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In order to make the office as effective as possible, there is an annual mailing, in the fall of the year, to the major college and university departments or religion, and to the major theological seminaries. Also, the Journal of Bible and Religion carries notices of the placement service.

Every candidate on file with the office is asked in the fall of each year to renew his applications if placement is still sought for the next academic year. In this fashion the files are kept up to date. There is no charge for this renewal service.

This service is your service, and we urge you to use it should you be seeking placement or should you be seeking new appointments in your respective departments.

Any recommendations which might make this service more effective are more than welcome. For information concerning the Placement Office, write to:

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Council Meeting, 9:00 P.M.

MONDAY, DECEMBER 30, 1963
9:00 A.M. OPENING SESSION
Presiding: Ira Jay Martin, 3rd.
The Presidential Address: Clyde A. Holbrook, Oberlin College
"Why an Academy of Religion?"

Break
Presiding: Clyde A. Holbrook
THE TEACHER AND HIS RESEARCH
Linguistic Studies—John Scammon, Andover Newton Theological School
Archaeology—John C. Trevor, Baldwin-Wallace College
Writing—Donald J. Selby, Catawba College

11:30 A.M. COUNCIL MEETING

12:15 P.M. LUNCH, Union Seminary Refectory

1:45 P.M. Presiding: C. Allyn Russell, Boston University, CLA
THE STUDENTS WE TEACH
American Religious Scene—Edwin S. Gaustad, University of Redlands
Appalachian Situation—Earl Brewer, Emory University

Break
Student Need—Charles G. Pfeiffer, Columbia College, S. C.
Audience Participation

4:30 P.M. ANNUAL BUSINESS MEETING

6:00 P.M. DINNER, Union Seminary Refectory

THE PROGRAM

8:00 P.M. Presiding: Ira Jay Martin, 3rd.
RELIGION AND THE FINE ARTS
Literature—Lionel A. Whiston, Eden Theological Seminary
Music—Lindsay P. Phirigo, St. Paul's School of Theology
Visual Arts—Marvin Halverson, New York City
Drama—Robert Seaver, Union Seminary

10:00 P.M. Reception for Members and their Guests

TUESDAY, DECEMBER 31, 1963
9:00 A.M. Presiding: Clyde A. Holbrook
REPORT OF THE SELF-STUDY COMMITTEE

10:00 A.M. BREAK

10:20 A.M. Presiding: Mary L. Boney
RELIGION AND PSYCHOLOGY (Undergraduate Level)
Andrew R. Eickhoff, Bradley University
W. Gordon Ross, Berea College

12:15 P.M. LUNCH, Union Seminary Refectory

1:45 P.M. Presiding: J. Arthur Baird
Report on the Lilly Studies on Pre-Theological Education
Directors: Keith Bridston and Dwight Culver

3:45 P.M. BREAK

4:00 P.M. Presiding: Ira Jay Martin, 3rd.
"Values and Religious Faith: a Consideration of the Late Otto"
Jack Boozer, Emory University
"Some Guide Lines to a Necessary Study of Christian Joy"
Manfred O. Meitzen, Rocky Mountain College
"Biblical Understanding and the Liberal Arts"
W. D. White, Duke University

5:00 P.M. Council Meeting with the New Officers

6:00 P.M. DINNER, Union Seminary Refectory

8:00 P.M. Joint Session with the American Schools of Oriental Research and the Society of Biblical Literature and Exegesis

Locations of the Meetings will be posted.
The four founders of NABI in 1909 were primarily concerned to form an association of scholars whose interests centered in all the disciplines essential to the study and teaching of the Bible. The annual meetings and The Journal of Bible and Religion, which began publication in 1933, had four goals: (1) To encourage members to share the results of their scholarly work; (2) To establish professional standards in study and teaching; (3) To increase the spirit of fellowship among themselves and a practical development of the religious life of their students; (4) To promote publication of important papers and reviews of literature, relevant to their fields of study.

For the first quarter century of its existence the NABI's membership and its interests were rather fully defined by these goals. Over the last thirty years, however, our membership has expanded to almost 1,300, and our scholarly interests in religion and education have steadily widened. We are now an association which numbers among its members scholars who study all aspects of religion in its global multiforms. We have not only a national meeting each year but also several sectional meetings. The result of this change is that we must consider with great seriousness three general areas: (1) Name, (2) Function, (3) Form.

These suggestions will not be the first that have been made for changes in NABI. The original title of the association was "The Association of Biblical Instructors in American Colleges," which in 1922 was changed to "The National Association of Biblical Instructors." In 1929, 1943 and 1956 proposals were made to change this name. Your committee studied many considerations at length and wishes to offer the following observations.

1. The name suggests that the Association is interested only in biblical studies. Even a cursory inspection of our membership list and program topics indicates that this is not adequately descriptive. True, many of our members are primarily interested in biblical studies, but most of them also have a wider interest as well.

2. Instructors suggest some sort of junior status which is not characteristic of the present membership and a primary emphasis on teaching as opposed to scholarship and research. In such an association as ours it would seem that the name should be more widely descriptive of the whole function of the teacher at the college and university level.

3. National suggests a limited membership rather than a wide one which includes scholars and teachers in the field of religion from other nations than the U.S.A.

For purposes of guiding its thought the committee sought advice from the members of the council, regional association officers, and others. Although no clear cut mandate appeared from this limited survey, the committee agreed unanimously that it recommend to the membership that the National Association of Biblical Instructors become the American Academy of Religion.

Our grounds for selecting this name must be made clear. American is suggested in order to include scholars and teachers from other American colleges and universities such as those in Canada and Mexico. Although our journal circulates in 37 nations, the feeling was that such a term as International is not yet sufficiently realistic. Academy was selected in part because one of its definitions is "a society of learned men united to advance art or science." Although no one would wish to overestimate the value of this definition, it does give the term considerable usefulness. Religion was chosen because the committee agreed that it had a wider set of possible applications to our varying concerns than any other term.

Continued on next page
The suggested change of name is produced by the same concern which produced the committee. This concern was that we should expand our function so that we will effectively represent the field of religion in the widest possible way. Even though American scholarship in this field has come of considerable age, as yet no scholarly and professional society has been explicitly charged with this broad obligation. There are still a number of organizations in the field which are either concerned with a delimited area, committed to a given approach, or are invitational in membership, but there is none which sees its function as synoptic and inclusive. Specialization is valuable, but specialists in religion particularly require breadth both as persons and as responsible scholars-teachers. Through its present membership, program and journal, the NABI is already oriented to the whole field, and is therefore uniquely suited to provide adequate institutional and professional structuring for scholarship in the entire area. The committee recommends, therefore, that our name be The American Academy of Religion. The committee further recommends that the name of our publication continue to be The Journal of Bible and Religion.

It is also necessary to recognize that in the area of religion members adhere to particular faiths and that their versions of them differ greatly. The Association is not committed to any special theological view. The continuity it emphasizes is that of learning and scholarship. It is only through a broad, strong organization that the work of individual scholar-teachers from the varied dimensions of scholarship in religion, can secure maximum recognition so that interaction can be achieved which would involve scholars of all these areas. The Association will confront the world of education with the issue of the nature and purpose of educational life, and it will help to explore the bearing of 20th-century trends in religious thought upon the life of religious institutions and secular society. Through its contribution to more intelligent and humane religions-in-particular it would serve society in its professional capacity. In sum, we think such a forum as an American Academy of Religion could cope with the trilemma of commitments of faith, independence of scholarship, and public professional obligations.

In order to fulfill this function effectively the self-study committee recommends that the following possibilities be explored for the expansion of our services to the membership. First, that a permanent central office be opened to handle business of the Academy. Second, that our placement services be expanded. Third, that a Newsletter be undertaken which would include listings of vacancies, teachers available, scholarship and fellowship announcements, personal items of wide interest, teaching helps and guides, and other such items. Fourth, that a publications committee be established to inspect projects, such as translations and abstract series, which the Academy could undertake. Funds will be sought for these projects.

A change in form is also advisable at this time. It is difficult for an informal association to have a clear legal status and to receive and disburse funds for projects. For these reasons we offer the material below, the necessary legal steps for the American Academy of Religion to become the successor corporation to the NABI, as a basis for discussion and action. Such an action will make it possible to provide program, publications, placement and other services to the greatly expanded membership which we confidently envisage.

**PROPOSED ARTICLE OF INCORPORATION OFFERED FOR STUDY & CONSIDERATION**

Pursuant to the provisions of the Act of the General Assembly of the Commonwealth of Pennsylvania, known as the Nonprofit Corporation Law, approved May 5, 1935, its supplements and amendments, the undersigned, all of whom are adult citizens of the United States and three of whom are residents of the Commonwealth of Pennsylvania, associated together for the purposes and upon the articles and conditions herein set forth, and upon which they desire to be incorporated, hereby certify:

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Geoffrey W. Bromiley is Professor of Church History and Historical Theology at Fuller Theological Seminary in Pasadena, California. He is the author of numerous books and articles and the co-editor of the authorized and unabridged translation into English of Karl Barth's Kirchliche Dogmatik.

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Union Theological Seminary is located on Broadway at 120th Street. It may be reached from downtown by bus or subway: by busses 4 and 5 of the Fifth Avenue line marked Riverside Drive, by bus 104 on Broadway (from Times Square and 42nd Street), or by the Broadway IRT subway train marked 242nd Street-Broadway or 137th St.-Broadway. The subway station at 116th Street and Broadway is within easy walking distance of the Seminary.

Room reservations may be made with Mr. Robert E. Broadwell, Union Theological Seminary, Broadway at 120th Street, New York 27, N. Y. For reservations, please fill out the enclosed form and return to him at once. Accommodations at Union Seminary are available for $3.50 per night. A reservation fee of $1.00 must be sent with the reservation form.

Please note that Union Theological Seminary has relatively few rooms available and cannot accept reservations for wives and children. Reservations for families should be made directly with the Paris Hotel, West End Ave. and 97th Street, New York, N. Y., or the hotel of your choice. Some guests can be cared for at Columbia University.

All members are requested to register their attendance immediately on their arrival with the Conference Secretary in Room 113. She is registrar for the meetings of the NABI and is in charge of room assignments.

Union Seminary has been kind enough to serve meals in the refectory during the meetings of the society. We urge our members to show their appreciation by patronizing the refectory. So that the staff may know how many to expect, you are requested to indicate which meals you plan to eat there.

Please return the form whether you request housing or not.

Mr. Robert E. Broadwell
Union Theological Seminary
Broadway and 120th St.
New York 27, N. Y.  
(date)________________________

Dear Mr. Broadwell:

For the annual meeting of the National Association of Biblical Instructors I should like to reserve sleeping accommodations at Union Theological Seminary ($3.50 per person per night; limited accommodations assigned so far as possible in order of application).

I expect to eat the meals indicated at the refectory of the Seminary.

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<tr>
<th>Room</th>
<th>Breakfast</th>
<th>Lunch</th>
<th>Dinner</th>
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<tr>
<td>Sun., Dec. 29</td>
<td>(no meals served on Sunday)</td>
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<td>Mon., Dec. 20</td>
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<td>Tues., Dec. 31</td>
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If no room is available at Union, please reserve a room for me at Columbia University ________ or at a nearby hotel _________.

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