

synopses of the paper is usually given because it is not possible for the average reader easily to secure the original. Interestingly enough, there are no papers available from the 1959 and 1960 meetings and only one from the year 1962. In contrast, the archives are complete for the years 1961, 1967, 1968, and 1969. A good proportion of the papers given in each of the other years is available, considering the difficulty of collecting materials so long after they were presented. Even though it has been impossible to gather a total record, it has been possible to construct a reliable and informative account of the issues to which the Society has paid attention.

Part Four of this book consists of an interpretive analysis of the Society's achievements and the role it has played in relation to Christian ethics and Christian social ethics in America. It briefly considers the directions in which the life of the Society may move in the next period of its activity.

Part Two Morphology

The Society's Growth: A Statistical and Logistical Overview

Many members of the Society--they might even constitute a majority--would probably hold that "small is beautiful" and that a state of "no growth" is something to be strongly advocated. But no such frame of mind operated in planning for the third annual meeting. In the spring of 1961 Paul Ramsey sent a memo to the members of the Society reporting on the second annual meeting and urging members to propose papers as well as to suggest names of persons to be solicited as possible new members. In those days the problem in devising the program was not, as it has been in more recent years, to winnow down a plethora of proposals, but to solicit sufficient interest. Ramsey found it necessary to solicit the membership a second time for response to this request. In the second memo he penned this memorable admonition: "In order for the program to be arranged and for authors to be able to include the summer months in their time for preparation, please review whether you have made the response you should make to this request or the one permitted by 'your stations and its duties.'" Ramsey's diligence apparently bore fruit, for a rather full program emerged and the growth of the Society was launched.

Once the growth of the Society began it became a significant and steady process. The growth of the Society has been modest in comparison with the growth of groups like the American Academy of Religion (formerly the National Association of Biblical Instructors) over the same period. But it has been sizable in comparison with that of invitational discussion groups, like the American Theological Society, which deliberately limit their size in order to insure that meetings can be held in plenary session. While the growth of the Society has resulted in some loss of the small group intimacy which was felt in the very early years, it has not caused the Society to become too large for true collegiality to be experienced at its meetings. Indeed, many members of

the Society find its meetings a welcome contrast to the whirl of larger gatherings of professional associations with which many of them are also related.

There has been a bit of talk over the years about forming a second group--one more selective in its requirements and more directed in its agenda. Such a group might recapture some of the intimacy that once characterized the meetings of the Society itself. However, nothing has come of this, a fact that in itself witnesses to the extent to which the growth of the Society has not seriously destroyed its collegial quality.

Another fact that indicates how much the collegial quality of the Society has stayed intact despite the growth has been the degree of interest which its members have shown in its governance. Attendance at the annual business meeting is generally as high as that at any of the plenary program sessions. While the final arranging of the program has been done by an executive group, most other decisions in open the Society's life have been made or fully reported in open deliberations to all those coming to the annual business meeting. The Society is not a perfect democracy, but it is a far cry from a highly centralized bureaucracy.

Membership Statistics and Characteristics

In 1960-61, Das Kelley Barnett, the executive secretary, prepared what seems to be the first membership roster. This provided the best available source of the demographic characteristics of the Society in its early years. In most subsequent years, members were given a mimeographed list of names and addresses of all members. More recently, it has been the customary practice to provide each member with a moderately readable machine copy of a computer printout of the same data. (There has never been a directory that contains biographical or occupational information.) Much can be ferreted out from these materials concerning the growth and membership demographics of the Society. The 1960-61 roster lists 117 members. From similar lists done in succeeding years, we learn that in the next five years the membership increased to 140; in the next five years to 319; in the next five years to 491; in the penultimate five years to 603; and in the final four years to the 664 for 1983. The smallest percentage growths have been in the first five and in the last four years. Each year some members have dropped out and a relatively few have died, but the new additions have been more than sufficient to sustain an increase. With an increasing number of members reaching the golden years there will probably be more losses in the next twenty-five years than there have been in the past, and with the shrinking of educational enrollments and programs it may be harder

to find a cadre of replacements in the future. The devotees of "no growth" may yet be satisfied.

The most incontrovertible thing that can be learned from the membership lists is the geographical distribution of the membership. A comparison of the 1983 printout is given in Table One. (p. 20) This table reveals some very interesting facts about the Society and presumably also about the profession it brings together. The percentage of the membership located in New England, in the Middle and South Atlantic states, in the Northern Midwest and in the Western plains and mountains has not changed more than three or four percentage points either way during the first twenty-five years of the Society's existence. The biggest shrinkage in the percentage distribution of members has been in the Southern Midwest, where the proportion of members has decreased in percentage by more than half.

There is nothing in these statistics that suggest Christian ethicists--or at least those attracted to join the Society--have the Sunbelt urge, or that (like textile factories) they are forsaking the Northeastern regions of the country for places where the prerequisites of productivity can be obtained more cheaply. Perhaps the tendency of the Society to hold its meetings more often in the Middle Atlantic States has made it more appealing to those living in this area than to those elsewhere--but that would be difficult to prove. The biggest comparative gain in membership has been in the Pacific Coast group, which has grown nearly threefold. Still, this area now accounts for only about ten percent of the Society's total membership. There are only nine states that are missing from both lists. These are: Alaska, Arizona, Hawaii, Idaho, Montana, New Mexico, North Dakota, Utah, and Wyoming. The Canadian membership has stayed almost constant at just over four percent. A very small group located overseas maintains membership in the Society.

It is more difficult to be precise about some other factors that characterize the membership of the Society. But highly informed estimates are possible. As we have noted, the Society was an outgrowth of a group located almost entirely in theological seminaries or on faculties of divinity. In 1960-61 ninety-one of the 117 members were still so located, thirteen were teachers in colleges or university departments of religion, eight held executive positions in denominational or other kinds of social agencies, and the occupational identities of five cannot be placed. By the end of the fifth year of the Society's existence, the dominance of teachers in theological schools had clearly begun to erode. Of the 170 members in 1965, the number

TABLE ONE
GEOGRAPHICAL DISTRIBUTION OF MEMBERSHIP

	1960-61		1983	
	N	%	N	%
New England	4	3.42	13	1.96
Connecticut	1	.85	4	.60
Maine	7	5.98	35	5.27
Massachusetts	-	.00	2	.30
New Hampshire	-	.00	4	.60
Rhode Island	-	.00	1	.15
Vermont	-	.00	1	.15
Subtotal	12	10.25	59	8.38
Middle Atlantic	-	.00	1	.15
Delaware	2	1.71	37	5.57
Dist. of Columbia	1	.85	10	1.50
Maryland	5	4.27	25	3.76
New Jersey	8	6.84	51	7.68
New York	9	7.69	44	6.63
Pennsylvania	25	21.36	168	25.29
Subtotal	52	45.77	335	51.13
South Atlantic	1	.85	13	1.96
Florida	8	6.84	12	1.80
Georgia	6	5.13	19	2.86
North Carolina	-	.00	2	.30
South Carolina	1	.85	23	3.46
Virginia	16	13.67	69	10.38
Subtotal	22	19.29	138	20.80
Northern Midwest	14	11.97	43	6.47
Illinois	1	.85	32	4.82
Indiana	3	2.56	9	1.36
Iowa	-	.00	3	.45
Kansas	3	2.56	18	2.71
Michigan	1	.85	27	4.07
Minnesota	3	2.56	26	3.92
Ohio	-	.00	6	.90
West Virginia	-	.00	12	1.80
Wisconsin	25	21.35	176	26.50
Subtotal	46	40.29	300	45.13
Southern Midwest	-	.00	3	.45
Alabama	1	.85	1	.15
Arkansas	6	5.13	13	1.96
Kentucky	2	1.71	2	.30
Louisiana	1	.85	-	.00
Mississippi	4	3.41	17	2.56
Missouri	2	1.71	3	.45
Oklahoma	3	2.56	11	1.66
Tennessee	11	9.40	24	3.61
Texas	29	24.78	74	11.14
Subtotal	67	58.50	175	26.45
Western Plains and Mountain States	-	.00	5	.75
Colorado	-	.00	2	.30
Nebraska	1	.85	4	.60
South Dakota	1	.85	4	.60
Subtotal	3	2.56	11	1.65
Pacific Coast	4	3.42	61	9.19
California	-	.00	2	.30
Oregon	-	.00	7	1.06
Washington	4	3.42	70	10.55
Subtotal	5	4.27	28	4.22
Canada	-	.00	9	1.36
Overseas	-	.00	-	.00

teaching in seminaries or on faculties devoted to training clergy had dropped to about ninety. In contrast, by the same year nearly forty members taught in colleges or university departments of religion. By the year 1983 more members of the society were teaching in university or college settings than in theological schools. This constitutes a major shift in the professional orientation of many of these teaching in the field, and clearly suggests that the province of Christian ethics is no longer the sole province of theological education.

There is no such clear-cut change in the number of members giving specialized leadership on church boards, in other social action agencies, or in "think tank" type situations. Whereas in the early years there were less than ten, there are now somewhere around seventy. This increase is roughly proportional to the growth of the Society as a whole.

In its earliest years the Society was predominately male, white, and Protestant. The 1960-61 list contains the name of only one woman. There were two women by 1964-65; twenty by 1976; and by 1983 there were over fifty women in the Society. While this does not remotely approach equality between the sexes, it does represent tangible progress toward opening the field to women. In contrast, there were six Blacks in the 1960-61 group, but there are only about fifteen in the 1983 group. This means that, proportionately, the Blacks have suffered a decrease in representation.

One of the exciting things in the life of the Society, which began roughly at the time of Vatican II, was the coming into its midst of Roman Catholic moral theologians. A handful first attended the meetings of the Society in 1963, during which year six of them became members. The presence of Roman Catholic clerics during the middle sixties was obvious, since they were still wearing distinctive garb, but this practice has waned considerably in the seventies, not infrequently because individuals have been laicized. Beginning with the year 1965, Roman Catholics joined the Society at the rate of five or six per year through the sixties. By 1970 over thirty had joined, including one woman. Many of the Roman Catholics who joined the Society in the sixties have subsequently served as officers. In the seventies the size of the group joining each year became larger, so that by 1975 there were 83 or more members of the Society with Roman Catholic identities, including five women. About 145 can be found on the 1983 roster. The growth of Roman Catholic membership, once it began, has been roughly proportional to the growth of the Society as-a-whole.

The Society has welcomed into its membership an occasional Jewish scholar who has worked in Christian ethics,

but the number of such cases has been less than half a dozen.

During its history the Society has made a number of modifications in how the conditions of membership first proposed at its founding are to be stated. The conditions of membership require high professional competence in the field, as shown in an earned doctorate or some equivalent evidence of intellectual attainment in the subject. The first debates concerning the appropriate way to phrase the requirement occurred in 1968. The section of the bylaws which had read "A prerequisite for membership is evidence (such as an earned doctor's degree, experience, position of responsibility, or writing), which indicates competence in the critical analysis of Christian ethics and social problems" was changed to read "A prerequisite for membership is either an earned doctorate or scholarly publications in the above named fields [i.e., in Christian ethics or social ethics]". In 1974 the question of eligibility requirements was again vigorously debated, particularly to insure that no arbitrary exclusions were being unwittingly made. This time the applicable bylaw was rephrased to read "A prerequisite for membership is at least one of the following: A Ph.D. or equivalent degree, scholarly publications, or a full-time teaching position in ethics and/or related fields in an accredited institution."

In the view of those defending the change, who carried the vote, this provision maintained the spirit of the tradition that membership in the Society should be open only to those actively and competently working in the field in a scholarly way, yet allows appropriate flexibility to the Board in electing members with special or with unusual backgrounds. The 1974 change has not radically altered the nature of the membership. However, when passed it did enable thirty-eight applicants who would have been barred from membership by a strict application of the old wording, to be voted in immediately after it was passed, and others in subsequent years.

Clearly the sentiment of the Society has always been to stress intellectual and academic competency as the major qualification for membership. This has kept a certain tone to the Society. Indeed, going to one of its meetings means rubbing shoulders with a very large portion of the most active and productive scholars and figures in the discipline. One observer has noted astutely: "Whereas in some professional settings you talk about those who are writing in the field, at the Society of Christian Ethics you talk with them."

In 1964 the question of admitting graduate students was raised and the next year the board recommended a bylaw

change to provide for such a class of members. In 1968 the bylaw condition for student memberships was reconsidered and a time limit added. The resulting provision was made to read: "Doctoral students in ethics who have passed their general (comprehensive) examinations may be members of the Society for not more than three years." In 1978 this provision was changed to make five years the limit. The distinction between regular and student members has never been sharply drawn, and affects bookkeeping and dues setting rather than the privileges accorded members at meetings. Indeed, the category of any particular individual does not even appear on the address list distributed to members annually, nor is there any differentiation in the activities possible in the life or deliberations of the Society.

The bylaws also provide that "life membership may be granted without payment of dues, upon their retirement from full-time employment, to those who have been members of the Society for at least ten years."

Governance and Officers

While the Society was founded in 1959, it was not until two years later that efforts were initiated to draw up a documentary phrasing of its purpose and specific guidelines for its operation. The first set of bylaws was adopted in 1964, at which time the American Society of Christian Social Ethics in the United States and Canada became simply the American Society of Christian Ethics--its name until 1979.

One of the consequences that resulted from organizing the Society more officially in 1964 was to lose the annual grant of \$350 that for a number of years had been provided by the Hazen Foundation to encourage individuals to attend the annual meeting by subsidizing their travel expenses. Otherwise, things continued to be done much as they had been. The bylaws as written describe the operations of the Society quite accurately. They are consulted from time to time--mostly when the outcome of some deliberation might be affected by the manner in which a decision is changed. These bylaws act like a constitution but can be changed somewhat easily in response to circumstances or to perceived inadequacies in the existing rules. There is seldom resistance to such changes; there are few strict constructionalists among the membership. The bylaws can be amended by a majority vote of the annual meeting providing the proposed amendment has been "included in the call for the meeting, or was submitted at the previous annual meeting, or is recommended by a two-thirds vote of the Board of Directors. It is not difficult to get one or more of these conditions met.

The Society has never been legally incorporated, though

It rather early took the necessary steps to be designated by the Internal Revenue Service as a group to which contributions are tax deductible.

The bylaws provide for the following elected officers: A president, whose duties include presiding over meetings and customarily delivering an address to the membership at the annual meeting; a vice-president, who since 1963 has been the president-designate and who functions in case the president is unable to do so; twelve directors, each elected for a term of four years (two of which are chosen to serve on the executive committee that plans the annual meeting); and an executive secretary, who normally serves four years, acts as treasurer, collects dues, sends out notices of meetings, and does most everything else routinely or unexpectedly required to keep the Society functioning smoothly.

The process for electing these officers involves a nominations committee which brings a slate to the floor. The chairperson of the committee is a member of the Board of Directors and four other members of the Society who are not members of the Board, serve with the chairperson. For many years the nominating committee was constituted only as the annual meeting began and did its work in cloakrooms, at meal times, and (late at night) in someone's hotel room. In recent years the process has become far more deliberate. The membership of the committee has been designated in advance of the meeting, has looked carefully at possibilities, and has come to the meeting with a number of ideas already canvassed. This helps to insure that persons who are not able to attend the meeting for some legitimate reason are not excluded from consideration. In the earlier years the nominations committee presented a slate of nominees only sufficiently large to fill the vacancies, and nomination was tantamount to election--even though the theoretical possibility of nomination from the floor always existed. At the 1975 meeting there were two nominations from the floor for positions on the Board of Directors and a real contest ensued. It was directed by a motion made at that meeting that in the future twice as many nominations would be presented for membership on the Board as there were vacancies to be filled--a practice that has been followed since 1976. Beginning with the 1977 meeting, two candidates have been named for the position of vice-president (president-designate) and each year since some eminently qualified person has tasted the bitterness of seeing another member of the Society get the greater number of ballots. This deference to the principle of democratic choice has been accompanied by efforts to provide those voting with better biographical information, but seldom have any policy issues--which give

election choices their greatest significance--been at stake.

Table Two chronologically lists the presidents, vice-presidents, and executive secretaries who have held office since the founding of the Society. The presidents have included two Blacks, one woman, twenty teachers in seminary, five teachers in college/university departments of religion, and one person working in a center for policy studies.

TABLE TWO
CHRONOLOGICAL LISTING OF OFFICERS

Year Elected	Presidents	Vice Presidents	Executive Secretaries
1959	Henry E. Kolbe	Frank B. Lewis	Das Kelley Barnett*
1960	John C. Bennett	Frank B. Lewis	Das Kelley Barnett
1961	E. Clinton Gardner	Kenneth L. Smith	Das Kelley Barnett
1962	Paul Ramsey	Kenneth L. Smith	Das Kelley Barnett
1963	Walter W. Sikes	Prentiss L. Pemberton	Das Kelley Barnett
1964	Prentiss L. Pemberton	Paul Elmen	E. Clinton Gardner
1965	Paul Elmen	Victor Oberhaus	E. Clinton Gardner
1966	Victor Oberhaus	Murray Leiffer	E. Clinton Gardner
1967	Murray Leiffer	James Luther Adams	Douglas Sturm**
1968	James Luther Adams	James Gustafson	Douglas Sturm
1969	James Gustafson	John H. Satterwhite	Douglas Sturm
1970	John H. Satterwhite	Charles Curren	Franklin Sherman
1971	Charles Curren	Edward L. Long, Jr.	Franklin Sherman
1972	Edward L. Long, Jr.	Charles C. West	Franklin Sherman
1973	Charles C. West	Roger L. Shinn	Franklin Sherman
1974	Roger L. Shinn	Preston N. Williams	Max L. Stackhouse
1975	Preston N. Williams	J. Philip Wogaman	Max L. Stackhouse
1976	J. Philip Wogaman	Waldo Beach	Max L. Stackhouse
1977	Waldo Beach	Walter G. Muelder	Max L. Stackhouse
1978	Walter G. Muelder	Donald W. Shriver, Jr.	Max L. Stackhouse
1979	Donald W. Shriver, Jr.	Douglas Sturm	Joseph L. Allen
1980	Douglas Sturm	Daniel C. Maguire	Joseph L. Allen
1981	Daniel C. Maguire	Beverly W. Harriston	Joseph L. Allen
1982	Beverly W. Harriston	Thomas W. Ogletree	Joseph L. Allen
1983	Thomas W. Ogletree	Alan Geyer	
1984	Alan Geyer		

*In the first year the positions of executive secretary and secretary-treasurer were separate. William H. Lazareth was elected secretary-treasurer in 1959.

**Douglas Sturm assumed office August 1969.

The Board of Directors includes all elected officers and the elected directors plus (since 1972) the chairperson of the Pacific Coast section, and (since 1981) the editor of the *Annual* who attends without vote. The incoming board assembles near the conclusion of each annual meeting (usually at a ghastly early hour on Sunday morning) and plans for the conduct of affairs during the forthcoming year. The main meeting of each board immediately precedes the annual meeting, at which time it makes those decisions it is

empowered to make under the bylaws and goes over the items that will be on the agenda of the annual business meeting, frequently making recommendations for consideration by the whole membership.

Table Three alphabetically lists those who have been directors of the Society and the years of their service. Of the 85 persons who have been directors, serving a total of 57 years, ten have been Black, serving a total of 41 years, and eight have been women serving a total of 32 years. (These figures presume the completion of the designated term for each incumbent.) Almost three times as many directors have been associated with seminars as with colleges or university departments of religion and less than half a dozen have served in social agencies or on denominational boards of social concern.

The Board enjoys certain designated powers, which include the right to vote qualifying applicants into membership, the right to set minimum dues, the power to authorize expenditures, and the power to act on all matters of policy and program between the yearly business meetings. Over the years the Board has been very careful to inform the membership of actions it has taken and has listened with great care to the desires of the membership about matters of program and policy. It is also the duty of the Board to have accounts regularly audited and to provide a report on the audit to those attending the annual business meeting. The fees related to the annual meeting (registration, housing, meals, etc.) are decided by the executive secretary in consultation with the chairperson of the committee of local arrangements.

All other powers reside in the membership attending and voting at the annual meeting. A quorum for the annual business meeting long stood at twenty-five but in 1978 was raised to fifty in light of the increased size of the Society. There has never been any difficulty raising the required quorum to do business—even at the rare occasional Sunday morning adjourned sessions needed to handle a special matter.

The Pacific Coast Section

A good example of the manner in which bylaw changes have been made in response to developments in the life of the Society is found in the story of the Pacific Coast section which was organized in the early 1970s. A group of sixteen members of the Society, all but two of them living in Southern California, met together at La Casa de Maria near Santa Barbara on December 7, 1971 for the exchange of professional reflections and the discussion of means to

facilitate more regular professional interaction among themselves. Unsure of the ASCE's attitude toward having a regional section, they also considered associating with the Western section of the American Academy of Religion. David Wills was appointed chairman of the group and John Orr vice-chairman. Edward Long, Jr. then vice-president of the Society, was present at this gathering.

TABLE THREE
SERVICE RECORD OF DIRECTORS

A single date indicates election to a one year term as regional director or director-at-large (designations used until 1962); a hyphenated date indicates election to a specific term, usually four years; an asterisk means the individual resigned while a director to accept another office in the Society.

James Luther Adams	1960	Harold Lungert	1963-64
Joseph L. Allen	1962-64	T. B. Matson	1960, 1961
Terence R. Anderson	1974-78	Richard McCormick	1972-73
Henlee Barnett	1962-66	Daniel Maguire	1969-73, 1975-79
Robert C. Barchelder	1963-67	James Neilson	1982-86
Maldo Beach	1962-63	Kieran Nolan	1970-74
John C. Bennett	1961, 1962-66	Victor Openhaus	1961
James Bresnahan	1981-85	June O'Conner	1979-83
Elizabeth Bettenhausen	1980-84	Knock Oglesby	1980-84
J. Arthur Boorman	1970-74	Thomas Ogletree	1978-82
John Boyle	1980-84	Peter Paris	1977-81
Charles Brown	1979-83	Allan W. Parent	1973-76
Lisa Cahill	1983-87	Prentiss Pemberton	1962-64
Frederick Carney	1968-72	Ralph Potter	1978-82
James Childress	1972-76	John Raines	1981-85
George H. Crowell	1977-81	Paul Ramsey	1960, 1961
Charles Curran	1966-70	Larry Rasmussen	1983-87
Paul K. Deats	1973-77	Warren Reich	1965-69
Roland Delattre	1975-79	Charles H. Reynolds	1973-77
Riggins Earl, Jr.	1981-85	Daniel Rhoades	1967-71
Paul Elman	1963-64*	Isabel Rogers	1978-82
Margaret Farley	1974-78	John Satterwhite	1960, 1961 & 1962-63
Robert E. Fitch	1961	Harvey Selfert	1962-63
Joseph Fletcher	1960, 1967-71	Franklin Sherman	1979-83
E. Clinton Gardner	1959, 1960 & 1962-66	Roger Shinn	1972-75*
Frank E. Gardner	1960	Donald W. Shriver	1973-77
Alan Geyer	1967-71	Walter W. Stokes	1959, 1960, 1961 & 1962-63*
Paul Geren	1962-64	Kenneth L. Smith	1959, 1960
Robert Gessert	1969-73	Andrew N. Spaulding	1971-75
James Gustafson	1964-68	Max Stackhouse	1968-72
Marlene Halpin	1971-75	Glen Stassen	1974-78
Stanley Harakas	1983-87	Douglas Sturm	1963-67
Stanley Hauserwas	1982-84	John Swomley	1966-70
Beverly Harrison	1976-80	Donald V. Wade	1961, 1962-65
Paul Harrison	1964-68	Joseph Washington	1968-72
Dietter Hessel	1976-80	Theodore Weber	1966-70
Douglas Jackson	1959, 1960, 1961	Charles C. West	1966-70
C. Douglas Jay	1960, 1963-69	Preston N. Williams	1970-74
Major J. Jones	1976-80	Gayraud Wilmore	1971-75
Henry E. Kolbe	1961	J. Phillip Wogaman	1971-75
Karen Lebacqz	1982-86	John Howard Yoder	1977-81
Robert Lee	1964-68		
Murray Lelffer	1962-63		
Edward Long, Jr.	1964-65, 1965-69		

It was the thinking of the West Coast group that at least one item emerging from their deliberations might well be included in papers distributed annually by the Society, that a line be put in the Society's budget on a regular basis for the partial support of a section, and that the chairperson or other designated representative of the section should become a member of the Society's Board of Directors. David Wills attended the 1972 annual meeting of the Society and presented this case to the board and to the members. The bylaws were changed to accomplish most of these objectives.

The second annual meeting of the West Coast section was held in December of 1972. Vice-president Charles West attended. To cover his expenses, the small amount designated for the section in the general budget was supplemented by honoraria associated with speaking engagements arranged to coincide with his visit. The program for this meeting consisted of one panel and four papers.

By 1974, the Pacific Coast section, now chaired by William W. May, had a membership of approximately seventy-five people. In that year it scheduled its gathering in May to coincide with a visit from President Roger Shinn. In 1975 Stuart McLean became the representative of the Pacific Coast section and served in that capacity three years. Other representatives have been: Donald E. Miller, 1978; Clark Kucheman, 1979-1980; Robert Blaney, 1981, and Anthony Battaglia, 1982 and 1983.

It has not always been possible to arrange a visit by one of the national officers, particularly when air fares were proportional to mileage. The 1981 meeting of the Board of Directors discussed the matter and concluded that the West Coast section should arrange lectures or find other means of financing the trip if it expected a visit from the President of the Society as a regular part of its activities. The presence of the West Coast group was, of course, exceedingly important to the Society in 1979, when it held the regular annual meeting in Los Angeles.

The case of the Pacific Coast is unique. No other section of the country has proposed to arrange sectional gatherings.

Meeting Places, Size, and Format

Table Four indicates the locations and January dates of each of the annual meetings of the Society. The most popular location has been Washington, D.C. For many years the halls of Wesley Theological Seminary seemed almost like a "home away from home" to the Society's members. More

TABLE FOUR
MEETING LOCATIONS

Founding	Wesley Theological Seminary	Washington, D. C.	Jan. 30-31, 1959
1st	Union Theological Seminary	New York, New York	29-30, 1960
2nd	Garrett Biblical Institute	Evanston, Illinois	27-28, 1961
3rd	Southern Baptist TS	Louisville, Kentucky	26-27, 1962
4th	Wesley Theological Seminary	Washington, D. C.	25-26, 1963
5th	Wesley Theological Seminary	Washington, D. C.	24-25, 1964
6th	Garrett/Seabury Western	Evanston, Illinois	22-23, 1965
7th	Wesley Theological Seminary	Washington, D. C.	21-22, 1966
8th	St. Paul School of Theology	Kansas City, Missouri	19-21, 1968
9th	Wesley Theological Seminary	Washington, D. C.	24-26, 1969
10th	ITC and Gammon TS	Atlanta, Georgia	23-25, 1970
11th	Wesley Theological Seminary	Washington, D. C.	22-24, 1971
12th	Bergamo Center	Dayton, Ohio	21-23, 1972
13th	Richmond Theological Center	Richmond, Virginia	19-21, 1973
14th	Windemere Hotel	Chicago, Illinois	18-20, 1974
15th	University of Tennessee	Knoxville, Tennessee	17-19, 1975
16th	National 4-H Center	Toronto, Ontario	16-18, 1976
17th	National School of Theology	Washington, D. C.	14-16, 1977
18th	National 4-H Center	Los Angeles, California	14-15, 1978
19th	Davidson Center, USC	New York, New York	19-21, 1979
20th	Union Theological Seminary	New York, New York	18-20, 1980
21st	Towa Memorial Union	Iowa City, Iowa	16-18, 1981
22nd	National 4-H Center	Washington D. C.	15-17, 1982
23rd	Essex Hotel	Indianapolis, Indiana	14-16, 1983
24th	Philadelphia Centre Hotel	Philadelphia, Pennsylvania	20-22, 1984
25th			

recently, when the size of the Society and the other commitments of Wesley made it impossible to continue meeting there, the National 4-H Center became almost as familiar a territory. Other East Coast meetings include two held at Union Theological Seminary in New York and one scheduled for Philadelphia in 1984. In contrast to the twelve meetings held on the East Coast, the Society has met ten times in the Midwest, three times south of the Mason-Dixon line, once in Canada and once on the West Coast. In the early years, on-campus accommodations were usually provided by host academic institutions, but at recent meetings hotels and/or conference centers have been used instead. More seminars than colleges or universities have acted as host institutions. For about six years the last weekend in January was the customary date for the meeting, but it has since been moved forward to the third weekend of the month. For eight years the meeting was only two days (one intervening night) long, but then it was made three days in length. The coldest receptions from the weather standpoint occurred in Toronto and in Iowa; the warmest, in Atlanta and Los Angeles. One of the unexplained mysteries is how Wesley Seminary was so often able to turn on a warm winter sun just for the meeting.

Table Five indicates structural features of the meetings and points to the changes in format that have occurred over the years. While the actual duration of the meetings has about doubled (not including the pre-meeting sessions of the board), the number of participants on the programs has increased approximately fourfold between the first ten year and the last ten-year average. There are many reasons for this increase in the number of program participants. More members have joined the Society; over the twenty-five-year period, educational institutions have become more and more gratified to have members of their faculties visibly involved in the program; finally, more and more subject interest areas have opened up for exploration. When the Society went to the West Coast, it had an all time high of one hundred eleven members formally involved in the meeting--not least, one suspects, to help as many as possible to qualify for travel grants from their institutions. Clearly the meetings of the Society have changed from the gathering of a reasonably intimate group consisting of three or four plenary sessions in which everyone was involved, to the meeting of a larger and more diverse professional guild gathering for both plenary and concurrent sessions. The introduction of the concurrent seminar idea in 1965 and its significant expansion in the 1970s was the device by which the participation in the meetings of the Society was opened to a much larger number of participants without a major lengthening of the meeting time. Another device used to increase significantly the number of persons on the program was to appoint designated moderators in advance of the meeting and list their names on the program. The expansion of the meeting occurred in a series of small steps. It never seemed like a momentous matter to add a session to the meeting schedule in any particular year. But most of the additions became permanent features of the program and were seldom offset by cutbacks. The addition, in 1972, of the book discussion sessions has proven to be one of the most popular parts of the program. Through 1983 the Society has taken note in this fashion of the appearance of 141 books in the field, not infrequently with the author of the book being discussed present at the session. The program has often, but not always, made use of panels to address particular issues. As more panels have come to be used in the concurrent sessions somewhat fewer have been evident in the plenary groups. Although the various interest groups held meetings informally for a number of years during the annual meeting it was not until 1977 that their gatherings were listed on program.

TABLE FIVE
FORMAT OF ANNUAL MEETINGS

Year	Plenary Portions of Meeting		Concurrent Sessions			Book Discussions	Scheduled Interest Groups	Guests on Program	Conveners or Moderators	Worship Services	Total Participants On Program
	Number of Plenaries *	Papers Given *	Respondents	Panels	Format +						
1959	3	1	-	2	-	-	-	8	5	-	16
1960	3	1	-	2	-	-	-	1	-	-	7
1961	4	3	-	1	-	-	-	1	5	-	17
1962	8	7	2	-	-	-	-	-	2	-	13
1963	10	10	-	-	-	-	-	-	2	-	13
1964	10	10	2	-	-	-	-	5	2	-	16
1965	6	5	3	1	1 with 3	4	-	3	3	-	20
1966	6	5	2	2	2 with 2	-	-	2	3	-	33
1967	6	4	2	2	1 with 5	**	-	3	7	1	24
1968	6	7	8	2	-	-	-	3	11	1	35
1968	6	4	6	2	1 with 4	3	-	3	13	-	37
1969	6	4	2	1	3 with 3	7***	-	11	9	1	38
1970	3	4	4	-	1 with 4	7	-	6	-	-	50
1971	5	8	4	-	1 with 5	9	2	4	9	-	-
1972	5	4	2	-	2 with 2	-	-	-	-	-	-
					2 with 2	8	1	7	10	-	36
1973	3	4	3	-	1 with 3	-	-	-	-	-	-
					4 with 3	11	2	2	13	-	65
1974	4	3	4	1	4 with 3	15	-	6	15	-	66
1975	4	4	2	1	4 with 3	15	-	3	20	-	62
1976	3	3	2	-	2 with 4	17	1	-	-	-	-
					2 with 5	-	-	-	-	-	-
					4 with 5	19	1	15	24	1	76
1977	3	2	1	1	4 with 5	19	1	10	22	1	62
1978	3	1	-	2	4 with 5	19	1	7	31	1	111
1979	3****	2	1	1	4 with 6	24	1	5	1	1	79
1980	3	2	2	1	4 with 6	24	1	7	24	1	67
1981	3	2	2	1	4 with 6	20	-	9	32	-	81
1982	3	3	4	-	4 with 5	25	-	10	39	-	84
1983	3	3	4	-	4 with 6	24	1	11	38	-	-

NOTES: *These figures include the annual banquet and the Presidential Address.
 **At this meeting the concurrent sessions were based upon discussions of eleven previously distributed papers.
 ***More than one paper was read at a single concurrent session.
 ****A fourth plenary session, immediately following the Annual Business Meeting, was devoted to a twenty-year history of the Society.
 +The first figure represents the number of times concurrent sessions were scheduled and the second figure the number of sessions that met each of the times.

When a plenary Sunday morning session was first included in the program, care was taken to arrange an ecumenical worship service. This often came early on Sunday and was not always well attended. With the enthusiasm in the late sixties for "religionless Christianity" and with the pressure to use the full Sunday morning hour for an outstanding plenary, the worship was dropped after a few years. It was resumed again between 1977 and 1980, but has again disappeared. This is the one feature of the program which, although once started, has not had a subsequent steady place on the agenda.

One of the unusual features of the programs over the years has been a steady flow of guests invited to address or to take part in the deliberations of the Society. There have been about ninety such guests in the twenty-five years. They have been invited to come for many different reasons. One group has been asked to come because its philosophical or theological accomplishments have attracted much attention and the membership has welcomed the opportunity to meet them in person. Among others, this group has included (in chronological order) Will D. Campbell, Reinhold Niebuhr, Robert O. Johann, John L. McKenzie, Bernard Häring, Jürgen Moltmann, Jon M. Lochman, C. Eric Lincoln, Rubem Alvez, J. Deotis Roberts, John Mbiti, Max Martosky, Denis Goulet, Gregory Baum, Herbert Richardson, and Elisabeth Schüssler Fiorenza. Another group might be described as persons of affairs, people whose accomplishments in political, ecclesiastical, or economic life have attracted the attention of members of the Society. At the founding meeting in 1959 Leon Keyserling, former chairman of the President's Council of Economic Advisors; Robert B. Wright, Chief of the Economic Defense Division, Office of International Resources, Bureau of Economic Affairs, U.S. Department of State; Brooks Hays, former representative for the Fifth District of Arkansas; and W. Astor Kirk, legislative assistant to Senator Paul Douglas, were present. In the 1960s the guests included Benjamin Payton, director of the Community Service Project in Washington; Hyman H. Bookbinder of the Office of Economic Opportunity; Louis Joughlin, associate secretary of the American Association of University Professors; Nathan Wright of the Department of Urban Work, the Episcopal Diocese of Newark; and Marshall W. Nirenberg, chief, Laboratory of Bio-chemical Genetics, National Heart Institute. In the 1970s the group included Vincent Harding of the Martin Luther King Center in Atlanta; Charles E. Spivey, Jr., executive director of the Department of Social Justice, National Council of Churches; a reappearance of Benjamin Payton; James Lawson of Memphis, Tennessee (of civil rights

fame); Geno Baroni, Center for Urban Ethnic Affairs, Washington, D.C.; Joseph M. Davis, Executive Director, National Office for Black Catholics; Ronald Goldfarb, a Washington lawyer who was previously with the U.S. Department of Justice; Justice Patrick Hart of the Supreme Court of Ontario; Congressman Robert Drinan; and the Stated Clerk of the United Presbyterian Church, William P. Thompson.

A fourth group of guests has consisted of academicians from other fields whose work bears in some way on ethics and whose insights are considered useful to the work of the members of the Society. Included in this group have been biblical scholars Paul W. Meyer and John L. McKenzie; William V. O'Brien of the Institute of World Politics, Georgetown University; John E. Lynch of the School of Canon Law, Catholic University of America; Jürgen Randers, associated with the Club of Rome Report; Edward Pellegrino, Yale University, speaking about biomedical ethics; Ronald Mueller, the American University in Washington, dealing with problems of world development; Donald Salliers of Emory University, speaking about liturgy; and Sister Isabel Letelier, of the Institute for Policy Studies in Washington, dealing with liberation thought in the Third World. Among the economists we have heard in the 1980s, are Robert Leachman of Lehman College, Harvey H. Segal of Citibank, Jerome Kurtz and William Tabb of Queens College.

On two occasions the Society has devoted a special session to the thinking of a well-known figure and asked that figure to be present and to respond to the presentations made by members of the Society. Hannah Arendt was present for this purpose at the Sunday morning plenary session of the 1973 meeting; William Frankana, in 1975.

Finances

Table Six (p. 34) gives a composite picture of the financial expenditures of the Society over its history. Every year a financial report has been distributed to the membership at the annual meeting. The categories under which expenditures have been listed have shifted a bit from time to time, and the table has tried to take this fact into account for purposes of comparison. The financial picture has been a healthy one, thanks both to a steady step-by-step part of executive secretaries and to a steady \$5.00 increase in the dues. From the time of founding through the first decade, the membership dues remained at a steady level per year. They were then raised to \$10.00, at which level they remained until they were raised to \$15.00 in 1976. A sliding scale of dues, setting amounts according to salary

TABLE SIX
COMPARATIVE EXPENDITURES

Year	Total Spent	Cost of Annual Mtg.		Ex Sec'y Salary	Office Costs	Program Planning	Membership Fees	CSR Delegates	Task Forces	History	Section Support	Misc.	Balance
		Program	Paper Dist.										
1961f	1,161.35	593.86	-	-	567.49	-	-	-	-	-	-	-	329.28
1962	no record	-	-	-	-	-	-	-	-	-	-	-	360.33
1963f	703.06	302.05	-	-	243.26	157.75	-	-	-	-	-	-	unclear
1964p	381.75	44.29	-	-	161.60	175.86	-	-	-	-	-	-	-
1965f	-	-	-	-	-	-	-	-	-	-	-	-	-
940.49	399.46	152.72	100.00	160.06	128.25	-	-	-	-	-	-	(16.99)	372.44
1966f	1,357.06	713.35	215.71	200.00	188.00	40.00	-	-	-	-	-	-	225.23
1967f	1,113.41	267.20	191.40	250.00	216.02	173.64	-	-	15.15	-	-	-	(30.50)
1968f	1,074.50	428.21	unclear	250.00	471.29	50.00	-	-	-	-	-	-	(70.33)
1969c	1,336.33	296.11	132.36	250.00	172.90	33.45	-	-	326.51	-	-	-	2,045.75
1970c	1,679.55	780.61	unclear	250.00	319.96	128.00	-	-	114.00	-	-	-	(490.50)
1971c	3,349.48	997.65	185.02	500.00	208.67	243.08	86.98	350.57	220.86	-	-	-	1,454.17
1972c	3,846.52	614.31	392.02	500.00	701.37	290.91	-	650.00	133.27	-	-	-	708.76
1973c	5,538.61	1,300.74	246.12	500.00	1,288.38	303.47	1,092.50	499.82	102.58	-	-	25.00	(1,985.87)
1974c	5,261.22	1,847.06	unclear	1,000.00	1,401.43	485.80	122.13	177.20	-	-	-	227.50	(1,819.23)
1975c	7,304.44	2,016.77	1,000.00	1,000.00	1,506.98	584.15	1,280.25	221.02	-	-	-	123.00	3,309.01
1976c	5,381.96	1,126.35	1,000.00	1,000.00	1,195.40	422.51	1,400.00	133.45	-	-	100.00	4.25	86.77
1977c	7,758.37	2,069.75	1,200.00	1,200.00	1,473.62	738.72	1,465.63	550.65	200.00	-	50.00	10.00	1,854.73
1978c	6,387.59	1,921.52	1,200.00	1,200.00	890.15	202.05	1,628.25	435.14	-	100.38	-	-	(450.52)
1979c	9,494.34	3,476.74	1,200.00	1,200.00	1,217.37	567.41	2,080.77	452.66	356.24	118.15	-	25.00	1,494.91
1980c	10,163.34	695.14	2,292.48	1,200.00	1,849.78	1,026.72	2,143.76	648.68	291.78	-	-	15.00	(74.41)
1981c	10,995.10	65.00	3,449.18	1,500.00	1,328.09	1,258.02	2,208.27	701.79	157.50	-	269.25	18.00	1,532.91
1982c	10,305.24	368.20	3,090.28	1,500.00	1,280.46	1,262.34	2,316.64	380.69	50.50	56.03	-	-	-

EXPLANATIONS: The letter "f" after the year indicates fiscal year--meeting date to meeting date; the letter "p" indicates a partial year; and the letter "c" indicates calendar year.

In 1974 and 1975 the expense for lodging and meals of the annual meeting were included in the financial report distributed to the membership. These are excluded here for comparison purposes.

This table corrects an error of \$3.00 in the financial report distributed in 1974.

The amount indicated for the annual meeting in 1961 includes \$443.86 distributed to members as travel subsidies.

The amount shown under Task Forces for 1975 was a grant to The Religious Studies Review.

levels, was instituted in 1981. In 1983 it was decided, effective with the billing for 1984, to add another step at the top of the sliding scale, making the present dues structure as follows:

Students and others without salary	\$ 6.00
Salaries up to \$19,999	18.00
Salaries \$20,000 to \$29,999	21.50
Salaries \$30,000 to \$39,999	25.00
Above \$40,000	30.00
Retired members (dues paid at least ten years)	no fee

When it was proposed to add the additional step at the top, the executive secretary estimated that there would be very few members affected by the highest bracket.

The Society has also increased its income over the years by charging a registration fee for the annual meeting. When first instituted in 1966 this fee was only \$2.00. It has increased over the years and in recent years has been \$15.00 for members, \$18.00 for non-members. The only other substantial income of the Society has been from the sale of its publications and from interest on the balances in its savings accounts.

By far the greatest proportion of its expenditures has been for the logistical support of the Society's own operations, though when the Society joined the Council on the Study of Religion at the beginning of the seventies it took on a considerable additional financial responsibility. That responsibility may also be characterized as logistical support for the ongoing operations of a professional group. The Society has not provided any large amount of financial support to ethical inquiry or the productive work of individual scholars. It did make a grant of \$300 in 1975 to help launch The Religious Studies Review and in 1983 a grant of \$500 to the new Journal of Law and Religion, but these were extraordinary gestures. It has given modest support or task forces committed to the examination of some problem or issue. Unless it seeks and obtains funds for the purpose, the Society is not likely to be significantly involved in the direct financial support of productive scholarship by individuals or small groups. But over the years it has found several other ways of providing encouragement and support to ethical reflection and to cooperate with other professional societies or public interest groups in action and reflection. In the next two chapters we will look at those achievements.