

**ASSOCIATION
FOR THE
SOCIOLOGY
OF
RELIGION**

FIFTIETH MEETING

**AMERICA, RELIGION
AND THE WORLD**

**GOLDEN ANNIVERSARY
1938-1988**

AUGUST 21 - 24, 1988

**THE COLONY SQUARE HOTEL
ATLANTA, GEORGIA**

PROGRAM AND ABSTRACTS

**ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
OFFICERS AND COMMITTEES 1987-88**

President: Roland Robertson, University of Pittsburgh
Past President: Benton Johnson, University of Oregon
President-Elect: James Beckford, Loyola University
Executive Officer: Barbara Jones Denison, Lebanon Valley College
Business Manager: Lorraine D'Antonio, Catholic University
Editor: Barbara Hargrove, Hiff School of Theology (1988)
Book Rev. Editor: William Swatos, Northern Illinois University (1988)
Program Chair: Frank Lechner, Emory University

EXECUTIVE COUNCIL

Madeleine Adriance, Mount Ida College (1989)
Dean Hoge, Catholic University (1989)
Roger D'Toole, University of Toronto (1989)
Eileen Barker, London School of Economics (1990)
Otto Maduro, Maryknoll School of Theology (1990)
Robert Wuthnow, Princeton University (1990)

COMMITTEES OF THE ASSOCIATION

- | | |
|---|---|
| Membership
(N. America) | Jerry Pankhurst, Wittenburg University, Chair (1990)
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Bennetta Jules-Rosette, University of California, San Diego
(1988)
Meredith McGuire, Montclair State College (1988) |
| Publications | William R. Garrett, St. Michael's College, Chair (1989)
Mary Jo Neitz, University of Missouri, Columbia (1990)
John Simpson, University of Toronto (1990) |
| Nominations
(1-Year) | Theodore Long, Washington & Jefferson College, Chair.
Benton Johnson, University of Oregon
Thomas Robbins, Rochester, Minnesota |
| McNamara Award | Roger Finke, Loyola University, Chicago, Chair (1989)
Thomas Robbins, Rochester, Minnesota (1988)
Peter Beyer, University of Toronto (1990) |
| Development &
Public Relations | Edgar Mills, University of Texas, San Antonio, Chair (1990)
William Silverman, Hicksdale, New York (1990)
Jeffrey Hadden, University of Virginia (1990)
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THE FIFTIETH MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
THE COLONY SQUARE HOTEL, ATLANTA, GEORGIA
AUGUST 21 -24, 1988

REGISTRATION (Outside Ardmore)

Sunday, August 21, Noon - 7:00 p.m.
Monday, August 22, 8:00 a.m. - 5:00 p.m.
Tuesday, August 23, 8:00 a.m. - 3:30 p.m.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Sunday, August 21, 7:00 p.m., Morningside Room
Women's Network Breakfast, Monday, August 22, 7:30 a.m., Fulton Room
ABR Business Meeting, Monday, August 22, 3:00 p.m., Georgia Room
Executive Council, Tuesday, August 23, 7:00 p.m., Morningside Room

SPECIAL ADDRESSES AND JOINT SESSIONS

- *America, Religion, and the World*
Presidential Address, Roland Robertson, Monday, August 22,
4:00 p.m., Georgia Room
- *The ACS/S/ABR Remembered*
Fiftieth Anniversary Plenary Panel Session, Tuesday, August 23,
10:30 a.m., Georgia Room
- *The Interaction of Law and Religion in the Development of a World Order*
Paul Hanly Furfey Lecture by Harold J. Barmen, Tuesday, August 23,
4:00 p.m., Habersham Room
- *Globalization and Privatization of Religion*
Joint with the International Sociological Association, Monday, August 22,
10:30 a.m., Piedmont Room
- *Religion and Sociological Theory*
Joint with the American Sociological Association, Wednesday, August 24,
8:30 a.m., Habersham Room
- *Sociology of Religion*
Joint with the American Sociological Association, Wednesday, August 24,
12:30 p.m., Merriott Marquis

EXHIBITS AND RECEPTIONS

Book Exhibit (Ardmore): Sunday, Noon - 5:00 p.m.
Monday, 8:30 a.m. - 5:00 p.m.
Tuesday, 8:30 a.m. - 3:30 p.m.
Cash Bar, Sunday, August 21, 5:00 p.m., Brookwood Room
Presidential Reception, Monday, August 22, 5:00 p.m., Crown Room
Special Reception, sponsored by Emory University, Tuesday, August 23,
5:00 p.m., Crown Room

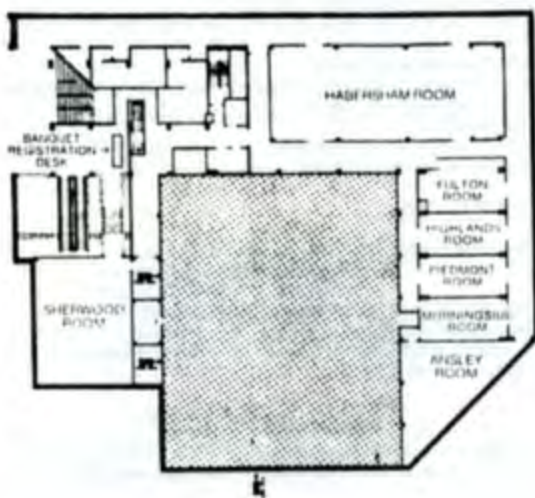
PATRON OF THE MEETING

The Association is grateful to Dean David Minter of Emory College for making possible the generous financial support of the 1988 meeting by Emory University.

Meeting Facilities



BALLROOM LEVEL



LOBBY LEVEL

AMERICA, RELIGION, AND THE WORLD

Sunday, August 21

12:00 - 5:00 p.m.

Registration (outside Ardmore)

Book Exhibit (Ardmore)

1:00 - 2:50 p.m.

Session 1
Fulton Room **Toward a Sociology of Liberation Theology**

Convener: Helen Ralston, Saint Mary's University, Halifax,
Nova Scotia, Canada B3H 3C3

Discussant: Arthur L. Greil, Alfred University, Alfred, New York

"Brazilian Liberationism as Social Science: Contributions
and Limitations"

W. E. Hewitt, University of Lethbridge, Lethbridge,
Alberta, Canada, T1K 3M4

"The Myth of Sisterhood: A Sociological Analysis of Christian
Feminist Theology"

Laurel Kearns, Agnes Scott College, Decatur, Georgia 30030
Karen Root, Candler School of Theology, Emory University,
Atlanta, Georgia 30322

"Church and Democracy in Contemporary Venezuela"

Juan Carlos Navarro, Universidad Católica Andrés Bello,
School of Social Sciences, Caracas, Venezuela

"Rastafari and World System Theory: Toward a Sociology
of Liberation Theology"

Stephen Maher, Saint Mary's University, Halifax,
Nova Scotia, Canada B3H 3C3

Session 2
Highlands Room **Research on New Religious Movements**

Convener/ Discussant: James Spickard, Cultural Development Institute, Arroyo, California

"Ideological Affinity and Social Movement Networks: The
Case of 'New Age' Spirituality"

John A. Hannigan, University of Toronto, Scarborough Campus,
Scarborough, Ontario, Canada M1C 1A4

Sunday, August 21, 12:00 - 5:00 p.m.

"Cults and Evangelicals in Court"

Thomas Robbins, 427 4th Street, SW, Apt. A-8
Rochester, Minnesota 55902

**"Social Movement Legacies: The Case of the Jewish
Counterculture, 1973 through 1987"**

Norman L. Friedman, California State University, Los
Angeles, California 90032

**"Lovers of Bhagwan: Alternative Patterns of Family Life
in the Rajneesh Movement"**

Susan J. Palmer, Dawson College, LaFontaine Campus
Montreal, Quebec, Canada H2L 1L3

**Session 3
Piedmont Room**

Religion in the Public Arena

Convenor:

Samuel Parker, Emory University, Atlanta, Georgia

Discussant:

David S. Adams, The Ohio State University, Lima, Ohio

**"Religion and the Politics of 'Morality': 'Cultural Power'
in Local Politics"**

Rhys Williams, University of Massachusetts, Amherst,
Massachusetts 01003

"Bibles and Bombs: The Rhetoric and Structure of Violence"

Lester R. Kurtz, The University of Texas at Austin
Austin, Texas 78712

"Black Ecclesiological Movements and Revitalization Theory"

Mary R. Sawyer, Iowa State University, Ames, Iowa 50011

**"Producing the Moral Community at Work: Religious Values
and Class Relations in an Alabama Industry"**

J. Stephen Cleghorn, Emory University, Atlanta, Georgia,
30322

3:00 - 4:50 p.m.

**Session 4
Fulton Room**

Aspects of Fundamentalism

Convenor:

Nancy Ammerman, Emory University, Atlanta, Georgia

Discussant:

Theodore Long, Washington and Jefferson College,
Washington, Pennsylvania

"The Ambivalence of Power Among American Evangelicals"

Joe Barnhart, North Texas State University, P. O. Box 13526
Denton, Texas 76203-3526

Sunday, August 21, 3:00 p.m. - 9:50 p.m.

Pat Robertson: Who Supports his Candidacy for President of the United States

Stephen D. Johnson, Joseph B. Tamney, and Ronald Burton, Ball State University, Muncie, Indiana 47306

Puritanism by Way of Mind Cure: Christian Reconstructionism and Religious Differentiation

Michael A. Cavanaugh, L. A. Mission College, San Fernando, California 91340

The Relationship of Belief to Institutional Location in Moral Decision-Making

Arthur E. Farnaley, Candler School of Theology, Emory University, Atlanta, Georgia 30322

Session 5
Highlands Room

Convener: Karen Root, Emory University, Atlanta, Georgia

Discussant: Madeleine Adriance, Mount Ida College, Newton Centre, Massachusetts

Clergy Women and Their World Views

Merthe L. Ica, Concordia College, Moorhead, Minnesota 56560

Weaker Vessels and Helpmeets: Gender Role Stereotypes and Attitudes toward Female Ordination

Ted G. Jelen, Illinois Benedictine College, 5700 College Road, Lisle, Illinois 60532-0900

Women's Ordination and the Christ-and-Culture Dichotomy

Edward C. Lehman, Jr., State University College at Brockport, New York 14620

Session 6
Fiftieth Anniversary Event: Session on The History of ABR
Catholic Sociology, Sociology of Religion, and 20th Century America

Piedmont Room

Convener/
Discussant: Anthony J. Blasi, University of Hawaii - Hilo, Hawaii

Secular Transcendence from ACSS to ABR

Loretta M. Morris, Loyola Marymount University, 7101 W. 80th St., Los Angeles California 90045

The Rise and Equilibrium of Roman (Catholic) Empiricism

Paul J. Mundy, Loyola University of Chicago, Illinois 60626

Catholic Sociology and Catholic Social Criticism in America

Peter Kivisto, Augustana College, Rock Island, Illinois 61201

Sunday, August 21, 3:00 p.m. - 4:50 p.m.

"The First Sociology of Religion in America"
William H. Swatos, Jr., Northern Illinois University,
1500 Seventh Avenue, Silvia, Illinois 61282

5:00 p.m.
No-host, Cash-Bar Cocktail Party: Official Opening of Book Exhibit
Brookwood Room

7:00 p.m. **Executive Council Meeting**
 Morningside Room

Monday, August 22

7:30 a.m. **Women's Network Breakfast**
 Fulton Room

8:00 a.m.-5:00 p.m.
 Registration (outside Ardmore Room)
 Book Exhibit (Ardmore Room)

11:30 - 10:20 a.m.

Session 7 **Studies of Church Organization**
 Fulton Room

Convener/
Discussant: Barbara Jones Danison, Lebanon Valley College, Annville, Pennsylvania

"Congregational Partnerships: Origins, Models, and Implications"
James D. Davidson, Purdue University, West Lafayette
Indiana 47907

"Origins of the Unregulated Religious Economy"
Roger Finks, Loyola University of Chicago, Chicago,
Illinois 60611

**"Democracy Defiance and Due Process: Organizational Conflict
in the Pittsburgh Unemployment Controversy"**
Theodore E. Long, Washington & Jefferson College, Washington,
Pennsylvania 15301

Session 8 **Sociology and Catholicism: Miscellaneous Studies**
 Highlands Room

Convener/
Discussant: Michael Cuneo, Dalhousie University, Nova Scotia, Canada

**"The Idea, History, Plausibility, and Calling of 'Catholic
Sociology'"**
Joseph A. Varacalli, Nassau Community College, Garden
City, New York 11530

Monday, August 22, 9:30 - 10:20 a.m.

Anti-Catholicism in Ante-Bellum Charleston

Melissa Ray, 1314 Wayland, Beaver Dam, Washington 53916

Research Design for the Pilgrim Experience at Our Lady of the Snows (USA): Theoretical Premise and Methodological Considerations

Paolo Giurlati, Centro Ricerche Socio-Religiose, Via Seminario 20 35122 Padova, Italy

Session 9
Piedmont Room

Nancy Ammerman, Bible Believers: Fundamentalists in the Modern World

R. Stephen Warner, New Wine in Old Wineskins: Evangelicals and Liberals in a Small Town Church

Convener: Frank Lachner, Emory University, Atlanta, Georgia

Critics: Mary Jo Neitz, University of Missouri, Columbia, Missouri
Wade Clark Roof, University of Massachusetts, Amherst, Massachusetts
William Swatos, 1500 7th Ave., Illinois, Illinois

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

Session 10
Fulton Room

Tradition, Traumas, and Trends in Catholic Ministries

Convener: Edward Lehman, BUNY at Brockport, New York

Discussant: Marie Auguste Neel, Emmanuel College, Boston, Massachusetts

Comparative Organizational Demography of Decline and Change in the Roman Catholic Church in the United States

Richard A. Schoenherr, University of Wisconsin at Madison, Madison, Wisconsin 53706

Lawrence Young, Brigham Young University, Provo, Utah 84601

Religious Orders of Women: Twenty-Five Years Later

Helen Rose Ebaugh, University of Houston, Texas 77004

Clericalism: Consciousness of a Status Group in Class Society

Anthony J. Blasi, University of Hawaii at Hilo, Hilo, Hawaii 96720-4091

Otto Maduro, Maryknoll School of Theology, New York 10545

Changes in the Priesthood Since Vatican II

H. Barry Evans, Grubbs Institute, 3805 Warren Street, NW, Washington, District of Columbia 20016

Session 11
Highlands Room

Empirical Research on Religious Belief

Monday, August 22, 10:30 a.m. - 12:20 p.m.

Convener/
Discussant:

Roger Finke, Loyola University of Chicago, Chicago, Illinois

"Level of Conceptualization and Beliefs in Afterlife and a Punishing God"

Hart M. Nelson, Pennsylvania State University,
University Park, Pennsylvania 16802

K. Jill Kleckoff, Louisiana State University,
Baton Rouge, Louisiana 70803

"I Don't Feel Responsible for the World's Problems and My Religion Shouldn't Ask Me to Solve Them"

Patrick H. McNamara, University of New Mexico,
Albuquerque, New Mexico 87131

"Social Conditions Conducive to Religious Conversion: A Macro-Sociological Study"

James T. Duke and Barry L. Johnson, Brigham Young University,
Provo, Utah 84602

"Religious Economies and Sacred Canopies: Cross-Cultural Confirmation"

Laurence R. Iannaccone, Santa Clara University,
Santa Clara, California 95052

Session 12

**IBA/ABR Joint Session:
Globalization and Privatization of Religion**

Piedmont Room

Convener/
Discussant:

Frank Lechner, Emory University, Atlanta, Georgia

"The Globalization of the Privatization of Religion"

Roland Robertson, University of Pittsburgh,
Pittsburgh, Pennsylvania 15260

"Religion, Self-Help Groups, and Privatization"

James Beckford, Loyola University of Chicago,
Chicago, Illinois 60626

"Private Religion and the Globalization of Religion"

Peter Beyer, University of Toronto,
Toronto, Canada

**"Privatization and Globalization: A Durkheimian Perspective
Perspective on Moral and Religious Development"**

Eugene Schonfeld, Georgia State University, Atlanta,
Georgia 30303

1:00 - 2:50 p.m.

Session 13

Religious Movements Revisited

Fulton Room

Monday, August 22, 1:00 p.m. - 2:50 p.m.

Convener: John Brueggeman, Emory University, Atlanta, Georgia

Discussant: John R. Hall, University of Missouri, Columbia, Missouri

"A Reconsideration of Jonestown and Its Historical Antecedents"

Thomas Robbins, 427 4th Street, 3W, Apt. 8
Rochester, Minnesota 55902

"Choice Points and the Articulation of Sectarian and NonSectarian Attributes in a 'Conversionist Sect' "

Leonard Pinto and Kenneth Crow, University of Colorado,
Boulder, Colorado 80309-0327

"The Peoples' Temple and the Anti-Cult Movement: A Ten Year Retrospective"

David G. Bromley, Virginia Commonwealth University
Ned Braschel, Virginia Commonwealth University
Aneen Shupe, Indiana/Purdue University

"Revivalist Catholicism in North America: Towards a Preliminary Conceptualization"

Michael W. Cuneo, Dalhousie University, Nova Scotia

**Session 14 The Catholic Church in Modern Society: Recent Trends
Highlands Room**

Convener/

Discussant:

Carroll Bourg, Flak University, Nashville, Tennessee

"Twenty Years After Humana Vitae: The Libido and Natural Law"

Pierre Hegy, Adelphi University, Garden City, New York

"Vision of the Church, Vision of the World: The Bishops' Conference and the Principle of Subsidiarity"

Liliane Vove, Université Catholique de Louvain, Unité
des Recherches Sociologiques, Place Montsquiou 1,
B-1348 Louvain-La-Neuve, Belgium

"Elements for a Macro-Theory of Political Catholicism"

John Fulton, St. Mary's College, University of Surrey
United Kingdom

"Resistance, Persistence, and Change: The Transformation of the Catholic Church in Poland"

MaryJane Osa, University of Chicago, Chicago, Illinois

3:00 p.m. - 4 p.m.

Business Meeting

Georgie Room

Presentation of McNamara Award to MaryJane Osa

Monday, August 22, 4:00 p.m. - 5:00 p.m.

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

Session 15
Georgia Room

PRESIDENTIAL ADDRESS

Convener: Benton Johnson, University of Oregon, Eugene, Oregon

"America, Religion, and the World"
Roland Robertson, University of Pittsburgh, Pittsburgh
Pennsylvania

5:00 p.m. **Presidential Reception (Cash bar)**
Crown Room

Tuesday, August 23

7:30 a.m. **Golden Jubilee Mass**
Fulton Room

8:00-5:00 p.m. **Registration (outside Ardmore Room)**
Book Exhibit (Ardmore Room)

8:30 - 10:20 a.m.

Session 16
Fulton Room

Catholicism and Conflict

Convener/
Discussant: Lester R. Kurtz, University of Texas at Austin, Austin, Texas

"Canon Law and Corporate Church Action: A Sociological
Analysis of the Uses of Canon Law in the Post-Vatican II
Catholic Church"
William Garrett, St. Michael's College, Winooski,
Vermont 05404

"Patron-Client Relations and the Study of Ancient Christianity"
Charles Bobertz, Loyola College, Baltimore, Maryland

"The Catholic Bishops and Their Lay Critics: The Language of
Politics and the Language of Morality"
Frederick J. Maher, St. Michael's College, Winooski,
Vermont 05404

Session 17
Highlands Rooms

God in Prison

Convener: Otto Maduro, Maryknoll School of Theology,
Maryknoll, New York

Discussant: Edgar Mills, University of Texas at San Antonio,
San Antonio, Texas

Tuesday, August 23, 8:30 a.m. - 10:20 a.m.

"The Case for a Secular Morality: The Effect of Religious Orientation on Attitudes toward Capital Punishment in the U. S."

Hilques B. Cavalcanti Filho, Vanderbilt University,
Nashville, Tennessee 37235

"Socio-Psychological Dynamics of 'Existential Anxiety' and Experience of God in Black and White Inmates"

Shannon Kay Andrews, University of Pittsburgh,
Pittsburgh, Pennsylvania 15260

"Rebuilding the Self: The Power of Religious Experiences Among Inmates"

Mary Ellen Batiuk, Wilmington College, Ohio 45177

"Race and Religion, Church and State in the Tennessee State Penitentiary"

Eather Madriz and Harman Wray, Vanderbilt University,
Nashville, Tennessee 37235

Session 18 **Theoretical Issues in the Sociology of Religion**
Piedmont Room

Convener: Richard Lee, Emory University, Atlanta, Georgia

Discussant: Benson Johnson, University of Oregon, Eugene, Oregon

"Religion in the Global Community"

Carroll J. Bourg, Fisk University,
Nashville, Tennessee 37208

"Global Connectivity: Theoretical Considerations of Its Form and the Role of Societal Differentiation"

Joe Matvey, Francis Marion College,
Florence, South Carolina 29501

"A Revised Functionalism in the Sociology of Religion: The Recent Work of Mary Douglas"

James V. Spickard, 414 Rose Avenue, Box 400,
Aromas, California 95004

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

Session 19 **Fiftieth Anniversary Event***
The ACSS/ASR Remembered: A Panel on the Past
Georgia Room

Convener: William H. Swatos, Jr., Editor, Sociological Analysis
Northern Illinois University, De Kalb, Illinois

Panelists: "Introducing Religion to Social Science"
Joseph P. Fitzpatrick, Fordham University,
New York, New York 10458

Tuesday, August 23, 10:30 a.m. - 12:30 p.m.

- "Catholic Inside and Outside the ACBS/ASR"
Thomas P. Imse, College of the Holy Cross,
Worcester, Massachusetts 01610
- "Sociologists in Search of Identity"
Paul J. Reiss, Saint Michael's College,
Winooski, Vermont 05404
- "Bringing Women In: The ACBS/ASR Story"
Ruth A. Wallace, George Washington University,
Washington, District of Columbia 20052
- "'Coming Out' in the Sociology of Religion"
David O. Moberg, Marquette University,
Milwaukee, Wisconsin 53233
- "Rescue from Oblivion"
Joseph H. Fichter, Loyola University of the South,
New Orleans, Louisiana
- "Two 'Catholic' Approaches to the Sociology of Religion
Compared: CIBR and ASR"
Karel Dobbelaers, University of Leuven, Belgium

1:50 - 3:40 p.m.

Session 20
Fulton Room

Authors Meet Critics:

Thomas Gannon, Karel Dobbelaers, Madeleine Adriance
World Catholicism in Transition

Convener: Roger O' Toole, University of Toronto
Canada M5S 1A1

Critics: Peter Beyer, University of Toronto,
William Gerratt, St. Michael's College,
Thomas Imse, Holy Cross College,
Otto Maduro, Maryknoll School of Theology.

Session 21
Highlands Room

Religion and Miscellaneous Public Issues

Convener: Laurel Keerna, Agnes Scott College, Decatur, Georgia

Discussant: Christine Faver, The University of Tennessee

"Consequences of the Involvement of Organized Religion in
Public Life: The Abolitionist Movement as a Case Study"
William Silverman, P. O. Box 599, Hicksville,
New York 11802

"Strategy, Structure, and Identity in the Sanctuary Movement"
James Hannon, Clark University,
Worcester, Massachusetts 01610

Tuesday, August 23. 1:50 p.m. - 3:40 p.m.

"Mystical Religion as Social Leaven: An Excursus in the Sociology of Mysticism"

Alton B. Pollard III, Wake Forest University
Winston-Salem, NC 27109

Session 22 **Christianity in Other Societies**
Piedmont Room

Convenor: Arthur Farnsley, Emory University, Atlanta, Georgia

Discussant: Michael Cavanaugh, L.A. Mission College, Los Angeles, California
California

"American Televangelism: The African Connection
Roselind I. J. Hackett, University of Tennessee,
Knoxville, Tennessee 37996-0450

"America Loves Sweden: Scandinavian Responses to an
Evangelistic Invasion"
Simon Coleman, Cambridge, CB2 1TP, England

"Christianity in Contemporary Japanese Society"
Mark R. Mullins, Shikoku Christian College, Zentsuji,
Japan/3-2-29 Bunkyo Cho, Zentsuji Shi, 785, Japan

"Civil Religion in Norway? A Sociological Analysis of
National Legitimation, 1905-1980"
Inger Furseth, University of Oslo

4:00 - 5:00 p.m.

Session 23 **The Paul Hanly Furfey Lecture**
Haberham Room

Convenor: Frank Lechner, Emory University, Atlanta, Georgia

"The Interaction of Law and Religion in the Development
of a World Order"

Harold J. Berman, Emory University School of Law, Emory
University School of Law, Atlanta, Georgia 30322

5:00 p.m. Reception (Beverages and hors d'oeuvres compliments of Emory
University)
Crown Room

7:00 p.m. Executive Council Meeting (II)
Morningside Room

Wednesday, August 24

Session 24 **Religion and Sociological Theory (ASA/ASR Joint Session)**
Haberham Room

Wednesday, August 24, 4:00 p.m. - 5:00 p.m.

Convener: Frank Lechner, Emory University, Atlanta, Georgia

Discussant: Roland Robertson, University of Pittsburgh, Pittsburgh, Pennsylvania

Gender and Religious Experience
Lynn Davidman, University of Pittsburgh,
Pittsburgh, Pennsylvania 15260

***Religion and the Political Mobilization of Populations
in the Post-Modern Era***
John Simpson, University of Toronto,
Canada M5S 1A1

***The Evolution of a World Religious System: Some Research
Design Ideas***
John Mayer, Stanford University, Stanford,
California 94305

Session 25 Sociology of Religion (ABA/AGR Joint Session)
Marriott Marquis

Organizer: Joseph Fichter, Loyola University of the South, New Orleans, Louisiana

Convener: Loretta Morris, Loyola Marymount University, Los Angeles, California

Discussant: Edward Lehman, SUNY at Brockport, Brockport, New York

***Identity Dilemma of Reform and Conservative Judaism
in Israel***
Ephraim Tabory, Bar-Ilan University, Israel

Guatemalan Upper Classes Join the Evangelicals
Susan D. Rose and Stephen W. Brouwer,
Dickinson College, Carlisle, Pennsylvania

Quandary of Dissent on the Catholic Right
William D. Dingus, Catholic University of America,
Washington, District of Columbia

***An Analytic Approach to the Sources and Stages of
Ecumenism***
James Kelly, Fordham University, Bronx, New York

ABSTRACTS

"The Ambivalence of Power Among American Evangelicals"

Joe Sarubhart, Department of Philosophy, University of North Texas, Denton, Texas 76203

Virtually all televangelists profess to embrace premillennialism, whereas a large portion of evangelicals of previous generations were postmillennialists. These two rivals not only are distinct and systematically developed positions on eschatology, but reflect the ambivalence of the American evangelical movement toward its own sociopolitical power and influence. This ambivalence is also reflected in attempts to establish the direction and priorities of foreign mission activity. The emergence of the possibility of the global electronic ministries has recently combined with the new political consciousness among evangelicals to generate a resurgence of de facto postmillennial behavior in the face of wide-spread professions of the more pessimistic premillennial eschatology.

"Rebuilding the Self: The Power of Religious Experiences Among Inmates"

Mary Ellen Battuk, Department of Sociology, Wilmington College, Wilmington, Ohio 45177

This paper will explore the power that religious experiences hold for affecting the selves of individuals who are incarcerated, as well as the power incarcerated individuals perceive that they receive from these experiences. The model of social-psychological development used to measure the growth of the self will be that of George Herbert Meade who sees the self as developing through stages of role-playing, taking the role(s) of specific others, and finally, generalizing an empathetic response towards larger and larger social groups. Religious experiences are seen as taking the individual inmate beyond mere role-playing (in Goffman's sense) to increasing the inmate's ability to respond empathetically to a variety of situations.

"Private Religion and the Globalization of the Religious System"

Peter Beyer, Department of Religious Studies, St. Michael's College, University of Toronto, Toronto, Ontario, CANADA M5S 1J4

The notion that religion under conditions of modernization and secularization is being progressively restricted to the realm of private experience and decision-making has in the past decade been challenged by Luhmann and Dobbelaere, among others. In this paper, I wish to extend the analyses of especially Luhmann to argue that religion in modern global society is best seen as becoming more "private" and more "public" at the same time. Specifically, it is argued that while the pluralization of religious worldviews and the legitimization of individual exclusivities is definitively a characteristic of the modern global situation, so is the development of new institutional and organizational forms of publicly legitimate religion which are not simply the sum of the private religious outlooks. The intensification of selectivity on both fronts is then analyzed as characteristic of the development of a modern global subsystem for religion. The paper concludes with suggestions as to how the theoretical model presented might be empirically tested.

"Clericalism: Consciousness of a Status Group in Class Society"

Anthony J. Blasi, Social Sciences Division, University of Hawaii at Hilo,
Hilo, Hawaii 96720-4091

Much of the work that is done in the sociology of religion deals with social phenomena which seem affected by clericalist tendencies. The clergy occupation, the participation rates of populations in religious activities, religious organization, and the relationship between religion and secular politics all turn on the dynamics of clericalism. We venture a definition of clericalism, characterize the recruitment of people into the clerical status group, describe the maintenance of the status group, discuss the dynamics of the latter's decrease of social power, address the question of its cultivation of a consumer clientele, and explore distinctive status group interests.

"Cyprian of Carthage and the Language of Penance"

Charles A. Bubertz, St. Michael's College, Winooski, VT 05404

In the second and third century in the West, at least, there can be no doubt that an increase in the relative status of bishop within Christian communities was accompanied by a shift in penitential policy. The bishops' increased capacity to grant reconciliation to community members in the event of sin led to an increase in the number of their personal adherents and a corresponding increase in the bishops' social status within the communities.

This paper will examine a vivid example of this tendency in the early episcopal career of Cyprian of Carthage. From his first calls, Cyprian often wrote to his community expressing his desire that a rigid penitential policy for apostates be followed. I will discuss whether it is possible to analyze Cyprian's ostensibly theological language concerning the need for penance as language which would also have political intention: the raising of the relative status of the bishop vis-a-vis those who opposed him within the community.

"Religion in the Global Community"

Carroll J. Bourg, Department of Sociology, Fisk University, Nashville,
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The paper begins with a critique of Theodore Von Lau's The World Revolution of Westernization, the Twentieth Century in Global Perspective. It analyzes his argument with respect to "spiritual discipline" for inward selves, and with regard to the relationship to the human and physical world, especially the relationship to "cultural otherness." The paper, then, is a cultural analysis of religion in the global community. The guiding assumption is that the extant, historical religions are insufficiently developed to serve as religions for the global community. The analysis identifies some effects and conflicts within historical religions because of the "global circumstance."

"The Peoples Temple and the Anti-Cult Movement: A Ten Year Retrospective"

David C. Bromley, Department of Sociology/Anthropology, Virginia Commonwealth University, Richmond, Virginia 23284-0001

The apocalypse at Jonestown in 1978 caught anti-cultists and social scientists as well as the general public unprepared. While anti-cult groups had made numerous allegations about the dangers posed by "cults," they had not anticipated a single event transpiring which would surpass even their own dire predictions. It is clear in retrospect that, after absorbing the shock of the event, they perceived its potential as confirmatory evidence for their depiction of cults as destructive organizations. The Peoples Temple and Jonestown indeed did become the archetypal incarnation of "destructive"

cultism," and to varying degrees all new religious groups were suspected of harboring the potential for another explosion of cataclysmic violence. However, the symbolic, rhetorical value of Jonestown failed to translate directly into legislative and judicial victories against new religious groups despite its more diffuse effects through popular culture. This paper explores the continuing role the events at Jonestown play in the anti-cult movement subculture and in popular culture and offers an explanation for the failure of the spectacular self-immolation of the Peoples Temple to generate substantive support for the anti-cult movement.

"The Case for a Secular Morality: The Effect of Religious Orientation on Attitudes Toward Capital Punishment in the United States"

Hilquias B. Cavalcanti Filho, Department of Sociology, Vanderbilt University, Nashville, Tennessee 37235

Public support for capital punishment in the United States has reached an all-time high in the 1980s. This normative stand, based on secular roots, raises a number of issues for the shaping of social morality in American society during a time when religion is making a strong comeback to the public arena. Statistical evidence and documents from major religious institutions in the country indicate that the strong support for capital punishment seen nowadays does not stem from formal or substantial religious sources. Data from the General Social Survey reveal no connection between support for the death penalty and the religious orientation of the American population. And the official statements of the sixteen largest denominations in the country are overwhelming against capital punishment. This leads us to conclude that certain areas of social morality in America are deriving their standards from pragmatic rather than ideological sources.

"Puritanism by Way of Mind Cure: Christian Reconstructionism and Religious Differentiation"

Michael A. Cavanaugh, FACE, L. A. Mission College, San Fernando, CA 91340
Christian Reconstructionism is a modern American Protestant fundamentalist movement. Members desire "theonomy," i.e., the rule of divine Law, not only in religion but including establishment of Old Testament law as civil law. Their method is to reform the thinking of fellow believers. Thus, as an American phenomenon, they represent Puritanism by way of Mind Cure. Comparisons with contemporary Islamic theocracy are also instructive. Although the movement itself is quite small, and unlikely to exert political influence, it is of some theoretical interest. It is a movement against organic solidarity operating within the ordinary secular structures of organic solidarity. As a neo-Puritan movement, it is fundamentalist without being especially evangelical, and so sheds some new light on that distinction.

"Religious Values and Class Relations in an Alabama Industry"

J. Stephen Cleghorn, Department of Sociology, Emory University, Atlanta, Georgia 30322

In researching the Bader Commonwealth, an employee-owned and -governed British firm founded by a Quaker businessman, Blum (1968) observed that work presents "problems of the moral bonds which unite men... (and) problems of how love and justice enter man's consciousness." Similar concerns preoccupied John Egan, founder of the American Cast Iron Pipe Company (ACIPCO), when he turned over his company to its employees, charging them to "bless one another" by conducting business according to Christian principles. The Bader and ACIPCO cases point to the moral drama at the root of work, the contours of which reveal how persons make common purpose with one another. But what

specific role does religious consciousness play in this moral drama? At Baden a way was worked out to implement its founder's religious values, but ACIPCO's labor-management relations, especially as revealed in an ongoing dispute which forms the crux of this research, have suffered from managers' and laborers' fundamentally different interpretations of what authority relations in a "Christian" workplace ought to be. ACIPCO's history and its current conflict are analyzed in terms of how power (or class position) colors participants' understanding of what sort of workplace authority is consistent with a religious vision of humankind.

"America Loves Sweden! Scandinavian Responses to an Evangelistic Invasion"
Simon Coleman, St. John's College, Cambridge, CB2 1TP, England

Over the last five years a number of American evangelists have begun to pay regular visits to Sweden. They tend to employ the missionary methods of the electronic church, and many are closely connected to Kenneth Hagin's ministry in Tulsa, Oklahoma. In Sweden these evangelists are often termed "Prosperity Theologians," and along with their Swedish counterparts have been very heavily criticized by the media, the established churches, and government institutions. The first three words of my title refer to an article written by a pastor who has claimed that a network of new churches, influenced by the visiting Americans, has sprung up throughout Sweden.

My paper focuses on the controversy generated by this American influence in Sweden. I concentrate on the largest group in the country which preaches Prosperity Theology: based in the university town of Uppsala, the "Word of Life Foundation" consists of a congregation, a Bible-school, and departments which produce books, cassettes, videos and TV programmes (broadcast via cable and satellite). I analyze the way the group's internal relations contribute to the establishment of a public profile which is controversial in the Swedish context, and examine the varied reactions of individuals and organizations opposed to its activities.

I stress the importance of combining ethnographic and historical approaches for attempts to analyze the present cultural and religious conflict in Sweden. Placing the current situation in the context of previous and equally controversial missionary activity in Sweden, I suggest that the "Word of Life" is the product of an American pattern of religious life which contrasts in certain key respects with that of Scandinavia. This analysis may be of interest for anybody studying the present spread of American (tel-) evangelists of Europe.

"Revivalist Catholicism in North America: Towards a Preliminary Conceptualization"

Michael W. Cuneo, Department of Comparative Religion, Dalhousie University, Halifax, Nova Scotia, Canada

There exists a militantly conservative subculture within North American Catholicism which has been given only scant attention by sociologists of religion. This subculture, designated here as Revivalist Catholicism, is founded on the conviction that the institutional Catholic church in Canada and the United States has betrayed its sacred heritage and become irretrievably assimilated into the dominant secular culture. This paper charts the basic ideological topography of Revivalist Catholicism and assesses its cultural relationship to both Catholic Traditionalism and Protestant fundamentalism. The paper, furthermore, examines the manner in which anti-abortion activism functions for Revivalism as a public ritual of cultural defiance.

"Congregational Partnerships: Origins, Models, and Implications"

James D. Davidson, Department of Sociology and Anthropology, Purdue University, West Lafayette, IN 47907

The paper will show that congregational partnerships have sprung up in many cities during the 1980s. We have found several types of partnerships (some based more on shared values, others on shared interests). Finally, we have identified a number of conditions under which they can be viable forms of ministry.

"Religious Orders of Women: Twenty-Five Years Later"

Helen Ross Ebaugh, Department of Sociology, University of Houston, Houston, Texas 77004

The changes that have occurred in religious orders of women in the years since the Vatican Council is testimony both to the profound nature of the changes inspired by the Council and to the unanticipated consequences of those changes. Perhaps in no other segment of the Church are the changes as dramatic and obvious as in Catholic convents. Not only have the external symbols of dress, name changes, and physical cloister changed, but systems of meaning and interpretations of the three vows taken by the members have shifted significantly. In addition, many of the commitment-sustaining mechanisms (Kanter, 1972; Lifton, 1961) of sacrifice, renunciation, and investment are radically altered and orders are struggling to redefine their mission and commitment generating strategies. The fact that the median age of nuns was 65 in 1987, that there are 40% fewer nuns today than in 1966, and that relatively few new recruits are entering religious orders poses issues of organizational survival. This paper outlines the major organizational changes in religious orders since Vatican II and some of the organizational consequences of those changes. In addition, a research agenda is outlined in terms of the types of data needed for a comprehensive evaluative analysis of the past and future of religious orders.

"The Quality of Life of Catholic Priests: Report and Discussion of a Survey"

H. Barry Evans, The Grubb Institute, 3805 Warren Street, N. W., Washington, DC 20016

In 1986, on behalf of the Center for Human Development, The Grubb Institute surveyed 78 priests in one Catholic diocese concerning the quality of their clerical life. An 84-page report analyzed and interpreted the data and made recommendations. The primary finding was that priests under the age of 45 experienced higher stress, less affirmation and more problems in their priesthood and in their relations with the diocese, and less certainty about their future in the priesthood, than those over the age of 45.

The paper summarizes the report and some reactions to it. The paper goes on to discuss the relation between person and role in the priesthood and the changing relations between priests and laity since Vatican II.

"The Relationship of Belief to Institutional Location in Moral Decision Making"

Arthur E. Farnsley II, Division of Religion, Bishops Hall, Emory University, Atlanta, Georgia 30322

As part of an ongoing research project conducted by the Center for Religious Research at Emory University, several hypothetical moral dilemmas were posed to a wide sample of both clergy and laity within the Southern Baptist Convention. The "dilemmas" were set in different institutional locations--business, family, church--and were designed to highlight choices concerning gender roles, personal responsibility and the limits of authority, among others.

This study will analyze the differences and similarities in moral styles and choices between respondents who hold different theological beliefs. It will then trace these similarities and differences across institutional boundaries in an effort to compare the relative importance of theology and institutional location on moral decision making and to evaluate the relationship of these two variables.

"Origins of the Unregulated Religious Economy"

Roger Finke, Department of Sociology/Anthropology, Loyola University of Chicago, Chicago, IL 60611

The origins of American religious freedom have been carefully traced by a host of historians. Miller, Nead, and McLaughlin have each documented the strange, and sometimes awkward, alliances between the rationalists and pietists that made this freedom a reality. Yet understanding the origins of this religious freedom does little to explain the consequences. In this essay we will try to understand the important consequences; namely, religious freedom transforms the religious economy into an unregulated marketplace where a powerful where a powerful determinant of success and survival is the ability to compete.

We will begin by tracing the gradual shift from religious toleration to religious freedom. This will allow us to contrast the unregulated market with the regulated economies of the establishments. Then we will focus on the consequences of these changes. For instance, we will try to explain why an unregulated economy increases religious diversity, increases the intensity of the competition, and mobilizes more people into the churches. Moreover, we will explain why an unregulated market gives a new source of power to the people. In the end, unregulated religious economies allow all religions to compete--and they do.

"Social Movement Legacies: The Case of the Jewish Counterculture, 1973 through 1987"

Norman L. Friedman, Department of Sociology, California State University, Los Angeles, California 90032

This paper examines the heritage of the social and cultural continuities and offshoots of the Jewish counterculture, 1973 through 1987, as a case in the study of social movement "legacies." The "Jewish counterculture" (or "Jewish student movement") was that loosely organized set of groups of young Jewishly-affirming communal/spiritual innovators and pro-Israel political radicals, the peak of whose activities and ideas was about 1967-1972. The paper looks sociologically at what, how, and why varied multiple legacies developed, rather than one more-or-less unified social movement and organization. Specific legacies described and analyzed in some detail are: havurot (fellowship groups) and Jewish spirituality, new religious education alternatives, the open dissent and criticism of Israel issue, Jewish feminism and homosexuality, and the influence on Reconstructionist Judaism. Implications for the more general study of social movement legacies are suggested.

"Elements For A Theory of Political Catholicism"

John Fulton, St. Mary's College, Strawberry Hill, Twickenham, TW1 4SX, England

The paper addresses the topic of the social and political power of Roman Catholicism in the societies it has influenced historically and in the present. Because such an important theme remains in many respects underresearched, the bulk of the paper summarizes the thinking of two writers on the subject: Antonio Gramsci, the most significant Marxist theorist of the

20th century, and the contemporary sociologist David Martin. The paper makes crucial distinctions between the external and internal power of Roman Catholicism, emphasizes the continuing dominance of monopoly Catholicism, with anti-democratic consequences for the societies where it is prominent, and the subordination of liberation and ecumenical forms.

"Civil Religion in Norway"

Inger Furuseth, Department of Sociology, University of Oslo, Blindern, Box 1096, 0317 OSLO 3, Norway

Civil religion has been the subject of scholarly interest among sociologists of religion. This paper examines Robert Bellah's thesis about civil religion as a universal phenomenon by applying it to the Norwegian society. Is there or has there been civil religion in Norway? And is civil religion a total ideology or is it carried by subgroups and classes in society? I used data on national events and rituals in Norwegian history from the period 1905-1980. The major findings of this study are that there has not been civil religion as a total ideology in Norway during the years studied. Until the late 1950ies civil religious tendencies emerged within the middle class, the Lutheran State Church and the lay movement within the Church. Later civil religious tendencies were found only within the State Church and the religious lay movement.

"Canon Law and Corporate Church Action: A Sociological Analysis of the Uses of Canon Law in the Post-Vatican II Catholic Church"

William K. Garrett, Department of Sociology, St. Michael's College, Winooski, VT 05404

Although the sociology of religion and the sociology of law have not been closely interrelated subdisciplines since the time of the founding fathers, there now appear to be a number of instances in which this bifurcation is being overcome. This essay seeks to participate in that new approchement by developing a sociological analysis of the new code of canon law which was recently adopted by the Roman Catholic Church.

The thesis presented herein suggests that canon law has historically exercised an enormous influence on the development of the Western legal tradition. Moreover, an internal to church affairs, canon law has assumed an important mediating position between the ideological and structural features of the church. More specifically, the argument is advanced that changes in the belief structure of the church initiated by an ecumenical council typically require a revision of the canon law in order to implement a new ideological course, while persons within the structure can utilize canon law rubrics to frustrate serious departures from traditional belief and policy patterns. Researchers must assess, therefore, both the significance of the content of canon law and the intentions of those who enforce its rubrics before a clear understanding of its function can be attained.

"Research Design for the Pilgrim Experience at Our Lady of the Snows (USA): Theoretical premise and Methodological Considerations"

Fausto Giurliati, Centro Ricerche Socio-Religiose, Via Seminario 29, 35122 Padova, Italy

Even in the United States pilgrimages to shrines of the Catholic Church constitute a growing mass phenomenon, but given its complex structure it would seem suitable to integrate traditional approaches with a methodology which could allow for an analysis of the phenomenon from more than one point of view and on various different levels.

In contemporary society of visual communication but in which there is a

growing tendency to discover one's cultural roots and social identity, the study of a shrine where pilgrims of different denominations and races (white, black, philippine, etc.) meet through the use of converging methods: interviews, photographs, videotapes, and collecting anthropological records can contribute to better understanding the religious dynamics and their socio-cultural influence in a country as complex as the United States.

"American Televangelism: the African Connection"

Rowland L. J. Hackett, Department of Religious Studies, The University of Tennessee, Knoxville, Tennessee 37996

The paper looks at the activities of some of America's televangelists in Africa, as well as the emergence of an indigenous televangelism in countries such as Nigeria, Kenya, Uganda and Ghana. It is argued that the increasing popularity of this type of religiosity is part of a wider phenomenon of "religious multi-nationalism" and "religious internationalization" occurring in Africa today. The paper also examines some of the social, political, economic, cultural and religious implications of this phenomenon.

"Ideological Affinity and Social Movement Networks: The Case of 'New Age' Spirituality"

John A. Hamigan, Division of Social Sciences, University of Toronto, Scarborough, Ontario M1C 1A6, Canada

Resource mobilization theorists have emphasized the primacy of structural factors, notably the proliferation of interpersonal "ties" as a basis for interorganizational linkages in social and religious movements. This paper argues that rather than a by-product of social movement networking ideological affinity can be the central unifying element in such networks. This thesis is applied to the case of the "New Age" movement.

"Strategy, Structure, and Identity in the Sanctuary Movement"

James T. Hannan, Department of Sociology, Clark University, Worcester, Massachusetts 01610

Since 1982 over four hundred churches and synagogues in North America have declared themselves public sanctuaries for illegal aliens from El Salvador and Guatemala. The U.S. government views this harboring of aliens as a criminal act. Members of sanctuary congregations consider their behavior to be either an ethical act of civil disobedience or a civilian initiative to enforce the U.S. Refugee Act of 1980 which they contend is violated by the deportation of Central American refugees. This paper, which is based on my field research as a participant observer, addresses four questions: (1) What are the typical steps in the conversion process of participants who have little prior experience with social protest? (2) How has the acephalous, reticulate structure of the movement facilitated the mobilization of congregations? (3) Has the lack of a central movement organization impeded the development of second-stage strategies and a unified response to changes in the movement's environment, e.g., the actions of the federal government? (4) Can sanctuary congregations serve as a pre-existing network for future movements, and if so, what movements are these likely to be?

"Twenty Years After Humanae Vitae: The Libido and Natural Law"

Pierre Hegg, Department of Sociology, Adelphi University, Garden City, Long Island, New York 11530

Since Antiquity natural law has been one of the most powerful theories of social integration, especially in the realms of politics (e.g. the American Constitution) and ethics. The Catholic moral position on divorce, celibacy,

birth control, and gender inequality has not changed from Aquinas until recent times. The importance of this "natural law" factor will be assessed in three surveys of priests. The data reveal that a priest's position on natural law is the most powerful factor influencing his attitudes on a great variety of issues (devotions, Sunday mass, parish life, etc.). Moreover the traditional conception of natural law is negatively related with most items of "renewal" within Catholicism. Hence social integration within Catholicism will depend to a great extent on its renewed interpretation of natural law.

"Brazilian Liberationism as Social Science: Contributions and Limitations"
W. E. Hewitt, Department of Sociology, University of Lethbridge, Lethbridge, Alberta, Canada T1K 3M6

In the past 20 years, Liberation Theology has emerged as an extremely important current in Brazilian religious thought. On the one hand, it has contributed to an enhanced awareness of social conditions and exploitative class relations in Brazil. On the other hand, it has proven to be a powerful force justifying the Brazilian Church's intervention in the alteration of the social, political, and economic status quo.

This paper outlines the basic postulates of the Liberationist perspective as it has appeared in Brazil, and seeks to uncover the socio-historical and biographical factors which have influenced the writings of its major exponents. With reference to empirical data, moreover, it attempts to critically assess the contribution and the consequences of the Liberationist understanding of recent developments in the Brazilian secular and religious spheres.

"Religious Economics and Sacred Cannibal: Cross-Cultural Confirmation"
Laurence R. Iannaccone, Department of Economics, Santa Clara University, Santa Clara University, Santa Clara, California 95053

Rodney Stark and Roger Finke (forthcoming) have challenged the long-standing assumption that pluralism undermines religion. They argue that competition instead stimulates religious markets and support their argument with data on religious adherence and Sunday school participation in turn-of-the-century America. This note shows that Stark and Finke's predictions apply also in modern times and across nations, and to religious belief as well as religious participation. The analysis helps to explain observed cross-cultural variation in religiosity and, in particular, why Americans are generally more religious than Europeans.

"Life Orientations of Seventeen Clergywomen Who Vary Widely in Biographical Particulars"

Nartha Ice, Department of Sociology, Concordia College, Moorhead, MN 56560

This paper discusses an in-depth study of the life-orientations of seventeen clergywomen who vary widely in biographical particulars. The research documents the women's self-reported perceptions of the processes through which they entered clergy status, deal with social expectations, and do their ministerial tasks. The informants' perspectives are compared with a body of cultural futurist literature claiming that survival of the human species depends on reshaping social orders according to a worldview paradigm emphasizing cooperative unity. Findings are also compared with widely accepted conclusions from the literature of gender differentiation. Hypotheses for testing are generated from the data gathered.

"Weaker Vessels and Helpmeets: Gender Role Stereotypes and Attitudes Toward Female Ordination"

Ted G. Jelen, Department of Political Science, Illinois Benedictine College, Lisle, Illinois 60532

Recently, many organized churches have had to face the issue of whether women should be permitted to participate fully in the church's ministerial function. Specifically, the question of whether women should be allowed to become priests, ministers, or rabbis has become a controversial one in recent years.

Several studies have shown that lay resistance to female ministry is an important source of resistance to feminine equality, and that lay resistance is in turn more strongly related to gender role stereotyping than it is to theological considerations.

The purpose of this proposed paper is to investigate the types of female stereotyping most relevant to attitudes toward female ordination across broad denominational groupings (e.g. Catholics, Evangelical Protestants, Mainline Protestants, etc.) Research by myself and others has suggested that there exist two general types of gender role stereotypes: a "weaker vessel" stereotype, connoting female inferiority, and a "helpmeet" stereotype, connoting the importance of gender role specialization without implying the necessary inferiority of one sex over the other. The broad question to be investigated in this study is "Which stereotype contributes most strongly to lay resistance to female ordination?"

"Pat Robertson: Who Supports His Candidacy for President of the United States?"

Stephen D. Johnson, Joseph B. Tanney, Ronald Burton, Department of Sociology, Ball State University, Muncie, Indiana 47306

Four hundred elderly residents of "Middletown" (Muncie, Indiana) were randomly sampled to assess the extent of support and what types of people support Pat Robertson's candidacy for President of the United States. The data indicated that even among the elderly (60 or over), there was little support for Robertson. A path model analysis indicated that those who did support him tended to be religious fundamentalists who were members of conservative Protestant churches and watched the 700 Club on religious television. The model further indicated that medical problems, a stand against abortion, political conservatism, and lower social class status had indirect relationships to support for Robertson. The implications of these results are then discussed.

"Reprogramming Programs in the Transitional Church"

J. Kristina Jones, Agnes Scott College, Decatur, Georgia 30030

As communities change from rural to suburban/urban, the churches located in these areas are often faced with a crisis of identity. They find that not only is the demographic composition of their neighborhood different, but that the needs of the people in the area have also changed. Whether or not a church survives depends upon the types of programs the church develops to minister to the needs of the people in both the congregation and in the community. This paper will focus on the churches which identify themselves with the Presbyterian/USA Church, the United Methodist Church, and the Southern Baptist Convention in Roswell, Georgia, a city which has changed from a rural to a suburban/urban community over the past twenty years. Using empirical and statistical data and interviews with church leaders (when possible), this paper will contrast the functions of urban and the rural churches in their neighborhoods and the challenges that face the once rural

church in an increasingly urbanized setting. It will then examine the programs of the Rowell churches and assess how effectively they are responding to the needs of their transitional community.

"American Feminist Theology"

Laurel Kearns, Agnes Scott College, Decatur, GA 30030 and Karen Root,andler School of Theology, Emory University, Atlanta, GA 30122

Feminist theology draws specifically on the experience of women, especially on their common experience of oppression based on gender. Yet women's struggles are complex, multi-faceted and differ depending on the context in which women live. One of the aspects of feminist liberation theology which makes it both more potent and more problematic than other theologies is that it must address issues of race and class as well as gender. First, we will look at how feminist theologians initially described "women's experience," their underlying normative visions of person and society, and ask how the broader social context may have facilitated or hindered the development of feminist theology. We will then explore the theological contributions of women of color and poor women that were absent from the earlier formulations of feminist theology, and how their critique may be changing theology by challenging theologians to be more inclusive and extensive in their vision of society and human liberation.

"Women's Ordination: An Old Paradigm for a New Issue"

Edward C. Lehman, Jr., Department of Sociology, S.U.N.Y., Brockport, NY 14420

This paper explores the applicability of Parsons' discussion of "Christianity and Modern Industrial Society" to the current controversy surrounding the ordination of women. Parsons argues that in combined processes of structural and cultural differentiation, coupled with one occurrence of cultural de-differentiation, the initially Christian value of individualism is now firmly institutionalized in American society, thus rendering it more "Christian" than ever before. With the churches exempt from coercive implementation of such values, the religious institutions paradoxically become the prime examples of resistance to them. This conceptualization of the women-in-ministry situation portrays a "Christian" secular society standing in moral judgement over a "non-Christian" sub group in the churches.

"Race and Religion, Church and State in the Tennessee State Penitentiary"

Esther Madrix and Harmon Wray, Department of Sociology, Vanderbilt University, Nashville, Tennessee 37235

This paper constitutes a critical analysis of the role of the prison chaplain in the largest state penitentiary in Tennessee. Drawing from conflict theory and using a Christian theological approach, we will focus on three different areas: race relations, representativeness of different denominations, and church/state relations inside the prison. In relation to the issue of race relations, statistics show that about 45% of the prisoners in the Tennessee State Penitentiary are black, whereas of the four state paid chaplains, three are whites and only one is black. Second, three of the four state paid chaplains belong to mainline protestant denominations: two are Presbyterians and one is United Methodist. Most of the prisoners, on the other hand, come from more evangelical or sectarian religious traditions. Finally, the fact that the four chaplains are paid by the state, raises some important questions about the separation of church and state as stated in the United States Constitution. The implications of these three issues for the life of prisoners are enormous, as has been demonstrated by conflicts and

distinction between the prisoners and some of the state paid chaplains. In addition, the paid chaplains some times have a voice in the parole process. Does this mean that some of the prisoners who belong to mainline denominations, or those who actively participate in the chaplains' religious programs, have an advantage over the others when being considered for parole? Finally, the basic role of the prison chaplains is questioned. Are they ministers of God or ministers of the state?

"The Bishops and Their Critics: The Language of Politics and the Language of Morality"

Frederick J. Maher, St. Michael's College, Winooski, VT 05404

The Catholic Bishops' pastoral letter on the American economy, Economic Justice For All: Catholic Social Teaching and the U. S. Economy, and the response to it, most notably by the self-appointed Lay Commission on Catholic Social Teaching and the U. S. Economy, will be the basis of a discussion of the language of morality and the language of politics. The analysis will be informed by sociology. There will be no attempt to evaluate any theological points that may have been raised by the Bishops or their critics. A major aspect of the analysis will emphasize the symbolic nature of politics and the interpenetration of the political and the economic spheres in the modern economy.

"Rastafari and World System Theory: Toward a Sociology of Liberation Theology"

Stephen Maher, Joint Programme in International Development Studies, Saint Mary's University/Dalhousie University, Halifax, Nova Scotia, Canada

In the course of this paper, the author explores how the Rastafari cult, through its liberation theology, understands the black Jamaicans' place in the world system. Attention is also given to the manner in which Rastafari represents a response to international historical processes. By examining these two questions it should be possible to come to terms with the appropriateness of world system theory as a conceptual framework--first, for understanding Rastafari specifically, and, more generally, religious of the oppressed; and, secondly, for a sociology of liberation theology.

In order to answer the questions, the author examines (i) the history of the Rastafari movement; (ii) the basic tenets of world system theory; and (iii) the religious consciousness and belief system of Rastafari, as reflected through its primary cultural expression, reggae music.

The author concludes that Rastafari has developed almost entirely as a response to external forces; that world system theory offers the most appropriate framework for understanding the religion; and that the symbolic expression of its liberation theology represents an effort to understand its place in the world system.

"Global Connectivity: Theoretical Considerations on the Multidimensionality of its Form and the Role of Societal Differentiation"

Joseph Matvey, Department of Sociology, Francis Marion College, Florence, SC 29501

Global Connectivity refers to the objective and subjectively-perceived tightening up of the world within an ever more compact and interdependent social landscape. Key theoretical strands are reviewed with reference to presuppositions underlying various models of connectivity, and an alternative model is introduced. The alternative involves conceptualizing global connectivity as a multidimensional phenomenon, in which the quasi-trans-societalization of social spheres becomes a decisive theoretical starting point. The contention is set forth of a logic inherent in the

multidimensional form connectivity assumes on the global level--a logic embedded in the correspondence between the character of global connectivity and the pre-existing degree of differentiation in societies in general. Three central theoretical considerations are then given attention. First, the probability of increased legitimation of trans-societal institutions in the modern global system. Second, the possibility for meaningful global order to be constructed upon a multidimensional basis as new social/global facts emerge from the increased moral and dynamic density--to use a Durkheimian phrase--of trans-societal spheres. A third theoretical concern concentrates on the salience of disjunctions inherent in progressive inter-societal connectivity. In other words, as more legitimate actors emerge on the global scene, possibilities of disjunction arise in the inter-balancing of trans-societal institutional roles and tatic concerns with those roles and concerns of a distinctly national and/or local flavor, and the nation state, which is viewed as the primary steering mechanism over social life.

"Secular Transcendence: From ACSS to ASR"

Loretta M. Morris, Department of Sociology, Loyola Marymount University, Los Angeles, California 90065

This paper examines the 50-year evolution of ACSS into today's ASR. In the late 1930's, the American sociological establishment suspected that Catholic sociologists were ideologically incapable of scientific research. ACSS was founded to challenge this assumption. Declared its first President: "There is such a thing as Catholic sociology." Subsequent decades of debate, growth and change have led not only to the resolution of this paradox but to its transcendence. Achieving organizational identity was not uneventful, and as members' published research focused increasingly on the sociology of religion, form--painfully--followed function: ACSS became ASR.

"Christianity in Contemporary Japanese Society"

Mark R. Mullins, Department of General Education, Shikoku Christian College, Zentsuji, Japan

In order to understand the place of Christianity in contemporary Japanese society it is necessary to consider both institutional data on the Catholic Church and various Protestant denominations as well as phenomena which falls outside the boundaries of official (institutional) Christianity. Part I of this paper presents the most recent statistics on institutional Christianity, Catholic and Protestant, indicating patterns of growth and decline in membership and religious leadership (including foreign missionary involvement). Part II explores some of the ways in which Japanese have accepted Christianity without active participation or membership in one of these churches. Survey research findings and data on religious behavior indicate that Christianity is finding a significant place in the "religious division of labor" in Japanese society, although not, perhaps, the place desired by Christianity's institutional representatives.

"Church and Democracy in Contemporary Venezuela"

Juan Carlos Navarro, Universidad Católica Andrés Bello, School of Social Sciences, Caracas, Venezuela

The aim of the paper is to provide an explanatory framework of the relatively sharp contrast that exists between the degree of development of the new Latin-American Catholic movements and doctrines usually encompassed under the name of Liberation Theology in Venezuela and in almost any other Latin-American country. Even though the outlook is not explicitly comparative, the general idea is that the low intensity and visibility of such Catholic

movements in Venezuela can be explained as a result of a peculiar combination of institutional and contextual factors and that something interesting can be learned about the nature and likely future of Latin-American Catholicism from the analysis of the Venezuelan case.

Among the institutional factors are the institutional weakness of the Venezuelan Church and its consequent dependency from other political forces; these factors are considered particularly relevant because the usual assumption in the literature is that the conservative or traditionalist stance of the Church in Latin-America is the result of its strong social and political position. Among the contextual factors, in turn, are a stable and open political position environment and a changing and affluent economy; both kinds of factors can be considered as peculiarities of the Venezuelan society in the time period under consideration. An additional but very important element in the explanatory framework is provided by the concurrence in time of the liberation movement in Latin-American Catholicism and the opposite effects of some of these factors on the Venezuelan society and politics.

In the end, some recent developments in the religious dynamics of the country are discussed following the previous considerations and likely future trends are considered.

"Level of Conceptualization and Beliefs in Afterlife and a Punishing God"

Hart M. Nelson, Department of Sociology, Pennsylvania State University, University Park, PA 16802 (with K. Jili Kiecolt, Department of Sociology, Louisiana State University, Baton Rouge, LA)

The inner logic of a belief system--how well integrated the components of a religious system are--was of interest to Weber as he examined religious, comparing the superstition of peasants with the interconnected religious system. Today, little if any attention is given to the relation between level of sophistication of belief and subscription to particular beliefs. In 1966 Phillip Converse introduced the notion of degree of abstraction in political thinking. A similar concept should exist relative to religious thinking. The present study, however, uses a measure of political abstract thinking rather than one for religious belief (the data set employed--the 1972 American National Election Study--lacked the latter) and two measures of religious belief--concerning afterlife and a punishing God. The former is central to Christian religious orthodoxy and the latter is related to a more sectarian, or fundamentalistic, orientation. Religious attendance and orthodox belief were expected to be related (prior studies of the determinants of religious participation would lead to this prediction; furthermore, a socialization model would suggest that attendance should lead to a greater likelihood of subscribing to such a central tenet as afterlife). There was an expectation that political ideology would be related to afterlife; given the centrality of this tenet, a high percentage of Christian believers should subscribe to this belief regardless of level of sophistication. On the other hand, level of ideology is predicted to be inversely related to belief in a punishing God, and this relationship is expected to remain significant even with education level controlled. Belief in a punishing God is part of a sectarian, or fundamentalistic, outlook; and this world view is one that is less sophisticated, or integrated. It is expected that religious attendance will be unrelated to belief in a punishing God, since such a belief is related to a world view more part of a general culture than coming from the belief system of organized religion today. The data were subjected to ANCOVA and MCA; the relationships were in the expected directions and were significant. In agreement with the hypotheses. The conclusion of the paper stresses the need

to conduct research on religious culture not necessarily part of organized religion.

"Lovers of Bhagwan: Alternative Patterns of Family Life in the Rajneesh Movement"

Susan J. Palmer, Department of Religion, Dawson College, LaFontaine Campus, Montreal, Quebec, Canada H2L 1L3

The purpose of this study is to document the alternative patterns of sexual and family life in the Rajneesh communes between 1974 and 1986, and to arrive at an understanding of the religious meaning of the role of lover for the disciples of Rajneesh. On the basis of twenty interviews with sanyasins an attempt is made to illuminate the structural and motivational facilitators of innovation in sex roles and sexual relationships in this movement. It is postulated that Rajneesh's philosophy of sexuality is perceived by his disciples as offering spiritual solutions to problems of intimacy and family life encountered in the larger society. In order to define these problems the theories of Glendon (1985), Foster (1982) and Laach (1976) are referred to.

"Choice Points and the Articulation of Sectarian and Non-Sectarian Attributes in a 'Conversionist Sect'"

Leonard J. Pinto, and Kenneth Crow, Department of Sociology, University of Colorado at Boulder, Boulder, CO 80309

The shift away from church-sect typological theorizing to more analytic and dynamic conceptions using the "choice point" formulation devised by O'Dea and elaborated by Winter, represents a significant step toward integrating theories about religious organizations into the wider context of sociological organizational analysis. It's to be noted that church-sect theory suggested that "conversionist sects" move in the direction of church or denomination because of their commitment to gaining converts and therefore their need for a professional clergy. Choice point theory rests on the premise that religious leaders' perceptions impact organizational policy and polity, and therefore effect shifts toward "denominationalism." This paper reports empirical research on a random stratified sample of congregations of the Church of the Nazarene (N=232) as reported by congregational pastors. The paper operationally defines and reports the measurement of a number of congregational attributes identified as sectarian by Weber, Troeltsch and Simmel, including measures of Christian love, members' intimacy, exemplary commitment, high involvement and conformity to norms as well as the congregationally based priesthood of all believers, ministry by committee (bureaucracy) and clerical hierarchy. Most of the attributes commonly associated in ideal type formulations of sects are empirically correlated in pastors' descriptions of their congregations. Further, pastors' perception of congregational bureaucracy is strongly negatively correlated to other "sectarian" attributes, as Simmel predicts. However, only some of pastors' perceptions of sectarian congregational commitments are at best weakly correlated to congregational size, a variable Weber, Troeltsch and Simmel all hypothesized was a necessary condition for sectarian congregations. Furthermore, pastors' perception of clerical hierarchy in the congregation is weakly positively correlated to other congregational sectarian attributes, contrary to the sectarian ideal as it was articulated by the early church-sect theorists. Tentative explanations and implications of these findings are advanced using choice point theory as the basis for speculation.

"Virtues and Values: Women's Moral Reasoning About Abortion"

Christine Pohl, Division of Religion, Emory University, Atlanta, Georgia 30322

Formal ideology in the abortion debate differs significantly from the informal justifications given by women who explain their individual decisions about continuing or ending an unwanted/unexpected pregnancy. In these informal explanations, one is struck by the moral ambivalence revealed in the language of moral accounting that is not present in the more formal statements of the pro-choice or anti-abortion movements.

Utilizing several sets of interviews with women who discuss their choices in continuing or ending a pregnancy (see Maxtone-Graham, Franck, Sootana, Zimmerman and Gilligan), I hope to discover the codes of moral reasoning employed in making these decisions and to look for the possible connections between modes of moral reasoning and the particular institutional and social location of the women.

What binds these informal arguments together? Do certain patterns of moral reasoning emerge regularly? How are the informal statements related to the more formal statements? What particular understandings of virtue - of virtuous persons and relationships - are connected to certain institutions, and how do these inform an abortion decision?

This study does not make claims to be representative, but will be exploratory, comparative and descriptive.

"Mystical Religion as Social Leaven: An Excursion in the Sociology of Mysticism"

Alton B. Pollard III, Department of Religion, St. Olaf College, Northfield, Minnesota 55057

The proposed paper will address the relationship which obtains between contemporary mysticism and social change, especially as viewed through the life and work of Howard Thurman. Thurman, a Black American and prominent recent proponent of mysticism was a life-long facilitator of and participant in movements for change. As such, he does not easily fit the established sociological descriptions of mystical activity or, for that matter, models of religiously-promoted social change. The essay will explore on the one hand the extent to which Thurman's mystical activity opposes/concurs with standard sociological commentaries on the subject. As well, it will discuss to what degree his mystic orientation is representative of mysticism in the modern West, and particularly America.

This entails, first of all, analysis of some of the seminal sociological perspectives on mysticism. The typologies of Ernst Troeltsch, Max Weber, and Roland Robertson will be considered, that is, compared and contrasted. In the same vein, some recurring dilemmas in the sociological interpretation of mysticism are likely to be identified. Finally, and most importantly, we will examine how Thurman's mystic activity objectifies (and magnifies) those problems posed by inadequate sociological expressions of the role of mysticism in the modern world.

"Cults and Evangelicals in Court"

Thomas Robbins, 427 4th Street, S.W. #A-8, Rochester, MN 55902

A comparison of Church-State and legal issues affecting "cults" with those affecting evangelicals. "Cults" basically seek to maintain their autonomy or control of their own operations. Born-again leaders such as Pat Robertson appear to give a higher priority to the transformative imperative of altering or reconstructing "secular" institutions in Christian terms, i.e., "re-Christianizing America," e.g., by "bringing God back to the schools." 101

evangelicals are also involved in autonomist or defending-our-turf issues. The question arises as to whether transformative and defensive (autonomist) aims ultimately come into conflict, i.e., defense of autonomy or "religious liberty" entails strengthening the First Amendment, while religious transformation of society may require weakening or circumscribing the First Amendment. It is also to be noted that "cults" lack the "cultural power" of evangelicals and are thus more readily investigated and prosecuted (or denied tax subsidies) by the State than are TV evangelists or evangelicals with greater grassroots support.

"Black Ecumenical Movements and Revitalization Theory"

Mary R. Sawyer, Religious Studies Program, Iowa State University, Ames, Iowa 50011

The black consciousness movement of the mid-to-late 1960s produced a cluster of ecumenical movements within the Black Church - e.g., Conference of National Black Churches, Black Theology Project, National Black Pastors Conference, and the Congress of National Black Churches. These movements embraced a political philosophy of pluralism, if not nationalism, and are appropriately viewed as responses to the cultural threat posed by the philosophy of integration current in the 1950s and early 1960s. In a broad sense, they may therefore be regarded as "revitalization movements" or "new religious movements" - i.e., movements to preserve the cultural meanings (religion) of Blacks as an ethnic group. While rejecting the cultural annihilation threatened by assimilation, the movements affirmed political and socio-economic struggle toward justice, freedom and equity, thus assuming proactive roles in seeking social change. Information of a descriptive and historical nature about black ecumenical movements is provided, and examination of the applicability of revitalization theory to black movements extended beyond previous treatments of storefront churches, the Black Muslims, and black spiritual movements.

"Unraveling the Institutional Relations of Medicine and Religion to Healing and Health--A Social Policy Analysis"

Russ P. Scherer, Department of Sociology/Anthropology, Loyola University of Chicago, Chicago, IL 60626

For most of Western history, the functional relations of religion and medicine have been fairly close. Religion was far more institutionalized than was medicine up until the 20th century. The closeness of the alliance between medicine and religion has varied a good deal depending on the particular cultures and epochs. Over time the two spheres became differentiated and medicine became secularized beginning with the Greeks and then refused in the Middle Ages. With the Reformation, the two spheres really became differentiated, although medicine did not become fully institutionalized until late in the 19th century. As a parallel development, Western society itself became highly "medicalized" in the 20th century with medicine taking on important functions of social control.

Whereas in the biblical and medieval periods, physical and spiritual wholeness/healthiness were not highly differentiated, with industrialization, modernization, and their attendant specialization, the concepts of health and healing became narrowed, secularized, and commodified. By the 20th century, medicine became dominated by the biomedical model which has tended to treat primarily the body only, to neglects of its psychic, social, and spiritual dimensions. The medical world has become specialized to administer an overwhelming abundance of means without much concern for ends; whereas the focus of the religious world has more and more become narrowed in its own way.

to deal only with seemingly irrelevant ends, ends which lack basis in effective means. While institutionally a good proportion of health delivery organizations still operate under religious auspices, the sponsoring denominations are almost "guests" in their own house, with health professionals--and increasingly government bureaucrats--in control.

A conclusion might be that both medicine and religion need each other, and that modern people would be better off if medicine and religion could work out a new rapprochement and division of labor. Antonovsky has constructed a model of healing and health termed "salutogenesis," which envisions systemic interrelations between the levels of body, mind, group, and "sense of coherence," his term for personal-social meaning.

Before such progress can be made in increasing the rapprochement between medicine and religion, it will be important to codify, clarify, and equate the concepts and terms used by various types of practitioners. For example, what is meant by disease vs. case, sickness vs. health, distress vs. eustress, brokenness vs. wholeness, etc.? How can we create a common language so that persons working on the biomedical, psychological, social, and pastoral-theological levels can talk with rather than past one another?

The writer is currently reviewing the historical and sociological literature on the relations of the two spheres. He is also interviewing and gathering survey data from various types of health practitioners (including religious) in order to assess their sense of satisfaction (or dissatisfaction) with the reigning biomedicalism. In actual practice, who strictly follows, who broadens the biomedical model to include the psychic, social, and religiocultural dimensions of the "whole person?"

Clabach and Jackle suggest that, historically, Western Christian traditions of pastoral care included the four functions of healing, sustaining, guiding, and reconciling. They suggest that in recent years sustaining has preempted too much of the clergy's efforts and that it is now time for a new recombination of the sub-ministries of healing and reconciliation. This implies that religion should make a priority of reconnecting its institution with medicine and become a player with the latter in a new and more equal partnership.

"Comparative Organizational Demography of Decline and Change in the Roman Catholic Church in the United States"

Richard A. Schoenherr, Department of Sociology, University of Wisconsin at Madison, Madison, Wisconsin 53706.

We adapt the theory of the demographic transition to the analysis of social change in religious organizations. Assuming the demographic transition of the clergy to be the driving force for pervasive structural change in the Roman Catholic church, we analyze the component processes of the transition as it unfolds over eight decades and document its consequences for changing the size and age distribution of the clergy population. The data are drawn from a nineteen-year census-registry which we constructed with the help of church officials in a random sample of eighty-six dioceses in the United States. 36,395 priests are included in the national registry.

Results show that, on the average, the church lost about one-quarter of its active priests between 1966 and 1984. Projections based on the historical trends reveal that by the turn of the century the losses will exceed 50 percent. In addition to the alarming decline in numbers, the clergy is aging rapidly. The analysis describes the movement of a large, young and growing population of diocesan priests through theoretically predictable phases of transformation which include, midway, a stage depicting an old declining

population and, eventually, a final stage with a pyramid reflecting a small young and stable population.

We conclude that the well-known structure of the societal demographic transition characterizes, *mutatis mutandis*, the process of population transformation that takes place in organizations undergoing sustained membership decline. We compare the speed, timing and duration of the transformation by region and discuss its consequences for structural change in worldwide Roman Catholicism.

"Consequences of the Involvement of Organized Religion in Public Life: The Abolitionist Movement as a Case Study"

William Silverman, P.O. Box 586, Hicksville, New York 11802

Many researchers have studied the attitudes of church members, clergy, or the general public to the involvement of organized religion in public life. There are also a considerable number of prescriptive discussions of what the churches should do by theologians. In this presentation I will discuss a different aspect of the issue: When organized religious groups do become involved in public life what are the consequences? Does church involvement enhance or degrade the quality of public discourse? Does church involvement lead to better or worse public policies? Since the churches were deeply involved in the abolitionist movement, examination of the history of the movement, from around 1830 to 1860, provides a case study which illuminates these questions.

"A Revised Functionalism in the Sociology of Religion: The Recent Work of Mary Douglas"

James V. Spickard, Culture Development Institute, 614 Rose Avenue, Box 806, Arroyo, California 95004

Mary Douglas is justly famed for her social analyses of symbolism and her "grid/group" technique of relating cosmologies to particular social structures. In recent years she has turned her attention toward developing, in her work, "a coherent argument about the social control of cognition." She argues that religious and other beliefs are "part of the action" in society. They are strongly connected with the needs of the institutional order, while remaining products of individual consciousness.

Douglas's effort is theoretically interesting because she uses a functionalist argument to defend the rationality of social actors, while at the same time showing how belief systems are generated from the social order. This paper critically reviews her argument, and weighs the efficacy of her approach for scholars interested in the social role of religious beliefs.

"The First Sociology of Religion Meeting in America"

William H. Swatos, Jr., 1500 Seventh Ave., Illinois, IL 61282

This paper focuses on the American Sociological Society meeting of 1910, the topic of which was "Religion and Modern Society." Although there were numerous ventures in "Christian sociology" during the 1880s, this was the first professional society meeting to consider religion "scientifically." Particular attention in the oral presentation will be given to a heretofore unpublished internal memorandum by Charles W.A. Veditz, A.S.S. secretary, to the leadership in 1909 articulating concerns about subject matter and participants. Other topics include President William Graham Sumner's address, "Religion and the Mores," additional papers that were given, and aspects of the meeting as it materialized that differed from its predecessors.

"The Idea, History, Feasibility, and Calling of 'Catholic Sociology'"

Joseph A. Varacalli, Department of Sociology, Nassau Community College, Garden City, New York 11530

The purpose of this paper is fivefold. The first is to explain what is meant by a "Catholic sociology," or more accurately, "Catholic sociologies." The second is to provide a brief historical account, put into a "modified" evolutionary framework, of the rise and fall of the concept in the United States. The third is to speculate on the possibility of a resurgence of the concept. What groups could possibly serve as the carriers of a resurrected Catholic sociology? What set of socio-historical conditions, in both the outer society and within academia, would be hospitable to its resurgence? What of the possibility of an "elective affinity" developing between the former and the latter? Finally, the legitimation for the idea of "Catholic sociology" will be offered.

"Vision of the Church, Vision of the World: The Bishops' Conference and the Principle of Subsidiarity"

Liliane Vove, Université Catholique de Louvain, Unité des Recherches Sociologiques, Place Croix-aux-Bois 1, B-1348 Louvain-la-Neuve, Belgium

The present debate on the Bishops' Conference and the principle of subsidiarity (conceived within the framework of the social doctrine of the Church and which one is invited to apply to the internal functioning of the church) illustrates the dominant vision that the Church entertains of itself and the vision of social functioning which is underlying in it. Essentially hierarchic and territorial, this vision remains linked to a reference to static structures, while at the same time fearing a sliding towards nationalism; it neglects dimensions which are at once regional and supranational, as well as the importance of informal functionings and the increase of possibilities of centralizing control which characterize the modern world.

"Religion and the Politics of 'Morality': 'Cultural Power' in Local Politics"

Rhys H. Williams, Department of Sociology, University of Massachusetts, Amherst, MA 01003

This paper draws upon an ongoing study of the influence of religion and religious organizations on political power in Springfield, Massachusetts. The goal of the study is twofold: first, to advance a conceptual model of power that is subtle enough to capture the ways culture and cultural products shape public politics; and second, to anchor this framework in the practices and history of an empirical setting.

The introductory section of the essay is a theoretical examination of the concept of power and its uses in sociology. Lukes (1974) and Molotch and Raden (1985), among others, have provided a framework which is critical of the standard conceptions of power used by social science and have offered a revised conception that is more sensitive to the roles of language, symbols and culture. I argue that a notion of 'cultural power', based on these insights, can illuminate the role of religion in politics in ways that the community power research tradition has missed.

The empirical sections of the essay use historical materials from the research city and survey data of the city's population to outline the acceptance of religion in the city's public life and political culture. I describe, in effect, the 'boundaries of the legitimate' in local religious politics to gain a sense of the limits of possible political debate. Then, by tracing the life of two issues through Springfield's recent public politics, I illustrate the ways that religious organizations use their cultural resources

to wield influence. By controlling the potent symbols surrounding religion and morality, religious groups play a vital role in legitimating political actors or arguments, and help shape the terms of political debate with which the issues are discussed. These modes of influence help create the public agenda, and as such are forms of power. But in general they have been missed by social scientists who consider only the outcomes of public decisions when assessing community power, and assume the public agenda as given. Of course the conclusions I offer are based on the interactions between religion and politics in a specific city, but the focus on the roles that cultural forces play in affecting political power speaks to social research more generally.

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ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

Purpose. The Association for the Sociology of Religion is an international scholarly association dedicated to advancing the study of religion and society. Through its meetings, publications and support services, the Association promotes high intellectual standards, wide communication of ideas, and greater interest in the field.

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-1960's, 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 ACSB 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.

Sociological Analysis. The Association's quarterly journal is the only English-language publication devoted to the sociology of religion and has distinguished itself as a forum for scholarship in the classic tradition of comparative, historical and theoretical work. It carries a broad range of articles on theoretical and empirical issues, along with reviews of major books and monographs. Special issues and symposia feature topics such as religious awakenings, religion and politics, sociology and New Testament studies, and reviews of major figures (e.g. Weber, Parsons).

Paul Henry Furfey Lecture. First given at Catholic University in 1974 to honor a former ACSB President, the Furfey Lecture was entrusted to ASR in 1981 "to continue Furfey's tradition of excellence in sociological theory and research." The lecture is a high point of the annual meeting and is published in the journal. Lecturers have included James Beckford, Robert Bellah, Theodore Geplaw, Daniel Dobbeaars, Robert Drinan, Charles Glock, Benton Johnson, Suzanne Keller, David Moberg, Marie-Auguste Neef,alcott Parsons, Guy Swanson, James Wood, and Gordon Zahn.

McNamara Student Paper Award. This award for the best student paper in the sociology of religion was established by ASR and Loyola University of Chicago in honor and memory of Robert J. McNamara, ASR's former President and Executive Officer and Loyola's former Dean and faculty colleague. Its purpose is to encourage, recognize and support outstanding student research in the sociology of religion, as McNamara himself sought to do. The award-winning paper is presented at the annual meeting and the award recipient receives a cash prize.

Membership and subscriptions. ASR welcomes as members all those interested in the sociology of religion, whatever their field. Annual dues are \$20 for U.S. members, \$22 (US\$) for foreign members, and \$10 for student and low income (under \$10,000) members. Members receive Sociological Analysis (institutional subscriptions: \$40), News and Announcements, a quarterly newsletter, and reduced rates at annual meetings.

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CALL FOR PAPERS AND PROGRAM PROPOSALS

**1989 ANNUAL MEETING
ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
AUGUST 7-9, 1989
SAN FRANCISCO, CALIFORNIA**

RELIGION, SOCIAL PROBLEMS, AND RELIGION AS A SOCIAL PROBLEM

Religions have historically played a major role in defining, diagnosing, and dealing with social problems. A case could be made for arguing that, with current concerns for justice and peace, some major religious organizations still have an important influence in this area. On the other hand, it could also be argued that religion is a social problem in itself. The program theme has, therefore, been chosen to elicit papers discussing the double-edged relationship between religion and social problems. As usual, proposals for papers on the full range of interests to sociologists of religion will also be welcome, but priority will be given to proposals which promise to throw light on the positive or negative aspects of religion's involvement in social problems associated with, for example, the following:

- Bigotry, prejudice, and intolerance
- Social deviance in the name of religion
- Religion in public schools
- Families divided by religion
- Violence
- State regulation of religion
- Economic problems
- Human rights struggles
- Counseling and problem of malpractice
- Criminal actions
- Immigrant communities
- Racial discrimination
- Demographic problems
- Physical or mental well-being
- The welfare state
- New social movements
- Poverty and inequality
- Changing neighborhoods and urban decay

In addition, the following special sessions are being arranged:

- "Religion and social problems" (jointly sponsored by the ASR and the SSSP)
- "Rational choice theory as applied to religion" (jointly with the ASA)
- "Religious television in Japan" (a video demonstration by Japanese scholars)

DEADLINES: February 1, 1989 for proposals, abstracts, ideas
April 1, 1989 for acceptances
July 1, 1989 for two copies of papers

SEND TO: Roger Finke
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