

A Call to Remember

THE STORY OF CARIBBEAN EVANGELICAL THEOLOGICAL ASSOCIATION

Dr. Zenas Gerig

*In the Preface to Dr. Zenas Gerig's **The Story of Caribbean Evangelical Theological Association 1973-1993** (Kingston, Jamaica: CETA, 1993) Dr. A. Wingrove Taylor describes Dr. Paul E. Loth as CETA's "founding spirit", but then goes on to call Gerig its "foremost spirit" and "the one person most humanly responsible for CETA's success." Dr. Gerig responds, "I don't deserve the gracious commendation Dr. Wingrove Taylor has given me . . ." He notes that the role he played in the formation and development of CETA was "as a representative of the Missionary Church and as principal of [Jamaica Theological Seminary], the Missionary Church school for the region. Wingrove, who was the General Superintendent of the Wesleyan Caribbean Church, was recognized as the region's leading Caribbean church leader. It was Wingrove, Dr. Loth and I who planned for and organized the first Planning Conference for CETA, which met in Jamaica. Since I was the only one on the spot in Jamaica, the planning largely fell to me."*

The following is an abridgment of Gerig's Story, supplemented by his first-person observations (inserted in italics) bringing the history of CETA up-to-date and especially noting the on-going role the Missionary Church has played in the organization.

Introduction

The Caribbean Evangelical Theological Association (formerly the Caribbean Association of Bible Colleges) was officially launched in 1973 at Victory Heights Camp, Trinidad. The expressed purpose was to bring together theological college administrators and instructors from across the region for united effort. Today CETA is the leading association of theological educational institutions in the region, having approximately forty member institutions in the four language areas of the Caribbean. Beyond these member

schools are nearly forty other evangelical schools corresponding with it and listed in its directory.

Through its various programmes and services, CETA, as a catalyst, attempts to develop standards of excellence in its institutions. It offers such services as conferences and workshops, accreditation, the Caribbean Graduate School of Theology, a library development programme, a periodic news bulletin, and a handbook with a directory. Through the efforts of the Association the regional Evangelical Association of the Caribbean (EAC) was established. CETA serves as the Theological Commission for the evangelical association.

CETA became one of the five founding regional members of the International Council of Accrediting Agencies (ICAA). This council operates under the sponsorship of the Theological Commission of the World Evangelical Fellowship, with headquarters in Singapore.

SETTING OF CETA

The significance of the Caribbean Evangelical Theological Association can best be appreciated with its unique setting in view. This setting involves the geographical region of the Caribbean, the Church that the association attempts to serve, and the educational programme itself.

The Caribbean

The Caribbean population of over 30 million people has at times been described as a microcosm of the races, nations and political systems of the world. It is made up of some twenty countries and territories, divided by varying distances of water. Many barriers have historically contributed to the diversity and disunity of the region. These have included language, culture, history, class and distance. Attempts have been made at various times and levels to break down, or at least weaken, these barriers.

On the other hand, despite the plurality that exists, there is an underlying social identity that binds much of the region together. This binding derives from such factors as similar histories rooted in colonialism and slavery, as well as geographical affinities and regional socio-economic interests. CETA-related schools have found that other factors that have brought them together have been a common commitment to educational excellence and a spiritual oneness among believers in Christ.

Interaction between the various languages and cultures has proven a learning experience for all. This has been so even with respect to the educational systems of the region. Educators find

themselves being enriched by interacting with their fellow educators who are products of the variant educational systems, whether these be the British, French, Spanish, Dutch, or American. These differences are seen especially when educational standards are set for accreditation purposes. The mix makes for creative interaction.

The Church in the Caribbean

Just as the history of the Caribbean has shown a creative mix of languages, cultures and educational systems, so have the variant factors that have influenced the church of the region.

The Roman Catholic Church

The history of the church of the Caribbean begins with the Spanish occupation of most of the region following its "discovery" by Columbus in 1492. Roman Catholicism became the primary religious force. For the most part, however, the work of the church was confined to ministering to the spiritual needs of the colonists. Brief attempts to evangelize the original inhabitants of the region, such as the Arawak Indians, and, later, the African slaves imported to replace the vanishing Indian tribes, were weak and ineffective.

The Mainline Protestant Churches

The next stage in church development in most of the Caribbean was that of the coming and influence of what are now called mainline Protestant churches. The indignant reaction to the barbarous slave trade gave rise to non-conformist denominations at about the middle of the eighteenth century. These churches sought to establish simple forms of worship centred on the Bible and to encourage their followers to live lives with a strict sense of Christian morality.

The ministry of the mainline Protestant churches had a significant impact and resulted in much church growth and social action. During the following decades, however, their emphasis on building up the already existing structure rather than on spiritual vitality and evangelism led to a plateau in membership, even at the time that the population of the territories was expanding considerably.

The Newer Evangelical Churches

As a result, after the turn of the twentieth century, a number of other denominations and agencies, seeing the lack of vitality in the existing church and the growing number of unchurched people, started sending workers to the region. These new groups were

those which are today largely associated with the Caribbean Evangelical Theological Association and the Evangelical Association of the Caribbean.

Church growth in the Caribbean during the present century has been largely through the efforts of these newer denominations, which have often concentrated their efforts among the masses. Their church buildings, as a whole, are simple. Their form of worship, less liturgical, allows more room for emotional expression. Their basic concern is for evangelism. They attempt to carry on a vital Bible-centred ministry, aimed at meeting the spiritual needs of the people.

Though these newer churches have at times been viewed as "irresponsible" by the other churches, and indeed they sometimes have been, they have nevertheless displayed a passion for evangelism that was lacking in the other churches. In some cases, these newer denominations experienced a phenomenal growth, and continue to do so. In other cases, they have experienced a slow but steady growth.

Theological Education

The Need for Training

The natural outgrowth of the rapid church growth among the new evangelical churches was the need for leadership training, especially pastoral training. While the Bible college movement had contributed vitally to the West Indies churches in several ways, new political changes, related especially to the independence of Caribbean countries, brought with them the urgent need for indigenous development. Caribbean pastors were appointed to urban churches once pastored only by missionaries. They were also elected to wider and wider spheres of leadership. Higher levels of training were needed.

Obstacles

These newer churches had many obstacles to overcome, many of them of their own making. Many of these churches initially displayed an aversion toward education, especially higher education, such as the university and degree level theological education. Along with this negative attitude was the inability of these newer denominations to work together. Each was doing its best to keep other groups from "sheep stealing." Little communication or fellowship was displayed.

As a result, each denomination tended to desire its own little training programme, and these were often located in the rural areas where most of the churches were then located. The academic

entrance requirements were low and most programmes were short-term courses, with almost exclusive emphasis upon Bible study and spiritual life. The programmes were geared toward training lay leadership and those suited for rural pastorates.

These institutions did serve a useful purpose, but there was an increasing demand for a higher level of theological education for the evangelical churches of the Caribbean. At the time of the launching of the Caribbean Evangelical Theological Association, only one of the approximately forty Bible schools in the Caribbean offered strictly post-high school training. (It is also of note that the oldest theological institution among the forty was at that time only forty-three years of age.) By the '50's and '60's the new evangelical church had come to a place where a major need was not for more churches, but for better-trained pastors and leaders.

The mainline churches also had a few theological institutions, even offering an external B.D. degree from London. These schools, however, were generally not supported by the new evangelical churches, nor were they always open to students from evangelical backgrounds. Students from the evangelical church who were at academic degree level had no alternative but to go abroad for post-secondary study. Such students found, however, that the cost of such education was high, there was a lack of cultural relevance, and it was easy to lose touch with the Caribbean church.

Another major obstacle had to do with recognition of degrees and diplomas offered by the evangelical institutions. External degrees did not seem relevant, and it was not possible for overseas accrediting agencies to extend their boundaries to include the Caribbean.

Faced with all of these obstacles, the evangelical community was looking for answers. Part of the answer came with the establishing of the Caribbean Evangelical Theological Association.

The Missionary Church has taken a leading role in theological education in the Caribbean. This has been done primarily through the establishment of the Jamaica Theological Seminary, which, in turn, played a major role in the formation of the Caribbean Evangelical Theological Association. This Association, then, became one of the founding associations of the International Council of Evangelical Theological Education.

The Missionary Church discovered in its early years in Jamaica that a major stimulant for growth of the Jamaican church would be the establishing of a theological college to train leadership. The desire was to establish a truly post high school college. A research of the Caribbean revealed that of the 40 or 50 evangelical church leadership training institutions in the region, not one was maintaining the academic level that the Missionary Church desired. As

a result, college level young people found themselves enrolling in North American and European colleges. And, unfortunately, the tendency was for these to remain abroad after graduation. It was obvious that the missionaries throughout the region would continue to be in the leadership role and pastor the larger churches until quality Caribbean leaders were trained to give leadership to their own church.

In 1960 the Jamaica Theological Seminary (a college level institution) was launched by the Missionary Church. I was asked to lay the foundation and launch the school. The test was to see whether those going abroad could be attracted to study in their homeland. Therefore, it was an experiment. It looked rather doubtful from the beginning. Thirteen weeks before the school's launching, with the campus and faculty all in place, there was not even one student application. And, although the launching saw 4 full-time students, the total number of enrolled students for any year for the first 11 years was not more than 13. And that number was only possible by operating on an interdenominational and regional basis. Less than 4% of the students in Jamaican schools finished high school.

It is of interest to note that today as the school celebrates its 40th anniversary, the Missionary Church discovers that JTS has the largest enrollment of all theological institutions of the region. Its enrollment, including the Caribbean Graduate School of Theology, which it hosts, exceeds 500 students. Students come from at least 15 countries and 35 denominations. The experiment paid off. Actually, the average enrollment of the many theological institutions throughout the region is approximately 25 to 30 students.

That which has attracted this wide range of students to JTS has been not only the practical curricular offerings and the efforts at spiritual formation, but the attempt at academic excellence from the school's very beginning. It is significant to observe that today throughout the region, the graduates of the two schools are giving much of the top leadership of the Caribbean church and parachurch organizations. The need for outside missionary help continues to decline throughout the region.

THE BIRTH OF CETA

Preparations for the Founding

Cooperation was surely possible in spite of a pluralistic setting. Various barriers needed to be lowered. Academic standing needed to be raised. Academic recognition would have to be obtained. A

Caribbean catalyst was necessary. The concept of an association of theological colleges for the Caribbean came through the united efforts of Caribbean administrators and a visiting friend of the colleges, Dr. Paul E. Loth, President of the Evangelical Training Association (then known as Evangelical Teacher Training Association).

The need for academic excellence was felt by a number of other theological institutions of the region. The institutions that existed were largely at the level of the Bible institute and other diploma level programs. These were largely geared toward training lay leadership and those suited for rural pastorates. In these early years, evangelicals had largely neglected higher education level theological training and shunned scholarship as unnecessary and, at times, even harmful to true faith.

First Planning Conference

Initial correspondence from Dr. Loth relating to a projected meeting of Caribbean school administrators, followed by a questionnaire circulated to the known colleges, led to a first planning meeting March 2-5, 1971, at Moorlands Camp, Jamaica. Twenty colleges were represented, with the thirty-six delegates coming from Barbados, Belize, Guadeloupe, Jamaica, Puerto Rico, St. Thomas, and the United States. These represented the three major language areas of the Caribbean—English, Spanish, and French.

At this first meeting, in addition to sharing substantial papers on such pressing topics as accreditation, Theological Education by Extension, and curriculum, a Steering Committee was appointed to prepare a constitution for the proposed association and to plan and promote the next meeting. Dr. Zenas Gerig, Principal of the Missionary Church school, Jamaica Theological Seminary, was appointed to this committee. The initial planning conference concluded with the theme, "One Step Forward," the topic of one of the papers given.

Since the Missionary Church's JTS was the only evangelical truly post-secondary theological institution, it was only natural that the Missionary Church would become a key initiator in the formation of this cooperative regional association.

Second Planning Conference

The second planning meeting was held at the same location just one year later, March 7-9, 1972. Forty-six persons, representing twenty-three different colleges and coming from ten different territories, were registered for the conference. The main item of

business was the fine-tuning of the proposed constitution and by-laws for the fledgling association. These documents were to be ready for approval at the next meeting, to be held in a year's time.

Included in the proposed constitution was the statement of the two-fold purpose for the new association: "1) to provide for professional association among administrators, and 2) to assist in the development and promotion of standards of excellence among member institutions." It was decided to use the doctrinal statement of the World Evangelical Fellowship as the official Statement of Faith for CETA.

The Launching Convocation

The Caribbean Association of Bible Colleges was officially founded at the Victory Heights Camp, Trinidad, March 12-16, 1973. In excess of forty delegates and representatives joined in the celebration and official launching. Twenty-nine Bible training institutions scattered over eleven different islands or territories were involved in the official inauguration. Rev. A. Wingrove Taylor, President of the Caribbean Pilgrim College (now known as the Caribbean Wesleyan College) was elected by a unanimous vote of the delegates to become the organization's first President. Dr. Zenas Gerig was elected Vice-President.

The very simple, but adequate, constitution and by-laws, which were worked out by the two preceding planning conferences, were approved. Membership would be open "to all evangelical Bible colleges that subscribe to the above doctrinal Statement of Faith, accept the Constitution and By-Laws of the Association, and make application for membership." Because of the expense involved in an annual CETA meeting, it was decided that the meetings would take place on a biennial basis in the future.

The approved name for the new association—Caribbean Association of Bible Colleges—served well for the first decade. By the mid '80's, however, with the plans to establish the Caribbean Graduate School of Theology, not only were the plans being laid for sponsoring an institution whose academic level was higher than the "college" level, but the common term being used in the name of other Third World associations was "theological" not "Bible." It was also felt that it would not be appropriate for a Bible college association to accredit a graduate level school of theology offering master's degrees. At the 1985 Association Meeting, the name was changed to Caribbean Evangelical Theological Association (CETA), a name that has been well received, not only regionally, but internationally as well.

ACTIVITIES RELATED TO THE PURPOSES OF CETA

PROFESSIONAL ASSOCIATION

Biennial Association Meetings

CETA's first major objective is "to provide for professional association among administrators . . . primarily through an Association Meeting." Biennial meetings have been held at various locations throughout the Caribbean region. One important action at the meetings is the election of officers. The Missionary Church has played an important role in the association through the continued involvement of association officers. Dr. Zenas Gerig, in addition to his influence in the founding of CETA, has served as Vice-President, Accrediting Commission Coordinator, and Jamaica Regional Chapter Coordinator, among several other assignments. Dr. Dieumeme Noelliste continues to serve as CETA's President, a post to which he was first elected in 1991.

Regional Chapters

Regional Chapters were first established in 1977 in an attempt to help decentralize the efforts of the association. The basic purposes of these chapters were:

1. To encourage the participation of all Evangelical Bible Schools in a cooperative effort to provide the best possible training for their students;
2. To foster lines of communication and fellowship among Bible School students and their administrators;
3. To encourage greater cooperation with the aims and objectives of the Association, especially through participation at its biennial meetings;
4. To provide a sense of solidarity in dealing with problems common to Bible Schools in the particular island or area.

DEVELOPMENT OF EXCELLENCE

CETA's second major objective of "developing and promoting standards of excellence among member institutions" has been expressed in many forms. The major forms have been the biennial consultation, held in conjunction with the Association Meeting, and the accreditation services. However, other forms of promoting excellence, which have also been significant, have been the Library Development Programme, the support services for Theological Education by Extension, the newly formed CETA Librarians' Fellowship, and the Theological Commission.

Consultations

Perhaps the most permanent reflection of CETA's effort at promoting excellence among its school is its biennial consultations, with the resulting plenary and study papers. These consultations are held in conjunction with the Association Meetings. They are normally four days in length and normally held in the month of March. Significant papers have come out of these consultations, some being reproduced in international journals.

Accreditation

The CETA services arm which is most focused on the development of standards of excellence is the Accreditation Commission. Credential evaluation service has long been in the planning stage. The Study Paper prepared for discussion in the initial 1971 planning conference listed five options for credential recognition:

1. attempt to relate to the programmes of existing universities
2. attempt to relate to existing Bible colleges abroad
3. attempt to relate to graduate schools abroad
4. attempt to relate to the existing American Association of Bible Colleges
5. set up a Caribbean regional association

Noting various disadvantages of the first four possibilities, and the existence of regional associations in other parts of the Third World, such as in the Philippines, the fifth appeared to be the most viable option. The 1971 Study Paper listed four definite values in developing a regional recognition programme:

1. To help assure a uniformity of educational standards while at the same time affording each of the individual schools its doctrinal uniqueness.
2. To make it possible for work done in one school to be transferred to another.
3. To give wider recognition of credits earned at an accredited school outside of the Caribbean regional school.
4. To provide fellowship among association schools, with occasions for such activities as workshops, seminars, and surveys, as well as the establishing of personal friendships while conferring on mutual problems and progress.

One of the major reasons that the Missionary Church put much effort into helping to establish the Theological Association for the region was for the purpose of making it possible to get recognition for its academic program. Over the years JTS had investigated any possible means of getting its program recognized. The only feasible possibility found was for the region to set its standards and to organize itself into an accrediting body.

The 1977 Association Meeting appointed a Feasibility Commit-

tee “to obtain the consensus of each area and that positive action be taken if the consensus is favorable.” As a member of the Executive Committee, Dr. Zenas Gerig served on this study committee. At the following meeting (1979) a full set of standards for accreditation was discussed and approved, with the Feasibility Committee asked to become the official Accrediting Commission. Dr. Gerig was appointed Coordinator of the Commission. The stated purposes of the accrediting service were:

1. to stimulate the improvement of theological education by developing standards of excellence
2. to encourage self-evaluation and stimulate growth
3. to facilitate transfer of credits among member institutions and academic recognition by theological institutions outside the Caribbean
4. to promote the interest of theological education throughout the Caribbean

With the assistance of the Executive Director of the American Association of Bible Colleges, CETA set up its structure for the Caribbean accrediting service. Standards were set for the B.Th., Dip.Th., M.A., and M.Div. An Accrediting Commission was set up to administer the accrediting program. I was appointed as Coordinator. In the process of determining appropriate criteria for Caribbean theological education, it was discovered that both the African and Asian theological associations were approximately at the same place in developing their accreditation standards. One of the first things done after being appointed was to touch base with these international evangelical associations. It was then learned that Europe was also expressing interest in organizing their accreditation program.

Out of these international contacts ultimately sprang the World Evangelical Fellowship's International Council of Evangelical Theological Education—a global coordinated accreditation council. I was appointed to represent CETA on WEF's Theological Commission and its accreditation arm. I served as foundation member of each of these. Since that time an accrediting structure has been formed in the South Pacific and in Latin America. All regions of the world are now involved. Being the International Council member closest to Latin America, I was asked to serve as a consultant to help the region set standards and organize. This involved four trips to the region.

(During our 43 years in Jamaica, I traveled much in the interest of the above organizations, plus the Graduate School, on behalf of CETA and the Missionary Church. Most of the 52 countries that I have visited were for meetings and consultations relating to the formation and establishment of these organizations.)

Library Development Programme

Since 1981, CETA, in cooperation with the International Council of Accreditation Agencies, has administered a library development programme. Made possible through the cooperation of more than twenty-four international publishers, the programme provides books at discount rates to libraries and staff of Third World theological schools.

Theological Education by Extension

Also in conjunction with the ICAA, CETA offers a network and support service for programmes of Theological Education by Extension (TEE) in the Caribbean. It serves as a catalyst to help promote and upgrade TEE programmes and materials. TEE is often an extension of existing residential programmes, and is used throughout the Caribbean, but especially in the Dominican Republic and Haiti.

CETA Librarians' Fellowship

This regional support network for librarians and library workers was formed during the 1991 Association Meeting held in Jamaica. It serves as a vehicle for fellowship and sharing of information, ideas, and materials among Christian librarians of the region. It also serves as a link with regional associations of Christian librarians in other parts of the world.

Theological Commission

This latest CETA service arm was appointed during the 1993 Association Meeting in Puerto Rico. It provides a platform from which evangelical theology may speak and gives opportunity to affirm and defend the historical evangelical faith in addressing current issues in the life and witness of the Caribbean church. The Theological Commission is also to be a prophetic voice to evangelicals throughout the Caribbean relating the Gospel to the whole of life. It expects to publish both the findings of the commission's own research and those of co-operative programmes. Members of the commission are selected on the basis of their competence in the field of theology, their commitment to writing, and their professional abilities. Consideration is also given to a geographical spread and a balance of theological perspectives among its members.

CARIBBEAN GRADUATE SCHOOL OF THEOLOGY

Development

Another major example of the promotion of standards of excellence in preparing Caribbean church leaders has been the sponsorship of the Caribbean Graduate School of Theology. The need for a regional graduate level evangelical theological seminary was expressed as early as the founding meeting of CETA in 1973. At the 1981 Association Meeting, a Feasibility Planning Committee was established to meet during the four-day consultation period. (Dr. Zenas Gerig chaired that committee.) By the close of the committee's special meeting in 1982, detailed recommendations were prepared to present to the CETA Executive Committee. Among these recommendations, it was proposed that the new institution be an English language school; that it be located on the campus of the recently accredited Jamaica Theological Seminary; and that the initial program offering be a Master of Arts in Theology and Biblical Studies (with the Master of Divinity to be added later if needed).

One of the major decisions made about the School was its location. For cost efficiency and in the interest of an early opening, it was decided best to establish the institution on an existing campus. Many CETA school campuses were considered, but it was finally concluded that the recently accredited Jamaica Theological Seminary, our Missionary Church school, met location criteria better than any other. After very careful consideration, the JTS Board of Governors offered to host the new institution. The Graduate School, being hosted by JTS, has meant much to the upgrading of our Missionary Church campus—the acquisition of 3 acres of land, the construction of 4 major buildings with substantially improved facilities, and the increase of library holdings by at least sevenfold. This has prompted and accommodated a substantial increase in the JTS student body.

In addition to serving on the Steering Committee, which continued the work of the Planning Committee, Dr. Gerig was appointed to be one of the nine members of the initial Board of Governors for the new school, and to be the project's coordinator. [*Appointed as Coordinator, I was asked to organize and give leadership to this new institution.*] He also traveled extensively in raising funds for the campus development budget, which eventually cost approximately 1.8 million U.S. Dollars. CGST opened on September 8, 1986, with twenty pioneer students enrolled—eight full-time and twelve part-time. These students came from four different countries and twelve different denominations.

Administration

Early plans called for Caribbean personnel to serve in the roles of Dean and President of the graduate school. Prior to the opening, however, the Board of Governors decided that a Caribbean Dean would coordinate the programme and initially serve as the primary administrator as well. A full-time President would not be necessary at the outset. After years of careful search, Dr. Dieumeme Noelliste, a young Haitian theologian (and member of the Missionary Church), accepted the appointment as Dean, starting in July, 1987. After five years, he was installed into the dual position as President of both CGST and JTS in January, 1993.

Teaching Staff

The unique modular structure of instruction makes it possible for CGST to operate with a minimal amount of full-time teaching staff. During the early years, although there were six resident staff members, only two were full-time. Instead of full-time faculty, some of the top regional and international scholars are utilized as lecturers. While such instructors are drawn from many different countries, more than half the classes are typically taught by Caribbean lecturers.

Accreditation

Accreditation standards were given priority from the time of the original planning by the temporary Feasibility Committee. Every effort had been made to structure and maintain quality in administration, teaching staff, student body, library, and campus facilities. It was not surprising, therefore, that accreditation was granted to CGST by the Accrediting Commission of CETA during the fifth year of operation, the minimum period of time possible. (*The Visiting Team which did the examination was headed by the General Secretary of WEF's accreditation arm.*) Two years later, the school was also granted accreditation by the University Council of Jamaica, a statutory body under the portfolio of the Minister of Education.

Student Enrollment

Beginning with the original twenty students, enrollment has steadily risen, reaching a high of sixty-four students for the 1993-94 academic year. These students have come from twelve countries and thirty-one religious groups. The modular structure of instruction is especially conducive to the recruitment of part-time students. Such students can choose the modules that are offered during convenient three-week periods of time.

The impact made by students and graduates as predicted by Dr. Noelliste in 1988 is already becoming evident:

It is my humble opinion that CGST will prove to be one of the most significant developments in the promotion of the cause of Christ in the Caribbean region. I am not a prophet, nor the son of a prophet, but I believe that history will corroborate this judgment. In filling the deficit of advanced theological learning which has long threatened the growth and stability of the Caribbean church, CGST is bound to play a strategic role in the furtherance of God's kingdom in the Caribbean.

INTERNATIONAL RELATIONSHIPS

From the time of the first planning conference at Moorlands Camp in 1971, the body realized the strength and credibility that would be gained through international association. This led to CETA's participation in the founding of two significant international organizations. (1) The Evangelical Association of the Caribbean (EAC), an evangelical association of churches in the region, was established in 1977. Since that beginning, CETA has served as the Theological Commission of EAC. (2) The International Council of Accrediting Agencies (ICAA) was formed in 1980, with CETA being one of five founding members, all leading regional associations worldwide. ICAA was sponsored by the Theological Commission of the World Evangelical Fellowship.

CONCLUSION

Two final questions need to be asked: To what extent has CETA succeeded in providing for professional association among administrators of its member colleges, and how effective has CETA been in developing and promoting standards of excellence? Measuring such success is difficult by the very nature of its objectives, but there has been a progressive acceptance of and reliance upon the association to assist its member institutions. The fraternal relationship and informational interaction provided by CETA have been a major step forward. The CGST and the accreditation programmes have provided the most far-reaching and tangible evidence of the development and promotion of standards of excellence for the region.

As CETA plans for the future, priorities need to be set. These should include making itself more visible in the broader Caribbean educational community; becoming a platform for evangelical theological issues through theological research (promoted by the Theological Commission); continuing to develop strategic networks among libraries and librarians; and employing a full-time (or at least half-time) General Secretary for CETA.

Of interest to note is that even at our retirement from the field, the Missionary Church's involvement in all of these organizations continues. My successor, Dr. Dieumeme Noelliste, Haitian, and member of the Jamaica Missionary Church, is President of JTS and CGST, President of CETA, as well as a member of both the WEF's Theological Commission and its accreditation arm. He has just been appointed International Liaison Officer of the accreditation arm, the International Council of Evangelical Theological Education.

Dr. Zenas Gerig is a retired missionary to Jamaica, having served with World Partners USA, the overseas ministry of the Missionary Church.