Honesty. Now and then we find that Christian workers are pictured as scheming hypocrites who not only pretend to be what they are not, but who deliberately disregard the voice of objective evidences. Since this picture is sometimes accurate, the Seminary takes special pains to develop the imperative necessity of living an honest life: honesty with God, with others, and with the self. Deliberate dishonesty outrages the image of God within us, for God is truth as well as love.

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

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

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

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

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

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

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

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

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

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

V. Jesus Christ, the eternal Son, possesses all the divine excellencies, being consubstantial and co-eternal with the Father and the Holy Spirit. In His incarnation He united to His divine nature a true human nature, and so continues to be both God and Man, in two distinct natures and one person, forever. He was conceived by the Holy Spirit, born of the Virgin Mary, exhibited His deity by manifold miracles, ful-
filled the requirements of the law by His sinless life, suffered under Pontius Pilate, poured out His blood as a vicarious and propitiatory atonement for sin in satisfaction of divine justice, and on the third day was raised from the dead in the same body, now glorified. He ascended into heaven and now, seated at the right hand of God the Father, intercedes in glory for His redeemed.

VI. The Holy Spirit, eternally proceeding from the Father and the Son, through the ministry of regeneration and sanctification applies salvation, guides and comforts the children of God, directs and empowers the Church in fulfillment of the Great Commission, and convicts the world of sin, righteousness, and judgment.

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

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

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

X. The Lord Jesus Christ will return bodily, visibly, and personally to conform believers to His own image and to establish His millennial Kingdom. He will judge the quick and the dead and will effect a final separation of the redeemed and the lost, assigning unbelievers to eternal punishment and believers to eternal glory.
# HOW FULLER GRADUATES SERVE THE CHURCH

The following are the denominations and Christian projects in which Fuller graduates serve.

<table>
<thead>
<tr>
<th>Denomination/Project</th>
<th>Number</th>
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<td>United Church of Christ</td>
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<td>United Presbyterian, U.S.A.</td>
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<td>Wycliffe Bible Translators</td>
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<td>Young Life</td>
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<td>Christian Day Schools</td>
<td>8</td>
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<tr>
<td>Secondary Schools—Secular</td>
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<tr>
<td>College and University</td>
<td>11</td>
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<tr>
<td>Graduate School</td>
<td>61</td>
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</table>

**TOTAL** 600
Recapitulation

<table>
<thead>
<tr>
<th>Pastors</th>
<th>217</th>
<th>Chaplaincy</th>
<th>22</th>
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<tbody>
<tr>
<td>Assistant Pastors</td>
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<td>Youth Ministry</td>
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<td>Christian Education</td>
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<td>Missions</td>
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<td>Student Work</td>
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<td>Graduate Work</td>
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<tr>
<td>Teaching</td>
<td>58</td>
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</table>

The above statistics are an indication of the way in which Fuller Seminary trains and counsels its students and graduates 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 join a denomination.

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

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

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

Student leaders discuss "core" curriculum.
Founder Charles E. Fuller and Son, Faculty Dean, Daniel P. Fuller
THE CURRICULUM

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

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

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

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

It is far too early to evaluate the success of this program. But we firmly believe that it will help to create the sense of excitement and seriousness which is the hallmark of good theological instruction.
COURSE NUMBERING SYSTEM

DIVISION OF BIBLICAL STUDIES  B—Core Courses
100  Special Interest Seminars (Hermeneutics)
200  Special Interest Seminars (Old Testament)
300  Special Interest Seminars (New Testament)

DIVISION OF THEOLOGY  T—Core Courses
400  Special Interest Seminars (Church History)
500  Special Interest Seminars (Ethics, Apologetics, Christian Philosophy)
600  Special Interest Seminars (Systematic Theology)

DIVISION OF MINISTRY  M—Core Courses
700  Special Interest Seminars (Preaching)
800  Special Interest Seminars (Christian Education)
900  Special Interest Seminars (Evangelism and Missions)
000  Special Interest Seminars (Pastoral Counseling)

P—Preaching and Teaching Practicums
## CURRICULUM
### BACHELOR OF DIVINITY

<table>
<thead>
<tr>
<th>YEAR</th>
<th>QUARTER</th>
<th>BIBLICAL STUDIES — 4 hrs.</th>
<th>THEOLOGY — 4 hrs.</th>
<th>MINISTRY — 3 hrs.</th>
<th>PREACHING 1 hr.</th>
<th>SPECIAL INTEREST SEMINARS — 3 hrs.</th>
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<tbody>
<tr>
<td><strong>FIRST</strong></td>
<td>F</td>
<td>Hermeneutics B11</td>
<td>Apologetics T11</td>
<td></td>
<td>Homiletics M11 — (4 hours) —</td>
<td>Seminar</td>
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<tr>
<td></td>
<td>W</td>
<td>New Testament B12</td>
<td>Prolegomena T12</td>
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<td>Chr. Education M12</td>
<td>P12 Seminar</td>
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<td>S</td>
<td>Biblical Theology B13</td>
<td>Church History T13</td>
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<td>Communication M13</td>
<td>P13 Seminar</td>
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<td><strong>SECOND</strong></td>
<td>F</td>
<td>Pentateuch and Former Prophets B21</td>
<td>Systematic Theo. T21</td>
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<td>Evangelism M21</td>
<td>P21 Seminar</td>
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<td>W</td>
<td>Latter Prophets B22</td>
<td>Church History T22</td>
<td></td>
<td>Missions M22</td>
<td>P22 Seminar</td>
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<td><strong>THIRD</strong></td>
<td>F</td>
<td>Biblical Theology B31</td>
<td>Church History T31</td>
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<td>Polity M31</td>
<td>P31 Seminar</td>
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<td>S</td>
<td>Unity of the Bible B33</td>
<td>Ethics T33</td>
<td></td>
<td>Option: C.E., Miss., or Counseling</td>
<td>P33 Seminar</td>
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Core courses .................. 108
Seminars ........................ 27
Hebrew 110 ...................... 9

Total required for B.D. (hrs.) 144
FOUR-YEAR CURRICULUM
BACHELOR OF DIVINITY

Some students find it necessary to spread their Seminary training over four years. In such cases the program should be arranged as follows:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>QUARTER</th>
<th>BIBLICAL STUDIES — 4 hrs.</th>
<th>THEOLOGY — 4 hrs.</th>
<th>MINISTRY — 3 hrs.</th>
<th>PREACHING 1 hr.</th>
<th>SPECIAL INTEREST SEMINARS — 3 hrs.</th>
<th>Hrs.</th>
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</thead>
<tbody>
<tr>
<td>FIRST</td>
<td>F</td>
<td>Hermeneutics B11</td>
<td>Apologetics T11</td>
<td>Homiletics M11 — (4 hours)</td>
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<td>— — —</td>
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<td>SECOND</td>
<td>F</td>
<td>Pentateuch and Former Prophets B21</td>
<td>Systematic Theo. T21</td>
<td>— — — — — —</td>
<td>P13</td>
<td>Seminar 12</td>
<td>12</td>
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<tr>
<td></td>
<td>W</td>
<td>Latter Prophets B22</td>
<td>Church History T13</td>
<td>— — — — — —</td>
<td>Chr. Education M12</td>
<td>P21</td>
<td>Seminar 11</td>
</tr>
<tr>
<td>THIRD</td>
<td>F</td>
<td>Biblical Theology B31</td>
<td>— — — — — —</td>
<td>Evangelism M21</td>
<td>P22</td>
<td>Seminar 11</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>W</td>
<td>— — — — — — — — — — —— — —</td>
<td>Church History T22</td>
<td>— — — — — —</td>
<td>Missions M22</td>
<td>P23</td>
<td>Seminar 11</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>— — — — — — — — — — —— — —</td>
<td>Systematic Theo. T23</td>
<td>— — — — — —</td>
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<td>P31</td>
<td>Seminar 11</td>
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<td>FOURTH</td>
<td>F</td>
<td>— — — — — — — — — — — — — — — — —</td>
<td>Church History T31</td>
<td>— — — — — —</td>
<td>Polity M31</td>
<td>P32</td>
<td>Seminar 11</td>
</tr>
<tr>
<td></td>
<td>S</td>
<td>Unity of the Bible B33</td>
<td>Ethics T33</td>
<td>— — — — — —</td>
<td>— — — — — —</td>
<td>P33</td>
<td>Seminar 12</td>
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</table>
MASTER OF RELIGIOUS EDUCATION DEGREE

The two-year Master of Religious Education degree program includes core courses in Bible, Theology, and Ministry with special interest seminars in the field of Christian Education. These seminars explore creative ways of teaching the Bible, leading individuals through genuine experiences of worship, and educating for marriage and family life. Directed research provides the opportunity for the student to concentrate in the area of his or her individual interest. Guided laboratory experiences are offered in practice teaching of Bible and in field education. Seminars provide interaction with current thinking in the relation of theology to Christian education.

To enroll in this program a student must have received a Bachelor of Arts degree or its equivalent. Under the new curriculum, New Testament Greek will be a prerequisite for entrance into this program. Hebrew, however, will not be required. The student will be given compensating assignments to make up for the work of Hebrew exegesis which he will miss in B21 and B22.

The sequence of courses for the new curriculum in the M.R.E. program is as follows:

CURRICULUM
MASTER OF RELIGIOUS EDUCATION

<table>
<thead>
<tr>
<th>YEAR</th>
<th>QUARTER</th>
<th>BIBLICAL STUDIES — 4 hrs</th>
<th>THEOLOGY — 4 hrs.</th>
<th>MINISTRY — 3 hrs.</th>
<th>PRACTICUMS—1 hr.</th>
<th>SPECIAL INTEREST SEMINARS AND CHR. ED. — 3 hrs.</th>
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<tr>
<td>FIRST</td>
<td>F</td>
<td>Hermeneutics B11</td>
<td>Systematic Theo. T21</td>
<td>Gospel of Mark M14</td>
<td>Teaching P24</td>
<td>Seminar</td>
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<td></td>
<td>W</td>
<td>New Testament B12</td>
<td>Church History T22</td>
<td>Chr. Education M12</td>
<td>Teaching P25</td>
<td>C.E. of Children M15</td>
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<tr>
<td>SECOND</td>
<td>F</td>
<td>Pentateuch and Former Prophets B21</td>
<td>Apologetics T11</td>
<td>Evangelism M21</td>
<td>Field Ed. P27</td>
<td>Directed Research M24</td>
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<td>S</td>
<td>Unity of the Bible B33</td>
<td>Church History T13</td>
<td>Counseling M23</td>
<td>Field Ed. P29</td>
<td>Contemporary C.E. Philosophy M26</td>
</tr>
</tbody>
</table>

Core courses, 84 hours; special interest seminars, 6 hours; total required for M.R.E., 90 hours.
THE CORE COURSES

BIBLICAL STUDIES

B11. HERMENEUTICS. The presuppositions and method by which one comprehends Biblical authors so that their individual communications and the Bible as a whole confront one as the Word of God. Skill in hermeneutics is developed through practice in Philippians and an historical book of the Old Testament. The evangelical position in relation to the contemporary hermeneutical debate. Fuller


B13. BIBLICAL THEOLOGY I. History and presuppositions of the discipline. The eschatological orientation of the New Testament revelation. The revelation through John the Baptist, through the person, message, and mission of Christ. Exegesis of certain passages. (Schoonhoven '64-5)

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

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

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

B31. BIBLICAL THEOLOGY II. The revelation through the Kerygma of the Primitive Church, and through Paul. The theology of the General Epistles. The consummation of redemption in the Revelation of John. Exegesis of crucial passages. Ladd

B32. WRITINGS. A study of the books of the 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
B38. **THE UNITY OF THE BIBLE.** The Bible as an outworking of a single purpose in redemptive history from Creation to the Consummation of all things. A consideration of the particular interpretational problems (e.g., types and prophecy) that arise in such a study.

   Team: Fuller, Hubbard, et al.

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**THEOLOGY**

T11. **APOLOGISTICS.** A systematic investigation of the reason for the hope which lies within us. What is truth? Can a believer accept the Christian faith with the consent of all his faculties? How is valid faith distinguished from invalid faith?

Carnell

T12. **PROLEGOMENA.** The tools by which a transition is made from a defensive to a dogmatic statement of the Christian faith. The techniques of apologetics are used to train the mind to deal with the presuppositions and method of systematic theology.

Carnell


Bromiley

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

Jewett

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

Bromiley

T23. **SYSTEMATIC THEOLOGY II.** Christology and Soteriology. The doctrine of divine election, the Covenant of Grace, the person and work of Christ the Mediator. The doctrines of divine calling, regeneration, repentance, faith, justification, adoption, and sanctification.

Jewett


Bromiley

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

Jewett

T33. **ETHICS.** An examination and defense of the moral standards to which Christians are committed by Scripture, with special emphasis on the law of love. What is right conduct? What should a believer do when he faces a tragic moral choice? What is the relation between law and faith.

Carnell
THE MINISTRY

M11. HOMILETICS. The foundations, the formal and functional elements of the sermon; illustrations; style; methods of preparation and delivery; creative delivery of the sermon. Roddy, 3 hrs.; Lantz (Lagerstrom, '64-5), 1 hr.

PREACHING. 8 quarters (P12, P13, P21, P22, P23, P31, P32, P33) beginning in the winter quarter of the Junior year and extending through to the end of the Senior year. Class preaching with personal interviews for analysis of work. One hour per quarter. Roddy; Lantz (Lagerstrom '64-5)

M12. CHRISTIAN EDUCATION. Basic principles for organizing, planning, coordinating, and administering the education program of the church. Emphasis on the use of internally consistent principles in the solution of difficult administrative problems. Price and Bower

M13. COMMUNICATION. The totality of the communication process as it involves the preacher and those to whom he ministers. Lantz (Lagerstrom '64-5)

M21. EVANGELISM. A survey of evangelism past and present. Stress is laid upon the many phases of evangelism into which churches today have the privilege and responsibility to enter. Booth

M22. MISSIONS. A study in missionary motives; standards for candidates, relationships to the sending agency and the church; methods and problems of the field. Readings, lectures, and discussions looking towards actual service in the field. Visiting Lecturer

M23. PASTORAL COUNSELING. Basic principles of personal counseling as applied in the pastorate. The course includes the pastoral counseling ministry to different church groups such as the aged, the ill, the bereaved, the depressed, and the mentally ill. The course is functional and is developed around direct contact with these problem groups as well as role participation in class. Fairweather

M31. ECCLESIOLOGY. A study, according to denominational preference, of the history and polity of one of the major branches of Protestantism. Faculty and Visiting Instructors

M32. PASTORAL THEOLOGY. Pastoral duties and church management; specialized duties of the pastor. Parliamentary law; rules governing organized assemblies, with class practice and practical application to modern church and denominational organization. Roddy

OPTION. A special interest seminar in either Christian Education, Missions, or Pastoral Counseling.
BIBLICAL LANGUAGES

A reading knowledge of New Testament Greek is a prerequisite for commencing the first year of Biblical Studies. "Reading knowledge" means a knowledge of Greek vocabulary and syntax that is sufficient to begin exegetical work in the New Testament. A non-credit course designed to give a student this ability through an inductive study of the text of Acts will be taught every summer in either an extended (12 weeks) or concentrated (6 weeks) session. Classes for the extended session will meet three evenings a week (Monday, Tuesday, and Thursday, 7 to 9:15 p.m.); classes for the concentrated session will meet five mornings a week (Monday through Friday, 8 to 11:30 a.m.). Both sessions cover the same amount of material (90 class hours). Outside employment would not be feasible for those enrolled in the concentrated session.

Students who have acquired a knowledge of New Testament Greek, either by course work or by self-study, will be required to take an entrance examination in Greek as a part of the registration process. This examination will be graded "Pass," "Probation," or "Fail." Students who receive a "Probation" grade will be required to take a course in Greek reading during their first year, in addition to Greek exegesis, until they attain satisfactory ability in the language. Students who fail will not be permitted to continue registration.

In order to help the student estimate the probable outcome in the Greek examination, and thus save him the time and expense of coming to Seminary for registration if he does not have sufficient working knowledge of Greek to enroll in courses requiring Greek exegesis, a trial examination will be made available to the applicant for self-administration. Upon acceptance by the Admissions Committee, he will receive instructions concerning preparation for this examination. When he feels ready and upon his request, he
will receive an examination designed to test his ability to read New Testament Greek, to recognize and identify the common forms, and to explain the more common syntactical constructions. He will be expected to take this examination without assistance of any kind. The results will indicate to him whether he has a reasonable chance of passing the examination to be administered at the time of registration. It will not serve as a substitute for the entrance examination.

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for commencing the second year of Biblical Studies. A nine-hour course designed to give a student this ability through an inductive study of the text of Esther will also be taught every summer in both extended and concentrated sessions.

The teaching of Hebrew and Greek grammar is under the supervision of Professor William Sanford LaSor. The most up-to-date linguistic and teaching devices (including a language laboratory, tapes, and specially-prepared syllabi) will be used in these courses.

The dates are as follows:

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<th>Course</th>
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<th>1965</th>
<th>1966</th>
</tr>
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<td>100. GREEK</td>
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<td></td>
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<tr>
<td>extended</td>
<td>June 15-July 24</td>
<td>June 14-July 23</td>
<td>June 13-July 22</td>
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<td>Aug. 3-Sept. 11</td>
<td>Aug. 2-Sept. 10</td>
<td>Aug. 1-Sept. 9</td>
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<tr>
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<td>Aug. 3-Sept. 11</td>
<td>Aug. 2-Sept. 10</td>
<td>Aug. 1-Sept. 9</td>
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<tr>
<td>110. HEBREW</td>
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<td></td>
</tr>
<tr>
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<td>June 15-July 24</td>
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<td>June 13-July 22</td>
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<td>Aug. 3-Sept. 11</td>
<td>Aug. 2-Sept. 10</td>
<td>Aug. 1-Sept. 9</td>
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<td>concentrated</td>
<td>June 15-July 24</td>
<td>June 14-July 23</td>
<td>June 13-July 22</td>
</tr>
</tbody>
</table>
SPECIAL INTEREST SEMINARS

The stress in a core course is on breadth and a comprehensive grasp of a field. In the special interest seminars, of which a student must take nine (one each quarter) to fulfill requirements for the B.D., the emphasis is to encourage a student to go to depth in those subjects in which he has a particular interest. This study will be carried out both by an individual research project and by dialogue with a professor. Methods of teaching will vary according to the nature of the course, but the general policy is that class lectures will be held to a minimum. The goal of these courses is to develop the student's ability to gain knowledge on his own through the development of his research and critical abilities.

BIBLICAL STUDIES

100. HERMENEUTICS

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

111. GENESIS
112. JOB
113. MATTHEW
114. JOHN
115. ROMANS

116. I CORINTHIANS
117. GALATIANS
118. EPSHEIANS
119. COLOSSIANS
120. HEBREWS

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

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

122. FAITH AND HISTORY. The hermeneutical problem of the relationship between the Resurrection of Jesus Christ, conceived of as an historical event, and one's faith. The approach of the Enlightenment, 19th century Liberalism, Dialectical Theology, and contemporary scholars to this problem.

Fuller
123. **Hermeneutics of Dispensationalism.** A consideration of the underlying presuppositions of Modern Dispensationalism and its ability to make peace with the Scriptural data regarding the history of redemption. Fuller

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

125. **Karl Barth.** A detailed analysis of one of the major themes in Barth’s *Church Dogmatics* with reference to his hermeneutical procedures. Post-Reformation theology through the 19th century will be studied to understand better the emergence of this hermeneutic and theology. Schoonhoven

126. **Friedrich Schleiermacher.** A consideration of the 19th century liberal Protestant hermeneutic as it finds expression in the theological structure of Schleiermacher’s dogmatic work, *The Christian Faith.* Schoonhoven

101. **Bibliography and Research Techniques.** A survey of bibliographic principles and practice, library resources and services, research procedures and thesis form and style. Schoonhoven

200. **OLD TESTAMENT**

211. **Psalms.** An exegetical study of the Hebrew text of the most influential and well-known Psalms, with reference to commentaries and the Septuagint. Commentary reports and a term paper.

212. **Minor Prophets.** According to the preference of the students, passages for study will be selected from Amos, Hosea, Micah, and Zechariah.

213. **Isaiah.** A study of the most important chapters in the Hebrew text. New Testament quotations will receive attention.

214. **Old Testament Textual Criticism.** Introduction to the methodology of Lower Criticism. Comparison of the Masoretic Text of problem passages with the Septuagint and Vulgate. Assigned reading, lectures, and reports.

215. **Problems in Old Testament Introduction.** Advanced study of issues raised by the various schools of thought in Higher Criticism and pertaining to crucial areas of Old Testament literature, such as the Pentateuch, Isaiah, Daniel, and Psalms. Research project and term paper.

216. **Old Testament Aramaic.** Introduction to the fundamentals of Aramaic morphology and syntax, and translation of all the Aramaic portions of Daniel and Ezra, with reference to the Fifth Century Egyptian papyri.

217. **Arabic.** Introduction to Arabic grammar, with extensive reading from the Koran and portions of the Gospel of John. Comparison with Hebrew phonology and morphology.
210. Tutorial. Under special tutorial arrangement, it is possible to take the following courses: Ancient Egyptian, Elementary Coptic, Elementary Sumerian, Aramaic, Phoenician, Old South Arabic, Ethiopic, and intermediate courses in Akkadian (Assyrian historical texts, Nuzu, Mari).

221. Rapid Hebrew Reading. The reading of extended passages in order to gain fluency in reading the Hebrew.

222. Elementary Akkadian. Inductive study of the elements of Akkadian (Old Babylonian) through the study of Hammurabi's Law Code.

223. Ugaritic. Readings in the mythological texts from Ras Shamra, with particular attention to the religious ideas, poetic structure, comparative phonemics, and other matters of importance to Old Testament students.

224. Syriac. The fundamentals of Syriac through inductive study of Biblical and non-Biblical texts.

225. Dead Sea Scrolls. A study of the Qumran discoveries, with attention to current discussion of problems relating to the Old and New Testaments. Reading of some Qumran texts in the original language.


229. Problems in Old Testament Theology. Current discussions in Biblical Theology as reflected in significant books and journal articles will be considered.

230. Materials of Old Testament History. Significant data from archeology, geography, linguistic studies, etc., will be studied in order to understand relevant Biblical texts.


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


240. Directed Study. Reading and research in some aspect of Old Testament study.
300. NEW TESTAMENT

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

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

313. APOSTOLIC HISTORY. A study of the early church based on the Acts and the Epistles, with emphasis on the critical problems of the Apostolic Age.

314. HEBRENUM. A study of the influence of Hellenism on Judaism, based chiefly on a survey of the contribution of Philo and Josephus.

315. LIFE OF CHRIST. A topical approach dealing with the leading events and features of the life and ministry of our Lord.

316. 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.

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

318. PAULINISM. An investigation into Paul's life and labors in the light of critical inquiry.

321. READINGS IN JEWISH LITERATURE. Selected passages will be read and exegeted in Greek from the Jewish Hellenistic literature.

322. HEBREUM. A study of the thought of selected Hellenistic religious literature.

323. READINGS IN HEBREUM. Selected passages will be read and exegeted in Greek from Hellenistic religious writings.

324. THE THEOLOGY OF HEBREWS. The main doctrinal themes of the Epistle to the Hebrews.


327. THE CHURCH. The Old Testament concepts of covenant, the people

328. **The Kingdom of God.** The Kingdom of God in the Gospels interpreted against the prophetic background of the Old Testament and the historical background of contemporary Jewish messianic and apocalyptic hopes.

329. **Eschatology.** A critical and historical study of the main themes of Biblical eschatology.


331. **Eschatology.** A study of the thought of Jewish intertestamental literature, including a brief introduction to the Qumram writings.

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


### THEOLOGY

**400. CHURCH HISTORY AND HISTORICAL THEOLOGY**

411. **Christian Worship.** A historical study of the main Christian services (1965-6).

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

413. **Historical Theology II.** Basic trends in medieval theology from Jerome to Aquinas.

414. **Historical Theology III.** Justification, Law and Gospel, Scripture, and sacraments in Luther and Tyndale.

415. **Historical Theology IV.** The reformed theology of Zwingli, Calvin, and Cranmer, with emphasis on the doctrines of Scripture, church, sacraments, and ministry.

416. **Historical Theology V.** The beginnings of modern Liberalism in the 18th and 19th centuries.

417. **Historical Theology VI.** The reconstruction of the reformed doctrines of God, Scripture, and election in Barth's *Church Dogmatics*. 37
418. HISTORICAL THEOLOGY VII. The reconstruction of the reformed doctrines of creation, man, providence, and reconciliation in Barth's *Church Dogmatics.*

419. THE ECUMENICAL MOVEMENT. Special emphasis on developments in Faith and Order and relations to Evangelicalism and Roman Catholicism.

500. ETHICS AND PHILOSOPHY OF RELIGION

511. KIERKEGAARD. An effort to understand and appreciate the reasons why Kierkegaard is responsible for the prevailing mood of existentialism in modern theology. Recourse will be made to primary sources, especially to the *Concluding Unscientific Postscript.*

512. REINHOLD NIEBUHR. An examination of the logic which led Niebuhr to conceive of the relation between time and eternity in a tensional or dialectic form. The Gifford Lectures will be used as the foundation of this study.

513. ROMAN CATHOLICISM. A review of the specific doctrines and assumptions which form the unique elements in the Roman Catholic Church. In an effort to help reach this goal, classroom conversation will be held with a Roman Catholic priest.

514. CHRISTIAN SOCIAL ACTION. An examination of the means by which the moral standards of Scripture—mercy, justice, etc.—can most effectively be used to defeat the evils which beset mankind collectively.

515. AUGUSTINE. A survey of primary sources of Augustine—principally *The City of God*—with conversation about the relation between such sources and contemporary church problems as the goal.

517. THOMAS AQUINAS. Special emphasis upon the *Summa Theologica,* out of which will come the data to help define the place of Aquinas in Western theology as a general movement. This movement includes both Roman Catholic and Protestant aspects.

518. PAUL TILlich.

600. SYSTEMATIC THEOLOGY

611. MARTIN LUTHER. A critical appraisal of his theological thought.

612. JOHN CALVIN. A critical appraisal of his theological thought, with primary attention to the *Institutes of the Christian Religion.*

613. DIETRICH BONHOEFFER. A consideration of the main outlines of his thinking and ideas that were germinating when he met his untimely death.
614. **PERSISTENT PROBLEMS IN THEOLOGY.** A consideration of any one of the following: God's transcendence and immanence; divine sovereignty and human responsibility; revelation and Scripture; and particularism.

615. **EMIL BRUNNER.** A critical appraisal of his theological thought.

616. **SEMINAR.** A Course of directed study in theology.

617. **THEOLOGY AND HYMNOLOGY.** A study of Christian hymns as theological confessions of the worshiping community.

620. **THE INTER-SEMINAR.** During the academic year 1963-1964, the Seminary joined with the California Baptist Seminary of Covina and the Southern California School of Theology at Claremont in offering an Inter-Seminar course. Topics discussed were “The Relevance of Karl Barth to Modern Theology,” “How the Cross of Christ Saves Us Today,” and “Faith and History.” The following professors participated: Drs. James Robinson and John Cobb, Southern California School of Theology; Drs. Robert Campbell, Bernard Ramm and David Wallace, California Baptist Seminary; Drs. Geoffrey Bromiley, George Ladd and Daniel Fuller, Fuller Seminary. Each quarter, professors from these institutions meet to consider a certain theological theme. The purpose of this course is to provide the student with an opportunity to enter into dialogue with other points of view, and thus gain a perspective which will be helpful for developing his own world view.

**MINISTRY**

700. **PREACHING**

711. **HISTORY OF PREACHING.** An analysis and evaluation of the philosophy, morality, and history of the period studied in relation to the content and methodology of its preaching. Reading and research together with a written paper.

712. **SERMON ANALYSIS.** A study of the principles of preaching by an analysis of the sermons of outstanding exponents of the art. Tapes and discs will be utilized. Papers, research, and examination.

713. **ADVANCED PREACHING.** A review of the principles of sermon preparation and delivery with special emphasis on classroom preaching and personal interviews.

714. **THE SCIENCE OF PREACHING.** Theory, pedagogy, history, and criticism of preaching. The classical canons and disciplines of rhetoric applied to homiletical theory and practice through the ages.

715. **THE PSYCHOLOGY OF PREACHING.** A study of the relationship of contemporary psychological theory and methodology to the preacher and the listener, especially in terms of communication, persuasion, and response.

716. **THE ART OF PREACHING.** Aesthetic and visibility factors in preaching—beauty, poignancy, humor, rhythm, illustrative materials, character description, concrete language and imagery, metaphor, personal style.
800. CHRISTIAN EDUCATION

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

M15. CHRISTIAN NURTURE OF CHILDREN. Spiritual nature and needs of the child; emphasis on the use of the Bible, teaching doctrine, worship, camping and club programs; administration of the church’s program for children; developing Christian family life.

M26. SEMINAR IN CONTEMPORARY EDUCATIONAL PHILOSOPHY. Study of significant writings of modern Christian educators. Students assisted in forming own philosophy of Christian Education.

P24, P25, P26. PRACTICE TEACHING. A laboratory course in teaching by the inductive approach. Prerequisite, MARK or the equivalent.

P27, P28, P29. FIELD EDUCATION. Directed service in a local church or school situation during the school year. Includes planning and evaluating sessions in some assigned situation.

M24, M25. DIRECTED RESEARCH. Independent research paper under the guidance of the professor, to be completed within an announced schedule.

811. CHRISTIAN HIGHER EDUCATION. Teaching and administration in college and seminary. Curriculum planning, teaching techniques, personnel interrelationships, orientation in general field of higher education.

812. GUIDANCE AND COUNSELING OF ADOLESCENTS AND ADULTS. The place of psychological, sociological, and theological principles in meeting the needs of youth and adults in the educational program of the church.

M16. THEORY AND PRACTICE OF INSTRUCTION. Guidance in setting up course lectures and outlines, objectives, learning experiences, and methods of evaluation. Basic concepts in philosophy of curriculum and instruction treated.

823, 824, 825. LEARNING THEORY AND TEACHING PROCESS. Emphasis on the theoretical and practical aspects of learning and teaching within the church so that ideas are communicated with a minimum of distortion and culturally appropriate moods and vocal patterns are developed. Two quarters in succession must be elected and three quarters are recommended. Limited to ten students.

826. GROUP DYNAMICS WORKSHOP. A course designed to acquaint the student with principles of group dynamics and their application to specific cases. Guidance given in the development of personal techniques for teaching and counseling purposes. Limited to ten students.

827. THEORIES OF PERSONALITY. An overview of selected contemporary approaches to personality in the light of Christian principles. The place of Christian education in the home and church for the development of personality.
828. MARRIAGE EDUCATION AND COUNSELING. Directive, non-directive, and eclectic systems of counseling used in the educational and counseling programs of the church. Identification of typical and atypical personality problems. Descriptions of methods for dealing with marital and family problems of a typical nature.

829. USE OF TESTS IN COUNSELING. Theory and practice of testing for use in the educational and marriage counseling program of the church. Administration, scoring, and interpretation of various testing instruments. Limited to ten students.

831. PSYCHODYNAMICS OF FAMILY LIFE. A course offered in family life education to acquaint the student with the use of psychological and physiological data for educational and counseling purposes.

832. SEMINAR IN GUIDANCE AND COUNSELING. Prerequisite: Consent of Instructor.

833. SEMINAR IN FAMILY LIFE EDUCATION. Opportunity for building a curriculum in family education specializing in one of the following areas: child-parent relationships, juvenile delinquency, sex education, or the culturally deprived family.

830. RESEARCH IN CHRISTIAN EDUCATION.

900. EVANGELISM

The Chair of Evangelism was established in 1955 as the result of a special grant. The provisions of the grant envisioned the strengthening of the churches through the training of men, both theoretically and practically, who would be able to serve in the specialized ministry of evangelism. Dr. Booth has occupied this chair from its inception. In addition to classroom work, he has advanced the program of evangelism at Fuller by organizing groups of students into Gospel teams. Each summer also a group of students observes and participates in a Billy Graham Crusade. Complementing the emphasis on mass evangelism, Dr. Booth also has imbued hundreds of ministers and Christian workers with a sense of the urgency of seeking to win the lost in whatever form of Christian work may be theirs. The following are the special interest seminars which Dr. Booth will be offering from year to year:

910. GUIDED RESEARCH. Independent research of some particular topic in evangelism.

911. SPECIALIZED EVANGELISM. A study of the evangelistic approach and emphasis of various agencies or organizations working in particular areas, e.g., Child Evangelism Fellowship, Boys' Brigade and Pioneer Girls, Young Life, Youth for Christ, Intervarsity Christian Fellowship, Campus Crusade, Navigators, Gideons, etc.
912. **Open Air Evangelism.** The theory and practice of open air work, including a survey of proven techniques and methods; participation in open air meetings of various types.

913. **Evangelistic Song Leading.** A study of the value, technique and general psychology of inspirational group singing. A survey of the basic principles of conducting the singing of large groups. A chance for practice in conducting in class.

914. **Advanced Personal Work.** The winsome art of bearing witness to the reality of Christ in the life and communicating Him effectively on the individual level.

915. **Mass Evangelism.** How to organize, coordinate and execute evangelistic crusades. Special emphasis on counsellor training and follow up.

916. **Local Church Evangelism.** Relating evangelism to the work of the local church in all aspects of its life and ministry.

917. **History of American Evangelism.** The great evangelistic movements from Colonial days to the present and the men who shaped them.

918. **The Biblical Basis of Evangelism.** An attempt to formulate a philosophy of evangelism according to New Testament principles and to test our evangelistic endeavors by Scripture.

919. **Seminar in Evangelistic Problems.** The problems the church faces as it seeks to reach people on all levels.

920. **Inner City Research Seminar.** Projects, field trips, interviews with key leaders designed to acquaint the student with the religious, social, economic, racial and cultural life of Los Angeles, in an effort to discern how one may minister more effectively in the name of Christ to people within inner city areas.

950. **MISSIONS**

**J. Christy Wilson** (A.B., Kansas; A.M., Princeton; M.Th., Princeton Seminary; D.D., Lafayette), a missionary to Iran for twenty years and teacher of Missions at Princeton Seminary for twenty years, will be Visiting Professor of Christian Missions for the year 1964-65, and will offer the following courses:

951. **The Modern Missionary Movement.** A survey of the history of modern missions in the Indian and Muslim World, in Africa, Latin America, and the Pacific area. Special attention is given to the primary leaders in these areas, both missionary and national.

952. **The Christian Mission to Islam.** What the Christian mission has done to reach this long-neglected field. A review of the main principles of Islam and some principles for presenting the Christian message to it.

953. **Interpretation of the Christian Mission.** A discussion of how the missionary enterprise operates on the field and how to create a vital missionary program in the local church.

From time to time other special interest seminars will
be conducted by visiting missionaries. Announcement of these will be made in the Seminary Bulletin. Guest lecturers during the 1963-64 academic year were:


**Howard W. Law, B.A. (Seattle Pacific), M.A., Ph.D. (Texas),** missionary linguist with Wycliffe Bible Translators among the Aztecs of southern Mexico, and Head of the Department of Grammar at Summer Institute of Linguistics, Norman, Oklahoma; guest lecturer at the University of California at Los Angeles. Courses: Cultural Anthropology and Linguistics.


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**000. PASTORAL COUNSELING**

**011. Clinical Pastoral Training.** Direct clinical experience in mental institutions and hospitals under staff supervision.

**012. Pastoral Counseling and Psychotherapeutic Theory.** An analysis of psychotherapeutic theory in its relationship to the Christian faith.

**013. Marriage and Family Counseling.** The application of counseling principles to disturbances in family life, and a study of the role of the pastor as a marriage counselor; consideration is given to the importance of premarital counseling and counseling techniques.

**014. Psychological Backgrounds for Counseling.** Designed to acquaint the student with the processes of normal personality development.

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**Paul D. Fairweather**

**021. Perspectives of Personality.** An analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man.

**022. The Psychology of Religious Experience.** A consideration of the psychological elements that are purported to influence religious experience. Such factors in conversion, guilt, forgiveness, and Christian growth are studied.

**023. The Psychology of Behavior Disorders.** The origin and development of pathological trends in behavior. It is suggested, although not required, that a student take Psychological Backgrounds for Counseling first.

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**Donald W. Cole**
Panel discussion on "The Role of the Church," held during Practical Evangelism Inner-City Conference.

Professor Geoffrey Bromiley in Church History Seminar.
III. SEMINARY REGULATIONS

Married Student Housing
Dean Fuller and men students at Junior Retreat

Professors Ladd, Bromiley, student H. Milner and Professors Fairweather and Cole in Faculty-Student Psychology forum.
ADMISSION

APPLICATION FOR ADMISSION

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

PREREQUISITES FOR ADMISSION

A student must have earned a regular baccalaureate degree before he can be admitted. This degree should be conferred by an accredited institution. Any student who graduates from an unaccredited college must have a minimum grade average of B to be considered for acceptance. A knowledge of New Testament Greek syntax and basic vocabulary sufficient for reading the New Testament with the aid of a lexicon is a prerequisite for commencing studies in the B.D., S.T.B., and M.R.E. programs. Students may satisfy this requirement by taking a non-credit course which is offered during the summer before matriculation. (See pages 31-32 for further details.)

NOTIFICATION OF ACCEPTANCE

No applications will be acted upon until December 1 of the year preceding matriculation. After that time applications will be reviewed as soon as all necessary items are in hand. In order to preclude undue delay, colleges should be requested to send transcripts promptly. Within thirty days of notification of acceptance, the student must pay a $15.00 matriculation fee which will be
applied against his tuition. Payment of this fee places a student in position to make request for scholarship aid and lists his name with the Director of Student Employment and Housing. His name will also be put on the mailing list to receive bulletins and other information from the Seminary. Failure to pay this fee within the stated time cancels the student's acceptance notice so that vacancies may be filled from waiting applicants.

WOMEN STUDENTS

Fuller Seminary welcomes women students, who may enroll for either of two degrees: the two-year Master of Religious Education or the three-year Bachelor of Sacred Theology. Dormitory housing is offered in Mary Slessor Hall with meals in the Seminary refectory.

FOREIGN STUDENTS

As a general rule, foreign students with dependents will not be accepted at Fuller Seminary unless some responsible Christian organization in their homeland specifically commits itself either (a) to guarantee the support and care of the dependents at home during the student's entire stay abroad, or (b) to provide round-trip transportation and the entire support for the dependents if they are to accompany the student to the Seminary.

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

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

This publication summarizes all the regulations to which the student is to adhere in his dealings with the Business Office, the Registrar, the Library, and the Student Council. The student receives this handbook upon matriculation at the Seminary, and thereafter it is assumed that he knows the regulations contained therein.

The following regulations are of particular concern to students before they arrive to register and take up residence at the institution.

1. All unmarried students are required to eat at the Seminary refectory and live in the Seminary dormitories except by special permission through joint action of the Dean of Students and the Business Manager. A request for exceptions to this rule must be made in writing and placed in the hands of these administrators three weeks prior to the commencement of studies during any given year in which the request is submitted.

2. The student whose financial situation makes it imperative for him to obtain secular or church employment for more than twenty hours per week must reduce his academic load accordingly.

Middle year in Missions student Wayland Wong discusses his year in Hong Kong with classmates.
# FEES AND EXPENSES

## Regular Fees

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application</td>
<td>$10.00</td>
</tr>
<tr>
<td>Transcript Evaluation Fee</td>
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</tr>
<tr>
<td>Matriculation</td>
<td>$15.00</td>
</tr>
<tr>
<td>Tuition: B.D., S.T.B., M.R.E. (per quarter hour)</td>
<td>$15.50</td>
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<tr>
<td>Th.M. (per quarter hour)</td>
<td>$21.00</td>
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<tr>
<td>Auditor's fee (per quarter hour)</td>
<td>$7.75</td>
</tr>
<tr>
<td>Student Activities (per year)</td>
<td>$9.75</td>
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<tr>
<td>Speech Testing and Laboratory (Junior year)</td>
<td>$9.00</td>
</tr>
<tr>
<td>Graduation (B.D., S.T.B., or M.R.E. Diploma)</td>
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<tr>
<td>Cap and Gown Rental</td>
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<tr>
<td>Graduation (Th.M. Diploma)</td>
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<td>Thesis Fee</td>
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## Special Fees

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<td>Program Change</td>
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<tr>
<td>Removal of Incomplete</td>
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<tr>
<td>Late Application to Senior Class</td>
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The Seminary has a deferred-payment plan for those not able to pay the total charges at the time of registration. A $3.00 fee entitles the individual to pay one-third at the time of registration and the balance in two equal installments at the end of the fourth week and at the end of the eighth week of the quarter.

1Although such action is not anticipated, the Seminary reserves the right to change rates at any time when fluctuations in costs make this necessary.
2Chargeable only when no formal application is submitted.
REFUNDS

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

ANNUAL EXPENSE ESTIMATE

<table>
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<tr>
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<th>Single Student</th>
<th>Married Student</th>
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</thead>
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<td>Tuition</td>
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<td>$700.00</td>
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<tr>
<td>Room: Single $4.65 - $7.20/week</td>
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<tr>
<td>(dormitory)</td>
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<tr>
<td>Married $55.00 up/month</td>
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<td>660.00</td>
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<tr>
<td>(apartment)</td>
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<tr>
<td>Board: Single $12.25/week</td>
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</tr>
<tr>
<td>Accident, Sickness &amp; Hospital Insurance</td>
<td>33.50</td>
<td>170.00</td>
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<tr>
<td>Books</td>
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<tr>
<td>Student Activities</td>
<td>9.75</td>
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</tr>
<tr>
<td>Estimated total minimum expense</td>
<td>$1465.00</td>
<td></td>
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</tbody>
</table>

*Not including the tuition for summer languages.
*Computed on the basis of a 36-week year.
*Computed on the basis of a 33-week year, 19 meals a week, (Sunday noon and evening meals excluded.)
*Including student and family.
STUDENT 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, through its staff and resources, to try to alleviate this need.

Two members of the staff in particular are available to assist the student in finding ways to engage in remunerative effort: (1) the Supervisor of Field Work and (2) the Director of Student Employment. In addition to the many field work opportunities, which are often remunerative, there are numerous secular employment opportunities in the heavily populated area in which the Seminary is located.

Recently the Seminary has broadened its program of student financial aid. Approximately $50,000.00 in loans, scholarships, and grants-in-aid is available for deserving students. Scholarships are given as a reward for outstanding academic achievement which is acknowledged either when a student commences his training or after one year at the Seminary. A grant-in-aid, on the other hand, while requiring at least average grades, is distributed primarily on the basis of student need.

The Student Loan Fund has also been enlarged appreciably so that both the size and number of loans can be increased. A loan may be either short term or long term. Neither type carries interest while the student is in Seminary, but the long term loan carries a small interest rate after graduation. A student who terminates his training here prior to graduation will be expected to pay his loan account in full upon taking such action.

Any student desiring a scholarship, a grant-in-aid, or a loan is required to (1) fill out an application form for student aid, (2) submit a detailed copy of his estimated budget for the year, and (3) cooperate with the Seminary in securing a statement regarding the financial status of his parents. Forms for this purpose may be obtained from the secretary of the Dean of Students, and when completed these should be submitted to the Chairman of the Scholarship Committee.

The continuing scholarships which have been made available to the school are as follows:

In 1954 the Leonard A. and Ella B. Lindsell Christian Educa-
tion Scholarship Fund was created in the amount of $1000.00, the income from which shall be used for scholarship aid for students who expect to enter the field of Christian Education.

In 1955 the Berachah Church Scholarship (Houston, Texas) was created in the amount of $1500.00, the income from which is to be used for scholarship purposes.

In 1960 the Lylie Whittle Student Fund was created in the amount of $7000.00, the income from which is to be used for scholarship purposes.

In 1961 the Richard Keith Wright Memorial Scholarship was created in the amount of $850.00, the income from which is to be awarded to a needy and worthy student in the Bachelor of Divinity program.

In 1963 the Jewel Fuller Lang and Fred S. Lang Scholarship was created in the amount of $15,000.00, the income from which is to be used for student grants-in-aid and scholarships.

The Fuller Seminary Women’s Auxiliary grants a limited number of scholarships for foreign students. Each year the women provide, as they are financially able, scholarships covering eighty percent (80%) of the general expenses for a year’s study at the Seminary. Students receiving these scholarships are expected to provide the balance of twenty percent (20%) for their general expenses during the academic year. All expenses during summer vacation and other school holidays and travel expenses to and from Pasadena are taken care of by the student.

The Women’s Auxiliary also provides scholarships which provide for forty percent (40%) of the student’s general expenses for a year’s study at the Seminary. The balance of sixty percent (60%) is the responsibility of the student to provide in addition to his travel expenses and summer and holiday living expenses.

In addition to the foregoing two types of scholarships, the Auxiliary provides a number of tuition scholarships for students who have been in residence for one year. All of the above scholarships are granted on the basis of need, promise, and Christian character.

Effective in 1965, all scholarship applications must be complete and in the hands of the Scholarship Committee by March 15. Applications received later than this date will not be considered until the following year.
THE JUNIOR RETREAT

The course of study at Fuller Seminary begins with the Junior Retreat, which takes place during registration week for the fall quarter. From Monday afternoon until Wednesday noon of that week, the Faculty and administrative officers join with all the new students at a conference area in the San Bernardino mountains to orient the student to theological training and Seminary life by means of brief talks and question and answer periods. Several members of the Faculty also bring messages of an inspirational nature. All incoming students are required to participate in this program.

During this time a program is also planned at the Seminary for the wives. On Monday evening they are invited to attend the first meeting of Philothean, the organization for all student wives, at which they will become acquainted with other Seminary wives and oriented to the life of the school. On Tuesday evening all the women of the Seminary—members of the staff and wives of Faculty, staff and students—meet together in the refectory for dinner and an evening of inspiration and fellowship.

EXAMINATIONS

Final examinations are scheduled at specific hours during the last week of each quarter. Each student should consider this schedule as peremptory and arrange his own appointments accordingly. Only in cases of illness should any student request permission to take an examination at another time, and in this case he is to pay a service charge of $2.00 for a rescheduled examination.

GRADE POINTS

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

Fuller Theological Seminary offers the Bachelor of Divinity degree for men, the conferring of which must be preceded by the attainment of a standard bachelor's degree on the college level. The Bachelor of Divinity degree is conferred upon the completion of the standard three-year theological curriculum at this institution, or upon completion of at least one year of residence work (in the Senior year) at the Seminary with sufficient transferable credit from some other standard theological seminary or seminaries.

The Bachelor of Sacred Theology degree is offered for men and women upon completion of the standard theological curriculum with the exception of certain courses (such as Pastoral Theology), for which substitutions are made. The conferring of this degree must be preceded by the attainment of a standard bachelor's degree on the collegiate level.

The Master of Religious Education degree is offered for men and women upon the completion of the required curriculum of two years, or upon completion of one year by a student holding a theology degree from a standard seminary. The conferring of the Master of Religious Education degree must be preceded by the attainment of a standard bachelor's degree on the collegiate level. The curriculum for the degree is designed to prepare men and women for leadership in the field of Christian Education, youth work, teaching, religious literature, and missionary education. The program includes Biblical studies, theology, church history, missions, evangelism, and Christian Education. The Christian Education offerings cover history, philosophy, and procedures. Field education is required of all degree candidates.

The Master of Theology degree is offered for students who hold the bachelor's degree on the collegiate level and also the Bachelor of Divinity degree or its equivalent from a standard theological seminary. This degree is conferred upon completion of the requirements as outlined on pages 57-58.
GRADUATION

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

To qualify for the B.D. and S.T.B. degrees, the student must earn 144 quarter hours: 108 hours of core courses, 27 hours of special interest seminars, and 9 hours of Hebrew grammar. (For the S.T.B. some core courses in the department of Ministry may be replaced with special interest seminars.)

In order to qualify for the M.R.E. degree, the student must earn 90 quarter hours: 84 hours of core courses and 6 hours of special interest seminars.

For the requirements for the Th.M. degree, see pages 57-58.

In order to qualify for the B.D., S.T.B., or M.R.E. degree, the student must have obtained at least twice as many grade points as there are units in the total credit value of all the courses he has undertaken. For the Th.M. degree a minimum grade of B is required for each course taken for credit in the program.

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

APPLICATION FOR GRADUATION

Formal application for admission to the Senior Class must be filed with the Registrar at the time of registration for the third quarter of the year preceding the anticipated graduation.

Statement of intention to graduate should be made at the time of registration each quarter of the last year of residence, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.
The Master of Theology degree involves a one-year residence program of studies for a total of 33 credit hours in addition to the meeting of specific departmental prerequisites. Approximately 4 hours of outside work will be required for each class hour. Three (3) hours credit is given for the completion of the thesis. Twenty-one (21) course hours must be taken in the major field and 9 hours in the minor that has been selected. A 3-hour non-credit course in Bibliography and Research Techniques 101 must also be completed. The language requirements for the Master’s degree include a working knowledge (as evidenced by either class study or examination) of Hebrew and Greek, and a modern foreign language useful in the area of concentration. The modern language requirement must be met by successfully sustaining the examination on the date set during the first quarter. Failure to qualify by the end of that quarter will mean that the student concerned must then discontinue class work and concentrate on language study. If, however, a candidate for the Th.M. is to satisfy his residence requirements over a period of two years, he may, at the option of his faculty advisor, be permitted to pass his language requirement as late as the end of the second quarter of his first year of residence. Failure at the end of that term will necessitate discontinuance of class work as provided above. The requirements for the degree, including residence work and thesis, must be completed within the three-year period immediately preceding the granting of the degree (except in the case of missionaries on furlough and when special action is taken by the faculty).

In the field of Practical Theology the candidate must have had one year of field experience. If this year is taken after the beginning of residency for the Th.M. degree, the time for completing the requirements is extended to four years.

Graduate majors are offered for the Th.M. degree in the main subjects which comprise the three basic areas of study. In Biblical Studies a major can be taken in Hermeneutics, Old Testament, New Testament, and New Testament Biblical Theology. The student is not confined exclusively to one of these for a major, but may upon
his advisor's approval draw from other subdivisions of Biblical Studies relevant to the major which he has selected.

In Theology a major can be taken in Church History or Systematic Theology, with help from the other offerings where appropriate.

Two possibilities are open for a major in the Ministry Department: Christian Education and Pastoral Counseling.

Minors can be taken in any of the specific divisions of the three departments mentioned above. A minor does not have to be in the same department as the major. Diversity between a major and a minor is allowed, but it should be remembered that the purpose of the Master's degree is to provide the candidate with a skilled control of a given field of concentration. This ability is to be reflected in the fulfillment of the thesis requirement.

The subject of the Master's thesis is to be determined by the first Monday in November of the school year in which the degree is to be granted, and is to be approved by (1) the major professor, who will then recommend its approval to (2) the Graduate School Committee. The outline is to be approved by the major professor by January 2, the rough draft by April 15, and the final draft by May 20. The Master's thesis in every case must show a grasp of the problem, familiarity with the authorities and sources, and proper application of research methods. The length of the thesis is to be determined by the nature of the project and consequently will be decided in conference with the major professor. The original and first carbon of the thesis in the form finally approved must be deposited with the librarian. A fee to cover the cost of binding must be paid prior to graduation.

Graduate students are admitted to candidacy for the Master's degree on January 16, after meeting the following prerequisites: (1) satisfaction of the language requirements; (2) approval of the thesis outline by the major professor.

Senior candidates for the Bachelor of Divinity degree may enroll in courses for graduate credit only after they have secured the permission of the instructor in the course and have indicated at the time of registration that the course is to apply toward a Master of Theology degree. Whether or not such courses, taken for graduate credit, may be applied later towards a Master of Theology degree depends upon the action of the Graduate School Committee when it considers the application of the prospective student for admission to the Graduate School.
IV. SEMINARY FACILITIES
Dean Daniel P. Fuller confers with visiting lecturer
Dr. Oscar Cullmann of the University of Basel, Switzerland.
LOCATION

Fuller Seminary is located in the heart of downtown Pasadena at Oakland Avenue and Ford Place (see map, back cover). Payton Hall houses the administrative offices, faculty offices, classrooms, refectory, and temporary chapel. The new McAlister Library contains additional classrooms and offices. The campus is situated in the center of a large metropolitan area with outstanding schools of higher learning, libraries, cultural interests, and work opportunities.

THE McALISTER LIBRARY

Through the generosity of the McAlister Fund and of many loyal alumni, trustees, and friends of the Seminary, it has been possible to build a new library structure which houses our total collection. This Library, containing offices and study space, was occupied in January, 1963.

The Seminary owns more than 65,000 volumes, of which over 55,000 are fully catalogued. The Wilbur M. Smith Library of Biblical Research, consisting of approximately 30,000 volumes, has been legally and permanently assigned to the Seminary, bringing our total holdings to over 95,000 volumes of theology and related disciplines.

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

The Library subscribes to many American and foreign journals in the fields of religion, philosophy, and psychology. An unusually fine collection of theological bibliography and reference material is also available.
LIBRARY HOURS: 8:00 a.m. - 10:00 p.m., Monday - Friday
8:00 a.m. - 5:30 p.m., Saturday
Summer: 9:00 a.m. - 4:00 p.m., Monday - Friday

The Fyens Stiftsbibliothek Collection of European Theology and the Dilworth Collection of Catholica and Anti-Catholic Polemic, with a total of more than 4,000 volumes, provide a sampling of older European works, many of which are not available elsewhere in America. The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes, most of which are being listed in the Union Catalogue, a cooperative project of seven libraries, which is now housed in the library of the Southern California School of Theology at Claremont.

The Seminary, through the Preaching Department and the Library, makes increasing use of audio-visual equipment and materials. Two soundproofed laboratories are available for the recording of sermons, for practice speaking, for speech technique drill, and for training in listening. A special teaching machine is used for improving articulation and pronunciation. A language laboratory, with tapes in Biblical Hebrew and Modern Hebrew, has been in use for several years. Representative phonograph records, tape recordings, filmstrips, microfilms, and pottery pieces from the Ancient Middle East are included in the audio-visual materials. The Library has a fine collection of radio transcriptions of The Old Fashioned Revival Hour and television kinescopes of The Old Fashioned Meeting.

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

STUDENT HOUSING

Dormitory facilities in Seminary on-campus housing are provided for all single students. The Seminary refectory is in operation during the academic year (with the exception of Sunday noon and evening and the Christmas holidays). In addition there are available both on the campus and eight blocks away a total of forty-six.
five student apartments of various sizes, furnished and unfurnished, to provide for the married students. Write to the Registrar's office for details.

**BOOKSTORE**

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

**MEDICAL CARE**

A group of cooperating physicians offer substantial discounts to the Seminary family as a Christian service. The wholehearted and generous contribution of these physicians has brought to the institution the highest type of professional service available in Pasadena. Dr. John L. Jackson heads up the medical services and practices general internal medicine. A list of dentists is available for student reference.

Participation in the Seminarian Health Insurance Plan issued by the Ministers Life and Casualty Union is required of all enrolled students taking ten (10) credit hours or more per quarter. Students already covered by comparable insurance will be exempted. Rates for coverage are: $33.50 per annum for single males, $170.00 per annum for married students with children, and $40.00 per annum for women students. Coverage includes hospital and surgical benefits plus monthly income for student disability and student accidental death benefits.

**COUNSELING RESOURCES**

The Seminary seeks to concern itself with each student as an individual. Every Faculty member is available at stated times during the week for conferences with students. In addition, each student is assigned to a particular Faculty member as his counselee. Dr. F. Carlton Booth, Seminary Chaplain and Director of Field Work, also
makes time available to counsel students regarding their own spiritual development or their field work assignments.

Students with problems of an emotional, social, or inter-personal nature can receive some help from the Dean of Students, Dr. Donald Cole, who is a clinically trained psychologist. The Seminary also has a limited Group Psychotherapy program for individuals with more deep-seated personality problems. However, should the Dean of Students ascertain that a student's personality problem is of sufficient magnitude to warrant more intensive psychotherapy, he will recommend that the student receive professional help, either from our new Counseling Center or from some Christian psychotherapist in private practice. There is a special rate for students availing themselves of the services of the Counseling Center.

FULLER THEOLOGICAL SEMINARY SUMMER SCHOOL
AT WINONA LAKE, INDIANA

John A. Huffman, D.D., Director
Milford F. Henkel, Ph.D., Registrar

BACKGROUND

The Fuller Theological Seminary Summer School at Winona Lake, Indiana, is the result of a consolidation of Winona Lake School of Theology with Fuller Theological Seminary. The Winona Lake School of Theology has served as an evangelical interdenominational summer school since 1920. The past presidents of the school have included Dr. G. Campbell Morgan, Dr. William Biederwolf, Dr. Jasper A. Huffman, and Dr. John A. Huffman. During its existence it has had a rotating faculty of outstanding scholars selected from various theological seminaries throughout the country.

The Winona Lake School of Theology and Fuller Theological Seminary completed their arrangements for merger in 1963. Dr. John A. Huffman, former president of the Winona Lake School of Theology, was appointed director of the Fuller Theological Seminary Summer School. Full-time Fuller Theological Seminary faculty members will augment the Summer School teaching staff.
DEGREES OFFERED

Students presently enrolled in degree courses at Winona will, upon completion of the requirements, receive diplomas under the name of Winona Lake School of Theology.

New students enrolling in Fuller Theological Seminary Summer School will, upon completion of their work, of which one year in residence in Pasadena is required, receive Fuller Theological Seminary diplomas.

THE UNIVERSITY OF LONDON EXTERNAL DEGREE

Fuller Theological Seminary Summer School has made special arrangements with the University of London whereby it has become an examination center for their External Program. One week in each year the University of London External Examinations are given throughout the world. The summer campus at Winona Lake is the only examination center on a school campus in the United States.

The B.D. degree is a prerequisite of the Fuller Theological Seminary Summer School for enrolling in the Ph.D. guided study program. The Ph.D. from the University of London is based upon a baccalaureate degree earned from the University of London. In theology, the baccalaureate degree is the B.D. Honours degree. This is not based upon the number of hours completed, but rather upon the ability to pass the University of London “B.D. Honours” examination. Admission to this examination is based upon satisfactory completion of the Preliminary examination in Greek and Hebrew. The B.D. examinations are given in the following fields: Hebrew, Greek, Old Testament, New Testament, Biblical Theology, Historical Theology, Philosophical Theology, Church History, Christian Ethics, Patristic Texts, Comparative Religion, Old Testament Hebrew Texts, and English Church History. After the B.D. Honours degree is earned from the University of London, the student may be allowed to complete his thesis for the Ph.D. degree or may be assigned to the Th.M. program first. The student will be required to go to London to defend his thesis.

Special courses are offered at Fuller Theological Seminary
Summer School designed to prepare a student to pass these examinations. Students preparing to sit for these examinations must have obtained or be prepared to obtain a thorough knowledge of both Greek and Hebrew. In addition to summer work, it is expected that candidates in this program will devote one-half of their year-round schedule in preparation for the University of London examinations.

FIRST TERM — June 22-July 4, 1964

Numbers in parenthesis show correspondence to courses in the Fuller Seminary curriculum.

(514) 549-S. CHRISTIAN SOCIAL ACTION. Two hours. Dr. J. Oliver Buswell, Jr., Covenant College and Theological Seminary.

(T23a) 432a-S. CHRISTOLOGY. Two hours. Dr. Kenneth S. Kantzer, Trinity Evangelical Divinity School.

(T23b) 432b-S. SOTERIOLOGY. Two hours. Dr. Kenneth S. Kantzer.

(021a) 901a-S. PERSPECTIVES OF PERSONALITY. Two hours. Dr. Vernon C. Grounds, Conservative Baptist Theological Seminary.

(021b) 901b-S. PERSPECTIVES OF PERSONALITY. Two hours. Dr. Vernon C. Grounds.

653-S. MODERN EUROPEAN CHURCH HISTORY. Two hours. Dr. Kenneth S. Latourette, Yale University.

743-S. HISTORY OF MISSIONS. Two hours. Dr. Latourette.

460-S. THEOLOGY OF RUDOLPH BULTMANN. Two hours. Dr. George E. Ladd, Fuller Theological Seminary.

(327) 451-S. KINGDOM OF GOD. Two hours. Dr. George E. Ladd.

564-S ECONOMIC TEACHING OF THE BIBLE. Two hours. Dr. J. Oliver Buswell, Jr.

(M16) 818-S. THEORY AND PRACTICE OF INSTRUCTION. Two hours. Dr. Milford F. Henkel, Malone College.

(101) 947-S. BIBLIOGRAPHY AND RESEARCH TECHNIQUES. Two hours. Dr. Milford F. Henkel.

SECOND TERM — July 6-August 1, 1964


212a-S. ROMANS-GREEK EXEGESIS. Two hours. Dr. Donald Guthrie.

(100a) 201-S. BEGINNING GREEK. Four hours. Dr. Ralph Earle, Nazarene Theological Seminary.

241-S. PRISON EPISTLES. Two hours. Dr. Ralph Earle.

(110a) 121-S. ELEMENTARY HEBREW. Four hours. Dr. Edward J. Young, Westminster Theological Seminary.

(219) 117-S. MATERIALS OF OLD TESTAMENT HISTORY. Two hours. Dr. Edward J. Young.

(125) 446-S. FRIEDRICH SCHLEIERMACHER. Four hours. Dr. M. Eugene Osterhaven, Western Theological Seminary.
THIRD TERM — August 3-August 29, 1964

(T11) 533-S. PHILOSOPHICAL APoloGETICS. Two hours. Dr. M. Eugene Osterhaven.

(T13) 621-S. HISTORY OF THE EARLY CHURCH. Four hours. Dr. Milford F. Henkel, Malone College.

(M26) 821-S. PHILOSOPHICAL AND BEHAVIORAL FOUNDATIONS OF CHRISTIAN EDUCATION. Two hours. Dr. Milford F. Henkel.

(T11) 122-S. ELEMENTARY HEBREW. Four hours. Dr. Ronald Youngblood, Bethel Theological Seminary.

(131b-S) OLD TESTAMENT INTRODUCTION. Two hours. Dr. Ronald Youngblood.

(123-S) HEBREW EXEGESIS. Four hours. Dr. R. Laird Harris, Covenant Theological Seminary.

(B31) 412-S. THEOLOGY OF THE NEW TESTAMENT. Two hours. Dr. R. Laird Harris.

(M2) 741-S. MISSIONARY ORIENTATION AND PREPARATION. Four hours. Dr. Arthur F. Glasser, Overseas Missionary Fellowship.

(748-S) SEMINAR IN MISSIONS. Two hours. Dr. Arthur F. Glasser.

(820) 850-S. RESEARCH IN CURRICULUM OF CHRISTIAN EDUCATION. Two hours. Dr. W. Warren Filkin, Jr., Northern Baptist Theological Seminary.

(812) 816a-S. CHRISTIAN EDUCATION OF YOUTH. Two hours. Dr. W. Warren Filkin, Jr.

(M12) 817-S. ORGANIZATION AND ADMINISTRATION OF CHRISTIAN EDUCATION. Two hours. Dr. W. Warren Filkin, Jr.

(517-S) CHRISTIANITY IN CONFLICT. Four hours. Dr. Cornelius Van Til, Westminster Theological Seminary.

(551-S) CHRISTIANITY AND PHILOSOPHY. Two hours. Dr. Cornelius Van Til.

(100b) 202-S. BEGINNING GREEK. Four hours. Prof. Wesley L. Gerig, Fort Wayne Bible College.

(311) 262-S. ADVANCED GREEK GRAMMAR. Two hours. Prof. Wesley L. Gerig.

(746-S) A CRITIQUE OF COMMUNISM. Four hours. Dr. Harold Lindsell, Fuller Theological Seminary.

(752-S) RACE RELATIONS. Two hours. Dr. Harold Lindsell.

The 1965 schedule for Winona Lake will be published in the Winter Bulletin of the Seminary. At that time the Summer School program will be fully coordinated with the core curriculum and special interest seminars.

JAPAN SCHOOL OF THEOLOGY

Responding to the urgent invitation of outstanding Japanese missionaries and nationals, the Japan School of Theology was launched experimentally in 1960. Now under the direction of Fuller Theological Seminary Summer School, the Japan School of Theology works cooperatively with a representative committee in Japan composed of Hideo Aoki, Director; Akira Hatori, Dean; Washio Yamai...
zaki, W. A. McIlwaine, Fred D. Jarvis, Donald E. Hoke, Henry Ayabe, Rev. Hoshino, and Mr. Makito Goto, with Dr. John A. Huffman serving as administrative coordinator.

The 1964 session of the Japan School of Theology will again be held in the Karuizawa mountain resort area several hours out of Tokyo from July 13 through July 25, and will provide a seminar curriculum in English and Japanese. Dr. Kenneth S. Kantzer will augment the carefully selected teaching staff which will attract qualified students from all parts of Japan.

CAMPBELL MORGAN LECTURESHIPS

Dr. Addison H. Leitch, former president of Pittsburgh-Xenia Theological Seminary, professor at Tarkio College, Tarkio, Missouri, will be the featured lecturer in the second annual G. Campbell Morgan Lectureship established by the Summer School Division of Fuller Theological Seminary.

Students, faculty members, and invited guests will hear Dr. Leitch in five theological lectures at 10:00 to 10:45 a.m., Tuesday, August 18, through Saturday, August 22, 1964, in the Fuller Summer Seminary chapel at Winona Lake.

Dr. D. Martyn Lloyd-Jones was the speaker at the initial series of the G. Campbell Morgan Lectureship in 1963. His lectures have been published by the Wm. B. Eerdmans Publishing Company. Dr. Leitch’s lectures will also be published, making the second volume in the G. Campbell Morgan Lectureship series.

HOLY LAND STUDIES

Fuller Theological Seminary cooperates with the Israel-American Institute of Biblical Studies, Jerusalem, Israel, and the American Schools of Oriental Research, Jerusalem, Jordan, and Baghdad, Iraq, to make available to students of the Seminary the unique opportunity of study in the lands of the Bible.
V. SEMINARY LIFE

Dr. Vernon C. Grounds and President Hubbard discuss Dr. Grounds' Fuller Lecture.
Annual Evangelism Conference Speaker, the Rev. Leighton Ford of Billy Graham Association with Fuller Student Evangelism Committee.

Dean Fuller and Professor Ladd visit with Dr. Guenther Bornkamm of Heidelberg University following Faculty Series Lecture.
CHAPEL

The Fuller Seminary family—faculty and student body—meets at mid-morning Tuesday through Friday for a half-hour chapel service. The program is organized and administered by the Chapel Committee, with representatives of the Student Council sharing in the planning of the services and members of the senior class serving as leaders. Speakers include faculty, alumni, guests and some of the outstanding preachers of the senior class.

MISSIONS AND EVANGELISM WEEKS

Each year several outstanding Christian leaders are invited to the Seminary for a week of concentrated ministry. Recent speakers at the Missions Conferences have been the Rev. Eric Fife of Inter-Varsity Fellowship and Dr. Arthur Glasser of the China Inland Mission (1963) and the Rev. Robert Brow, Secretary for the Graduate Fellowship of the Union of Evangelical Students of India (1964). Another week is devoted to Evangelism. The speakers have included Dr. Leighton Ford of the Billy Graham Team (1963) and the Rev. George W. Webber of the East Harlem Protestant Parish (1964). The student is given opportunity to hear and interact with such men through their messages given in extended chapel periods, special discussion periods, and private interviews.

THE PAYTON LECTURES

In 1950 Fuller Seminary instituted the Payton Lectures in memory of Dr. and Mrs. John E. Payton, the parents of Mrs. Charles E. Fuller. The theme of the lecture must fall within one of these areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of Biblical doctrines. Dr. Carl F. H. Henry, Editor of Christianity Today, brought the Payton Lectures for 1963 on the subject "Aspects of Christian Social Ethics." In the spring of 1965, Dr. James I. Packer of Oxford, England, will speak on "Forms of Universalism in Modern Theology."
THE FACULTY LECTURESHIP SERIES

While the Seminary is dedicated to the defense and propagation of classical orthodoxy, it does not carry out this task in isolation from other contemporary theologies but in dialogue with them. To this end scholars of other theological traditions, as well as our own, are invited to the campus from time to time as visiting lecturers, so that Fuller students may have the opportunity to gain a first hand acquaintance with some of the chief spokesmen in the contemporary debate that is going on in 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 for a more intelligent understanding and appreciation of the theological world of which we are a part.

The following men have lectured during the past year:


VERNON C. GROUNDS, Ph.D., President, Conservative Baptist Theological Seminary, Denver. “Soren Kierkegaard: Critic and Champion of Orthodoxy.”

JOACHIM JEREMIAS, Theol. Dr., Professor of New Testament, Göttingen University. “Abba, Dear Father.”

WOLFHART PANNEMBERG, Theol. Dr., Professor of Theology, Mainz University. “Did Jesus Really Rise from the Dead?”

NICOLAS ZERNOV, Ph.D., Lecturer in Russian History and Culture, Keble College, Oxford University. “Religion in Russia Before and After the Revolution.”

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FIELD WORK

The Seminary recognizes that ministerial training cannot be accomplished unless the student engages in some form of meaningful involvement in the life of the church. Experience is as necessary for competence in the ministry as in the fields of medicine, law, or education.

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

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

MIDDLE-YEAR-IN-MISSIONS

The Fuller Missions Fellowship inaugurated the Middler-Year-in-Missions several years ago and it has proved to be a worthwhile and stimulating venture both for students who expect to be missionaries and for those who will labor in the homeland. The purpose of the program is to open doors of foreign missionary service on an intern basis for students between their Middler and Senior years. Various agencies have expressed a desire to cooperate with the Seminary and have accepted students who have then been exposed to missionary work in different areas of the world. The Seminary family supports these missionary interns by
their gifts and prayers, and contact is maintained between the interns and the Seminary throughout the year. Upon his return, the intern reports his experiences to the student body and writes whatever papers are needed to obtain the academic credit which is allowed for those who participate in the program. Students are able to come to an intelligent decision as to foreign missionary commitment through this year's labor on the mission field and come back to inspire others to missionary commitment as well as to complete their training before returning to some mission field on a full-time basis.

Since the inauguration of the program, the following students have participated: Richard Peace (1962), South Africa; Wayland Wong (1962-63), Hong Kong; Donald Cummings (1963-64), Taipei, Taiwan; Roger Erickson (1963-64), Ethiopia.

STUDENT LIFE AND ACTIVITIES

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

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

A monthly publication, the opinion, provides students with a platform on which they may give expression to their views on...
theological and academic subjects and their reactions to various happenings in the Seminary and the world at large. The school annual, *Cross and Shield*, contains a pictorial review of the academic year, the administration, faculty, students, and activities. Both of these publications are produced, edited and managed by the students.

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

The principal social events of the school year are the Christmas Party and the Spring Banquet. The programs for these are planned by the students under the direction of the Dean of Students.

The athletic program includes participation in both intra-mural and inter-seminary leagues in such sports as basketball, volleyball and softball. Students are encouraged to spend sufficient time in physical activities so as to maintain their general health. The Student Activities Fee covers membership in the nearby Pasadena Y.M.C.A. with its diverse recreational facilities.

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

**WIVES OF STUDENTS**

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

Wives of full-time students are permitted to audit classes at the Seminary without charge.

**ALUMNI ASSOCIATION**

Through the Seminary’s active Alumni Association, the 1200 graduates and former students keep in touch with the school and with one another. The Association is directed by Council, elected in the spring and installed at the annual Alumni Luncheon in June, and a Director of Alumni Relations who serves on the Seminary staff. The Council is active in planning meetings and conferences and in promoting the general interests of the Seminary. Many of the alumni support the school through the Association’s annual fund drive as a means of sharing in the training of men and women who will join them in the Christian ministry. The *Alumni News* is issued bi-monthly. In addition to news, this publication contains a column from the President and articles of theological interest.

Students who spend at least one year or its equivalent at the Seminary becomes members of the Alumni Association. The *Alumni News*, the quarterly Seminary *Bulletin*, and announcements of lectures, meetings, conferences, and other special events are sent to all members.

**ALUMNI OFFICERS FOR 1963-64**

James S. Hewett, ’57, President
Charles T. Hughes, Jr., ’55, Vice-President
John D. Koeker, ’60, Corresponding Secretary
Chester R. Harter, ’59, Recording Secretary

Representatives-at-Large
Leonard L. Andis ’61, Kenneth K. Kempton ’57
Joseph A. Ryan ’53, Ronald C. Thompson ’63

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VI. THE SEMINARY FAMILY

Trustee Chairman Dr. Harold J. Ockenga receives Honorary Doctorate hood from Charter Trustee Dr. Rudolph Logefeil.
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*GEORGE ELDON LADD, Th.B., B.D. (Gordon), Ph.D. (Harvard), Professor of New Testament Theology and Exegesis.

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Greek

D. Dale Gerard, B.A.
Hebrew

Robert A. Guelich, A.B., A.M.
Greek

Duncan W. McIntosh, B.Mus., B.D.
Hebrew

Frederick G. Neth, B.A., B.D.
Greek

Willard A. Parker, B.A.
Hebrew

Charlotte Ann Quick, A.B.—Christian Education

GRADUATE ASSISTANT

James Lagerstrom, A.B., B.D.—Speech

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Dean of the Faculty

Robert Donald Weber, Director of Public Relations and Development

Richard D. Curley, B.S., M.B.A., Business Manager

Donald Willard Cole, B.A., Ph.D., B.D., D.R.E., Dean of Students

F. Carlton Booth, B.A., Mus.D., Chaplain and Supervisor of Field Work

Calvin R. Schoonhoven, B.A., B.D., D.Theol. (Designatus), Acting
Director of the Library

Ethel F. Ennenga, Accountant

Mary E. Ashley, Registrar

Robert J. Flatley, Field Representative

Harry Kawahara, B.A., B.D., Alumni Secretary
STUDENTS REGISTERED FOR THE
ACADEMIC YEAR 1963-64

CANDIDATES FOR THE Th.M. DEGREE

John Lee Amstutz ........................................ Pasadena, California
  B.A., Pasadena College, 1959
  B.D., Fuller Theological Seminary, 1962

Ralph Covell ........................................... Wheaton, Illinois
  A.B., Eastern Baptist College, 1945
  B.D., Eastern Baptist Theological Seminary, 1946

Donald Arthur Freeman ......................... Hamilton, Ontario, Canada
  B.A., University of Toronto, 1961
  B.D., Fuller Theological Seminary, 1963

Charles Leon Holman .................................... Santa Barbara, California
  B.A., Westmont College, 1957
  B.D., Fuller Theological Seminary, 1962

Duncan W. McIntosh ................................ Philadelphia, Pennsylvania
  B.Mus., Houghton College, 1954
  B.D., Fuller Theological Seminary, 1961

Frederick George Neth ................................ Portland, Oregon
  B.A., Westmont College, 1953
  B.D., North Park Theological Seminary, 1959

Donn Charles Odell ........................................ Van Nuys, California
  B.S., University of Southern California, 1947
  B.D., Fuller Theological Seminary, 1964

Richard James Saley ........................................ Belvidere, Illinois
  B.A., Wheaton College, 1957
  B.D., Fuller Theological Seminary, 1963

GRADUATE STUDENTS

David Van Dermeer Benson ................. Arcadia, California
  B.A., University of California at Los Angeles, 1953
  B.D., Fuller Theological Seminary, 1958

Dan Roland Erwin ........................................ Southfield, Michigan
  B.A., Murray State College, 1959
  B.D., Conservative Baptist Seminary, 1962

Doman Lum ......................................................... Honolulu, Hawaii
  B.A., University of Hawaii, 1960
  B.D., Fuller Theological Seminary, 1963

Eric John Schiller ........................................ Tornoto, Ontario, Canada
  B.A.Sc., University of Toronto, 1958
  B.D., Fuller Theological Seminary, 1963

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SENIOR CLASS

J. LeRoi Arroues .................................................Fullerton, California
B.A., LaVerne College, 1961
Ned Moses Ayarian ..............................................Los Angeles, California
B.A., Biola College, 1960
Robert Edward Bard .............................................Stockton, California
B.A., Pasadena College, 1959
Roger Keith Barrett ............................................Faribault, Minnesota
B.A., Wheaton College, 1957
Robert Erwin Bason ...........................................Des Moines, Iowa
B.A., Wheaton College, 1960
Gasat Maza Belo .................................................Rizal, Neua Ecija, Philippines
B.A., National University, Manila, Philippines, 1957
Charles Frederick Berger ......................................Portland, Oregon
B.A., University of Oregon, 1961
Henry KanoeLani Boshard ....................................Honolulu, Hawaii
B.A., University of Hawaii, 1961
Monty Beasley Burnham ........................................St. Joseph, Missouri
B.A., Wheaton College, 1959
Robert Edward Bystrom ......................................Elk River, Minnesota
B.A., Hamline University, 1961
Phillip K. Caldeen .............................................Lake Nabagamon, Wisconsin
B.A., Bethel College, 1956
Dewey Alvin Cash ..............................................Lynchburg, Virginia
B.A., University of Virginia, 1959
Gregg Hardison Churchill ....................................Ojai, California
B.S., Colorado State University, 1957
Jacob Douglas Coss ............................................Madison, Wisconsin
B.A., Whitworth College, 1954
Larry Dale DeWitt ...............................................Royal Oak, Michigan
B.S., Wheaton College, 1961
Richard Clinton Engdahl ......................................Salem, Oregon
B.S., University of Oregon, 1959
Ronald Ralph Garton ............................................Whittier, California
B.S., University of California at Los Angeles, 1960
Woodrow Ward Gasque .........................................Florence, South Carolina
B.A., Wheaton College, 1960
Desmond Dale Gerard ...........................................Tulsa, Oklahoma
B.A., University of Tulsa, 1960
Robert Gordon Grant ..........................................Toronto, Canada
B.A., Wheaton College, 1961
Robert Allison Guelich ........................................Norfolk, Virginia
B.A., Wheaton College, 1961
M.A., University of Illinois, 1962
James Lorne Hale .............................................Bridgenorth, Ontario, Canada
B.A., University of Oklahoma, 1961
Phillip Harold Hatch ...........................................Rockaway, Oregon
B.A., Wheaton College, 1960
Marvin S. Hiles ..................................................Hinsdale, Illinois
B.A., Columbia Bible College, 1957
John Harger Hillis ................................................Los Angeles, California
B.A., Wheaton College, 1961
Samuel Sukenari Iwamoto ......................................Osaka, Japan
Th.B., Osaka Christian College, 1957
Thomas Ogden Johnson ........................................Flushing, New York
B.A., Rutgers University, 1954
Vernal Victor Koth .............................................San Francisco, California
B.A., San Francisco State College, 1959

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<table>
<thead>
<tr>
<th>Name</th>
<th>Degree</th>
<th>University</th>
<th>Location</th>
</tr>
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<tbody>
<tr>
<td>Robert Bruce Letsinger</td>
<td>B.A.</td>
<td>Emory University</td>
<td>Davenport, Iowa</td>
</tr>
<tr>
<td>Ralph Charles Lewis</td>
<td>B.S.</td>
<td>University of Washington</td>
<td>Yakima, Washington</td>
</tr>
<tr>
<td>Harvey Myles Lifsey</td>
<td>B.A.</td>
<td>Biola College</td>
<td>Glendale, California</td>
</tr>
<tr>
<td>Sam F. Middlebrook</td>
<td>B.A., Mississippi Southern College</td>
<td>Meridian, Mississippi</td>
<td></td>
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<tr>
<td>James Raymond Oliver</td>
<td>B.A., University of California at Los Angeles</td>
<td></td>
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<tr>
<td>Willard Albert Parker</td>
<td>B.A.</td>
<td>University of Oregon</td>
<td>Bremerton, Washington</td>
</tr>
<tr>
<td>Richard Vernon Peace</td>
<td>B.E.</td>
<td>Yale University</td>
<td>Detroit, Michigan</td>
</tr>
<tr>
<td>Edward Roy Peterson</td>
<td>B.A.</td>
<td>San Diego State College</td>
<td></td>
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<tr>
<td>Keith Oliver Piper</td>
<td>B.S.</td>
<td>Indiana University</td>
<td>New Haven, Indiana</td>
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<tr>
<td>Philip Andrew Rasmussen</td>
<td>B.A., Wheaton College</td>
<td></td>
<td>Tacoma, Washington</td>
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<tr>
<td>Walter Alan Ray</td>
<td>B.S.</td>
<td>Massachusetts Institute of Tech.</td>
<td>Boston, Massachusetts</td>
</tr>
<tr>
<td>Jerold Franklin Reed</td>
<td>B.S.</td>
<td>University of California at Davis</td>
<td>Glendale, California</td>
</tr>
<tr>
<td>Forrest Gilbert Riecken</td>
<td>B.S.</td>
<td>Indiana University</td>
<td>Evansville, Indiana</td>
</tr>
<tr>
<td>Jack Vernon Rozell</td>
<td>B.A.</td>
<td>Whitworth College</td>
<td>Moscow, Idaho</td>
</tr>
<tr>
<td>John Warren Slayton</td>
<td>B.A.</td>
<td>Simpson Bible College</td>
<td>Tucson, Arizona</td>
</tr>
<tr>
<td>William Hudson Stannard</td>
<td>B.S.</td>
<td>McGill University</td>
<td>Vancouver, British Columbia</td>
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<tr>
<td>Carl Lewis Taylor</td>
<td>B.A.</td>
<td>Pasadena College</td>
<td>Cheyenne, Wyoming</td>
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<tr>
<td>Donald George Tinner</td>
<td>B.A.</td>
<td>Yale University</td>
<td>Miami, Florida</td>
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<td>John Richard Todd</td>
<td>B.A.</td>
<td>Pasadena College</td>
<td>Glendale, California</td>
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<tr>
<td>Robert K. Tsujimoto</td>
<td>B.A.</td>
<td>Pasadena College</td>
<td>Tokyo, Japan</td>
</tr>
<tr>
<td>David Wayne Wead</td>
<td>B.A.</td>
<td>Minnesota Bible College</td>
<td>Austin, Minnesota</td>
</tr>
<tr>
<td>Robert Charles Whitacre</td>
<td>B.A.</td>
<td>North Central College</td>
<td>Toledo, Ohio</td>
</tr>
<tr>
<td>Wayland Wong</td>
<td>A.B.</td>
<td>University of California at Berkeley</td>
<td>Los Angeles, California</td>
</tr>
<tr>
<td>Ralph Burton Wright, Jr.</td>
<td>B.A.</td>
<td>Colgate University</td>
<td>Brooklyn, New York</td>
</tr>
</tbody>
</table>

**MIDDLER CLASS**

<table>
<thead>
<tr>
<th>Name</th>
<th>Degree</th>
<th>University</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harlen George Alcorn</td>
<td>A.B.</td>
<td>Wheaton College</td>
<td>Los Angeles, California</td>
</tr>
<tr>
<td>Wayne Arthur Anderson</td>
<td>B.A.</td>
<td>University of Massachusetts</td>
<td>Atteboro, Massachusetts</td>
</tr>
<tr>
<td>Donald Edward Baldwin</td>
<td>B.A.</td>
<td>University of California at Los Angeles</td>
<td>Hesperia, California</td>
</tr>
</tbody>
</table>

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Jack William Baldwin ............................................... Hesperia, California
B.A., University of California at Los Angeles, 1962

Emon Paul Balisky ............................................... Grande Prairie, Alberta, Canada
A.B., Wheaton College, 1962

Charles Richard Boatman ........................................ Minneapolis, Minnesota
B.A., Minnesota Bible College, 1958

Roy D. Brewer .................................................. Babylon, New York
B.A., Nyack Missionary College, 1962

Robert Dean Broyles ........................................... Burbank, California
B.A., Biola College, 1959

James Rollin Buskirk ............................................. St. Paul, Minnesota
B.A., Hamline University, 1962

Sheridan Lee Byerly ............................................. Compton, California
B.A., Long Beach State College, 1959

Joseph Turley Calmes ........................................... Pittsburgh, Pennsylvania
B.A., University of Pittsburgh, 1962

Ernest C. F. Chan ................................................ Hong Kong
Graduate, Hong Kong Baptist College, 1961

Ronald F. K. Ching ................................................ Honolulu, Hawaii
B.B.A., University of Hawaii, 1959

Donald Searl Close .............................................. St. Louis, Missouri
B.S., Wheaton College, 1962

Havard Cole ......................................................... Detroit, Michigan
B.A., Wayne State University, 1961

Donald Wayne Coughenour ..................................... Youngwood, Pennsylvania
B.A., Juniata College, 1959

Bruce Emile Crapuchettes ....................................... Wheaton, Illinois
B.A., Wheaton College, 1959

Ernest Eugene Crites ............................................. Pueblo, Colorado
B.S., University of Colorado, 1949

Teddy Joe Cummins .............................................. Anaheim, California
A.B., Pasadena College, 1954

David Wythe Dengler ............................................ Palo Alto, California
B.A., Whitworth College, 1961

Joseph Clark Dickson ........................................... Phoenix, Arizona
A.B., Westmont College, 1961

Timothy C. Diller ................................................ Bluffton, Ohio
A.B., Taylor University, 1962

Richard Stuart Dole ............................................... West Hartford, Connecticut
A.B., Bowdoin College, 1957
M.E., Harvard University Graduate School of Education, 1959

David Lloyd Erb ................................................ Vassar, Michigan
A.B., Wheaton College, 1961
M.A., Wheaton College, 1962

Robert James Erick .............................................. San Diego, California
B.A., California Western University, 1962

John Jay Fair ....................................................... Minneapolis, Minnesota
B.A., Bethel College, 1962

Ronald Roy Fairbanks .......................................... Aurora, Illinois
B.A., University of Illinois, 1962

Charles Willard Fishburne ..................................... Miami, Florida
A.B., Wheaton College, 1959

Darryl Creighton Freeland ................................... Omaha, Nebraska
B.S., University of Nebraska, 1961

David M. Froberg ................................................ Chicago, Illinois
A.B., University of Illinois, 1962

Leonard Harold Fugate ......................................... Hebron, Indiana
B.A., University of California at Santa Barbara, 1950

William Gordon Gardner ...................................... Bellingham, Washington
B.A., Wheaton College, 1961
James Kenneth Glaser ................................................ Menomonee Falls, Wisconsin
B.S., University of Redlands, 1962

James Douglas Goodin ................................................ Downey, California
B.S., University of Southern California, 1957

Judd Greenleaf Gordon ........................................ Cloverdale, British Columbia
B.A., University of Washington, 1960

Michael Anton Halleen ............................................. Lake City, Minnesota
B.S., University of Minnesota, 1961

Robert Thomas Harrison ............................................ Hollywood, California
B.A., Biola College, 1960

Alan Frederick Hearl .............................................. Sacramento, California
B.S., University of California at Davis, 1962

Robert Bruce Heiple ................................................ Green Lake, Wisconsin
B.S., University of Wisconsin, 1958

Otto Jennings Helweg ........................................ Watervliet, Michigan
B.S., U.S. Naval Academy, 1958

James Paul Hempler ............................................... Belleville, Michigan
B.S., Houghton College, 1962

Philip Sellers Hoffman ........................................ Chads Ford, Pennsylvania
B.S., University of Delaware, 1959

Del A. Hovda ......................................................... Bellingham, Washington
B.A., Wheaton College, 1956
M.A., Wheaton College, 1962

Guy Herndon James ............................................... Oklahoma City, Oklahoma
B.B.A., University of Oklahoma, 1960

Dean H. Lannigan ............................................... Soap Lake, Wisconsin
B.A., Whitworth College, 1961

Johnman Lee .............................................................. Seoul, Korea
A.B., Taylor University, 1962

Samuel N.M. Lo ...................................................... Kowloon, Hong Kong
Graduate, Chung Chi College, 1959

Kenneth Paul Lott, Jr. ........................................... Bellevue, Nebraska
B.A., University of Nebraska, 1959

David Phillip Lundberg ........................................... Bancroft, Wisconsin
B.S., Wisconsin State College, 1962

Kenneth H. Maahs ..................................................... Tucson, Arizona
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Ernest George Marsh .............................................. San Diego, California
B.S., U.S. Coast Guard Academy, 1956

Samuel Andrew Matson ........................................ Park Ridge, Illinois
B.A., Northwestern University, 1962

Harold Eugene Milner ........................................... Ocotillo, California
B.A., San Diego State College, 1961

Louis Charles Moesta ............................................... Detroit, Michigan
A.B., Wheaton College, 1958

William Roger Mollett ........................................... Redlands, California
B.A., Los Angeles State College, 1962

James Bruce McClurkin ........................................... Sherman Oaks, California
B.A., Westmont College, 1961

Mamoru Nakamura .................................................. Hamamatsu, Japan
Graduate, Japan Christian College, 1959

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B.A., Wheaton College, 1961

Neal Hull Neuenburg ........................................... Hemet, California
B.S., California State Polytechnic College, 1962

Ted Ray Noller ......................................................... Los Angeles, California
A.B., Los Angeles Pacific College, 1961

David Milton Olson ................................................ Minneapolis, Minnesota
A.B., Wheaton College, 1962
James Rutledge Oraker .............................................. Bremerton, Washington
B.A., Seattle Pacific College, 1962
Jay Richard Paris ...................................................... Sherman Oaks, California
B.A., San Francisco State College, 1962
Thomas Lloyd Parsons .............................................. Indian Lake Estates, Florida
B.A., Dartmouth College, 1962
Maurice Edward Paul ................................................... Indianapolis, Indiana
A.B., Taylor University, 1962
Douglas Jay Pearson ................................................... Culver City, California
B.S., University of Southern California, 1962
Thomas Arthur Pearson ................................................... Sequim, Washington
A.B., Wheaton College, 1962
James Lewis Probert ................................................... Kingsville, Maryland
B.S.M.E., Duke University, 1959
Dwight Elmer Pulis ...................................................... Billings, Montana
A.B., Westmont College, 1962
David Rimbach ............................................................ Pasadena, P.O., Maryland
B.A., Dickinson College, 1962
Donald Dean Roberts ................................................... Glendale, California
B.A., University of Wichita, 1961
David Allen Root ......................................................... Paramount, California
B.A., San Francisco State College, 1961
Masayoshi Safu ........................................................... Tokyo, Japan
B.A., Southern California College, 1962
Richard Denton Silk .................................................... Chicago, Illinois
B.A., Whitworth College, 1960
Robert T. Skeie ........................................................... Ames, Iowa
A.B., Westmont College, 1961
Carlton James Snow .................................................... Lynchburg, Virginia
A.B., Taylor University, 1962
Arden Leroy Snyder ..................................................... Harrisburg, Pennsylvania
B.S., Philadelphia College of Bible, 1962
Warren Dale Snyder ..................................................... Pittsford, New York
B.S., University of Rochester, 1960
William Howard Spear .................................................. Topeka, Kansas
B.A., Sterling College, 1962
Robert H. Sperry ........................................................ Silver Spring, Maryland
B.A., Houghton College, 1961
Arthur Roy Thompson ................................................... Bellevue, Washington
B.A., Whitworth College, 1962
William Francis Tucker ................................................ Nebo, Illinois
B.A., Buena Vista College, 1960
Richard F. Vesperman .................................................. Yonkers, New York
A.B., Wheaton College, 1962
Jerry E. Warren ........................................................... Riverdale, Illinois
A.B., Wheaton College, 1962
Wecks, Leonard V ....................................................... Pasadena, California
A.B., Stanford University, 1953
David Louis Williamson ............................................... Minneapolis, Minnesota
B.S., University of Minnesota, 1959
David Kiang Chow Woo .............................................. Los Angeles, California
B.A., University of California at Los Angeles, 1959
George Oliver Wood ................................................... Warsaw, Missouri
B.A., Evangel College, 1962
Keiji Yabuki .............................................................. Fuku Shima-Ken, Japan
B.A., School of Education Waseda University, 1961
Rodger Keith Zeller ..................................................... Battle Creek, Michigan
B.A., Malone College, 1962
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JUNIOR CLASS

Harold Walrath Alcorn........................................Los Angeles, California
B.S., California State Polytechnic College, 1961
Ronald Frank Allison........................................Manhattan Beach, California
B.A., Westmont College, 1961
Hubert Louis Anderson.......................................Oakland, California
B.S., Hamline University, 1931
M.D., University of Minnesota, 1939
William Guy Arthur........................................Portland, Oregon
B.A., Whitworth College, 1960
Richard Manchester Avery..................................Kenilworth, Illinois
B.A., Princeton University, 1963
Robert Bellingham.............................................Hamilton, Ontario, Canada
B.A., Bethel College, 1963
Dicran Aram Berberian.................................Loudonville, New York
B.S., Columbia University, 1964
Lawrence Paul Bjorklund.....................................Santa Ana, California
B.A., University of Denver, 1961
David Clark Brand.............................................Canal Fulton, Ohio
B.A., College of Wooster, 1963
Harvey Richard Buer........................................Anacortes, Washington
B.A., Seattle Pacific College, 1963
Phillip Lee Burns............................................Charlotte, North Carolina
A.B., Lenoir Rhyne College, 1963
Don Earl Casperson.........................................Duarte, California
B.S., California State Polytechnic College, 1962
Alex A. Chambers............................................West Memphis, Arkansas
A.B., Stillman College, 1960
Douglas Gordon Clegg.......................................New Westminster, British Columbia
B.A., Whitworth College, 1963
Frank Eby Coho, Jr.........................................Pittsburgh, Pennsylvania
B.A., Westminster College, 1963
Gary Randolph Copeland................................San Mateo, California
A.B., Wheaton College, 1963
William Howard DeWitt....................................Arcadia, California
B.A., Pasadena College, 1963
David Granville Dougherty............................Santa Ana, California
B.S., Wheaton College, 1963
Robert McCready Durvee................................Pasadena, California
B.A., Whitworth College, 1963
Daniel Eugene Ellsberry................................Norwalk, California
B.S., Long Beach State College, 1963
Miles Curtis Finch..........................................Bigfork, Montana
B.A., Seattle Pacific College, 1961
Walter Ross Foley..........................................Kitchener, Ontario, Canada
A.B., Wheaton College, 1963
Carl Edward Foss............................................Tacoma, Washington
B.A., Pacific Lutheran College, 1962
Robert Francis Foster ..................................Denver, Colorado
A.B., Colorado State College, 1961
Stephen William Frueh....................................Bergenfield, New Jersey
B.A., Barrington College, 1963
James Edward Frykdahl...................................Duluth, Minnesota
B.A., University of Minnesota, 1953
Roger Chow Fung............................................San Francisco, California
B.A., San Francisco State College, 1963
George Edmond Gorman..................................Chicago, Illinois
A.B., Princeton University, 1963

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Donald Edward Gray ............................................... Minneapolis, Minnesota
B. of Applied Math., University of Minnesota, 1959
Richard Aaron Gregg ............................................... Quincy, Washington
Philip Lewis Griffin ............................................... Missoula, Montana
B.A., Montana State University, 1963
Roger Kent Gulick ............................................... Mendota, Illinois
B.S., University of Illinois, 1960
John Frank Haberlin, Jr ............................................... Seattle, Washington
B.A., Seattle Pacific College, 1963
Raymond George Hampton ............................................... Bensenville, Illinois
Wheaton College
Joseph Paul Harry, Jr ............................................... Los Angeles, California
A.B., Westmont College, 1963
John Winston Harvey ............................................... Victoria, British Columbia
A.B., Wheaton College, 1963
George James Hay ............................................... Barrie, Ontario, Canada
A.B., Wheaton College, 1963
Gordon Clint Hess ............................................... Montrose, California
B.S., University of California at Los Angeles, 1962
Yoshinori Honda ............................................... Tokyo, Japan
B.A., Rikkyo University of Tokyo, 1959
James Alan Hubbard ............................................... Ripley, New York
B.A., Lee College, 1963
Philip Charles Hughes ............................................... Teaneck, New Jersey
B.S., Sterling College, 1963
Richard Lewis Humphrey ............................................... Los Angeles, California
B.S., University of California at Los Angeles, 1961
Clayton Chung-Li Hwang ............................................... Taipei, Formosa
B.S., Los Angeles State College, 1962
John David Ifft ............................................... Butler, Pennsylvania
B.A., The College of Wooster, 1963
Keith David Jackson ............................................... Ottawa, Ontario, Canada
B.A., Nyack Missionary College, 1963
Victor Joe ............................................... Los Angeles, California
A.B., Pasadena College, 1959
Dean Marley Johnson ............................................... Pillager, Minnesota
B.A., University of Minnesota, 1963
Theodore Conde Johnson ............................................... Manhasset, New York
B.A., Yale University, 1962
John Calvin Katter ............................................... Minneapolis, Minnesota
B.A., University of Minnesota, 1962
Larry Albert Kliewer ............................................... Big Bow, Kansas
A.B., Tabor College, 1962
John Winslow Kopp, Jr ............................................... Yakima, Washington
B.A., Whitworth College, 1963
Laurence Albert Lampert ............................................... Winnipeg, Manitoba, Canada
B.A., University of Manitoba, 1962
Eric Gregory Lemmon ............................................... Tucson, Arizona
B.A., University of Arizona, 1963
Alfred Rudolph Lorenz ............................................... Los Angeles, California
B.A., Pepperdine College, 1962
Edwin Stewart Mast ............................................... Rochester, Indiana
B.A., Huntington College, 1963
Donald Bruce Mathieson ............................................... Arcadia, California
B.A., Whittier College, 1961
Larry J. Meyers ............................................... Gardena, California
B.A., Long Beach State College, 1963
David Laurence Michaelis ............................................... Earlimart, California
B.S., Fresno State College, 1963
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<tr>
<th>Name</th>
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<td>Douglas James Miller</td>
<td>Arcadia, California</td>
<td>A.B., Wheaton College, 1963</td>
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<td>Douglas Curtis Myers</td>
<td>Lynwood, California</td>
<td>A.B., Los Angeles Pacific College, 1962</td>
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<td>James Lewis Mylar</td>
<td>Kansas City, Missouri</td>
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<td>Richard Francis McEntyre</td>
<td>Alhambra, California</td>
<td>A.B., Occidental College, 1958</td>
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<td>David Bridston Osteyee</td>
<td>Walnut Creek, California</td>
<td>B.A., University of California at Berkeley, 1958</td>
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<td>M.A., University of California at Los Angeles, 1960</td>
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<td>Leonard Rees Phelps</td>
<td>Norman, Oklahoma</td>
<td>B.A., Jamestown College, 1963</td>
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<td>Paul Edward Poehlman</td>
<td>Norristown, Pennsylvania</td>
<td>B.A., Ursinus College, 1963</td>
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<td>David Abner Ray</td>
<td>Abilene, Texas</td>
<td>B.A., Wayland College, 1963</td>
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<td>Robert Howard Rechard, Jr.</td>
<td>Westminster, Maryland</td>
<td>A.B., Bridgewater College, 1952</td>
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<td>Charles Gordon Drummond Reid</td>
<td>Vancouver, British Columbia</td>
<td>B.S., Royal Military College of Canada, 1960</td>
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<td>Bruce Alden Rowlison</td>
<td>Duluth, Minnesota</td>
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<td>Stanley Ray Schrag</td>
<td>North Platte, Nebraska</td>
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<td>Richard Allan Schroeder</td>
<td>Arlington, Virginia</td>
<td>B.S., Virginia Polytechnic Institute, 1962</td>
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<td>Eugene Richard Singh</td>
<td>Selma, California</td>
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<td>Stephen McCray Smith</td>
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<td>John Charles Stapert</td>
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<td>William Edward Swanner</td>
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<td>William Jeffrey Sweeney</td>
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<td>Bertus Vander Woude</td>
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<td>Bruce Marvin Warner</td>
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<td>Paul Wakelin Weaver</td>
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<td>Kenneth Paul Wendling</td>
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<td>Walter David Whisenant</td>
<td>Medford, Oregon</td>
<td>B.S., University of Oregon, 1960</td>
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<td>Virgilio Zapata, Jr.</td>
<td>Guatemala City, Guatemala</td>
<td>B.A., Bob Jones University, 1951</td>
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<td>M. R. E. STUDENTS</td>
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<td>Harold Alvin Ankeny</td>
<td>Salem, Oregon</td>
<td>B.A., George Fox College, 1950</td>
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<td>Margaret Lorna Baird</td>
<td>Londonderry, North Ireland</td>
<td>B.A., Stranmillis College, 1960</td>
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<td>Ruth Elizabeth Baird</td>
<td>Los Angeles, California</td>
<td>A.B., Whitman College, 1932</td>
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<td>M.A., San Francisco Theological Seminary, 1933</td>
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<td>Alan James Boehmer</td>
<td>Glendale California</td>
<td>B.A., Biola College, 1963</td>
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<td>Dorothy Margaret Cooper</td>
<td>Cooksville, Ontario, Canada</td>
<td>B.S., University of Toronto, 1962</td>
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<td>Mary Daleen Enos</td>
<td>Colfax, Washington</td>
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<td>Kenneth Ross Erickson</td>
<td>La Crescenta, California</td>
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<td>Trinidad Cabanilla</td>
<td>Royal Oak, Michigan</td>
<td>B.A., San Fernando Valley State College, 1963</td>
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<td>B.E., Far Eastern University, 1961</td>
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<td>Janice Eleanor Francis</td>
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<td>William Robert Grant</td>
<td>Wheaton, Illinois</td>
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<td>Marjorie Dawn Haley</td>
<td>West Buxton, Maine</td>
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<td>Young Sook Han</td>
<td>Seoul, Korea</td>
<td>Bachelor of Law, Seoul National University, 1952</td>
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<td>Gerald Douglas Iverson</td>
<td>Glendale, California</td>
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<td>Frederick Cyril Ivor-Campbell, Jr.</td>
<td>Stoughton, Massachusetts</td>
<td>B.A., Barrington College, 1959</td>
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<td>David Larrimore Kennedy</td>
<td>Sunland, California</td>
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<td>Mary Catherine McGee</td>
<td>Menlo Park, California</td>
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<td>Wilson Gene Parks</td>
<td>Holdenville, Oklahoma</td>
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<td>Charlotte Ann Quick</td>
<td>San Jose, California</td>
<td>B.A., Simpson Bible College, 1961</td>
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<td>Eileen Elizabeth Rex</td>
<td>Ashfield, Pennsylvania</td>
<td>A.B., Wheaton College, 1959</td>
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<td>Charles Albert Rogers</td>
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<td>Carolyn Elizabeth Schambra</td>
<td>Midland, Michigan</td>
<td>B.A., University of Oklahoma, 1959</td>
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<tr>
<td>Laurice Sidhom</td>
<td>Cairo, Egypt</td>
<td>B.A., American University of Cairo, 1958</td>
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<tr>
<td>Parayil Philipose Thomas</td>
<td>Kerala, India</td>
<td>B.A., University of California at Los Angeles, 1959</td>
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<tr>
<td>Mae Akiko Tokunaga</td>
<td>Los Angeles, California</td>
<td>B.A., University of California at Los Angeles, 1959</td>
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<tr>
<td>Miyoko Yamada</td>
<td>Tokyo, Japan</td>
<td>B.A., Japan Women’s University, 1954</td>
<td></td>
</tr>
</tbody>
</table>
SPECIAL STUDENTS

Ralph Shadell Bell ......................................... St. Catherine, Ontario, Canada
B.A., Taylor University, 1959
B.D., Fuller Theological Seminary, 1963

Virginia Mae Caldwell ......................................... South Pasadena, California
B.A., University of California at Los Angeles, 1959

Dian Beverly Dakin ......................................... Chula Vista, California
B.A., University of California at Berkeley, 1955

Donald Decker ........................................ Pasadena, California
Bethel College

Virginia Mae Caldwell ......................................... South Pasadena, California
B.A., University of California at Los Angeles, 1959

Dian Beverly Dakin ......................................... Chula Vista, California
B.A., University of California at Berkeley, 1955

Donald Decker ........................................ Pasadena, California
Bethel College

Nancy Virginia Dengler ........................................ Palo Alto, California
B.A., Whitworth College, 1963

Claude Edwin French, Jr. .................................... Greenwood, Mississippi
B.A., Belhaven College, 1962

Benjamin Mark Moore ........................................ Mato Grosso, Brazil
B.S., Indiana University, 1949
B.D., San Francisco Theological Seminary, 1958

Elaine Barbara Nordstrom ..................................... Tempe, Arizona
B.S., University of Minnesota
M.A., Wheaton College

Edward Harry Pitts .......................................... North Hollywood, California
B.S., Aurora College, 1958

James Dawson Repperd ....................................... Hobbs, New Mexico
B.S., Gordon College, 1963

Allan Jay Rohrbaugh ......................................... Van Nuys, California
B.E., University of Southern California, 1948
B.D., Fuller Theological Seminary, 1957

Barbara Jeanne Smith ........................................ Horseheads, New York
B.S., Elmira College, 1962

Jack Everett Smith .......................................... Compton, California
B.A., Southern California College, 1953
M.A., San Francisco State College, 1958
B.D., San Francisco Theological Seminary, 1956

Elaine Faith VanderWoude ..................................... Woodstock, Minnesota
A.B., Calvin College, 1962

Marcie Ruth Wheat .......................................... Duluth, Minnesota
B.S., University of Minnesota, 1960

Hans Martin Wilhelm .......................................... Glendale, California
B.A., University of California at Los Angeles, 1953

Warren Wilson ........................................ Lake Forest, Illinois
B.A., Williams College, 1955

Cecelia Wittmann ........................................ Colorado Springs, Colorado
A.B., Stanford University, 1962

Mary C. H. Wu ............................................... Kowloon, Hong Kong
B.A., Seattle Pacific College, 1957

Raymond Allen Young ........................................ Lomita, California
B.A., California Baptist Theological College, 1959
B.D., California Baptist Theological Seminary, 1963
COMMUNICATING WITH THE SEMINARY

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

Telephone Number ....................................... Area Code 213
796-8108

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

General Matters ........................................ President
Admission to Study Programs ...................... Registrar
Scholarships ............................................. Registrar
Faculty Personnel and Curriculum ............. Dean of the Faculty
Transcripts ................................................ Registrar
Business Affairs and Student Accounts .... Business Manager
Student Housing ....................................... Registrar
Gifts and Bequests .................................. Director of Public Relations and Development
Annuities ................................................. Field Representative
Alumni Affairs ......................................... Alumni Secretary
Public Relations ....................................... Director of Public Relations and Development
CALENDAR

EIGHTEENTH ANNUAL SESSION 1964-65

Summer session — June 12 - September 11

June 12, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (extended) and Hebrew 110 (extended and concentrated).

June 15, 8:00 a.m.—Hebrew 110 (concentrated) begins. 7:00 p.m.—Greek 100 (extended) and Hebrew 110 (extended) begin.

July 24, 11:30 a.m.—Classes cease.

July 31, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (concentrated) and Hebrew exegesis 123.

August 3, 8:00 a.m.—Greek 100 (concentrated) begins. 7:00 p.m.—Greek 100 (extended) and Hebrew 110 (extended) resume. Hebrew exegesis 123 begins.

September 11, 11:30 a.m.—Classes cease.

First Quarter — September 21 - December 9

September 21, 10:00 a.m.—Greek examination for entering students who have taken Greek elsewhere than in the summer session.

September 21-23—New Student Retreat. (All new students required to attend.)

September 21-25—Monday-Friday, 8:30 a.m.-4:00 p.m.—Matriculation and registration of students.
   Middlers—Monday and Tuesday
   Juniors—Wednesday and Thursday
   Seniors—Friday

September 28, 8:00 a.m.—Classes commence.

September 28, 7:30 p.m.—Faculty-Student Reception.

October 1, 7:30 p.m.—Convocation, Seminary Chapel.

October 8—Day of Prayer.

October 15—Registration for language examination, candidates for the Th.M. degree.

November 2—Last day for selection of thesis subject for Th.M. degree to be conferred June, 1965.
November 9, 10:00 a.m. to noon—Language examination, candidates for
the Th.M. degree. (See October 15 notation.)

November 26—Thanksgiving Day.
November 30-December 4—Registration for Second Quarter.
December 7-8—Quarterly examinations.
December 9-January 4—Christmas recess.

**Second Quarter — January 4 - March 16**

January 4—Classes commence.
January 13—Day of Prayer.
March 8-12—Registration for Third Quarter.
March 15-16—Quarterly Examination.
March 17-22—Spring Recess.

**Third Quarter — March 22 - June 4**

March 22—Classes commence.
April 1—Day of Prayer.
April 15—Presentation of rough draft of the Th.M. thesis to the Faculty
mentors for approval. Upon approval, it will be returned to the
candidate for any possible minor changes, and two final typewritten
copies, ready for binding, must be given to the mentor not later
than May 20.

May 28—Faculty-Senior Dinner.
May 30, 11:00 a.m.—Baccalaureate service.
May 31-June 1—Annual Meeting, Board of Trustees.
June 1, 8:00 a.m.—Senior and Faculty Communion Service.
June 1—Alumni Association Luncheon and Forum.
June 1, 7:30 p.m.—Commencement.
June 2, 1:00 p.m. - June 4, noon—Quarterly Examinations.
CALENDAR
NINETEENTH ANNUAL SESSION 1965-66

Summer Session — June 11 - September 10

June 11, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (extended) and Hebrew 110 (extended and concentrated).

June 14, 8:00 a.m.—Hebrew 110 (concentrated) begins.
7:00 p.m.—Greek 100 (extended) and Hebrew 110 (extended) begin.

July 23, 11:30 a.m.—Classes cease.

July 30, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (concentrated) and Hebrew exegesis 123.

August 2, 8:00 a.m.—Greek 100 (concentrated) begins.
7:00 p.m.—Greek 100 (extended) and Hebrew 110 (extended) resume Hebrew exegesis 123 begins.

September 10, 11:30 a.m.—Classes cease.

First Quarter — September 20 - December 8

September 20, 10:00 a.m.—Greek examination for entering students who have taken Greek elsewhere than in the summer session.

September 20-22—New Student Retreat. (All new students required to attend.)

September 20-24—Monday-Friday, 8:30 a.m.-4:00 p.m.—Matriculation and registration of students.
  Middlers—Monday and Tuesday
  Juniors—Wednesday and Thursday
  Seniors—Friday

September 27, 8:00 a.m.—Classes commence.

September 27, 7:30 p.m.—Faculty-Student Reception.

September 30, 7:30 p.m.—Convocation, Seminary Chapel.

October 7—Day of Prayer.

October 15—Registration for language examination, candidates for the Th.M. degree.

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November 1—Last day for selection of thesis subject for Th.M. degree to be conferred June, 1966.

November 8, 10:00 a.m. to noon—Language examination, candidates for the Th.M. degree. (See October 15 notation.)

November 25—Thanksgiving Day.

November 29-December 3—Registration for Second Quarter.

December 6-7—Quarterly examinations.

December 8-January 3—Christmas recess.

Second Quarter — January 3 - March 15

January 3—Classes commence.

January 12—Day of Prayer.

March 7-11—Registration for Third Quarter.

March 14-15—Quarterly Examinations.

March 16-21—Spring Recess.

Third Quarter — March 21 - June 3

March 21—Classes commence.

March 31—Day of Prayer.

April 15—Presentation of rough draft of the Th.M. thesis to the Faculty mentors for approval. Upon approval, it will be returned to the candidate for any possible minor changes, and two final typewritten copies, ready for binding, must be given to the mentor not later than May 20.

May 27—Faculty-Senior Dinner.

May 29, 11:00 a.m.—Baccalaureate service.

May 30-31—Annual Meeting, Board of Trustees.

May 31, 8:00 a.m.—Senior and Faculty Communion Service.

May 31—Alumni Association Luncheon and Forum.

May 31, 7:30 p.m.—Commencement.

June 1, 1:00 p.m.-June 3, noon—Quarterly Examinations.
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The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his education; substantial sums are sought annually by the Seminary to make up the difference between what the Seminarian pays and actual cost of his education. We invite you to discharge your stewardship through regular giving bequests, annuities, and scholarships.

LEGAL FORM OF BEQUEST

I give, devise and bequeath to Fuller Theological Seminary, a corporation, located at Pasadena, California, the sum of $ ...................................................
(or property herein described) to be used by its Board of Trustees as it may deem advisable for the benefit of Fuller Theological Seminary.
### Student Application for Admission

**FULLER THEOLOGICAL SEMINARY**

135 NORTH OAKLAND AVENUE  
PASADENA, CALIFORNIA

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<td>ZIP</td>
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<td>STREET &amp; NUMBER</td>
<td>CITY</td>
<td>STATE</td>
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<th>Citizen of U.S.A.?</th>
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<th>If not citizen, how long in U.S.A.?</th>
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<th>Ordained?</th>
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<th>Number of years in the ministry</th>
<th>Number of years preaching.</th>
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If admitted, do you plan to complete the course of study and receive a degree here?  
If admitted, when do you plan to enter?  
Candidate for BD □ STB □ MRE □ ThM □

What is your anticipated source of income while a student here?  
Have you ever been refused admission to or dismissed from any Seminary or other theological school?  
If so, give full details.  
Do you expect to be a Pastor □; Evangelist □; Chaplain □; Teacher □; Religious Education Director □; Missionary □?

**CHRISTIAN EXPERIENCE**  
(A form for this statement will be sent to you. Be sure to include all phases requested. You are advised to give considerable thought to the preparation and the writing of the statement.)

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

<table>
<thead>
<tr>
<th>College</th>
<th>Where</th>
<th>From 19</th>
<th>to 19</th>
<th>Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td>College</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>Seminary</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>Bible Institute</td>
<td>Where</td>
<td>From 19</td>
<td>to 19</td>
<td>Degree</td>
</tr>
<tr>
<td>Correspondence Courses. Institution</td>
<td>Where</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The above is a complete list of the schools I have attended beyond High School.  
Signed

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

<table>
<thead>
<tr>
<th>Your Pastor</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Officer of your church</td>
<td></td>
</tr>
<tr>
<td>Business or other reference</td>
<td></td>
</tr>
<tr>
<td>Friend</td>
<td></td>
</tr>
</tbody>
</table>

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

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

**APPLICATION FEE** (The $10.00 Application Fee is to be enclosed with this form.)
Fuller Theological Seminary is located in downtown Pasadena, California. The white outline delineates the Fuller Seminary library, administration, classroom, dormitory and married students buildings.