

**ASSOCIATION FOR THE  
SOCIOLOGY OF  
RELIGION**

**FORTY-NINTH MEETING**

**MAINLINES AND SIDELINES:  
TRENDS IN RELIGIOUS MOVEMENTS**

**AUGUST 14 - 17, 1987**

**THE MIDLAND HOTEL**

**CHICAGO, ILLINOIS**

**PROGRAM AND ABSTRACTS**

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
Officers, Committees and Staff, 1985-87

PRESIDENT:	Benton Johnson, University of Oregon
VICE PRESIDENT:	Wade Clark Roof, University of Massachusetts, Amherst
PRESIDENT-ELECT:	Roland Robertson, University of Pittsburgh
PAST PRESIDENT:	James T. Richardson, University of Nevada, Reno
EXECUTIVE OFFICER:	Theodore E. Long, Washington & Jefferson College
BUSINESS MGR:	Lorraine D'Antonio, Catholic University

EXECUTIVE COUNCIL

Madeleine Adriance, Mount Ida College (1989)
James Beckford, University of Durham, England (1987)
Anthony Blasi, University of Hawaii, Hilo (1987)
Ruth Doyle, Archdiocese of New York (1987)
Dean Hoge, Catholic University (1989)
Roger O'Toole, University of Toronto (1989)
Thomas Robbins, Rochester, Minnesota (1987)

SOCIOLOGICAL ANALYSIS

EDITOR:	Barbara Hargrove, Iliff School of Theology (1988)
BK REV. EDITOR:	William H. Swatos, Jr., Northern Illinois University (1988)

1987 ANNUAL MEETING

PROGRAM CHAIR:	William H. Swatos, Jr., Northern Illinois University
LOCAL ARRANGEMENTS:	Ross Scherer, Loyola University, Chicago

COMMITTEES OF THE ASSOCIATION

MEMBERSHIP: (N. America)	R. Stephen Warner, University of Illinois, Chicago, Chair (1987) Nancy Ammerman, Emory University (1989) Thomas Hood, University of Tennessee (1988)
MEMBERSHIP: (Overseas)	Otto Maduro, Maryknoll School of Theology, Chair (1989) Anthony J. Blasi, University of Hawaii, Hilo (1987) James A. Beckford, University of Durham, England (1987) Bennetta Jules-Rosette, University of California, San Diego (1988) Meredith B. McGuire, Montclair State College (1988)
FINANCE:	Kenneth Westhues, University of Waterloo, Chair (1987) Bradley Hertel, Virginia Tech University (1989) Carroll Bourg, Fisk University (1988)
PUBLICATIONS:	James Davidson, Purdue University, Chair (1987) William R. Garrett, St. Michael's College (1989) Benton Johnson, University of Oregon (1987) Frances Westley, University of Western Ontario (1988)
NOMINATIONS: (1-Year Term)	James Richardson, University of Nevada, Reno, Chair David Bromley, Virginia Commonwealth University Meredith B. McGuire, Montclair State College John Simpson, University of Toronto
McNAMARA AWD:	Roger Finke, Loyola University, Chicago, Chair (1989) Ben Nefzger, Augustana College (1987) Thomas Robbins, Rochester, Minnesota (1988)

THE FORTY-NINTH MEETING OF  
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION  
THE MIDLAND HOTEL, CHICAGO, ILLINOIS  
AUGUST 14-17, 1987

REGISTRATION (Mezzanine)

Friday, August 14, 11:00 a.m. - 4:00 p.m.  
Saturday, August 15, 8:30 a.m. - 4:00 p.m.  
Sunday, August 16, 8:30 a.m. - 11:30 a.m.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Friday, August 14, 7:00 p.m., Sullivan Room  
ASR Business Meeting, Sunday, August 16, 11:00 a.m., Adams Room  
Executive Council, Sunday, August 16, 7:00 p.m., Sullivan Room

SPECIAL ADDRESSES AND JOINT SESSIONS

- "The Ways the World Works"  
Paul Hanly Furlay Lecture by Charles Y. Glock, Saturday, August 15, 4:00 p.m., Adams Room
- "On Founders and Followers: Some Obstacles to the Stabilization of Charismatic Movements"  
Presidential Address, Benton Johnson, Sunday, August 16, 5:00 p.m., Adams Room
- "Religion and the World Polity"  
Joint with the American Sociological Association, Session 18, Monday, August 17,  
10:30 a.m., Wright Room
- "Macro and Micro Impact of Religion"  
Joint with the American Sociological Association, Session 39, Monday, August 17,  
2:30 p.m., Wright Room

EXHIBITS AND RECEPTIONS

Book Exhibit Grand Opening and No-Host Cash Bar, Friday, August 14, 4:30 p.m., LaSalle Room  
Book Exhibit Open: Saturday 8:30 a.m. - 4:00 p.m.  
Sunday 8:30 a.m. - 10:00 a.m.

Presidential Reception, Saturday, August 15, 5:00 p.m., LaSalle  
Council Reception for New and Foreign Members, Saturday, August 15, 9:00 p.m., President's  
Suite  
Loyola University McNamara Award Reception, Sunday, August 16, 6:00 p.m., LaSalle Room

PATRONS OF THE MEETING

The Association is grateful for the generous financial support of the 1987 Meeting by the following institutions:

LOYOLA UNIVERSITY OF CHICAGO  
EPISCOPAL DIOCESE OF QUINCY  
ILLINOIS BENEDECTINE COLLEGE  
UNIVERSITY OF ILLINOIS-CHICAGO

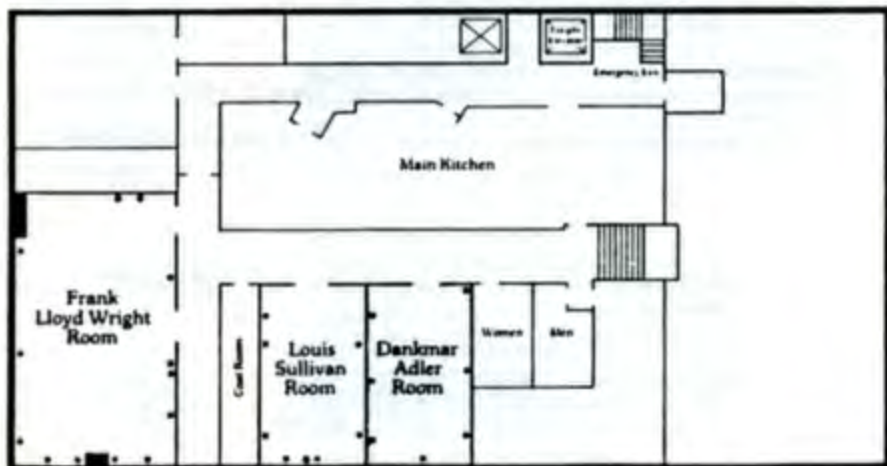
Mass will be offered Saturday and Sunday mornings at 7:45 a.m. in the Adler Room for those who wish to attend. Everyone is welcome.

## MEETING ROOMS

Meeting rooms are located on the Mezzanine and lower levels, which may be reached by stairs or elevator from the main level and all rooms. The Adams and LaSalle rooms are on the Mezzanine, as is the registration area. The Adler, Sullivan, and Wright rooms are on the lower level.



Mezzanine Level



Lower Level

## MAINLINES AND SIDELINES: TRENDS IN RELIGIOUS MOVEMENTS

Sessions are arranged chronologically. Papers marked with an asterisk (\*) are abstracted in the following section, listed in alphabetical order by the last name of the first author. Panel and media sessions so marked are included in the same list by last name of their organizer.

Friday, August 14

12:30 p.m. - 2:20 p.m.

### SESSION 1: NEW RIFTS IN OLD DENOMINATIONS

Sullivan Room

Convener: Shannon Kay Andrews, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

Discussant: Ross Scherer, Department of Sociology & Anthropology, Loyola University of Chicago, Chicago, IL 60626

\*The Recent Polarization in the Christian Church (Disciples of Christ) in Light of the History of Divisions in the Campbell-Stone Movement\* \*

Anthony L. Dunnivant, 261 Rosemont Garden, Lexington, KY 40503-1847

\*Lévi-Strauss and Southern Baptists: A Structural Approach to Conflict within a Denomination\* \*

Larry C. Ingram, Department of Sociology & Anthropology, University of Tennessee, Martin, TN 38238

\*Fundamentalism in the Independent Baptist Tradition: A Ritual Process of Cyclical Crisis\* \*

Victoria Rosenholtz, Department of Sociology, University of Pennsylvania, c/o 305 Plantation Dr., Cinnaminson, NJ 08077

### SESSION 2: GENDER, SEX, AND CLERGY

Adler Room

Convener: Angela A. Aidala, Department of Sociology, Rutgers University, New Brunswick, NJ 08903

Discussant: William H. Swatos, Jr., Northern Illinois University

\*Married Priests, Women Priests, and Ecumenism\* \*

Joseph H. Fichter, Department of Sociology, Loyola University of the South, New Orleans, LA 70118

\*The Libido: Renewal or Regression in Catholicism\* \*

Pierre Hegy, Department of Sociology, Adelphi University, Garden City, NY 11530

**SESSION 3: JUDAICA**

Wright Room

Convener & Discussant: Alan L. Berger, Jewish Studies Program, Syracuse University,  
501 Hall of Languages, Syracuse NY 13244-1170

"Localism, Religiosity, Orthodoxy, and Liberalism: The Case of Jews in the United States" \*  
Arnold Dashelsky, Department of Sociology, University of Connecticut, Storrs, CT 06268;  
J. Alan Winter, Department of Sociology, Connecticut College, New London, CT 06320; and  
Bernard Lazerwitz, Bar Ilan University, Israel

"Action and Study: Ritual and Religious Grounding in Orthodox Judaism" \*  
M. Herbert Danzger, Department of Sociology, Box 375, Graduate School and University  
Center, CUNY, New York, NY 10036-8099

"Durkheim's Conception of Justice and Its Relationship to Social Solidarity" \*  
Eugen Schoenfeld, Department of Sociology, Georgia State University, Atlanta, GA 30303;  
and Stjepan G. Meštrović, Division of Behavioral Sciences, Lander College, Greenwood, SC  
29648

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2:30 p.m. - 4:20 p.m.

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**SESSION 4: WOMEN'S MOVEMENTS AND RELIGIOUS  
MOVEMENTS**

Sullivan Room

Convener: Patricia Wittberg, Department of Sociology, Fordham University, Bronx, NY 10458

Discussant: Ruth A. Wallace, Department of Sociology, George Washington University,  
Washington, DC 20052

"Women-Church and the Catholic Women's Movement" \*  
Diana Trebbi, Department of Sociology, Manhattan College, Riverdale, NY 10471

"Created in God's Image . . . Male and Female?" \*  
Angela Marine Schenck, McCormick Theological Seminary, 5555 S. Woodlawn Ave.,  
Chicago, IL 60637

"Women in Religious and Social Reform Movements: Examples from the Progressive Era" \*  
Catherine A. Faver, College of Social Work, Hanson Hall, University of Tennessee,  
Knoxville, TN 37996

**SESSION 5: AFRICA: CONVERSION, CASES, AND CLERGY**

Adler Room

Convener & Discussant: Carroll J. Bourg, Department of Sociology, Fisk University, Box 10,  
Nashville, TN 37203

"The Ghanaian Clergy and Modernization" \*  
Kwasi Yirenkyi, Department of Philosophy and Religious Studies, 448 John Sutton Hall,  
Indiana University of Pennsylvania, Indiana, PA 15705

"Correlations versus Case Studies: The Case of the Zulu in Swanson's The Birth of the Gods" \*  
Graeme Lang, Sir Wilfred Grenfell College, Memorial University, Corner Brook,  
Newfoundland (Canada) A2H 6P9

"Literacy and Conversion" \*

K. Peter Takayama and Beth Wright, Department of Sociology, Memphis State University,  
Memphis, TN 38152

**SESSION 6: APPLIED STUDIES**

Wright Room

Convener: James A. Mathisen, Department of Sociology & Anthropology, Wheaton College,  
Wheaton, IL 60187-5593

Discussant: Mary C. Mattis, Presbyterian Church, 475 Riverside Dr., Rm. 1740, New York, NY  
10115

"Religion and Well-Being in the Elderly Caregiver" \*

Stuart Z. Charnick, Department of Religion, Rutgers University, Camden, NJ 08102; and  
Nancy C. Moyer, New Jersey State Department of Health

"The Pastor as 'Stranger': A Contemporary Application of Simmel's Conceptualization" \*

Cecil D. Bradfield, Department of Sociology, Anthropology, & Social Work, James Madison  
University, Harrisonburg, VA 22807

"The Neighborhood Church in the City: Recognition and Revitalization" \*

Barbara Jones Denison, Leadership Development Institute, Lebanon Valley College, Annville,  
PA 17003-0501; Deborah Badger and Faith Phillips, Gettysburg College, Gettysburg, PA

"Subjective and Social Dimensions of Religiosity and Loneliness Among the Well Elderly" \*

D. Paul Johnson, Department of Sociology, and Larry C. Mullins, Department of Gerontology,  
University of South Florida, Tampa, FL 33520

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4:30 p.m. - 6:00 p.m.

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**BOOK EXHIBIT OPENING**

LaSalle Room

Mark Templemen and Alan Mock, Purdue University

No-Host, Cash-Bar Cocktail Party

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7:00 p.m.

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**EXECUTIVE COUNCIL MEETING**

Sullivan Room

Benton Johnson, President

Theodore E. Long, Executive Officer

Saturday, August 15

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**MASS** (Assumption BVM) 7:45 a.m., Adler Room (J. Fitzpatrick)

**REGISTRATION**, 8:30 a.m. - 4:00 p.m., Mezzanine (L. D'Antonio, T. Long)

**BOOK EXHIBIT**, 8:30 a.m. - 4:00 p.m., LaSalle Room (M. Templeman, A. Mock)

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9:00 a.m. - 10:50 a.m.

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**SESSION 7: NEW RELIGIOUS MOVEMENTS, THERAPY,  
AND INSANITY**

Sullivan Room

Convener: James A. Beckford, Department of Sociology & Social Policy, University of Durham,  
Elvet Riverside, Durham DH1 3JT, England

Discussant: William H. Norman, Department of Sociology, Graceland College, Lamoni, IA 50140

"Camelot: Can It Be Recreated in Paradise Valley?" \*

William L. Smith, Department of Sociology, Carroll College, Helena MT 59625-0099

"Religious Insanity Past and Present" \*

James R. Lewis, Department of Religious Studies, University of North Carolina, Chapel Hill,  
NC 27514

"Therapy, Charisma, and Social Control" \*

Susan J. Palmer, Dawson College, Lafontaine Campus, 1001 Sherbrooke St. E., Montreal,  
Quebec (Canada) H2L 1L2

"Coercive Deprogrammings from the Unification Church: 1972-1986" \*

David G. Bromley and Katherine Perry, Department of Sociology & Anthropology, Virginia  
Commonwealth University, 312 N. Shafer St., Richmond, VA 23384-0001

**SESSION 8: QUANTITATIVE ANALYSES IN CONSERVATISM  
AND LIBERALISM**

Adler Room

Convener & Discussant: Rodney Stark, Department of Sociology, University of Washington,  
c/o 13030 39th Avenue NE, Seattle, WA 98125

"The Divided Generation: More on the Differential Growth of Liberal and Conservative  
Churches" \*

Robin D. Perrin and Armand L. Mauss, Department of Sociology, Washington State  
University, Box 2061 C.S., Pullman, WA 99165

"Biblical Literalism and Inerrancy: Does the Difference Make a Difference?" \*

Ted G. Jelen, Department of Political Science, Illinois Benedictine College, 5700 College  
Road, Lisle, IL 60532-0900



"Conflicts in the Bases of Beliefs about Reality: Attitudes toward Science among Religious Fundamentalists" \*

Robert W. Suchner, Department of Sociology, Northern Illinois University, DeKalb, IL 60115-2854

"Secularization Theory and Religious Text Interpretation" \*

Timothy T. Clydesdale, Wheaton College, Wheaton, IL 60187-5593

**SESSION 9: RELIGION AND THE ECONOMIC SYSTEM:  
A FILM PREVIEW \***

Wright Room

Convener: Sam Chong, California Newsreel, 630 Natoma St., San Francisco, CA 94103

Screening of God and Money and The Fighting Ministers

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11:00 a.m. - 12:50 p.m.

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**SESSION 10: NEW RELIGIOUS MOVEMENTS AND THEORY**

Sullivan Room

Convener: James R. Lewis, University of North Carolina at Chapel Hill

Discussant: Thomas Robbins, Rochester, MN

"Apples and Oranges or Varieties of the Same Fruit: The New Religious Movements and the New Social Movements Compared" \*

John A. Hannigan, Division of Social Sciences, University of Toronto, 1265 Military Trail, Scarborough, Ontario (Canada) M1C 1A4

"Sociologists and the New Religious Movements: Science, Politics and Critique" \*

Mary Ellen Batiuk, Department of Sociology, Wilmington College, Wilmington, OH 45177

"British and American Responses to New Religious Movements" \*

James A. Beckford and Melanie A. Cole, Department of Sociology & Social Policy, University of Durham, Elvet Riverside, Durham DH1 3JT, England

**SESSION 11: RELIGION, INTEGRATION, AND ALIENATION**

Adler Room

Convener & Discussant: Ben Netzger, Department of Sociology, Augustana College, Rock Island, IL 61201

"Orthodoxy and Alienation" \*

Larry R. Peterson, Department of Sociology, Memphis State University, Memphis, TN 38152

"Church Activism among Farm Couples: Measuring the Impact of the Conjugal Unit" \*

John Wilson, Ida Harper Simpson, and David K. Jackson, Department of Sociology, Duke University, Durham, NC 27706

"Pluralism and Religious Mobilization in American Cities, 1906" \*

Roger Finkle, Department of Sociology & Anthropology, Loyola University of Chicago,  
6525 N. Sheridan Rd., Chicago, IL 60626; and Rodney Stark, University of Washington

"Getting Religion: Analyzing the Determinants of 'Everyday' Conversion" \*

(The 1987 Robert J. McNamara Award Paper)

Mark C. Suchman, Department of Sociology, Stanford University, Stanford, CA 94305

**SESSION 12: RELIGION AND AFFLUENCE**

**Wright Room**

Convener & Discussant: Theodore E. Long, Department of Sociology, Washington & Jefferson  
College, Washington, PA 15301

"Trends in Religious Participation of New York City Business Leaders" \*\*

William Silverman, Box 584, Hicksville, NY 11802

"Religion, Social Class, and the Bishops' Letter on the Economy" \*

Joseph B. Tamney, Ronald Burton, and Stephan Johnson, Department of Sociology, Ball State  
University, Muncie, IN 47306

"A Typology of Affluent Churches: Nurturing Faith and Promoting Justice" \*\*

James D. Davidson, C. Lincoln Johnson, and Alan K. Mock, Department of Sociology &  
Anthropology, Purdue University, West Lafayette, IN 47907

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2:00 p.m. - 3:50 p.m.

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**SESSION 13: THE FUTURE OF NEW RELIGIOUS MOVEMENTS \***

**Sullivan Room**

Panel Session

Convener: Thomas Robbins, 427 4th Street SW, Apt. A-8, Rochester, MN 55902

Panelists: David G. Bromley, Virginia Commonwealth University

Mary Jo Neitz, Department of Sociology, University of Missouri, Columbia, MO  
65211

Benton Johnson, University of Oregon

James A. Beckford, University of Durham

**SESSION 14: RELIGION AND POLITICS**

**Wright Room**

Convener: Rosemary Bannan, Department of Sociology, DePaul University, 2323 N. Seminary  
Ave., Chicago, IL 60614-3298

Discussant: Jerry G. Pankhurst, Department of Sociology, Wittenberg College, Box 720,  
Springfield, OH 45501

"Religion, Politics and Discontinuity in American Political Thought" \*

Douglas F. Challenger, Department of Sociology, Syracuse University, 500 University Place,  
Syracuse, NY 13244-4300

**"Protestantism and the Spirit of Democracy" \***

James T. Duke and Barry L. Johnson, Department of Sociology, Brigham Young University,  
Provo, UT 84602

**"Religion and the Development of Exclusion: A Working Paper on the Development of the  
Conditions of Inclusion" \***

Peter Beyer, Department of Religious Studies, St. Michael's College, University of Toronto,  
81 St. Mary St., Toronto, Ontario (Canada) M5S 1J4

**SESSION 15: ISSUES IN CONTEMPORARY CATHOLICISM**

**Adler Room**

Convener: Michael W. Cuneo, Centre for Religious Studies, University of Toronto, 64 Ellens  
Ave., Toronto, Ontario (Canada) M6N 2A7

Discussant: Thomas P. Imse, Department of Sociology, College of the Holy Cross, Worcester, MA  
01610

**"Neo-Orthodoxy and the Future of the United States Catholic Church" \***

Joseph Varacalli, Sociology Department, Nassau Community College, Garden City, NY  
11530-6793

**"The Black and White Catholic Church" \***

Anthony J. Vader, Department of Sociology, Niles College, Loyola University, c/o Holy Name  
of Mary Church, 11159 S. Loomis St., Chicago, IL 60643

**"Using Secularization Theory to Illuminate the Abortion Controversy, and Vice Versa" \***

James R. Kelly, Department of Sociology, Fordham University, Bronx, NY 10458

**"Religiosity and Well-Being: Assessing Differences between Catholics and Non-Catholics" \***

James Quane and Margaret M. Poloma, Department of Sociology, University of Akron,  
Akron, OH 44325

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4:00 p.m. - 5:00 p.m.

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**SESSION 16: THE PAUL HANLY FURFEY LECTURE**

**Adams Room**

Convener: Barbara Hargrove, Hill School of Theology

**"The Ways the World Works" \***

Charles Y. Glock, HC12, Box 305, Coeur d'Alene, ID 83814

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5:00 p.m. - 6:00 p.m.

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**PRESIDENTIAL RECEPTION**

**LaSalle Room**

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9:00 p.m. - 10:30 p.m.

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**COUNCIL RECEPTION FOR NEW AND FOREIGN MEMBERS**

**President's Suite**

Sunday, August 16

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**MASS, 7-45 a.m., Adler Room (J. Fitzpatrick)**

**REGISTRATION, 8:30 a.m. - 11:30 a.m., Mezzanine**

**BOOK EXHIBIT: 8:30 a.m. - 10:00 a.m., LaSalle Room  
11:00 a.m. - 1:00 p.m., Book Sales/Pick-up**

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9:00 a.m. - 10:50 a.m.

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**SESSION 17: THE ENCYCLOPEDIA OF RELIGION, 1987 \***

**Sullivan Room**

Panel Session

Convener: Roland Robertson, Department of Sociology, University of Pittsburgh, Pittsburgh, PA 15260

Panelists: Peter Homans, The Divinity School, University of Chicago, Chicago, IL 60637

Frank Lechner, Emory University

Robert Segal, Department of Religious Studies, University of Pittsburgh, Pittsburgh, PA 15260

**SESSION 18: THE CONVERGENCE OF SOCIOLOGICAL AND  
THEOLOGICAL DISCOURSES: EXPERIENCES  
AS TOOLS FOR THEORY CONSTRUCTION \***

**Wright Room**

Panel Session

Convener: Pierre Hegy, Adelphi University

Participants: Joseph P. Fitzpatrick, Department of Sociology, De406A, Fordham University, Bronx, NY 10458-5160

Charles E. Garrison, Department of Sociology & Anthropology, East Carolina University, Greenville, NC 27834

James M. Gustafson, The Divinity School, University of Chicago, Chicago, IL 60637

Paul M. Gustafson, Department of Sociology & Anthropology, Hiram College, Hiram, OH 44234

Bruce Malina, Department of Theology, Creighton University, Omaha, NE 68178

George McCauley, School of Religion and Religious Education, Fordham University, Bronx, NY 10458-5165

Richard Quinney, Department of Sociology, Northern Illinois University, DeKalb, IL 60115

**SESSION 19: THE MORMON MOVEMENT**

**Adler Room**

(Joint Session with the Society for the Sociological Study of Mormon Life)

Convener: Lawrence A. Young, Department of Sociology, Brigham Young University, Provo, UT 84602

Discussant: Richard A. Schoenherr, Department of Sociology, University of Wisconsin, Madison, WI 53715

"In the Heavens are Parents Single? Mother in Heaven Theology within Mormonism" \*

Marie Cornwall and Allen Litchfield, Department of Sociology, Brigham Young University, Provo, UT 84602

"Recruiting the Recruiters: Missionary Socialization in Mormon Culture" \*

Gordon Shepherd, Department of Sociology, University of Central Arkansas, Conway, AR 72032; and Gary Shepherd, Department of Sociology, Oakland University, Rochester, MI 48063

"A Comparative Analysis of Elderly Mormons and Non-Mormons" \*

E. T. Peterson, Department of Sociology, Brigham Young University, Provo, UT 84602

"Affirmation: A Study of Homosexual Mormons" \*

Keith Bryan Shcolnik, Department of Sociology, University of Colorado, Boulder, CO 80303

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11:00 a.m. - 12:00 p.m.

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**SESSION 20: BUSINESS MEETING**

**Adams Room**

Convener: Benton Johnson, Department of Sociology, University of Oregon, Eugene, OR 97403  
President of the Association

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1:00 p.m. - 2:50 p.m.

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**SESSION 21: RELIGIOUS EXPERIENCE AS A PROBLEM  
IN THE SOCIOLOGY OF RELIGION**

**Sullivan Room**

Convener: Jim Spickard, Cultural Development Institute, Box 406, Aromas, CA 95004

Discussant: Margaret Poloma, University of Akron

"Seeking 'the Uniquely Religious': A Preface and Two Examples" \*

Mary Jo Neitz, Department of Sociology, University of Missouri, Columbia, MO 65211, and  
Jim Spickard, Cultural Development Institute

"Charismatic and Metaphysical Healing Rituals and Psychological States of Adherents: Two Case Studies" \*

Deborah C. Glik, School of Public Health, University of South Carolina, Columbia, SC 29208

"Zen Buddhism as Salvation from Getting Saved: Religiosity versus Meaning Systems in a Time of Religious Effervescence" \*

Leonard J. Pinto, Department of Sociology, Box 327, University of Colorado, Boulder, CO 80309-0327

**SESSION 22. RELIGION AND THE FUTURE**

**Adler Room**

Convener & Discussant: Benton Johnson, University of Oregon

"Religious Ideology and the Future of Rural America" \*

Barbara Hargrove, Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210

"Religion and the Future of Social Theory"

Roland Robertson, University of Pittsburgh

"The New Christian Political Right: Whither?" \*

John H. Simpson, Department of Sociology, University of Toronto, 563 Spadina Ave., Toronto, Ontario (Canada) M5S 1A1

"Modernism, Post-Modernism, Hyper-Modernism: Religion in an Information Society" \*

William A. Stahl, Department of Sociology, Luther College, University of Regina, Regina, Saskatchewan (Canada) S4S 0A2

**SESSION 23: RELIGIOUS MOVEMENTS AND HISTORY**

**Wright Room**

Convener: David Adams, Department of Sociology, Ohio State University, Lima, OH 45804

Discussant: Ralph Lane, Jr., Department of Sociology, University of San Francisco, San Francisco, CA 94117

"Early Christianity as a Social Movement" \*

Anthony J. Blasi, Division of Social Sciences, University of Hawaii, Hilo, HI 96720

"Monks and Laymen in Theravāda Buddhism and Medieval Catholicism: The Comparative Analysis of a Gift-Relationship"

Ivana Friedrich Silber, Department of Anthropology, William James Hall 410, Harvard University, Cambridge, MA 02138

"The Inquisition, Rationalization and Sociocultural Change in Medieval European Civilization" \*

Donald A. Nielsen, Department of Sociology, SUNY College, Oneonta, NY 13820

"Interpreting the Second Great Awakening: Ideology and Social Development in the Antebellum Northeast" \*

Richard L. Rogers, Department of Sociology, Green Hall 2-N-2, Princeton University, Princeton, NJ 08544

**SESSION 24: OLD WINE, NEW SKINS / NEW WINE, OLD SKINS**

**Sullivan Room**

Convener: Phyllis M.G. Myers, Department of Sociology, Northern Illinois University, DeKalb, IL 60115

Discussant: John C. Gessner, Department of Sociology, College of St. Thomas, Box 4368, St. Paul, MN 55105

"On the Way to Emptiness: Religious Experience in the Midwest Landscape" \*  
Richard Gunney, Northern Illinois University

"Our Lady of Royal Oak": The Natural History of an Expressive Crowd" \*  
Thomas J. Duggan, Department of Sociology, Wayne State University, Detroit, MI 48202

"The Pilgrim Experience at Fatima" \*  
Paolo Giunati, Gioia Lanzì, and Enzo Pace, Centro Ricerche Socio-Religiose, Via Seminario 29, 35122 Padova, Italy

"Catholicism and New Values in Italy: Diffused Religion" \*  
Roberto Cipriani, Dipartimento di Sociologia, Università Degli Studi di Roma "La Sapienza," Via Torino 95, Rome, Italy

**SESSION 25: RELIGION AND STATELESS NATIONS**

**Adler Room**

Convener: Peter Kivisto, Department of Sociology, Augustana College, Rock Island, IL 61201

Discussant: Ghada Talhami, Department of Politics, Lake Forest College, Lake Forest, IL 60045

"Patrimonialist Rulership in Tibet: Four Historical Periods" \*  
Donovan R. Walling, Park View Terrace #18, 2628 Georgia Ave., Sheboygan, WI 53081

"Religion and Nationalism in Sri Lanka"  
Neville A.D. Singamkutti, Department of Sociology, University of Wisconsin, Milwaukee, WI 53201

"Muslims in Central Europe"  
Vatro Murvar, Department of Sociology, University of Wisconsin, Milwaukee, WI 53201

**SESSION 26: RELIGION AND POPULAR MOVEMENTS**

**Wright Room**

Convener: Madeleine Adriana, Mount Ida College

Discussant: Jim Spickard, Cultural Development Institute

"The Desacralization of Marxism within Latin American Liberation Theology: Some Hypotheses for Research and Reflection" \*  
Otto Maduro, Institute for Justice and Peace, Maryknoll School of Theology, Maryknoll, NY 10545

"The Use of Life History Research to Study the Development of Political and Religious Commitment"

James T. Hannon, Department of Sociology, Clark University, Worcester, MA  
01610

"Religion and Poverty in Brazil: A Comparison of Catholic and Pentecostal Communities" \*

Cecilia Mariz, Departamento de Ciências Sociais, Edifício dos Institutos Básicos, 13 Andar,  
Universidade Federal de Pernambuco, Cidade Universitária, 50000 Recife, PB Brasil

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5:00 p.m. - 6:00 p.m.

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**SESSION 27: PRESIDENTIAL ADDRESS**

**Adams Room**

Convener: Edgar W. Mills, Division of Social and Policy Sciences, University of Texas, San  
Antonio, TX 78285

"On Founders and Followers: Some Obstacles to the Stabilization of Charismatic Movements"  
Benton Johnson, University of Oregon

Presentation of the Robert J. McNamara Award to Mark C. Suchman

Theodore E. Long, ASR Executive Officer  
Kathleen McCourt, Chair, Sociology Department, Loyola University of Chicago  
Juliet Rago McNamara

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6:00 p.m.

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**McNAMARA AWARD RECEPTION**

**LaSalle Room**

Sponsored by Loyola University of Chicago

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7:00 p.m.

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**EXECUTIVE COUNCIL MEETING (II)**

**Sullivan Room**

Roland Robertson, President

Barbara Jones Denison, Executive Officer



Monday, August 17

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10:30 a.m. - 12:20 p.m.

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**SESSION 28: RELIGION AND THE WORLD POLITY**

Wright Room

(Joint session cosponsored by the American Sociological Association)

Convener: Bariton Johnson, University of Oregon

Discussant: Peter Kivisto, Department of Sociology, Augustana College, Rock Island, IL 61201

**"Protestantism, Romanticism and Modernity"**

Colin Campbell, Department of Sociology, University of York, Heslington, York, YO1 5DD, England

**"Ultimate Values in Politics: Problems and Prospects for World Society" \***

William H. Swatos, Jr., Department of Sociology, Northern Illinois University, c/o 1500 7th Ave., Silvis, IL 61282

**"Modernity and Its Proponents: Societal Solidarity in Comparative Perspective" \***

Frank J. Lechner, Department of Sociology, Emory University, Atlanta, GA 30322

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2:30 p.m. - 4:20 p.m.

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**SESSION 29: MACRO AND MICRO IMPACT OF RELIGION**

Wright Room

(Joint session cosponsored by the American Sociological Association)

Convener: Marie Augusta Neal, Department of Sociology, Emmanuel College, Boston, MA 02115

Discussant: Esther Heffernan, Sociology Department, Edgewood College, Madison, WI 53771

**"Neoconservative New Class Theory and Religious Elites" \***

Kyle Cleveland, Department of Sociology, Temple University, Philadelphia, PA 19122

**"Social Change and Denominational Response: The Case of Women's Roles in the Mormon Church"**

Carrie A. Miles and Laurence R. Iannaccone, Department of Economics, Santa Clara University, Santa Clara, CA 95053

**"Intra-Denominational Ideological Conflict: The Fellowship of Concerned Mennonites" \***

Fred Kniss, University of Chicago, c/o 1100 E. 53rd Street, Apt. 2, Chicago, IL 60615

**"The Paradox of Institutionalization: The Roman Catholic Church in Chile and Brazil" \***

Madeleine Adriance, Department of Sociology, Mount Ida College, Newton Centre, MA 02159

Abstracts are listed alphabetically by last name of the first author or session organizer (for panel and media sessions). Session numbers are indicated in parentheses after the author's name. Complete addresses for authors are provided in the program listing.

ADRIANCE, Madeleine (29): "The Paradox of Institutionalization: The Roman Catholic Church in Brazil"

Although the Roman Catholic Church in Latin America has acquired a reputation as an agent of religious and social change, the majority of bishops there do not appear to advocate any drastic restructuring of church or society. This seeming contradiction may be explained by means of the process of institutionalization of religious innovations. More specifically, members of the episcopate encouraged the development of new religious patterns in order to strengthen the influence of the church against Marxism and Evangelical Protestantism. However, once these patterns became established as an integral part of Catholic belief and practice, they would set the church on a new path that would eventually result in a greater openness toward the modern world, criticism of established political powers, and cooperation with some of the same elements to which the bishops had been opposed. This paper explores the institutionalization of religious change in Brazil and Chile.

BATIUK, Mary Ellen (10): "Sociologists and the New Religious Movements: Science, Politics and Critique"

In the recent past, sociologists studying new religious movements have concentrated their efforts on what seem to be opposite ends of a methodological and theoretical continuum, with approaches that range from relatively small, phenomenological case-studies to large socio-political analyses which attempt to tie the new movements to the ideological structures of which they are a part. While we have gained great insight into the nature of the NRMs through this body of work, what has been lost is a sociological analysis which might be more evaluative and critical than legitimating. This paper attempts to bring a more critical approach to the study of NRMs in developing a middle-range theoretical approach incorporating a critical interactionist perspective based on the continuities to be found in the work of Karl Marx and George Herbert Mead.

BECKFORD, James A., and Melanie A. Cole (10): "British and American Responses to New Religious Movements"

New religious movements in the UK are not numerically strong, economically powerful, or politically influential, but paradoxically, they are interesting from a sociological point of view. The paradox can be resolved if adequate account is taken of the movements' capacity to throw into sharp relief some features of the taken-for-granted boundaries of British culture. This paper will begin with the claim that the controversies surrounding the movements in the UK reflect deep-rooted assumptions about "normal" religions and "normal" religious practices. This argument will then be extended to cover the distinctive pattern of British attempts to monitor and control new religious movements in the recent past. Comparisons will also be made to the different patterns of controversies and controls in the USA. Finally, competing interpretations of the differences between the USA and the UK in respect of the liberties enjoyed by new religious movements will be assessed in the light of the above arguments. Much of the evidence in support of the main argument about the distinctiveness of patterned responses to new religious movements will be drawn from the findings of on-going research into press-media accounts of the movements in the USA and the UK.

BEYER, Peter (14): "Religion and the Development of Exclusion: A Working Paper on the Development of the Conditions of Inclusion"

The full inclusion of hitherto marginal societies in an increasingly developing global society presents the problem of how these societies are to solve the problem of cultural continuity in a

process that threatens very rapid social change. This paper examines one solution to this problem, one that David Martin has analyzed as reactive organicism. Using historical data from nineteenth and twentieth century Quebec, and going a step beyond Martin's model, it is suggested that the development of an exclusivist and conservative religious group identity can create conditions in such societies that allow gradual compromises with global modernity with an eventual rapid inclusionary phase akin to Quebec's "Quiet Revolution." Parallels are drawn between Quebec and various other countries such as Spain and Iran.

BLASI, Anthony J. (23), "Early Christianity as a Social Movement"

This paper is based upon the concluding chapter of a monograph manuscript on the early Christian movement. The opening of the paper summarizes the sociological data that can be culled from five layers of tradition found in the early Christian literature of the movement's first half century (30s to 80s). These data are compared to what we know about contemporary new religious movements. The differences between the latter and early Christianity are striking and significant enough to cast doubt on the methodological prudence of making extrapolations from the modern data to the ancient. Our "models" for research on early Christianity must be at most modest generic sensitizing concepts.

BRADFIELD, Cecil D. (6), "The Pastor as 'Stranger': A Contemporary Application of Simmel's Conceptualization"

This paper will use Simmel's concept of the stranger to examine the contemporary pastoral role. Some recent sociological research on the sociology of the Old and New Testaments will be examined as to the pastoral role. The paper will present data on the "stranger" aspects of the pastoral role in the aftermath of a flood in West Virginia in November 1985. One of the conclusions of the paper is that while being a "stranger" is an appropriate sociological and theological role for the pastor, it creates a context for a high level of psychological stress.

BRONLEY, David G., and Katherine Perry (7), "Coercive Deprogrammings from the Unification Church: 1972-1986"

During the 1970s, coercive deprogrammings from a number of new religious movements were rather commonplace. Deprogramming constituted a means of resolving family conflicts over conversion to new religions. The Unification Church, which came to be perceived as the archetypal "cult," was the most frequent target of deprogrammers. Although coercive deprogramming was a unique means of resolving religious conflict historically, there is remarkably little information on these events. This paper examines 400 coercive deprogrammings from the Unification Church between 1972 and 1985. Descriptive data are presented on deprogrammings by year, age, gender, length of membership, and success/failure.

CHALLENGER, Douglas F. (14), "Religion, Politics and Discontinuity in American Political Thought"

The legal separation of church and state at the time of the United States' founding must be understood in terms of the common rational framework upon which both Enlightenment and Protestant thought was based. The most important similarity between these two systems of thought was the belief that human reason could lead one to (or at least would not undermine the propositions of revealed religion as one was led to) an understanding of universal principles concerning the nature of the physical and social worlds. This framework enabled the founders to articulate and uphold (without particular religious terminology) sacred ideals as foundations for the kind of political community to which they felt obligated to aspire. Increasingly, however, we find ourselves living within institutional arrangements established during the 18th century, but with weakening commitments to the philosophical presuppositions that helped give birth to and then sustained these institutions. Recognizing this profound discontinuity between our age and the Enlightenment is the place from which to start in trying to understand the

horizon upon which political discourse about religion and politics in America is presently arrayed and help determine the ideological fabric of the social groups within which specific positions are embedded.

CHARNE, Stuart I., and Nancy C. Moyer (6), "Religion and Well-Being in the Elderly Caregiver"

This paper describes the relationship between the sense of well-being and the importance ascribed to religion in a group of approximately 40 elderly persons who are caregivers for their homebound, physically impaired spouses. The illness of a spouse may stimulate feelings concerning the possible death of one's spouse as well as questions about one's own health and mortality. These feelings, combined with the stress of the caregiver role, may incline a person toward religion and the comfort of God, a potentially significant factor reflected in a person's sense of well-being. This study employed a combination of open-ended and closed-ended interviews. In the first part of the interviews, the subjects described their sense of well-being in response to open-ended questions, and assigned three values to it using Cantril's ladder. These responses were subjected to content analysis, with special attention to spontaneous references to religion made in the discussions of well-being. The second part of the interviews specifically solicited personal attitudes about church attendance, the importance of religion, and feelings about God in light of the subject's present circumstances.

CHONG, Sam (9), "Religion and the Economic System: A Film Preview"

This session presents two films which explore the relationship between religion and the economic system of the United States. The first, *God and Money*, explores a mainstream response to the problem of applying Christian values to the American free-enterprise system. It documents the response of laity and clergy to the U.S. Catholic bishops' recent pastoral letter on the U.S. economy. This public television production has already become the primary audiovisual tool for focusing discussions on the pastoral both within the religious and the academic communities. The second film, *The Fighting Minutemen*, offers a contrasting approach to church involvement in the economy. It shows how a small group of committed clergy and parishioners near Pittsburgh were rejected by their own communities when they challenged the economic orthodoxies leading to the industrial decline of their area.

CIPRIANI, Roberto (24), "Catholicism and New Values in Italy: Diffused Religion"

The hypothesis of this paper is that beside the interests and pressures coming from ecclesiastical sources, there are other premises or factors which can explain religious bearing on politics. The leading concept in this research is that of "diffused religion." It is diffused in that it comprises vast sections of the population and goes beyond the simple limits of "church religion." Besides, it has become widespread, since it has been shown to be a historical and cultural result of the millennial presence of the religion and of its socializing and legitimizing action. But "diffused religion" cannot be confused with other similar meanings such as, for example, that of "common religion" (Towler), "civil religion" (Bellah), or "invisible religion" (Luckmann). The legitimizing interplay between "diffused religion" and politics--in terms of communication--constitutes the main indicator for the interaction between the two social dimensions of accepted values and concrete lifestyles.

CLEVELAND, Ryle (29), "Neoconservative New Class Theory and Religious Elites"

This paper examines the neoconservative model of New Class theory as applied by Peter L. Berger and James Davison Hunter to religious elites. Consistent with the neoconservative version, Berger and Hunter assume that religious members of the New Class are

motivated by self-interest, despite moralistic claims to the contrary. It is argued that by ignoring the avowed motives of New Class members, these theorists impute motives in accordance with theoretical assumptions of political bias, not empirical evidence. Although deterministic statements are qualified, Berger and Junter alternately employ intentional and functional forms of explanation, moving from individualist to structuralist levels of analysis, thus conflating self-interest with class interest. As is common in this version of New Class theory, this practice results in an imprecise notion of teleology and a corresponding misuse of functional explanation, which interprets motives by citing possible beneficial consequences. Finally, the definitional status of the New Class is questioned on the basis of the ambiguous nature of this class--i.e., its diffuse structural location, ideological diversity, and unique occupational interests. This ambiguity, combined with the Marxian doctrine of interest determination and the political bias of neoconservatism, results in a reductive theory that questions the sincerity of religious New Class activists.

CLYDESDALE, Timothy T. (8), "Secularization Theory and Religious Text Interpretation"

This paper tests secularization theory through a content analysis of religious books. Commentaries on the gospel of Matthew are examined for interpretations of a biblical text on divorce. The independent variable is the commentary's date of publication; the dependent variable is interpretations of the divorce text; and the comparison element is liberal, moderate, and conservative Christians. Chi square tests indicate no significance between independent and dependent variables, regardless of comparison group. The results are interpreted as suggesting the need for a reappraisal of secularization as an explanatory theory.

CORNWALL, Marie, and Allen Litchfield (19), "In the Heavens are Parents Single? Mother in Heaven Theology within Mormonism"

Feminism presents a difficult dilemma for the religious woman. More radical feminists suggest that patriarchal religions have nothing to offer women and have sought for new definitions of the transcendent. Other feminists, however, struggle with loyalty to a particular religious tradition and seek to find a place within it. This paper is an examination of the extent to which Mother in Heaven theology within Mormonism provides Mormon feminists with a perspective which allows loyalty to their conservative church. The paper presents data collected from women belonging to several women's support groups. Three questions are addressed: (1) How central is Mother in Heaven theology in the religious worldview of these women? (2) How do they understand the role of Mother in Heaven? (3) To what extent is identification with a Mother in Heaven correlated with feminism, devotion to God and the transcendent, and commitment to the institutional church?

DANZGER, M. Herbert (3), "Action and Study: Ritual and Religious Grounding in Orthodox Judaism"

How is a sense of religious grounding asserted in Orthodox Judaism? Christian "rebirth" requires *beliefs* primarily and ritual acts only secondarily. Judaism, by contrast, emphasizes the performance of *mitzvoth* (commandments), while beliefs are not as heavily emphasized. One is a "believing Christian" but an "observant Jew." Is it intended that these acts in Judaism be merely mechanically performed, or are they part of a mindset? If the latter, how is this supposed to happen? Second, if acts are the core, why the emphasis on study? Or, is this also an "act"? Is the study of Talmud understandable simply in terms of acquiring knowledge for the performance of an act? This paper is based on a study of a return to Orthodox Judaism in the United States and in Israel, conducted from 1976 to 1984, primarily at schools for *ba'atei t'shuva* or "masters of return," as the newly religious are termed in Orthodox Jewish circles. These schools, called *yeshivoth* have traditionally served as seminaries for

the education of Orthodox Jews in talmud and Jewish religious law. Presently, a number of these schools have developed for the education of the newly religious ba'afai t'shuva. These schools are located primarily in New York and Jerusalem and provide the basis for this analysis.

DASHEFSKY, Arnold, J. Alan Winter, and Bernard Lazerwitz (3), "Localism, Religiosity, Orthodoxy, and Liberalism: The Case of Jews in the United States"

In seeking to understand the recent conservative shift in American society within the context of one of its social institutions, namely religion, two hypotheses suggested by localism theory are tested on a Jewish sample: (1) Localism is positively related to religiosity; and (2) Localism inhibits political liberalism. Some support is found for each hypothesis. General localism is distinguished from sub-communal, here Jewish, localism. The latter, especially as measured by Jewish primary group involvement, is the stronger variable. An earlier study by Roof and Hoge (1980) of localism among Protestants, both liberal and conservative, and Roman Catholics, is reviewed and shown to support the value of distinguishing among various forms of localism.

DAVIDSON, James D., C. Lincoln Johnson, and Alan K. Mock (12), "A Typology of Affluent Churches: Nurturing Faith and Promoting Justice"

Our current research focuses on affluent churches and their attempts to nurture faith and promote justice. This paper examines the relationship between faith and justice; proposes a typology of affluent churches based on their success in achieving these two goals; and shows how this typology applies to the affluent congregations in our study.

DENISON, Barbara Jones, Deborah Badger, and Faith Phillips (6), "The Neighborhood Church in the City: Recognition and Revitalization"

This study was conceived in cooperation with the Allison Hill Group Ministry, Central Pennsylvania Conference, United Methodist Church, which is a group of 6 United Methodist congregations and their pastors in the center-city low income area of Harrisburg. Five of the congregations are old, having been established between 1900 and 1920. The sixth is a two-year-old Hispanic congregation meeting in one of the older buildings. Research addresses the problems of creating recognition for mainline Caucasian Protestant churches in ethnic and minority neighborhoods. One attempt to reach out to changing city neighborhoods is through community and social welfare services. Pastors and congregations, it was learned, feel this will revitalize congregations and bring new people into the existing buildings. Neighborhood residents, however, see social and community services provided as distinct and separate entities from the worship experience(s) provided. Problems reconciling the failure of community services to attract Sunday worshippers and church members, and the pastors' own definitions of social welfare work as "success" in their neighborhoods, are raised and possible solutions are discussed.

DUGGAN, Thomas J. (24), "'Our Lady of Royal Oak': The Natural History of an Expressive Crowd"

"Religious sightings" occur at various times and places. Such occurrences are always newsworthy events and serve as "magnets" to draw large numbers of people to the scene. Such an event transpired in Royal Oak, Michigan, during the spring and summer of 1984, when religious images were reported to be seen on the exterior wall of a Presbyterian church. This event was studied by participant observation methodology. The focal points for the study were the perceptions and actions of the onlookers gathered at the site: At the scene of the sighting, the random gathering evolves into an expressive crowd. As the sighting persists over an expanded period of time, the fluid crowd passes through a series of stages marked by the emergence of

specific roles among some members of the crowd. These stages of growth and eventual decline are described along with the concomitant roles prominent at each stage. An explanation is suggested for the eventual demise of such crowds, and a comment on methodology is appended.

DUKE, James T., and Barry L. Johnson (14), "Protestantism and the Spirit of Democracy"

Data from the *Freedom in the World* (1985) survey of political democracy show that nations with a substantial Protestant heritage are more likely to be democratic than nations with other religious traditions, even when level of economic development is controlled. Nations with an Islamic or indigenous tribal religious heritage are least likely to be democratic. Several explanations are drawn from the literature for these findings. The first emphasizes the cultural values of tolerance, compromise, and diversity which characterize Protestant nations (Novak, 1980). Further, Eisenstadt (1978) argues that Protestantism acted as a solvent to weaken the old institutional order and allowed the development of "heterodoxy." The direction of causal influence is a crucial question here, since it is possible that initially heterogeneous societies were more likely to be democratic, which in turn fostered the development of Protestantism.

DUNNAVANT, Anthony L. (1), "The Recent Polarization in the Christian Church (Disciples of Christ) in Light of the History of Divisions in the Campbell-Stone Movement"

The Christian Church (Disciples of Christ) is rooted in two religious communities born on the western frontier in the United States' early national period. These two communities and the combined movement they largely became (known, after the names of their principal leaders, as the Campbell-Stone movement), have been committed to Christian unity. Yet, the movement has repeatedly divided. After surveying the historiography of these divisions, this paper suggests that three factors have signaled impending schism: divergent interpretations of a basic ideal, developing competitive extra-local organizations, and the presence of dissenting journalism. Each of these factors was present in the divisions that created first the Churches of Christ, and second, the undenominational fellowship of Christian Churches and Churches of Christ, as distinct from the Christian Church (Disciples of Christ). In the recent polarization within the Christian Church (Disciples of Christ), each of these historical indicators of a coming split is again present.

FAVER, Catherine A. (4), "Women in Religious and Social Reform Movements: Examples from the Progressive Era"

This paper presents a comparative analysis of the religious biographies of four American women who were active in religious and social reform movements of the early twentieth century. The analysis is based on case studies tracing each reformer's religious meaning system--its nature, origin, and social consequences. The four reformers represent diverse religious backgrounds within the Christian tradition (Catholic, liberal Protestant, and evangelical Protestant) and a broad range of social, economic, and religious reform movements. Through comparisons of the four case studies, the paper explores critical questions about the social consequences of religiosity, including: (1) What are the key dimensions of a religious meaning system which determine its social consequences? (2) Given a diversity of meaning systems within the culture, and multiple "versions" of each religious tradition, by what processes do individuals formulate their own worldviews? (3) How is religious commitment translated into social and political orientations? By analyzing historical data on Progressive women reformers, the paper thus highlights the role of women in religious and social reform, and elucidates the processes that link religious commitment to social action.

FICHTER, Joseph H. (21), "Married Priests, Women Priests, and Ecumenism"

The "Pastoral Provisions" issued by the Vatican in 1980 are conditions under which married male Episcopalian clergy may be received into the Roman Catholic priesthood. The transfer of these priests ought to benefit both churches, since the Roman Church suffers a shortage of clergy, and the Episcopal Church has a surplus. To what extent is this phenomenon likely, rather, to hinder friendly ecumenical relations between the Episcopal and Roman Churches? Objections by Episcopalians are as follows: (1) This is unfair "poaching" on Episcopalian manpower. (2) Insisting on a "new" ordination casts doubt on the validity of Anglican orders. (3) It underscores the repudiation of women's ordination. Objections by Roman Catholics are as follows: (1) The transfer priests are theologically conservative and will impede the aggiornamento. (2) It is unfair to accept married Episcopal priests while hundreds of married Roman ex-priests are willing to return to the ministry. (3) Catholic feminists in the Women's Ordination Conference see the rejection of women priests as an obstacle to their own ordination.

FINKE, Roger (11), "Pluralism and Religious Mobilization in American Cities, 1906"

The rapid rise of urbanization in the late 19th and early 20th centuries was viewed as the enemy of religion by both clergy and social scientists. The clergy denounced the evils of city life, while social scientists warned of the increasing religious diversity (or pluralism) in American cities. In this paper I question the assumption of the secular city. Using census data on the religious life of cities in 1906, I illustrate that cities had a higher rate of religious adherence than did the surrounding hinterland--the rate of adherence was .56 for cities as compared to .50 for the hinterlands. Moreover, I demonstrate that the religious diversity of the city has facilitated this increase. Rather than undermining religious growth, as expected by many, I argue that religious diversity facilitates growth by forcing religions to compete for adherents. Special attention is given to Roman Catholics. Not only did they increase the rate of religious adherence through effective recruitment and retention of members, they also eliminated Protestant complacency. Catholics were not just another competitor in the religious marketplace, they were a threat to the Protestant status quo. Finally, I show how the religious diversity of the city and the presence of Catholics increases the evangelical efforts of the churches. Thus, contrary to the emotional pleas of the clergy and the implications of social scientific theory, the city is surprisingly sacred, and pluralism is friend--not foe--to religious mobilization.

GIURIATI, Paolo, Gioia Lanzi, and Enzo Pace (24), "The Pilgrim Experience at Fatima"

The research on the pilgrim experience at Fatima, done in collaboration with the authorities of the Shrine of Our Lady of Fatima, was led by several goals: (1) To verify what the pilgrimage experience means for pilgrims. (2) To understand better at the theoretical level the dynamics of mass religious phenomena. (3) To improve the methodology of a pluridimensional analysis of contemporary religious phenomena. (4) To obtain suggestions for possible changes at the pastoral level. Interviews through questionnaires were integrated with participant observations, recordings of life stories, collection of anthropological artifacts, etc. The output of the research indicates: (1) Pilgrimage is a complex experience deeply rooted in the life and the religious experience of the believer. (2) The methodological premise to understanding a phenomenon as complex as pilgrimages consists in synchronizing oneself with the culture and language of pilgrims. (3) Pilgrimages can represent a road to finding the meaning of life in our valueless society.

GLIK, Deborah C. (21), "Charismatic and Metaphysical Healing Rituals and Psychological States of Adherents: Two Case Studies"



Research findings to be reported focus on two small spiritual healing groups, a black charismatic group and a white metaphysical group, in the Baltimore area. In this exploratory analysis, results from a non-verbal, projective technique based on Jungian theory, the Mandala Card Test (Kellogg, 1981) is used to determine differences in psychological states of group members before and after participation in healing rituals. The rationale for this approach is to show that non-verbal or symbolic measures can show changes in the psychological states of participants in healing rituals, which may themselves be linked to healing experiences. Moreover, differences between groups on Card Test data suggest that sociocultural factors play an important role in determining behavioral and experiential variations in healing.

GLOCK, Charles Y. (16), "The Ways the World Works" (Furfey Lecture)

The paper elaborates on the proposition that how people imagine the world to work is related significantly to the ways they live their individual lives and to the social arrangements they invent, support, oppose, and change. An inventory of extant views about how the world works is attempted followed by a discussion of what the different views imply for individual behavior and social organization and change with particular reference to the United States. The relation of the theoretical ideas advanced to attribution theory in social psychology is discussed as is the potential of the theory to advance comparative, cross-cultural work in the sociology of religion.

HANNIGAN, John A. (10), "Apples and Oranges or Varieties of the Same Fruit: The New Religious Movements and the New Social Movements Compared"

In the last decade, the anatomy of the new religious movements has become a ubiquitous topic in the sociology of religion. At the same time, the term "new social movements" has been increasingly used by European social theorists to describe the peace, feminist, ecological, and local autonomy movements which have proliferated worldwide. In this paper, the new religious movements and the new social movements are compared on the basis of their defining characteristics, reasons for formation, social bases, ideologies, relation to the larger society, and future prospects. While seemingly opposite in both structure and outlook, the two can be conceptualized as part of a larger struggle to re-inoculate social life with a more deliberate ideology and sense of identity.

HANNON, James T. (26), "The Use of Life Histories to Identify Critical Moments in the Development of Political Consciousness among Religious Activists"

Life histories were once one of the most popular forms of sociological research. Problems with reliability and the time required for such research contributed to the decline in popularity of this method. Mandelbaum and other anthropologists have recently proposed a schema which increases the reliability of researcher interpretation. By focusing on the dimensions, turnings, and adaptations in an individual's life, researchers can identify particular moments of obvious importance and offer an explanation of the critical decisions which individuals make at those moments. Topical life histories can be constructed from one intensive interview, thus avoiding the prohibitive time constraints of complete biographies. Topical life histories of participants in the Pledge of Resistance, a social movement organization opposed to U.S. military intervention in Central America, suggest several critical moments in the development of individual and collective commitments. Of particular importance are individuals' exposure to critical social analysis in schools and churches and their participation in various networks of like-minded people.

HARGROVE, Barbara (22), "Religious Ideology and the Future of Rural America"

The current farm economic situation is leading to distress not only among farmers, but also among business people and other residents of rural areas. There are many indications that the situation may not be temporary--that the problem is, in fact, global. Two contrasting religious ideologies are coming to the fore in response to this situation. The first challenges the spread of corporate agriculture in the name of a reactionary populism that attaches itself to religious groups of the radical right such as the Christian Identity Movement. The second also is an attempt to challenge contemporary patterns of agriculture and "agribusiness," but on the basis of the recovery of suppressed kinds of spirituality, including feminist and Native American varieties, that emphasize nurture, ecological balance, and a cooperative attitude toward nature. This paper seeks to describe and evaluate the appeal of both movements and their possible effect(s) on the future of rural (and urban) North America.

HEGY, Pierre (2), "The Libido: Renewal or Regression in Catholicism"

This paper reports the unexpected finding that sex-related issues constitute the strongest and most discriminant variable in the analysis of church priorities as different as Sunday worship, lay involvement in parish matters, and financial accountability. In many cases, the libido items explain 70-80% of the total variance. Nearly identical results are obtained in two samples of diocesan priests, one taken in the New York metropolitan area and the other in Alsace (France). Similar results were obtained in a survey of parishioners from the New York area, although the correlation coefficients are not as strong; the libido variable also correlates with religious practice. When half the sample of priests with the highest libido scores are compared with the other half having the lowest libido scores, enormous differences appear on all theological or pastoral issues. The data of this paper reveal the unexpected finding that the libido variable appears to be the key to renewal or regression within Catholicism.

HEGY, Pierre (18), "The Convergence of Sociological and Theological Discourses: Experiences as Tools for Theory Construction"

Each participant will offer an initial statement describing the convergence of sociological and theological discourses in his own work, teaching, and/or research. We all tend to relate to basic root-metaphors in our work, and these root-metaphors often transcend disciplinary boundaries. Durkheim long ago suggested that the basic social root-metaphors were religious. In the discussion that will follow, we can then look for general cultural trends across disciplines.

INGRAM, Larry C. (1), "Lévi-Strauss and Southern Baptists: Notes on the Construction and Breakdown of a Lineage System"

Using theoretical propositions adopted from the work of anthropologist Claude Lévi-Strauss, this paper studies the Southern Baptist Convention as a lineage or kinship system. According to Lévi-Strauss, social organization must be understood not by looking at the units of organization, but by examining the relationship between those units. In kinship systems, the relationship is characterized by patterns of ritual exchange. To examine Southern Baptists from this perspective, then, requires inquiry into the nature of exchange among the various units of the denomination. The material presented here is organized into six sections: (1) Salient aspects of Lévi-Strauss' theory are reviewed. (2) An argument is developed for treating the religious denomination as a lineage system. (3) Important units that enter into exchange as well as the goods to be exchanged are identified. (4) The exchange processes which provide the basis for solidarity within the denomination are described. (5) Ritual violations by failure to reciprocate in the exchange are discussed as threats to the lineage system. (6) The possibility of schism is considered as social distance between opposing units increases and new possibilities for exchange develop. (7) A concluding section returns to Lévi-Strauss' theory and attempts to evaluate its potential for the sociology of religion.

JELLEN, Ted G. (8), "Biblical Literalism and Inerrancy: Does the Difference Make a Difference?"

For decades the proper interpretation of the Bible has been a controversial issue among theologians of a conservative bent. While many conservative analysts regard Scripture as an authoritative source, disagreement exists as to whether the Bible should be regarded as literally true in all its particulars or merely inerrant in matters of faith and morals. Since items reflecting the respondent's evaluation of the Bible have become standard components of operational definitions of such terms as "fundamentalist" or "evangelical," the distinction between literalism and inerrancy has an empirical, as well as theological, importance. While some surveys employ a Biblical item seeming to stress literalism (e.g., contain such language as "The Bible should be taken literally, word for word."), other surveys contain items implying a less stringent inerrancy (e.g., "The Bible is God's word, and all that it says is true."). The purpose of this paper is to determine, in a preliminary way, whether different items concerning a respondent's feelings about the Bible lead to different results when the respective items are used in data analysis. The NORC General Social Survey for 1985 contains both a "literalism" and an "inerrancy" item, administered in a split-half format. This paper will simply compare the two items as they affect religious variables (denominational preference, church attendance, personal prayer), attitudes toward social issues (abortion, feminism, and school prayer), and political attitudes (party identification and Presidential vote). It is hypothesized that, for most respondents the distinction between literalism and inerrancy is too subtle to be easily grasped.

JOHNSON, D. Paul, and Larry C. Mullins (6), "Subjective and Social Dimensions of Religiosity and Loneliness Among the Well Elderly"

This paper examines the relationship between two distinct dimensions of religiosity, the subjective and the social, and loneliness among the respondents of an apartment facility for the elderly. The basic hypothesis to be tested is that high religiosity is associated with low levels of loneliness. However, this relationship is expected to be related to several other variables, including frequency and types of social contacts and satisfaction with these contacts, as well as such personality characteristics as depression and locus of control. Thus the analysis will examine the effects of these additional variables on the religiosity-loneliness relationship. Data for exploring these relationships were obtained through face-to-face interviews with 131 respondents of a 199-unit high-rise apartment building that provides independent living facilities for low-income older persons. Regression analysis was used to analyze the relationships described above. The results of the analysis showed that the social dimension of religiosity was significantly related to loneliness in the hypothesized direction. The direction of the relationship between the subjective dimension of religiosity and loneliness was also as predicted but was too low to be significant. These relationships were maintained when the effects of frequency of social contacts and satisfaction with contacts were included in the regression equation, even though both of these variables also had independent effects on loneliness, particularly contacts with family members. Of all the variables that were examined, depression was the one most strongly related to loneliness; inclusion of this variable in the regression equation obscured the religiosity-loneliness relationship. Locus of control also showed independent effects on loneliness, but its inclusion in the regression equation did not destroy the relationship between the social dimension of religiosity and loneliness.

KELLY, James R. (15), "Using Secularization Theory to Illuminate the Abortion Controversy, and Vice Versa"

Secularization has become a vague but necessary term in social science. Recent authors have suggested that its proper use is in specific historical sequences to ensure that the term does not mask a philosophy of history or, worse, an implied ideology. Such a micro

approach inevitably includes some reference to religious content, and this, in turn, involves problems of a hermeneutical nature. This study applies the notion of secularization to the churches' role in the legalization of abortion. The churches' roles in that controversy show (1) the complex nature of secularization, (2) the dialectical nature of secularization, (3) the partial and contested advance of secularization, (4) and the moral center of debates about secularization. The application of secularization theory to the controversy over legal abortion shows the correctness of the insight of some recent theorists that arguments about secularization are actually arguments about the conditions of possibility of community. This approach involves a conjoining of analytical and substantive materials, and the results of such inquiry (including this one, if it is successful) must always be viewed as deepening the problem rather than resolving it.

KNISS, Fred (29), "Intra-Denominational Ideological Conflict: The Fellowship of Concerned Mennonites"

This case study sheds light on two theoretical issues in the literature on social movements and religious conflict. The first is the status politics/resource mobilization debate in analyses of conservative countermovements. The second is the interaction of external and internal factors in intra-denominational conflict. The logic of world-system analyses of economic and geopolitical conflict is used to develop several general principles of ideological conflict. The analysis of this case, based on primary documents and journalistic accounts, finds that status politics theory is useful for understanding the emergence of specific issues and the motivation of leaders in the conflict. Resource mobilization theory is found useful for understanding the timing of conflicts, specific strategies taken by contending parties or the determinants of outcomes. Examining the linkages between external and internal factors shows that an ambivalence in Mennonite core ideology with respect to the left and the right in American society makes intra-Mennonite conflict susceptible to shifts in the external ideological climate.

LANG, Graeme (5), "Correlations versus Case Studies: The Case of the Zulu in Swanson's *The Sixth of the Gods*"

Despite a number of interesting studies over the last decade, Guy E. Swanson's pathbreaking work on the relation between religious belief and social structure in *The Sixth of the Gods* has still not received the extensive analysis, replication, and critique which it deserves and requires, and which would make further progress possible. One feature of the book, not hitherto commented upon elsewhere, is here discussed--the coding of societies during or after periods of profound social or cultural change. The problems which this can cause for interpretations of correlations drawn from large samples of societies is discussed, using the case of the Zulu from Swanson's chapter on the social correlates of monotheism.

LECHNER, Frank J. (28), "Modernity and Its Procontents: Societal Solidarity in Comparative Perspective"

Arguing that universalistic inclusion in the societal communities of nation-states is an ideal-typically modern component of global social processes, this paper examines: (1) the conditions for the institutionalization of inclusive systems of solidarity; (2) systematic variations in the process of inclusion; (3) specific modern patterns of exclusion; and (4) forms of anti-inclusive collective action in modern sociocultural movements. The paper relies on a general theory of solidarity and on selected empirical materials concerning critical cases of inclusion/exclusion--e.g., the development of citizenship, immigration patterns and policies, and cases of communal conflict.

LEWIS, James R. (7), "Religious Insanity Past and Present"

Despite the widespread utilization of "religious enthusiasm" as a diagnostic category across the span of a century and a half, only rarely have contemporary studies devoted more than a few pages to an analysis of this notion. The present paper undertakes the project of laying out the theory of religious insanity that one finds in the late eighteenth and nineteenth centuries. The latter section of the discussion will also draw out some of the parallels between nineteenth century notions of religious lunacy and twentieth century notions of "cult" disease.

MADURO, Otto (26), "The Desacralization of Marxism within Latin American Liberation Theology: Some Hypotheses for Research and Reflection"

It is a current opinion--more or less documented with facts--that there is a certain influence of Marxism in Latin American Liberation Theology. It is often recognized, as well, that Liberation Theology has contributed to undermining the "satanization" of Marxism--and more largely, of socialism--that was common previously in Latin America, especially among the Christian churches. What I suggest here is that, beyond these facts, there is also a certain "desacralization" of Marxism stimulated by the theory and practice of Liberation Theology. This paper examines ten areas where Liberation Theology is contributing to relativize, criticize, and overcome certain tenets of Marxism which are usually held as essential--almost "sacred"--among the majority of those who call themselves Marxists.

MARIZ, Cecilia (26), "Religion and Poverty in Brazil: Pentecostalism and 'Comunidades de Base'"

Although many authors point to basic differences in the political views of Pentecostal Protestantism and Catholic Comunidades de Base, I attempt to show how both movements have similar unintended consequences in the socioeconomic experiences of Brazil's poor people. They each help the poor to cope with poverty. In order to show this I will analyze seven elements of both movements that have an important role in the strategies for coping with poverty. Various authors have found these elements in Pentecostalism. I suggest that they are also present in the Comunidades de Base, because despite their different origins and intentions, both movements recruit the same kinds of people and have similar organizations based on self-governed groups. The analysis of these elements provides an understanding of the individual's motivation for participation in these movements and an explanation of the consequences of this participation.

NEITZ, Mary Jo, and Jim Spickard (21), "Seeking 'The Uniquely Religious': A Preface and Two Examples"

For many years the sociology of religion has focused either on the social function of religions or on the understandings of life people gain from them. It has been primarily concerned with what religions do for their adherents' everyday lives. In each case, religious experiences disappear from view. Religions are treated as category-mistakes or as self-absorbed mentations. Experiences that lead people to postulate other powers in the universe--as most religions do--are left unexplored. It strikes us that this is a bit like talking about sex while denying the phenomenon of arousal. We have therefore sought theories open to the experiential side of religion which still encourage sociological analysis. We have found two: the concept of "the flow experience" in the work of Mihaly Csikszentmihaly; and the analysis of the intricacies of musical performances in the work of Alfred Schutz. The former, though ultimately reductionist, at least admits that something extra-mental goes on in religious moments. The latter, while focusing on extra-religious factors, does not rule them out of account.

NIELSEN, Donald A. (23), "The Inquisition, Rationalization and Sociocultural Change in Medieval European Civilization"

This essay examines the origins of the Medieval Inquisition in civilization-analytic perspective. This institution is seen against the background of fundamental changes in civilizational rationales and related forms of social organization occurring from the eleventh through the thirteenth centuries. The focus is on the increasing "rationalization" of sociocultural life during this period. The influence on the Inquisition's origin and early development of changes in five spheres of Western European civilizational structures will be examined in particular: (1) the consolidation by the Papacy of full "church-type" structures and the establishment of a new relationship to "sect-type" groups; (2) the reception of Roman law and the "rationalization" of jurisprudence in canon law; (3) the elaboration of a systematic theology which "codified" the approved contents of the faith into a "dogma"; (4) the new focus on intention and individuation of responsibility for the contents of "conscience" in the realms of action and opinion; (5) the general shift in the structures of consciousness from an otherworldly to an increasingly innerworldly cast. It is argued that these changes, which were part of an overall thrust toward "rationalization" in the twelfth century, also brought about the Inquisition as an important by-product of their operation. I examine the relationships of the nascent Inquisition to these five areas of sociocultural change. In conclusion, I make a few brief remarks concerning possible comparisons between the Inquisition and religious-judicial structures in non-Western civilizations and inquisitorial phenomena in the twentieth century.

PALMER, Susan J. (7), "Therapy, Charisma, and Social Control in the Rajneesh Foundation International"

The social function of therapy and the charismatic role of therapists in a new religious movement, the Rajneesh Foundation International, between 1974 and 1985, is the focus of this study. It is argued that in the early phases of the movement in India, the Esalen-style therapy groups were an important means of fund-raising and recruiting new members. However, when the RFI moved to Oregon and entered a communal phase which demanded total commitment from its members, their function changed. Kanter's theory of commitment mechanisms which determine the success or failure of communal utopias is referred to (Kanter, 1968), and it is postulated that her mechanisms of renunciation, mortification, and communion were present in the Rajneesh "groups." Affinities between the RFI and the nineteenth century utopian commune, the Oneida Perfectionists, are noted, and the argument presented that therapy in the RFI performed a similar function to Oneida's main ritual, mutual criticism. Both communes practised a kind of "free love," and in each case established a ritual means of releasing tensions, resolving conflicts, and reinforcing alternative sexual and family patterns. The research data are gleaned from interviews with members of the Montreal commune, from participation in five therapy groups, and from RFI literature.

PERRIN, Robin D., and Armand L. Mauss (8), "The Divided Generation: More on the Differential Growth of Liberal and Conservative Churches"

A widely accepted explanation for the differential growth of liberal and conservative denominations during the past 20 years holds that "baby boom" youth from the mainline churches, having become exposed to the counterculture of the 1960s, underwent changes in values and attitudes leading to a decline of interest in organized religion. The loss of such a youthful membership during prime child-bearing years led, in turn, to a decline in natural membership increase. Feasible as such an explanation may be, it does not really address the question of differential church growth; for we are still left with the question of why the youth from conservative churches were not also affected by the generalized impact of the counterculture. The assumption has been that liberal youth were more involved in the counterculture, thus experiencing greater changes than conservative youth. The present paper addresses this "assumption" with NORC data. Using cohort comparisons of attitudes toward personal freedom, we demonstrate that the youth from the liberal and conservative churches,

respectively, were not differentially affected by the counterculture.

PETERSON, E. T. (19), "A Comparative Analysis of Elderly Mormons and Non-Mormons."

The problem under investigation is whether a religious ideology with direct as well as indirect references to the last years of life is translated into specific differences in the lives of its members which empirically differentiate them from older people who are not adherents of this particular ideology. With interview data from 378 older people, 295 of whom were Mormons, five hypotheses are tested. Older Mormons are more (1) family oriented, (2) health conscious, (3) active in their church, (4) conservative in religious beliefs, and (5) happy and content with their lives than non-Mormons. Substantial evidence was found in support of the first, third, and fourth hypotheses. The reality of physical and emotional aging would suggest that age is no respecter of persons; it affects Mormon and non-Mormon alike. Looking at life satisfaction, in terms of eight domains, six are significant and in the predicted direction. Various explanations for this are explored. Everything considered, it appears that for the elderly Mormons in this study, the religious ideology plus the social organization of the church does affect them in terms of their families and their religious activities and beliefs. In terms of health and morale, there is little difference between older Mormons and non-Mormons.

PETERSON, Larry R. (4), "Orthodoxy and Alienation"

The purpose of this paper is to determine if discordance theory is helpful in understanding the relationship between orthodoxy and alienation. The central proposition of discordance theory is that the perception that social and cultural change are increasing discordance between the real and the ideal is a source of alienation. Stated differently, the people who feel most alienated from society are those who perceive that actual conditions within society (the real) increasingly depart from what they believe these conditions ought to be (the ideal). In applying these ideas to the religious realm, it is argued that religious discordance (the perception that society is departing from one's religious beliefs about the ideal) is positively related to alienation. Furthermore, it is argued that in American society changes associated with structural differentiation and secularization are bringing about departures from orthodox Christian beliefs about the ideal. Therefore, the people who are most likely to experience religious discordance and subsequent alienation are the religiously orthodox. The sample includes 361 respondents from the general population in Memphis, Tennessee, who were interviewed by telephone. Consistent with discordance theory, orthodoxy had a strong positive effect on religious discordance which, in turn, had a strong positive effect on alienation. These findings held even though the model tested included controls for several background variables. Unexpectedly, however, orthodoxy's positive indirect effect on alienation was offset by a negative direct effect. In other words, orthodoxy had both alienating and integrative consequences. The implications these findings have for previous theorizing about religion's consequences for alienation are discussed.

PINTO, Leonard J. (21), "Zen Buddhism as Salvation from Getting Saved: Religiosity versus Meaning Systems in a Time of Religious Effervescence"

Although the "new religions" of the 1960s and 1970s breathed new life into the sociology of religion, these new religions were not always treated as religions, but rather as meaning systems that provided converts a way to make moral sense of their lives during a time of institutional crisis. This functionalist approach to religion has detrimental effects on the sociology of religion as a subdiscipline within sociology, and it also does damage to our understanding of that which is uniquely religious about religion. While Zen Buddhism was one of the religions that was treated this way, it explicitly refuses to allow itself to be reduced to an

ethical system. It is, therefore, valuable to study Zen Buddhism from an emic as well as an etic point of view. This paper reports research that has included interviews of over thirty Zen students of five Rinzaï and Soto Zen masters in the United States. The author has also studied with one Zen master for over thirteen years. Drawing on these interviews, the personal experiences of the author as a Zen student, and sociological and Zen literature, this paper reports on Zen Buddhism from an emic perspective that focuses on Zen's religious character and how it is differentially articulated by the various teachers who are described by interviewees. As such, this research uncovers diversity among Zen teachers (and their doctrines and teaching styles) of major proportion--differences which could not be explored by earlier case studies of individual Zen centers. Finally, the paper discusses the implications of this approach for sociology of religion itself as well as our understanding of Zen's relation to ethics.

QUANE, James, and Margaret Poloma (15), "Religiosity and Well-Being: Assessing Differences between Catholics and Non-Catholics"

Preliminary analyses of the 560 responses from the 1985 Akron Area Survey reveal significant differences for Catholics and non-Catholics in reported measures of religiosity as well as in measures of well-being. As a group, Catholics were less likely to feel close to God, to be satisfied with their religiosity, or to report religious experiences. They also tended to score lower on three of the measures of well-being used in the survey. Multivariate analysis is employed to explore further the bivariate findings reflecting differences in subjective perceptions in both well-being and in various dimensions of religiosity between Catholics and non-Catholics. Objective measures, specifically demographic controls and religious practices, are used to control for reported differences.

QUINNEY, Richard (24), "On the Way to Emptiness: Religious Experience in the Midwest Landscape"

Each day I travel in some way--by car or on foot--the roads and byways of this county in northern Illinois. This is the landscape to which I returned after years of traveling in other places. It is a landscape of transcendent quality, having to do with the line of the horizon, the way the sky meets the land, the drift of the clouds over the fields and towns, the way the sun reflects against the weathered barn. In this landscape, I look at what is very near in experiencing the ultimate. What I believe in is no longer the pressing question. But living daily with an awareness of the universal--divine, perhaps--mystery is the contemporary concern. We are seekers, many of us, in a world where the traditional answers (material and religious) are no longer convincing. We are travelers who wish to reach beyond the conditioned ideas and forms of the age.

ROBBINS, Thomas (13), "The Future of New Religious Movements"

There appear to be many *contradictory signals* as to what the future holds for NRMs. For example: (1) The classic "cults" of the 70s such as Hare Krishna, Moonies, Scientology, etc., are either declining, self-destructing, or have ceased growing (at least in terms of U.S. membership). (2) But some media stories have highlighted a worldwide growth of the Rev. Moon's commercial, media, and political empire; and offshoots (or rip-offs) of Scientology keep proliferating. (3) Eastern mystical and human potential groups seem to be weaker on campuses, but there is fundamentalist-evangelical-charismatic activity. (4) A front page New York Times article discussed the growth of authoritarian and eccentric fringe groups which allegedly regiment followers and which are raising concerns in evangelical and anti-cult circles. (5) The New York Times has been running a series of (sometimes front page) articles on the continuing growth of occult beliefs in the U.S. (6) Televangelists regularly bewail the continuing growth of occult, satanic, and New Age beliefs, practices, and groups. (7) Some anti-cult publications claim that cult activity on campuses and elsewhere has never been stronger! (8) Some sociologists of religion have publicly affirmed the decline of NRMs. (9) Several factors and developments might be thought to have



potent implications for spiritual unrest, particularly the AIDS epidemic and the associated "need" to curtail adolescent and post-adolescent sexual promiscuity which could interface with the traditional function of religion in controlling sexuality.

ROBERTSON, Roland (17), "The Encyclopedia of Religion, 1987"

The recent publication of the new, 16-volume *Encyclopedia of Religion*, with Mircea Eliade as its editor in chief (Macmillan, New York, 1987) is clearly a circumstance to which sociologists of religion should pay careful attention; not least because it ostensibly represents "the state of the art" as far as the contemporary study of religion is concerned. Since the sociology of religion is itself, of course, mostly concerned with religion, its practitioners have a particular interest in seeing how "their" object of intellectual and professional concern is presented to the academy and the more intellectual of the reading public at large. The panelists will discuss such questions as the following: How satisfactory is the coverage of the *Encyclopedia*? How consistent is the quality of entries? How satisfactory is the discussion of the more obviously sociological themes? How is the sociology of religion characterized? What can sociologists learn from the *Encyclopedia*? Is the distinction between sociology of religion and religious studies viable?

ROGERS, Richard L. (23), "Interpreting the Second Great Awakening: Ideology and Social Development in the Antebellum Northeast"

This paper looks at the relationship between ideology and the process of social development. A model tying ideology to social conflict is altered to draw attention to the conditions giving birth to inclusivism and exclusivism. It will be argued that development pushes social groups into different forms of solidarity. Social groups that are interdependent tend toward inclusivism and inaugurate missionary and reform activities; social groups whose members are bound by communal solidarity provide a social context conducive to exclusivism. This analysis, however, requires decoupling formal doctrines from the meanings given by their adherents; this has ramifications for traditional theories of religious movements that have tried to tie particular beliefs to inclusivism or exclusivism. The social composition of movements in the Second Great Awakening is analyzed to demonstrate the validity of these propositions.

ROSENHOLTE, Victoria (1), "Fundamentalism in the Independent Baptist Tradition: A Ritual Process of Cyclical Crisis"

A model of cyclical crisis within fundamentalism is presented which corrects inadequate explanations in the literature regarding the continual financial crises and appeals for help among fundamentalists in general and religious broadcasters in particular. Extensive empirical data were collected during three and one-half years of participant observation within a small fundamentalist independent Baptist church and two years of observing religious broadcasters. Analysis of these data demonstrates systematic connections among three variables: the pragmatic concerns of evangelism (i.e., church growth and development), ideology, and ritual practices. In this context, the process of institutional development can be characterized as a continuing cycle of economic/spiritual crises that represents a ritualization of dispensational premillennial doctrine. What is distinctive about this ritual process is that charismatic religious leaders, who follow Old Testament traditions of ethical prophecy, have routinized institutional instability. The varied roles of the religious leader allow him to function both as a catalyst for change and as a force for stasis in the continuing evolution of the institution.

SCHENCK, Angela Marine (4), "Created in God's Image . . . Male and Female?"

Recent trends to increase the leadership roles open to women within mainline Protestant denominations have been met with resistance from some Fundamentalist groups on the grounds that God is male, and therefore only males may hold leadership positions in the

church. This paper examines the relationship between an individual's image of God and his or her attitude toward women. Previous work has used adjective ratings to determine image of God. This research attempts a new application of the Bem Sex Role Inventory, asking respondents to rate each of the gender characteristics as "very descriptive," "somewhat descriptive," or "not at all descriptive" of God. Results indicated that each of the adjectives classified as feminine by the BSRI were rated as "very descriptive" of God by a higher percentage of the respondents than rated each of the masculine adjectives as "very descriptive" of God. The exception was the direct comparison of "masculine" and "feminine," where a higher percentage indicated that "masculine" was "very descriptive" of God than indicated that "feminine" was "very descriptive" of God. Two sets of typologies were created (one using all of the masculine and feminine adjectives and the other using only the adjectives "masculine" and "feminine"), categorizing the responses into images of God as more masculine than feminine, more feminine than masculine, neither masculine nor feminine, and both masculine and feminine. Crosstabulation of these two typologies revealed a patterned relationship that had a chi-square significance of .004. Each of these typologies was also crosstabulated with categories created from responses to the attitudes toward women scale. Results of this study suggest further research into how individuals image God, the validity of the BSRI in describing God, and the relationship between image of God and attitudes toward women.

SCHOENFELD, Eugen, and Stjepan G. Meštrović (3). "Durkheim's Concept of Justice and its Relationship to Social Solidarity."

Durkheim's concept of justice is defined and explored in the context of his quest for establishing a "science of moral facts." Justice is supposed to be the basis of moral order in modern societies. Durkheim's criticisms of charity as the basis of social solidarity are explored. His Jewish background is related to his emphasis on justice from a sociology of knowledge point of view. Implications for social theory are discussed.

SHCOLNIK, Keith Bryan (19). "Affirmation: A Study of Homosexual Mormons"

This paper utilizes original survey research (questionnaires) to analyze Affirmation, a group of homosexual Mormons. Considering the Mormon Church's severe and adamant opposition to alternative sexual orientations, a surprisingly large number of respondents expressed an affective and intellectual (if not behaviorally active) attachment to the Mormon Church and especially to its religious doctrine. Affirmation functions predominantly as an educational and social organization. Several hypotheses were tested regarding the effects of a respondent's length of membership in Affirmation on various practices and beliefs regarding the church and homosexuality (no statistically significant results were found). Affirmation members did not expect the Mormon Church to change its negative position regarding homosexuality. In spite of this severe rejection, Mormon homosexuals will most likely continue to adhere to their faith. It is not likely that Affirmation will develop into a church, sect, or cult, even though other (non-Mormon) Christian homosexuals have responded to institutional rejection in such a manner.

SHEPHERD, Gordon, and Gary Shepherd (19). "Recruiting the Recruiters: Missionary Mobilization and Socialization in Mormon Culture"

This paper describes and analyzes aspects of the Mormon missionary system which not only make possible the rapid international expansion of Mormon membership but also profoundly affect the maintenance of member commitment and sectarian attitudes from one generation to another. Particular emphasis is given to the institutionalized ways in which the Mormon Church is able to mobilize the resources required to operate such a large-scale system of volunteer, full-time service, including the pervasive socialization of members to regard a missionary calling as both a privilege and sacred obligation. Specific missionary training procedures are discussed, as

are mission field arrangements/experiences that exercise motivational and behavioral controls over the attitudes and performance of missionaries and constitute a rite of passage for young Mormons into potential careers of continued, devoted service to the church.

SILVERMAN, William (12), "Trends in Religious Participation of New York City Business Leaders"

Has there been a change over time in the positions in the social structure from which religious groups have recruited their lay (i.e., non-ordained) leaders? Are business leaders less likely to be lay leaders in churches in the 1980s than, e.g., in the 1950s? Information relevant to these questions drawn from the history of organized religion in New York City will be presented. The implications of findings for theories of the place of religion in the social structure will be discussed.

SIMPSON, John H. (22), "The New Christian Political Right: Whither?"

The Iran-Contra complex raises basic questions about the integrity of the Reagan administration. It has been argued that Reagan's election in 1980 created a sense of efficacy and empowerment among the new Christian political right. This paper assesses the extent to which the cultural empowerment of the new Christian political right depends upon the perceived integrity of the Reagan administration, the likely effect of the Iran-Contra affair on the nature of the relationship between religion and politics in America, and the emergent role of Protestant Evangelicals, Conservatives, Fundamentalists, and Pentecostals in American life.

SMITH, William L. (7), "Camelot: Can it be Recreated in Paradise Valley?"

This paper will examine and discuss the relocation to Corwin Springs, Montana, of the Calabases, California-based Church Universal and Triumphant. The history and ideology of this twenty-nine year old religious movement, headed by Elizabeth Clare Prophet, is characterized by its blended theologies of the Eastern and Western "Ascended Masters," which include among others: St. Germain, Confucius, Buddha, Mohammed, as well as Jesus. The group also believes in reincarnation. According to church teachings, Elizabeth Clare Prophet is the sole messenger on earth for the "Ascended Masters." Ex-devotees of the Church Universal and Triumphant have labeled it a dangerous cult which subjects its members to thought control. The Park County, Montana, ministerial alliance is concerned with the relocation of the Church Universal and Triumphant and the effect this group will have on the young people of the Livingston area, as well as the group's political aims and its plans for the surrounding environment.

STAHL, William A. (22), "Modernism, Post-Modernism, Hyper-Modernism: Religion in an Information Society"

According to many futurologists, our society is undergoing a cultural transformation of the same magnitude as the industrial revolution. Information society is not only post-industrial, it is post-modern. Some speculate that this will dramatically transform the role of religion. But are these visions true? A comparative model of industrial and information society is presented. When analyzed, information society appears not so much post-modern as hyper-modern. This may still have significant consequences for religion, but not in the way some futurologists predict.

SUCHMAN, Mark (11), "Getting Religion: Analyzing the Determinants of 'Everyday' Conversion" (McNamara Award Paper)

This paper reexamines and questions the sociology of conversion's traditional focus on radical realignments of belief occurring in the religious fringe. It suggests that such analyses tend to obscure the role of less dramatic affiliational shifts which are the dominant form of religious mobility in the American mainstream. In

addition to using organizational theory to highlight the theoretical and practical significance of "everyday" conversions, the paper extends theories from the sociology of deviance to create a conceptual framework for understanding these events. A quantitative examination of preliminary evidence provides substantial support for this approach, as well as further delineating the nature of the affiliation process.

SUCHNER, Robert W. (8), "Conflicts in the Bases of Beliefs about Reality: Attitudes toward Science among Religious Fundamentalists"

Using data from three national studies of college students, this paper examines the relationship between fundamentalist religious views and attitudes toward science and technology. The paper employs a series of multivariate models to estimate the marginal impact of fundamentalist religious views on attitudes toward science and technology, holding constant other social, economic, and demographic characteristics. Results of the analysis are discussed in terms of the continuing conflict between religious and scientific assumptions about the nature of reality among young people and the manner in which knowledge about the empirical world can be obtained.

SWATOS, William H., Jr. (28), "Ultimate Values in Politics: Problems and Prospects for World Society"

This paper considers the impact of ultimate (rather than instrumental) values in politics upon world society. A distinction is made between universalistic and particularistic ultimate values. The "worldwide resurgence" of particularistic ultimate values in politics--a variety of so-called "fundamentalisms"--is the specific situation the paper addresses; however, it is argued that ultimate values have never been absent from politics. Instead, after World War II, universalistic ultimate values were increasingly championed by powerful nation-states. These values were functional for the development of world society, but they also enhanced the hegemony of powerful nation-states over the less powerful and the control of more powerful intranational elites over the dispossessed. These various power-conflicts have set the stage for value-politics that are potentially destabilizing to world society. A field-theoretical approach is suggested to combine cultural, structural, and personality elements to explain the relative likelihood of the emergence and success of militant religious movements in nation-states.

TAKAYAMA, K. Peter, and Beth Wright (5), "Literacy and Conversion"

Professor Charles Forman, a noted historian in the field of mission studies, has recently argued that the most important variable for successful conversion of peoples of non-Christian cultures to Christianity is that they have been preliterate with nonliterate religion. Forman writes: "Almost everywhere Christian missions have entered preliterate cultures with nonliterate religions, they have sooner or later found a general acceptance among people." According to Forman, this was true in both medieval Europe and in more modern times over most of the American continents and the Pacific. Though Africa was slower in its response than Madagascar, it was eventually also true in most of Africa. Forman has not provided any theoretical rationale for this general proposition. The purpose of this paper is to provide a theoretical rationale for the proposition as well as to test it empirically. Data are obtained from the *Status of Christianity Country Profiles*. The proposition is basically supported.

TAMNEY, Joseph B., Ronald Burton, and Stephen Johnson (12), "Religion, Social Class, and the Bishops' Letter on the Economy"

The Fall 1986 Middletown annual survey (n=379) contained seventeen items meant to represent ideas contained in the American Roman Catholic bishops' pastoral letter on the economy. Factor analysis revealed five useful factors. This paper focuses on one of these, which reflects a person's evaluation of luxury. It is hypothesized that social class will be negatively related to condemning luxury, and that fundamentalists more than others will tend to condemn luxury. Given the publicity surrounding the process of formulating

the pastoral letter, it is also hypothesized that Catholics more than Protestants, other things equal, will be more critical of luxury. Preliminary analysis found that anti-luxuriousness is more common among: older people, the less-educated and poorer respondents, more politically liberal people, Christian Rightists, and fundamentalists. The paper reports the results of multivariate analyses using these variables.

TREBBI, Diana (4), "Women-Church and the Catholic Women's Movement"

In his *Prison Notebooks*, Gramsci distinguishes between traditional and organic intellectuals. Traditional ones are linked to historically moribund classes and produce an ideology, usually idealistic, to mask real obsolescence. Opposed to this are the organic intellectuals who are members of organizations which represent the interests of a specific class. I argue that Catholic feminist organizations are the seedbeds for a new type of organic intellectual which is antagonistic to the traditional intellectual as the hierarchical Roman Catholic Church has understood it. Relying on the sociology of knowledge (Mannheim, McLellan on ideology, Weber, etc.) and on empirical data generated by field work with Catholic feminists in 1982-83, I will show social and religious sources of Catholic feminism which contribute to the "organic" nature of its intellectual leadership. The presentation will also account sociologically for the recent coalescing of interests among Roman Catholic women, known as "Women-Church" and its implications for a class analysis of the Catholic women's movement.

VADER, Anthony J. (15), "The Black and White Catholic Church"

The profusion of data on American Catholics (Greeley, Gallup and Castelli, the Notre Dame study) is offset by the scarcity of studies about black Catholics, perhaps because of the relatively small numbers of black Catholics (only 5% of America's black population is Catholic). Lenski first noted the difference between black and white Protestants. Black sociologists and theologians (Washington, Lincoln, Cone) have emphasized the evolution of the black religious experience from the social environment of slavery, the Black Code, and urban discrimination. In Chicago, some parishes have used a sociological research design to uncover what parishioners thought about creed, cult, and code. A modified model was developed for black parishes to discover whether the black experience was socialized into Catholicism or whether being black has affected the quality of Catholicism. Two parishes will be compared--one, a middle class suburban white parish just on the outside of the city limits of Chicago; the other, a black middle class parish on the outer edge of the city. Data were collected and analyzed for the white parish in 1986; data are now being collected for the black parish, and the results will be presented in this paper.

VARACALLI, Joseph (15), "Neo-Orthodoxy and the Future of the United States Catholic Church"

This paper starts from the assumption that the Catholic Church in the United States is presently bordering on an out-and-out civil war between "orthodox" and "heterodox" factions. "Orthodox" Catholics are defined as those who affirm the legitimacy of both the Catholic conception of the Magisterium (teaching authority of the hierarchy) and of what Avery Dulles has termed the "institutional" model of the Catholic Church. Heterodox Catholics are defined as those Catholics who in accepting a unilinear evolutionary understanding of the future of the Catholic Church that posits the ultimate supremacy of "individual conscience" reject both the conceptions of the Magisterium and of the institutional model. Both orthodox and heterodox factions are themselves variegated in their makeups. It is argued that the emergence and institutionalization of a "neo-orthodox" Catholic center which serves as a "via media" between a traditional and modern worldview is a presupposition for maintaining the unity, continuity, and universalism of the Roman Catholic Church in the United States.

WALLING, Donovan R. (25), "Patrimonialist Rulership in Tibet: Four Historical Periods"

For most of its history, Tibetan rulership can be characterized as patrimonialist in one form or another. Authority in earliest times was vested in a series of dynastic monarchs, giving way during Tibet's medieval period to a succession of religious leaders. With the emergence of the system of reincarnated Dalai Lamas, temporal authority passed into the hands of these religious leaders, thus a hierocratic patrimonialism replaced the former political patrimonialism. The Dalai Lamas exercised, at least theoretically, supreme authority over both religious and political affairs until the recent self-exile in this century of the current Dalai. Since 1959, temporal rulership in Tibet, now an "autonomous" region of the People's Republic of China, has been held by the Panchen Lama, the second most venerated religious figure in Tibetan Buddhism, who is dominated by the Chinese leadership. This paper examines patrimonialist rulership in Tibet as it has evolved across the centuries.

WILSON, John, Ida Harper Simpson, and David K. Jackson (11), "Church Activism among Farm Couples: Measuring the Impact of the Conjugal Unit"

A sample of farm couples is used to examine the impact of the conjugal unit on church activism. Separate analyses for husbands and wives show that the church activism of the latter is more exclusively influenced by husband's activism. Church activism is a norm for wives which only the inactivity of their husbands can radically alter. The data show that the most powerful influence on the church activism of either husband or wife is the activism of their spouse. Wives have a greater impact on their husbands than vice versa. A Third model is used to examine the effect of the conjugal unit on church activism. Results suggest that the system properties of the marriage are an important determinant net of other factors.

YIRENKYI, Kwasi (5), "The Ghanaian Clergy and Modernization"

African nations are struggling with serious problems of modernization, and for many, politics has become the mechanism of integration. Everywhere there are reports of moral decadence of the ruling elite. The political role of the military has become institutionalized. This paper examines Ghana's problems of urbanization, secularization (in a society where religion permeates all aspects of life), and political integration. Specifically, Ghanaian clergy's political involvement in this process of modernization will be analyzed. Some moral issues in modernization will be raised: Is religion a crucial factor in modernization? Are the clergy perceived as agents of political transformation? Individual clergy, more than ever before, have high levels of political awareness, and the church is getting involved publicly in politics. The clergy role in the political arena is in part a search for identity and relevance in an increasingly modernizing society.

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"AMERICA, RELIGION AND THE WORLD"

The theme reflects the increasing salience of the global circumstance among students of religion, shifts in the mode of involvement of the U.S.A. in global affairs, and the increased prominence of religion in American public life and the world as a whole. Papers and sessions devoted to aspects of this cluster of issues will be particularly welcomed. In view of the fact that this will be the fiftieth meeting of ASR, sessions on Catholicism (the original focus of the ASR) are encouraged as are contributions dealing with the history of the association. The meeting's location in the South creates the hope also to have sessions devoted to the black churches, televangelism and Southern religion generally. As usual, submissions in respect of the whole range of topics in the sociology of religion are invited, but potential participants are urged to pay particular attention to the following.

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**SEND TO:** Frank Lechner  
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**History.** ASR was founded in 1938 as the American Catholic Sociological Society to conduct scientific research in an atmosphere congenial to religious faith. By the mid-1960s, members' interests began to focus on the sociology of religion and the Society's journal became Sociological Analysis: A Journal in the Sociology of Religion. In 1971 ACSS changed its name to the Association for the Sociology of Religion. Since then, ASR has cultivated the diverse elements of its unique heritage to support a broadly based sociology of religion relevant to many other subfields of sociology and scholarly disciplines.

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