Analitys
Part Four

prospectors for the future.

the significance of the Society's achievements and on its

Canada. The last section of this history will reflect on

teaching of Christian ethics in the Public Schools and

large proportion of those who are actually engaged in the

issues in a great variety of ways to the education of a

society—programs that have examined an enormous range of

This concludes the account of the programs of the

connection with the twentieth anniversary.

at that time made a promise to prepare a longer version in

the Society with a preliminary account of its history, and

the session, helped to celebrate the twentieth anniversary of

session, held on a special afternoon

that meeting. Donald L. Long, Jr., in a special address

consider "professional criticism in non-academic roles at

Berkeley," Karen Lapham, Curt Marbury, and Howard Hills dis-

cuss aspects of the professional role of the Christian ethicist.

Certain other papers have been directed to even broader

publications. It appears in the selected papers 1977.

professional issues or professional concerns that have been

papers given before the Society over the years dealing with

where community is referenced. This is one of the few

ethical values would help ethics to relate to where the law is
of a Prophetic Witness

Toward the Scholarly Nurture
to teach that course. Professor Peabody wrote:

The scholarly nurture of prophetic witness

[798] [1993] 7:177-219

Academic Bonding and Social Concern
The development of the society was affected both by the "scientific" model and the "practical" model. The former focused on the abstract concepts and theories, while the latter was more concerned with practical applications and interventions. This resulted in a divide between the two camps, with some members advocating for a more theoretical approach and others for a more hands-on approach. The tension between these two perspectives continued to grow, leading to a crisis within the society.

I. *Theoretical and Practical Perspectives*

The society was divided into two main factions: the "Theorists" and the "Practitioners." The Theorists were more concerned with developing a comprehensive understanding of the society's functioning and dynamics. They emphasized the importance of theoretical frameworks and models to guide their research and interventions. On the other hand, the Practitioners were more focused on immediate, practical applications. They believed that the best way to improve society was through direct action and intervention, rather than through abstract theory.

II. *The Crisis Within the Society*

The tension between the Theorists and Practitioners came to a head in the early 1970s, with a series of intense debates and disagreements over the goals and methods of the society. The crisis reached its peak in 1972, when the society held a special meeting to address the issue. The meeting was marked by heated discussions and a lack of consensus. The impasse was finally broken when a compromise was reached, but the divide between the two factions remained.

In the wake of the crisis, the society struggled to maintain its cohesion. The Theorists and Practitioners continued to work separately, each pursuing their own agenda. The society's effectiveness was diminished, and its impact on society was limited.

The reasons for the formation of the Society were varied. The interest in the study of social interactions and the desire to develop practical solutions to social problems were two of the major factors. However, the initial focus on theoretical understanding and the subsequent emphasis on practical application led to a split that was difficult to overcome.
In contrast to those who stress the importance of Christian discipleship, those who subscribe to an exclusively vocational ethic are more likely to view the role of the church as primarily one of social concern. This perspective sees the church as a community of believers who exist for the purpose of serving others, rather than for the purpose of pursuing a personal spiritual experience. The church is viewed as a social institution that provides a framework for understanding and addressing social problems. This perspective is often associated with the work of social action. 

The church, as a community of believers, is seen as having a particular responsibility to address social issues. This perspective is often associated with the work of social activists. The church is viewed as a community of believers who exist for the purpose of serving others, rather than for the purpose of pursuing a personal spiritual experience. The church is viewed as a social institution that provides a framework for understanding and addressing social problems. This perspective is often associated with the work of social action.

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1. The concept of modern society as a free market economy has become prevalent in recent years. It has also been noted that, in practice, society has been divided into two parts: a free market economy and a bureaucratic social organization. These two parts are closely connected, as the free market economy provides the necessary economic resources for the social organization, while the social organization ensures the stability and order of the economy. This division has led to the development of a new type of social organization, which is characterized by a high degree of rationality and efficiency. However, this division also creates a contradiction between the two parts, as the free market economy is driven by the pursuit of profit, while the social organization is driven by the pursuit of social stability. This contradiction has led to many social problems, such as income disparity and social inequality.

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The Scholastic Nature of Professional Welfare

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The Scholarly Practice of Professional Ethics

The scholarship of the Society

The problem of the ethical dilemma involved in the use of the new technology of the electronic bulletin board is a complex one. The challenge is to find a balanced approach that respects the rights of all parties involved. The Society has established a set of guidelines to address this issue. The guidelines are designed to ensure that the use of the electronic bulletin board is conducted in a manner that is ethical and fair. They emphasize the importance of transparency, accountability, and respect for individual rights.

The guidelines cover a range of issues, including

- The protection of personal data and privacy
- The use of anonymous and pseudonymous contributions
- The avoidance of harassment and cyberbullying
- The responsibility of contributors to ensure the accuracy of information shared

The guidelines also address the role of the Society in overseeing the use of the electronic bulletin board and in providing support to members who may find themselves in ethical dilemmas.

The Society's commitment to ethical practice is reflected in its ongoing efforts to promote a culture of integrity and respect for others. By upholding these values, the Society aims to create an environment where members can contribute to the sharing of knowledge and ideas in a responsible and meaningful way.
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The School's Nature of Prospective Witness

search problems within the bounds of the language, methods,

search problems in their social, economic, and political contexts. The school has developed a number of response mechanisms that have helped to define the scope of its approaches.

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remarkable growth.

The remarkable growth of the organization as an academic guild of account has traced the story of the birth, growth, and con-
sistent world with as much regard of achievement as this
passionate ethos, the story of the next twenty-five years,
where society, to join in writing toward a more just and com-
prehensive understanding of the institutions as well as the
institutions' contribution and their institutions, and played a practical and mediating role
artistic and learned to play a practical and mediating role
say in another twenty-five years that the society has
begun. If we can say at this juncture that the society has
should be over. The time for increased responsibility
the time of introspection and self-centered development
has not reached full maturity. As twenty-five years of age
the human being contradiction, then we say that the human being
the human being contradiction more than it takes away from its
independence, and during the subsequent twenty-five to fifty years
recesses, and during the subsequent twenty-five to fifty years
from its enfranchisement during the first twenty-five years of
the enfranchisement, may be said to take more away

The enfranchisement can be said to come from the academic
institutions with humanity and the transition of these institutions

academic bonding and social concern