1966

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Fuller Theological Seminary

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I. A THEOLOGICAL EDUCATION
WHY STUDY THEOLOGY?

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

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

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

The Relevance of Theology

Yet it is not enough simply to reproduce what Scripture itself says. Theology also involves what we think and speak and do today. Each generation must think and state what it knows about God against the background of its own age and situation. The biblical statement has, of course, an absolute and definitive quality. We do not conclude that Paul or John gave a statement which was valuable only for their own time, and which we must amend or improve for a different age. Our task is to state the message of Paul and John
so that it is relevant to the situation of today. The unchangeable content of the Gospel has to be put in the language and idioms of each new country and century. This means that true theology is historical and doctrinal theology. It is historical in the sense that it studies how past 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? What is the proper form of evangelism? How is the church to be governed? What shall be the shape of its discipline? How is it to be related to the secular
What are the criteria of personal and social conduct? Only too often these questions are answered merely in terms of tradition, or expediency, or random quotations from Scripture, or even secular principles. The practice of the church is thus brought into some measure of contradiction with its theology. Abstract orthodoxy of doctrine is accompanied by concrete heterodoxy of action. Renewing of the mind does not issue in outward transformation. To achieve the necessary consistency it is vital that we work at our practical theology, and that we work at it as genuine theology and not just as non-theological practice.

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

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 (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 postgraduate
studies are urged to undertake these disciplines as 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 25-26, 31.) It is also strongly recommended that an entering student have at least 6 semester units (9 quarter units) of college speech.

Men who receive their call to the ministry too late to adjust their college majors to include these recommended subjects are nevertheless encouraged to apply to Fuller Seminary. While these students cannot become candidates for the four-year Doctor of Pastoral Theology degree without fulfilling the undergraduate prerequisites listed on page 49, they can become candidates for the three-year Bachelor of Divinity degree.

THE STORY OF THEOLOGICAL EDUCATION

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

Jesus and the Apostles

In New Testament times perhaps the basic pattern was that of teacher and pupil. Jesus Himself was for the disciples an incomparable theological professor. If there was no external form of a seminary—in buildings, endowments or transcripts—the inner essence was there. Who would not envy the instruction the disciples received in biblical, doctrinal, and practical theology, not to speak of their spiritual preparation? Paul, too, played the role of a theological teacher. II Timothy 2:2 implies that he gathered around him a group who received both theological and practical instruction preparatory to an independent ministry.
Little progress was made towards greater organization in the first centuries. This is hardly surprising in an age of missionary penetration and political insecurity. In many cases training for the ministry seems to have been linked with the catechetical schools. The more apt pupils went on to ordination. A useful academic background was often provided by liberal education in pagan schools. At the personal level, association with existing bishops or elders gave further opportunity for biblical, doctrinal, pastoral, and spiritual development. Moreover, many ordinands seem to have followed Paul's example and spent an extended period of retreat for intensive spiritual and theological preparation.

The Middle Ages

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

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

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

The Lessons of History

Our own century has made possible vastly expanded facilities for ministerial training. It has also posed its own questions of adequacy and relevance. The past certainly gives us reason to suppose that no form is sacrosanct, not even the seminary as an institution. It also suggests, however, that there are some factors which retain their validity in any age. The teacher-pupil relation is intrinsic. The basic content of biblical, doctrinal, and pastoral theology is irreversibly given by divine revelation and commission. If method is important, it is not to take precedence over the message. Academic overemphasis is to be held in check by church-relatedness and orientation to mission. Finally, training for the ministry is not just a form of professional specialization. In the fullest and strictest sense, it is discipleship.
THE CHARACTER 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 the nature of His being as well as the terms of human duty. Therefore, submission to the exact content of revelation, living and written, should take priority over all other interests. Unless we know the sure will of God, we invite skepticism.

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

Third: Missions. Since the field is the world, we dishonor Christ to the degree that we fail to bring the good news of salvation to all men. Hence, a conscientious effort is made to infiltrate the halls of the Seminary with a challenging missionary vision. The students who leave for distant lands are to be actively supported by all who remain at home. In this way the entire Seminary family is drawn into the program of missions.
Fourth: Scholarship. Whenever the modern mind restricts high standards of scholarship to medicine, science, and law, it betrays a serious prejudice. The truth is that no theological student has a right to handle sacred things until he has laid the whole of his life on the altar—and his intellect in particular. If there is any place where academic mediocrity should be forthrightly resisted, it is in a theological seminary. To give God less than our best is a plain insult.

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

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

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

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

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

Tenth: *An open mind*. Fuller Theological Seminary encourages exploratory conversation between men of good will everywhere. As we learn to listen to what others have to say, we not only prove our respect for their dignity but we increase the possibility that we ourselves may grow in knowledge. Whether we realize it or not, we tend to believe what is congenial with personal interest. But over and above this is the assurance that friendly conversation opens the door for the gospel by creating a spirit of harmony and trust. Surely this is a worthy goal for all who come in the name of Jesus Christ.
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, fulfilled the requirements of the law by His sinless life, suffered
under Pontius Pilate, poured out His blood as a vicarious and propitiatory atonement for sin in satisfaction of divine justice, and on the third day was raised from the dead in the same body, now glorified. He ascended into heaven and now, seated at the right hand of God the Father, intercedes in glory for His redeemed.

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.

American Baptist ........................................ 77
Advent Christian ........................................ 1
African Enterprise ..................................... 4
American Mission for Opening Closed Churches .... 1
Anglican .................................................. 1
Armenian Missionary Association ................... 1
Assemblies of God ...................................... 12
Baptist-Canadian ...................................... 2
Baptist General Conference .......................... 29
Baptist Church of New Zealand ..................... 2
Belgian Gospel Mission ................................ 1
Bethel Mission of China ................................ 1
Bolivian Indian Mission ............................... 1
Brethren in Christ ..................................... 2
Campus Crusade for Christ ........................... 5
Central American Mission ............................. 1
China Bible Seminary ................................... 1
Church of Christ ........................................ 1
Church of God .......................................... 1
Christian Church ....................................... 1
Christian Literature Crusade ......................... 1
Christian Medical Society ............................ 1
Christian and Missionary Alliance ................. 14
Church-Centered Evangelism .......................... 1
Congregational ......................................... 18
Conservative Baptist Association ................. 68
Disciples of Christ .................................... 1
East European Mission ................................ 1
Episcopal .................................................. 2
Evangelical Covenant Church of America ......... 16
Evangelical Free Church ............................... 14
Evangelical United Brethren ......................... 15
Far East Broadcasting Co. ............................ 1
Firs Conference ......................................... 1
Foursquare ............................................... 2
Fuller Seminary ........................................ 5
Free Will Baptist ....................................... 1
Free Methodist ......................................... 5
Friends .................................................... 6
Gospel Light Press ...................................... 1
Go Ye Fellowship ...................................... 1
Greater Europe Mission .............................. 2
HCJB—Voice of the Andes ............................ 1
Hospital Chaplains' Ministry of America ......... 1
Independent ............................................. 35
International Gospel League ......................... 1
Inter-Varsity Christian Fellowship ............... 18
Japanese Evangelical Missionary Society ......... 1
Kentucky Mountain Mission ........................... 1
Latin America Mission ................................. 7
Lutheran .................................................. 1
Mennonite ............................................... 7
Methodist ................................................. 15
Missionary Aviation Fellowship ................... 1
Missionary Church Association .................... 6
Mount Hermon Conference ............................ 1
Mustard Seed, Inc. ...................................... 3
National Baptist Convention of Mexico ......... 1
Navigators ............................................... 3
Nazarene Church ....................................... 2
North Africa Mission .................................. 3
Overseas Crusades ..................................... 2
Overseas Missionary Fellowship .................... 2
Reformed Church of America ........................ 2
Southern Baptist ....................................... 5
Swedish Alliance ....................................... 1
T.E.A.M. ................................................... 7
Tokyo Evangelistic Center .......................... 1
United Brethren ....................................... 2
United Church of Christ ............................. 16
United Presbyterian, U.S.A. ............... 103
Wycliffe Bible Translators .......................... 22
Young Life .............................................. 20
Christian Day Schools ................................ 11
Secondary Schools—Secular ......................... 17
College and University .............................. 15
Graduate School ....................................... 54
Camp Work .............................................. 1
International Students, Inc. ....................... 1
Nursing .................................................... 1
Engineering ............................................. 1

TOTAL 823
RECAPITULATION

Pastors ......................................................... 267
Assistant Pastors ....................................... 27
Christian Education ................................... 37
Student Work............................................. 42

Teaching ....................................................... 73
Chaplaincy ................................................... 27
Youth Ministry .......................................... 35
Missions ....................................................... 136
Graduate Work .......................................... 54

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 align with a denomination.

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

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

From within its commitment to evangelical Chrisianity 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 panel presents joint project to class in Pastoral Psychology
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 in 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.
COURSE NUMBERING SYSTEM

DIVISION OF BIBLICAL STUDIES  B—Core Courses
100-109  Biblical Languages

Special Interest Seminars
110-129  Hermeneutics
130-159  Old Testament
160-199  New Testament

DIVISION OF THEOLOGY  T—Core Courses
Special Interest Seminars
200-229  Church History
230-259  Ethics, Apologetics, Christian Philosophy
260-299  Systematic Theology

DIVISION OF MINISTRY  M—Core Courses
P—Practicums
Special Interest Seminars
300-319  Homiletics and Speech
320-339  Christian Education
340-359  Evangelism
360-379  Pastoral Counseling
380-399  Missions

SCHOOL OF WORLD MISSION AND INSTITUTE OF
CHURCH GROWTH  600

F—Fall Quarter;  W—Winter Quarter;  S—Spring Quarter
## 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>
</tr>
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<tr>
<td></td>
<td></td>
<td>Hermeneutics B11</td>
<td>Apologetics T11</td>
<td>Homiletics M11—(4 hours) —</td>
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<td>Seminar</td>
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<td>F</td>
<td>New Testament B12</td>
<td>Prolegomena T12</td>
<td>Chr. Education M12</td>
<td>P12</td>
<td>Seminar</td>
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<td>W</td>
<td>Biblical Theology B13</td>
<td>Church History T13</td>
<td>Communication M13</td>
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<td>Seminar</td>
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<th>MINISTRY — 3 hrs.</th>
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<th>SPECIAL INTEREST SEMINARS — 3 hrs.</th>
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<td>Pentateuch and Former Prophets B21</td>
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Core courses 108  
Seminars 27  
Hebrew 105 9  
Total required for B.D. (hrs.) 144
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 sessions will meet five days a week (Greek: Monday through Friday, 8 to 11:30 a.m.; Hebrew: Monday through Friday, 1:00 to 4:30 p.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.

Those students who wish to begin Seminary in the fall but have not fulfilled this prerequisite may follow the four-year schedule on page 27. The Greek 100 course is given throughout the year on Tuesday and Thursday evenings.

Students who have acquired a knowledge of New Testament Greek, either by course work or by self-study, will be required to take an entrance examination in Greek as part of the registration process. This examination will be graded "Pass," "Fail," or "Probation." Students who receive a "Probation" grade will be required to take Greek Review 101 as their Special Interest Seminar for the first quarter, or until they attain satisfactory ability in the language. Those who fail may register for the four-year program described on page 27. Incoming students are required to be present at the stated time of the examination.

In order to help the student estimate the probable outcome in the Greek examination, a trial examination will be made available to the applicant for self-administration. Upon acceptance by the Admissions Committee, he will receive instructions concerning preparation for this examination. When he feels ready and upon his request, he will receive an examination designed to test his ability to read New Testament Greek, to recognize and identify the common forms, and to explain the more common syntactical construc-
tions. He will be expected to take this examination without assistance of any kind. The results will indicate to him whether he has a reasonable chance of passing the examination to be administered at the time of registration. It will not serve as a substitute for the entrance examination. Incoming students are required to take the trial examination prior to July 15.

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for commencing the second year of Biblical Studies. A nine-hour course designed to give a student this ability through an inductive study of the text of Esther will also be taught every summer in both extended and concentrated sessions. Students on the four-year program may take Hebrew 105 throughout the second year on Tuesday and Thursday evenings (see page 27 for the four-year program). Students transferring from other seminaries or having knowledge of Hebrew must take a reading examination in Hebrew.

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

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

The dates for Summer Greek and Hebrew are as follows:

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<th>1966</th>
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## SUGGESTED FOUR-YEAR CURRICULUM

With possibility for Greek and/or Hebrew

During School Year

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<th>YEAR</th>
<th>QUARTER</th>
<th>BIBLICAL STUDIES—4 hrs.</th>
<th>THEOLOGY—4 hrs.</th>
<th>MINISTRY—3 hrs.</th>
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<td>Ethics T33</td>
<td>Option: C.E., Miss., or Counseling</td>
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<td>Sem. 14</td>
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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


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. La Sor and Bush

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

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 and Bush
B33. The Unity of the Bible. The Bible as an outworking of a single purpose in redemptive history from Creation to the Consummation of all things. A consideration of the particular interpretational problems (e.g., types and prophecy) that arise in such a study. Fuller and Hubbard

THEOLOGY

T11. Apologetics. 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


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

T22. Church History II. The further development of the church, especially in the West, from Chalcedon to the early stages of the Reformation. Bromiley

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

T31. Church History III. The shaping of modern movements and churches from the Reformation to the Ecumenical Movement and the Second Vatican Council. Bromiley

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

T33. Ethics. An 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.; Lagerstrom, 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, Lagerstrom, and local pastors

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. Bower

M13. COMMUNICATION. The totality of the communication process as it involves the preacher and those to whom he ministers. Lagerstrom

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. Biblical imperative, historical development since 1800, achievements, revolutionary world today, Africasian Churches, theological trends in mission, ecumenical movement, open and closed doors, strategy for tomorrow in the evangelization of the world. McGavran

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. Bower

M31. POLITY. Baptist, Presbyterian or Methodist ecclesiology, taught by local church leaders. Methodist polity, offered every third year, fulfills the requirements of paragraph 344 of Doctrines and Discipline of the Methodist Church.

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

M33. OPTION. A Special Interest Seminar in any Ministry course. Missions courses taken only by permission of Missions faculty.
100. **NEW TESTAMENT GREEK.** The elements of Koine grammar and syntax, taught inductively from the text of Acts. Satisfactory completion of this course, or its equivalent to be determined by an entrance examination, is prerequisite for first-year core courses in Biblical studies. The course is the equivalent of a full-year, three-hour, upper level course; it may be taken in either a concentrated or an expanded form in the summer or in an evening course continuing throughout the year. Tuition for the evening course is non-refundable. No credit is given toward the B.D. degree. However, nine credits may be transferred to another school. LaSor and staff

101. **GREEK REVIEW.** A review of the essentials of grammar and syntax for those who are not quite up to the minimum requirements of Greek Exegesis, offered in the fall quarter for students who receive a probationary grade either in Course 100 or in the entrance examination. Three hours credit, in lieu of a Special Interest Seminar. Staff

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

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

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

110. **BIBLIOGRAPHY AND RESEARCH TECHNIQUES.** A survey of bibliographic principles and practice, library resources and services, research procedures and thesis form and style. Required of Th.M. and Th.D. candidates. Schoonhoven
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 increase the student’s ability to gain knowledge on his own through the development of his research and critical abilities.

Every attempt has been made to determine the exact time courses will be offered during the next three years. However, when necessary, the quarter in which a course is scheduled may be changed without notice.

BIBLICAL STUDIES

HERMENEUTICS

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

111. GENESIS. F 67 (LaSor)
112. JOB. Fuller. S 67.
113. MATTHEW
114. LUKE
115. JOHN
116. ROMANS. Fuller. W 69.
117. I CORINTHIANS. Fuller. W 67.
118. GALATIANS
119. EPSHESIANS. Schoonhoven. F 66.
120. COLOSSIANS. Schoonhoven. F 68.
121. HEBREWS. Fuller. W 68.

32
122. Individual Bible Study. It will be possible for a student who has successfully completed one or more of these seminars to engage in individual study of some Bible book by special arrangement with either Drs. Fuller or Schoonhoven.

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

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

W 67 Fuller

126. Myth and Scripture. The importance of myth records in history, and myth as a means of communication will be studied in relation to the Biblical Literature.

W 67 Schoonhoven

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

W 69 Schoonhoven

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

Schoonhoven


S 67 Schoonhoven

OLD TESTAMENT

130, 131. Elementary Akkadian. Inductive study of the elements of Akkadian (Old Babylonian) through the study of Hammurabi's Law Code. Required for two quarters.

F 66, W 67 (Bush); F 68, W 69


F 67

133. Elementary Syriac. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite Aramaic 132.

W 68

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

W 68
135. **Modern Hebrew.** An introduction to Modern Israeli Hebrew by the conversational method.


137. **Deuteronomy.** A book study.

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

140. **Readings in Old Testament Theology.** Analysis of some of the major works in Old Testament Theology.

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

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

143. **Studies in Biblical Wisdom Literature.** Analysis of the chief techniques and important themes of Biblical Wisdom literature with some attention to Apocryphal wisdom and the impact of wisdom literature on the New Testament.

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

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

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

150. **Exodus.** A book study, emphasizing both extensive reading of the Hebrew text and analysis of the book itself.

151. **Isaiah.** A book study emphasizing the reading and exegesis of the most important chapters in Hebrew plus a study of critical problems of interpretation.

152. **Joshua-Judges.** An introduction to the "epic" literature of Israel. Extensive reading in Hebrew combined with an emphasis on historical, cultural and institutional ties between Joshua-Judges and contemporary Near-Eastern literature.

153, 154. **Arabic.** Introduction to Modern Standard Arabic grammar, emphasizing the position of the language within the framework of Comparative Semitics with readings in Quranic, classical and modern Arabic literature. Both quarters required.
155. UGARITIC. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. S 68

156. ADVANCED AKKADIAN. Readings from either Amarna Age Akkadian (e.g. Nuzu, Mari or the Tell El-Amarna tablets) or the historical annals of the classical Assyro-Babylonian period. W 69

157. BIBLICAL BACKGROUNDS. Literary material from the ancient Near East that has a bearing on O.T. studies will be read and interpreted in translation. S 68

158. PROBLEMS IN OLD TESTAMENT THEOLOGY. Specific problems in O.T. Biblical Theology will be studied in the light of current discussion. S 67

NEW TESTAMENT

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

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

162. JOHN AND THE SYNOPTICS. A study of the two traditions as to their resemblances and differences in an effort to solve as many of the problems as possible S 68

163. APOSTOLIC HISTORY. A study of the early church based on the Acts and the Epistles, with emphasis on the critical problems of the Apostolic Age. F 67

164. HELLENISTIC JUDAISM. A study of the influence of Hellenism on Judaism, based chiefly on a survey of the contribution of Philo and Josephus. F 66, F 68

165. LIFE OF CHRIST. A topical approach dealing with the leading events and features of the life and ministry of our Lord. W 67, W 69

166. SEPTUAGINT. The history of the study of the version; translation of representative portions; comparison with the Hebrew text; the quotations in the New Testament; the influence of the Septuagint on the vocabulary and concepts of the New Testament. F 67

167. PETRINE EPISTLES. An exegetical study of First and Second Peter, with attention to introductory problems as well. W 68

168. PAULINISM. An investigation into Paul’s life and labors in the light of critical inquiry. F 66, F 68

169. THESSALONIAN EPISTLES. An exegetical study of these documents of primitive Christianity. S 67, S 69
180. Readings in Jewish Literature. Selected passages will be read and exegeted in Greek from the Jewish Hellenistic literature.


182. Readings in Hellenistic Literature. Selected passages will be read and exegeted in Greek from Hellenistic religious writings.

183. Pauline Theology. Critical study of the main themes of Paul’s thought. Recent literature.


185. The Theology of Hebrews. The main doctrinal themes of the Epistle to the Hebrews.


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

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


THEOLOGY

CHURCH HISTORY AND HISTORICAL THEOLOGY

200. CHRISTIAN WORSHIP. A historical study of the main Christian services. F 68

201. HISTORICAL THEOLOGY I. Important themes in the early fathers from Clement of Rome to Augustine. S 69

202. HISTORICAL THEOLOGY II. Basic trends in medieval theology from Jerome to Aquinas. W 67

203. HISTORICAL THEOLOGY III. Justification, Law and Gospel, Scripture, and sacraments in Luther and Tyndale. W 67

204. HISTORICAL THEOLOGY IV. The reformed theology of Zwingli, Calvin, and Cranmer, with emphasis on the doctrines of Scripture, church, sacraments, and ministry. W 67

205. HISTORICAL THEOLOGY V. The beginnings of modern Liberalism in the 18th and 19th centuries. S 67

206. HISTORICAL THEOLOGY VI. The reconstruction of the reformed doctrines of God, Scripture, and election in Barth's Church Dogmatics. F 67

207. HISTORICAL THEOLOGY VII. The reconstruction of the reformed doctrines of creation, man, providence, and recognition in Barth's Church Dogmatics. W 68

208. HISTORICAL THEOLOGY VIII. Theological anthropology in Barth's Church Dogmatics, III 2. S 68

209. THE HISTORY OF METHODISM. Emphasis on (1) John Wesley, (2) The Expansion of Methodism in the United States in the 18th and 19th centuries, (3) Methodism in the United States in this century—review and future needs and prospects. This course fulfills the requirements of paragraph 344 of Doctrines and Discipline of the Methodist Church. W 68

ETHICS AND PHILOSOPHY OF RELIGION

230. 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. F 66

231. 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. W 67

232. 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.
233. **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.

234. **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. W 68

235. **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. S 68

236. **Paul Tillich.** S 67

237. **Sigmund Freud.** A defense of the Christian faith from a study of the ethic of honesty in Freud's approach to psycho-therapeutic healing. S 69

238. **Seminar.** Directed study in either advanced apologetics, ethics, or philosophy of religion. W 69

**SYSTEMATIC THEOLOGY**

260. **Martin Luther.** A critical appraisal of his theological thought.

261. **John Calvin.** A critical appraisal of his theological thought with primary attention to the *Institutes of the Christian Religion*. F 67

262. **Dietrich Bonhoeffer.** A consideration of the main outlines of his thinking and ideas that were germinating when he met his untimely death. (Morgan) S 67, S 68

263. **Emil Brunner.** A critical appraisal of his theological thought. W 68

264. **Theology and Hymnology.** A study of Christian hymns as theological confessions of the worshipping community.

265. **Science and the Christian Faith.** A comparison of scientific and theological method with particular attention to past areas of conflict which enlighten contemporary problems. W 67

266. **The Christian View of the Future.** A study of the Biblical teaching concerning the Second Coming of Christ. Special attention will be given to the interpretation of the Book of Revelation. S 68

267. **Readings in Methodist Doctrines.** A directed study of the sources, classic and modern, of Methodist thought, with special attention given to the idea of conversion and holiness. Fulfills requirements of paragraph 344 of *Doctrines and Discipline of the Methodist Church*. F 66

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

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

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In the fall of 1966, Mr. Jaymes P. Morgan, Jr., joins the faculty to supplement offerings in the general field of Theology. He will be teaching the following courses:

211. A History of Protestant Theology in America. A study of the major developments in Protestant theological thought in the United States, including Puritanism, the influence of the evangelical awakenings, the impact of the enlightenment, the introduction of religious liberty and the rise of the conservative traditions and the rise of liberalism, the Social Gospel, the fundamentalist-modernist controversy, and the contemporary theological awakening. W 67, W 68

240. The Racial Problem in Christian Perspective. An analysis of the history of the problem and the role of the church in that history, the implications of Christian ethics for the issues of race relations, and a detailed discussion of various approaches to the solution of the problem. F 66

241. Christianity and the State. An exploration of the major issues involved in the relationship of church and state, with particular attention to the German church struggle under the Third Reich. W 67, W 68

242. Christianity, Communism, and Social Revolution. An analysis of the history and ideology of communism, including its intellectual and social background, and Christian critiques of communism, together with a discussion of the relationships of communism and Christianity to contemporary social revolution.

280. Contemporary Problems in Ecclesiology. An exegetical and theological critique of contemporary issues in ecclesiology, including the questions of authority in the church, ecumenism, the forms of renewal, the charismatic revival, and the relationship of evangelism and social action. S 68

281. The Theology of Helmut Thielicke. An analysis of selected writings and a critical appraisal of his contribution to the fields of dogmatics and theological ethics. F 67

MINISTRY

HOMILETICS AND PASTORAL THEOLOGY

300. 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.

301. 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.

302. Advanced Preaching. A review of the principles of sermon preparation and delivery with special emphasis on classroom preaching and personal interviews.
In the fall of 1966, Dr. James Daane joins the Faculty as Director of the Pastoral Doctoral Program and Professor of Pastoral Theology. He will be conducting the following Special Interest Seminars:

305. **ELECTION.** An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the church.

306. **THE THEOLOGY OF PREACHING.** A consideration of the basis, content, and purpose of the church’s proclamation and teaching (as it relates to the pulpit), and an examination of some current views of the form of the church’s mission.

307. **THE THEOLOGY OF THE MINISTRY.** The theological basis of the wedding, funeral, sick call, pastoral counseling, of the minister’s call to preach and of his obligation to teach the Word of God.

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**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.

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

M25. **SEMINAR IN CONTEMPORARY EDUCATIONAL PHILOSOPHY.** Study of significant writings of modern Christian educators. Students assisted in forming own philosophy of Christian Education.

P27, P28, P29. **FIELD EDUCATION.** Supervised Christian service in some field of individual interest, as youth groups, Sunday School, Released Time, etc. This might include summer work, by special arrangement.

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

321, 322, 323. **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. Offered yearly.

324. **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.

325. **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 material and family problems of a typical nature.

326. **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.

327. **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.

330. **RESEARCH IN CHRISTIAN EDUCATION.**

**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. Each summer groups of students are engaged in such on-the-field evangelistic activity as observing and participating in a Billy Graham Crusade, working with other evangelists in church-centered programs of outreach, ministering in the inner city and serving with various student evangelistic agencies as Inter-Varsity and Campus Crusade.
341. SPECIALIZED EVANGELISM. A study of the evangelistic approach and emphasis of various agencies or organizations working in particular areas, e.g., Child Evangelism Fellowship, Boys' Brigade and Pioneer Girls, Young Life, Youth for Christ, Intervarsity Christian Fellowship, Campus Crusade, Navigators, Gideons, etc.

342. 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. W 67, W 69

343. EVANGELISTIC SONG LEADING. A study of the value, technique and general psychology of inspirational group singing. A survey of the basic principles of conducting the singing or large groups. A chance for practice in conducting in class. S 67, S 69

344. PERSONAL WORK. The winsome art of bearing witness to the reality of Christ in the life and communicating Him effectively on the individual level. F 67

345. MASS EVANGELISM. How to organize, coordinate and execute evangelistic crusades. Special emphasis on counsellor training and follow up.

346. LOCAL CHURCH EVANGELISM. Relating evangelism to the work of the local church in all aspects of its life and ministry. F 68

347. HISTORY OF AMERICAN EVANGELISM. The great evangelistic movements from Colonial days to the present and the men who shaped them. W 69

348. THE BIBLICAL BASIS OF EVANGELISM. An attempt to formulate a philosophy of evangelism according to New Testament principles and to test our evangelistic endeavors by Scripture. S 68

349. SEMINAR IN EVANGELISTIC PROBLEMS. The problems the church faces as it seeks to reach people on all levels.

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

351. GUIDED RESEARCH. Independent research of a particular topic in evangelism. S 67, S 68, S 69

PASTORAL COUNSELING

For offerings in this field the Seminary draws on the resources of Dr. Robert Bower, Professor of Christian Education and Acting Professor of Pastoral Counseling, along with faculty members from the School of Psychology. At least one course is made available in this area each quarter.

361. MARRIAGE EDUCATION AND COUNSELING. (Same as Chr. Ed. 325). Bower. F 67

362. PSYCHODYNAMICS OF FAMILY LIFE. (Same as Chr. Ed. 326). Bower. F 66
363. PERSPECTIVES OF PERSONALITY. An analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man. Cole. F 66

364. ABNORMAL PSYCHOLOGY. The origin and development of pathological trends in behavior. Cole. F 67

365. VOCATIONAL COUNSELING. A study in the interests and aptitudes of adolescents employed in guiding them toward vocational choices. Hall. S 67

366. GROUP COUNSELING AND THERAPY. A course designed to acquaint the student with the principles of counseling and therapy in a group situation. Students will participate in a laboratory experience as a means of developing a sense of self-awareness and sensitivity to other persons. Fairweather. W 67

367. ADOLESCENT PSYCHOLOGY. The developmental and social psychology of the adolescent. The course will include discussion of the psychology of the parent-child relationships, moral and religious development, juvenile delinquency, and subjects to be chosen by the class at the beginning of the course. Barkman. W 68

368. CHRISTIAN FAITH AND MENTAL HEALTH. An attempt to relate problems of emotional health to Biblical precepts. Readings in contemporary psychological literature in these areas will be required. Tweedie. S 68

MISSIONS

The following offerings in the School of World Mission and Institute of Church Growth are open to the divinity student. These courses, given yearly, are for those seriously considering the mission field or having a special interest in missions. Permission to enroll must be secured from the Missions Faculty. While it is preferable for students to start each course at the beginning, it is possible to enter in the second or third quarter. Courses which earn two hours in the School of World Mission will have a three-hour requirement for the B.D. student through additional assignments.

381, 382. PRINCIPLES AND PROCEDURES IN CHURCH GROWTH. (Same as 660, 661).

384, 385. ANTHROPOLOGY AND MISSION. (Same as 632, 633). Tippett

387, 388. ANIMISM AND CHURCH GROWTH. (Same as 630, 631). Tippett

390, 391. HISTORY OF MISSIONS SINCE 1800. (Same at 651, 652). Tippett

393, 394, 395. CASE STUDIES IN CURRENT CHURCH HISTORY. (Same as 662, 665, 667). Tippett, McGavran
Inaugurated in 1962, this internship program has proved to be a worthwhile and stimulating venture for students who expect to be missionaries. The purpose of the program is to co-operate with various missionary agencies in opening doors of foreign service on an intern basis for students between their Junior and Middler or Middler and Senior years.

Students desiring to receive academic credit for this year of internship in foreign missions are required to take a three-hour reading course (398) under the Missions Faculty preparatory to going overseas. During this course they receive some direction for the substantial term paper to be written as a result of their internship. Three hours of credit are also granted for the paper, to be submitted to the Missions Faculty five weeks after the beginning of the Fall quarter upon return. This paper (399) is to fulfill goals set, in writing, during the preparatory course.

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

**Interns, 1964-65:** Otto Helweg, Iran; Neal Neuenberg, Costa Rica; 1965-66: Keith Jackson, Ecuador; David Brand, Korea; Richard Avery, South Africa.
EVENING STUDY PROGRAM FOR LAYMEN

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

Consequently, Fuller Seminary has scheduled, on Monday, Tuesday, and Thursday evenings from 7:30 to 9:15, certain Special Interest Seminars which are particularly suited for the layman. Regular Seminary students also enroll for these courses. All are responsible for the same class assignments and will, upon completion of the prescribed work, receive Seminary credit. Selected courses for this program require no prerequisites such as Hebrew and Greek, though there are evening classes in these languages for those who desire them.

Qualified applicants should contact the Registrar’s office for proper forms. Entrance requirements are (1) a college degree, (2) letter of reference from one’s pastor, (3) summary of Christian experience and concept of mission, and (4) a $3.00 application fee (non-refundable).

These are three-unit courses, meeting for two lecture hours one evening a week. In addition to the time in class each week, a student should plan to spend an additional seven hours in outside work and study. The tuition for each course is $46.50. Laymen register for these courses in the Registrar’s office immediately after the first class session.

See following page for the schedule.
### SCHEDULE OF EVENING COURSES
1966 - 1967

#### Fall
- **Monday**: 501. The Problem of Suffering (Hubbard and Tweedie)
- **Tuesday**: 363. Perspectives of Personality (Cole)
- **Thursday**: 240. Racial Problems in Social Perspective (Morgan)

#### Winter
- **Monday**: 265. Science and the Christian Faith (Jewett)
- **Tuesday**: 366. Group Counseling and Therapy (Fairweather)
- **Thursday**: 126. Myth and Scripture (Schoonhoven)

#### Spring
- **Monday**: 112. Job (Fuller)
- **Tuesday**: 236. Paul Tillich (Carnell)
- **Thursday**: 365. Vocational Counseling (Hall)

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<th>Period</th>
<th>Monday</th>
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<tr>
<td>Fall</td>
<td>501. The Problem of Suffering</td>
<td>363. Perspectives of Personality</td>
<td>240. Racial Problems in Social Perspective</td>
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#### 1967 - 1968

#### Fall
- **Monday**: 364. Abnormal Psychology (Cole)
- **Tuesday**: 163. Apostolic History (Harrison)
- **Thursday**: 191. Christology (Ladd)

#### Winter
- **Monday**: 347. History of American Evangelism (Booth)
- **Tuesday**: 367. Adolescent Psychology (Barkman)
- **Thursday**: 134. Dead Sea Scrolls (LaSor)

#### Spring
- **Monday**: 157. Biblical Backgrounds (Bush)
- **Tuesday**: 368. Christian Faith and Mental Health (Tweedie)
- **Thursday**: 141. Psalms (Hubbard)

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<th>Period</th>
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<tr>
<td>Fall</td>
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<td>163. Apostolic History</td>
<td>191. Christology</td>
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<tr>
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<td>100. New Testament Greek</td>
<td>105. Biblical Hebrew</td>
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III. SPECIAL DEGREE PROGRAMS
Bishop Paul Vergheese of the Syrian Orthodox Church visits with Dr. McGavran after his chapel address.

Dr. Gayraud Wilmore, Executive Director of the Commission On Religion and Race (United Presbyterian Church U.S.A.) talks over schedule with Mr. Hal Holman, Student Chairman of Social Concerns Committee during Dr. Wilmore's lecture series at the Seminary.
THE DOCTOR OF PASTORAL THEOLOGY (D.Th.P.)

According to Ephesians 4:11, the Christian ministry is to be carried on by those who, as pastors, are teachers of the Word of God. The Fuller Seminary Faculty shares with other evangelicals the conviction that the man of God is equipped to meet the basic needs of people primarily through a knowledge of the divinely-inspired Scriptures. The purpose of this four-year program is to give men with special educational and spiritual qualifications additional training in the ministry of the Word which will qualify them for the designation Doctor of Pastoral Theology. The D.Th.P. degree is a professional rather than an academic doctorate and requires four years beyond college. It is formally akin to the degree granted by medical schools, dental colleges and some law schools.

The following minimal requisites in undergraduate work must be satisfied:

**One semester each:**
- English Composition
- Literature
- History of Western Thought
- Sociology
- Psychology
- Economics
- Political Science or International Relations
- American History or American Government

**Two semesters each:**
- History of Civilization
- Natural Science
- German or French, or another acceptable modern language

Deficiencies in these requirements can be met by (a) courses pursued at neighboring colleges, (b) transcript evidence of a course which the Admissions Committee deems equivalent to one specified, or (c) data from a graduate record examination proving adequate knowledge of a subject. These deficiencies must be made up before application to candidacy to the D.Th.P. degree. This application is to be submitted during the sixth quarter of study.

It is highly recommended that students preparing for the ministry pursue an undergraduate major in some phase of the humanities, e.g., philosophy, history, literature, or languages.

The course of study for the first three years follows the core curriculum set forth on page 24. The major emphases of the
fourth year are field work and the completion of a thesis. The sequence of steps to the degree is as follows:

First year
—core curriculum

Second year
—core curriculum
—undergraduate prerequisites completed before third quarter
—application to D.Th.P. program made during third quarter*

Third year
—core curriculum
—assignment of mentor and approval of thesis topic during first quarter*
—selection of Special Interest Seminars related to thesis topic
—qualifying examinations in the reading of Greek and Hebrew completed in third quarter*

Fourth year
—supervised field work, ten hours per week throughout entire year (two years of field work already having been completed)
—one Special Interest Seminar during Fall and Winter quarters related to thesis
—two Seminars in third quarter, one in Biblical studies and one in Theology
—thesis completed during third quarter*

The grade point average during the first five quarters must not fall below 2.8 (on a scale in which 3.0 is B). The student will be dropped from candidacy if at any time thereafter his grade point average falls below this figure.

The thesis is to be written under the immediate supervision of the Faculty mentor and the general supervision of the Director of the Pastoral Doctorate program. The purpose of the thesis is to

*See calendar for exact dates.
engage the student in independent research and thought which, in conjunction with his class work, will enable him to integrate his thinking into a whole that will be meaningful for a ministry in the church. The thesis will normally approximate 150 pages of typewritten material. It will consist of any Biblical, historical, theological, or pastoral subject which can be pursued relevant to the pastoral ministry. It must demonstrate that the student has attained outstanding competence in the proper use of the tools and techniques of independent study of the Scriptures and theology, and must reflect ability to use critical faculties which will give promise of excellence in the ministry.

Before matriculation into the fourth year of the program, the candidate must successfully complete reading tests in both Greek and Hebrew taken from portions of the Old and New Testaments assigned in advance—inasmuch as the thesis should reveal that considerable attention has been given to the exegetical data of the Bible.

Since this degree will signify qualification as a teacher of the Word of God, the candidate will be required to complete three years of supervised field work in relation to an organized church. A program of field work must be carried on during the fourth year. This will mean that, on the average, ten hours a week, including Sundays, should be spent in some specific form of field work.

Students who complete requirements for the B.D. degree in the spring of 1967 and thereafter, may apply for candidacy in this program in the spring of their second year, or upon completing 75 hours of work. Applicants already holding the B.D. degree must meet the following requirements: (a) a B.D. from an accredited seminary, (b) a 3.0 grade point average for their seminary work, (c) the undergraduate work listed on page 49, and (d) demonstration of an ability to read Greek and Hebrew. Such candidates must be willing to spend four academic quarters in residence at Fuller Seminary.

Applicants to this program must have a clear purpose to serve in some area of the ordained ministry other than teaching in a school or seminary.

Women will be accepted as candidates for this degree.
THE MASTER OF RELIGIOUS EDUCATION (M.R.E.)

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

New Testament Greek is a prerequisite for entrance to this program. See pages 25-26, 31 for details on how this requirement can be met. Hebrew will not be required for B21 and B22. Substitute assignments will be made for the work in Hebrew exegesis in these courses.

CURRICULUM

First Year

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<tr>
<th>Fall</th>
<th>Winter</th>
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<tr>
<td>Systematic Theology T21</td>
<td>Church History T22 (4)</td>
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<tr>
<td>Gospel of Mark M14 (3)</td>
<td>Christian Education M12 (3)</td>
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<td>Teaching P24 (1)</td>
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<td>Special Interest Seminar (3)</td>
<td>Children Nurture of Children M15* (3)</td>
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Second Year

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<td>Systematic Theology T32 (4)</td>
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<tr>
<td>Apologetics T11 (4)</td>
<td>Missions M22 (3)</td>
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<tr>
<td>Evangelism M21 (3)</td>
<td>Field Education P28 (1)</td>
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Spring

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<tr>
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<td>Teaching P26 (1)</td>
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<td>Special Interest Seminar (3)</td>
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Directed Research M24 (3)

*Or another course dealing with a specific age group.

Total required for M.R.E., 90 hours.
THE MASTER OF THEOLOGY (Th.M.)

The Master of Theology degree is a one-year program comprising 33 credit hours and specific departmental prerequisites. 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, plus a 3-hour non-credit course in Bibliography and Research Techniques 110.

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).

Graduate majors are offered for the Th.M. degree in Biblical Studies and Theology. In Biblical Studies a major can be taken in Hermeneutics, Old Testament, New Testament, or New Testament Biblical Theology. The student is not confined exclusively to one of these for a major, but may, upon his advisor’s approval, draw from other subdivisions of Biblical Studies relevant to the major which he has selected. In Theology a major can be taken in Church History or Systematic Theology, with help from the other offerings where appropriate. Minors can be taken in any of the specific divisions of the two departments mentioned above as well as in Christian Education, Evangelism, Pastoral Counseling, and Missions. A minor does not have to be in the same department as the major.

The subject of the Master’s thesis is to be determined by the first Monday in November of the school year in which the degree
is to be granted, and is to be approved by (1) the major professor, who will then recommend its approval to (2) the Graduate School Committee. The outline is to be approved by the major professor by January 2, the rough draft by April 10, and the final draft by May 15. The Master's thesis in every case must show a grasp of the problem, familiarity with the authorities and sources, and proper application of research methods. The length of the thesis is to be determined by the nature of the project and consequently will be decided in conference with the major professor. The original and first carbon of the thesis in the form finally approved must be deposited with the librarian. A fee to cover the cost of binding must be paid prior to graduation.

Graduate students are admitted to candidacy for the Master's degree on January 15, after meeting the following prerequisites: (1) satisfaction of the language 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.
DOCTOR OF THEOLOGY (Th.D.)

The Doctor of Theology program will be inaugurated in the fall of 1968. Students with the following qualifications are eligible to apply: (1) a B.D. degree from an accredited Seminary with a 3.5 grade average (3.0 is B) in Bible and Theology courses, and (2) a knowledge of Latin, Greek, and Hebrew which satisfies the Graduate Committee.

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

By October 1, second year:
Passing of French and German reading examinations. No student may enroll in the second year of the program until he has passed these examinations. It is to his advantage to complete the examinations as soon as possible in the first year.

By March 15, second year:
Completion of the qualifying examinations. (See paragraph below.)

By March 15, third year:
Acceptance of the semi-final draft of the dissertation by two readers from the Fuller Faculty and one outside examiner. If an examiner so requests, the candidate must submit to an oral examination of the dissertation.

By May 15, third year:
Presentation of two copies of the final draft, ready for binding, to the Director of the Library.

The time limit for completing this program is seven years after matriculation.

* * * * * * * * *

The first two years of this program consist of residence study during which the student must enroll in 24 hours of seminars which will aid him in preparation for qualifying examinations and for writing the dissertation. It should be understood that these 24 hours
are the minimum number which a mentor may require in course work as a background for writing the dissertation and that only work structured around the dissertation will be accepted as fulfilling the minimum 24-hour requirement. A 3-hour course in Research Techniques, offered by the Director of the Library, is required at the outset of the course of study.

The qualifying examinations (to be taken by March 15 of the second year) cover nine particular subjects which fall within the area of the candidate’s major and two minors. The major and two minors are to be selected from these four fields: Old Testament, New Testament, Historical Theology, and Systematic Theology. The nine subjects from three of these four fields are to be selected on the basis of the following two guidelines: (a) only those subjects should be selected which, when taken in conjunction, will contribute to a synthesis of theological understanding; (b) this synthesis must be germane to the topic of the dissertation. Normally, three in-depth subjects will be chosen from the candidate’s major and from each of his two minors, although as many as five subjects may fall within his major. In consultation with the Graduate Committee, the candidate chooses his major and two mentors whose fields lie within the major. The nine subjects upon which he is to be examined will be chosen in consultation with the two mentors and the Graduate Committee, and will be subject to final approval of the Faculty.

The dissertation topic should be chosen at the beginning of the program, so that a unity may be effected between the topic, the course work, and the nine in-depth studies.

In preparing for qualifying examinations, a student can expect some guidance from Faculty members, but he will be primarily responsible for allowing his reading on these subjects to make him aware of what is involved in a comprehensive grasp of them. This is applicable also to the writing of the dissertation.

The dissertation, to be acceptable, must evidence scholarly research. The Graduate Committee, with the approval of the Faculty, makes the choice of the external reader and the Faculty member who, in addition to the primary mentor, are to read the dissertation.
IV. SEMINARY REGULATIONS

The San Gabriel mountains serve as background for administration building (foreground) and men's dormitories.
Dr. Paul Tournier, Christian Psychologist from Geneva, Switzerland, with his interpreter, addresses seminary audience.

Dr. Calvin Guy of Southwestern Baptist Theological Seminary lecturing at Annual Missions Conference.
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 2½x2½" close-up of head and shoulders), (2) have transcripts from all colleges he has attended sent directly to the Registrar’s Office, and (3) enclose the Application Fee of $10.00 (non-refundable).

PREREQUISITES FOR ADMISSION

A student must have earned a regular baccalaureate degree before he can be admitted to the B.D. or M.R.E. programs. This degree should be conferred by an accredited institution. Any student who graduates from an unaccredited college must have a minimum grade average of B to be considered for acceptance.

It should be understood that admission to Fuller depends on one’s Christian experience and call to service as well as one’s academic record.

A knowledge of New Testament Greek syntax and basic vocabulary sufficient for reading the New Testament with the aid of a lexicon is a prerequisite for carrying through the B.D. and M.R.E. programs. Students may satisfy this requirement by taking a non-credit course which is offered during the summer before matriculation. See pages 25-26, 31 for further information on the Greek prerequisite.

Requirements for entering other degree programs are given on pages 49-55.

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 any of the degrees offered. Dormitory housing is offered in Mary Slessor Hall with meals in the Seminary refectory.

FOREIGN STUDENTS
 As a general rule, foreign students with dependents will be considered for admission at Fuller Seminary only if some responsible Christian organization in their homeland specifically commits itself either (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.

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

THE JUNIOR RETREAT

The course of study at Fuller Seminary begins with the Junior Retreat, held during registration week of the fall quarter. From Monday afternoon through Tuesday noon, all new students, members of the Student Council, and several Faculty gather at a conference area in the San Bernardino mountains for a time of orientation to Seminary life and theological training. On Wednesday the group meets on campus for a day of further orientation and opportunity to meet all the Faculty. Wives of new students are invited to join their husbands that evening for a time of fellowship and a devotional service in the Chapel.

EXAMINATIONS

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

GRADE POINTS

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

THE STUDENT HANDBOOK

This publication summarizes 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.
Of particular interest to students before they take up residence at the institution is information on student housing given on page 86 and the following regulation regarding employment. A student whose financial situation makes it imperative for him to obtain secular or church employment for more than twenty hours per week must reduce his academic load accordingly.

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.

Each student submits to the Field Work office a quarterly report of his activities. At the end of the academic year an evaluation statement is requested from each pastor or supervisor. These reports become part of the student's permanent file. Counseling sessions with the Director of Field Work, Dr. F. Carlton Booth, are arranged as necessary.
The prescribed course of study as outlined in the curriculum for each degree must be satisfactorily completed.

For the requirements for the B.D. degree, see page 24ff., and for the other degrees, pages 49-55.

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

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

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

Statement of intention to graduate should be made at the time of registration each quarter of the last year of residence, with formal application for graduation and payment of graduation fees being made at the registration for the last quarter of residence.
## 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</td>
<td>$5.00</td>
</tr>
<tr>
<td>Matriculation (applies against tuition)</td>
<td>$15.00</td>
</tr>
<tr>
<td>Tuition (for degree candidates, special students or auditors)</td>
<td></td>
</tr>
<tr>
<td>B.D., M.R.E. (per quarter hour)</td>
<td>$15.50</td>
</tr>
<tr>
<td>Th.M. (per quarter hour)</td>
<td>$21.00</td>
</tr>
<tr>
<td>D.Th.P. (per quarter)</td>
<td>$232.50</td>
</tr>
<tr>
<td>School of Missions (per quarter hour)</td>
<td>$21.00</td>
</tr>
<tr>
<td>Student Activities (per year)</td>
<td>$12.75</td>
</tr>
<tr>
<td>Language Laboratory (per unit)</td>
<td>$1.00</td>
</tr>
<tr>
<td>Speech Testing and Laboratory (Junior year)</td>
<td>$9.00</td>
</tr>
<tr>
<td>New Student Retreat</td>
<td>$11.50</td>
</tr>
<tr>
<td>Cap and Gown Rental</td>
<td>$5.00</td>
</tr>
<tr>
<td>Diploma</td>
<td></td>
</tr>
<tr>
<td>B.D. and M.R.E.</td>
<td>$10.00</td>
</tr>
<tr>
<td>Others</td>
<td>$15.00</td>
</tr>
<tr>
<td>Thesis Binding (includes 2 copies)</td>
<td>$7.50</td>
</tr>
</tbody>
</table>

### SPECIAL FEES:

<table>
<thead>
<tr>
<th>Service</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Late Registration</td>
<td>$5.00 - $10.00</td>
</tr>
<tr>
<td>Program Change</td>
<td>$2.00</td>
</tr>
<tr>
<td>Removal of Incomplete</td>
<td>$2.00</td>
</tr>
<tr>
<td>Late Application to Senior Class</td>
<td>$5.00</td>
</tr>
</tbody>
</table>

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

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

2 Chargeable only when no formal application is submitted.
NOTICE:

There is a slight increase in certain Fuller Theological Seminary expenses listed on pages 64 and 65 of this catalog. Costs effective beginning in June, 1967, are:

FEES AND EXPENSES—

Regular Fees

<table>
<thead>
<tr>
<th>Service</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Application</td>
<td>$ 10.00</td>
</tr>
<tr>
<td>Transcript Evaluation</td>
<td>5.00</td>
</tr>
<tr>
<td>Matriculation (applies against tuition)</td>
<td>15.00</td>
</tr>
<tr>
<td>Tuition (for degree candidates, special students or auditors):</td>
<td></td>
</tr>
<tr>
<td>B.D., M.R.E. (per quarter hour)</td>
<td>17.50</td>
</tr>
<tr>
<td>Th.M. (per quarter hour)</td>
<td>23.50</td>
</tr>
<tr>
<td>D.Th.P. (per quarter)</td>
<td>262.50</td>
</tr>
<tr>
<td>M.A. in Missions (per quarter hour)</td>
<td>23.50</td>
</tr>
<tr>
<td>Student Activities (per year)</td>
<td>12.75</td>
</tr>
<tr>
<td>Language Laboratory (per unit)</td>
<td>1.00</td>
</tr>
<tr>
<td>Speech testing and laboratory (Junior year)</td>
<td>9.00</td>
</tr>
<tr>
<td>New Student Retreat</td>
<td>11.50</td>
</tr>
<tr>
<td>Cap and gown rental</td>
<td>5.00</td>
</tr>
<tr>
<td>Diploma:</td>
<td></td>
</tr>
<tr>
<td>B.D. and M.R.E.</td>
<td>15.00</td>
</tr>
<tr>
<td>Th.M. and M.A.</td>
<td>20.00</td>
</tr>
<tr>
<td>D.Th.P.</td>
<td>25.00</td>
</tr>
<tr>
<td>Thesis Binding (includes 2 copies)</td>
<td>11.00</td>
</tr>
</tbody>
</table>

Special Fees

<table>
<thead>
<tr>
<th>Service</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Late Registration</td>
<td>5.00-10.00</td>
</tr>
<tr>
<td>Program Change</td>
<td>2.00</td>
</tr>
<tr>
<td>Removal of Incomplete</td>
<td>2.00</td>
</tr>
<tr>
<td>Late Application to Senior Class</td>
<td>5.00</td>
</tr>
<tr>
<td>Overnight Parking Fee (per month)</td>
<td>2.50</td>
</tr>
</tbody>
</table>
**ANNUAL EXPENSE ESTIMATE**

<table>
<thead>
<tr>
<th>Category</th>
<th>Single</th>
<th>Married</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tuition</strong></td>
<td>$785.00</td>
<td>$785.00</td>
</tr>
<tr>
<td><strong>Room</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single Student--average</td>
<td>$5.50/wk. (dormitory)</td>
<td>$198.00^2</td>
</tr>
<tr>
<td>Married Student--$55.00</td>
<td></td>
<td>$660.00</td>
</tr>
<tr>
<td><strong>Board</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single--$14.85/wk.</td>
<td></td>
<td>$490.00^3</td>
</tr>
<tr>
<td><strong>Accident, Sickness and Hospital Insurance</strong></td>
<td>33.50</td>
<td>170.00^4</td>
</tr>
<tr>
<td><strong>Books</strong></td>
<td>150.00</td>
<td>150.00</td>
</tr>
<tr>
<td><strong>Student Activities</strong></td>
<td>12.75</td>
<td>12.75</td>
</tr>
<tr>
<td><strong>Estimated total minimum expense</strong></td>
<td>1,669.25</td>
<td>1,777.75</td>
</tr>
</tbody>
</table>

---

1. Not including the tuition for summer languages.
2. Computed on the basis of a 36-week year.
3. Computed on the basis of a 33-week year, 19 meals a week (Sunday noon and evening meals excluded).
4. Including student and family.
REFUNDS

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

ANNUAL EXPENSE ESTIMATE

<table>
<thead>
<tr>
<th></th>
<th>SINGLE STUDENT</th>
<th>MARRIED STUDENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuition</td>
<td>$700.00</td>
<td>$700.00</td>
</tr>
<tr>
<td>Room:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single — Average $5.40/week</td>
<td>194.40²</td>
<td></td>
</tr>
<tr>
<td>Student (dormitory)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married — $55.00 up/month</td>
<td>660.00</td>
<td></td>
</tr>
<tr>
<td>Student (apartment)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Board:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single — $13.50/week</td>
<td>445.50³</td>
<td></td>
</tr>
<tr>
<td>Accident, Sickness &amp; Hospital Insurance</td>
<td>33.50</td>
<td>170.00⁴</td>
</tr>
<tr>
<td>Books</td>
<td>150.00</td>
<td>150.00</td>
</tr>
<tr>
<td>Student Activities</td>
<td>12.75</td>
<td>12.75</td>
</tr>
</tbody>
</table>

Estimated total minimum expense $1,536.15

¹Not including the tuition for summer languages.
²Computed on the basis of a 36-week year.
³Computed on the basis of a 33-week year, 19 meals a week, (Sunday noon and evening meals excluded.)
⁴Including 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.

The financial assistance available for alleviating such need consists of employment, short and long term loans, and grants-in-aid which may be offered to students singly or in various combinations. Before grants-in-aid are considered, it is expected that a student who needs financial aid will provide a reasonable part of the total amount required to meet seminary expenses, both living costs and educational costs, by accepting employment, or a loan, or both.

The Seminary provides two staff members in particular to assist those desirous of finding employment: (1) the Director of Field Work and (2) the Director of Student Employment. Field work appointments are often remunerative, and there are numerous secular employment opportunities in the heavily populated area in which the Seminary is located. In seeking and accepting employment, however, it is understood that the student will not exceed the number of hours commensurate with the demands made upon his time by his academic load, family responsibilities, etc.

The age, maturity, post-college status, and frequently the married state of the theological student means that his parents cannot be expected to play the major role in financing his seminary education that they do in financing an undergraduate education. Nevertheless it is anticipated that the student will seek and obtain help from the family when it is feasible.

Apart from the nascent program of "Achievement Scholarships" offered originally in 1964-65 by the Women’s Auxiliary, the Seminary does not offer scholarships in the usual sense of that term, i.e., grants made on the basis of outstanding academic achievement. Rather, the Seminary has available $60,000.00 in loans and grants-in-aid for deserving students. A loan or grant is made primarily on the basis of need, with proper emphasis upon future promise and academic standing.

A loan may be either short- or long-term. A short-term loan is designed to meet sudden emergencies and is paid off before the student graduates. It carries no interest. A long-term loan carries no
interest while the applicant is in school and repayment does not begin until a year after graduation, at which time a low interest rate commences. Exact repayment schedules are flexible and are worked out with the Business Manager at the time of graduation. A student who terminates his training here prior to graduation will be asked to arrange to repay his loan account on an accelerated basis.

Any student desiring a loan or a grant-in-aid is required (1) to fill out an application form for student aid and (2) to submit a detailed copy of his estimated budget for the year. 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 Financial Aid Committee.

The continuing financial aid funds which have been made available to the school are as follows:

In 1954 the Leonard A. and Ella B. Lindsell Christian Education Fund was created in the amount of $1,000.00, the income from which shall be used for aid for students who expect to enter the field of Christian Education.

In 1955 the Berachah Church Fund (Houston, Texas) was created in the amount of $1,500.00, the income from which is to be used for financial aid purposes.

In 1958 the Charles E. Fuller Student Loan and Scholarship Fund was established in the amount of $17,000.00 to aid in the financial affairs of needy and worthy students.

In 1960 the Lylie Whittle Student Fund was created in the amount of $7,000.00, the income from which is to be used for financial aid purposes.

In 1961 the Richard Keith Wright Memorial Fund 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 Fund was created in the amount of $15,000.00, the income from which is to be used for student grants-in-aid.

In 1964 the Gerrit P. Groen Memorial Loan Fund was established in the amount of $2,500.00 to be available for loan purposes to worthy students.

In 1965 the Jane Morgan Stover Fund was established with income from the eventual principal of $10,000.00 to be made available in grants-in-aid to needy students.
The Fuller Seminary Auxiliary grants a limited number of scholarships for foreign students. Each year the Auxiliary provides, as it is financially able, scholarships covering full tuition (not to exceed $700.00) plus $600.00 for expenses directly connected with the academic program. At the present time, the summer language program fees are not included in this scholarship. These expenses and all others incurred during summer vacation and school holidays, as well as travel expenses to and from Pasadena, are taken care of by the student. The Auxiliary also grants scholarships which provide for tuition only (not to exceed $700.00).

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

All Auxiliary 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.
V.

SCHOOL OF WORLD MISSIONS
AND
INSTITUTE OF CHURCH GROWTH

Faculty and students comprising first class of the School of World Mission and Institute of Church Growth
Members of Latin America Church Growth Research Team plan nine-month trip to South America.
Christian mission is being carried on in the midst of a tremendous revolution affecting every aspect of human life. The guidelines and assumptions under which our fathers sent out missionaries have been swept away. Advances in knowledge, changed political alignments, hugely increased control of nature, rise of churches in Asia, Africa and Latin America, lessening ecclesiastical competition and hatred, rising religious relativism, battle for brotherhood, and vastly accelerated secularization of life, together present Christian mission with radically new ground on which to operate. Education for mission must prepare men to propagate the Christian Faith in this new world being born.

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

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

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

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

Two main types of missionary education exist, preparing missionary candidates under appointment for their first plunge into a strange new culture and language, and giving to career missionaries on furlough advanced education in missions. While cordially welcoming candidates heading to the field, the School of World Mission considers training career missionaries its chief task and plans its program to that end. Boards have extensive recruiting and training programs for candidates heading toward the field. Seminaries have courses in missions for their students. Career missionaries, however, seeking higher education in missions are poorly served by existing institutions. Advanced education in mission is, therefore, the area in which we specialize.

Advanced education should provide opportunity to master knowledge of the main aspects of world mission across the centuries, continents, and churches. Christian mission is a vast body of knowledge and the educated missionary should see it whole. In presenting this corpus of learning through lectures, courses of study, and readings, we try to avoid two dangers: a frozen intellectual regimen removed from the fast-moving contemporary scene, and a smorgasbord of "hot" transient emphases. Advanced education must be validated by advanced degrees—the master's and doctor's in missions; yet the degree program must remain flexible enough to equip men to meet the rapidly changing conditions of the modern world.

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

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

**History of the School of World Mission**

In 1945, Dr. Charles Fuller, a life-long advocate of foreign missions, had a vision of founding a missionary training school; but instead God led him and Harold John Ockenga to found a theological seminary. The vision, however, remained one of his deep desires.

In 1961, Dr. Donald McGavran founded at Eugene, Oregon, a graduate research and teaching center devoted to the proposition that the growth of the Church is a chief and irreplaceable function of Christian mission. The Institute of Church Growth flourished, supported by Northwest Christian College. By June 1965, fifty-seven missionaries of fourteen boards and all the continents had studied there. Eight books and numerous articles on church growth had been published.

In 1964, stimulated by Dr. R. Kenneth Strachan, late General Director of the Latin American Mission, Dr. Fuller felt a compulsion to give substance to his dream. Under the leadership of
President Hubbard, a Faculty Missions Committee was appointed to explore the founding of a School of World Evangelism. The whole field was thoroughly canvassed. What seminaries and missionary training schools across the nation were doing was reviewed. A Steering Committee of twenty-four noted missionary leaders was appointed to guide the formation of the school and choice of faculty.

In the spring of 1965, Fuller Theological Seminary’s plan having matured, it invited Dr. McGavran to become Dean of its School of World Mission and to bring to it his colleague, Dr. Alan R. Tippett, and the Institute of Church Growth. Northwest Christian College, feeling unable longer to support its lusty child, agreed cordially to the proposal and, on September 1, 1965, the School of World Mission and Institute of Church Growth became the third in the Fuller Complex of Schools. At the opening of the fall quarter, one national and thirteen missionaries were enrolled.

The Facilities and Costs

A large and well-chosen missions library is housed in the McAlister Library and constitutes a major resource for graduate study in missions. Its holdings in ethnic religions and anthropology are particularly strong. The extensive holdings of the Missionary Research Library and other missions libraries across the land, available through inter-library loan and microfilmed manuscripts, provide still other resources for graduate study.

An International Center, providing living quarters for national leaders of the Church from other lands studying at the Fuller Complex of Schools and exercising a ministry toward the students from Asia, Africa and Latin America studying in the Pasadena area, is projected.

In nearby Glendale, missionary apartments available to missionaries on furlough provide ideal living quarters at reasonable cost. Alternately, furnished apartments or houses in Pasadena and nearby communities are available at commercial rates varying from $80 to $150 a month. Men’s and women’s dormitories, attached to the seminary, house single men and women at four to eight dollars a week. Married students apartments at the seminary rent from $55 a month up.

The Refectory in the Seminary provides good food at $12.25 a
week for one person. Accident, sickness, and hospital insurance costs $33.50 for one person and $150.00 for a married student and his family.

Tuition is $21 per quarter hour. The Research Fellowship carries with it funds sufficient to cover tuition. Any student needing grant-in-aid may apply stating his situation.

Admissions

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

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

Requirements for a doctoral program are under consideration in connection with the pastoral doctorate with marked emphasis on missions.

Missionaries on furlough may enroll in special courses for one, two or three quarters and will be granted a certificate on completion of the work.

Research Fellowships

Each year the School of World Mission and the Institute of Church Growth selects several research fellows—missionaries—who are deeply concerned about and working at the growth of their churches. Each receives a $1,000 fellowship, part to be used in gathering data on the field, part to pay his tuition at Fuller, and part to publish the research and distribute it to mission boards, church headquarters, and theological training schools around the world. Fellows are chosen from the rapidly growing sections of the Church as well as from younger Churches no longer growing but which have latent potential for growth. Boards now provide the salary of these men and will normally continue to do so. They also provide travel to Pasadena and rent or furlough allowance in accordance with their custom.

Several research fellowships in church growth of from $2,000 to $3,000 are available for nationals holding responsible positions in their Churches, coming here in September for nine months.
the fellowship a reasonable proportion, depending on the distance to Pasadena, may be used for travel and living expenses while working at Fuller.

Applications for all fellowships should be made by July first of one year for fellowship in the following year, i.e. before July first 1966 for fellowship beginning September 1967.

Research Fellows for 1966-67 are:

- Dr. S. P. Raju, Dr. Ing. (Munich), F.N.I., Principal of the Government Engineering College, Hyderabad, Member of the Church of South India Executive Committee.
- Rev. J. C. Gamaliel, B.A., B.D., parish minister of the Lutheran Church, Kerala, India.
- Pastor Leonard Dean Jacobsen B.A., C.T., Madagascar, TALC World Missions of the American Lutheran Church.

Special Lecturers

In order to keep in touch with current thought and development, special lecturers are chosen each year from among missionary leaders of significant experience.

1. In October of 1965, Robert Calvin Guy, Professor of Missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas, who has more than six hundred of his graduates at work as missionaries around the world, delivered four lectures on "The Redeemed Community: Born to Care."

2. Each year Fuller, in continuation of a policy inaugurated at the Institute of Church Growth in Oregon, invites an outstanding figure in world missions to deliver a series of lectures on church growth. These are published and added to the growing literature on the extension of the Church. Bishop Jarrell Waskom Pickett of the Methodist Church, authority on missions, long chairman of the National Christian Council in India, was the first lecturer. His Dynamics of Church Growth is published by Abingdon. The second
Annual Lectures, in 1962, were given jointly by Drs. Nida Hodges, Guy, and McGavran and titled *Church Growth and Christian Mission*. Harper and Row are the publishers.


David Stowe, Executive Secretary of the Division of Overseas Ministries of the National Council of Churches of Christ, will deliver the 1967 lectures.

### Faculty

The faculty of the School of World Mission and Institute of Church Growth consists of missionaries with significant service in the field plus high academic training in some area of knowledge significant to the propagation of the Gospel. The following are members of the founding faculty. Others will be added as rapidly as possible. The goal is a faculty of six full professors.

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

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

### Visiting Faculty

Each year Visiting Lecturers are invited to teach for a quarter, courses of special importance and timeliness. In the fall of 1965, the School was graced by the presence and contribution of the following.

Warren Webster, B.A., B.D., M.A., with ten years' experience in Pakistan as a missionary of the Conservative Baptist Foreign Missionary Society, lectured on “Theology of Mission to Resistant Peoples.”

William R. Read, B.A., B.D., Th.M., with twelve years' experience in Brazil as a missionary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in U.S.A. and currently leader of the Lilly Endowment Church Growth
Research in Latin America, lectured on "New Patterns of Church Growth in Brazil."

The Curriculum

The backbone of our program is a combination of course work, reading, and directed research and study, all tailored to fit the individual missionary's problems and opportunities. All this is curriculum. Nevertheless in a narrower sense the curriculum consists of courses of study each of which develops a part of one of the eight major branches of learning which together make up the discipline of missions. These eight branches: (sections of the curriculum) are:

I. Theory and Theology of Missions. (Courses 610-619)
II. Apologetics of the Christian Mission vis à vis non-Christian religions. (620-629)
III. Mission Across Cultures—Anthropology, Sociology, World Revolution, Secularism, Urbanization. (630-639)
IV. Techniques, Organization, and Methods in Mission. (640-649)
V. History of Missions and Church Expansion. (650-659)
VI. Church Growth. (660-669)
VII. The World Church—Ecumenics. (670-679)
VIII. Biblical Studies and Theology.

Competence in three of these branches is required for the Master of Arts in Missions. When the guide lines for the doctorate are determined, competence in five will probably be required for it. Competence is defined as wide acquaintance with the field, particularly the books, with particular attention paid to the region in which the missionary is spending his life. For the M.A., forty-five hours' work past the B.A. is required. Men with a B.D. from an accredited seminary must complete 36 quarter hours in residence here, including a thesis for which no more than 6 hours is allowed for thesis seminar.

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

Great emphasis is also laid on having each missionary describe the problem he faces and encouraging him through research, counsel, reading, and creative writing to work out a viable solution to it. Research seminars form a significant portion of the curriculum. Experience has shown these to be most productive of advance in thinking.

Description of Courses

(Since at the early stage of the School of Mission at which this Catalog goes to press—December 1965—it is difficult to foretell what student body we shall have here in the next two years, and what additions will be made to the faculty, the courses described below and others taught by incoming members of the faculty will, in September 1966 and 1967, be arranged in quarterly offerings to fit the then situation. Any given quarter, courses will be selected from among the following, depending upon the availability of faculty and composition of the anticipated student body. The offerings for the winter and spring quarters of 1966 are outlined at the close of the course descriptions.)

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

611. THEOLOGY OF MISSION TO RESISTANT PEOPLES. Theories and theologies of mission in regard to the huge numbers of Secularists, Marxists, Moslems, Jews, Buddhists, and Hindus indifferent to the Gospel. Critical appraisal of doctrines of the apostolate, God’s sovereignty, the atonement, the authority of the Bible, the Church, the finality of Christ, and the relationship of the Christian religion to non-Christian religions in the light of the resistant. 2 hours

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

620. HINDUISM AND APPROACH TO HINDUS. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and ritual practices, with due attention to the social structure for which it provides religious sanctions. Approaches to Hindus which have won them and their societies to Christ and have multiplied churches among them. Secularism as an outcome of Christian mission. 2 hours
621. **Presenting the Gospel to Roman Catholics.** The theological system of the Church of Rome with special attention to Evangelical approaches which have mediated the Gospel to neglected Roman Catholic masses. 2 hours

622. **Animistic Bases of the Great Religions.** Study of the animistic substructure or the religion of the common people of Buddhist, Hindu, Islamic, Confucian and Shinto lands, with special bearing on conversion to Christianity and the relevance of Christian missionary methods. 2 hours

630. **Animism and Church Growth I.** The basic features of the animistic view of life common to the masses in Asia, Africa, Oceania and Latin America, and its bearing on the acceptance of the Gospel and the spread of the indigenous Church. 2 hours

631. **Animism and Church Growth II.** Christian Mission in confrontation with persons and institutions of animistic society—witchcraft, sorcery, possession, shamanism, priesthoods, prophetic movements. 2 hours

632. **Anthropology and Mission I.** What Anthropology offers the missionary in his task of discipling the nations and avoiding cultural barriers to the redemptive work of the Holy Spirit. 2 hours

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

634. **The Christian Mission in Urban and Industrial Situations.** A seminar for interaction. Cross-cultural urban and industrial studies of places open for evangelism today, the character of religious encounter, sociological and economic factors, methodological procedures for investigating the possibilities of church planting. 2 hours

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

640. **Research Methods.** An introductory study designed to equip the missionary working in alien cultures to discern truly and describe exactly the structures of society and church, personality conflicts and human environment, and customs and beliefs. Techniques of interviewing, observing and documenting. 3 hours

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

642. **Training the Ministry—Lay and Ordained.** Leadership and the development of the Church and extension of the Faith, theological education and church growth, courses and institutions for ministerial training, five levels of leaders, regional and cultural variations in leadership patterns. 2 hours

650. **History of Missions—Apostolic Times to the Middle Ages.** History of the idea of mission from New Testament times and its relation to church planting and group movements down to the Middle Ages. 2 hours
651. **Modern Missions to 1914.** The broad sweep of missionary expansion across the decades and continents of this introductory period of missions, with particular attention a) to the degree to which missions achieved their announced New Testament purpose, and b) to the vitality of the indigenous Churches which they planted. 3 hours

652. **Church Planting in the Twentieth Century.** History of missions since 1914, rise of younger Churches, opening of new areas, new kinds of missions, cooperation and unity in mission, world confessionism, older and younger boards, rise of IMC, DOM, EFMA, IFMA, and regional Councils. Protestant missions and the Church of Rome. 3 hours

660. **Principles and Procedures in Church Growth I.** A brief survey of the theological, psychological, and statistical obstructions to church growth arising from within the missionary movement; sociological structures of the societies which are the ground of church multiplication, and procedures which cause stagnation, acceleration, introversion and expansion. 3 hours

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

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

663. **Evangelical Growth in Latin America.** Varying patterns of church structure, produced by various types of mission with critical analysis of each in the light of its dynamism, impact on society, and Evangelical understanding of the Christian faith. *2 hours*

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

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

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

667. **Case Studies in Current Church History.** Systematic study of denominations in Asia, Africa, and Latin America from their beginning to the present, with special attention to the spiritual and environmental factors contributing a) to healthy expansion, and b) to slow growth or arrested development. Special attention will be paid to Polynesia, Korea, New Guinea, Ethiopia, Batakland, Pacific Indian, Manchuria, Orissa, Puerto Rico, and Mexico. *2 and 3 hours*
670. **Ecumenics.** The rise of a world Christian community and a cooperative spirit among Churches and missions as they disciple the nations. Ecumenism as spirit of unity and as relationship to a council. Africasm and Christian unity. Cooperative 'disciplined planning' for mission. Dangers and opportunities in the ecumenical movement. 2 hours

690. **Research Seminar.** Guidance provided to individual missionaries or small groups pressing forward with research on their own problems in mission. Special attention paid to problems assigned to a missionary by his Church or mission.† Hours as arranged.

691. **Reading and Conference.** Reading, report, and discussion designed to cover areas of special interest or those in which the student is weak.† Hours as arranged.

†690 and 691 may be used for credit in any section of the curriculum I to VIII for special work, or for thesis.

*Case Studies in Church Growth may count for credit in Sections III or V if oriented in the direction of these areas.

**COURSE SCHEDULE FOR THE WINTER AND SPRING QUARTERS 1966**

**WINTER**

661. **Principles and Procedures in Church Growth II** 3 hours  McGAVRAN

662. **Case Studies in Church Growth—West Africa** 3 hours  McGAVRAN

651. **Modern Missions to 1914** 3 hours  TIPPETT

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

690. **Research Seminars** hours as arranged  TIPPETT & McGAVRAN

691. **Reading and Conference** hours as arranged  TIPPETT & McGAVRAN

641. **Charting Techniques in Research** 2 hours  TIPPETT

**SPRING**

610. **Theology of Mission** 2 hours  McGAVRAN

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

652. **Church Planting in the 20th Century** 3 hours  TIPPETT

667. **Case Studies in Current Church History** 2 hours  TIPPETT

BATAKS, PACIFIC INDIAN, MANCHURIAN 2 hours  TIPPETT

642. **Training the Ministry—Lay and Ordained** 2 hours  TIPPETT

690. **Research Seminar:** hours as arranged  TIPPETT & McGAVRAN

691. **Reading and Conference** hours as arranged  TIPPETT & McGAVRAN
VI. SEMINARY FACILITIES

Students living in the Seminary's "Bellaire Court" enjoy a cookout in front of their apartments.
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 entire collection. This Library, containing offices and study space, was occupied in January, 1963.

The Seminary owns 70,000 volumes. The Wilbur M. Smith Library of Biblical Research, consisting of approximately 30,000 volumes, has been legally and permanently assigned to the Seminary, bringing our total holdings to over 100,000 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: 7:30 a.m.-10:00 p.m., Monday-Friday
10:00 a.m.-5:30 p.m., Saturday
Summer: 8:00 a.m.-5:00 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 Greek and Biblical 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 AND FOOD SERVICE

Dormitory facilities in Seminary on-campus housing are provided for all single students. Single students attending the Seminary during the regular school year are required to live on campus and
to take their meals in the Seminary refectory. Exceptions are those single students who live with their families. The refectory is in operation during the normal school year (September to early June) and also for a portion of the Summer Language School (August and early September). No meals are served on Sundays other than breakfast or on Thanksgiving Day and during the Christmas holidays. On campus and also at a location eight blocks away there is a total of forty-five married student apartments, furnished and unfurnished, of various sizes. 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 interpersonal nature can receive some help from the Dean of Students. 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 own Counseling Center, sponsored by the faculty of the School of Psychology, or from a Christian psychotherapist in private practice.
Missionary leaders discuss contemporary missions; l. to r.: Mr. Warren Webster, Conservative Baptist missionary; Dr. Alan Tippett, Assoc. Professor of Anthropology at Fuller; Dr. Donald McGavran, Dean, School of World Mission; President Hubbard; Bishop Stephen Neill of the Anglican Church; Mr. Ted Engstrom of World Vision, Inc.; and Mr. William Read, Presbyterian Missionary to Brazil.
President Hubbard, Dr. Richard Halverson and Dr. Carlton Booth chat after Dr. Halverson's lectures on evangelism.

Dr. Everett Harrison (l.) and President Hubbard greet Methodist Bishop Gerald Kennedy after his address at the Seminary.
Dr. Geoffrey Bromiley (l.) and Dean Fuller (r.) visit with Dr. J. I. Packer during his lecture series on universalism.

Dr. Donald Tweedie (l.) and President Hubbard confer with Dr. Victor Frankl of Vienna, Austria, during his visit to the Seminary.
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.

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. James I. Packer of Oxford, England, brought the Payton Lectures for 1965 on the subject "The Problems of Universalism Today."

THE FACULTY LECTURESHP 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 two years:

J. A. SANDERS, Ph.D., Professor, Colgate Rochester Divinity School. "Recent Psalm Discoveries at Qumran."

EDUARD SCHWEIZER, D.Theol., Professor, University of Zurich. "The Theology of Mark and the Historical Jesus."


CHURCH IN MISSION CONFERENCES

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

GUEST SPEAKERS 1964 - 1966

MISSIONS:

HORACE L. FENTON, D.D., Acting General Director, Latin America Mission.

CALVIN GUY, Th.D., Professor of Missions, Southwestern Baptist Theological Seminary.

EVANGELISM:

RICHARD C. HALVERSON, LL.D., Pastor, Fourth Presbyterian Church, Washington, D.C.

WILLIAM S. STARR, B.D., Associate Executive Director, Young Life Campaign.

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Akbar Abdul-Haqq, Ph.D., Staff Evangelist, Billy Graham Evangelistic Association.

SOCIAL CONCERN:
William Stringfellow, LL.B., Episcopalian layman, New York attorney
Gayraud S. Wilmore, Jr., S.T.M., Executive Director, Commission on Religion and Race, United Presbyterian Church, U.S.A., in New York.

CHRISTIAN HERITAGE:
Ralph G. Turnbull, Th.M., D.D., Minister, First Presbyterian Church, Seattle, Washington.

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. It is 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 intramural and interseminary leagues in such sports as basketball, volleyball, and softball. Students are encouraged to spend sufficient time in physical activities so as to maintain their general health. The Student Activities Fee covers membership in the nearby Pasadena 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 1300 graduates and former students keep in touch with the school and with one another. The Association is directed by a Council, elected in the spring and installed at the annual Alumni Luncheon in June, and by 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. Theology News and Notes is published quarterly by the Alumni Association. 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 become members of the Alumni Association. Theology News and Notes, the quarterly Seminary Bulletin, and announcements of lectures, meetings, conferences, and other special events are sent to all members.

ALUMNI OFFICERS FOR 1965 - 66

Paul E. Larsen, '58, President

Thomas A. Erickson, '60, Vice-President

Richard D. Jones, '50, Corresponding Secretary

Wayne M. Frase, '55, Recording Secretary

Representatives-at-large

John D. Koeker, '60; Joseph Kirkwood, '61,

Gary W. Demarest, '50.

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VIII. THE SEMINARY FAMILY
Students relax at local YMCA.

Philotean Fellowship is the student wives organization. Once a year the husbands meet with them, as shown here.
BOARD OF TRUSTEES

Harold John Ockenga. Chairman. Boston, Massachusetts
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Ted Ray Noller
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A.B., Los Angeles Pacific College, 1961
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<thead>
<tr>
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<th>Degree(s)</th>
<th>Affiliation</th>
</tr>
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<tbody>
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<td>Leonard Rees Phelps</td>
<td>B.A., Jamestown College, 1963</td>
<td>Norman, Oklahoma</td>
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<tr>
<td>Robert Howard Reichard, Jr.</td>
<td>A.B., Bridgewater College, 1952</td>
<td>Westminster, Maryland</td>
</tr>
<tr>
<td>Charles Gordon Drummond Reid</td>
<td>B.S., Royal Military College of Canada, 1960</td>
<td>Vancouver, British Columbia</td>
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<td>B.A., San Francisco State College, 1961</td>
<td>Paramount, California</td>
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<td>Bruce Alden Rowison</td>
<td>B.A., University of Minnesota, 1963</td>
<td>Duluth, Minnesota</td>
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<td>B.S., University of Nebraska, 1963</td>
<td>North Platte, Nebraska</td>
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<td>A.B., Westmont College, 1961</td>
<td>Ames, Iowa</td>
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<td>A.B., Hope College, 1963</td>
<td>Kalamazoo, Michigan</td>
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<td>A.B., Stanford University, 1961</td>
<td>Altadena, California</td>
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<td>Daniel Allen Tappeiner</td>
<td>B.S., Washington University, 1959</td>
<td>St. Louis, Missouri</td>
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<td>Bruce Marvin Warner</td>
<td>B.A., University of California at Berkeley, 1958</td>
<td>Vallejo, California</td>
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<td>Hans M. Wilhelm</td>
<td>B.A., University of California at Los Angeles, 1953</td>
<td>Scotts Bluff, Nebraska</td>
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<td>B.A., California State College at Los Angeles, 1963</td>
<td>Chico, California</td>
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<td>Arlan Jesse Birkey</td>
<td>B.A., Fort Wayne Bible College, 1964</td>
<td>Delavan, Illinois</td>
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<td>B.A., Pasadena College, 1964</td>
<td>Granada Hills, California</td>
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<td>Ph.B., Wayne State University, 1964</td>
<td>Detroit, Michigan</td>
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<td>Ronald King Crandall</td>
<td>B.A., Michigan State University, 1964</td>
<td>Bay City, Michigan</td>
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<tr>
<td>Edward Risedorph Dayton</td>
<td>B.A.E., New York University, 1948</td>
<td>Huntington Station, New York</td>
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<tr>
<td>William Howard DeWitt</td>
<td>B.A., Pasadena College, 1963</td>
<td>Arcadia, California</td>
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<td>B.S., Wheaton College, 1963</td>
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<td>James Kenneth Glaser</td>
<td>B.S., University of Redlands, 1962</td>
<td>Menomonee Falls, Wisconsin</td>
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<td>Name</td>
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Douglas Keith Stewart .............................................. Corcoran, California
B.S., University of Washington, 1950

Gordon Dwayne Sylte ............................................... Rathdrum, Idaho
B.S., Whitworth College, 1964

Ronald George Szudarski ........................................ Los Angeles, California
B.A., Occidental College, 1965

Vernon Gee Sung Tom ............................................ Honolulu, Hawaii
B.A., University of Hawaii, 1965

John George Vyvyan ................................................ San Diego, California
B.S., San Diego State College, 1965

James Melville White ............................................... Santa Cruz, California
M.A., University of Portland, 1964

Bryan Lee Wilhite .................................................. Arcadia, California

George Wong .......................................................... Los Angeles, California
A.B., University of California, Los Angeles, 1965

M.R.E. STUDENTS

Dianne Copass ..................................................... Palm Springs, California
B.A., University of California, Santa Barbara, 1964

Charles William Dealy, Jr. ..................................... Ontario, Oregon
B.S., Oregon State College, 1951

Perla Villa Dirige .................................................... Manila, Philippines
B.M., University of Philippines, 1962

Richard Norman Dunlap ........................................... Philiburg, Pennsylvania
B.A., Dickinson College, 1956
B.D., Fuller Theological Seminary, 1960

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Virginia Ann Ernst ................................................................. Corpus Christi, Texas
B.M., Baylor University, 1962
M.M., University of Houston, 1964
Carolyn Rose Finn ................................................................. Costa Mesa, California
A.B., Westmont College, 1962
Wynn Joe ................................................................................... Los Angeles, California
B.S., California State College, Los Angeles, 1963
David L. Kennedy ........................................................................ Sunland, California
B.A., San Fernando Valley State College, 1963
Arlene Lui ...................................................................................... Los Angeles, California
B.A., California State College, Los Angeles, 1962
Sue Ellen Porter ........................................................................... Chesapeake Beach, Maryland
B.S., University of Maryland, 1964
William Carlos Steel ...................................................................... Glendale, California
A.B., University of California, Los Angeles, 1959
B.D., Pittsburgh Theological Seminary, 1962
Sharon Arlene Woods .................................................................... Balboa Island, California
B.A., Whitworth College, 1965
Miyoko Yamada ............................................................................ Yokohama, Japan
B.A., Japan Women's University, 1954

SPECIAL STUDENTS

Janice Francis ............................................................................. Royal Oak, Michigan
A.B., Olivet College, 1962
M.R.E., Fuller Theological Seminary, 1965
Tom Herbert Kear ........................................................................ Lanark, Ontario, Canada
B.A., University of New Brunswick, 1962
Lawrence Eugene Marsh ................................................................ Colton, Oregon
B.S., Oregon State University, 1963
Steve Allen Mesarch ..................................................................... Canoga Park, California
Pasadena College
James John Pfingstel ................................................................... Huntington Beach, California
A.B., Hope College, 1950
B.D., Western Theological Seminary, 1953
Janet Tobelman ........................................................................... Glendale, California
B.S., University of Oregon, 1964
Tsutomu Jim Tokunaga ................................................................ Los Angeles, California
B.A., University of California, Los Angeles, 1965
Gordon Lee Van Enk ..................................................................... Grand Rapids, Michigan
A.B., Calvin College, 1962
B.D., Calvin Theological Seminary, 1965
William Rex Walden ..................................................................... Colorado Springs, Colorado
A.B., San Diego State College, 1960
Sarah Francis Warwick .................................................................. Valdosta, Georgia
B.S., The Florida State University, 1962
B.B.E., Columbia Theological Seminary, 1963

THE SCHOOL OF WORLD MISSION AND
INSTITUTE OF CHURCH GROWTH

Charles Turner Bennett .............................................................. Fullerton, California
Neil Henry Braun ......................................................................... St. Paul, Minnesota
B.A., Aurora College, 1952
Lucille Lynch Carr ........................................ Glendale, California
B.A., Maryville College, 1942
M.R.E., Eastern Baptist Seminary, 1944

Alan Frederick Gates ................................................ Glendale, California
B.A., University of British Columbia, 1954
B.D., Fuller Theological Seminary, 1959

Joseph Edwin Hudspith ........................................ Shell Rock, Iowa
B.A., Seattle Pacific College, 1954

Harmon Alden Johnson .............................................. Chicago, Illinois

Harold E. Kurtz ........................................................ Nyssa, Oregon
B.S., Monmouth College, 1948
B.D., Pittsburgh-Xenia Theological Seminary, 1951

Donald Robert Lundquist ........................................... Chicago, Illinois
B.A., University of Minnesota, 1948
B.D., Princeton Theological Seminary, 1952
Th.M., Princeton Theological Seminary, 1961

Pat W. Major .......................................................... Wheaton, Illinois
B.A., Westmont College, 1942
M.A., Columbia Bible College, 1943

Victor M. Monterrose .............................................. San Jose, Costa Rica
B.A., Columbia Bible College, 1958
B.D., Gordon Divinity School, 1964

Gilbert W. Olson ...................................................... Dayton, Ohio
B.A., Seattle Pacific College, 1956
B.D., United Theological Seminary, 1959

William R. Read ...................................................... Pomona, California
B.A., Rockmont College, 1949
B.D., Louisville Presbyterian Seminary, 1952
M.Th., Louisville Presbyterian Seminary, 1957

Niles Kinney Reimer .............................................. Fort Collins, Colorado
B.A., College of Wooster, 1951
B.D., Princeton Theological Seminary, 1954
COMMUNICATING WITH THE SEMINARY

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

Telephone Number ...................................... Area Code 213
....................................................... 449-1745

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 and Trusts ............................................. Director of Public Relations and Development

Alumni Affairs .................................................... Alumni Secretary

Public Relations .................................................... Director of Public Relations and Development

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CALENDAR

TWENTIETH ANNUAL SESSION 1966 - 1967

Summer Session — June 23 - September 13, 1966

June 23, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (extended) and Hebrew 105 (extended).

June 23, 7:00 p.m.—Greek 100 (extended) and Hebrew 110 (extended) begin.

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

August 3, 8:00 a.m.—Greek 100 (concentrated) begins.
1:00 p.m.—Hebrew 105 (concentrated) begins.

September 13—Classes cease.

First Quarter — September 19 - December 7, 1966

September 19, 8:00 a.m.—Greek examination for entering students who have taken Greek elsewhere than in the summer session.

September 19-21—New Student Retreat. (All new students required to attend.)

September 19-23—Monday-Friday, 8:30 a.m.-4:00 p.m.—Matriculation and registration of students. (Registration appointment sign-up sheet is available on Registrar’s bulletin board after August 18.)

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

September 23, 9:00 a.m.—Personality testing for incoming students.

September 26—Classes commence.

September 27, 7:30 p.m.—Convocation. Inauguration of Dr. Donald A. McGavran as Dean of School of World Mission and Institute of Church Growth.

October 5—Day of Prayer.

October 14—Registration for language examination, candidates for the Th.M. degree.


October 31—Last day for approval of thesis subject for Th.M. degree to be conferred June, 1967.

November 14, 10:00 a.m.-noon—Language examination, candidates for the Th.M. degree. (See October 14 notation.)

November 24—Thanksgiving Day.

November 28—December 2—Registration for Second Quarter.
December 2—Classes cease.
December 5-7—Quarterly examinations.
December 8-January 3—Christmas recess.

**Second Quarter — January 4 - March 17, 1967**
January 4—Classes commence.
January 12—Day of Prayer.
March 6-10—Registration for Third Quarter.
March 14—Classes cease.
March 15-17—Quarterly examinations.
March 20-24—Spring recess.

**Third Quarter — March 27 - June 9, 1967**
March 27—Classes commence.
April 5—Day of Prayer.
April 10—Presentation of next-to-final draft of the Th.M. thesis to the
   Faculty mentors for approval.
April 21—Registration for Greek and Hebrew examination for candidates
   for D.Th.P. degree.
May 1—Final day of application for candidacy to the D.Th.P. program.
May 15—Two approved, typewritten copies of Th.M. thesis given to
   Director of the Library.
May 22—Greek and Hebrew reading examination for entry into fourth
   year of D.Th.P. program. (See April 21 notation.)
June 2—Classes cease.
June 2—Faculty-Senior Dinner.
June 4, 11:00 a.m.—Baccalaureate service.
June 5-6—Annual Meeting, Board of Trustees.
June 6—Senior and Faculty Communion Service.
June 6—Alumni Association Luncheon.
June 6, 7:30 p.m.—Commencement.
June 7-9—Quarterly examinations.

* * * * *

**CALENDAR**
**TWENTY - FIRST ANNUAL SESSION 1967 - 1968**
**Summer Session — June 22 - September 12, 1967**
June 22, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100
   (extended) and Hebrew 105 (extended).
June 22, 7:00 p.m.—Greek 100 (extended) and Hebrew 105 (extended)
   begin.
August 1, 10:00 a.m.-noon; 2:00-4:00 p.m.—Registration for Greek 100 (concentrated) and Hebrew 105 (concentrated).
August 2, 8:00 a.m.—Greek 100 (concentrated) begins.
1:00 p.m.—Hebrew 105 (concentrated) begins.
September 12—Classes cease.

First Quarter — September 18 - December 6, 1967

September 18, 8:00 a.m.—Greek examination for entering students who have taken Greek elsewhere than in the summer session.
September 18-20—New Student Retreat. (All new students required to attend.)
September 18-22—Monday-Friday, 8:30 a.m.-4:00 p.m.—Matriculation and registration of students. (Registration appointment sign-up sheet is available on Registrar's bulletin board after August 18.)
Middlers—Monday and Tuesday
Juniors—Wednesday and Thursday
Seniors—Friday
September 22, 9:00 a.m.—Personality testing for incoming students.
September 25—Classes commence.
October 5—Day of Prayer.
October 16—Registration for language examination, candidates for the Th.M. degree.
October 30—Last day for approval of thesis subject for Th.M. degree to be conferred June, 1968.
November 13, 10:00 a.m.-noon—Language examination, candidates for the Th.M. degree. (See October 16 notation.)
November 27-December 1—Registration for Second Quarter.
November 30—Thanksgiving Day.
December 1—Classes cease.
December 4-6—Quarterly examinations.
December 7-January 2—Christmas recess.

Second Quarter — January 3 - March 15, 1968

January 3—Classes commence.
January 10—Day of Prayer.
March 4-8—Registration for Third Quarter.
March 12—Classes cease.
March 13-15—Quarterly examinations.
March 18-22—Spring recess.
Third Quarter — March 25 - June 7, 1968

March 25—Classes commence.
April 4—Day of Prayer.
April 8—Presentation of next-to-final draft of D.Th.P. and Th.M. theses for approval.
April 19—Registration for Greek and Hebrew examination for candidates for D.Th.P. degree.
May 1—Final day of application for candidacy to D.Th.P. program
May 13—Two approved, typewritten copies of D.Th.P. and Th.M. theses given to Director of Library.
May 20—Greek and Hebrew reading examination for entry into fourth year of D.Th.P. program. (See April 19 notation.)
May 31—Classes cease.
May 31—Faculty-Senior Dinner.
June 2, 11:00 a.m.—Baccalaureate service.
June 3-4—Annual Meeting, Board of Trustees.
June 4, 8:00 a.m.—Senior and Faculty Communion Service.
June 4—Alumni Association Luncheon.
June 4, 7:30 p.m.—Commencement.
June 5-7—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

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

---

**NAME**

<table>
<thead>
<tr>
<th>FIRST</th>
<th>MIDDLE</th>
<th>LAST</th>
<th>Date</th>
</tr>
</thead>
</table>

**Permanent Address**

<table>
<thead>
<tr>
<th>STREET &amp; NUMBER</th>
<th>CITY</th>
<th>STATE</th>
<th>ZIP</th>
<th>TELEPHONE</th>
</tr>
</thead>
</table>

**Present Address**

<table>
<thead>
<tr>
<th>STREET &amp; NUMBER</th>
<th>CITY</th>
<th>STATE</th>
<th>ZIP</th>
<th>TELEPHONE</th>
</tr>
</thead>
</table>

**Place of Birth**

<table>
<thead>
<tr>
<th>Date</th>
<th>Age</th>
<th>Nationality</th>
</tr>
</thead>
</table>

**Citizen of U.S.A.?**

<table>
<thead>
<tr>
<th>Naturalized Citizen?</th>
<th>When?</th>
<th>If not citizen, how long in U.S.A.?</th>
</tr>
</thead>
</table>

**Student Visa?**

<table>
<thead>
<tr>
<th>Regular Quota?</th>
<th>Other? (Explain)</th>
</tr>
</thead>
</table>

**Single**

<table>
<thead>
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<th>Widowed</th>
<th>Divorced</th>
<th>Married</th>
<th>How long?</th>
</tr>
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</table>

**Children and ages**

**Military service?**

<table>
<thead>
<tr>
<th>Dates</th>
<th>Rank</th>
</tr>
</thead>
</table>

**Employment or business experience?**

<table>
<thead>
<tr>
<th>Kind and length</th>
</tr>
</thead>
</table>

**Member of what church?**

<table>
<thead>
<tr>
<th>Where?</th>
<th>Denomination?</th>
</tr>
</thead>
</table>

**Licensed?**

<table>
<thead>
<tr>
<th>Date</th>
<th>Ordained?</th>
<th>Date</th>
</tr>
</thead>
</table>

**Number of years in the ministry**

<table>
<thead>
<tr>
<th>Number of years preaching</th>
</tr>
</thead>
</table>

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

**If admitted, when do you plan to enter?**

<table>
<thead>
<tr>
<th>Candidate for B.D., D.Th.P., M.R.E., Th.M., Th.D., (circle one)</th>
</tr>
</thead>
</table>

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

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

If so, give details

**Do you expect to be a Pastor?**

<table>
<thead>
<tr>
<th>Evangelist</th>
<th>Chaplain</th>
<th>Teacher</th>
<th>Religious Education Director</th>
<th>Missionary</th>
</tr>
</thead>
</table>

**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 19-19 Degree</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>College</th>
<th>Where</th>
<th>From 19-19 Degree</th>
</tr>
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</table>

<table>
<thead>
<tr>
<th>Seminary</th>
<th>Where</th>
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</thead>
</table>

<table>
<thead>
<tr>
<th>Bible Institute</th>
<th>Where</th>
<th>From 19-19 Degree</th>
</tr>
</thead>
</table>

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

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

Signed

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

<table>
<thead>
<tr>
<th>Your Pastor</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Officer of your church</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Business or other reference</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Friend</th>
</tr>
</thead>
</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.)
Air view of downtown Pasadena, seminary campus in center.