1974

Catalog: Academic Year 1974-1976

Fuller Theological Seminary

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Graduate Schools of 
Theology 
World Mission 
Psychology 

Accredited by the Western 
Association of Schools and Colleges

Fuller Theological 
Seminary

Schools of Theology and World Mission also accredited by 
the American Association of Theological Schools
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general information
purpose of fuller theological seminary

An evangelical and interdenominational community of scholars, Fuller Theological Seminary is committed to excellence in graduate and professional education for the manifold ministries of the Church. Under the authority of the Scriptures, the Seminary purposes to engage in research and publication vital to the understanding and communication of the Christian faith; and, to the glory of God, it seeks to prepare men and women to serve throughout the world as ministers, psychologists and missionaries.

characteristics of fuller theological seminary

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

EVANGELICAL COMMITMENT

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

ACADEMIC EXCELLENCE

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

INTERDENOMINATIONAL BREADTH

The trustees and faculty of Fuller Theological Seminary are pledged to serve the whole Church of Jesus Christ in its various expressions whether congregational, denominational or interdenominational. While not officially affiliated, Fuller cordially encourages its students to work within the existing church organizations. This approach to churchmanship has a manifold impact on the program of the Seminary: trustees and faculty are drawn from varied Protestant communions and are encouraged to maintain strong ties with their denominations; members of the student body, representing more than forty denominations, communions or mission boards, are urged to serve the church organization that nurtured them and are given special academic and professional courses in preparation for this; special effort is made to put the resources of Fuller at the disposal of those denominations or church agencies which do not have their own institutions for training ministers and missionaries; Fuller’s non-sectarian position is reflected both in its esteem for the great ecumenical and Reformation creeds and in its attempt to distinguish between areas of theological agreement and areas of legitimate theological disagreement among evangelicals; it is the Seminary’s concerted belief that the growth and renewal of the Church of Christ are normally achieved through preaching, evangelism, Christian nurture and church discipline rather than through separatism or sectarianism.

VOCATIONAL DIVERSITY

The trustees and faculty of Fuller Theological Seminary take seriously the apostolic description of the Church’s nature — one body, many members. The programs of the three faculties — theology, psychology, missions — with the variety of courses offered by each, are its attempt to follow the biblical pattern. This attitude toward diversity of ministry is reflected in several ways: the programs of the three graduate schools are designed to provide for a wide range of Christian service: theology students take courses preparing them to become pastors, youth directors, military and civilian chaplains, campus ministers, specialists in Christian education, counselors, evangelists and professors; psychology students are being trained to become clinical psychologists, research psychologists and professors, serving churches, hospitals and institutions of higher learning; missions students pursue courses which will equip them to become missionaries, administrators, teachers, researchers and writers. Within the context of his general calling to Christian discipleship, each student is urged to define and prepare for his special calling to ministry within the Church of Christ; relationships with other academic institutions provide the curricular, library and other ancillary resources necessary to sustain and enrich the vocational training; visiting lecturers in special fields are part of the regular program of professional preparation; relationships with churches, clinics, hospitals, mission boards and other agencies provide opportunity for professional supervised field education and internships.

EVANGELISTIC FERVOR

The trustees and faculty of Fuller Theological Seminary are dedicated to the task of proclaiming the gospel to the ends of the earth, calling all men to faith in Jesus Christ and urging them to become disciples and responsible members of his Church. This dedication is implemented in the following ways: since the practice and the message of evangelism
are grounded in Christian theology, the entire Seminary curriculum is concerned with those who know not its meaning;
The School of World Mission, which has as its major concern the discipling of the nations, not only prepares missionaries for the task of sharing the faith around the world but also seeks to implant a missionary vision within the life of every Fuller student;
The department of evangelism offers courses in approaches of leading men to Christ both through individual commitment to him and through the corporate witness of the Church as a fellow of believers. Students are encouraged constantly to take part in local and world-wide evangelistic ministries.

EMOTIONAL MATURITY

The trustees and faculty of Fuller Theological Seminary believe firmly that the Church of Christ must minister to the whole man. Particularly through the School of Psychology, Fuller strives to bring a Christian perspective to emotional healing and equip every Fuller graduate to reflect in himself and foster in others an emotional maturity which is an aid to loving service.
The concern for developing and nurturing emotional maturity shows itself in several ways:
In addition to the academic, clinical and research programs, the School of Psychology faculty provides a group therapy program for their students and encounter groups for students’ wives;

SOCIAL CONCERN

The trustees and faculty of Fuller Theological Seminary have a deep-seated concern to demonstrate and to evoke a quality of discipleship which applies the biblical norms of love and justice in all human relationships.
This concern affects the Seminary program in a number of ways:
The curriculum includes courses on race relationships, problems of church and state, and other aspects of social ethics, as well as social work, family guidance, care of handicapped children, etc.;
A committee of the student council gives leadership to a program which educates and involves students in the pressing social problems of the day;
Internships and field education opportunities confront students with the massive problems thrust upon them by our urban society;
The Seminary seeks to find a biblically shaped perspective in the question of the relationship between evangelism and social concern;
Part of the church renewal to which Fuller Theological Seminary is committed is the recovery of a theology of the diaconate to give shape and content to the Church’s concern for the oppressed and needy;
Since allegiance to Jesus Christ takes priority over all other allegiances, the Seminary is dedicated to exploring the implications of the gospel for Christian citizenship in contemporary society, here and abroad.

Every theology student participates in a program of encounter groups to understand the ways in which he affects others and they him;
The dean of students and other faculty members carry on a counseling ministry to provide spiritual and emotional support as students seek to gain understanding of themselves, their personal problems, their relationships with others and their calling.
the distinctives of each school

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

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

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

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

how to prepare for seminary

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

**ENGLISH**—literature, composition and related studies. At least six semesters.

**SPEECH ARTS**—at least two semesters.

**HISTORY**—ancient, modern European and American. At least three semesters.

**PHILOSOPHY**—orientation in history, content and method. At least three semesters.

**NATURAL SCIENCES**—preferably physics, chemistry and biology. At least two semesters.

**SOCIAL SCIENCES**—psychology, sociology, economics, political science and education. At least six semesters, including a minimum of one semester of psychology.

**MANAGEMENT**—principles of administration and organization. At least two semesters.

**FINE ARTS AND MUSIC**—at least two semesters.

**FOREIGN LANGUAGES**—one or more of the following linguistic avenues to man’s thought and tools of scholarly research: Latin, Greek, Hebrew, German, French. Students who anticipate postgraduate studies are urged to undertake these disciplines as early in their training as opportunity affords. At least four semesters.

The transition to the theological curriculum is easier for the student who gains a foundational knowledge of Greek during college. For those who do not, Fuller Seminary offers instruction in the New Testament Greek, which is prerequisite for the required courses in biblical studies.
Doctrinally the institution stands for the fundamentals of the faith as taught in Holy Scripture and handed down by the Church. Consistent with this purpose, the faculty and trustees of the Seminary acknowledge the creeds of the early church and the confessions of the Protestant communions to which they severally belong. Under God, and subject to biblical authority, they also bear concerted witness to the following articles, to which they subscribe, and which they hold to be essential to their ministry.

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

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

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

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

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

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

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

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

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

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

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

In May, 1947, Drs. Fuller and Ockenga and four evangelical scholars met in a men's club in downtown Chicago for a time of waiting upon God concerning the feasibility of launching a new theological seminary. A spirit of prayer prevailed in the meeting in such a way that the participants were convinced that God was indeed leading them into this venture of faith, and Fuller Theological Seminary came into being. As the result of announcements made on the "Old Fashioned Revival Hour" during that summer, thirty-nine students enrolled in the first entering class in the fall of 1947. Charter members of the faculty were Drs. Everett F. Harrison, Carl F. H. Henry, Harold Lindsell and Wilbur M. Smith. Trustees Herbert J. Taylor of Chicago, Arnold Grunigen of San Francisco, Dr. R. C. Logfeifel of Minneapolis, together with Drs. Ockenga and Fuller (chairman), formed the founding board of trustees.

The Seminary was named after Henry Fuller, a devout Christian layman and father of Charles E. Fuller. The original funds for the Seminary came from the estate of Henry Fuller.

For the next six years the Seminary was housed in the buildings of the Lake Avenue Congregational Church of Pasadena, and during this time grew to a student body of 250, a faculty of 15, with 152 graduates. In the fall of 1953, the Seminary moved to its present location and a suitable building which had been constructed specifically for its use.

By making frequent transcontinental flights from Boston to Pasadena, Dr. Ockenga served as president until 1954, when Edward John Carnell was appointed the first resident president. Dr. Ockenga became the chairman of the board of trustees, and Dr. Fuller, honorary chairman. A number of notable advances were made during Dr. Carnell's five years as president, among which were receiving full accreditation by the American Association of Theological Schools in December, 1957, the addition of several key faculty and board members, and an increase in student enrollment to over 300, with 524 graduates.

President Carnell resigned his position in 1959 to give himself fully to teaching and writing, and Dr. Ockenga again resumed responsibility for the presidency. During his second term (1959-1963) the four-story McAlister Library was completed.

In 1963 the board of trustees appointed David Allan Hubbard to the office of president. A graduate of the Seminary with the B.D. and Th.M. degrees, Dr. Hubbard had proved his potential for Christian leadership through doctoral studies at St. Andrews, Scotland, a professorship at Westmont College, Santa Barbara, and a widespread college conference ministry. Major advancements under President Hubbard's guidance have been the introduction of the core curriculum, the launching of...
the doctorate in ministry (D.Min.) and the doctorate in theology (Th.D.) programs, and the founding of two satellite schools.

In May 1961, Dr. John G. Finch, consulting psychologist from Tacoma, Washington, delivered a series of lectures at the Seminary on the theological and psychological dimensions of the nature of man. Shortly thereafter he conceived the idea of a School of Psychology relating in theory and training to the School of Theology.

Through the interest and generosity of a trustee of Fuller Theological Seminary, Mr. C. Davis Weyerhaeuser, and Mrs. Weyerhaeuser, further study and planning for the School were made possible. A national steering committee, consisting of distinguished psychiatrists, psychologists and theologians, was formed in 1962, to work with nationally known authorities in psychology. In November 1964, the opening of the Pasadena Community Counseling Center, under the direction of Dr. Donald F. Tweedie Jr., signaled the launching of the first phase of the new program. A strategic three-year grant totaling $125,000 from Lilly Endowment, Inc. in 1964, made it possible to lay final plans to accept students for the 1965-66 school year.

Dr. Lee Edward Travis was appointed dean of the School of Psychology in the fall of 1964 and assumed his duties in January 1965. The academic program of the new School was initiated in September 1965, with the entering of the first class of 25 full-time and four part-time students, a faculty of six, a visiting faculty of five and one post-doctoral fellow. Currently there are approximately 70 full-time students distributed throughout the six years of the program, seven full-time faculty members, three part-time faculty members, and some 51 psychologists in the training facilities of Southern California holding clinical appointments.

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

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

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

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

In 1970 the Seminary inaugurated a master of arts program to help lay men and women assume a larger role in the leadership of the Church.

Since Dr. Fuller’s death in 1968 his broadcast, now called “The Joyful Sound,” has continued with Dr. Hubbard and Dr. Robert N. Schaper as featured speakers.
facilities

Fuller Seminary is located in the heart of downtown Pasadena at Oakland Avenue and Ford Place. The campus is situated in the center of a large metropolitan area with outstanding schools, libraries, cultural interests and work opportunities.

PAYTON HALL
Payton Hall houses the administrative offices, faculty offices, classrooms, bookstore and refectory.

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

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

McALISTER LIBRARY
Through the generosity of the McAlister fund and of many loyal alumni, trustees and friends of the Seminary, the McAlister Library was completed in 1963. It houses the entire collection as well as offices, study space and classrooms. The Seminary owns 83,000 volumes. The Wilbur M. Smith Library of Biblical Research, consisting of approximately 35,000 volumes, has been legally and permanently assigned to the Seminary, bringing the total holdings to over 118,000 volumes of theology, missions, psychology and related disciplines.

The library holdings are made accessible to the student by means of open stack privileges. The 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 over 500 American and foreign journals and 735 series in the fields of religion, philosophy and psychology. An unusually fine collection of theological bibliography and
reference material also is available.

The theological holdings of other libraries in the greater Los Angeles area total over a quarter of a million volumes, most of which are listed in the Union Catalogue, a cooperative project of seven libraries, which is now housed in the library of the Southern California School of Theology at Claremont. A courier service is available to pick up and deliver volumes between these libraries without cost to patrons.

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

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

STUDENT RESIDENCES
Dormitories are provided on campus for single students. The Seminary has available 69 married student apartments furnished and unfurnished and of various sizes, on campus and at a location eight blocks away.

REFECTORY
The refectory is located in Payton Hall and is open Monday through Friday except for Thanksgiving, Christmas vacation and during the summer.

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.
admission and expenses

application for admission

An application form is included in the back of this catalog. A form also can be obtained from the office of the registrar. This should be completed and filed with the registrar as early as possible in the academic year prior to matriculation. Along with the completed forms the applicant must (1) submit three photographs of himself ($2 1/4 x 2 1/4" 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).

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

notification of acceptance

As soon as possible after an application file is completed, it will be reviewed by the admissions committee. In all cases, applicants should be notified of the action of the committee within one month after the file is completed. Within 30 days of notification of acceptance, the student must pay the 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 also will 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.

foreign students

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

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

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

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

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<tr>
<td>Application</td>
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<td>Matriculation Evaluation</td>
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<td>Theology Tuition for degree candidates,</td>
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<td>M.Div.<em>, M.A.</em>, D.Min. (In-sequence)</td>
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<td>Continuation fee per year;</td>
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<td>Greek)</td>
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<td>Special Student Fee (per unit)</td>
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<td>Off-Campus Tuition, for students completing the Ph.D. dissertation (per year)</td>
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<td>Student Activities per year</td>
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<td>Language Laboratory per unit</td>
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<td>New Student Orientation</td>
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<td>Theology, Missions</td>
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<td>Student Activities — Grant in Aid Program</td>
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### Graduation Fees:

- M.Div. and other Master’s includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses $45.00
- Doctor’s includes rental of cap and gown, printed announcements, diploma and miscellaneous graduation expenses $50.00
- Thesis Binding each $7.50
- Microfilming Fee $27.50
- Accident, Sickness and Hospital Insurance:
  - Single per year $51.00
  - Married per year $264.00

### special fees

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<td>Parking per month</td>
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<tr>
<td>Severance Fee for students withdrawing first week of classes</td>
<td>$61.00</td>
</tr>
</tbody>
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1. The Seminary reserves the right to change rates when fluctuations in costs make this necessary.
2. Chargeable only when no formal application is submitted.
3. Tuition charged on per-course basis for 11 courses. Continuation fee (non-refundable) commences one year after student has paid for 11 courses at Th.M. tuition, at the beginning of that quarter and will be charged on an annual basis.
4. One full year (or two half-years) at full tuition. Continuation fee (non-refundable) charged after one full year until degree is awarded.
5. Two years at full tuition. Continuation fee (non-refundable) until degree is awarded.
6. In instances where a student withdraws, there is no refund of tuition for that particular quarter. An assessment of $250.00 is made for withdrawal in the fall quarter adjusted to $125.00 for withdrawal in the winter quarter. There is no assessment made for withdrawal in the spring quarter.
7. Not required where student has existing insurance with approximately comparable coverage.
8. Optional for the wife and children.
9. Academically qualified spouse whose mate is a full time student in any degree program may enroll in M.Div. or M.A. program for one-fourth tuition rate.
annual expense estimate

<table>
<thead>
<tr>
<th></th>
<th>1973-1974</th>
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</thead>
<tbody>
<tr>
<td><strong>annual expense estimate</strong></td>
<td><strong>1973-1974</strong></td>
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<tr>
<td><strong>Tuition for three quarters</strong></td>
<td>Single</td>
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<tr>
<td></td>
<td>$1,536.00-</td>
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<td>2,400.001</td>
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<tr>
<td><strong>Student Housing</strong></td>
<td>Single</td>
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<td>$335.002</td>
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<td>$1,200.003</td>
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<tr>
<td><strong>Food Service</strong></td>
<td>Single</td>
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<tr>
<td><strong>Accident, Sickness &amp; Hospital Insurance</strong></td>
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<td>264.004</td>
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<td><strong>Books</strong></td>
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<td>200.00-</td>
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<td>200.00-</td>
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<tr>
<td><strong>Student Activities</strong></td>
<td>Single</td>
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<td>24.00</td>
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<tr>
<td><strong>New Student Orientation</strong></td>
<td>Single</td>
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<td>16.00-20.00</td>
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<td>16.00-20.00</td>
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<tr>
<td><strong>Overnight Parking</strong></td>
<td>Single</td>
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<td>22.50</td>
</tr>
<tr>
<td><strong>dormitory students only</strong></td>
<td>Single</td>
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</tbody>
</table>

**Deferred payment plan**

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

**Refunds**

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

The refund policy for the twelve-week summer session in Greek and Hebrew are the same as the refund policy for the regular school year (stated in the first paragraph). For the eight-week summer sessions in Greek and Hebrew there is a 100% refund if the course is dropped during the first four days, a 75% refund during the next four days; and a 50% refund for the next four days; and a 25% refund for the next four class days. No refund will be made thereafter.

**Financial aid**

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

Through employment, long and short term loans, and grants the Seminary seeks to alleviate financial need. Before grants are considered, it is expected that a student will provide a reasonable part of the total amount required to meet expenses by accepting employment and/or a loan. Any student desiring a loan or a grant is required to complete the proper forms for student aid, which include a detailed copy of his estimated budget for the year. These forms may be obtained from the office of the dean of students.

The Seminary provides help in finding employment. Field work appointments are often remunerative, and there are numerous secular employment opportunities in the area. In accepting employment, however, it is understood that the student will not exceed the number of hours commensurate with the demands of his academic load, family responsibilities, etc. A student whose financial situation makes it imperative for him to obtain secular or church employment for more than 20 hours per week must reduce his academic load accordingly.

In many instances the parents of students cannot or should not be expected to be of financial assistance. Nevertheless, it is anticipated that the student will seek and obtain help from the family when it is feasible. With some, assistance can be expected and should be sought from the home church or other interested groups.
The Seminary does not offer scholarships in the usual sense of that term, i.e., grants made on the basis of outstanding academic achievement. The Seminary does have available limited funds for grants made primarily on the basis of need, with proper consideration of future promise and academic standing. Included in these grants are several which have been named as follows:

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

There are presently three sources for student loans:

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

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

- Fuller Seminary Student Loans. Short or long term loans are available. Short term is for financial emergency and carries no interest. Long term is subject to negotiation based on student need. Included in these loans are four which have been named as follows:
  - Charles E. Fuller
  - Gerrit P. Groen
  - Maud Aikens Harper Loan Fund
  - Hazlett Memorial Loan Fund

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

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

- Clarence S. Roddy Preaching Prize. Each year a senior is selected by his fellow classmates and the ministry faculty as the outstanding preacher of the graduating class. A prize of $100, presented at Commencement, is made possible by an alumnus, and recognizes the great contribution Dr. Roddy made to the Seminary as professor of homiletics and practical theology from 1951 to 1967.
Christian Workers Foundation Award. An award is presented to the student who, in the opinion of a faculty committee, does the best job of living up to the principles of truth, justice and love of one’s fellow man, as expressed in The Four Way Test, in his relations with the student body and the general public.

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

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

room and board

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

orientation

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

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 $10.00 for rescheduled examinations. Examinations missed because of hospitalization may be rescheduled without charge.

grade points

Grade points are assigned to grades as follows: for each unit of credit, a grade of A is assigned 4 points; B, 3 points; C, 2 points; D, 1 point; E and F, no points. Cr and NC are assigned no points and are not computed in the student’s grade point average.

student handbook

This publication summarizes matters of policy and procedure for the business office, the registrar, the library and the student council. The student receives this handbook upon matriculation at the Seminary, and it is assumed that he will be responsible for understanding and following its contents.

graduation

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

In order to qualify for the M.Div. or M.A. 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., Th.D. and Ph.D. degrees 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.

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

Students expecting to graduate must notify the registrar in writing by April 1.
student life

**counseling resources**

The Seminary seeks to concern itself with each student as an individual. Every faculty member is available at stated times during the week for conferences with students. In addition, each student is assigned to a particular faculty member as his counselee. Dr. Robert Schaper, dean of students, also makes time available to counsel students.

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

**medical care**

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

Participation in the seminarian health insurance plan issued by the Ministers Life and Casualty Union is required of all enrolled students taking nine credit hours or more per quarter. Students already covered by comparable insurance will be exempted. Rates for coverage are: $51.00 per annum for single men, $264.00 per annum for married students with children and $59.00 per annum for women students. Coverage includes hospital and surgical benefits plus monthly income for student disability and student accidental death benefits.

**chapel**

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

**lectureships**

**payton lectures**

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

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

Clarence Noble Macartney, 1950, “A Bow at a Venture”
Gordon Haddon Clark, 1951, “A Christian View of Men and Things”
Eugene A. Nida, 1953, “Anthropology and Missions”
W. Harry Jellema, 1958, “Faith and Reason in Philosophy”
Roger Robert Nicole, 1959, “Turning Points in the History of Definite Atonement”
Kenneth M. Hamilton, 1970, “Words and the Word; A Study in Myth, History and Revelation”

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

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

Thomas Clark Oden, 1972, “The Human Potential and the Evangelical Hope”
Orville S. Walters, 1974, “Christian Psychotherapy and the Legacy of Freud”

Faculty Lectureship Series
While the Seminary is dedicated to the defense and propagation of classical orthodoxy, it does not carry out this task in isolation from other contemporary theologies but in dialogue with them. To this end, scholars of other theological traditions, as well as our own, are invited to the campus from time to time as visiting lecturers. Fuller students may then have opportunity to gain a first-hand acquaintance with some of the chief spokesmen in the contemporary debate of the Church at large, and thus acquire a better understanding of the distinctiveness of their own theological stance. These lectures are sometimes followed by lively discussion as students interact with the lecturer. This experience moves the study of modern theological trends out of the realm of abstract theoretical discussion into the sphere of living theology and provides a more intelligent understanding and appreciation of the theological world of which we are a part.

Special Lecturers
Students are given additional opportunity to be exposed to views of others through special lecturers. During the past two years these have included:

Agnes Sanford, Author and Lecturer
Tom Skinner, President, Tom Skinner Crusades, Inc.
Frank See, Pastor, First Christian Church, Tulsa, Oklahoma

1973 Finch Symposium
Drs. Travis, Hubbard, Gorsuch, Finch
Tournament of Roses Parade
passing 1/2 blocks south of Fuller

Los Angeles State and County Arboretum
Arcadia, California
the jaymes p. morgan jr. memorial lectureship in christian social ethics

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

Robert McAfee Brown, 1973, “Religion and Violence”
Henry J. Stob, 1974, “Love and Justice”

lectures in church growth

Each year Fuller invites an outstanding man in world missions for a series of lectures on church growth. These are published and add to the growing literature on the extension of the Church. The following have been lecturers at Fuller:

Bishop J. W. Pickett, 1962, “Dynamics of Church Growth”
Dr. Harold Lindsell, 1966, “Barriers to Church Growth”
Dr. David Stowe, 1967, “Ecumenicity and Evangelism”
Dr. Harold Cook, 1969, “Historic Patterns of Church Growth”
Dr. John H. Sinclair, 1971, “Congregational Life as a Factor in Church Growth”
Dr. Peter Beyerhaus, 1972, “Shaken Foundations: Theological Foundations for Mission”

mary claire gauntschi lectures

The purpose of these lectures is to bring to the Fuller campus distinguished clergymen who will provide example and encouragement for students preparing for parish ministry.

faculty-student forum

This forum is arranged entirely by the students, with faculty individuals or panels participating, and is directed towards the discussion of the thought-provoking and sometimes controversial themes and tasks of our time.

spiritual life

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

student council

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

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

the opinion
Published periodically, The Opinion provides students with a platform on which they may give expression to their views on theological and academic subjects and their reactions to various events in the Seminary and the world at large. It is produced, edited and managed by the students.

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

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

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

athletic program
The athletic program includes participation in both intramural and interseminary leagues in such sports as basketball, volleyball and softball. Students are encouraged to spend sufficient time in physical activities so as to maintain their general health. The student activities fee covers membership in the nearby Pasadena YMCA and YWCA which provide excellent recreational facilities.

philothean fellowship
Every student wife is invited to join Philothean Fellowship groups, which meet several times during the school year. These meetings provide friends and fellowship as well as a varied program. Wives of full-time students are permitted to audit classes at the Seminary without charge, and are especially encouraged to enroll as auditors in the evening school program. Wives of full-time students may register for credit at one-quarter of the current tuition and become degree candidates.

[Image of a woman and child in a boat]
school of theology
prerequisites for admission

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

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

Requirements for entering other degree programs are given on pages 32, 34, 41, 42.

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

special students

Those individuals who desire Christian training but who do not wish to study in a regular degree program are welcome. Young men and women who are not certain of a definite call to the ministry and desire a time of Seminary study to help them in determining God's will for their lives may want to study as special students.

field education

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

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

Upon accepting a position, each student applies for credit in the field education office. The student and the respective pastor or supervisor complete the necessary evaluation reports and submit the reports to the field education office at the end of each quarter. These are not only essential for credit, but also provide a balanced picture of the student's service and become part of his permanent Seminary file. Members of the ministry department and the field education office actively participate in the student's field education experience and are available for counseling at regular hours.
extension education

Fuller Theological Seminary has established an extension program in theological education which functions to provide lay men and women with basic theological training for service in the local church and community and to offer the prospective theological student an experience in church ministry, theological education and Christian community which will clarify his calling, identify his gifts and facilitate his vocational decision. The program features a threefold emphasis upon theological training, practical experience in ministry and Christian community (life together in Christ).

A two-year curriculum equivalent to a maximum of one year of the resident program including biblical studies, theology, Church history and ministry is offered. In addition, each student participates in a core group of approximately ten students and a pastor-counselor. The core group is a support group to provide self-evaluation, peer evaluation and leader evaluation of each student in the development of his personal maturity and faith.

All students enrolling in the extension program are registered as special, M.A. or M.Div. students of the Seminary. Entrance requirements and tuition are the same as for the resident program. Upon completion of the two-year curriculum, a certificate for theological instruction is granted by the Seminary. Students who have confirmed their call to ministry during this period of study may continue to work toward the Master of Divinity degree in residence at the Seminary. All approved courses taken in extension are transferable to the resident program up to a maximum of one full academic year.

Fuller Seminary extension programs are available in Seattle, Washington and Fresno, Bakersfield and Los Angeles, California. For further information about the program, write to the Director of Extension Ministries.

affiliations

american baptist seminary of the west

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

american institute of holy land studies

Fuller Seminary grants elective credit for certain courses taken at the American Institute of Holy Land Studies, Jerusalem, Israel.

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

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

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

To achieve these goals, the faculty at Fuller has developed a unified curriculum built upon a system of core courses. These courses are distributed equally among the biblical studies, theology and ministry divisions. The purpose of each course is to provide a comprehensive grasp of a particular field. Every core has as its aim to establish the base for further investigation of a particular field or further development of ministry.

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

**master of divinity**

**purpose**

The master of divinity program purposes to prepare the student in the shortest possible period for full-time service in the Church of Jesus Christ. It is designed with a flexibility that allows the student to prepare either for the general pastorate of a local church or for a specialized ministry as a staff minister. It enables a student within a three-year period to meet the strictest requirements for ordination. It is also open to a student who desires to meet the requirements for ordination but who wishes to develop simultaneously a concentration in educational ministries, counseling, youth ministry or missions. A student in this program may elect the total core offerings of 29 if that best serves his purpose, or choose 24 of the core courses and reserve the rest for special interest.
curriculum

The student is required to complete successfully 36 courses for the M.Div. degree as follows:

I. Core Courses (24 of the following 29 core courses)

Biblical Studies (minimum of seven)
- Hermeneutics
- New Testament Theology I, II
- New Testament Introduction I, II
- Old Testament Pentateuch
- Old Testament Prophets
- Old Testament Writings
- Unity of the Bible

Theology and Church History (minimum of seven)
- Philosophical Presuppositions for Theology
- Introduction to Theology
- Church History I, II, III
- Systematic Theology I, II, III
- Ethics

Ministry and Field Education (minimum of eight, with the first three courses required of all students)
- Foundations for Ministry
- Communications
- Homiletics
- Preaching
- Evangelism
- Missions
- Educational Ministries
- Counseling
- Pastoral Theology
- Field Education I, II

II. Biblical Languages (minimum of four courses in Greek and Hebrew)
- Greek 10 (3 courses)
- Hebrew 15 (3 courses)
- Hebrew 18 (1 course)

III. Electives
- The remaining eight courses may be drawn from the core, language or elective offerings.

curriculum outlines

The following four curriculums outline the suggested programs for master of divinity students preparing for a general pastoral ministry, an educational ministry, a youth ministry or a cross-cultural ministry. These suggested programs can be modified by the student and his advisor. Other concentrations are possible, providing the student meets the minimum requirements listed above.

Each of the curriculums include all nine core courses in biblical studies and theology as well as six courses in biblical language. The elective options though not exercised remain available. Thus a student could, if he wished, increase the courses taken in his area of concentration by six more elective courses.
### Master of Divinity  Suggested Curriculum for General Pastoral Ministry

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<thead>
<tr>
<th>Fall</th>
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<tr>
<td>Foundations for Ministry M10</td>
<td>Hermeneutics B11</td>
<td>NT Theology B13</td>
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<td>Greek 10</td>
<td>Philosophical Presuppositions T12</td>
<td>Church History T13</td>
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<td>Communications P11</td>
<td>Missions Elective</td>
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<td>Evangelism M11</td>
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<td>Systematic Theology T32</td>
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<td>NT Theology B31</td>
<td>Church History T31</td>
<td>Unity of the Bible B33</td>
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<tr>
<td>OT Writings B32</td>
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<td>Pastoral Theology M23</td>
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<tr>
<td>Counseling M21</td>
<td>Preaching P32</td>
<td>Administration of the Local Congregation 350 or Polity M32</td>
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### Master of Divinity  Suggested Curriculum for Educational Ministry

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<td>Philosophical Presuppositions T12</td>
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<td>Communications P11</td>
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<td></td>
<td>Christian Ethics T33</td>
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<td>NT Theology B31</td>
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<td>Church History T22</td>
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<tr>
<td>Hebrew 15</td>
<td>Christian Ethics T33</td>
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<td>Homiletics M12</td>
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<td>Systematic Theology T23</td>
<td>Systematic Theology T32</td>
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<tr>
<td>NT Theology B31</td>
<td>Church History T31</td>
<td>Unity of the Bible B33</td>
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<tr>
<td>OT Writings B32</td>
<td>Counseling M21</td>
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<tr>
<td>Youth Ministries 324</td>
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### Master of Divinity Suggested Curriculum for Cross-Cultural Ministry

From its inception graduates of the School of Theology have made a significant contribution to the world-wide expansion of the Christian movement. In keeping with this tradition, the School of Theology in partnership with the School of World Mission is offering a new Master of Divinity concentration in cross-cultural ministry. It is designed for missionary candidates, as well as for those men and women concerned to serve Christ in cross-cultural ministry, whether in the Western world or in Africa, Asia and Latin America.

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<td>Strategy of Missions 386</td>
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</table>
**doctor of ministry (in-sequence)**

**purpose**

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

The expanding character of theological knowledge and the need for more intensified professional training demands a program of ministerial education that

* allows an integration of the academic and professional that is not possible within the three-year curriculum.

Through intensified field education the student can develop his professional skills while he is engaged in biblical and theological studies.

* presents a complete and effective foundation for the task of ministry.

The traditional model of theological education requires the student to undertake three years of academic study, followed by the actual practice of ministry, at which time the professional skills are developed and the general orientation to the parish ministry reveals the need for continuing education. The doctor of ministry program is designed to facilitate the development of the professional skills and provide a significant orientation to the ministry which will allow the student to adjust his curriculum along the way as he sees his needs.

* allows individual development in a particular area of ministry.

A student with a basic gift for ministry such as preaching, teaching or counseling will have the opportunity to develop and polish this gift during his seminary training.

* builds a higher level of self-evaluation and achievement within the student.

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

**admission requirements**

Ordinarily a student wishing to enter the doctor of ministry program (in-sequence) makes formal application at the end of his second year in the M.Div. program. At this time the student is evaluated according to the following criteria:

1) He must demonstrate by transcript and by record at Fuller that he is a superior student academically. This should be indicated by the possession and maintenance of not less than a 2.8 (3 equals B) grade point average. Failure to maintain this minimal average during the program will disqualify the candidate.

2) He must show superior promise in ministerial skills and preaching potential. This is determined by the faculty of the ministry division. Ordinarily two recommendations from members of the division are required.

3) He must have sufficient experience in ministry activities so that he has an adequate background for the advanced field education seminars. This requirement is usually met during the first two years of the M.Div. program and is verified by written recommendations from two ministers or supervisors in whose churches the student has worked.
## Doctor of Ministry (In-Sequence) Curriculum

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<td>Evangelism M11</td>
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<td>Hebrew 15</td>
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<td>Elective</td>
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<td>Elective</td>
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<tr>
<td>Elective</td>
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<td>Field Education 305</td>
</tr>
</tbody>
</table>
doctor of ministry (in-ministry)

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

curriculum

The course of study for the Doctor of Ministry (In-Ministry) is one year. However, ministers carrying substantial outside responsibilities cannot obtain the D.Min. in less than six academic quarters.

The student must submit a selected dissertation subject for faculty approval during the month of October. The areas in which a dissertation topic may be selected are the following: administration, pastoral counseling, homiletics, Christian education, pastoral theology, liturgies and communications.

The curriculum consists of five advanced seminars related to the selected field of study. These seminars are chosen by the student in consultation with his mentor and the director of the D.Min. program. Usually two are taken in the fall, two in the winter and one in the spring. One seminar must be from the department of biblical studies and one from the theology department. In addition, each student is required to engage in ten hours per week of supervised field education related to his selected field of study.

The dissertation is written under the immediate supervision of two faculty mentors — one from the ministry department, one from the biblical studies or theology departments — and the general supervision of the director of the doctor of ministry program. The purpose of the dissertation is to engage the student in independent research and thought which, in conjunction with his classwork, will enable him to build an adequate bridge between his theological understanding and a specific form of the ministry. The length of the dissertation will be determined by the subject chosen, in consultation with the mentor. It shall consist of any biblical, historical, theological or pastoral subject which bears on the pastoral ministry and hence involves practical implications. 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 critical faculties which give promise of excellence in the professional ministry.

The first draft of the dissertation is due March 1. The dissertation will be revised as necessary and a finished copy given to the director of the library. The final copy is to be submitted May 1.

Five years is the maximum time given the candidate for the completion of the program.

admission requirements

Applicants for the D.Min. (In-Ministry) should have earned the M.Div. from an accredited seminary with a grade point average of 2.8 (3 equals B). If the M.Div. was earned from a non-accredited institution, the grade point average must be 3.0 or above.

All applicants must demonstrate that they have had a significant experience in ministry. This should be indicated by transcript and by letters of reference and recommendation, as well as by a statement by the applicant describing the ministries in which he has participated.

Students wishing to specialize in the area of Pastoral Marriage Counseling must meet these additional requirements:

1) be married;
2) possess credentials indicating at least 20 hours of undergraduate studies in the behavioral sciences or demonstrate an equivalent knowledge;
3) successfully pass a personality screening set up by the Seminary and by the internship facility at which he will be serving.
master of arts degree

purpose

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

The purpose of the program is to provide a broad theological understanding while giving opportunity for students with special goals to concentrate in specific areas of study.

The greatly varied goals of persons enrolled in the program call for flexibility so that no specific courses are required except as may be indicated in connection with a defined area of specialization.

Each person, in consultation with the director of the M.A. program and a faculty member from the area of specialization, proposes his own curriculum considering his previous educational background, his personal objectives and the requirements of a particular program.

The goals of the program include, but are not limited to, the following:

1) to be a more effective lay leader within the church while pursuing a career outside the church;
2) to receive theological background for further graduate study;
3) to train for special Christian ministries in the church or with para-church movements, such as church educational leadership, youth ministries, group work, outdoor education, church business administration, counseling, children or youth evangelism, religious teaching in lower schools, etc.
4) to obtain theological education as part of the training for special ministries in a mission setting.

Specific organizations may develop cooperative programs with the Seminary for the training of full-time leadership, with provision for their control and supervision over much of the field education.

admission

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

By special request, an applicant may receive advanced standing on the basis of formal studies that are equivalent to Fuller's curriculum. Consideration is given to the relevancy of the studies, the quality of work involved and the academic standing of the school in which the studies were done.

degree requirements

1) A total of two full years of study consisting of a minimum of 24 courses of which a maximum of six courses may be in approved field or laboratory education.
2) Residency at Fuller for at least one year.
3) An outline of the contemplated course of study and a brief statement of purpose, approved by the director of M.A. program.

field education

Up to six courses may be taken in supervised on-the-job training and study guided by specific learning objectives. The procedures are determined beforehand by the student, the appropriate faculty member and the organization involved. During the school year a student will enroll for one course covering field training throughout the three terms, for which credit will be given in the spring term. Academic
credit is available for summer projects or off-campus internship learning. Special arrangements are made with organizations allied with the Seminary for the training of their leadership. A written evaluation for each unit is required from both the student and the project supervisor. M.A. students should apply to the director of the M.A. program for field education credit.

**Curriculum Options**

The M.A. program is set up to allow the student to concentrate his studies in any area of the theological curriculum. Five sample programs are outlined below with the specific requirements involved in each area of concentration.

**Educational Ministries**

The educational ministries of the Church are becoming increasingly important in our day as the thirst for learning intensifies. Furthermore, opportunities for Christian teaching and learning are becoming more available and varied as the Church engages in many ministries and new ways of lay involvement.

Fuller Seminary is sensitive to these changes and is instituting courses for the development of educational leadership to meet the enlarging need. A distinctive two-year program has been established which concentrates on educational ministries. Since this area is cross-disciplinary by nature, a person is encouraged to build a course of study that includes not only specific courses in the field but also other studies related to such a ministry. There is special concern that provision be made for a substantial background in essential biblical, theological and historical studies. Each student should assess his own gifts and educational background in terms of the range of knowledge and skills required for the kind of ministry envisaged.

Those who contemplate a ministry of intensive Bible teaching are advised to gain a sufficient knowledge of the biblical languages to enroll in the exegesis courses established for the Master of Divinity degree. However, biblical courses that deal entirely with the English text are available for credit toward the Master of Arts degree.

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<th>Master of Arts Suggested Curriculum for Educational Ministry</th>
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<tr>
<td><strong>Fall</strong></td>
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<td>Hebrew 18</td>
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<td>Foundations for Ministry M10</td>
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<td>Systematic Theology T21</td>
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<td>Church History T22</td>
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<tr>
<td>Learning Innovations 322</td>
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<td>Biblical Elective</td>
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1Field education practicums are to be taken throughout the school year but credited during the spring term.
youth ministries

This area of concentration has been developed especially for those desiring to serve among junior high or high school youth, either in a local church or with a Christian agency. Understanding and working with youth is a rapidly changing area where direct guided experience is advisable. Much of the knowledge and skills necessary should be acquired through field education experience.

A minimum of two courses is recommended in field education, but a maximum of six courses is permitted, probably taken during the summer or during an internship.

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<th>Master of Arts</th>
<th>Suggested Curriculum for Youth Ministry</th>
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<tbody>
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<td><strong>Winter</strong></td>
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<tr>
<td>Hebrew 18</td>
<td>Greek 13</td>
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<td>Foundations for Ministry M10</td>
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<td>Youth Outreach 325</td>
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<td>Youth Ministries 324</td>
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<td>Elective</td>
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<td></td>
<td>Practicum 329</td>
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</table>
This M.A. program is designed for students who wish to concentrate in Semitics with an ultimate goal of teaching or research. The purpose of the program is to provide a theological background for the study of a body of literature that consists, in large measure, of religious and biblical material. The Seminary believes that training in biblical and theological disciplines performs a vital function in giving the Semitics scholar a proper perspective for his discipline.

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

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

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

The curricular requirements for the degree are as follows:

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

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

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

4) Ministry course:
   Communications — 1 course

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

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Master of Arts Suggested Curriculum for Semitics

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<td>Arabic 133a</td>
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<td>Arabic 133b</td>
<td>Elective</td>
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<td>Semitic Elective</td>
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marriage and family counseling

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

The curricular requirements for the degree are as follows:

1) Four courses in marriage and family counseling
   a) Individual and Family Counseling and Therapy
   b) Marriage and Family Counseling and Therapy
   c) Tests and Measurements
   d) Research in Marriage and the Family

2) Six practicums in marriage and family counseling
   a) Marriage and Family Problems and Adjustments
   b) Human Development and Counseling
   c) Marital and Family Interaction and Counseling

3) Twelve biblical/theological courses

4) Two electives

Master of Arts Suggested Curriculum for Marriage Counseling

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<td>Research 376</td>
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<tr>
<td>Marriage Practicums 369 a, b</td>
<td>Marriage Practicums 369 a, b</td>
<td>Marriage Practicums 369 a, b</td>
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</table>
cross-cultural ministry
This area of concentration is designed specifically for men and women who wish to prepare for a ministry in a cross-cultural setting. A missions concentration has been constructed by the faculty of the School of World Mission to equip missionary candidates and others who will put their theological training to work in another culture.

Master of Arts Suggested Curriculum for Cross-Cultural Ministry

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The Master of Arts degree requires a minimum of 60 semester hours, with 24 hours in residence. The degree in Missions is open to students who are men and women who wish to prepare for a ministry in a cross-cultural setting. The curriculum includes courses in theology, missions, and cultural studies, designed to equip students for ministry in another culture.

The degree in Missions is open to students who are men and women who wish to prepare for a ministry in a cross-cultural setting. The curriculum includes courses in theology, missions, and cultural studies, designed to equip students for ministry in another culture.

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**graduate degrees**

**the master of theology (Th.M.)**

The Master of Theology degree is a one-year program comprising eleven courses, including a thesis and specific departmental prerequisites. Seven courses must be taken in the major field and three in the minor that has been selected. Credit for the Th.M. degree will be given only for those courses with B grades or better. A prerequisite for candidacy is a Master of Divinity degree (or B.D.) with a 3.0 grade point average from an accredited seminary.

The language requirements for the master's degree include a working knowledge (as evidenced by either class study or examination) of Hebrew and Greek, and a modern foreign language useful in the area of concentration. The modern language requirement must be met by successfully sustaining the examination on the date set during the first quarter. Failure to qualify by the end of that quarter will mean that the student must then discontinue class work and concentrate on language study. If, however, a candidate for the Th.M. is to satisfy his residence requirements over a period of two years, he may, at the option of his faculty advisor, be permitted to pass his language requirement as late as the end of the first quarter of his second year of residence. Failure at the end of that term will necessitate discontinuance of class work as provided above.

The requirements for the degree, including residence work and thesis, must be completed within a three-year period. Exceptions can be granted only by appeal to the graduate committee. A continuation fee is automatically assessed.

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 educational ministries, evangelism, pastoral counseling and missions. A minor does not have to be in the same department as the major.

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

Graduate students are admitted to candidacy for the master's degree on January 15, after meeting the following prerequisites: (1) satisfaction of the language requirement, (2) approval of the thesis outline by the major professor.

Senior candidates for the Master 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.

Graduate students who have taken courses in the Fuller Th.M. program may apply to the graduate committee to have up to four courses transferred to the Th.D. program. For the committee to act favorably upon the request, it must be demonstrated (1) that the Th.M. work was commensurate with the Th.D.; (2) that the transfer of credit does not involve the waiving of the ordinary requirements for the Th.D.; (3) that the request be accompanied by a recommendation from the instructor of each course and from the student's mentor. The tuition paid for courses transferred to the doctoral program will be deducted from the tuition required for the Th.D.

the doctor of theology (Th.D.)

This degree program is open to students with the following qualifications:
(1) a M.Div. degree with a 3.5 grade average (3.0 is B) from an accredited seminary 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 March 15, first 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 April 15, second year:
Completion of qualifying examinations (see paragraph below), to be taken from the first Tuesday of April through Friday of the next week.
By January 31, third year:
Presentation of three copies of the semi-final draft of the dissertation to the major mentor. If an examiner so requests, the candidate will 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 first two years of this program consist of residence study during which the student must enroll in nine graduate seminars which will aid him in preparation for qualifying examinations and for writing the dissertation. It should be understood that these seminars 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 requirement.

The qualifying examinations (to be taken by April 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: (1) only those subjects should be selected which, when taken in conjunction, will contribute to a synthesis of theological understanding; (2) this synthesis must be germane to the topic of the dissertation. Normally, three in-depth subjects will be chosen from the candidate’s major and three from each of his two minors, although as many as five of the nine subjects may fall within his major. The graduate committee, in consultation with the candidate, chooses his major and two mentors whose fields lie within the major. The nine subjects upon which he is to be examined will be chosen in consultation with the two mentors and the graduate committee and will be subject to final approval of the faculty.

The dissertation topic should be chosen at the beginning of the program, so that a unity may be effected between the topic, the course work and the nine in-depth studies. Graduate students are to procure from the library regulations on thesis format.

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.

A student is allowed seven years to complete the requirements for the doctoral program.
course offerings

biblical languages

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

Students who wish to meet the Greek language requirement before commencing their regular studies in the fall may enroll in the summer language program. Each summer Greek and Hebrew are offered in either an extended evening (12 weeks) or concentrated day (8 weeks) session. Classes for the extended session meet Monday through Thursday at various times between 6 and 10 p.m.; classes for the concentrated sessions meet five days a week (Monday through Friday at various times from 8 a.m. to 4 p.m.). Both sessions cover the same amount of material. Outside employment of 20-25 hours per week is the maximum for the extended sessions except by special permission from Dr. LaSor. Outside employment is not feasible for those enrolled in the concentrated session.

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

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

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

A reading knowledge of the historical sections of the Hebrew Old Testament is a prerequisite for the Old Testament core courses which are required for the D.Min. curriculum. An intensive course (12 hours) designed to give a student this ability through an inductive study of the text of Esther is offered during the fall quarter of the second year. A similar course is available in the summer language program in either the extended or concentrated sessions. Students transferring from other seminaries or having previous knowledge of Hebrew

must take a

Hebrew.

Students who meet the Hebrew

requirement by

placement examination

or

transfer

may take

the

course

below.

The course

is

offered

twice

per

year,

and

is

taught

by

Dr.

LaSor.

The

course

is

optional

for

students

beginning

in

fall

but

is

required

for

those

transferring

from

other

seminaries.

A four-hour course, *An Introduction to Hebrew*, will be offered each winter for students in the M.A. program. This course is designed to introduce the student to the Hebrew language and give an ability to use important exegetical resources. This course will not meet the requirements for graduation in the M.Div. or D.Min. programs.
must take a reading validation examination in Hebrew.

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

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

The courses in Greek 10 and Hebrew 15 earn twelve credits. The introductory courses in Greek 13 and Hebrew 18 earn four credits.

10. NEW TESTAMENT GREEK. The elements of Koine grammar and syntax taught inductively from the text of Acts. Satisfactory completion of this course or its equivalent, to be determined by a placement examination, is prerequisite for first year core courses in biblical studies. The course is equal to a full-year, four-hour, graduate level course; it may be taken in either a concentrated or an extended form in the summer or during the fall quarter. (12 units) LaSor and staff

13. INTRODUCTION TO GREEK. The course will introduce the student to the elements of Greek orthography, phonology, morphology and syntax in order to provide a basic understanding of the language and an ability to use the exegetical tools that are based on the Greek text. It is less intensive and detailed than Greek 10 and will not suffice as a prerequisite to the core courses of the M.Div., or D.Min. programs. (4 units) LaSor and staff

15. BIBLICAL HEBREW. The elements of Hebrew grammar and syntax, taught inductively from the text of Esther and other selections. Satisfactory completion of this course is prerequisite for the Old Testament core courses in the D.Min. program. The course is the equivalent of a full-year, four-hour, graduate level course; it may be taken in the summer between the first and second year, in either a concentrated or an expanded form, or during the fall quarter of the second year. (12 units) Bush and staff

18. INTRODUCTION TO HEBREW. A course designed to introduce the student to the elements of Hebrew orthography, phonology, morphology and syntax so as to give him a basic understanding of the language and an ability to use exegetical resources that are based on the Hebrew text. It is less intensive and detailed than Hebrew 15. This course will meet the prerequisite for the Old Testament core courses in the M.Div. program. (4 units) Bush and Staff

Three courses are offered each fall in New Testament in order to help a student to review his Greek and increase his proficiency in the language while studying a particular New Testament book. In addition a student may request specialized tutorial help from the language staff. Tutorial courses in Greek or Hebrew will be arranged on request to help the student master the fundamentals necessary for basic study in Greek or Hebrew.
biblical studies

core courses

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 Greek exegesis of Philippians 1-2. Fuller

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


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

B21. PENTATEUCH. The content of the five books of Moses in the light of their historical background and theological message. An introduction to OT textual criticism and an examination of the various theories of higher criticism, including the documentary hypothesis. Exegesis of crucial passages. Bush

B22. THE HEBREW PROPHETS. The content of the Former and Latter Prophets in the light of their historical background and with emphasis upon the developing theological content. The Messianic doctrines will receive special attention. Use of the Hebrew text is an integral part of the course. LaSor

B32. WRITINGS. A study of the books of Hagiographa with special attention to the nature of Hebrew poetry, the literary structure and importance for biblical theology of the Wisdom writings. Exegesis of representative passages. Hubbard and Bush

electives

hermeneutics

In the following book studies, the goal is to develop skill in finding the author's objective in writing the book and to see how he intends its parts and emphasis to help him achieve this objective. Courses marked with an asterisk have the core course in Hermeneutics as their prerequisite.

100. GENESIS Fuller W75
101. JOB Fuller F73, F76
102. JEREMIAH Fuller W76
103. SERMON ON THE MOUNT Fuller W74, W77
104. LUKE Schoonhoven
105. JOHN Fuller
106. ROMANS 1-8* Fuller S77
107. ROMANS 9-11* Fuller S74
109. COLOSSIANS Schoonhoven
110. HEBREWS Schoonhoven

111. 1 JOHN. A course having the same objective as the above book studies. Greek is a prerequisite for this course, but not the core course in Hermeneutics. Given each fall. Fuller

112. DIRECTED BOOK STUDY. After completing two of the above seminars, and by special permission, a student may carry out his own study of a Bible book with Drs. Fuller or Schoonhoven.

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

113. FAITH AND HISTORY. The hermeneutical problem of the relationship between the Resurrection of Jesus Christ, conceived of as an historical event, and one's faith. The approach of the Enlightenment, nineteenth century liberalism, dialectical theology and contemporary scholars to this problem. F75 Fuller
114. MYTH AND SCRIPTURE. The importance of myth records in history, and myth as a means of communication will be studied in relation to the biblical literature. Schoonhoven

115. HISTORY OF INTERPRETATION. An analysis of Reformation and post-Reformation hermeneutics to the present, including the systems of Luther, Calvin, Arminius, Cocceius, Francke, Lessing, Schleiermacher, Ritschl, Schlatter, Barth, Bultmann and the post-Bultmann school. Schoonhoven

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

117. FRIEDRICH SCHLEIERMACHER. A consideration of the nineteenth century liberal Protestant hermeneutic as it finds expression in the theological structure of Schleiermacher's dogmatic work, The Christian Faith. Schoonhoven

The following research electives are designed for graduate students in the Th.D., Th.M. and D.Min. programs. Any other person seeking admission to these must obtain special permission.

401. THE GOSPEL AND THE LAW. The hermeneutical problem of how Paul's view of the law relates to the Pentateuch's own understanding of the law. Attention is also directed to Calvin's view of the law, and the adequacy of this view as it was developed by later covenant theologians and by modern dispensationalism. S74 Fuller

402. READINGS IN HERMENEUTICS. Fuller

old testament

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

121. DEUTERONOMY. S74 Bush

122. JEREMIAH. W74 LaSor

123. EZEKIEL. W75 LaSor

124. HOSEA. W75 Hubbard

125. DIRECTED STUDY OF AN OLD TESTAMENT BOOK. By special arrangement. Staff

126. OLD TESTAMENT AND ITS INTERPRETATION. Study of the Old Testament within and against its environs in order to discover its commonness and particularly its uniqueness. Emphasis is placed on creation, view of time and space, salvation history particularly as seen in the Exodus. The second part of the course works with the themes of covenant, God, man and community. Two quarters, W-S 74 John E. Hartley, Azusa Pacific College

127. PROPHETISM. The nature and importance of prophecy in the Old Testament with special attention to the ministries of the eighth and seventh century literary prophets. W74 Hubbard

128. STUDIES IN BIBLICAL WISDOM LITERATURE. Analysis of the chief techniques and important themes of biblical wisdom literature with some attention to apocryphal wisdom and the impact of wisdom literature on the New Testament. Hubbard

129. OLD TESTAMENT PROBLEMS. Discussion of some area of Old Testament study in current scholarly debate. F74 LaSor

130. MAJOR THEMES IN OLD TESTAMENT THEOLOGY. Specific themes in Old Testament biblical theology will be studied in the light of current discussion. S74 Hubbard

131. BIBLICAL ARAMAIC. The elements of biblical Aramaic, through study of the Aramaic portions of Ezra and Daniel. Must be followed by Syriac 132. F73 LaSor

132. SYRIAC. Continuation of Aramaic study by use of Syriac dialects, including portions of the New Testament text. Prerequisite: Biblical Aramaic 131, W74 LaSor

133. ARABIC. Introduction to modern standard Arabic grammar, emphasizing the position of the language within the framework of comparative Semitic with reading in Quranic, classical and modern Arabic literature. Two quarters, F-W 73-74 Bush

134. UGARATIC. Readings in the mythological texts from Ugarit, with emphasis upon religious and cultural features, linguistic phenomena and other matters of importance to Old Testament studies. The first quarter will introduce the student to the grammar of the Kret epic; the second quarter will be devoted to wide reading from transliteration. Two quarters, W-S 74 Bush

135. MODERN HEBREW. An introduction to modern Israeli Hebrew by the conversational method. LaSor

136. WEST SEMITIC TEXTS. Selections from Old Aramaic, Moabite, Phoenician, etc., according to the student's needs and interests. Attention will be given to comparative Semitic and biblical connections. Bush or LaSor
137. AKKADIAN. Inductive study of the elements of Akkadian (Old Babylonian) in Hammurabi's Law Code. F-W 74-75

138. ADVANCED AKKADIAN. Readings from either Amarna Age Akkadian (e.g., Nuzi or Mari) or the historical annals of the Assyro-Babylonian period. Bush

139. OLD SOUTH ARABIC. The reading of selections in Epigraphic South Arabic (Sabean, Minean, Qatabanian, Hadramautic) designed for comparative study in Semitic languages. Prerequisite: Hebrew and Akkadian or Arabic. LaSor

140. ADVANCED HEBREW GRAMMAR. A study of the morphology and syntax of the Hebrew of the Old Testament designed to take the student beyond what has been learned in beginning Hebrew. Bush or LaSor

141. ADVANCED HEBREW EXEGESIS. A study of the exegesis of the Old Testament designed to take the student beyond what he has learned in basic exegesis. Passages of theological importance will be exegeted and discussed. Bush or LaSor

142. COMPARATIVE SEMITIC GRAMMAR. Introduction to comparative Semitic grammar for qualified students. A minimum of two Semitic languages is prerequisite and a reading knowledge of German is highly desirable. Bush or LaSor

143. DEAD SEA SCROLLS TEXTS. Selections from the Qumran texts, in Hebrew or Aramaic, according to the student's needs and interests. Prerequisite: Biblical Hebrew (and Biblical Aramaic, if reading Aramaic texts). LaSor

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

145. ARCHEOLOGY AND THE BIBLE. Significant data from archeology, geography, linguistic studies, etc. will be studied in order to understand relevant biblical texts. LaSor

146. DIRECTED STUDY IN SEMITICS. By special arrangement. Staff

new testament

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

151. MARK'S WITNESS TO CHRIST. A study of the leading themes of this gospel in the light of recent interpretation. Special attention will be given to the distinctive character of Mark's presentation of Christ's person and saving work. F73 Martin

152. ACTS OF THE APOSTLES. The Lukean narrative raises problems of an historical, exegetical and theological character. These will be discussed in the light of the overall purpose of the book. Martin

153. EPHESIANS. An exegetical study of the epistle with consideration given to problems and solutions, based on significant essays in recent monographs and symposia. S74 Martin

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

155. COLOSSIANS. Course conducted in manner similar to 153. Martin

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

158. WORSHIP IN THE NEW TESTAMENT. The motifs and practices of worship in early Christianity are investigated from the scrutiny of creedal, hymnic and liturgical elements in the New Testament, and some lessons are drawn for the Church today. Martin

159. PAUL AND HIS INTERPRETERS. An historical survey of Paul's mission and theology covering the last century of critical inquiry. Martin

161. SEMINAR. A course of directed study. Martin

162. EMERGENCE OF THE CHURCH. A study in biblical theology which has as its focus the origin, development and meaning of the Church in the New Testament. F73, F74 Barker

163. LIFE OF JESUS. A study of the Gospels to determine the Church's witness to its Lord, the content of Jesus' own message, the events of his life, and his understanding of his own life and mission. W74, W75 Barker

170. NEW TESTAMENT PROBLEMS. Guided research in any one of several areas of investigation—grammatical, historical, exegetical, etc. Harrison
172. JOHN AND THE SYNOPTICS. A study of the two traditions as to their resemblances and differences in an effort to solve as many of the problems as possible. Harrison

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

174. HELLENISTIC JUDAISM. A study of the influence of Hellenism on Judaism, based chiefly on a survey of the contribution of Philo and Josephus. Harrison

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

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

177. PETRINE EPistles. An exegetical study of First and Second Peter, with attention to introductory problems as well. Harrison

178. PAULINSIM. An investigation into Paul’s life and labors in the light of critical inquiry. Harrison

179. THESSALONIAN EPistles. An exegetical study of these documents of primitive Christianity. Harrison

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

182. READINGS IN HELLENISTIC LITERATURE. Selected passages will be read and exegeted in Greek from Hellenistic religious writings. Ladd


188. THE CHURCH. The Old Testament concepts of covenant, the people of God and the remnant. The rise, organization, life and doctrine of the Church in the New Testament. W75 Ladd

189. THE KINGDOM OF GOD. The Kingdom of God in the Gospels interpreted against the prophetic background of the Old Testament and the historical backgrounds of contemporary Jewish messianic and apocalyptic hopes. S74 Ladd

190. ESCHATOLOGY. A critical and historical study of the main themes of biblical eschatology. F74 Ladd


192. JEWISH BACKGROUNDS FOR NEW TESTAMENT THEOLOGY. A study of the thought of Jewish inter-testamental literature, including a brief introduction to the Qumran writings. Ladd

194. RESEARCH IN BIBLICAL THEOLOGY. Directed study in biblical theology. Readings, conferences, papers. Ladd

The following research electives are designed for graduate students in the Th.D., Th.M. and D.Min. programs. Any other person seeking admission must have permission.

420. LIVE ISSUES IN NEW TESTAMENT STUDY. A seminar for the ventilation of current problems and solutions, based on significant essays in recent monographs and symposia. W74 Martin

421. JESUS AND HIS INTERPRETERS. A statement and critique of twentieth century methods of gospel study with a view to answering the question, “What may be known of the historical Jesus?” Martin

422. HELLENISTIC BACKGROUNDS FOR NEW TESTAMENT THEOLOGY. A study of the thought of Hellenistic religious writings. F73 Ladd


424. PROBLEMS IN BIBLICAL THEOLOGY. A seminar for study of problems in biblical theology in recent literature in the field. Ladd
theology

core courses

T12. PHILOSOPHICAL PRESUPPOSITIONS FOR THEOLOGY. For students with little previous training in philosophy. Basic philosophical concepts and the systems of thought of representative ancient and modern schools of philosophy are introduced. Attention is given to the way in which philosophy influences theological formulations. (Students with a basic background in philosophy may substitute PROBLEMS IN PHILOSOPHY OF RELIGION 221, see p. 51) Rogers

T11. INTRODUCTION TO THEOLOGY. For students with little background in theology. The methodology of theology as an academic discipline in relation to other areas of study and to the personal practice of religion is considered. The nature and function of the Bible in Christian theology is emphasized. (Students with a basic background in the academic study of theology may substitute THEOLOGICAL MODELS 220, see p. 51) Rogers

T33. CHRISTIAN ETHICS. An exposition of the theological foundations which determine the texture of Christian moral decision, with a survey of the competing systems of Christian ethics and discussion of the shape of Christian love in selected areas of moral responsibility. Smedes


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

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

T21. SYSTEMATIC THEOLOGY I. Theology and anthropology. The doctrine of God; his attributes and trinitarian mode of existence. The doctrines of creation, of divine providence, of angels. The doctrine of man; his origin, nature and fall. The doctrine of sin. Jewett

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

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

electives

church history and historical theology

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

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

203. HISTORICAL THEOLOGY III. Justification, law and gospel, Scripture, and sacraments in Luther and Tyndale. Bromiley

204. HISTORICAL THEOLOGY IV. The Reformation doctrine of holy Scripture, particularly in Calvin. Bromiley

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

206. HISTORICAL THEOLOGY VI. The doctrine of holy Scripture in nineteenth century theology. W74 Bromiley

207. HISTORICAL THEOLOGY VII. The doctrine of holy Scripture in Karl Barth. Bromiley

208. THE HISTORY OF METHODISM. A research elective with emphasis on (1) John Wesley, (2) the expansion of Methodism in the United States in the eighteenth and nineteenth centuries, (3) Methodism in the United States in this century — review and future needs and prospects. This course fulfills the requirements of paragraph 344 of Doctrines and Discipline of the Methodist Church. W73 Bromiley

The following research electives are designed for graduate students in the Th.D., Th.M. and D.Min. programs. Any other person seeking admission must have permission.

431. READINGS IN PATRISTIC THEOLOGY. Bromiley

432. READINGS IN SCHOLASTIC THEOLOGY. Bromiley

433. READINGS IN REFORMATION THEOLOGY. Bromiley

434. READINGS IN MODERN THEOLOGY. S74 Bromiley

Geoffrey W. Bromiley
philosophy of religion and ethics

220. THEOLOGICAL MODELS. Comparison of a number of differing systematic approaches. Attention is directed to classical systems such as Thomism and Augustinianism and contemporary models such as Neo-Reformation theology, process theology and theologies of human experience (e.g., black theology). Special emphasis is given to the understanding and function of the Bible in each system. Limited to students with a basic background in the academic study of theology. S74 Rogers

Jack W. Rogers

221. PROBLEMS IN PHILOSOPHY OF RELIGION. Consideration of a significant philosophical problem which impinges on theology. Issues such as the nature and function of religious language, the problem of evil and the relationship between faith, reason and experience will be examined in alternate years. Open to students with a basic background in philosophy. S74 Rogers

222. THE QUEST FOR RELIGIOUS CERTAINTY IN MODERN THEOLOGY. A critical study of the crisis in Christian certitude created by the rise of historicism and existentialism. Smedes

223. THEOLOGY IN CONTEMPORARY CULTURE. A theological analysis is made of one pressing social issue to discover its implications for the Christian faith. Women's liberation and the environmental crisis have been studied in successive years. Rogers

224. THE THEOLOGY OF PAUL TILLICH. A critical examination of the assumptions, the method, the structure and the specific theses of Tillich's co-relational theology. The Systematic Theology is the text. Smedes

225. THEOLOGY IN RELATION TO OTHER SCIENCES. A comparative study is made of the scientific methods and overlapping areas of concern of theology and another academic discipline. Special attention will be given to the social sciences utilizing the opportunity of team teaching with psychologists and anthropologists from Fuller's Schools of Psychology and World Mission. Rogers

226. APOLOGETIC SYSTEMS. An analysis will be made of various classical and contemporary systems which attempt a philosophical defense of the Christian faith. Opportunity will be given for the study of currently popular apologetic writers. F73 Rogers

227. CONTEMPORARY ROMAN CATHOLIC THEOLOGY. Recent developments in Roman Catholic theology and their parallels in Protestant theology will be examined. Roman Catholic resource persons will be invited to participate. W74 Rogers

228. ISSUES IN PERSONAL ETHICS. A consideration of various areas of the moral life calling for personal decisions. Aspects of sexual behavior, the use of recreation, private property, the use of alcohol and drugs, Sabbath observance, eugenics engineering, truth-telling and such will be examined in the light of the nature of man and the norms of law and love. F73 Smedes

229. ISSUES IN SOCIAL ETHICS. A consideration of the relevance of the biblical message to the social structures of life, by means of an examination of such issues in social ethics as authority, justice, violence, church-state relations, race relations, war, revolution and economics. The issues discussed will vary from term to term. W74 Smedes

230. CHRISTIAN ETHICISTS. Studies in the ethics of Bonhoeffer, Barth, Calvin, Brunner and others. The theologian discussed will vary from term to term. S74 Smedes

231. DIRECTED STUDY IN PHILOSOPHY OF RELIGION. Rogers

232. DIRECTED STUDY IN ETHICS. Smedes

233. DIRECTED STUDY IN THEOLOGY. Rogers or Smedes

The following research electives are designed for graduate students in the Th.D., Th.M. and D.Min. programs. Any other person seeking admission must have permission.

441. READINGS IN PHILOSOPHY OF RELIGION. Rogers

442. READINGS IN ETHICS. Smedes

Lewis B. Smedes
systematic theology

268. DIRECTED STUDY IN THEOLOGY. F73, S74 Jewett

269. PERSISTENT PROBLEMS IN THEOLOGY. A consideration of any one of the following: God's transcendence and immanence; divine sovereignty and human responsibility; revelation and Scripture; particularism and universalism. W74 Jewett

The following research elective is designed for graduate students in the Th.D., Th.M. and D.Min. programs. Any other person seeking admission must have permission.

451. READINGS IN SYSTEMATIC THEOLOGY Jewett

Paul K. Jewett

ministry

core courses

The following nine courses represent the suggested core requirement in ministry. The student is required to take FOUNDATIONS FOR MINISTRY, COMMUNICATIONS and HOMILETICS. Electives may be substituted for the other core requirements if the student can demonstrate to a member of the ministry department that the student's vocational objectives warrant such a substitution.

M10. FOUNDATIONS FOR MINISTRY. An exposure to various forms of Christian ministry through interaction with those proficient in the field. Consideration of the resources and encouragements for personal growth in Christian faith and life. An experience of authentic Christian community through facilitators and small groups. Munger, ministry department and local ministers

M11. EVANGELISM. An introduction to evangelism and congregational strategy for communicating the Christian faith in contemporary American society. The nature of the "Good News" considered biblically and theologically with emphasis upon its effective communication, individually and corporately. Munger

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

M13. TEACHING THE LAITY. (Educational ministries core course.) Instruction of the laity: importance, purpose, strategy, procedures and resources for the many and the essential few, in various settings related to contemporary church movements. Larson


M22. MISSIONS. Biblical imperative, historical development since 1800, achievements, revolutionary world today. African churches, theological trends in mission, ecumenical movement, open and closed doors, strategy for tomorrow in the evangelization of the world. Any one of the courses listed on page 56-57 may be substituted for this course. Glasser

M23. PASTORAL THEOLOGY. Theology of the ministry, theology and conduct of worship, liturgy, hymnody, parish responsibilities and procedures, church administration, community relationships and ministerial ethics. Schaper.

P11. COMMUNICATIONS. Building practical communication skills with emphasis on general and specific speech preparation and speech delivery. Lecture and video tape lab sections. White and staff

P31. PREACHING I. Building practical preaching skills with an emphasis on self-analysis and criticism. Practice in use of video tape techniques in lab sections. F73, F74 Schaper
electives

pastoral theology, homiletics, communications and field education

P32. PREACHING II. W74, W75  Schaper

P33. PREACHING III. S74, S75  Schaper

M32. POLITY. Baptist, Presbyterian or Methodist ecclesiology, taught by local church leaders. Methodist polity, offered every third year, fulfills the requirements of paragraph 344 of Doctrines and Discipline of the Methodist Church. Staff

300. MINISTRY AND THE DOCTRINE OF ELECTION. An examination of the doctrine of election particularly as it relates to Jesus Christ and to the ministry of the Church. W74  Doane

301. PROBLEMS AND PURPOSES OF PREACHING. An investigation into the problems and purposes of preaching. Consideration is given especially to the historical text and the question of moralistic sermonizing as they relate to the purpose of preaching within the Church. S74  Doane

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

303. FIELD EDUCATION II. Directed study with a local minister that has as its aim the correlation of all areas of the ministry and their practical function in the parish. Schaper and staff

304. FIELD EDUCATION III. Advanced study under the supervision of a local pastor. Assignment to be approved by the ministry division.

305. FIELD EDUCATION IV. Advanced study under the supervision of a local pastor. Assignment to be approved by the ministry department. Limited to D.Min. students in their senior year. Includes a written project.

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

(371). CLINICAL PASTORAL EDUCATION. Opportunities for one quarter or one year are made available for the student to gain experience in ministering to the sick and emotionally ill in mental and/or general hospital settings. Designed for the student interested in the pastorate or in beginning clinical work leading toward a hospital chaplaincy. Bower and staff

307. CONTEMPORARY WORSHIP AND LITURGY. An investigation of biblical and historical theology of worship; analysis of contemporary worship traditions; workshop on contemporary music and worship resource material, including formation and direction of chapel and other worship services, F74  Schaper

310. STRATEGIES OF MEDIA. An introduction to the strategies of modern media and their use by the Church. A survey of radio, television, the motion picture and theater will be included. S74  White

311. SEMINAR IN PREACHING PRACTICUM. A seminar to develop preaching skills through intense individual criticism and coaching and video tape analysis. Offered two quarters a year. F73  White

312. THEOLOGY THROUGH FILM. “I Saw Jesus at the Movies.” The student will view and discuss the major theatrical films on Jesus from “King of Kings” to “Superstar,” specifically to better understand and deal with the overt and covert influence of film on our Christological beliefs, and generally to more clearly understand how film functions as a communicator. F73  White

315, 316. COMMUNICATION SKILLS: VERBAL AND NON-VERBAL. Theory and practice of interpretation of vocal, facial and bodily expressions for understanding and resolving communication problems in preaching, counseling and teaching. Fall and Winter  Bower
educational ministries

320. FOUNDATIONS FOR EDUCATIONAL MINISTRIES. A study of the philosophical and theological concepts underlying current movements in the educational ministries of the Church. S74 Larson

321. ADMINISTRATION OF EDUCATIONAL MINISTRIES. Administrative principles, personal relationships, organizational patterns and leadership development programs for the educational ministry of a local church, with special concern for persons ministering full-time in this area. Observation, interview, analysis of various church programs, supplemented by outside resource persons. W74 Larson

322. LEARNING INNOVATIONS. A study of contemporary, experimental procedures and patterns especially applicable for revitalizing a local church's educational ministry. Field trips and individual projects as determined by the class. F73 Larson

323. ADULT MINISTRIES. Contemporary understanding of how persons of college-age and above learn. A study of ministries advisable in a local church or on a university campus. Analysis of specific campus and church programs according to student interest. W74

324. YOUTH MINISTRIES. Current patterns for ministering with and for junior high and high school persons, especially in a local church. Special use of outside resource persons and analysis of a variety of church programs. F73 Larson

325. YOUTH OUTREACH. Present-day methods for evangelization of high school persons, especially as practiced by prominent Christian youth organizations. W74 James Shelton, Young Life

326. FAMILY LIFE EDUCATION. Study of what a Christian family can do for the growth of both parents and children, and how a church could develop a supporting program in its children's division. S74

328. RESEARCH PROJECT. Individual study in-depth of an area chosen by the student and involving whatever resources and procedures advisable, usually resulting in a paper of thesis quality. Larson

329. FIELD EDUCATION PRACTICUMS I-VI. Individually structured, supervised on-the-job training centered in specific areas of learning essential for the student, as determined by the cooperating organization or in consultation with the director of the M.A. program. Includes summer project of intensive training and study under direct on-the-job supervision. Larson

evangelism and church strategy

340. EVANGELISM THROUGH SMALL GROUPS. The nature of the small group movement among Christians. Principles and patterns considered biblically, methodologically and experientially. Munger

341. FOUNDATIONS OF THE SPIRITUAL LIFE. The maintenance of vital faith and personal devotion in the pressures and problems of Christian service today. S74 Munger

342. TRAINING THE LAY MINISTRY. For second and third year students who have completed M11 and serve as section coordinators for that course. Trained under close supervision in the development of lay witness and ministry. W74 Munger

343. THE MINISTRY OF DISCIPLING. Principles and procedures in discipling of believers developed from an inductive study of Mark’s Gospel—Jesus’ method of training of his disciples as applied to the Church today. Miller, Lake Avenue Congregational Church

344. VISITATION EVANGELISM. Study and involvement in contemporary patterns of visitation evangelism. S75 Munger

348. PRINCIPLES AND PROCEDURES OF CHURCH GROWTH. An application to the American scene of church growth principles as understood by the School of World Mission. W74 Team taught by McGavran, Wagner and Munger

349. CONTEMPORARY FORMS OF CONGREGATIONAL LIFE. The impact of radical social change upon the local church and the dynamics of positive change considering the church as an organization and as the Body of Christ. Some contemporary forms of renewal. S76 Munger

350. ADMINISTRATION OF THE LOCAL CONGREGATION. The basic biblical and managerial principles involved in the administration of the local congregation.
which is considered as an organization and a spiritual organism, the Body of Christ. 

351. GUIDED RESEARCH. Independent research of a particular topic in evangelism, congregational renewal or church strategy. Munger

(M32) UNITED PRESBYTERIAN CHURCH POLITY. The history, worship and ecclesiology of the United Presbyterian Church in the U.S.A. Directed toward the requirements for ordination by that denomination. Fall Munger

pastoral counseling

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

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

360. ABNORMAL PSYCHOLOGY. The origin and development of pathological trends in behavior. S 74, F 75 Staff

361. SOCIAL PSYCHOLOGY. A study of the behavior of the individual in his relationship to his human environment. W 75 Malony

362. GROUP COUNSELING AND THERAPY. A course designed to acquaint the student with the principles of counseling and therapy in a group situation. Students will participate in laboratory experiences as a means of developing skills in diagnosis and counseling of typical cases. (Limited to ten students.) W 74, S 75 Tweedle, Sylling

364. SEMINAR IN PERSONALITY AND COUNSELING. Analysis of the major religious and psychological interpretations of personality as related to the Christian understanding of man. F 74 Oakland

365. PROBLEMS IN CHRISTIAN FAITH AND MENTAL HEALTH. A treatment of the problems of emotional disturbance as related to biblical precepts. Readings in contemporary psychological and theological literature. F 73 Warren, Tweedie

366. TESTS AND MEASUREMENTS. Use of case history data, test data and non-verbal behaviors in the diagnosis of personal, marital and family problems. Experience in the use of Wonderlic and Wechsler Adult Intelligence tests, the Minnesota Multiphasic Personality Inventory, the Thematic Apperception Test, Sex Knowledge Inventory, Strong Interest Inventory, Taylor-Johnson Temperament Analysis and other tests. Spring Bower

367. SEMINAR IN INDIVIDUAL COUNSELING AND THERAPY. Crisis intervention techniques, suicide, depression, reality orientation problems discussed. Presentation of case studies, various approaches to counseling and therapy. Behavioral, analytical Transactional Analysis, Gestalt, Rational-Emotive, Integrity and other therapies considered. Fall Bower

369a. MARRIAGE AND FAMILY COUNSELING PRACTICUM A: MARRIAGE AND FAMILY PROBLEMS AND ADJUSTMENTS. Supervised counseling experiences in a local counseling center (with instructor's consent). Fall Bower and staff

369b. MARRIAGE AND FAMILY COUNSELING PRACTICUM B: HUMAN DEVELOPMENT AND COUNSELING. Supervised counseling experiences in a local counseling center (with instructor’s consent). Winter Bower and staff

369c. MARRIAGE AND FAMILY COUNSELING PRACTICUM C: MARITAL AND FAMILY INTERACTION AND COUNSELING. Supervised counseling experiences in a local counseling center (with instructor’s consent). Spring Bower and staff

370. CLINICAL PASTORAL TRAINING. Orientation and experience are gained in a general or mental hospital under the supervision of a hospital chaplain. Care and treatment of teenage and adult patients troubled with physical and/or emotional disturbances. Drug and alcoholic problems. Bower and staff

371. CLINICAL PASTORAL EDUCATION. Opportunities for one quarter or one year are made available for the
student to gain experience in ministering to the sick and emotionally ill in mental and/or general hospital settings. Designed for the student interested in the pastorate or in beginning clinical work leading toward a hospital chaplainscy. Bower and staff

373. RESEARCH SEMINAR IN THEOLOGY AND PSYCHOTHERAPY. Examination of studies seeking to integrate theology and psychology. Implications for counseling and psychotherapy from a Christian perspective. Limited to doctoral candidates. Winter Bower

374. RESEARCH IN PSYCHOLOGY AND COUNSELING. Readings in the areas of psychology, sociology, and marriage and pastoral counseling. A paper based upon the readings will be assigned. Bower

375. SEMINAR IN THE THEOLOGY AND PSYCHOLOGY OF SEX. An examination of the theological, ethical, physiological and psychological data pertaining to the resolution of sexual problems, Pre-marital, marital and extra-marital problems explored. Winter Bower

376. DISSERTATION. Credit is given upon completion of the dissertation. Bower

378. INTEGRATION SEMINAR IN THEOLOGY-PSYCHOLOGY. Senior and graduate theology students may enroll. Offered each quarter. For further details see School of Psychology course descriptions.

missions

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

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

The following 13 courses are recommended for students in the M.A. or M.Div. programs who seek training in theology and missions in preparation for a ministry in another culture.

382. BIBLICAL THEOLOGY AND MISSION. A comprehensive review of those perspectives in the Scriptures which bear on the preparation for and early beginnings of the Christian mission, with particular reference to the cultural imperative, Israel and the nations, the Kingdom of God, religious encounter, the Great Commission, Jesus and the nations, the apostolic understanding of mission and the missionary obedience of the Early Church. Glasser

383. CHURCH GROWTH PRINCIPLES AND PROCEDURES. A comprehensive survey of current obstacles to church growth; the sociological structures of the societies which are the ground of church multiplication with particular attention to indigenous principles, people movements, leadership training and the removal of psychological roadblocks to the growth of the Church. McGavran

384. CHRISTIANITY AND CULTURE I: ANTHROPOLOGY. A Christian approach to the basic concepts of anthropology: culture, social structure, the influence of culture on the individual, the influence of the individual on culture, culture change, cultural pathology and revitalization and the opportunities for Christianity and Christians to operate in terms of cultural reality. Illustrations and applications will be developed from American culture, non-western cultures and the cultures of the Bible. Krafft

385. THE HISTORICAL DEVELOPMENT OF THE CHURCH MOVEMENT. An analysis of the growth dynamics of the Christian movement from Pentecost to the present with particular attention to the early evangelization of Europe, the geographical, cultural and structural factors behind the Reformation, the delayed emergence of Protestantism as a missionary force and the contemporary theological indigenization of world Christianity. Winter

386. STRATEGY OF MISSIONS. The systematic study of what contemporary changes in governments, social systems and economic orders mean to the carrying out of the Great Commission. What missionary structures, ministerial training, patterns of church growth and in-service training for missionaries best serve the unchanging mandate, with particular reference to the phenomenon of Third World mission agencies. Wagner

387. HISTORY OF EVANGELICAL AWAKENINGS. An analysis of the pattern of revivals and awakenings that have significantly influenced the expansion of the Christian movement throughout its history. Orr

388. CONTEXTUAL PROBLEMS OF THE MISSIONARY. Understanding of the cultural contexts in which the church operates and the process of adapting the church to the cultural contexts. Winter
388. LANGUAGE LEARNING. The study and practice of techniques of language learning. Insights of modern linguistics will be employed to enlarge the student’s understanding of and ability to learn a language and/or to improve his competence in a language he already knows. *Kraft*

389. AREA STUDIES. A directed research course in which the student will be introduced to the historical, cultural, political and ecclesiastical components of the country in which he hopes to serve. By arrangement with the SWM faculty member whose area responsibility includes that country.

390. NON-CHRISTIAN RELIGIONS. A directed research course in which the student will be introduced to the religious situation in the country where he hopes to serve, with particular focus on religious encounter in the missionary sense. By arrangement with the SWM faculty member whose specialty is this particular non-Christian religion.

391. CHRISTIANITY AND CULTURE II: CHRISTIAN ETHNOTHEOLOGY. Prerequisite: Christianity and Culture I. An anthropological approach to Christian theology: the influence of culture on theologizing, the effects of culture on the perception of Christian truth, the Bible in cross-cultural perspective, Bible translation, conversion, the Church and the communication of Christianity cross-culturally. Illustrations and applications will be developed from American culture, non-western cultures and the cultures of the Bible. *Kraft*

392. BIBLE TRANSLATION. Prerequisite: Christianity and Culture I. An introduction to the basic theories and principles of Bible translation. Evaluation of specific Bible translations. The understandings developed will focus on both the linguistic and the cultural concomitants of the translation process. Designed for both prospective missionaries and for those whose primary task will be to communicate the biblical message in North America. *Kraft*

393. CONVERSION TO CHRIST. Prerequisites: Christianity and Culture I, II. An approach that investigates theological, psychological and cultural facets of the process and attempts to develop a comprehensive understanding of (1) God’s part, (2) man’s part and (3) the continuing divine-human interaction in which conversion to Christ issues. *Kraft*

394. THE CHURCH IN CROSS-CULTURAL PERSPECTIVE. Prerequisites: Christianity and Culture I, II. An approach to the understanding of Christian churchness that investigates both the theological and the cultural facets of the problem. A basic assumption is that a church cannot be theologically healthy if it is sociologically ill. The concept of indigeneity will be examined and redefined. *Kraft*
school of world mission and institute of church growth
higher education for missionaries—its character and purpose

Nothing is more important in providing higher education for missionaries than a correct assessment of whether the enterprise of missions is beginning or ending. The School of World Mission at Fuller believes that we stand at the beginning of the missionary task. Everything that has gone before in a hundred and seventy-five years of modern missions is introduction. Except in the primitive populations, there has been little "discipling of the peoples" (Matthew 28:19). The great populations of earth—Marxists, Hindus, Buddhists, Moslems, Secularists, Animists and nominal born Christians—have yet to accept Jesus Christ as Lord and Savior. God calls Christians today to vast, protracted and intelligent labor to make Jesus Christ known, loved and believed throughout the world. As evidence of his call, God grants remarkable responsiveness in many populations. The main task in missions lies ahead. Christians correctly plan to give their lives to "bring about obedience to the faith among all the Gentiles" (Romans 1:5 RSV).

At the same time Christian mission is being carried on in the midst of a tremendous revolution affecting every aspect of human life. The guidelines and assumptions under which our fathers sent out missionaries have been swept away. Christian mission today has radically new ground on which to operate: 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. Education for mission must prepare men to propagate the Christian faith in this new world being born.

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

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

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

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

Two main types of missionary education exist: (1) preparing missionary candidates under appointment for their first plunge into a strange new culture and language and (2) giving career missionaries on furlough advanced education in missions. The School of World Mission considers the latter — training career missionaries — its chief task and plans its program to that end. Boards have extensive recruiting and training programs for candidates heading toward the field. Seminaries have courses in missions for their students. Career missionaries seeking higher education in missions are poorly served by existing institutions. **Advanced education in mission** is, therefore, the area in which the School of World Mission specializes.

Christian mission is a vast body of knowledge and the educated missionary should see it in total. In presenting this corpus of learning through lectures, courses of study and readings, two dangers are avoided: a frozen intellectual regimen removed from the fast-moving contemporary scene and a smorgasbord of “hot” transient emphases. Advanced education must be validated by advanced degrees in missions; yet the degree program must remain flexible enough to equip God’s men and women to meet the rapidly changing conditions of the modern world.

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

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

### facilities and costs

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

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

The refectory provides meals at $15 per five-day week for one person. For missionaries not
covered with insurance by their own boards, accident, sickness and hospital insurance costs $51 per year for one person and $264 for a married student and his family.

Tuition is $42.00 per quarter hour. Any student needing grant-in-aid may apply to the dean of the School of World Mission, stating his situation.

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

admission

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

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

Missionaries on furlough may enroll in special courses or a non-degree program for one, two or three quarters. Those coming for only one quarter are advised to come in the fall. The fall quarter contains core courses which are foundational for the work done in the other two quarters.

research and tuition fellowships

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

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

the curriculum

In a wider sense, the curriculum consists of a combination of course work, reading and directed research tailored to fit the individual missionary's problems and opportunities. In a narrower sense, the curriculum consists of courses of study which develop a part of one of the following eight major branches of learning and together make up the discipline of missiology. 700 courses are in the corresponding areas but are considered doctoral level.

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

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

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

degree requirements

Competence in three of the eight branches of the discipline of missions is required for the Master of Arts degree. Competence in five will be required for the Doctor of Missiology. For the M.A. in missions, 72 quarter hours past the B.A. are required; for the M.A. in missiology, 36 quarter hours past the M.Div., and for the doctorate in missiology, 72 quarter hours past the M.Div. For experienced mission leaders with no M.Div., about three years graduate education is required in mission-related subjects. Degree requirements are: B average in all courses, passing comprehensive examinations, writing and defending a thesis which is a contribution to knowledge and functional knowledge of a foreign language (which may be that of the land in which the missionary works).

Graduate work in missions done at other institutions may, under some circumstances, be accepted toward these requirements.
In any given quarter, courses will be selected from among the following, depending upon the availability of faculty and composition of the anticipated student body. Typical offerings of the fall and winter quarters, outlined at the close of the course descriptions, show what may be expected.

610. THEOLOGY OF MISSION I. A comprehensive study of the Old Testament as preparation for the Christian mission, focusing particular attention on the cultural imperative, Israel and the nations, the Kingdom of God, religious encounter and the missionary awakenings of Judaism during the inter-testamental period. 2 hours Glasser

611. THEOLOGY OF MISSION II. A comprehensive study of the New Testament as revelation of the Christian mission, focusing particular attention on the evangelistic mandate, Jesus and the nations, the Kingdom of God, apostolic understanding of mission and the missionary obedience of the Church in the apostolic age. 2 hours Glasser

612. THEOLOGY OF MISSION III. An evaluation of the development of missiological thought down through the history of the Church until the International Missionary Council-World Council of Churches merger at New Delhi in 1961, with particular attention given to the writings of Orthodox, Roman Catholic and Continental Protestant missiologists. 2 hours Glasser

613. THEOLOGY OF MISSIONS TODAY. A study of the mission of the Church interpreted in terms of the Great Commission, in the light of the contemporary world-wide struggle for brotherhood, justice and equality, the revolution of rising expectations, and the growing pluralism of most societies with particular attention given to British and American missiologists, the World Council of Churches since 1961, the Wheaton and Frankfurt Declarations. 2 hours McGavran

614. THEOLOGY OF RELIGIOUS ENCOUNTER. An investigation of the relation between Revelation and Christianity in the context of elenctic missionary encounter with men of other faiths, or no religious allegiance. Particular attention will be given to Roman Catholic and Protestant theologians throughout the 20th century. 2 hours Glasser

622. 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 Tippett

623. 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 Tippett

624. HINDUISM AND APPROACH TO HINDUS. A systematic presentation of both philosophic and popular Hinduism, its doctrinal base and social structure. Approaches to Hindus which have multiplied churches among them. Secularism as an outcome of Christian mission. 2 hours McGavran

630. ANTHROPOLOGY AND MISSION I. What anthropology offers the missionary in his task of discipling the nations and avoiding cultural barriers to the redemptive work of the Holy Spirit, and patterns of culture within which the Christian operates. 2 hours Kraft

631. ANTHROPOLOGY AND MISSION II. The cross-cultural communication of the gospel and directed culture change, with particular attention to the diffusion, acceptance or rejection of the supracultural message of the Scriptures. 2 hours Kraft

634. URBAN ANTHROPOLOGY. A seminar for interaction. Cross-cultural urban and industrial studies of places open for evangelism today, the character of religious encounter, sociological and economic factors, methodological procedures for investigating the possibilities of church planting. 2 hours Wagner

635. URBANIZATION AND MISSION. A seminar course designed to study church planting in urban areas. Time is spent developing bibliographies, doing background reading and working on research projects. 2 hours Wagner

636. FUNDAMENTALS OF LANGUAGE LEARNING. The study and practice of techniques of language learning. Insights of modern linguistics are employed to assist the learner in developing his understanding of and ability to go about language learning and/or improving competence in a language he already knows. 2 hours Kraft

637. LINGUISTICS AND MISSION. An introduction to the study of language ranging from its form and function to the field of applied linguistics and with particular reference to illiteracy, Bible translation and exegesis, and church growth. 2 hours Cotterell and faculty

640. RESEARCH METHODS. An introductory study designed to equip the missionary working in alien cultures to discern truly and describe exactly the structures of society and Church, personality conflicts and human environment, customs and beliefs. Techniques of interviewing, observing and documenting. 2 hours Tippett
642. TRAINING THE MINISTRY-LAY AND ORDAINED. Training lay and ordained ministers to obtain development of the Church and extension of the faith. Theological, historical, cultural and practical factors in designing right kinds of training for radically different contexts, particularly extension programs. 2 hours Winter

651. THE HISTORICAL DEVELOPMENT OF THE CHRISTIAN MOVEMENT. A brief analysis of the growth dynamics of the Christian movement, from its roots in the Abrahamic covenant to its fruits in the age of Billy Graham and its prospects by the year 2000. Emphasis on the period beginning with World War I, the indigenization of world Christianity, the new mission agencies and new rules for old ones, the structure and function of missions today. 2 hours Winter

652. THE EMERGENCE OF THE WESTERN CHRISTIAN TRADITION. A more detailed geographical, cultural and structural analysis of the expansion of Christianity prior to 1914, emphasizing the Western, Roman tradition and the peoples involved: the Jews, the Greeks, the Romans, the Celts, the Goths, the Vikings, the Muslims, the rebel Christians. 2 hours Winter

653. PROJECT SEMINAR IN THE CHRISTIAN MOVEMENT. Any element of special interest in courses 651 and 652 may be pursued by individuals in a seminar context whether by presentation of a paper or some other type of research project. 2 hours Winter

654. HISTORY OF EVANGELICAL AWAKENINGS. Detailed study of the revivals and awakenings in Europe and America which have been the dynamic behind much missionary expansion and social improvement. 2 hours Orr

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. 2 hours McGavran and Wagner

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. 2 hours McGavran and Wagner

666 (766). STRATEGY OF MISSIONS. Investigates ways in which a sound theory and theology of mission is being put into effect by missions and churches. What missionary structures, ministerial training, patterns of church growth and advanced education for missionaries best serve the unchanging mandate. 2 hours Wagner

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 (1) to healthy expansion, and (2) to slow growth or arrested development. In various terms attention will be paid to China, Polynesia, Korea, New Guinea, Ethiopia, Batakland, the Philippines, West Africa, Brazil, Orissa, Mexico and Latin America. 2 hours Faculty

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. Afican churches and Christian unity. Cooperative "disciplined planning" for mission. Dangers and opportunities in the ecumenical movement. 2 hours Glasser

690 (790). RESEARCH. 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, 1 Hours as arranged Faculty

1 690 (790) may be used for credit in any section of the curriculum I to VIII for special work or for thesis.
691 (791). 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 Faculty

692a, b. CHURCH GROWTH RESEARCH AND WRITING.
An analysis of research methodology for the planning and construction of the thesis or dissertation, resources in the Los Angeles area, appraising source materials, note taking and documentation organization of materials with particular attention given to graphs of growth during the winter quarter. 692a offered fall quarter and 692b winter quarter. Both are required for degree candidates. 1 hour Glasser and faculty

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

695 (795). FIELD RESEARCH IN PROPAGATING THE GOSPEL. Directed research abroad, in accordance with plans and programs worked out and approved during residence at SWM-ICG, probing some aspect of mission which cannot be known from lectures and books. Prerequisites required. Hours as arranged Faculty

713. MODERN THEOLOGIES OF MISSION. Survey of the recent Evangelical, Ecumenical and Roman Catholic theologies of mission. 2 hours McGavran, Glasser

720. ANIMISTIC BASES OF THE GREAT RELIGIONS.
Study of the animistic substrates of the religion of the common people of Buddhist, Hindu, Islamic, Confucian and Shinto lands, with special bearing on the relevance of evangelistic methods and on conversion to Christianity. 2 hours Tippett

730. CHRISTIANITY AND CULTURE I. Explores the cultural concomitants of divine-human interaction. Topics dealt with include man and culture, God and culture, revelation and culture, the witness and culture and the people of God and culture. Attention is given to the development of a perspective of Christian truth that combines the insights of theology with those of anthropology. 2 hours Kraft

731. CHRISTIANITY AND CULTURE II. Explores what in each non-Christian heritage is cultural and may be carried over into the Church and what must be altered or eliminated. The extensive debate between Hinduism and Christianity illustrates the problem. 2 hours McGavran

732. CULTURE PERSONALITY AND THE GOSPEL.
Examination of cross-cultural studies in psychological anthropology, interactions of culture and the thought, emotions and actions of individuals, the resulting culture patterns and configurations and the bearing of these on church planting and growth. 2 hours Kraft

733. CONVERSION WITH A MINIMUM OF DISLOCATION.
Analysis of the anthropological, theological and psychological factors relating to conversion, with focus on distinguishing cultural from supracultural elements, so that missionaries may encourage conversion truly Christian, yet culturally appropriate. 2 hours Kraft

734. ANTHROPOLOGICAL THEORY.
Historical development of encounters in anthropological theory as it bears on such matters as the conceptualization of culture, social structure, innovation and social change, primitive religion, culture and personality, diffusion, function, stress situations, and how this theory relates to missiological principles and techniques in cross-cultural religious processes, natural and directed. 2 hours Tippett

735. ETHNOLINGUISTICS.
A study of the interrelationships between language and culture. Topics covered include Bible translation, discovery of a culture's values through the study of its folklore and mythology, language acquisition, bilingualism and indigenous hymnology. 2 hours Kraft

736. ANTHROPOLOGICAL BASIS OF LEADERSHIP.
A study of leadership in different societies, the significance of status, roles, authority and decision-making patterns in stable and changing societies, the nature and function of education, the justification of directed change, what these concepts mean for the church-planter, and for meeting the cultural needs of an indigenous church at its different historic periods. 2 hours Tippett
737. INDIGENEITY. Explores the nature of the relationship of churches to their surrounding cultures and the expression of churchness in culture. Models of indigeneity are developed and a variety of mission and independent churches evaluated in terms of their approximation to the ideal. 2 hours Kraft

740. COMMUNICATION, MASS MEDIA AND CHURCH GROWTH. The role of communications in initial evangelism, in the development of people movements and in church planting and continuing missions. The actual and potential contributions of the modern media. 2 hours Winter

760. ADVANCED CHURCH GROWTH. Current theological, methodological and ethnic considerations bearing on growth and non-growth are studied. A typology of younger churches is set forth. 660, 661 are prerequisite. 2 hours McGavran

761. THE PATTERNS OF CHURCH GROWTH. Typical growth patterns of non-western churches. Histories of denominations in process of formation, focusing on the social contexts, graphs of growth and potential for further communication of a vital Christian faith. 2 hours Winter

**core course schedules**

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

**fall quarter core courses**

610. THEOLOGY OF MISSION I. 2 hours Glasser
622. ANIMISM AND CHURCH GROWTH I. 2 hours Tippett
630. ANTHROPOLOGY AND MISSION I. 2 hours Kraft
651. THE HISTORICAL DEVELOPMENT OF THE CHRISTIAN MOVEMENT. 2 hours Winter
660. PRINCIPLES AND PROCEDURES IN CHURCH GROWTH I. 2 hours McGavran, Wagner
692a. CHURCH GROWTH RESEARCH AND WRITING. 1 hour Glasser

**winter quarter core courses**

611. THEOLOGY OF MISSION II. 2 hours Glasser
623. ANIMISM AND CHURCH GROWTH II. 2 hours Tippett
631. ANTHROPOLOGY AND MISSION II. 2 hours Kraft
652. THE EMERGENCE OF THE WESTERN CHRISTIAN TRADITION. 2 hours Winter
661. PRINCIPLES AND PROCEDURES IN CHURCH GROWTH II. 2 hours McGavran, Wagner
692b. CHURCH GROWTH RESEARCH AND WRITING. 1 hour Glasser
graduate school of psychology
VI. school of psychology

character and purpose

In the troubled living of contemporary life, the School of Psychology holds the high purpose of training men and women to help the needful person on his journey toward wholeness. This purpose should include man's dignity as well as his limitations and give assent to the operation of some degree of freedom of choice in his living.

Dedicated study and research in the clinic and in the laboratory, by both faculty and students, attempt to probe the depths of the human mind. As Christian men, psychologists and theologians interact in the classroom as well as in experimental research studies.

At its very simplest, theology is conceptualizing God and his ways in spoken and written statements that are relevant to this day. In a sense, everyone is a theologian, holding views about God, but not everyone is a good and profitable theologian. To be the latter, serious study of theology is imperative.

The data of theology consists primarily of the self-revealing acts and words of God contained in the prophetic and apostolic Scriptures. Yet it is not enough simply to quote what Scripture itself contains. Theology must speak to its own age and situation. Its task is to state the message of the Bible so as to make clear the relevance of this message to man's current need. The language and idioms of each new country and each new generation must be the chosen means of communicating the biblical norm.

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

The psychology faculty members communicate a view of man that has an abiding concern for his relationship to God as well as for values of ultimate significance. They teach that the universe becomes drenched with significance by passing into man's consciousness, that a man in a sense is outside nature even though he lives in it. They convey a conviction of the existence of resources that transcend their own. They display a discerning openness to all viewpoints and approaches to the understanding of man and to fresh experiences by which they continue to move forward in the understanding of themselves and others.

The needs of contemporary society are creating new and challenging roles for psychologists. Social action pressures, inter-group problems, poverty, school dropouts, individual human anguish, fulfillment of human potential, minority group needs, geriatric casualties, unemployment, mental retardation — all these are increasing the demand for more and better trained personnel, especially clinical psychologists. Fuller believes it is both the opportunity and the responsibility of the Church and society to be involved in this training. Graduates of this program are qualified to serve the Christian Church and the wider community as clinical psychologists on hospital staffs, in private practice,
church-sponsored counseling centers and as faculty members in higher education.

The curriculum in academic psychology and in clinical experience is geared to fulfill the recommendations for the doctoral study program in clinical psychology of the American Psychological Association.

training and research facilities

Pasadena Community Counseling Center

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

Church Consultation Service

This service was established to provide family life seminars, lay counselor training for ministers, supervision of individual and group therapy in churches and training of group psychologists in churches. The faculty members and student interns staff this service.

Psychophysiological Laboratory

The most modern electronic instruments are housed in a separate laboratory building. The action of the central and autonomic nervous systems of man is studied in relation to such psychological factors as beliefs, attitudes and commitments.

Future Psychology Building

The architect's rendering below shows the proposed new facility for the School of Psychology.

Child Development Center

This center provides professional services to the community and clinical and research training for students. It has conducted a large research program on child group therapy which has been funded by grants from the National Institute of Mental Health. The center staff provides psychological consultation to teachers and other child care workers in the community. The building serving this center contains offices, patient group therapy rooms, observation rooms, children's therapy room and testing and interviewing rooms. One observation room contains two video recorders, two video cameras, sound systems and TV monitors.
admission

A student must have earned the B.A. degree from an academically accredited institution with a grade-point average of B and must obtain a combined raw score of 1100 on the Graduate Record Examination. The undergraduate major would be most useful if it were in the social and behavioral sciences. Ranking equally important with academic excellence for admission to the program are a personal commitment to the historic Christian faith, personal qualities of high integrity, strong motivation for service, empathy for others, ability to expend highly concentrated effort, skills in personal relationship and spiritual sensitivity, and an abiding love for scholarship. These qualities will be evaluated from personal interviews and from letters of recommendation from those who know the candidate well. There is no discrimination due to racial origin of the applicant.

An application form should be completed and filed with the office of the dean of the School of Psychology by January 15 preceding enrollment. Along with completed forms, the applicant must, 1) submit three recent passport-type photographs, 2) have transcripts from all colleges and graduate schools that he has attended sent directly to the office of the dean of the School of Psychology, 3) send results of the Graduate Record Examination, and 4) enclose the application fee of $10.00. Whenever possible, a personal interview is included in the requirements for admission.

financial assistance

Tuition scholarships, teaching, clinical and research assistantships, and three full-time stipends are provided for students on the basis of need and the availability of funds. Short and long-term loans from both governmental and private sources are available. Employment opportunities are numerous and more frequently than not afford the student valuable learning experiences in hospitals, churches, schools and clinics. In accepting employment, however, the student must not allow it to jeopardize his academic work or his family responsibilities.
The men and women listed below voluntarily supervise the students who are taking field training in hospitals, clinics and mental health centers. Some of them also serve on dissertation committees and lecture on campus. The final institution listed after each person's name is the facility in which he supervises Fuller students.

**clinical professors of psychology**

PAUL F. BARKMAN, Ph.D. New York University; private practice.

TRENT E. BESSENT, Ph.D. University of Southern California; Metropolitan State Hospital.

HERBERT BLAUFARB, Ph.D. University of Illinois; San Fernando Valley Child Guidance Clinic.

MYRNA BLAUFARB, Ph.D. University of Illinois; Los Angeles Psychiatric Service.

MARTIN BRAVIN, Ph.D. University of Denver; Southern California Permanente Medical Group.

CHARLES S. BRUDO, Ph.D. Northwestern University; Pasadena Child Guidance Clinic.

CLYDE S. CONGDON, Ph.D. Vanderbilt University; private practice.

WILLIAM CRAIN, Ph.D. Claremont Graduate School; West San Fernando Valley Mental Health Service.

LIONEL L. FICHMAN, Ph.D. University of California at Los Angeles; Metropolitan State Hospital.

BEVERLY GOLDEN, Ph.D. University of Illinois at Urbana; San Fernando Valley Child Guidance Clinic.

STEVEN M. JACOBS, Ph.D. University of Denver; Los Angeles County Probation Department.

THOMAS C. KEEDY, JR., Ph.D. University of Southern California; private practice.

JOHN M. MEAD, M.D. Temple University Medical School; Pasadena Child Guidance Clinic.

WILBUR E. MORLEY, Ph.D. University of California at Los Angeles; Los Angeles Psychiatric Service.

THOMAS W. RICHARDS, Ph.D. University of Pennsylvania; Kennedy Child Study Center.

RODERICK RICHARDSON, Ph.D. University of Southern California; Pomona Valley Mental Health Center.

JEAN M. ROSHAL, Ph.D. Pennsylvania State University at University Park; Southern California Permanente Medical Group.

ESSELYN RUDIKOFF, Ph.D. University of Chicago; Pomona Valley Mental Health Center.

VITA STEIN SOMMERS, Ph.D. Columbia University; Los Angeles Psychiatric Service.

GLEN E. WRIGHT, Ph.D. Purdue University; Metropolitan State Hospital.

KENNETH WURTZ, Ph.D. Stanford University; Los Angeles Psychiatric Service.
clinical associate professors of psychology

ISAAC BERMAN, Ph.D. University of Southern California; West Central Mental Health Center.
JEROME BLUMENTHAUL, M.D. State University of New York, Downstate Medical Center, Brooklyn; Ingleside Psychiatric Hospital.
ROBERT J. BONKOWSKI, Ph.D. University of California at Los Angeles; Harbor General Hospital.
WILLIAM BUDIN, Ph.D. University of Rochester; Kennedy Child Study Center.
WILLIAM G. CRARY, Ph.D. University of Colorado; Los Angeles County-University of Southern California Medical Center.
M. JOHN DONOVAN, Ph.D. Vanderbilt University; Metropolitan State Hospital.
CLARA LEE EDGAR, Ph.D. Claremont Graduate School and University College; Pacific State Hospital.
STEPHEN J. HOWARD, Ph.D. University of Southern California; San Fernando Valley Child Guidance Clinic.
JAMES O. LAUGHRUN, Th.D. Southern California School of Theology at Claremont; private practice.
JOAN C. MADSEN, Ph.D. University of Oregon, Eugene; Kennedy Child Study Center.
SAMUEL PISANO, Ph.D. Ohio State University, Columbus; Kennedy Child Study Center.
P A U L W. PRETZEL, Th.D. Southern California School of Theology at Claremont; private practice.
DONNA O L S E N S AT T E R F I E L D , Ph.D. University of Arizona, Tucson; East San Fernando Valley Mental Health Service.
DOUGLAS SCHIEBEL, Ph.D. University of Michigan; Harbor General Hospital.
JEROME SILVERMAN, Ph.D. University of Pittsburgh; Ingleside Psychiatric Hospital.
RALPH STEWART, Ph.D. University of Portland; Southern California Permanente Medical Group.
PHOEBUS N. TONGAS, Ph.D. State University of New York at Buffalo; Southern California Permanente Medical Group.
CARLO A. WEBER, Ph.D. University of Ottawa; private practice.
MURRAY ZANE, M.D. University of Toronto School of Medicine; Ingleside Psychiatric Hospital.
clinical assistant professors of psychology

JAMES R. BELL, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; private practice.
HERBERT COHEN, Ph.D.  California School of Professional Psychology, Los Angeles; Kennedy Child Study Center.
DAVID F. DE VIDAL, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; Los Angeles County-University of Southern California Medical Center.
ALLAN P. HESS, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; private practice.
ALLAN MAC DONALD, M.D.  Loma Linda University; Ingleside Psychiatric Hospital.
MICHAEL P. MALONEY, Ph.D.  University of Colorado; Los Angeles County-University of Southern California Medical Center.
DAVID M. MANDEL, Ph.D.  University of Texas, Austin; Los Angeles County-University of Southern California Medical Center.
RICHARD E. MC CRADY, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; private practice.
JUNE C. MEREDITH, Ph.D.  University of Southern California; San Fernando Valley Child Guidance Clinic.
CLIFFORD L. PENNER, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; private practice.
BEATRICE L. RASOF, Ph.D.  University of California, Los Angeles; Harbor General Hospital.
ALLAN N. SCHORE, Ph.D.  University of Pittsburgh; Southern California Permanente Medical Group.
RUTH D. SINAY, Ph.D.  University of Southern California; Los Angeles County-University of Southern California Medical Center.
BARBARA L. SMITH, Ph.D.  Indiana University, Bloomington; San Gabriel Valley Mental Health Service.
JOHN R. SNIBBE, Ph.D.  University of Utah; Los Angeles County-University of Southern California Medical Center.
DONALD E. SPECTOR, Ph.D.  University of Southern California; Southern California Permanente Medical Group.
JEROME S. STUMPHAUZER, Ph.D.  Florida State University, Tallahassee; Los Angeles County-University of Southern California Medical Center.
JOSEPH R. VENEMA, Ph.D.  Graduate School of Psychology, Fuller Theological Seminary; private practice.
MICHAEL WARD, Ph.D.  Peabody College, Nashville; Los Angeles County-University of Southern California Medical Center.
ARTHUR WEINGAERTNER, Ph.D.  University of Southern California; Rio Hondo Mental Health Service.

clinical instructors of psychology

JEAN ALLGEYER, M.S.W.  University of California, Berkeley; Los Angeles Psychiatric Service.
MORTON HYMAN, A.C.S.W.  University of Southern California; Ingleside Psychiatric Hospital.
RICHARD S. WANDER, A.C.S.W.  Boston University; Los Angeles Psychiatric Service.
clinical facilities for field training

The institutions listed below are those which were directly engaged during the 1972-73 and the 1973-74 years in providing clinical experiences and training to fourth, fifth and sixth year students. Some of the institutions listed have an on-going training agreement with Fuller so that they accept a fixed number of trainees each year. Others have accepted Fuller students for internships in open competition with students from many other universities. This list of institutions changes somewhat from year to year.

Child Development Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Four students.
Church Consultation Service, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Two students.
Desert Counseling Center, China Lake, California. One student.
Harbor General Hospital, Torrance, California. Seven students.
Hillview Acres Children’s Home, Chino, California. One student.
Ingleside Psychiatric Hospital, Rosemead, California. Three students.
Kennedy Child Study Center, Santa Monica, California (APA approved internship). Three students.
Los Angeles County Department of Mental Hygiene, Los Angeles, California. Eight students.
Los Angeles County-Olive View Medical Center, Sylmar, California. Two students.
Los Angeles County Probation Department, Los Angeles, California. One student.
Los Angeles County-University of Southern California Medical Center, Los Angeles, California (APA approved internship). Eight students for pre-internship field training and two students for internships.
Los Angeles Psychiatric Service, Los Angeles, California (APA approved internship). One student.
Metropolitan State Hospital, Norwalk, California (APA approved internship). Five students.
Neuropsychiatric Institute, University of California, Los Angeles, California (APA approved internship). Two students.
Pacific State Hospital, Pomona, California (APA approved internship). Four students.
Pasadena Child Guidance Clinic, Pasadena, California. Two students.
Pasadena Community Counseling Center, Graduate School of Psychology, Fuller Theological Seminary, Pasadena, California. Seventeen students.
San Fernando Valley Child Guidance Clinic, Van Nuys, California (APA approved internship). Two students.
Southern California Permanente Medical Group, Los Angeles, California (APA approved internship). Two students.
Student Health Center, California Institute of Technology, Pasadena, California. One student.

student life

Students in the School of Psychology are actively involved in decision making and administrative processes. All students registered in the program are considered members of the associated students of the School of Psychology. The purpose of this organization is to encourage spiritual and professional growth in its members and to foster such activities in cooperation with the administration of the School of Psychology, the School of Theology and the School of World Mission as it tends to benefit and unify the student body of Fuller Theological Seminary.

Responsible for all affairs related to the member-
ship of the associated students is an executive cabinet which is composed of a president, vice president, secretary-treasurer, professional concerns chairman and the editor of the student publication, *Stimuli*.

Students of the School of Psychology also have an opportunity to serve as members of various planning, administrative and evaluation committees. Such involvement is designed to give students experience in administrative work and an opportunity to share in decision-making in the School.

Two students and the president of the executive cabinet are members of the faculty policy-making body each quarter, with full responsibilities and privileges. Two students are members of the Seminary’s long-range study committee. Two students represent the associated students on the general student council. Other students serve on committees which evaluate periodically the School of Psychology’s teaching efforts, clinical supervision, research supervision, library, psychology and theology curriculums, general administrative functioning, etc. Students serve on dissertation committees for other students. It is the student’s option to serve and the candidate’s option to select. Again, the student committee has full rights and responsibilities. In addition, special interest groups along with various social affairs help bring students and faculty together on an informal basis.

Opportunities are provided for wives to participate in many of the activities of their husband’s graduate education. This may include small groups, lectures, social events and colloquia.

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

**clinical colloquia**

In order to give students a broad exposure to what is happening on the contemporary psychological scene, prominent southern California psychologists are invited to speak to the students, faculty and wives several times each year.

The following individuals participated in the colloquium series during the 1971-72 and 1972-73 academic years:

Phillip R. Blake, Ph.D., Acting Assistant Professor, Department of Psychiatry, U.C.L.A. School of Medicine.

Earl D. Brewer, Ph.D., Professor of Sociology, Candler School of Theology, Emory University, Atlanta.

Howard J. Clinebell, Jr., Ph.D., Claremont School of Theology.

William G. Crary, Ph.D., Director of Adult Services, Los Angeles County-U.S.C. Medical Center.

Richard E. Farson, Ph.D., School of Design, California Institute of the Arts, Valencia.

Thomas C. Greening, Ph.D., Partner, Psychological Service Associates, Los Angeles.

Speed Leas, B.D., S.T.M., Director, COMMIT (Center of Metropolitan Mission In-Service Training), Los Angeles.

Hannah B. Lerman, Ph.D., Dean of Academic Affairs, California School of Professional Psychology, Los Angeles.

Michael P. Maloney, Ph.D., Director of Clerkship Training, Los Angeles County-U.S.C. Medical Center.

Ivan N. Mensh, Ph.D., Professor and Head, Division of Medical Psychology, Department of Psychiatry, U.C.L.A. School of Medicine.

Karl E. Pottharst, Ph.D., Legislative and Accreditation Committees, American Psychological Association; private practice, Encino.

Edward Stainbrook, Ph.D., M.D., Chief Psychiatrist, Los Angeles County-U.S.C. Medical Center.

Phoebus N. Tongus, Ph.D., Chief Psychologist, Southern California Permanente Medical Group, Los Angeles.

Edward C. Wortz, Ph.D., Project Scientist, Life Sciences Department, Airesearch Manufacturing Company, Los Angeles.

Rogers Wright, Ph.D., President and Founder, Council for the Advancement of the Psychological Professions and Sciences.
curriculum

psychology

The course of study is divided into four integrated parts: core courses in both psychology and theology, occupying the student for the first three years; seminars in the integration or inter-relation of the two disciplines, psychology and theology, occupying the student for the last three years; research, mainly of an experimental nature, extending over the entire six years; and clinical training, likewise extending over the entire six years. The School has adopted the scientist-professional model as most appropriate to its purposes.

PART I: The core courses in both disciplines provide the student with a solid data base in psychology and with the basic tools in theology. In psychology such traditional courses as statistics, experimental method, history, physiological psychology, learning, developmental psychology, personality theory, social psychology and systematic psychology are offered. In theology, such traditional courses as hermeneutics, systematic theology, biblical theology, Pentateuch, prolegomena, Old Testament writings and New Testament are offered. Part I would typically lead to the master’s degree in psychology and it includes the core courses in biblical studies and theology of the regular course of studies leading to the Master of Divinity degree in the School of Theology.

PART II: The exploration of the inter-relations between psychology and theology is accomplished by means of team-taught seminars extending over the third, fourth, fifth and sixth years of study. All previous work in psychology and theology furnishes preparation for these integration seminars. They constitute the essential uniqueness of the whole program in the preparation of the student for a career in professional psychology.

PART III: Research acquaints the student with the methods of inquiry in the behavioral sciences and offers him opportunities in applying these methods to the first-hand study of the nature of man. Training and experience in research culminates in an acceptable doctoral dissertation that should make an original contribution to the field of psychology.

PART IV: Classical courses in psychological assessment, psychotherapy, general social case work, clinical psychology, psychosomatics and neuropsychology of behavior are offered. Part IV also provides supervised training in hospitals, clinics, churches and in the School’s own Pasadena Community Counseling Center.

The class and laboratory work and field training offered in the six-year program could be viewed profitably under the three large headings of 1) the determinants of behavior, 2) the assessments of behavior, and 3) the modifiers of behavior. These categories of behavior are kept in mind throughout the entire period of training.

course descriptions

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

500. HISTORY AND SYSTEMS OF PSYCHOLOGY (4)
An overview of the development of psychology as a scientific and service discipline.

501. HISTORY OF PSYCHOLOGY SEMINAR (2)
Intensive treatment of specific topics in the history of psychology. Offered on demand. Prerequisite: Psychology 500 or permission of the professor.

503. PHILOSOPHY OF SCIENCE SEMINAR (2)
An examination of the nature of formal languages, the nature of probability, inductive processes and deductive processes, the relationship between the sciences and the relationship between the sciences and ethics, theology and philosophy.

504. PHENOMENOLOGY AND EXISTENTIAL PSYCHOLOGY (4)
An overview of the so-called “third force” in contemporary psychology. The works of Kierkegaard, Husserl, Heidegger, Binswanger, Strauss and Frankl will be considered.

505. PHILOSOPHICAL PSYCHOLOGY SEMINAR (2)
Intensive treatment of specific topics in philosophical psychology. Offered on demand. Prerequisite: permission of the professor.

510. PSYCHOLOGY OF LEARNING (4)
An overview of the major theories, concepts, issues, data and research methodologies of the psychology of learning. “Learning” consists of a more or less permanent modification of behavior which results from life experiences either in the natural environment or in the laboratory.
511. PSYCHOLOGY OF LEARNING SEMINAR (2)
Intensive treatment of specific topics in the psychology of learning. Prerequisite: Psychology 510 or permission of the professor.

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

515. PSYCHOLOGY OF MOTIVATION SEMINAR (2)
Intensive treatment of specific topics in the psychology of motivation. Prerequisite: Psychology 514 or permission of the professor.

517. PSYCHOLOGY OF PERCEPTION (4)
An overview of the major theories, concepts, issues, data and research methodologies of the psychology of perception. “Perception” is the discrimination, differentiation and observation of sensory events.

518. PSYCHOLOGY OF PERCEPTION SEMINAR (2)
Intensive treatment of specific topics in the psychology of perception. Prerequisite: Psychology 517 or permission of the professor.

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

521. DEVELOPMENTAL PSYCHOLOGY SEMINAR (2)
Intensive treatment of specific topics in developmental psychology. Prerequisite: Psychology 520 or permission of the professor.

530. PSYCHOLOGY OF PERSONALITY (4)
An overview of the major theories, concepts, issues, data and research methodologies of the psychology of personality. “Personality” refers to the most characteristic integration of an individual’s modes of behavior, interests, attitudes, capacities, perceptions and thought patterns.
550. PHYSIOLOGICAL PSYCHOLOGY (4)
An overview of the major theories, issues, data and research methodologies of physiological psychology. "Physiological psychology" covers the physiological events which underline behavior, i.e., sensory reception, activity and function of the central and peripheral nervous system, and the role of glandular and muscular responses in organized behavior.

551. PHYSIOLOGICAL PSYCHOLOGY SEMINAR (2)
Intensive treatment of specific topics in physiological psychology. Prerequisite: Psychology 550 or permission of the professor.

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

555. COMPARATIVE PSYCHOLOGY SEMINAR (2)
Intensive treatment of specific topics in comparative psychology. Prerequisite: Psychology 554 or permission of the professor.

Clinical psychology sequence

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

As a team, two professors teach the course in a given quarter. They and the students meet in class three hours each week. In addition, students have practicum assignments outside of class in which they deal with psychological problems in the real world. A functional approach is used with all case material. Students are presented with a wide range of problems and are then asked to search the clinical literature in order to find the most effective ways of assessing and solving the problem.

560. CLINICAL PSYCHOLOGY A (5)
The students themselves constitute the target population in this quarter. An overview of the current roles and skills of the contemporary clinical psychologist is provided, with special emphasis placed on professional ethics. The course includes training in the "therapeutic triad" in conjunction with students as interviewers of each other. This is a required course and may be taken in the first or second year and no later than the third year. Series B and C may also be taken in the first or second year and no later than the third year. D, E and F should be taken by all fourth year students.

561. CLINICAL PSYCHOLOGY B (5)
Children constitute the target population in this quarter.

Winter.
562. CLINICAL PSYCHOLOGY C (5)
Youths constitute the target population in this quarter. Spring.

563. CLINICAL PSYCHOLOGY D (5)
Adults constitute the target population in this quarter. Fall.

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

565. CLINICAL PSYCHOLOGY F (5)
Families constitute the target population in this quarter. Spring.

567. PSYCHOLOGICAL ASSESSMENT SEMINAR (2)
Intensive treatment of specific topics in psychological assessment; e.g., techniques of assessing neurological dysfunction, emotionality, personality, intelligence, behavior, etc. Prerequisite: fourth year standing or higher.

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

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

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

571. CHURCH CONSULTATION SEMINAR (2)
Intensive treatment of specific topics in church consultation. Prerequisite: fourth year standing or higher.

577. CLINICAL COLLOQUIUM (0)
One evening each month all students plus their spouses meet to hear a prominent psychologist speak about his interests and work. Prior to the speaker's presentation the students hold a business meeting. Following the formal meeting everyone at the colloquium is invited to a faculty or student home for refreshments and interaction. All students in the Graduate School of Psychology register for Clinical Colloquium each quarter.

579. FIELD TRAINING (variable credit)
Each student receives his first assignment to a field training agency; e.g., a hospital, clinic or psychological center, between his third and fourth years. The assignment begins on July 1 and runs through the following June 30 with the student spending not less than 12 hours a week in the clinical facility. The student receives supervised experiences in psychological assessment and intervention procedures with a wide range of troubled people. One and a half credits a quarter are given for each four hours a week the student spends at the training agency.

Each student is also assigned to a hospital, clinic or psychological center during his fifth and sixth years. Normally he spends 12 months in one institution and 12 months in another. One of these two years must be spent in an internship approved by the American Psychological Association. The student must spend a minimum of 20 hours a week in field training during both years. Two calendar years are required. The typical student spends one year full-time and one year on a half-time basis. Prerequisite for all field training: permission of the director of clinical training.

580. INTRA-PERSONAL INTEGRATION (0)
All students participate in encounter groups with other members of their class throughout their first two years in the School. The goals of this experience are to help each student become more aware of his impact on others and to work toward becoming a more integrated person. Students are encouraged to examine the relationship between their faith and their decision to enter clinical psychology.

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

581a. INTRODUCTION TO INTEGRATION SEMINARS (3)
In the fall quarter of each year Dr. James Oakland, associate professor of psychology, and Dr. Jack Rogers, associate professor of theology and the philosophy of religion, team teach this introductory course for incoming psychology students.
582. SPECIAL PROJECTS IN INTEGRATION (variable credit)
Special projects in conceptual-theoretical integration of psychology and methodology, research in religious behavior, integration in professional practice or inter-professional integration. Prerequisite: third year standing or higher and permission of the faculty. May be repeated for credit.

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

591. INTRODUCTION TO EXPERIMENTAL DESIGN (4)
Fundamentals of the application of the experimental method in the study of behavior. Prerequisite: Statistics. Required course for first year students in the winter quarter.

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

593. PSYCHOLOGICAL TESTS AND MEASUREMENTS (4)
An overview of the psychological methodologies and statistical concepts involved in the construction and use of assessment instruments together with a study of the most commonly used psychological instruments.

594. SEMINAR IN STATISTICS (2)
Intensive treatment of specific topics in statistics. Prerequisite: Psychology 590-592 or permission of the professor.

595. RESEARCH SEMINAR (2)
Intensive study of research methodologies in a particular area specified in psychology, specialized topics in experimental design, identification of problems for meaningful research, etc. Prerequisite: Psychology 590-592 or permission of the professor.

596. INDIVIDUAL RESEARCH PROJECTS (variable credit)
Experimental, field observations or survey research on a special problem. The doctoral dissertation does not fall under this course number; however, master's-level research projects should be registered under this course number. The investigation is supervised by a faculty member. May be repeated for credit. Prerequisite: Psychology 590-592 and permission of the sponsoring professor.

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

700. DISSERTATION (variable credit)
Work on the doctoral dissertation under faculty supervision. Prerequisite: fourth year standing or higher and sponsorship by the student's dissertation chairman.

clinical training

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

Students are expected to become familiar with the major assessment and therapeutic tools which have been scientifically validated.

Several assumptions underlie the clinical training:
1) Clinical psychology is a field that is rapidly growing and changing.
2) A flexible training program which encourages questioning research and innovation provides the greatest benefits to the future demands of psychology and society.
3) A sound knowledge of general psychology is important to the practice of clinical psychology regardless of the direction that the latter may take.
4) Since clinical psychology deals mainly with interpersonal relationships, the clinical psychologist must learn to be sensitive to the major variables which affect the way one person responds to another.
5) Quality and breadth of experience are more important than the number of experiences.
6) No department of psychology has adequate staff or facilities to expose its students to an ideal range of clinical populations and procedures; therefore, each clinical psychology training program must seek the cooperation of the major mental health facilities in its locale to assist in the clinical training of its students.
major components

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

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

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

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

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

1) During his first two years in the Graduate School of Psychology each student participates in sensitivity training where emphasis is placed on making the student aware of his social stimulus impact on others (see Psychology 580).
2) There is intensive clinical supervision of all of his work with a focus placed on the student's own personality as well as on the personality of his client.
3) Individual and/or group psychotherapy is arranged for students who need it. Need is normally determined by the student; however, if a faculty member feels that the student could not be an effective clinical psychologist without first receiving personal therapy, he can advise the student to obtain therapy.

Experiences in Community. All students receive experiences and supervision in writing both clinical and research reports. The students are given special help in learning to write different kinds of reports for different kinds of consumers. Public speaking and formal teaching are often included as part of the student's clinical training.

sequence

The following indicates the general sequence in which the various aspects of the clinical training take place. The general policy is to provide breadth of coverage so that the student can obtain maximum experience. The assumption is made that if the student is going to specialize in some sub-area of clinical psychology he will do so post-doctorally.

1) Two years in intra-personal integration.
2) Two years of course work and course-related practicum experiences as part of the clinical psychology sequence.
3) Placement in a hospital, clinic or mental health center for 12 months at 12 hours a week. This first field training is taken by all fourth year students.
4) Placement in a hospital, clinic or mental health center for 24 months at not less than 20 hours a week. Normally a student spends 12 months at one institution and then 12 months in another. The student is encouraged, but not required, to take at least one of these placements in an internship approved by the American Psychological Association.
research training

Clinical psychology is a science as well as a profession. As a new field on which strong demands for service are being made, it stands in critical need of increased knowledge. Thus, while an adequate training program for this discipline should endeavor to help students develop their clinical abilities, it must place an equal emphasis on the training of competent and enthusiastic researchers.

Recognizing the continual need in this field for the discovery of new truths, the faculty of the School of Psychology feels it is not enough to train students to do a competent piece of dissertation research. The training program is designed to increase the probability that graduates will continue to pursue research activities after the dissertation has been completed.

The developing pattern of research training at Fuller involves three overlapping learning processes. These include classroom instruction, apprenticeship and faculty modeling. First, a thorough program of classroom instruction is viewed as a necessary base for each student. In this connection, the student involves himself during his first year in the basic sequence of statistics and experimental psychology. This instruction culminates in the planning and execution of a Master’s Level Research Project. This project is completed under the close supervision of a faculty member and is considered as research experience introductory to doctoral research.

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

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

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

comprehensive examination

This examination is designed to evaluate the student’s knowledge and integration of the basic data of psychology. Examinations are offered three times a year—in the fall during the week prior to the opening of the fall quarter and at the beginning of the winter and spring quarters.

Basically, it is a screening examination which may be used to eliminate students from the program because of academic-intellectual deficits. The student must be examined in four areas. These consist of two required areas: Personality-Abnormal and Learning, and two electives to be chosen from the following five areas: 1) Social, 2) Perception-Cognitive, 3) Physiological, 4) History, and 5) Developmental. Students may take a maximum of two comprehensive examinations at a time and may not take two major areas during the same examination period.

Students may retake a failed examination without special permission. Upon the failure of a minor area examination the student may elect to be examined in another elective area. Subsequent to a second failure the student must confer with his advisor concerning the reasons for double failure and discuss the way in which he is preparing for the third examination.

The examination will also include the Psychology Specialty Examination of the Graduate Record Examination. All students who have completed the equivalent of the core courses in psychology must take the Comprehensive Examination at the end of their first year at Fuller. If they transferred having completed only part of the core courses they must take the Comprehensive Examination during the academic year in which they completed their core courses. The psychology section of the Graduate Record Examination will not be used to fail anyone; however, students should attain raw scores of 700 or more on this examination.
clinical examination

This is not a screening examination by which some students are eliminated from the program. Rather, it is an examination in which the student demonstrates: 1) his clinical skills, 2) his ability to deal with the ethical and legal problems which he may have to face as a clinical psychologist, 3) his familiarity with the contemporary literature in clinical psychology, 4) his knowledge of the major psychological problems and issues confronting psychology today, and 5) his special interests and professional goals. The Clinical Examination normally will be taken early in the student's final year or late in his next to last year.

In addition to providing the student with an opportunity to demonstrate his knowledge and skills as he approaches the end of his formal training, this examination helps prepare him to pass the important post-doctoral examinations which face him (e.g., a state licensing or certification examination, the Diplomate examination of the American Board of Professional Psychology, etc.).

The following is an outline of the Clinical Examination:

1) The examinee is asked to assess a client or problem situation using any techniques or tools that he feels are appropriate to the case. He may have up to three hours of face-to-face contact with his client(s) and must submit his written report of the case to the clinical secretary no later than seven days prior to the day on which the oral part of his clinical examination is scheduled.

2) The examinee submits five copies of a recent work sample to the faculty. The work sample should be of some type of psychological intervention carried out by the student. In order to aid in a meaningful evaluation of the candidate, the work sample should be based on current work. Added to the work sample should be a current vita and the following information on the case presented in the work sample: 1) age of patient or client, 2) sex, 3) date of first interview with patient or client, 4) date and number of interview submitted, 5) significant developments that occurred prior to and following the interview, 6) the candidate's formulation of the problem presented by the patient or client, 7) goals of treatment, 8) a one-page statement of the candidate's rationale for the procedures.
used, 9) a brief statement on the status of the treatment at the time the case is submitted or at the time the case was terminated, 10) additional comments — the candidate may add any additional information he believes will be helpful to oral examiners in understanding the case presented and the nature of the treatment conducted. Five xeroxed copies of the above materials should be submitted to the clinical secretary two weeks before the oral exam.

3) A 90-minute oral examination is scheduled after the assessment and work samples have been completed. The oral takes place from 10:30 a.m. to noon on a Tuesday, Wednesday or Thursday. The examining committee consists of the three faculty members who observed the student during his assessment case, the director of clinical training and one psychologist from the greater Pasadena area. All faculty members may attend the oral.

Students should always make arrangements for their clinical examination through the director of clinical training and his secretary.

theology

The requirement in theology for psychology students includes the summer Greek program and the following courses from the theology curriculum:

biblical studies
B11. Hermeneutics
B31. New Testament Theology II
B21. Pentateuch
B22. Hebrew Prophets

theology and church history
T12. Philosophical Presuppositions for Theology
T22. Church History II
T31. Church History III
T21. Systematic Theology I
T23. Systematic Theology II
T32. Systematic Theology III
T33. Christian Ethics

biblical theology electives
Four electives are required — to be selected from the departments of biblical studies and theology.

integration seminars

In medieval times knowledge, as taught in the monastic schools and the universities, was bound together into a cohesive unity which was set in an over-arching and all-encompassing context of theology and philosophy.

By degrees the sciences, and later the humanities, found this context too confining for the pursuit of certain kinds of knowledge and skills. Thus, they began to separate themselves from theology and develop their own methods to deal with their own subject matter. The subject matter to be dealt with was in turn sometimes determined by the available methods, with the result that man — and the studies about him — were not only splintered, but there remained gaps in what had formerly been a comprehensive system.

The process of differentiation of the disciplines has produced the characteristic structure of the modern university in which these various disciplines are represented by semi-independent colleges or departments which either ignore or do battle with each other.

From time to time it becomes apparent that knowledge does not yield well to such splintering. Interdisciplinary areas grow up in the attempt to gather up that part of fact or truth which has been left homeless between the disciplines; or to reconcile areas of overlap and mutual concern among the disciplines. Such examples are numerous and one need only mention a few, such as biochemistry,
audiovisual education, or social psychology, to illustrate this trend.

In recent years the discipline of psychology has discovered that the study of man, even when so narrowly defined as the study of human behavior, leads psychologists into a proliferation which spills over into a host of neighboring disciplines, occupations and skills. So, there are not only physiological psychologists, but varying degrees of integration and adaptation in such fields as educational psychology, human factors, engineering and psycholinguistics. The further psychology has moved in attempting to understand and work with the whole person, the more it has inter-related with other specialties.

It is only fitting that theology and psychology should once again meet as they mutually concern themselves with the nature and behavior of man, for Christianity has always insisted upon a vital relevance between God and man, between theology and human behavior. In the past, these meetings of the disciplines of theology and psychology have been conducted largely by persons who are sophisticated in one field and relatively naive in the other. Therefore, the interaction has tended to be prejudiced from both sides, and has resulted in little addition to the sum total of knowledge or skills. Yet, as the growing overlap between these fields has increased, the press for integration has grown.

The School of Psychology at Fuller Theological Seminary was established with the inter-relationship of theology and psychology as one of its major purposes. The method of approach to this task has been an expression of several guiding principles.

1) Integration can best be pursued when many of the persons involved in the task are sophisticated in both disciplines, not just one of them. This principle underlies the curriculum which includes the core courses of the School of Theology, in addition to the psychology courses. In this way, at least a minimum competence in theology is assured, and it is hoped that there will be a thorough acquaintance with, if not a full identification with, the methods and values of the theologian. Many students, of course, begin from the position of a full theological training plus professional experience in the Church.

2) Integration must begin from a position of mutual respect for each of the disciplines involved, as well as for the integrity of the persons involved in the task. For this reason, each discipline is asked to teach and discuss its own material and methods in its own way, and each discipline is represented by persons who are identified with it and fully competent within that discipline.

3) Integration occurs within individuals more readily and effectively than in methods, institutions or situations. However, situations can be created that give individual persons the materials with which to affect their personal integration. It is hoped that out of such personal integrations will arise the ground for a broader integration of these disciplines. For this reason, the student is brought into confrontation with each discipline in its own locus (theology is taught in the School of Theology and psychology in the classrooms of the School of Psychology, as well as in the mental health facilities of the larger community). This principle, however, also leads to the most distinctive characteristic of the Fuller program in psychology — the integration seminars and joint research projects.

4) Integration can take place at a number of levels, including conceptualization of ideas and theories, interpersonal relationships between members of several disciplines, personal experience, research and clinical practice.

Such considerations as those above underlie Fuller's distinctiveness — the interdisciplinary encounter provided by the integration seminars. It is here perhaps even more than elsewhere that this community of scholars seeks ways of over-arching the common ground of theology and psychology and reconciling the apparent conflicts.

The student is involved in a total of six integration seminars. Each seminar addresses itself to a subject area that is of mutual interest to psychology and theology, and each is taught by a team consisting of at least one member from each of the faculties of psychology and theology — with occasional participation by faculty of the School of World Mission. The subjects and the methodological approaches of the integration seminars remain constantly open for revision and amendment. Both faculty and students are invited to give evaluations and suggestions so that the seminars will remain a vital growing edge of the program.
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HAROLD JOHN OCKENGA, Co-Founder, Fuller Theological Seminary. President, Gordon College and Gordon-Conwell Theological Seminary, Wenham, Massachusetts.
MRS. JOHN (JOYCE) PENIDO, Homemaker, Pasadena, California.
CLIFFORD L. PENNER, Psychologist, Associated Psychological Services, Pasadena, California.
WILLIAM H. SHIPLEY, President, Cordura Marketing, Inc., Wayne, Pennsylvania.
CLARKE N. SIMM, Consulting Chemical Engineer, Los Angeles, California.
DEAN E. STEPHAN, Vice President, Chicago Bridge and Iron Company (retired), Birmingham, Alabama.
PAUL J. VAN OSS, World Vision International, Monrovia, California.

†deceased

faculty

school of theology

DAVID ALLAN HUBBARD, B.A. Westmont College, Ph.D. St. Andrews University, B.D., Th.M. Fuller Seminary, President and Professor of Old Testament.
GLENN W. BARKER, A.B., A.M. Wheaton College, Th.D. Harvard University, Dean of the School of Theology and Professor of Christian Origins.
ROBERT NEWELL SCHAPER, A.B., Ph.D. Bob Jones University, Th.M. Fuller Seminary, Th.D. Claremont School of Theology, Dean of Students and Associate Professor of Practical Theology.
CALVIN ROBERT SCHOONHOVEN, A.B. Wheaton College, B.D. Fuller Seminary, D.Theol. University of Basel, Director of Library and Associate Professor of Biblical Interpretation.
JAMES DAANE, A.B. Calvin College, Th.B. Calvin Seminary, Th.D. Princeton Seminary, Director, Doctorate of Ministry and Professor of Pastoral Theology.

WILLIAM SANFORD LA SOR, B.A. University of Pennsylvania, M.A. Princeton University, Ph.D. Dropsie College, Th.B., Th.M. Princeton Seminary, Th.D. University of Southern California, Professor of Old Testament.


PAUL KING JEWETT, B.A. Wheaton College, Ph.D. Harvard University, Th.B., Th.M. Westminster Seminary, Professor of Systematic Theology.

GEOFFREY W. BROMILEY, M.A. Cambridge University, Ph.D., D.Litt., D.D. Edinburgh University, Professor of Church History and Historical Theology.

ROBERT K. BOWER, B.S. Wayne State University, M.A., Ph.D. University of Chicago, B.D. Northern Baptist Seminary, Professor of Practical Theology and Pastoral Counseling.

RALPH P. MARTIN, B.A., M.A. University of Manchester, Ph.D. King's College, University of London, Professor of New Testament.

CLIFFORD E. LARSON, A.B. Redlands University, Ph.D. University of Southern California, B.D. Eastern Baptist Seminary, Professor of Christian Education.


LEWIS B. SMEDES, A.B. Calvin College, B.D. Calvin Seminary, Th.D. Free University of Amsterdam, Professor of Theology and Ethics.


JACK BARTLETT ROGERS, A.B. University of Nebraska, B.D., Th.M. Pittsburgh Seminary, Th.D. Free University of Amsterdam, Associate Professor of Theology and the Philosophy of Religion.

FREDERIC WM. BUSH, B.A. University of Washington, M.A., Ph.D. Brandeis University, B.D., Th.M. Fuller Seminary, Assistant Professor of Old Testament.

J. MELVILLE WHITE, B.A. Warner Pacific College, M.A. University of Portland, Assistant Professor of Communications.

HOMER L. GODDARD, B.A. University of California, Los Angeles, B.D. Princeton Theological Seminary, Ph.D. University of Edinburgh, Director of Extension Ministries.

visiting professor

ELLIOTT J. MASON, B.A. Dillard University, B.D., S.T.M. Graduate School of Theology, Oberlin College, Ph.D. University of Southern California, Visiting Professor in Theology.

faculty emeriti


visiting lecturers


JOHN HOLLAND, B.A., Communications
JAMES VAN LEUVEN, B.S., Speech Therapy
CHARLES MILLER, B.A., M.A., Evangelism
JAMES A. SHELTON, B.A., B.D., Educational Ministries
H. NORMAN WRIGHT, B.A., M.R.E., M.A., Educational Ministries
NORMAN WAKEFIELD, A.B., A.M., Ed.D., Educational Ministries

teaching fellows

ERIC K. BEHRENS, B.A., Greek
EDWARD E. BREEDEN, B.A., Greek, Hebrew
THOMAS E. CARTER, B.A., Greek
CURTIS L. GEDNEY, B.A., Greek
DON V. HAAS, B.A., Greek
GARTH I. MOLLER, B.A., Greek
ROBIN A. MOORE, B.A., Hebrew
JACK P. MORRIS, B.A., Greek
TIMOTHY E. UDD, B.A., Hebrew
GERALD H. WILSON, B.A., M.Div., Hebrew

school of world mission

ARTHUR F. GLASSER, C.E. Cornell University, B.D. Faith Seminary, S.T.M. Union Seminary,
D.D. Covenant College and Seminary, Dean and Associate Professor of Theology and Mission.
DONALD A. MC GAVRAN, B.A., D.D. Butler University, B.D. Yale Divinity School, M.A. College
of Missions, Ph.D. Columbia University, D.Litt. Phillips University, Dean Emeritus and Senior
Professor of Mission and Church Growth.
ALAN R. TIPPETT, L.Th. Melbourne College of Divinity, M.A. American University, Ph.D.
University of Oregon, Professor of Missionary Anthropology.
RALPH D. WINTER, B.S. California Institute of Technology, M.A. Columbia University, Ph.D.
Cornell University, B.D. Princeton Seminary, Professor of the Historical Development of the
Christian Movement.
CHARLES H. KRAFT, B.A. Wheaton College, Ph.D. Hartford Seminary Foundation, B.D. Ashland
Seminary, Associate Professor of Missionary Anthropology and African Affairs.
C. PETER WAGNER, B.S. Rutgers University, B.D., M.A. (Missiology) Fuller Theological Seminary,
Th.M. Princeton Theological Seminary, Associate Professor of Latin American Affairs.

visiting professors

J. EDWIN ORR, M.A. Northwestern University, Th.D. Northern Baptist Seminary, D.Phil. Oxford
University, D.Theol. Serampore University, D.D. University of South Africa, Ed.D. University of
California at Los Angeles.
DAVID B. BARRETT, B.A., M.A., B.D. Cambridge University, S.T.M. Union Seminary, Ph.D.
Columbia University.
JAMES H. EMERY, B.Me.ch.E. University of Louisville, B.D. Princeton Theological Seminary, M.A.
Hartford Seminary Foundation.
F. PETER COTTERELL, B.S.C. University of London, B.D. Spurgeon’s College, Ph.D. School of
Oriental & African Studies, University of London.
school of psychology

LEE EDWARD TRAVIS, A.B., M.A., Ph.D. State University of Iowa, Dean of the Graduate School of Psychology and Professor of Psychology.

PAUL W. CLEMENT, B.S., B.A. University of Washington, M.A. Pepperdine College, Ph.D. University of Utah, Associate Professor of Psychology and Director of Clinical Training.

HENRY NEWTON MALONY, A.B. Birmingham-Southern College, M.A., Ph.D. George Peabody College, M.Div. Yale Divinity School, Associate Professor of Psychology.

JAMES A. OAKLAND, B.A. Seattle Pacific College, Ph.D. University of Washington, Associate Professor of Psychology.

ADRIN C. SYLLING, A.B. Concordia College, M.S.W. University of Minnesota, D.Phil., University of South Africa, to be awarded April, 1974, Associate Professor of Psychiatric Social Work and Director of the Pasadena Community Counseling Center.

DONALD FERGUSON TWEEDIE, J.R., A.B. Gordon College, Ph.D. Boston University, Professor of Psychology.

NEIL CLARK WARREN, B.A. Pepperdine College, Ph.D. University of Chicago, M.Div. Princeton Seminary, Associate Professor of Psychology and Director of Research.

ARCHIBALD D. HART, B.S.C. University of South Africa, M.S.C., Ph.D. University of Natal, Post-doctoral Fellow.

JOHN G. FINCH, B.D. Serampore College, India, M.A. Calcutta University, India, Ph.D. Drew University, Visiting Professor of Psychology.

CHARLES WALLACE, B.A. Loyola University, Ph.D. University of California at Los Angeles, Visiting Lecturer.

administration

DAVID ALLAN HUBBARD, B.A., B.D., Th.M., Ph.D., President
GLENN W. BARKER, A.B., A.M., Th.D., Dean, School of Theology
LEE EDWARD TRAVIS, A.B., M.A., Ph.D., Dean, School of Psychology
ARTHUR F. GLASSER, C.E., B.D., S.T.M., D.D., Dean, School of World Mission and Institute of Church Growth
ROBERT NEWELL SCHAPER, A.B., Ph.D., Th.M., Dean of Students
RICHARD T. LAINE, A.B., Director of Development
H. LEE MERRITT, B.S., Director of Business Affairs
RICHARD D. CURLEY, B.S., M.B.A., Secretary to Board of Trustees and Assistant to President in Financial Affairs
FAYE BRALEY, B.A., Administrative Assistant to the Director of Development
LARRY E. BURR, B.A., Associate Director of Development; Church and Alumni Relations
MARJORIE C. CARLSON, Manager of Publications and Information Services
PAUL W. CLEMENT, B.S., B.A., M.A., Ph.D., Director of Clinical Training
JAMES DAANE, A.B., Th.B., Th.D., Director of Doctor of Ministry Program
MARGARET FREDERICKSON, Administrative Assistant to the Dean, School of Psychology
GLORYANNA HEES, B.A., Field Education and Placement Secretary
MARY E. LANSING, Registrar
ELMER NATZKE, Superintendent of the Plant
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ROBERT SCOOK, B.A., M.A., M.Sc. in L.S., L.Th., B.D., Librarian
INEZ T. SMITH, Administrative Assistant to the President
ADRIN C. SYLLING, A.B., M.S.W., Director, Pasadena Community Counseling Center
KIRBY J. TAYLOR, Director of Planned Giving
WALTER C. WRIGHT, JR., B.A., M.Div., Coordinator of Academic Research and Planning
student statistics

Fuller Seminary trains and counsels its students to return to the denomination that nurtured them. Experience has shown that many students who enter Seminary without denominational affiliation are encouraged during their Seminary days to align with a denomination.

Denominational distinctives, such as church government, are dealt with by pastors who represent the larger communions. Furthermore, the Seminary faculty comprises such a cross section of church affiliation that most of the great traditions of the Church are represented. The student body at Fuller is composed of men and women from more than 50 denominations and church bodies. This opportunity for contact with a wide variety of ecclesiastical backgrounds is a broadening and enriching experience.

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

ENROLLMENT, FALL 1973

<table>
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<th>Degree</th>
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<tr>
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<td>TOTAL ENROLLMENT</td>
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DENOMINATIONS REPRESENTED, FALL 1972

The following denominations were represented by two or more students:

American Baptist Convention
Anglican
Assemblies of God
Baptist General Conference
Christian Church, Disciples of Christ
Christian and Missionary Alliance
Christian Reformed Church
Church of Christ
Church of God
Congregational
Conservative Baptist Association
Episcopal
Evangelical Covenant Church
Evangelical Free Church
Foursquare Church
Independent
Lutheran
Nazarene
Reformed Church in America
Seventh Day Adventist
United Church of Christ
United Methodist
United Presbyterian Church in the U.S.A.
Over 30 others, represented by one student each

alumni association

The 1411 graduates of Fuller Seminary serve in leadership positions in every state and in over 45 foreign countries, in over 50 denominations and an equal number of boards, agencies and academic institutions of the Church. They are found as pastors, assistant ministers, Christian education directors, in campus ministry, teaching, as chaplains, missionaries, in youth ministry, pursuing further graduate study and in other Christian vocations.

alumni association cabinet 1973-74

Jay Bartow, B.D. '70. President. Assistant Pastor, Lakewood First Presbyterian Church, Lakewood, California.
Richard Avery, B.D. '67. Assistant Pastor, First Presbyterian Church, Monrovia, California.
C. Dan Anders, B.D. '69. Pastor, Central Church of Christ, Houston, Texas.
William Bass, B.D. '52. Professor, Talbot Theological Seminary, Biola College, La Mirada, California.
Peter Hintzoglou, D.Th.P. '69. Pastor, Silverlake Presbyterian Church, Los Angeles, California.
Keith Jesson, B.D. '70. Executive Director, African Enterprise, Pasadena, California.
Kenneth Lott, Jr., B.D. '65, Ph.D. '70. Staff Psychologist, Associated Psychological Services, Pasadena, California.
Gary Lucht, B.D. '71. Director of Lay Ministries, Sierra Madre Congregational Church, Sierra Madre, California.
Gail Moe, MAYM '72. Director of Lay Ministries, Trinity Lutheran Church, San Gabriel, California.
Ross Rhoads, B.D. '58. President, Church Centered Evangelism, Inc., Valley Forge, Pennsylvania.
Don Taylor, B.D. '53. Southern California Regional Director, Young Life, Woodland Hills, California.
Jon Wilson, B.D. '71. Associate Pastor, La Canada Presbyterian Church, La Canada, California.
Ken Working, Jr., M.Div. '72. Associate Pastor, Bel Air Presbyterian Church, Los Angeles, California.
an investment opportunity

The expenses at Fuller Theological Seminary are comparable to those of similar institutions and are kept so by the regular giving of interested Christian people. No student pays the complete cost of his education: substantial sums are sought annually by the Seminary to make up the difference between what the seminarian pays and the actual cost of his education.

There are many ways in which one can give to Fuller Seminary. Appreciated securities or property and life insurance may be given to the Seminary with a considerable tax savings to the donor. Contributions may also be made with a retained life income through trusts or annuity agreements. Wise estate planning may also provide opportunities for conservation of wealth, as well as income and estate taxes savings to a donor.

Investments in the lives of men and women who are training for Christian service at Fuller Theological Seminary may also be made through the arrangement of leaving funds for this purpose in one's will. The legal form of bequest for Fuller Theological Seminary should read as follows:

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

For further information regarding ways of giving to Fuller Seminary, please address your correspondence to:

Director of Planned Giving
Fuller Theological Seminary
135 North Oakland Avenue
Pasadena, California 91101
CALENDAR

summer session June 27-September 17, 1974

June 27, 10:00 a.m.-noon; 2:00-4:00 p.m. Registration for Greek 10 (extended) and Hebrew 15 (extended)

June 27, 6:00 p.m. Greek 10 (extended) and Hebrew 15 (extended) begin

July 23, 10:00 a.m.-noon; 2:00-4:00 p.m. Registration for Greek 10 (concentrated) and Hebrew 15 (concentrated)

July 24, 8:00 a.m. Greek 10 (concentrated) and Hebrew 15 (concentrated) begin

September 17 Classes end; Research and clinical training continue

September 19-20 School of Psychology faculty counseling and programming appointments

first quarter September 23-December 13, 1974

September 23 Foundations for Ministry and orientation to Seminary begins for juniors. Includes Greek examination for entering students who have taken Greek elsewhere than in the summer session, personality testing for all incoming students, and matriculation and registration for new students.

September 23-27, Monday-Friday, 8:30 a.m.-4:00 p.m. Matriculation and registration of students (registration appointment sign-up sheet available on registrar’s board after August 23)

Middlers Monday and Tuesday
Seniors Wednesday
Juniors Friday

September 24-26 School of Psychology comprehensive exams

September 30 Classes commence for returning students

October 26-27 School of Psychology faculty counseling and programming appointments

November 28-29 Thanksgiving recess

December 6-8 Registration for second quarter

December 6 Classes end; Research and clinical training continue

December 9-13 Quarterly examinations

December 16-January 3 Christmas recess

second quarter January 6-March 21, 1975

January 6 Classes commence

January 7-8 School of Psychology comprehensive exams

February 17 Washington’s birthday

March 3-5 School of Psychology faculty counseling and programming appointments

March 10-14 Registration for third quarter

March 14 Classes end; Research and clinical training continue

March 17-21 Quarterly examinations

March 24-28 Spring recess

third quarter March 31-June 13, 1975

March 31 Classes commence

March 28 Good Friday — no classes

April 1-3 School of Psychology comprehensive exams

May 30 Faculty-senior dinner

June 6 Classes end; Research and clinical training continue

June 8 11:00 a.m. Baccalaureate

June 9 Senior and faculty communion service

June 9 7:30 p.m. Commencement

June 10-13 Quarterly examinations
summer session  June 26-September 16, 1975

June 26, 10:00 a.m.-noon; 2:00-4:00 p.m. Registration for Greek 10 (extended) and Hebrew 15 (extended)
June 26, 6:00 p.m. Greek 10 (extended) and Hebrew 15 (extended) begin
July 22, 10:00 a.m.-noon; 2:00-4:00 p.m. Registration for Greek 10 (concentrated) and Hebrew 15 (concentrated)
July 23, 8:00 a.m. Greek 10 (concentrated) and Hebrew 15 (concentrated) begin
September 16  Classes end; Research and clinical training continue
September 16-19  School of Psychology faculty counseling and programming appointments

first quarter  September 22-December 12, 1975

September 22  Foundations for Ministry and orientation to Seminary begins for juniors. Includes Greek examinations for entering students who have taken Greek elsewhere than in the summer session, personality testing for all incoming students, and matriculation and registration for new students.
September 24  School of Psychology comprehensive exams
September 22-26, 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 22)
Middlers  Monday and Tuesday
Seniors  Wednesday
Juniors  Friday
September 29  Classes commence for returning students
November 17-21  School of Psychology faculty counseling and programming appointments
November 27-28  Thanksgiving recess
December 1-5  Registration for second quarter
December 5  Classes end; Research and clinical training continue
December 8-12  Quarterly examinations
December 15-January 2  Christmas recess

second quarter  January 5-March 19, 1976

January 5  Classes commence
January 7  School of Psychology comprehensive exams
February 16  Washington's birthday
March 2-5  School of Psychology faculty counseling and programming appointments
March 8-12  Registration for third quarter
March 12  Classes end; Research and clinical training continue
March 15-19  Quarterly examinations
March 22-26  Spring recess

third quarter  March 29-June 11, 1976

March 29  Classes commence
March 31  School of Psychology comprehensive exams
April 16  Good Friday — no classes
May 28  Faculty-senior dinner
June 4  Classes end; Research and clinical training continue
June 6  11:00 a.m. Baccalaureate
June 7  Senior and faculty communion service
June 7  7:30 p.m. Commencement
June 8-11  Quarterly examinations
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Student Application for Admission
FULLER THEOLOGICAL SEMINARY
135 NORTH OAKLAND AVENUE, PASADENA, CALIFORNIA 91101

Name __________________________________________________________________________
First Middle Last
Date __________________________________________________________________________

Permanent Address _________________________________________________________________
Street & Number City State Zip Telephone

Present Address _________________________________________________________________
Street & Number City State Zip Telephone

Place of Birth ___________________________ Date ___________________________ Age __________ Nationality __________
Single ______ Widowed ______ Divorced ______ Married ______ How long? __________________________________________________________________________

Children and ages __________________________________________________________________________

Member of what church? __________________________________________________________________________ Where? __________________________________________________________________________
Denomination? __________________________________________________________________________

If admitted, do you plan to complete the course of study and receive a degree here? __________________________________________________________________________
If admitted, when do you plan to enter? __________________________________________________________________________
What degree program? __________________________________________________________________________

Have you ever been refused admission to or dismissed from any seminary or graduate institution? __________________________________________________________________________

If so, give details __________________________________________________________________________

☐ CHRISTIAN EXPERIENCE (A form for this statement will be sent to you.)

☐ EDUCATION. List all post-high school education, including institutes, colleges and graduate institutions. It is your responsibility to see that transcripts are sent by each school to the Registrar.

<table>
<thead>
<tr>
<th>Name</th>
<th>Dates Attended</th>
<th>Degree awarded</th>
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</table>

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

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

☐ Your Pastor __________________________________________

☐ Professor __________________________________________

☐ Professor __________________________________________

☐ Christian Friend __________________________________________

For students applying for the Ph.D., Th.D., or Th.M. programs, two additional references are required from professors.

☐ Professor __________________________________________

☐ Professor __________________________________________

Students who are being recommended to the School of World Mission by their board or national church should include a letter of recommendation from the administrator of their board or national church.

☐ Administrator __________________________________________

Applicants for the Doctor of Ministry program: please supply the names of two additional persons who can attest to your professional competence in ministry.

☐ __________________________________________

☐ __________________________________________

☐ MEDICAL. (A form will be sent to you.)

☐ THREE PHOTOGRAPHS. Please enclose three photographs (approximately 2½" x 2¼") of yourself: A close-up of head and shoulders.

☐ APPLICATION FEE (The $10.00 application fee is to be enclosed with this form.)

☐ FSAP

(Please turn the page.)
SCHOOL OF THEOLOGY.

M.A. and D.Min. applicants planning to concentrate in Marriage Counseling please check □.

SCHOOL OF WORLD MISSION. Applicants to the School of World Mission must complete this section.

I want to: Enroll in a degree program: M.A. in Missions____, M.A. in Missiology____, Doctor of Missiology____ (Check One).

Take courses as a special student. __________

Concentrate on research. __________

Attend ___________________ for the following quarters:

<table>
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<th>academic year</th>
<th>(Sept-Dec)</th>
<th>(Jan-March)</th>
<th>(March-June)</th>
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Church relationship __________________________ Licensed?_________ Ordained?_________ Date __________ Date __________

Mission relationship __________________________ Commissioned?_________ Date __________________

Missionary on furlough after ________ years work in ________

National with ________ years in church service in ________

If non U.S. citizen, what is your office in the Church? __________________________

I shall come with family ____ alone ____ (Check one) Wife’s name __________________________

If family, please give names and ages of children __________________________

I shall arrive in the United States about __________________________

□ A SWM-ICG questionnaire will be sent to you.

SCHOOL OF PSYCHOLOGY. Applicants to the School of Psychology must complete this section.

Undergraduate major __________________________

If no major in psychology, indicate number of hours taken in psychology __________________________

□ The Statement of Purpose form will be sent to you.

PERSONALITY ASSESSMENT may be requested of each applicant.

□ Please state below how you learned of this School and why you wish to study here.

APPLICATION SHOULD BE RECEIVED BY: January 15 preceding anticipated enrollment.

Signed __________________________ Date __________________________
If application has been removed from catalog, you can request another form by contacting:

Registrar
Fuller Theological Seminary
135 N. Oakland
Pasadena, CA. 91101
(213) 449-1745