WOCATI NEWS

The Newsletter of the World Conference of Associations of Theological Institutions

MESSAGE FROM THE PRESIDENT

Theological education is what you remember after you have forgotten what you have been taught in seminary. How can this be so? In communication in ministry formation, of course.

In broad strokes, communication in ministry formation involves the attempt to express our theology in such ways that both foster and advance the communication of our theological concepts and practices that result in the ability and capacity to bring about the formation of a people equipped to do the work of ministry (serving God and people).

It has been said that you are what you eat. If so, then in theology one can say that you are how you communicate theologically. This brings to mind a popular saying in the 1960s: What you are speaks so loud I can't hear what you say.

How you communicate theologically is seen in the way you do theology, (*i.e.,* when you do theology with people you are communicating theologically). Your struggles and emotional affinity with and your involvement in their long march against injustice, oppression, and corruption body forth in a theology that makes sense. You are one with them in more ways than one. They not only understand your theology, but they also contribute to your theology by way of making your theology down to earth. In the process, communication in ministry formation takes place.

Among other things, WOCATI is endeavouring to explore ways and means to advance communication in ministry formation. For example, WOCATI has set up sub-committees to research into ways theological educators all over the world can come to a better understanding on:

a. Academic credentials

b. Women in theological education

c. Influence of cultures in theological education

d. Scholarship and research

I covet your prayers as the four sub-committees attempt to do their work. The impending April 1994 Executive Commit-

tee meeting in Paris will try to pool together all our resources and talents as we seek to help each other to understand better communication in ministry formation.

I know that many of you would want to join me in expressing our appreciation of the contributions, ministry, and leadership of Dr. Barbara Brown Zikmund as she touches base with leading theological educators all over the world in her capacity as the Secretary-Treasurer of WOCATI. All this in addition to her work as a seminary president! Thank you, Barbara.

Yeow Choo Lak
President

WOCATI PREAMBLE

Theological education is a worldwide enterprise fundamental to the mission of the church. In its most immediate and concrete forms theological education is shaped by the religious, educational, social, political and historical traditions within which it exists. Theological education is carried out in a world which is increasingly being made aware of its inter-dependence and religious pluralism. Its context is both local and global and therefore, it can function more effectively within a worldwide framework.

These characteristics of theological education have led theological institutions to commit themselves to closer cooperation at local, national, and regional levels. It is appropriate that a global network and organization be established to serve, support, and enhance theological education in its constituent parts. To this end, the World Conference of Associations of Theological Institutions is established. The members constituting this Conference join themselves together for the purpose of advancing their shared vision, purpose, and common cause.

THEOLOGICAL EDUCATION: A PSYCHOLOGIST'S VIEW

The following is an excerpt from the summer 1993 issue of the British Journal of Theological Education. *It is taken from an article by Emma Shackle entitled "How Should 'Theologians' and 'Religions Professionals' Be Educated for the Twenty First Century? A Psychologist's View."*

The religious and theological education of religious professionals in the future will be geared to competencies. They would be required to meet certain agreed standards of literacy and numeracy and to be social science literate. (In a long course they could begin with a general introduction to the human and social sciences that takes in the whole swathe from biology and economics to psychology, via politics, social anthropology, and sociology).

The next stage would be to enable them to be literate in religion (they would need to appreciate the perspective of religious studies and to have learnt something of psychology and sociology of religion). Only then would they be ready to turn their attention to the third and fourth planks viz. the traditional pair of philosophy and theology, both taken in their wider senses. Thus theology will include some appreciation of those ways of thinking that are fundamental to the unity of whichever religious group they adhered to: in Christian theology, attention would be given to such traditional subjects as church history, Biblical studies, systematic theology, etc. Philosophy would include some general test of philosophical competency plus specialisation in various relevant or chosen areas. All this does not include practical competency in the arts which has a bearing on the performance of liturgy and on personal and spiritual development.

This list may seem daunting, but in the brave new world, better some basic competencies in future religious professionals than an over-developed theological brain in an immature personality. Clearly, there would be a need for continuing education and a search for further education and qualifications after the persons concerned reached certain key points of commitment both to their "churches" and to their professions, let alone to balanced growth and to the discernment of vocation.

The major conclusion is that it is important to appreciate that the discipline of theology, itself some sort of disembodied intellectual ghost, is not helped by theological positivism or theological imperialism. (See note below.) What is seen by many theologians as the "reincarnation" or "application" of theology within a "secular society" but is seen by others as an acknowledgment of the limits of the discipline, will not be served except by an appreciation that "true" and "authentic" religion needs to take on board the findings of biology, psychology, and sociology of religion, to name only three important scientific disciplines. We might do well to start talking about the theology of religion as one way of keeping theology firmly in her place.

Theological education should be defined as education about the beliefs of a community and be seen as only one plank in the education of would-be religious professionals. Theological education is part of the wider field of religious education and to work effectively in religious education calls for professional competencies in such areas as teaching, social work, psychotherapy, basic knowledge of social science methods, law, and so on.

No one should take part in retreat work, school teaching, group work, marriage counselling, applications of religious laws, etc. without the appropriate "secular" qualifications. Now this is not to say that the personal and "spiritual" development of religious professionals (and others) may not be helped by the sort of courses that may now come under the headings of "pastoral" theology, "Christian ethics," and, even the most abused category of all viz. "spirituality." The quality most needed in secular as well as religious life is what is called in religious life "discernment of spirits" and in secular life "good judgment." Any ways of fostering these qualities is a *sine qua non* of serious investment in the future of the education of religious professionals.

NOTE on theological imperialism from James Michael Lee (1982) "The Authentic Source of Religious Instruction" in *Religious Education and Theology,* Norma H. Thompson (ed.), Religious Education Press, Birmingham, Alabama, p. 146.

"Contemporary theological imperialism regards theology as queen of the sciences and of all reality in three major respects: (1) it is theology which stands both objectively and subjectively as the single most important of the sciences and areas of reality; (2) it is theology alone which has the power, comprehensiveness, and coherence to place all other sciences and all areas of reality into the proper hierarchy, order, arrangement, and sequences; (3) it is a major

responsibility of theology to determine the validity of all other sciences and areas of reality not solely in terms of theological validity but also in terms of the very internal validity of those other sciences and areas of reality themselves.

"The most drastic form of theological imperialism is theological positivism. Theological positivism is an attitude characterised by an anti-scientific bias, an anti-empirical and anti-experimental stance, and a pro-rationalist posture. The term 'theological positivism' indicates that only theology is capable of providing positive knowledge, namely, sure information and certain interpretations about reality."

LIBRARIES: BRIDGING THE LOCAL AND THE GLOBAL

By John A. Bollier
Director of Development
American Theological Library Association

Introduction

The first World Congress of the World Conference of Associations of Theological Institutions (WOCATI), meeting in Pittsburgh, U.S.A. in June 1992, called for bridging the widening gap between globalization and contextualization. As reported in the first issue of its newsletter,[1] WOCATI emphasized the need for reconciling valid expressions of localism with the relentless advancement of globalization. In an age of inter-dependence and religious pluralism, it sensed that the best expressions of a local culture and the continuing awareness of universality must somehow find ways toward friendly co-existence and even productive partnership.

Theological libraries, with their long tradition of promoting cooperative enterprises, are surely one of those bridges WOCATI seeks to span the ever widening gap between the contextual and the global. North American theological libraries, working together through the American Theological Library Association (ATLA) since its founding in 1947, provide convincing evidence of the validity of this assertion. In numerous programs throughout almost half a century, ATLA has encouraged its 180 library members and its 500 individual members to cooperate in continental-wide efforts for meeting urgent local needs.

With this long experience in bridging local and universal interests and a more recent awareness of globalization in both the theological community and the communications industry, ATLA has begun to expand its vision beyond North America by forging global partnerships with those who share its concerns. These partnerships in both North America and globally focus on the three areas that have traditionally defined ATLA's mission:

1. the use of technology for providing access to theological literature.

2. the preservation of library materials for resource sharing.

3. the providing of ecumenical opportunities for professional development.

Technology for Access to Theological Literature

In order to meet the increasing demands of their users, libraries have been adopting and adapting for many years the technology of the communications revolution. Libraries with the appropriate equipment and expertise can now transmit bibliographic records, and even full texts, over high-speed networks that cross the barriers of national boundaries, ethnic origin or religious creed. Or if a local infrastructure does not offer online network access to the database desired, the whole database can be formatted electronically on a CD-ROM (Compact Disc-Read Only Memory), sent via post and read with a computer connected to a CD-ROM player. Thus, the global and the contextual come together as the vast universe of bibliographic data now becomes accessible to even the most remote locations.

Moreover, in this exchange, the contextual, i.e., the local library, is encouraged to contribute its unique bibliographic records to the global, i.e., the comprehensive database. Thus, the local source becomes a strategic partner in the whole communications network, which depends upon the contextual contribution for enriching the universal database.

However, as the use of automation continues to expand, the bibliographic community is developing an information retrieval protocol to enable one system to search for records and receive data from another system unimpeded by differences in local record formats and hardware configurations.[2] ATLA is particularly concerned about the compatibility of computer systems being developed by theological indexing services and information centers throughout the world. For if the various publishers producing religion indexing tools in Europe, Asia, Africa and the Americas develop idiosyncratic and incompatible systems, it will be impossible for them to exchange their information easily and economically on a global basis. Thus, a new Tower of Babel will develop, with technology widening the chasm between contextualism and globalization, rather than bridging it.

To encourage globally compatible systems, ATLA has developed indexing software that is based on the USMARC (U.S. MAchine-Readable Cataloging) standard. This widely accepted "tagged format" for creating cataloging records in any language enables the user to identify up to 44 "fields" in a

record, e.g., Main Entry, Title, Edition, Imprint, Series Title, Subject, etc., to search this data in a variety of ways and to transmit it to computer systems using USMARC or a USMARC-compatible format. USMARC or USMARC-compatible systems with national variations, such as UKMARC (United Kingdom), CANMARC (Canada) and UNIMARC (Universal), have now been adopted by the national libraries of Australia, Canada, France, Germany, Japan, New Zealand, Russia, Spain and the United Kingdom. Others in the process of adopting such standards are Brazil, Chile, Italy, Norway and Venezuela. There is also a high likelihood that the systems now adopted by the Czech Republic, Croatia, Slovenia, Georgia, Switzerland, Finland and South Africa will conform to this universal standard.[3]

As well as using a MARC-based system for its current records, ATLA is converting all its older records back to 1949 into this format. By the end of 1994 ATLA anticipates that all 800,000 records in its database will be in this universally accessible format.

These records, known as the *ATLA Religion Database*, are contained in the following annual publications:

Religion Index One (RIO). Begun modestly in 1949 and expanded annually, *RIO* now provides indexes by subject heading, by author-editor and by Scripture citation for more than 12,000 articles in approximately 500 international journals published in English and other Western European languages.

Religion Index Two: Multi-Author Works (RIT). Provides indexes by subject heading, by author-editor and by Scripture citation for 783 Festschriften in religion, 1960-1969, and annually since 1970 to the present, for more than 450 multi-author works, including Festschriften, conference proceedings, and congresses.

Index to Book Reviews in Religion (IBRR). Contains indexes by author-editor, by book title, by series, by reviewer and by classified subjects to 12,500 book reviews culled from 500 international journals, 1949 to the present.

Research in Ministry: An Index to D.Min. Projects and Theses (RIM). Offers indexes by subject heading and by author, with abstracts, to these materials produced in North American theological schools from 1981 to the present.

In addition to these four continuing annual indexes, which provide in-depth coverage for all disciplines in theology/religion and related fields, ATLA also published in 1993, with support from The Pew Charitable Trusts, a special index to printed materials in selected U.S. libraries that document Christian life and mission in the non-Western world. The *International Christian Literature Documentation Project Index*

(ICLDP), Vol. 1, Subject Index; Vol. 2, Author-Editor, Corporate Sponsor Index, contains 18,635 bibliographic records for monographs and pamphlets, along with indexing for 6,774 recent essays in 1,843 multiauthor works.

All these indexes are available in print format and also online through the U.S. vendor, Dialog. *RIO, RIT, IBRR* and *RIM* are also available electronically in CD-ROM (Compact Disc-Read Only Memory). The *ICLDP Index* will be available on a CD-ROM in late 1994. *RIO* is available on magnetic tape now, and the other indexes soon will be, for loading into a local library's Online Public Access Catalog (OPAC).

In May 1994, ATLA will publish for the first time its new *Ethics Index* which will be available only on CD-ROM. It is intended not only for theological schools, but also for broader use in schools of medicine, law, business, the social sciences, and humanities generally.

ATLA now produces two CD-ROMs: *ATLA Religion Database*, 1949 to the present, which is intended to support religious and theological scholarship in graduate education and faculty research; and *Religion Indexes: RIO/RIT, IBRR 1975-*, which is tailored for undergraduate academic and public libraries' needs to support current research in religion and related fields. Prices of all these indexes in either print or electronic format, are available from ATLA headquarters.

To foster the compatibility and exchange of bibliographic information, ATLA is willing to share its customized MARC-compatible software with non-profit religion indexes and individual bibliographers throughout the world. This software will enable users to enter data, evaluate it, correct it, transfer it to other systems, provide for various output formats (print, digital and electronic) and distribute it electronically to MARC users. ATLA believes that this format, suitably expanded in the light of further experience, could come to serve as the "lingua franca" for indexing services.

Some religion index publishers have already begun working with ATLA toward adopting this common system. For example, the *South African Theological Bibliography*

plans to implement the use of the ATLA software for its production in 1994. ATLA is also discussing the deployment of this data input and production software with other indexes in the United States, Europe, and Latin America. Indexes using the ATLA software would continue to own and control their data, but ATLA could offer technical assistance and help with distribution and other business matters.

ATLA is also working toward the development of an online bibliographic network among theological libraries and information centers. Such a network will facilitate the global distribution of bibliographic records and enable ATLA to undertake a document delivery service. Currently ATLA is

planning a pilot project with the Library of the Biblical Seminary of Latin America in Costa Rica and other Latin American libraries as the first phase of such an online network. The Latin American Bibliographic Network anticipates using the existing international telecommunication network, Internet, as its carrier. In 1994, ATLA expects to establish at its Evanston headquarters an Internet node, which will provide 24-hour access for several service features, such as e-mail and listserv. ATLA will also mount several databases and bibliographies on this system. One of the databases that ATLA plans to develop will contain cataloging records in Spanish, English and other languages. Access to these records would appreciably increase cataloging production and reduce its cost for participating Latin American and Caribbean theological libraries.

Moreover, the conversion of records to machine-readable form would enable a participating library to produce its catalog in electronic format, as either an Online Public Access Catalog (OPAC) or as a CD-ROM. Such a catalog, especially on CD-ROM, could easily be duplicated and installed in off-campus sites where the library's parent institution offers Theological Education by Extension. Both the main library and the off-campus sites would also have access to ATLA's proposed document delivery service.

These expanding applications of technology enable libraries to provide global access to theological literature and thus, build bridges of understanding between the contextual and the global.

Preservation for Resource Sharing

ATLA's long commitment to providing bibliographic access to current theological literature has been matched by a similar commitment to preserving and making accessible nineteenth and early twentieth century theological literature, which is rapidly disappearing because of its acidic, brittle paper. Thus, as early as 1957 ATLA began a cooperative program for the preservation microfilming of periodicals, especially those which commercial vendors were not likely to film. To date this program has filmed 1,800 periodicals, which libraries may purchase on demand.

In the meantime, ATLA and its member libraries conducted a series of studies which documented the urgent need for preserving nineteenth and early twentieth century monographs before they also were irretrievably lost due to the deterioration of their paper. In a 1976 study of its monographic collection, Princeton Theological Seminary's Speer Library found that the paper in its books published 1860-1929 was so brittle that most of these volumes could not be rebound.[4] In a 1979-1981 study of 82 theological libraries, ATLA estimated that there are 218,000 unique monographic titles in religion published 1860-1929, representing 258,776 volumes. Because of the widespread use of acidic paper in book publishing during

this period, ATLA considered virtually all of these works to be on the endangered list.[5] And in a 1984 study of North American theological libraries sponsored jointly by the Association of Theological Schools and ATLA, it was reported that "70 percent of the printed and manuscript resources which will be available in our theological libraries at the turn of the next century...are, by definition, candidates for advanced deterioration."[6] Other studies demonstrated the same deteriorating condition of materials in academic and research libraries throughout the U.S.[7]

The solution to a preservation problem of such magnitude was obviously beyond the resources of any individual theological library, even the largest and strongest, working alone. Thus, ATLA undertook a cooperative monograph preservation program in 1987. This program was soon recognized as an integral component of the U.S. national effort to preserve endangered library materials. To date this ATLA program, at a rate of 4,000 volumes annually, has preserved and made accessible 30,000 carefully selected volumes, which form a core collection in theology and related disciplines. Recognizing the urgency of this preservation problem, ATLA plans to increase it annual filming production in 1994 from 4,000 to 8,000 volumes.

After firmly establishing its monographs preservation program, ATLA has now accelerated the preservation of endangered periodicals with a new program begun in January 1993. The first three-year phase of this program will film 300 significant international periodicals published between 1850 and 1950. Staff, assisted by a panel of recognized scholars, have carefully selected these titles to assure the wise use of limited resources.

Both the monographs and the periodicals that ATLA films for preservation are provided to ATLA without charge by its member libraries from both university related divinity schools and free standing, denominationally related, theological seminaries. Libraries receive a positive microfilm or microfiche copy in exchange for the book or periodical they have donated for filming. However, if a particular work is still in fair condition and has bibliographical significance due to an author's autograph, marginal notes, illustrations, etc., it will be returned to the donor library after filming, if so requested.

Some of the major donors of materials to the ATLA preservation programs are the libraries of Harvard Divinity School, Yale Divinity School, Union Theological Seminary, Princeton Theological Seminary, Graduate Theological Union, Candler School of Theology at Emory University, McCormick Theological Seminary, Lutheran School of Theology at Chicago, Garrett-Evangelical Theological Seminary and Seabury-Western Theological Seminary.

ATLA, following the lead of the U.S. preservation community, continues to use microfilm for its preservation programs as this medium alone has commonly accepted standards and provides the assurance that its master negatives, if stored under archival conditions, will last for centuries. However, ATLA keeps abreast of current research that is developing the means for digitizing texts from microfilm. When such a process is commercially available at a reasonable cost, ATLA plans to offer its microfilmed texts in electronic format so that they may be read with a computer.

All the monographs and periodicals ATLA has filmed since 1987 have been cataloged according to the USMARC standard, with the records entered into the two U.S. bibliographic networks, OCLC (Online Computer Library Catalog) and RLIN (Research Libraries Information Network) and into the Canadian network, Utlas. These records will also appear on ATLA's new bibliographic network when it comes online. Thus, users with network access can readily determine whether ATLA has filmed a particular title and order copies as needed. Those without access to these online networks may inquire of ATLA concerning availability of specific titles. Monograph titles include materials published in English and other Western European languages from 1850 through 1917. Periodicals include international titles beginning at the same date, but running to the mid-twentieth century.

Because of the large number of titles ATLA has preserved in microformat, it is no longer economically feasible to publish a printed catalog. However, ATLA has identified groups of materials, such as reference works in Bible or Church History or works documenting particular denominations, which it can supply as sets. It can also produce customized lists of available materials based upon subject requests. Details concerning availability of particular titles and prices will be provided upon request.

Funding for ATLA's preservation efforts since 1987 has been provided by subscription income from over 60 ATLA member libraries and by grants from the U.S. National Endowment for the Humanities, the Pew Charitable Trusts, the Henry Luce Foundation and the Lilly Endowment.

By sharing their unique resources with the whole world of scholarship through ATLA's preservation programs, theological libraries continue to build enduring bridges between the local and the global.

Ecumenical Partnership for Professional Development

Since its beginning, ATLA has considered the professional development of theological librarians as a central component of its mission. In pursuing this goal, ATLA members have discovered that regardless of their denominational affiliation or ecclesiastical tradition, they can improve their service to theological education and research by working together rather than separately. Thus, while ATLA began in 1947 as a Protestant organization, it soon became completely ecumenical so that its membership now represents the full spectrum of main-line, evangelical and pentecostal Protestant, Roman Catholic and Orthodox Christians. It has also expanded in recent years from serving only a theological school constituency to serving also those engaged in religious studies at universities and colleges. Through such broadening ecumenical experience in pursuing professional goals, libraries working through ATLA have long been engaged in bridge-building.

The three day ATLA Annual Conference, and the one day Continuing Education Workshops preceding it, are particularly important in bringing together librarians representing the whole religious spectrum. These events attract approximately 250 ATLA members and visitors at a host institution in the United States or Canada. Guest lecturers, scholarly papers, panels, seminars and discussion groups address current theological and professional issues. Library concerns on the agenda regularly include such areas as technical services, public services, collection development, management, automation, archives, networks, preservation, bibliographic instruction, library buildings and rare books. The Conference also provides for informal conversation and fellowship, through which lasting friendships develop among librarians of different theological and national backgrounds.

ATLA's 48th Annual Conference will be held at Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania, U.S.A., June 15-18, 1994. The registration fee will be US$90 and cost for board and room approximately US$200. The one day Continuing Education Workshops preceding the Annual Conference will cost an additional US$60. With gifts from members, ATLA expects again this year to pay the Annual Conference registration fee and the Continuing Education fee for all members who are attending for the first time. International visitors are welcome to attend both events. Further information on the 1994 Annual Conference and Continuing Education Workshops will be available by February 1994 from ATLA headquarters.

For its institutional members, ATLA provides a unique service in its Library Materials Exchange Program. This program has developed cooperative guidelines and channels for the exchange of duplicate library materials among member libraries.

In summary, theological libraries, working together through ATLA, build bridges between the local and the global by using technology to provide universal access to theological literature, by preserving their unique collections for distribution world-wide, and by providing opportunity for ecumenical partnership in professional service. These libraries through ATLA are now ready to enter into wider partnerships with all those who share their vision and wish to cooperate in achieving new goals none can attain alone. Any libraries, associations, indexes or individuals interested in joint ventures with ATLA, are invited to contact the ATLA Executive Director, Albert E. Hurd. See the box below for address and further information.

Notes

1.   *WOCATI News* 1 (February 1993):1, 3, 5-8.

2.   ATLA participates in this effort as a voting member of the National Information Standards Organization (NISO).

3.   As reported in an electronically distributed paper, August 8, 1993, by the Foreign MARC Task Group of the Cooperative Cataloging Council of the U.S. Library of Congress, John Byrum, chair.

4.   Louis Charles Willard, "An Analysis of Paper Stability and Circulation Patterns of the Monograph Collections of Speer Library, Princeton Theological Seminary," in *Essays on Theological Librarianship, Presented to Calvin Henry Schmitt*, eds. Peter DeKlerk and Earl Hilgert (Philadelphia: ATLA, 1980), 163-173.

5.   Ronald F. Deering, Albert E. Hurd and Andrew E. Scrimgeour, "Collection Analysis Project Final Report: Ad Hoc Committee for the Preservation of Theological Materials," *ATLA Summary of Proceedings* (1981):162-206.

6.   Stephen L. Peterson, "Theological Libraries for the Twenty-first Century: Project 2000 Final Report," *Theological Education* XX (Supplement 1984):43-44.

7.   Cf. *Brittle Books: Reports of the Committee on Preservation and Access* (Washington: Council on Library Resources, 1986).

NEWS FROM THE ASSOCIATIONS

Conference of African Theological Institutions

Twenty-five theological educators and students met in Nairobi from 25-29 May 1993 under the auspices of the Conference of African Theological Institutions (CATI) to deliberate on the theme: "Theological Education in a Plural World: The African Perspective."

A report of the conference contained the following recommendations with implications in theological education in Africa:

1.   That the church in Africa take seriously the challenges of the emerging pluralistic societies in Africa by promoting openness and dialogue with various religious and social institutions in order to create a more tolerant, dynamic, and sustainable society in Africa.

2.   The development of a theology of reconstruction, a theology to build the broken body and spirit of the African peoples.

3.   A theology that promotes democratic ideals such as the promotion of human rights, justice, accountability, and social and economic well-being.

4.   A theology that values the contributions of social sciences, scientific and philosophic inquiry for the improvement of the quality of life of the African people.

5.   A theological education which is responsive to the needs of youth, women, and other members of society who are alienated and victimized by outmoded customs and traditions.

6.   Develop relevant and viable theological education programmes which would respond to the material and spiritual needs of the African people.

7.   Seek dialogue with all social and spiritual forces in Africa in order to promote a universal spirituality that recognizes and respects the unique aspects of various groups while at the same time encourages all of them to adopt an open and inclusive spirit to enhance mutual cooperation of all peoples for the well-being of all.

Association for Theological Education in South East Asia

The Association for Theological Education in South East Asia (ATESEA) held its 1993 General Assembly. The Assembly resolved to encourage all its member institutions to do in-depth work in

a.   Women in theological education
b.   Theology and human ecology (human development)
c.   Theology and Asian spirituality
d.   Contextual and global theology

The Assembly also encouraged the formation of The Society of Asian Biblical Scholars (SABS), with a view of seeing how biblical theology can contextually relate to Asian givens.

The South East Asia Graduate School of Theology (SEAGST) rejoiced in having conducted a *viva voce* in Tagalog. It could have been the first time a doctoral dissertation was both written in Filipino and examined in Filipino.

Programme for Theology & Cultures in Asia

The Programme for Theology & Cultures in Asia (PTCA) held its first Convocation in Pattaya, Thailand, November 23-28, 1993. After serious assessment, PTCA resolved to continue its work in the form of a "movement" rather than as an institution. It was good to see the Old Guard making way for new blood to spearhead PTCA's activities the next 10 years.

PTCA is happy to see women not only occupying significant positions in number but also in meaningful ways. Dr. Zenaida P. Lumba is the new chair. She is president of Harris Memorial College, Manila, Philippines. Dr. Archie Lee of Chung Chi College, Chinese University of Hong Kong, is the new dean.