1967-68 Catalog
for
The School of World Mission
and
Institute of Church Growth

AT
FULLER THEOLOGICAL SEMINARY
135 NORTH OAKLAND AVENUE
PASADENA, CALIFORNIA 91101

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Higher Education for Missionaries—Its Character and Purpose

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

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

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

As he “brings about obedience to the faith among men of all nations” (Romans 1:5), the missionary needs light from many disciplines—history, anthropology, sociology, theory of missions, the Biblical base of mission, apologetics (knowledge of and approach to non-Christian religions), the world Church (sometimes called ecumenics) and urgent matters such as evangelism, Christian education, and the indigenous church. These are all, therefore, properly part of education for mission.
Missions is a field of knowledge, deep and broad enough to constitute a discipline in its own right. Career missionaries should know the whole wide sweep of missions. The School of World Mission aims to make them competent in the field to which they have given their lives. Graduates of the School of World Mission and Institute of Church Growth will be qualified to serve the Church effectively in many tasks to which missionaries are assigned—front line workers, district superintendents, field directors, executive secretaries, and faculty members in theological training schools at home and abroad.

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

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

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

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

History of the School of World Mission

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

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

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

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

The Facilities and Costs

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

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

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

The Refectory in the Seminary provides good food at $14.85 a week for one person. Accident, sickness, and hospital insurance costs $33.50 for one person and $170.00 for a married student and his family.

Tuition is $23.50 per quarter hour. The Research Fellowship carries with it funds sufficient to cover tuition. Any student needing grant-in-aid may apply stating his situation.

Admissions

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

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

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

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

Research Fellowships

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

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

Applications for all fellowships should be made by July first of one year for fellowship in the following year, i.e. before July 1, 1966, for fellowship beginning September 1967.

Special Lecturers

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

1. In October of 1965, Robert Calvin Guy, Professor of Missions at Southwestern Baptist Theological Seminary, Fort Worth, Texas, who has more than six hundred of his graduates at work as missionaries around the world, delivered four lectures on "The Redeemed Community: Born to Care."
2. Each year Fuller, in continuation of a policy inaugurated at
the Institute of Church Growth in Oregon, invites an outstanding
figure in world missions to deliver a series of lectures on church
growth. These are published and added to the growing literature
on the extension of the Church. Bishop Jarrell Waskom Pickett
of the Methodist Church, authority on missions, long-time chairman
of the National Christian Council in India, was the first lecturer. His
*Dynamics of Church Growth* is published by Abingdon. The second
Annual Lectures, in 1962, were given jointly by Drs. Nida, Hodges,
Guy, and McGavran and titled *Church Growth and Christian
Mission*. Harper and Row are the publishers.

Harold Lindsell, former Professor of Missions at Fuller, well-
known Editor for Missions of *Christianity Today*, author of *A
Christian Philosophy of Missions*, other books, and numerous
articles in the learned journals of the Christian Mission, delivered
the Annual Lectures on Church Growth in 1966. These have now
been published by William B. Eerdmans Co. under the title, *Bar-
riers to Church Growth*.

David Stowe, Executive Secretary of the Division of Overseas
Ministries of the National Council of Churches of Christ, deliv-
ered the 1967 lectures.

**Faculty**

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

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

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

**Ralph D. Winter**, B.S., M.A., Ph.D., B.D., *As-
stitute Professor of Missionary Techniques and
Methods*.

**Visiting Faculty**

Each year Visiting Lecturers are invited to teach for a quarter
courses of special importance and timeliness. In 1968 the School will
be graced by the presence and contribution of the following.
J. F. Shepherd, M.A., B.D., for many years Director of Studies and Professor of Theology of Missions at the Jaffray School of Missions, Nyack, New York, and currently Executive Secretary for Columbia of the Latin America Mission. At the 1966 Congress on the Church's Worldwide Mission, he presented a key address on "Mission — and Syncretism."


The Curriculum

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

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

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

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

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

Descriptions of Courses

Any given quarter, courses will be selected from among the following, depending upon the availability of Faculty and composition of the anticipated student body. The offerings of the fall and winter quarters of 1967-68 are outlined at the close of the course descriptions.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

650. History of Missions—Apostolic Times to the Middle Ages. History of the idea of mission from New Testament times and its relation to church planting and group movements down to the Middle Ages. 2 hours

651. Modern Missions to 1914. The broad sweep of missionary expansion across the decades and continents of this introductory period of missions, with particular attention a) to the degree to which missions achieved their announced New Testament purpose, and b) to the vitality of the indigenous Churches which they planted. 3 hours
652. **Church Planting in the Twentieth Century.** History of missions since 1914, rise of younger Churches, opening of new areas, new kinds of missions, cooperation and unity in mission, world confessionalism, older and younger boards, rise of IMC, DOM, EFMA, IFMA, and regional Councils. Protestant missions and the Church of Rome. 3 hours

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

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

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

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

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

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

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

667. **Case Studies in Current Church History.** Systematic study of denominations in Asia, Africa, and Latin America from their beginning to the present, with special attention to the spiritual and environmental factors contributing a) to healthy expansion, and b) to slow growth or arrested development. Special attention will be paid to Polynesia, Korea, New Guinea, Ethiopia, Batakland, Pacific Indian, Manchuria, Orissa, Puerto Rico, and Mexico. *2 and 3 hours

670. **Ecumenics.** The rise of a world Christian community and a cooperative spirit among Churches and missions as they disciple the nations. Ecumenism as spirit of unity and as relationship to a council. Africasian Churches and Christian unity. Cooperative ‘disciplined planning’ for mission. Dangers and opportunities in the ecumenical movement. 2 hours

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

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

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

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

COURSE SCHEDULES FOR FALL AND WINTER QUARTERS 1967-1968

FALL 1967

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<td>Principles and Procedures in Church Growth I</td>
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<td>Anthropology and Mission I</td>
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<td>630</td>
<td>Animism and Church Growth I</td>
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<td>667</td>
<td>Case Study in Church Growth in Latin America</td>
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WINTER 1968

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<td>Anthropology and Mission II</td>
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<td>651</td>
<td>Modern Missions to 1914</td>
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ELECTIVES

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<td>Theory of Mission—Syncretism and Cultural Adjustment</td>
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<td>Case Study in Church Growth in the South Pacific</td>
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<td>Theological Education in Context</td>
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