

ASSOCIATION FOR THE
SOCIOLOGY OF
RELIGION

FORTY-SEVENTH ANNUAL MEETING

RELIGION AND THE HUMAN CONDITION

AUGUST 23-26, 1985
THE DUPONT PLAZA HOTEL
WASHINGTON, D.C.

PROGRAM AND ABSTRACTS

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
OFFICERS, COMMITTEES, AND STAFF, 1984-85

PRESIDENT: William R. Garrett, St. Michael's College
VICE-PRESIDENT: Barbara Hargrove, Iliff School of Theology
PRESIDENT-ELECT: James T. Richardson, University of Nevada, Reno
PAST PRESIDENT: Patrick H. McNamara, University of New Mexico
EXECUTIVE OFFICER: Theodore E. Long, Washington and Jefferson College (1986)
BUSINESS MANAGER: Lorraine D'Antonio, University of Connecticut

EXECUTIVE COUNCIL

Nancy T. Ammerman, Candler School of Theology (1985)
James Davidson, Purdue University (1986)
John Lofland, University of California, Davis (1986)
Mary Jo Neltz, Johns Hopkins University (1985)
John H. Simpson, University of Toronto (1985)
William Swatos, St. Mark's Church, Illinois, IL (1986)
R. Stephen Warner, University of Illinois, Chicago Circle (1985)

SOCIOLOGICAL ANALYSIS

EDITOR: Roger O'Toole, University of Toronto (1985)
BOOK REVIEW EDITOR: Anthony J. Blasi, University of Toronto (1985)

1985 ANNUAL MEETING

PROGRAM CHAIR: Nancy T. Ammerman, Candler School of Theology
LOCAL ARRANGEMENTS: Thomas M. Gannon, Georgetown University, Chair

COMMITTEES OF THE ASSOCIATION

MEMBERSHIP (N. America): Armand L. Mauss, Washington State University, Chair (1985)
Barbara A. Jones, Northwestern University (1986)
R. Stephen Warner, University of Illinois, Chicago Circle (1987)

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James A. Beckford, University of Durham (1987)
Anthony J. Blasi, University of Toronto (1987)
James T. Richardson, University of Nevada, Reno (1986)

FINANCE: Kenneth Westhues, University of Waterloo, Chair (1987)
William M. Newman, University of Connecticut (1985)
H. Wesley Perkins, Hobart and William Smith Colleges (1986)

PUBLICATIONS: James Davidson, Purdue University, Chair (1987)
Michael A. Cavanaugh, Temple University (1986)
Benton Johnson, University of Oregon (1987)

NOMINATIONS: James R. Kelly, Fordham University, Chair
Patrick H. McNamara, University of New Mexico
Roland Robertson, University of Pittsburgh

THE FORTY-SEVENTH ANNUAL MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
THE DUPONT PLAZA HOTEL, WASHINGTON, D.C.
AUGUST 23 - 26, 1985

REGISTRATION (HOTEL LOBBY)

Friday, August 23, 10:00 A.M. - 5:00 P.M.
Saturday, August 24, 8:00 A.M. - 5:00 P.M.
Sunday, August 25, 8:00 A.M. - 5:00 P.M.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Friday, August 23, 8:30 A.M. (Executive)
ASR Business Meeting, Saturday, August 24, 4:30 P.M. (Circle)
Executive Council, Monday, August 26, 2:30 P.M. (Executive)

SPECIAL ADDRESSES AND PLENARY SESSIONS

"The Sociology of Religion in 1985: An Assessment," Friday
August 23, 8:00 P.M. (Circle)
"Religion, Law and the Human Condition," Presidential Address
by William R. Garrett, Saturday, August 24, 10:30
A.M. (Circle)
"A Theory of Religion: Preview and Response," Saturday,
August 24, 8:00 P.M. (Circle)
"Authors Meet the Critics: Habits of the Heart," Sunday,
August 25, 3:30 P.M. (Circle)
"Immanence and Transcendence: Connections with Personality
and Personal Life," Furfey Lecture by Guy Swanson,
Sunday, August 25, 7:00 P.M. (Embassy)

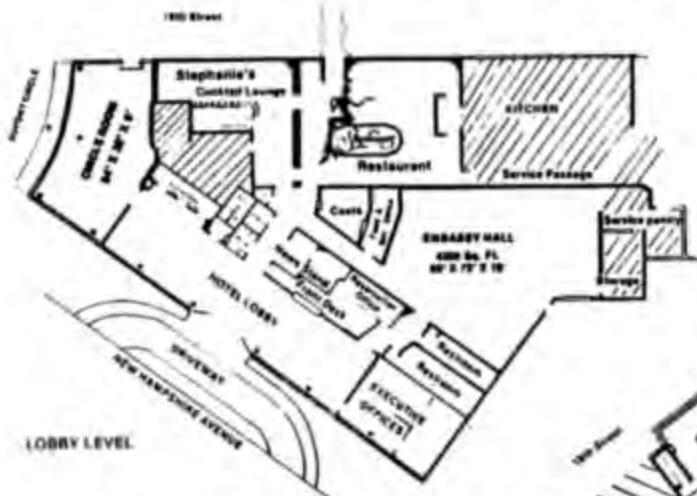
JOINT SESSIONS WITH OTHER ORGANIZATIONS

"The Sociology of Mormon Life," with Society for the Socio-
logical Study of Mormon Life, Saturday, August 24,
1:00 P.M. (Plaza)
"Religion and Work," with American Sociological Association,
Monday, August 26, 8:30 A.M. (Circle)
"Religion in the World System," with American Sociological
Association, Monday, August 26, 10:30 A.M. (Circle)
"Issues in Religious Socialization," with American Sociological
Association, Monday, August 26, 12:30 P.M. (See
ASA Program)

SOCIAL EVENTS

Cash Bar Reception, Friday, August 23, 5:30 P.M. (Circle)
President's Reception (Badge Required), Saturday, August
24, 5:30 P.M. (Embassy)
Banquet in Honor of Paul Hanly Furfey (Ticket Required),
Sunday, August 25, 7:00 P.M. (Embassy)

MEETING FACILITIES



DUPONT PLAZA HOTEL
1500 New Hampshire Avenue, N.W.
Washington, D.C. 20036
(202) 483-6000

2nd FLOOR



LOWER LOBBY



RELIGION AND THE HUMAN CONDITION

FRIDAY, AUGUST 23

8:30 A.M. EXECUTIVE COUNCIL EXECUTIVE

1:30 - 3:15 P.M.

SESSION 1: Sociology and Theology: The Theoretical Debates EXECUTIVE

Chair: Carroll Bourg, Fisk University
Discussant: Ed Lehman, SUNY Brockport

"Sociological Orthodoxy"

George V. Eito, Syracuse University

"Auguste Sabatier and the Durkheimians on the Scientific Study of Religion"

Donald A. Nielsen, SUNY Oneonta

"Institutes of Christian Sociology"

William H. Swatos, Jr., Northern Illinois University

"Liberalism and Rationalism in Modern Theology: The Sociological Hypothesis"

Michael Cavanaugh, Temple University

SESSION 2: Secularization: Progression and Paradox PLAZA

Chair: Richard Fenn, University of Maine
Discussant: Kevin Christiano, University of Notre Dame

"The Secularization of Economics"

Winston Davis, Southwestern University

"Religion in the Political Arena: A Paradox of Secularization"

Ronald J. McAllister, Northeastern University

"Modernity and Commitment to Multiple Ideologies"

Joseph B. Tamey and Stephen D. Johnson, Ball State University

"Secularization and Emotion: Toward a Theory of Peak Experiences"

Robert Thompson, Minot State College

SESSION 3: The Changing Shape of Catholicism CAPITAL

Chair: Thomas P. Imse, Holy Cross College
Discussant: John Simpson, University of Toronto

"Religious Evolution and the Emergence of Christian Sociologies: The Case of American Catholic Sociology"

Joseph A. Varacalli, Nassau Community College

"Making the Case: Pursuing the Church Annulment"

Barbara Jones Denison, Indiana University Northwest

FRIDAY, AUGUST 23

- "The Catholic Church in the Netherlands: A Sociological Interpretation of Recent Developments"
Frank J. Lechner, Emory University
-

3:30 - 5:15 P.M.

SESSION 4: Religion and Family Life

PLAZA

Chair: Mary Jo Neitz, University of Missouri, Columbia
Discussant: William V. D'Antonio, American Sociological Assn.

- "Religion and Child Maltreatment: A Review of the Literature"
Dean D. Knudsen, Purdue University
"Fact or Artifact: Jewish Law and the Sex Birth Ratio"
Abbott Katz, Peri Rosenfeld and Freda Rosenfeld,
Queens College
"Religion and Fertility in the United States: The Importance of Marriage Patterns and Hispanic Origin"
William D. Mosher and David P. Johnson, National Center for Health Statistics

SESSION 5: Religion and the Law

EXECUTIVE

Chair and Discussant: James Spickard, College of Notre Dame, CA

- "Government Regulatory Powers and Church Autonomy: Deviant Groups as Test Cases"
Thomas Robbins, Freelance Social Scientist
"Defining Legitimate Religion: A Study of Court Rulings in Federal Tax Cases"
Deborah Podus, Rutgers University
"Legal Developments Concerning New Religions"
James T. Richardson, University of Nevada, Reno

SESSION 6: Sociology and New Testament Studies

CAPITAL

Chair: John Simpson, University of Toronto
Discussant: Michael White, Oberlin College

- "Evidence for Role Structures in the Early Hellenistic Church: A Microsociology of the Q Stratum"
Anthony J. Blasi, Regis College, University of Toronto
"The Class Basis of Early Christianity: Inferences from a Sociological Model"
Rodney Stark, University of Washington
-

5:30 P.M. RECEPTION (CASH BAR)

CIRCLE

FRIDAY, AUGUST 23

8:00 P.M.

SESSION 7: The Sociology of Religion in 1985: CIRCLE
An Assessment

Chair: Wade Clark Roof, University of Massachusetts

- "Methods in the Sociology of Religion: An Update"
Don Floch, University of Tennessee
- "Theoretical Developments in the Sociology of Religion"
Benton Johnson, University of Oregon
- "Why is This Worth the Attention of Grown Men and Women?"
William Silverman

SATURDAY, AUGUST 24

8:30 - 10:15 A.M.

SESSION 8: Church and State in Marxist Societies PLAZA

Chair: Karol H. Borowski, Mass. Institute of Social Studies
Discussant: Roland Robertson, University of Pittsburgh

- "Christ Meets Marx in the USSR and Nicaragua: Early
Postrevolutionary Years"
David Kowalewski, University of Texas, San Antonio
Arthur Greil, Alfred University
- "Religion and Regime in the Soviet Union"
Jerry Pankhurst, Wittenberg University
- "Social Constraints on the Yugoslav Policy on Religion"
H. Gerald Shenk, Garrett Evangelical Seminary and Northwestern
University
- "Christian-Marxist Encounters: An Updated Analysis"
Karol H. Borowski, Mass. Institute for Social Studies

SESSION 9: The Functions of Religion in Human CAPITAL
Life and Communities

Chair and Discussant: Jack Gessner, College of St. Thomas, MN

- "Spirituality as a Mechanism of Religious Social Control"
Christopher Cass, Northeastern University
- "Modern Islam: Mechanisms of Control, Instigation and Reconciliation"
Halim Barakat, Center for Cont. Arab Studies, Georgetown Univ.
- "The Brain-Mind Relation, Levels of Consciousness, and
Religious Evolution--An Exploratory Statement"
Doyle Paul Johnson, University of South Florida

SATURDAY, AUGUST 24

SESSION 10: Religious Constructions of Reality and Sociological Constructions of Religion EXECUTIVE

Chair: Pierre Hegy, Adelphi University

- "Reflections on Ideology Critique and the Sociology of Religion"
Mary Jo Weitz, University of Missouri, Columbia
 - "A Case Study of the Case of Zen: Toward a Refinement of the Sociology of Religion"
Leonard Pinto, University of Colorado
 - "Working Around Myths: Liberation Theology and Social Research"
Madeleine Adriance, Mt. Ida College and Univ. of Mass., Boston
 - "The Invisible Religion of Catholic Charismatics"
Pierre Hegy, Adelphi University
-

10:30 A.M.

SESSION 11: Presidential Address CIRCLE

Presider: Theodore E. Long, Washington and Jefferson College

Address: "Religion, Law and the Human Condition"

William R. Garrett, St. Michael's College

1:00 - 2:30 P.M.

SESSION 12: Sociology and Theology: Problems and Accomodations CAPITAL

Chair: Ronald Enroth, Westmont College
Discussant: John Wilson, Duke University

- "The Sociological Imagination in the Sociology of Religion"
Anthony J. Blasi, Regis College, University of Toronto
- "Interpreting Johrei: A Problem for the Social Study of Religion"
James V. Spickard, College of Notre Dame, CA
- "Knowledge and Faith: An Evaluation of the Sociologies of Knowledge of Mannheim, Berger and Baum"
James A. Mathisen, Wheaton College
- "Analogical Thinking, God-images, and Their Social Location"
Edgar W. Mills, University of Texas, San Antonio

SESSION 13: The Sociology of Mormon Life (Joint with Society for Sociological Study of Mormon Life) PLAZA

Chair: Alex McIntosh, Sociology, Texas A & M University
Discussant: David Snow, University of Texas, Austin

SATURDAY, AUGUST 24

- "Ancestors and Origins: A Comparative Study of Knowledge and One's Roots"
Phillip R. Kurz, Brigham Young University
- "Husband's and Wife's Church Attendance: Cross Cultural Comparisons"
Tim B. Heaton, Brigham Young University
Kristen L. Goodman, Church of Jesus Christ of Latter Day Saints
- "The Normative Basis of Religion: A Study of Factors Influencing Religious Behavior"
Marie Cornwall, Brigham Young University
- "Marital Happiness in Mormon Couples: The Effect of Wife's Employment Status, Religiosity, and Age of Children"
Barry L. Johnson, James T. Duke, Susan Eberley, and Deborah H. Sartain, Brigham Young University

SESSION 14: Diocesan Research and Change
in the Catholic Church

EXECUTIVE

Chair: Ruth Doyle, Archdiocese of New York
Discussant: James Kelly, Fordham University

- "Diocesan Reorganization: Evaluation and Redesign"
Patrick Hughes, Archdiocese of San Francisco
- "The Role of Images of God in Parish Involvement and Satisfaction"
Mary Beth Celio, Archdiocese of Seattle
- "Images of God in a Changing Church"
Robert Schmitz, Archdiocese of Cincinnati
- "Dios y Vida: Hispanics and Concepts of God"
Olga Scarpetta, Fordham University
Ruth Doyle, Archdiocese of New York

2:45 - 4:15 P.M.

SESSION 15: Uniting and Dividing: Current Issues
in Ecumenism

EXECUTIVE

Chair: Ruth A. Wallace, George Washington University
Discussant: Michael Cavanaugh, Temple University

- "Vatican II, Ecumenism, and a Parsonian Analysis of Change"
Michael P. Aloisi, Archdiocese of New York
- "Presbyterians Uniting and Dividing: Some Legal Aspects of Church Union in Australia"
Alan W. Black, University of New England, Australia
- "Jews for Jesus: Challenges to the Religion of Civility"
Deborah E. Finn, Emory University

SATURDAY, AUGUST 24

SESSION 16: Interpretative and Historical Analyses
of Religion

PLAZA

Chair: Roger O'Toole, University of Toronto
Discussant: William R. Garrett, St. Michael's College

- "Grid, Group, and The Third Great Awakening: An Exercise in Interpretive Sociology"
Robert McNamara and David Sheagley, Loyola University, Chicago
- "The Grand Design of God: The Cosmization of Obedience and Suffering"
Anton K. Jacobs, University of Notre Dame
- "Harvey Cox's Postmodern Theology and The Politics of Academic Religion"
William P. Klady, Muhlenberg College
- "Charismatic Calvinism: Forging the Missing Link"
William R. Swatos, Jr., Northern Illinois University

SESSION 17: Women and Religion

CAPITAL

Chair and Discussant: Catherine A. Faver, Univ. of Tennessee

- "Women Warriors: The Power of Prayer"
Susan D. Rose, Dickinson College
- "The Sexual Division of Labor in British Protestant Churches: An Empirical Study of the Attitudes of Clergy"
Nancy Wason-Clark, University of New Brunswick
- "US Catholic Movement Women and the Ethos of Justice"
Diana Trebbi, Queens College
- "An Examination of Empirical Research on Christianity and African Women in the Twentieth Century"
Dora G. Lodwick, University of Denver

4:30 P.M. BUSINESS MEETING OF THE ASSOCIATION

CIRCLE

5:30 P.M. PRESIDENT'S RECEPTION (Badge Required)

EMBASSY

8:00 P.M.

SESSION 18: A THEORY OF RELIGION: Preview and Response

CIRCLE

Presiding: James T. Richardson, Univ. of Nevada, Reno

Panelists: William Sims Bainbridge, Harvard University
Carroll J. Bourg, Fisk University
Rodney Stark, University of Washington

SUNDAY, AUGUST 25

8:30 - 10:15 A.M.

SESSION 19: Religion and Social Attitudes

CAPITAL

Chair: Hart Nelsen, Pennsylvania State University
Discussant: Benton Johnson, University of Oregon

- *A Comparison of Political, Sexual, and Religious Attitudes
In Three Seminars"
Robert O. Sullivan and Gary D. Hampe, University of Wyoming
- *Localism and Sexism: Do Cosmopolitans do it Better?"
Edward C. Lehman, SUNY Brockport
- *Religious Denomination and Social Attitudes: Evidence
from National Surveys"
Michael Hughes and Bradley Hertel, Virginia Polytechnic
Institute and State University

SESSION 20: Sociological and Theological Reflections
on the Human Condition

PLAZA

Chair: Ronald McAllister, Northeastern University
Discussant: Barbara Hargrove, Iliff School of Theology

- *Moral Reasoning and the American Economy:
Carroll J. Bourg, Fisk University
- *A Winter's Tale: Everyday Life as Religious Experience
and Theological Reflection"
Richard Quinsey, Northern Illinois University
- *The Search for Authority"
Laurel Kearns, Emory University

SESSION 21: Global Religious Pluralism

EXECUTIVE

Chair: Halim Barakat, Georgetown University
Discussant: David Bromley, Virginia Commonwealth University

- *Varieties of African American Muslims"
E.M. Abdul-Mumin, University of California, Riverside
- *Upward Mobility of a Refugee God: Hong Kong's Wong
Tai Sin"
Graeme Lang, Memorial University of Newfoundland
- Lars Ragvald, Stockholm University
- *New Religious Movements: North American Theories and
South American Realities"
William D. Dingee, Catholic University

SUNDAY, AUGUST 25

10:30 A.M. - 12:15 P.M.

SESSION 22: Fundamentalism and the New Christian Right PLAZA

Chair: Mary Jo Neitz, University of Missouri, Columbia
Discussant: Nancy T. Ammerman, Candler School of Theology,
Emory University

"The New Religious Right: A Test of the Value Dislocation Hypothesis"

Helen A. Moore and Hugh P. Whitt, University of Nebraska

"Political Ideology and Political Action in the New Christian Right"

Jeffrey Will and Rhys Williams, University of Massachusetts

"Fundamentalist Commitment in the Eighties: A Sociohistorical Perspective"

Gerald S. Mathisen, Moody Bible Institute

"Religious Conservatism and Political Conservatism"

Thomas P. Imae, College of the Holy Cross

SESSION 23: Congregations and Their Leaders: Organization and Change EXECUTIVE

Chair and Discussant: Carl H. Dudley, McCormick Sem., Chicago

"Legitimation and Liturgical Reform in a Catholic Community: A Dialectical Analysis"

Scott E. Chesebro, Anderson College

"Bereavement Training for Ministers: A Barrier to the Bereavement Needs of Parishioners?"

Fred Sklar and Kathleen Huneke, California State Univ., Hayward

"Religious and Spritual Orientations of Urban Communalists"

William L. Smith, Carroll College

"The Organizational, Spiritual, and Social Dimensions of Congregational Life"

James D. Davidson and Alan Mock, Purdue University

Lincoln Johnson, University of Notre Dame

SESSION 24: Religion in Economic Life CAPITAL

Chair and Discussant: Theodore E. Long, Washington and Jefferson College

"Religion and the Erosion of Middle Class Identification in the US"

Barbara Hargrove, Iliff School of Theology

"Communal Values and Economic Efficiency"

Karol Borowski, Mass. Institute for Social Studies

SUNDAY, AUGUST 25

- "Religious World Views and Conceptions of Globality"
JoAnn Chirico, Washington and Jefferson College
- "Retreat, Revival, and Release: Religious Responses to Zero Growth"
James A. Beckford, University of Durham, England
-

1:30 - 3:15 P.M.

SESSION 25: Religion and Social Change in the PLAZA
Third World

- Chair: Irving Louis Horowitz, Rutgers University
Discussant: Madeleine Adriance, Mt. Ida College and
University of Massachusetts, Boston

- "Church and Politics in Venezuela 1908-1948: Reconstruction of Catholicism"
Otto Maduro, R. Gallepos Center for Latin American Studies, Caracas, Venezuela
- "The New Religions of Africa: Re-Envisioning the Sacred and the Secular"
Benetta Jules-Rosette, University of California, San Diego
- "Pope John Paul II's Political Use of Ecclesiastical Unity and Liturgy in Nicaragua"
Joseph Ferraro, Universidad Autonoma Metropolitana, Iztapalapa Campus, Mexico
- "US Catholicism and the Mexican Church-State Conflict, 1926-1929"
Servando Ortoll, Columbia University and Centro Universitario de Investigaciones Sociales, Universidad de Colima
Annette Ramirez de Arellano, Columbia University

SESSION 26: Religion and Mental Health CAPITAL

- Chair: James T. Duke, Brigham Young University
Discussant: Cecil Bradfield, James Madison University

- "Religiosity Neuroticism and General Well-Being Among Participants in Ritual Religious Healing"
Deborah Carrow Glik, University of South Carolina
- "Religiosity Emotional Distress, and Life Satisfaction in Infertile Couples"
Thomas Leitko and Arthur Greill, Alfred University
- "Religious Involvement and Depression Among the Elderly"
Ellen Idler, Rutgers University

SESSION 27: The Changing Nature of Ecumenism: EXECUTIVE
Premises, Promises and Prospects

- Chair: James Kelly, Fordham University
Discussant: H. Wesley Perkins, Hobart and William Smith

SUNDAY, AUGUST 25

- "Denominational America and the New Religious Pluralism"
Wade Clark Roof, University of Massachusetts
William McKinney, UCC Board for Homeland Ministries
- "Formal Church Polity and Ecumenical Activity"
Dean A. Boldon, Maryville College
- "Ecumenical Organizations: Why Some are More Viable Than Others"
James Davidson, Purdue University
- "Moral Controversies and the Limits of Ecumenism: The
Abortion Controversy"
James R. Kelly, Fordham University
-

3:30 - 5:15 P.M.

- SESSION 28: Authors Meet the Critics: CIRCLE
HABITS OF THE HEART
- Presider: William H. Swatos, Jr., Northern Illinois University
- Critics: Richard Fenn, University of Maine
Barbara Hargrove, Iliff School of Theology
Dean Hoge, Catholic University
- Authors' Response: Robert N. Bellah, Richard Madsen, William
M. Sullivan, Ann Swidler, Steven Tipton
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7:00 P.M.

- SESSION 29: Paul Hanly Furfey Banquet and Lecture EMBASSY
- Presider: William R. Garrett, ASR President
- Honored Guest: Paul Hanly Furfey
- Furfey's Contribution: Raymond R. Potvin, Catholic Univ.
- Presentations: Theodore E. Long, ASR Executive Officer
- Lecture: "Immanence and Transcendence: Connections with
Personality and Personal Life"
Guy Swanson, University of California, Berkeley

MONDAY, AUGUST 26

8:30 - 10:15 A.M.

SESSION 30: Religion and Work (Jointly sponsored with the American Sociological Association) CIRCLE

Chair: Nancy T. Ammerman, Candler School of Theology, Emory Univ.
Discussant: Richard Schoenherr, University of Wisconsin

- "Images of God, Images of Humankind, and Social Welfare"
Catherine A. Faver, University of Tennessee
 - "Paradigms of Evil and Suffering in Labor Conflict in Pennsylvania's Anthracite Coal Region"
Thomas Keil, University of Louisville
 - "The Church and Labor Conflict in Post-Industrial Pittsburgh: New Alignments Around Old Dilemmas"
Theodore E. Long, Washington and Jefferson College
-

10:30 A.M. - 12:30 P.M.

SESSION 31: Religion in the World System (Jointly Sponsored with the American Sociological Assn) CIRCLE

Chair: William R. Garrett, St. Michael's College

- Panelists: Albert Bergeson, University of Arizona
Roland Robertson, University of Pittsburgh
Robert Wuthnow, Princeton University
Bryan Turner, Flinders University of S. Australia
-

12:30 - 2:15 P.M.

SESSION 32: Issues in Religious Socialization SEE ASA PROGRAM
(Jointly sponsored with the American Sociological Association)

Organizer: Jeffrey K. Hadden, University of Virginia
Chair: David G. Bromley, Virginia Commonwealth University
Discussant: Stuart A. Wright, Yale University

- "Living and Learning: An Ethnographic Study of Two Evangelical Communities"
Susan Rose, Dickinson College
- "Conversion or Commitment: An Empirical Analysis of Religious Rhetoric"
Clifford Staples and Armand Mauss, Washington State University

MONDAY, AUGUST 26

"The Rabbi and the Sex Cult: Power Expansion in the Formation of a Cult"

Richard Ofshe, University of California, Berkeley

"The New Converts: Emerging Patterns of Apostasy in American Judaism"

Charles Selengut, County College of Morris, NJ

2:30 P.M. EXECUTIVE COUNCIL

EXECUTIVE

ABSTRACTS

ADRIANCE, Madeleine (University of Massachusetts, Boston) Working Around Myths: Liberation Theology and Social Research

Religious writers and speakers often present liberation theology and the basic ecclesial communities as results of a seemingly spontaneous rising up by the Latin American underclasses, who are claiming their rightful position in the Roman Catholic Church and in the political-economic structure. The poor are believed to be revolutionizing both religion and society by educating the clergy on issues of oppression and by linking their religious beliefs to social activism. The present author's field research in Brazil resulted in the discovery of a strong role played by bishops and by pastoral agents (nuns, priests, and middle-class lay Church workers) in this process of ecclesial and social change, a role not usually acknowledged in the religious literature. However, this discovery was initially hindered by the author's unquestioning acceptance of the liberationist ideology described above. This paper presents this ideology as a set of three myths, and discusses the theoretical and methodological implications of an unexamined theological bias.

ALOISI, Michael (Office of Pastoral Research, Archdiocese of New York) Vatican II, Ecumenism and a Parsonian Analysis of Change

The paper will present an analysis of the dynamics set in motion by the Second Vatican Council, with its keynotes of ecumenism, lay participation, autonomy and commitment, within a primarily Parsonian framework for understanding processes of, and mechanisms for, personal, cultural and social change. In part, Vatican II, earlier and ensuing theological formulations (including the writings of Rahner and Schillebeeckx), and more recent changes in the Code of Canon Law, are interpreted as components of an ongoing process of inclusion and value generalization, which aids the establishment of a broader community including Catholic, Protestant and Jew, as well as elements of the Oriental complex. Potential strains, conflicts and contradictions, and 'fundamentalist' responses to attempted transformations will be discussed within this context. The capacity of disparate elements in Parsonian theory to shed light on complex contemporary change is posited and, it is hoped, illustrated.

BARAKAT, Halim (Georgetown University), Modern Islam: Mechanisms of Control, Instigation, and Reconciliation

An argument will be made in this paper that Muslims offer different and conflicting interpretations of their religion based on their affiliation, positions, political ideologies, needs, and visions of social reality. The conservative ruling classes interpret Islam strictly and in such ways that it serves as an effective mechanism of control and repression. Essentially, religion becomes a source of legitimacy and fear of authority. The opposition based in the emerging middle classes may interpret Islam in such ways that it serves as a mechanism of instigation against the system. The deprived and powerless classes may seek conciliation in religion.

This way, religion serves as a mechanism of reconciliation and passive adjustment to harsh reality.

BECKFORD, James A. (University of Durham), Retreat, Revival and Release: Religious Responses to Zero Growth

The sociology of religion in North America and Western Europe was dominated in the 1960's by an overriding concern with secularization, either as a theoretical construct or as an empirical feature of religious organization and practice. Functionalist assumptions about social systems mainly prompted enquiries into the integrative effects of religion in industrial societies. By the mid-1970's, however, functionalism had loosened its grip on sociology, and the notion of secularization had lost much of its capacity to make sense of emerging trends in religion. The onset of economic recessions and the deterioration of East-West relations combined to accelerate the development of tendencies in religion which had previously been largely obscured by the focus on secularization. In its place has grown the recognition that religious institutions are still a major site on which the interplay of macrosocietal, as well as communal and interpersonal, forces can be observed. In fact, the past decade has clearly illustrated the continuing relevance of religion to social affairs--but not always in the expected way. Thus, religious responses to life in conditions of zero growth display considerable variety. The tensions and contradictions between the dominant religious responses are evidence of the divided and divisive character of the present socio-cultural and political juncture. The results of empirical research on the decline of liberal denominations, the power of Fundamentalism, the growth of Neoconservatism and the high visibility of NRMs will serve to illustrate the salience of divisiveness in religious trends. Overarching schemes for interpreting the sociological meaning of religion in the modern world will be evaluated in terms of their differential capacity to explain this divisiveness.

BLACK, Alan W. (University of New England, Australia), Presbyterians Uniting and Dividing: Some Legal Aspects of Church Union in Australia

The formation of the Uniting Church in Australia raised various legal issues, especially for the Presbyterian Church. In the light of the Free Church case in Scotland, the Presbyterian Church of Australia amended its constitution so as to provide specifically for entry into union with one or more other Christian denominations, including safeguards for any minorities wishing to continue as a Presbyterian Church rather than enter such a union. Intense conflict occurred between pro- and anti-union forces within the Presbyterian Church over the validity of its decision to unite with the Methodist and Congregational churches, the operation of the Commission established to divide Presbyterian property, the government of the Presbyterian Church in the period between the decision to unite and the consummation of union, and the formulation of the terms of the Uniting Church in Australia Acts. Each party used both church law and state law in an effort to achieve its objectives and to restrain the other.

party. At stake were not only material interests but also claims to religious legitimacy and continuity.

BLASI, Anthony J. (Regis College, University of Toronto)
Evidence for Role Structures in the Early Hellenistic Church:
A Microsociology of the Q Stratum

Literary evidence of role structures is collected in a content analysis of "Q," the Greek-language sayings of Jesus, material used by two of the gospels. The evidence provides indications of the typical actions, roles and statuses of the intellectuals who used the Q material, of their audiences, and of relevant third parties. As a result, it can be seen that some of the most familiar new testamental passages, which embody the characteristic Christian values, stem in part from a particular social situation of the Christian movement of the 70's A.D.

BLASI, Anthony J. (Regis College, University of Toronto)
The Sociological Imagination in the Sociology of Religion

The social role of the person of knowledge involves a paradoxical commitment to both impartiality and adequacy. Where an object of inquiry occasions a value intuition, impartiality does not require a denial of the value, and adequacy prohibits such a denial. Of three possible methodological stances--methodological psychopathy, a science of values, and a science of value-relevant objects--only the last of these satisfies both impartiality and adequacy. Four kinds of values are distinguished--aesthetic, theological, philosophical, and sociational. Only sociational values are directly relevant to social science generally and to the sociology of religion in particular. The sociational values include social well-being, civility, and social efficacy--all three of which can be applied to religious social phenomena.

BOLDON, Dean A. (Maryville College), Formal Church Polity and Ecumenical Activity

This study examines the importance of formal church polity in ecumenical activity. The focus is participation by denominations in national-level ecumenical agencies. Most studies of organizational linkages have focused on structural and environmental variables or theology. However, churches are also subject to the influence of formal, traditional polity, and polity has been shown to be related to organizational structure, social action and to local level ecumenical activity. This study explores the role of formal polity, viewed in terms of a hierarchical-congregational dichotomy, in ecumenism at the national level. The expectation was that hierarchical denominations would participate in more ecumenical agencies. This was only partially confirmed, and the reasons for this finding are discussed.

CAVANAUGH, Michael A. (Temple University), Liberalism and Rationalism in Modern Theology: The Sociological Hypothesis

The ordinary division of labor between theology and sociology has been: liberalism provides conceptual resources; rationalism is dismissed as theological immaturity. This paper will raise liberalism and rationalism to the stature of objects of analysis rather than potential frames of reference. In so doing it seeks a conception of modern theology that will be more useful for sociological thought. The first task is to demarcate the contours of liberalism and rationalism as they emerged from modern religious conflict. The second is to link liberalism and rationalism to social processes of communication. It will be argued that there is a "natural history of religious liberalism." Liberalism is associated with cosmopolitan media of communication and central-societal politics; rationalism gravitates toward peripheral media. Selected religious conflicts (including political fundamentalism in America, and the spread of Islamic republicanism) may be interpreted in this light.

CHESEBRO, Scott E. (Anderson College), Legitimation and Liturgical Reform in a Catholic Community: A Dialectical Analysis

This study involves a small Catholic community whose liturgical reforms pre-dated Vatican II. The community grew up around a Crozier Order Seminary and, this study argues, gained its legitimation from the authority of Order priests. Its maverick posture within a conservative archdiocese sets up the conflict central to the dialectical analysis taken. As the Crozier Order declined due to economic difficulties, the existence of the attached community came increasingly into question. This study was conducted during the community's transition from being adjunct to the Crozier Order toward gaining its own independence as a personal parish. Research methods included a member profile survey, extensive interviews with members, and participation in community meetings. Out of the research findings the conflict between legitimation and autonomy became apparent. Leadership and official church status were central issues for the group and these are analyzed within a developmental dialectical framework. The study provides a basis for a comparative analysis of legitimation and authority within the Catholic renewal communities and those emerging out of sectarian or congregational religious structure.

CHIRICO, JoAnn (Washington and Jefferson College), Religious World Views and Conceptions of Globality

While social scientists debate the "reality" of processes of globalization, quite active groups world-wide have, on the one hand, reacted to these processes as representing a very real and imminent threat and, on the other hand, tried to promote and encourage global development. Insofar as one's attitude toward the phenomenon or possibility of globalization is related to one's conceptions of conditions of ultimacy, it is an integral element of religious world view. This paper examines the religious world views of groups who

are actively "pro-global" and those who are actively "anti-global" in order to locate and analyze those features of world view which appear critical in their association with particular attitudes toward globalization.

CORNWALL, Marie (Brigham Young University), *The Normative Bases of Religion: A Study of Factors Influencing Religious Behavior*

This paper examines four sets of variables hypothesized to influence religious behavior: (1) religious socialization (the influence of family, peer, and the church institution is examined), (2) religious belief and commitment (four measures of religious belief and commitment are included), (3) personal community relationships (the personal networks of family and friends which each individual has), and (4) demographic and background characteristics (i.e. age, gender, education, marital status, and region). Data for the analysis were collected from a sample of Mormons in the United States. The results indicate each variable set is important in explaining some portion of the variance in religious behavior, but that religious belief and commitment have the strongest influence on religious behavior. In addition, personal community relationships (both the number and strength of network ties) are found to have an important influence on religious behavior.

DAVIS, Winston (Southwestern University), *The Secularization of Economics*

The social sciences first appeared as applications of the doctrine of natural law. They developed as part of the general secularization and de-ethicizing of this particular doctrine and of traditional, Christian social thought in general. The world-view of each discipline has been determined, in large measure, by the historical circumstances which gave it birth, viz., by the particular moment in the on-going development of natural law when it first appeared. Political economy first appeared in the seventeenth and eighteenth centuries when the classical and Christian theories of natural law were being radically transformed by Grotius, Hobbes, Locke and others. This paper discusses this transformation, its significance for the development of Anglo-American economics, the reasons for the general abandonment of the theory of natural law by professional economists, their rejection of religious and metaphysical norms, their challenge to traditional moral values, and the ironic persistence of natural law and moral norms as political and religious ideology.

DENISON, Barbara Jones (Indiana University Northwest), *Making the Case: Pursuing the Church Annulment*

A divorced Catholic learns that there are two ways to go about pursuing a marriage annulment in the Church, a hard way and an easy way. The easy way requires only that you provide the requested information and fees. Many who choose this path of least resistance are getting the annulment primarily to satisfy the bureaucratic demands of the Church for remarriage validation. The hard way is

the choice of people who really want to "get right" in their own consciences with the Church. These people are shocked to find that their Church is legalistic, privacy-invading, bureaucratic, indiscriminate and unfeeling. The experience of both paths affect how hard a time petitioners perceive they had, how they are treated, how the way they are treated fits their expectations, and how they feel about the Church after obtaining the annulment. These are different contingencies which accompany each choice of how to "make the case" and the concomitant effects. From interview and secondary case studies this paper addresses how each of these contingencies affects the choice of the easy or hard road to developing the annulment case and what results ensue in terms of continued feelings about the Church.

DINGES, William D. (Catholic University), New Religious Movements: North American Theories and South American Realities

Research on new religious movements has been an academic growth industry for the last two decades. Studies of these movements have been dominated by social movement and resource mobilization perspectives, marking a significant shift away from the traditional church/sect/cult typologizing approach to marginal religious movements. Why new religious movements have arisen and issues surrounding recruitment and commitment strategies have been the main focus of attention. Because the bulk of the research on new religious movements (especially by sociologists) has been conducted on movements operative in the United States, it remains unclear as to whether or not the major explanatory theories generated by this research are culture specific, i.e., they "explain" movements only in the context of the American cultural milieu, or whether they are cross-culturally valid. The importance of this question to social theory construction is obvious. This paper addresses the issue by examining the growth of Pentecostalism in Latin America in reference to the culture crisis, culture innovation, and secularization hypotheses used to explain the etiology of North American religious movements. Lofland's theory of recruitment/conversion will also be examined in relationship to its applicability to Latin American Pentecostalism. Propositions and analysis will be presented regarding which aspects of the theories stemming from research on North American religious movements are relevant to Latin American Pentecostalism and which are not. Cross-cultural comparison of this nature are essential to the development of sound sociological theory.

FAVER, Catherine A. (University of Tennessee), Images of God, Images of Humankind, and Social Welfare

This paper develops an analytical framework to examine the relationship between individual religiosity and orientations to social welfare, and applies the framework to research on social workers. Prior research on the social consequences of individual religiosity has yielded mixed results, suggesting the need for greater conceptual clarity and more refined measures. Two dimensions of an individual's belief system have a critical effect on orientations to social

welfare: 1) "images of god," which refers to beliefs about the forces, transcendent or temporal, which control life (Glock, 1973), and 2) "images of humankind," which refers to beliefs about the extent to which individuals are responsible for their own behavior (Glock, 1973), and to beliefs about whether human nature is basically good or evil (Keith-Lucas, 1972). In future research, images of god and images of humankind must be measured in tandem, and principles of attribution theory should be applied to the analysis of multicausal belief systems. In their professional roles and choices, which are affected by personal as well as professional values, social workers continually foster social control or social reform. Thus, social workers' personal and professional orientations demonstrate clearly the public consequences of private beliefs.

FERRARO, Joseph (University Autonoma Metropolitana, Mexico), Pope John Paul II's Political Use of Ecclesiastical Unity And Liturgy in Nicaragua

The paper demonstrates that Pope John Paul II, during his visit to Central America in 1983, used ecclesiastical unity and the liturgy as political instruments to combat the leftist Sandinist government. Against the Catholic Sandinists, especially against the four priests fulfilling important governmental posts, John Paul II called for a unity of the faithful around their bishops and around Catholic Social Doctrine as a means to counteract unacceptable ideological commitments; and, among other things, he affirmed that the Mass and the Eucharist were to symbolize and realize this unity. The unity about which he was speaking was not just religious. It was to have the political purpose of pressuring Catholics to withdraw their support from the Nicaraguan government and thereby discredit the Sandinist Revolution both nationally and internationally. This political use of religion, however, should not be attributed only to John Paul II's bad experience with the Marxist government of his native Poland. The paper shows that John Paul II's anti-communist stand is not in spite of Vatican II but in fulfillment of its purpose.

GLIK, Deborah Carrow (University of South Carolina) Religiosity, Neuroticism, and General Well-being Among Participants in Ritual Religious Healing

Data to be reported here are from a comparison groups survey of participants in ritual religious healing, carried out by the investigator between 1981 and 1983 in Baltimore, Maryland. Study participants belonged to one of two types of healing groups: 1) they were members of Christian, "charismatic" healing groups (n=83), or, 2) they were members of "New Age," "metaphysical" healing groups (n=93). Measurements obtained for individuals in these groups were then compared to those of members in a local health maintenance organization who regularly seek primary care (n=137). Data were collected by questionnaire administered three times to each study volunteer over a six-month period. Variables measured included an indicator of social well-being (Composite Index of Well-Being, Campbell, 1976), neuroticism (Brief Symptom Inventory, Derogatis,

1978), and a nineteen item religiosity scale (developed by the investigator). The religiosity scale ($\alpha = .92$) has three dimensions which are: 1) Intrinsic Religiosity, 2) Salience of Religion, 3) Mysticism. On overall scores, healing group members were significantly higher on all dimensions of religiosity and well-being, and significantly lower on neuroticism than medical patients. However, in the attempt to establish a predictive relationship between the dimensions of religiosity (independent variables) and Brief Symptom Inventory subscales of anxiety, hostility, and depression (dependent variables), significant interaction effects between groups on these measures emerged. The complex relationship between involvement in ritual religious healing, religious belief, and mental well-being that these findings suggest are discussed with reference to concepts of dependency, locus of control, and self-actualization as well as measurement issues.

HARGROVE, Barbara (Iliff School of Theology), Religion and the Erosion of Middle Class Identification in the U.S.

The middle class as we know it arose in conjunction with the Protestant Reformation, and its lifestyle and values have consistently been celebrated in Protestant churches. In the U.S. the experience of Roman Catholicism as one denomination among many has in some ways "protestantized" that tradition as well, engendering support among U.S. Catholics for an economic orientation more suspect in other branches of that faith. This is allied with the fact that over the years a vast majority of North Americans, regardless of their religious background or objective economic status, have responded to surveys by identifying themselves as middle class. That status, in other words, has been normative in the society. It has been observed that the conservative coalition of religion and politics that has come to the forefront in recent years is largely a defense of a threatened lifestyle, one that could be defined as middle class. Recent attention to the midwest farm crisis raises the issue of further erosion of a lifestyle more closely aligned with mainline religion. In the meantime, many blue collar workers find their self-identification as middle class threatened as they are put into competition with a world-wide proletariat among whom large corporations may choose their labor force. An educated elite, though often not only involved in the churches but in bourgeois values. If all these groups begin to disidentify with the middle class, they may, like laboring classes in Europe, disidentify with the churches as well. Some variation of liberation theology, now strongest in predominantly Catholic South and Central America, may become an ideology of survival for U.S. churches. It may also become the vehicle of global religious movements that, in a new Reformation, may overturn contemporary denominationalism, replacing the hegemony in U.S. society of both the middle class and the churches that celebrate its lifestyle as normative.

HEATON, TIM B. (Brigham Young University) and Kristen L. Goodman (Church of Jesus Christ of Latter-Day Saints), Husband's and Wife's Church Attendance: Cross Cultural Comparisons

The Church of Jesus Christ of Latter-day Saints (Mormon) is family

centered in theology and practice. One important aspect of this family orientation is the joint participation of husband and wife. In this paper we examine the relationship between husband's and wife's church attendance in four different countries. Three general patterns will be considered. First, consistent couples are those where husband and wife have the same frequency of church attendance. A second pattern occurs if the wife attends more often than the husband. In the third pattern, the husband attends more than the wife. The relative frequency of these patterns informs us of the degree to which individual behavior is actually family based. Comparisons across countries will provide insight into the impact of cultural differences on the degree of family participation. As an elaboration of the basic analysis, models will be developed to explain attendance with strength of personal belief and spouse's attendance. Independence occurs if spouse's attendance has no independent effect in these models. Beneficial spouses raise attendance above what it would be on the basis of belief, and detrimental spouses depress attendance below what it would be on the basis of belief. Models will be evaluated for husbands and wives to determine which has more influence on the other's behavior. Again, cultural differences should be reflected in cross-country comparisons. Data will come from the Demographic Study of Church Members conducted by the Correlation Department of the LDS Church. The study includes information on households in the U.S., Great Britain, Mexico and Japan.

HEGY, Pierre (Adelphi University), The Invisible Religion of Catholic Charismatics

Participant observation in several Charismatic prayer groups reveals that it is the invisible - rather than the visible - dimensions of religion that are seen as most important. Group boundaries between Catholics, Protestants, and Jews are viewed as accidental. The "church" is now seen as being in a state of Diaspora, as "the People of God" which includes all men of good will. The locus of the sacred has shifted from things (sacred places and times) to the inner self - the sacredness of human life. The traditional opposition between the sacred and the profane is seen as obsolete. In that perspective, secularization appears in a new light, as trivialization and disenchantment rather than progress.

HUGHES, Michael and Bradley S. Hertel (Virginia Polytechnic Institute and State University), Religious Denomination and Social Attitudes: Evidence from National Surveys 1972-1984

This study is an evaluation of the applicability of Glock and Stark's "new denominationalism" framework to a wide range of values and attitudes on such diverse themes as race, work, socialism, civil liberties, drugs, gun control, capital punishment, and euthanasia. Analysis is based on data for American whites aggregated from 11 Social Surveys (combined N of about 11,000) conducted between 1972 and 1984. By using such a data set, we are able to look at the relationship between denominational identification and social attitudes for a sufficiently large random sample to ensure adequate numbers of respondents for each of nine religious bodies: Baptists, Episcopalians, Lutherans,

Methodists, Presbyterians, Protestant Fundamentalists, Roman Catholics, Jews, and nones. Our findings sort these groups along a conservative to liberal continuum that partly replicates Glock and Stark's continuum. However, we find that Methodists are more conservative than in the earlier study and that Roman Catholics appear to be more accurately described as moderate rather than conservative. Fundamentalists and Baptists were consistently the most conservative respondents. Episcopalians, the most liberal of the Christian bodies studied, were close in attitudes to Jews and nones.

IDLER, Ellen L. (Rutgers), Religious Involvement and Depression Among the Elderly

The study examines patterns of religious involvement, health status, and depression among noninstitutionalized elderly residents of New Haven, Connecticut in 1982. Controlling for demographic and health status, cross-sectional analysis of data from the Yale Health and Aging Project (N=2811) shows higher levels of public religious involvement (among women) and private religious involvement (among men) to be related to lower levels of depressive symptomatology. Four alternative explanatory hypotheses derived from classical sociological theories of religion are proposed, three arguments for indirect effects of religious involvement and one for an interactive effect. It is proposed that religious involvement may be indirectly associated with lower levels of distress through differences in health practices, social network cohesiveness, or a sense of cognitive coherence; alternatively, religious involvement may modify the distress associated with physical illness and functional disability, an interactive "theodicy" effect. The explanations are tested in hierarchical multiple regression analyses. The higher levels of physical activity of the more religious elderly, and the greater religious involvement of married elderly men in part account for their lower levels of distress. In addition, men's private religious involvement interacts with the association of functional disability and depression; a deeper sense of religious identity moderates the effects of functional disability on depression.

IMSE, Thomas P. (Holy Cross College) Political Conservatism and Religious Conservatism

Before and after the 1980 election sociologists of religion engaged in much comment on the emerging conservative pattern in politics and the conservative religious groups which seemed so vocal, strong and possibly influential. Some asked if the conservative religious groups could tip the election. Others asked if the election was really a conservative tip or only a aberration. With the events of these four years and the 1984 election the politically conservative direction appears to be more than a fluke. The Democratic Party is seriously reviewing its own posture. It is suggested that this is a trend not so much toward conservatism as it is a search for values which the society can generally believe and agree upon. It is hypothesized that this is not due to influence of conservative religious groups or to conservative politicians but that there is a third factor, the maturing of the industrial society. As the society becomes more concerned with making industrial life more orderly and rational it

is seeking and making value decisions which demand increasing agreement and conformity. This value search does not necessarily mean an embracing of religious values, as such. Coming from the secular, it may be couched in the secular.

JACOBS, Anton K. (University of Notre Dame), "The Grand Design of God": The Coamization of Obedience and Suffering

This is a critical-hermeneutic of a text by Jonathan Edwards on the atonement. As such, it attempts an interpretation of the text as theological mimesis of its socio-historical location. It is argued that Edwards' own surrender of the causa sui project and his struggle for the hearts and minds of people echo throughout his theological discourse on atonement. The life-world of Edwards' childhood was constituted of a Calvinistic cosmology based on a doctrine of God's absolute sovereignty and mediated by his pastor-teacher-father in a socio-economic context in which it appeared all but foreordained that Edwards would become a clergyman. Nevertheless, it was a world affected by the Enlightenment and showing increasing pluralism, resulting in an adolescent struggle of Edwards over his social fate. Through a conversion, manifesting elements of masochism, he capitulated to the world as immediately given and submitted to the reality of his father and his father's God. Edwards' career showed him attempting to reassert Calvinism in a time of rapid change wherein all around him he saw the erosion of orthodoxy. He was also concerned to arrest the waning of the power of the clergy in affairs of the community, and to require moral culpability in a time manifesting new advances in the separation of ethics from economic and political action. Edwards' first principles were largely in contradistinction to those of the dawning bourgeois revolution. In his History of Redemption he conflates the whole scheme to the one idea of the "purchase of salvation" by Christ. In his discourse suffering and obedience are transvalued to a great work, to an eternal principle of redemption. The sacrifice of Christ involves suffering and pays the debt demanded by God's law, thus satisfying. The merit of Christ involves obedience and achieves happiness for the elect, but happiness itself is found in submission. The structure of reality manifested in this discourse is founded on a sovereignty-submission correlate: a sovereign God whose redemption of a fallen race requires submission in suffering and obedience. What occurs under the pen of him whose "delightful conviction" is the sovereignty of God and whose understanding of true virtue is "benevolence to Being in general" is the effective negation of human agency. Edwards' own satisfaction and happiness was by surrender to his fate, by suffering his fate. And it was by way of submission to an all-embracing sovereignty. For him, the doctrine of redemption becomes a doctrine of justification, justification for masochistic submission. Edwards saw the people of his day threatened by "Satan's visible kingdom," especially as seen in dangerous new ideas of liberty; the religious expression of which was Arminianism, the political expression of which was the erosion of clerical authority. Edwards resisted, and his doctrine of atonement echoes this resistance. Atonement is "to free us from misery" and "to purchase happiness" for us. What it does not do, though, is secure liberty. Atonement becomes a justification for unfreedom. Edwards' life-context, then,

makes sense of the expression of a central religious doctrine that negates human agency, and claims that suffering is necessary and that obedience is happiness.

JOHNSON, Barry L., James T. Duke, Susan Eberley, and Deborah H. Sartain (Brigham Young University), Marital Happiness in Mormon Couples: The Effect of Wife's Employment Status, Religiosity, and Age of Children

According to a national sample of active Mormons, married Mormon women with children in the home are as likely to be employed as other women. This paper examines the differences in the marital happiness of 313 Mormon couples when the wife is either a traditional homemaker (not employed), employed part-time, or employed full-time. Five dimensions of marital happiness were used: global marital happiness, marital cohesion, marital consensus, sexual satisfaction, and marital satisfaction. Analysis of wives' responses indicated very few significant differences across the employment categories. Global marital happiness was the only dimension with a significant difference between the groups, with traditional homemakers being the most happy, followed by full-time employed wives, and the part-time wives, who were the least happy. When the degree to which they identified themselves as Mormons was controlled and the age of children was added as a variable, results favored traditional homemakers with preschool children for global marital happiness, consensus, and sexual satisfaction. Analysis of the husbands' responses across the categories produced significant differences for three of the dimensions: global marital happiness, sexual satisfaction, and marital satisfaction. For all three, husbands were most happy when their wives were working full-time and least happy when they were working part-time. When the degree to which husbands identified themselves as Mormons was controlled and age of the children was added as a variable, the results produced significant differences for only one of the dimensions--sexual satisfaction. The effect of age of the children did not change the original finding. Husbands whose wives worked full-time were still the happiest and those whose wives worked part-time were the least happy. Mormon teachings prescribe traditional role division as the formula for marital happiness. Considering the high religiosity of this sample, and the number of couples deviating from this formula, these findings are very interesting.

JOHNSON, Doyle Paul (University of South Florida), The Brain-Mind Relation, Levels of Consciousness, and Religious Evolution: An Exploratory Statement

This paper suggests the possibility of a theoretical synthesis between psychologist Julian Jaynes' (1976) provocative thesis regarding the historic transition from a bicameral mind to a conscious mind and sociologist Robert Bellah's (1964) model of the stages of religious evolution. Jaynes' argument, based on an analysis of changes in language and religious symbolism that took place roughly during the second millennium B.C., is that the origins of consciousness reflect a decrease in the relative autonomy of the two hemispheres of the brain and that its development made possible a greater degree of flexibility in coping with rapid environmental changes. It is suggested that this transition corresponds roughly to the changes in religion

described by Bellah in his analysis of the rise of the "historic" religions. Bellah's "primitive" and "archaic" stages of religious evolution would then correspond to Jaynes' bicameral period, while the "early modern" and "modern" stages would be consistent with the continued growth of the human capacity for reflexive self-consciousness, the decline in our reliance on external authority, and the resulting expansion of our flexibility and range of personal choice. Even in contemporary life, however, vestiges of the bicameral mind (or pre-modern stages of religion) can still be identified.

JULES-ROSETTE, Bennetta (University of California, San Diego)
The New Religions of Africa: Re-envisioning the Sacred and the Secular

There are currently more new religions in non-Western nations than during any previous historical period. Africa's dramatic social upheavals over the past two decades have been accompanied by the rise of a wide variety of new religious movements that are characterized by symbolic protest and a search for cultural continuity. In this paper, I propose that new African religious movements have developed innovative ways of re-envisioning the sacred and the secular. These movements provide an empirical challenge for the conventional sociological theories of secularization and the decline of religiosity in contemporary society. Through new world views and innovative leadership strategies, these groups suggest novel ways in which the sacred is integrated into contemporary life. Their beliefs and religious practices point to the necessity for re-examining sociological theories that propose that secularization is an essential feature of the incorporation of Third World communities into the industrial and postindustrial social orders.

KATZ, Abbott, Peri Rosenfeld and Freda Rosenfeld (Queens College)
Fact or Artifact: Jewish Law and the Sex Ratio

Guttentag and Secord (1983) report strikingly high sex birth ratios among Orthodox Jewish populations, the data drawn principally from 19th Century East European centers. They suggest that these disproportions were induced by conformity to sex practices prescribed by Jewish law. The authors undertook a survey of 100 Hasidic Jewish women who could be more than safely said to participate in these practices. The sex ratio of their children was found to be virtually 1:1, thereby contesting the findings of Guttentag and Secord. Proposed interpretations of the apparent discrepancy will be directed at a) the vagaries of the census-taking process of the earlier studies, and 2) their assumption that the families tallied therein in actuality adhered to religious sex practices. A further speculation of Guttentag and Secord, namely, that traditional Jewish sex role assignments are in part a consequence of the alleged ratios, will also be disputed.

KEARNS, Laurel (Emory University), The Search for Authority

As a result of institutional differentiation and privatization, religiously based authority has become a problematic issue in secularized society. The search for authority is writ large in the current struggles within the political arena. Religious groups are increasingly challenging

an interpretation of the separation clause that constricts religious authority within the public spheres. Voices such as the Moral Majority and the long-vocal liberals struggle to be heard in the "public square." Does this move to "go public" counter secularization theories? A closer examination must make recourse to existing public language such as Constitutional guarantees. Coalitions are formed around agreement on issues--such as pornography, foreign policy, education, or abortion--but those same coalitions cannot agree on the authority by which they make their claims. Within their own communities, religious voices claim religious authority, but within society at large, such authority must submit to the pluralistic competition and exclusion of secularized society.

KEIL, Thomas J. (University of Louisville), Paradigms of Evil and Suffering in Labor Conflict in Pennsylvania's Anthracite Coal Region

In October, 1970 a strike began at Capital Cities Communications' subsidiary, The Wilkes-Barre (PA) Publishing Company. The strike continues to the present. Striking newspaper workers set up their own newspaper to compete with their former employer. The workers garnered the larger share of the newspaper market. At last report, the strikers paper had a daily circulation approaching 50,000, while the company had a paid circulation of under 30,000 papers per day. This report examines the ways in which workers used memory and narrative in order to create a sense of moral outrage against Capital Cities and, furthermore, to create a sense of moral obligation among the community's grass-roots to come to the aid of the strike. Through memory and narrative, which recounted the past suffering of mine workers and others at the hands of corporate capital, the workers were able to build a broad based, multiclass support system and have been able to inflict over \$35,000,000 in losses on Capital Cities.

KELLY, James (Fordham University), Moral Controversies and the Limits of Ecumenism: The Abortion Controversy

This paper uses the Church's responses to the controversy over abortion as a measure of the internalization of ecumenism. The main conclusion is that during the controversy Protestantism and Roman Catholicism reverted to the collective ideological roles the post-reformation had assigned to them, Catholicism opposing under the banner of objective truth the legalization of abortion and liberal Protestantism under the banner of subjective conscience providing a religious justification to the legalization promoted first by secularist activists. This reversal to ideological roles actually distorted the more nuanced positions of each tradition on the controversy, but the lack of an ecumenical context obscured these respective tensions and prevented the Churches from contributing to a better structuring of the moral ambiguities most Americans felt and still experience about abortion and its legalization. Using the recent term "reception" now frequently appearing in ecumenical thought the paper concludes that only in an ecumenical context can pluralism lead to more inclusive moral commitments rather than to a further privatization of religion. The data used in the essay include interviews with ecumenical officers and the minutes of the American Bishops Pro-life Committee.

KLADRY, William F. (Muhlenberg College), "Harvey Cox's Postmodern Theology and the Politics of Academic Religion"

This paper sociologically considers the latest works and critical reception of Harvey Cox, sometimes regarded as a spokesperson for academic liberal theology. Initially, Cox's "postmodern theology" is analyzed. The recent RELIGION IN THE SECULAR CITY (1984) is primarily utilized in this regard. Cox's fear of fundamentalism and expectations for the Roman Catholic Church and base communities are extensively explored. The reception of his previous work then is discussed. It is shown that reaction followed partisan political orientations. The true historical context of Cox's arguments are subsequently considered. Major foci are fundamentalism and political activism, church-state interaction, and the "religious revival" of the 1980s. The role of Cox as resident academic critic is assessed, with attention given to organizational and structural aspects and processes. In conclusion, suggested further avenues for research are briefly considered.

KNUDSEN, Dean D. (Purdue University), "Religion and Child Maltreatment: A Review of the Literature"

Child maltreatment has become an important issue in the United States, but few studies have attempted to define the effects of religious belief and practice on parental behavior. An examination of the literature indicates no consistent pattern, whether cross-cultural studies are cited, historical evidence is used, or current social research is considered. However, case studies of several religious groups support extreme physical punishment, though they do not define it as abuse. While religious affiliation and behavior do not appear to have significant direct effects in either perpetrating or eliminating child abuse, there may be an indirect effect through conceptions of human nature, society, and sin. Many questions remain unanswered in this area.

LECHNER, Frank J. (Emory University) The Catholic Church in the Netherlands: A Sociological Interpretation of Recent Developments

In his landmark study on the evolution of Dutch Roman Catholicism John Coleman concluded that by the mid-1970s the results of the process of structural differentiation and institutional reorientation in the Catholic Church and the Catholic "column" in the Netherlands had been consolidated. He was optimistic about future Catholic cultural and institutional strengths. This paper will assess Coleman's relatively optimistic prognosis by reviewing recent changes in the Dutch Church and in Dutch society generally, drawing in part on the results of recent empirical research projects on cultural change in the Netherlands. Without making a case for radical secularization, the paper will argue that the institutional and symbolic accommodation of the Catholic Church with social change in Dutch society has been less successful than Coleman predicted and that further erosion can be expected. The paper will conclude with a discussion of the implications of this reassessment for current debates on (the demise of) "columnization" in the Netherlands.

and for debates on secularization.

LANG, Graeme (Memorial University of Newfoundland) and Lars Ragvald (Stockholm University), Upward Mobility of a Refugee God: Hong Kong's Wong Tai Sin

The fortunes of deities are often dependent on historical and sociological factors. In non-literate cultures, these processes are difficult to study if they occurred very far in the past. Literate cultures preserve traces of these factors somewhat better, but in most cases data are not plentiful. Documentable cases where the ascendancy of a god can be traced to social factors are thus quite valuable. A case is described from Hong Kong: the relatively rapid rise to prominence of a deity virtually unknown in China. Brought to Hong Kong from China by religio-medical entrepreneurs (Taoists) about 70 years ago, this god benefitted from a series of historical developments in the colony, not the least of which was the fortunate coincidence that the god's temple was built in the middle of an area later to be deluged with refugees from China in the late 1940s and early 1950s. The paper describes the factors which led to the remarkable rise to prominence of this god in Hong Kong, and concludes with a brief consideration of the recent (late 1983) establishment of a new temple to this god in New York City's Chinatown. Since the historical factors which favored the god's temple in Hong Kong are absent in New York, the latter enterprise is unlikely to achieve comparable success despite the hopes of its promoters.

LEHMAN, Edward C., Jr. (SUNY College, Brockport), Localism and Sexism: Do Cosmopolitans Do It Better?

Recent applications of the local/cosmopolitan dichotomy to questions about religiosity and its relationship to attitudes toward minorities and controversial issues have been fruitful. Several analyses indicate that differences in local/cosmopolitan orientation constitute an important variable in multivariate models involving various prejudices, localism, and typical demographic variables. This paper continues this work by applying the model to church members' attitudes toward women in the ordained ministry. The study also refines the local/cosmopolitan dichotomy by distinguishing between structural localism, cultural localism, and ecclesiological localism, a set of conceptual differentiations clearly implicit in earlier work but not really pursued systematically. Analysis of survey data indicates the utility of this refinement of local/cosmopolitan thought and raises questions about its previous applications.

LEITKO, Thomas A. and Arthur L. Greil (Alfred University), Religiosity, Emotional Distress and Life Satisfaction in Infertile Couples

There exist within the sociology of religion literature a large number of studies examining the relationship between religiosity and "quality of life." This paper examines the relationship between religiosity on the one hand and life satisfaction and emotional distress on the other among 449 couples currently being treated for infertility.

The sample includes both couples who are childless and couples who already have at least one child in the household. Among the men and women in our sample, high religiosity is associated with greater life satisfaction and lower levels of emotional distress. This relationship is stronger for males than for females. For both men and women the detrimental affect of childlessness on life satisfaction seems greater for those who consider themselves to be "fairly religious" and for those who do not attend church regularly. Religiosity is most strongly related to life satisfaction and emotional distress among couples without children. Although the relationship between the variables we examine is quite complex, our findings taken as a whole seem to suggest that religious beliefs function for many infertile couples as theodicies which help to ease the emotional distress of childlessness. A role strain/role accumulation model is used to explain the effects of gender, employment and other variables on the relationship between childlessness, religiosity and emotional well-being.

LODWICK, Dora G. (University of Denver), *An Examination of Empirical Research on Christianity and African Women in the Twentieth Century*

Through an examination of fifty-seven empirical studies of the development of Christianity during the twentieth century, a preliminary assessment is made regarding how Christianity has affected African women's access and control of traditional resources through missionaries and the African independent churches. The research methods used are evaluated to determine the reliability of the information. Suggestions are made about a potentially useful framework for case studies of Christianity and women in Africa.

LONG, Theodore E. (Washington and Jefferson College), *The Church and Labor Conflict in Post-Industrial Pittsburgh: New Alignments Around Old Dilemmas*

Pittsburgh ministers and workers have used confrontational tactics to highlight massive local problems of unemployment and to pressure corporations to reverse their disinvestment policies. That challenge to "corporate evil" has sharply divided church and community to the point that some have gone to jail and one pastor has been dismissed from the ministry over the issue. In this paper I use that conflict as a case study (a) to identify the main issues in the relation of religion and economic life, (b) to summarize the distinctive responses to those issues, and (c) to develop an account of their sources and significance. The analysis suggests that the conflict has crystallized new alignments over long-standing dilemmas in the relation of church and society, labor and management, arising from the new configuration of post-industrial society. In the religious spheres, two new alignments are evident: (a) a "left fundamentalism" of the activists, whose pro-labor critique of established economic institutions is rooted in a return to biblical basics, and (b) a "right modernism" of the church

establishment, whose acceptance of corporate rationality is grounded in liberal principles of scriptural interpretation. In the economic sphere, two parallel alignments have appeared: (a) a "material detachment" of management, whose economic interests are centered on balance-sheet profitability rather than labor productivity, and (b) a "symbolic dependence" of labor, whose efforts consist of dramatic pleas for aid to those in need rather than the forceful assertion of interests. Born of the painful struggle between dying industries and efforts to reconstruct the community on other foundations, each of these interlocked combatants seeks simultaneously to protect some portion of the industrial system in eclipse and to promote some new principal of organization in the emerging post-industrial system.

MADURO, Otto (Romulo Gallegos Center for Latin American Studies Caracas, Venezuela), Church and Politics in Venezuela, 1908-1948: Reconstruction and Politicization of Catholicism

The Venezuelan Independence War against Spanish Rule (1810-1821) brought about a deep rupture between the royalist Catholic hierarchy and the nationalist elites. In a region where the implantation of Catholicism was already weak, this rupture allowed for a long process of marginalization of the Church from national life, whereas simultaneously a destructive civil war between regional elites took place. At the turn of the century, Venezuela was practically the only country in the Americas where the anticlerical views of the enlightened liberal bourgeoisie had succeeded in wiping out religion from national life. At the same time, however, the degree of destruction of the country demanded swift action from a government without the material means to achieve a minimal satisfaction of the needs of the population. In 1980, a twenty-seven-year-long military dictatorship began. Although led by an anticlerical elite, it opened up the doors of the country for the reconstruction of the Catholic Church (mostly with foreign personnel). This process--whose complex sociological causes are particularly considered in this paper--led to a "distrustful submission" of the Catholic hierarchy to the Venezuelan State, and, at the same time, to a very "apolitical" version of the Catholic doctrines. After the dictator's death in December 1935, there followed a significant struggle for democracy and political pluralism. Criticism of the Church's loyalty to the late dictator, of the foreign character of its clergy, and of the private Catholic schools developed among the new democratic movements and parties. The Catholic hierarchy, fearing a revival of the nineteenth century's religious persecution, reacted very strongly against many democratic policies, parties, and governments until 1948. In 1948, the Church had already become one important symbolic rallying point of a very heterogeneous anti-democratic opposition to the newly elected Gallegos government, thus providing legitimation for the coup d'etat of 1948 against AD (Accion Democratica--the Democratic Action Party, which had overwhelmingly won the 1947 democratic pluralist elections) and opening the doors for a new, ten-year-long military dictatorship.

MATHISEN, Gerald S. (Moody Bible Institute), *Fundamentalist Commitment in the 1980's: A Sociorhetorical Perspective*

In its original form, Fundamentalism was essentially a theological movement reacting against religious modernism as the fundamentalist perceived it. Though present-day Fundamentalism has retained a strong commitment to its original theological positions, a century of involvement in American society has led to the common perception that Fundamentalism is much more than a theological phenomenon. This paper examines contemporary Fundamentalism from what might be termed a sociorhetorical perspective. In the fall of 1982, Jerry Falwell began publishing The Fundamentalist Journal with the design of making it a voice for much of the Fundamentalist movement. Methodological tools based on both sociological and rhetorical concepts were employed to analyze 100 articles from the first 35 issues of Falwell's journal. After the basic argumentative structure of each article was determined, that structure was analyzed in light of the ten components of religious commitment derived by James Davidson in research based on Glock's original model of commitment. The anticipated result was a clear picture of the Fundamentalist agenda for the 1980's. What was observed in the research, however, was a fundamentalism endeavoring to establish a strong influence over American society while struggling, with questionable success, to relate that social influence to its original theological roots.

MATHISEN, James L. (Wheaton College), *Knowledge and Faith: An Evaluation of the Sociologies of Knowledge of Karl Mannheim, Peter Berger, and Gregory Baum*

This paper has two purposes. First, it presents brief summaries of the positions on the sociology of knowledge taken by Karl Mannheim, Peter Berger, and Gregory Baum. Both Berger and Baum have responded in part to the creative work of Mannheim in building their own explanations, Berger less favorably, and Baum has also criticized Berger's views. Second, this paper tries to illuminate the ongoing controversy over the intersection of sociological interpretations of knowledge and religion by looking at the theological and religious concerns each theorist has addressed. Specifically, what limitations do their insights have for an understanding of religion from the perspectives of the sociology of Knowledge?

MCALLISTER, Ronald J. (Northeastern University), *Religion in the Political Arena: A Paradox of Secularization*

The traditional model of secularization implies a kind of evolutionary shift away from a world dominated by ecclesiastical authority and religious interests to one dominated by civil authority and sociopolitical interests. In this view religion and society are not in close contact; church and state are not comparable institutions. This paper, in contrast, suggests a new model of secularization in which the barriers existing between the religious and the political spheres of human activity are routinely breached as politics invades religion and religion invades politics. The first of these invasions is what we think of as traditional secularization; the second what this paper refer to

as reverse secularization. The paper notes both types of secularization but focuses most of its attention on the latter type. The relative expressions of this reverse secularization as it is occurring in the United States are noted. Recent developments on the right and the left are considered in assessing this new model.

MCHAMARA, Robert J. and David G. Sheagley (Loyola University of Chicago)
Grid, Group and the Third Great Awakening: An Essay in Interpretive Sociology

The Third Great Awakening of American Protestantism (late 19th and early 20th century) contrasts sharply with with second (late 18th and early 19th); the second provided the cultural underpinnings for the westward migration; the third played a somewhat more obscure role in the change of American Protestantism from laissez-faire spirituality to socially conscious spirituality. Mary Douglas' grid-group model helps us see the change as a shift from stronger group to stronger grid ties.

HILLS, Edgar W. (University of Texas at San Antonio), Analogical Thinking, God-Images, and Their Social Location

Tracy's concept of "analogical imagination" may be seen as an example of a more general theory of ethical action based in the dialectical weighing of alternative values and norms. The theory argues that partially inconsistent but consensually-based views provide significant role autonomy for individuals and democratic stability for groups. Further, specific cultural locations within a society are likely to be identified with the dominance of particular values or norms, making treatment of the opposite, subordinate views crucial to the relationship of the individual to the group. Analogical thinking, with its "both/and" style, creates a favorable environment for individual autonomy and group stability. Religious views are among the strongest potential shapers of ethical action. Images of God in particular may reflect value and norm frameworks that legitimize behavior. Using the Greeley items from the 1983 and 1984 NORC General Social Surveys, this paper explores the use of uni- and bi-polar items for the measurement of images of God, then uses composite measures to identify the predominant social locations of specific God-images. The results suggest differing ethical climates in which the analogical imagination may thrive.

MOORE, Helen A. and Hugh P. Whitt (University of Nebraska)
The New Religious Right: A Test of the Value Dislocation Hypothesis

The religious right has been identified with the conservative platforms and goals of the Moral Majority organization. We examine the bases of support for the Moral Majority, for religious conservatism (as measured by Biblical literalism) and for specific religio-political stances taken by the Moral Majority concerning the teaching of creationism and sex education, public school prayer, military defense spending, gun control, the equal rights amendment, pornography and abortion. We hypothesized that perceptions of economic decline, conservative or sectarian religious affiliation, and status indicators of economic

disadvantage are each independent predictors of support for the Moral Majority per se. Data are from a random sample of adult respondents from Nebraska (N=1907). Overall, support for the Moral Majority organization is low. However, support for specific platforms varies considerably and is affected by both religious conservatism and status indicators (age, sex, income, rural residence and education). The perceptions of economic and material decline are less significant contributors. We conclude that conservative politics and religious beliefs are largely independent of support for the Moral Majority as an organization.

MOSHER, William D., David P. Johnson and Marjorie C. Horn (National Center for Health Statistics), Religion and Fertility in the United States: The Importance of Marriage Patterns and Hispanic Origin

A large literature, based on data collected in 1955-1976, has shown that the fertility of married white Catholic women has been higher than that of married Non-Catholics, but since the late 1960's these differences have been shrinking rapidly. However, nearly all of these studies have focused entirely on married couples. Because fertility histories and religious affiliation were not collected from national samples of women of all marital statuses until 1982, little attention has been paid to marriage patterns and their effects on the total fertility of religious groups. In addition, the growing effect of Hispanic origin on religious differentials has received scant research attention. Using data from the 1982 National Survey of Family Growth to make national estimates, we found that: (1) The marital fertility of white Catholic wives was still higher than that of Non-Catholic wives in 1977-81, but when Hispanics are excluded the differential (in marital fertility) in 1977-81 disappears; therefore, the Catholic-Non-Catholic differential was due entirely to the higher fertility of Hispanic Catholics. (2) For the first time we have calculated Total Fertility Rates for religious groups; these show that the overall fertility of Catholics was slightly lower in 1977-81 than for white Protestants, primarily because Catholic women tend to marry later than Protestant women. This finding is confirmed by data on children ever born, so it is not merely an artifact of timing and spacing. (3) Finally, white Non-Catholic women who attend church at least monthly have much higher fertility than those who attend less, but the fertility of white Catholics does not differ by frequency of communion. We examine some additional data and various theories to speculate on whether these patterns will last.

NASON-CLARK, Nancy (University of New Brunswick), Clerical Attitudes Towards the Sexual Division of Labour in British Protestant Churches

The essential theme circumscribing this attitudinal research is the extent to which a unified role (defined in terms of tasks) is being advanced for women to restrict their rights and responsibilities both within and beyond the confines of the institutional church. In order to examine clerical attitudes a random sample of 550 clergy representing three denominations (Anglican, Methodist, Baptist) and both male and female ministers (together with their marriage partners) were personally interviewed. A 16-page questionnaire was also developed to address

the five major areas to be investigated: attitudes toward the role of women in society and in the family; lay roles offered to women in the church; attitudes toward the ordination of women to the priesthood in the church of England; reactions to clergywomen in Methodism and the Baptist Union; and ministerial career contingencies. Results demonstrated that clerical respondents opposed to the ordination of women held less egalitarian attitudes toward female familial and societal roles in contemporary culture and preferred a sexual division of lay labour for tasks included in the weekly routine of church life. Overall, Baptist participants held the most conservative sex role ideology, while Anglicans reported the greatest resistance to the ordained ministry of women. It is argued that the aetiology of a traditional interpretation of sex-specific tasks, roles and identity is dependent upon personal and familial variables operating through the process of socialization, but maintained by structural variables which operate through inequities in the labour market and within the institutional church. The exclusively masculine symbols and language employed in reference to the Godhead coupled with the male role performers who lead our corporate worship rely and perpetuate sex role stereotypy. The influence of advanced education, the experience of a working mother and the employment status of the wife were found to be directly related to more egalitarian sex role attitudes.

NIELSEN, Donald A. (SUNY Oneonta), Auguste Sabatier, the Durkheimians, and the Scientific Study of Religion Today

This essay examines one of the most significant, yet neglected, polemical contexts in the development of the sociology of religion in the Durkheim School: their consistent attack on the ideas of what they entitled the liberal or rationalist Protestant theologians. In reviews in L'Année Sociologique--their "laboratory" for the gestation of theoretical notions--and in critical sections from their major works, Durkheim, Mauss, Hertz and others in the Durkheim School launched sharp attacks on the work of Sabatier, James, C.P. Tiele, J.C. Merillier, Tylor, Spencer, Reville, Richard and several others who worked from an explicitly or implicitly Protestant orientation. Their critique focused on the liberal Protestant emphasis on an essentially "individualistic" methodology, their focus on "subjective" modes of religious "experience," their reliance on a variant of Protestant "illumination" in the basis for their definitions of the essence of religion, their "progressive" theory of historical religious evolution towards the "higher," more "spiritual" forms of religion (especially Protestantism) and their denigration of the collective and ritual sides of the religious life. The essay attempts to bring out these and several other differences between these two sets of authors, by focusing on a systematic comparison of the two central figures in the polemic: Sabatier and Durkheim. We attempt to recall Sabatier's great significance as the leading representative of liberal Protestantism in France in the late 19th century and compare his view of the relationship between religion and science (which he called "symbolo-fideism") with that of Durkheim. We argue that the much noted Durkheimian "sociologistic" attack on "individualistic" and "psychologistic" approaches in sociology in general is much better understood when set forth as a part of a wider conflict between alternative conceptions of the nature of the religious

life, one which represents a hidden attack on then leading exponents of Protestant thought. We briefly conclude the essay with a discussion of the relevance of this turn of the century debate to contemporary controversies in the scientific study of religion, and illustrate the odd historical repetition of themes by reference to the work of Robert Bellah and several of his critics.

OFSHE, Richard (University of California, Berkeley), The Rabbi and the Sex Cult: Power Expansion in the Formation of a Cult

A central enigma in the study of the development of both religious and secular high control organizations (cults) is the problem of explaining how individuals are induced to cede substantial personal autonomy to a group leader or to a group's normative order. The study of the period in the career of a group member during which personal autonomy is subordinated to group authority is studied as a process referred to variously as thought reform, coercive persuasion, brainwashing or recruitment. Thought reform is the first stage in a recruit's career. Subsequently, management of a member by the controlling group may extend over a lengthy period. The bulk of the studies of the thought reform process and of subsequent management demonstrate the power of tactics of peer influence, humiliation, guilt manipulation and the importance of bonding among group members. Although rarely noted, there is usually little or no active involvement for the group's philosophical leader in the thought reform period (at least once an organization attains any significant size). The leader often serves as a source of "wisdom" and as a distant definer of social structure and procedures. The leader may be the originator of the group's methods, but is rarely an active agent in the induction process. This paper reports a study of a very small cult organization in which the leader played a direct, hands-on, role in the recruitment and thought reform of new followers. It reports the case of a group that started as a "back to Jewish orthodoxy" youth movement. The group's Rabbi began to slowly form within the congregation a small cult devoted primarily to him. The paper describes the variety of techniques through which the leader influenced recruits to cede to him their decision-making autonomy over strongly held and traditionally supported mores about sexual activity. The paper also reports the leader's attempts to deify himself in the minds of his followers. Several techniques used by the leader are analyzed in the paper. These included: (1) carefully expanding his authority from its base in his status as a respected cleric, (2) establishing rules restricting communication regarding his new activities and (3) using hypnosis to increase suggestibility of recruits as well as to control anxiety regarding rule-breaking in areas of sexual propriety.

ORTOLL, Servando (Columbia Univ. and Centro Universitario de Investigaciones Sociales, Universidad de Colima) and DE ARELLANO, Annette B. Ramirez (Columbia University), US Catholicism and the Mexican Church-State Conflict, 1926-1929

The church-state conflict in Mexico (1926-29) was necessarily intertwined with the positions and activities of the Catholic Church in the US. As a supranational interest group concerned with what it understood

to be the welfare of all Catholics, the universal Church played a role in defining the issues, supporting particular groups in Mexico, and eventually catalyzing a resolution to the conflict. This paper examines the role of two organizations--the Knights of Columbus and the National Catholic Welfare Conference (NCWC)--and their different approaches to the Mexican situation. As a lay organization, the KC was instrumental in mobilizing public opinion on behalf of the Church in Mexico. Members of this organization also adopted an aggressive stance toward the Mexican government and raised funds for the support of dissident groups trying to overthrow the regime in power. The NCWC, in representation of the US Catholic hierarchy, had more direct access to the centers of political power in both the US and Mexico. Its role was therefore more subtle and yet more overtly political, engaging in negotiations and creating the conditions under which the Church and the Mexican state could come to a modus vivendi. Both groups succeeded in internationalizing the Mexican situation, thereby making it possible for the US to intervene in settling the conflict.

PINTO, Leonard J. (University of Colorado), A Case Study of the Case of Zen: Toward a Refinement of Contemporary Sociology of Religion

The arrival of the "new religions" to the US gave new impetus to the sociological study of religion and offered sociologists new opportunities to reflect on the nature of religion itself. The study of Zen in America continues to furnish unique opportunities in this area because although it is part of the Mahayana tradition of Buddhism, it rejects the notion of an absolute being to which one would pray for salvation. Therefore it is similar to Theravadin Buddhism which led Durkheim to reject the idea that religion is the relationship between man and god or the divine. This paper draws on the teaching and practice of a Zen missionary to the US, recognized as the "Dean" of Zen Masters in this country, to reflect on sociological attempts to define religion and study the implications of the "new religions" for the sociology of religion.

PODUS, Deborah (Rutgers University), Defining Legitimate Religion: A Study of Court Rulings in Federal Tax Law Cases

Over the last 20 years there has been a marked increase in litigation over what constitutes a bona fide religious organization for federal income tax purposes. Designation as a religious organization can be of critical importance not only because it is an implicit sign of official government accreditation, but also because it confers a host of tax advantages upon the designee. At least 7 different provisions of the Internal Revenue Code provide special exemptions or deductions to either religious organizations in general, or to specific sub-classifications of religious groups, functionaries of such groups, or contributors to them. In no case, however, do the provisions explicitly spell out what a religious organization is. Definitional ambiguities have frustrated application of the tax law ever since its inception in 1913. Consequently, the courts have been forced to develop criteria for distinguishing between legitimate and illegitimate religious groups and between legitimate and illegitimate religious functions. Given the special status historically accorded

religion in American culture, it is not surprising that these are sensitive questions that have implications for areas well beyond the narrow confines of tax law. This paper analyzes a representative sample of court opinions in religion-related tax law cases from 1913-1984 in order to examine the types of arguments that judges have used to resolve definitional uncertainties and to identify the sources of authority upon which these arguments are based. The paper will also look at the relationship between the types of arguments invoked by the court and the outcome of the case. Of particular interest is the role that arguments that can be construed as based on "civil religion" have played in the judicial determinations.

QUINNEY, Richard (Northern Illinois University), *A Winter's Tale: Everyday Life as Religious Experience and Theological Reflections*

In the form of an interpretive/meditative essay, around the theme of the wintering of the spirit, I attempt to demonstrate that (1) we do sociology of religion, construct theology, and live religiously in the course of everyday life, (2) these endeavors are gained in our own biographies--as Thomas Merton showed, and (3) the act of writing is a form of dying, a closure of thought and being--a recognition of finiteness in the transcendent moment.

ROBBINS, Thomas, *Government Regulatory Powers and Church Autonomy: Deviant Groups as Test Cases*

The current proliferation of legal conflicts over "church autonomy" reflects the incompatibility of two contemporary tendencies: (1) the functional diversification of constitutionally protected religious organizations; and (2) the expanding regulatory mandate of the state to enforce public accountability of organizations for harmful or fraudulent practices. This paper examines several cases involving the financial practices of deviant movements, including the conviction of Sun Myung Moon for tax evasions and the intervention of the California Attorney General in the finances of the Worldwide Church of God. These cases have elicited widespread concern among mainline church leaders, who appear to interpret them as boundary-defining engagements whose outcomes will yield rules applicative to the legal status of churches in general. These cases illustrate the difficulties faced by churches in attempting to legitimate diversified structures of economic rationality in terms of (individual) freedom of religious conscience.

ROSE, Susan D. (Dickenson College), *Women Warriors: The Power of Prayer*

According to evangelical theory, women are supposed to submit to their husbands; and husbands are expected to love their wives. Findings from an ethnographic study of a charismatic fellowship indicate that the hierarchical ordering of relationships within the family (a reflection of "God's order"), is part of the explicit ideology of these fellowship members, a number of whom were once part of the countercultural movement of the 1960s. Women talk about having relinquished some of their power and position in order for their men to step into their "God-appointed" leadership positions. While they have submitted,

many are quick to add that as a result, they were able to find the kind of husbands and fathers they were looking for--that is, men who would be actively and intimately invested in family life. Rather than leading the crusade and heading the organization, these women say they are willing to support their husbands and their causes through prayer; rather than exercising authority, they will use their influence on their husbands to air their concerns and suggestions for action. Prayer is essential here, for it provides a sacred forum in which to discuss virtually all issues without placing direct blame on the other party; it allows for a third party judge to listen impartially while each person shares his or her own concerns. Thus, power relations may be worked out through prayer, both within the family and within the fellowship--and while women are not permitted to be elders, they are free to call for prayer at any time. Prayer, then, becomes not only a powerful weapon against the enemy, but also an important facilitator within the framework of family and fellowship relations. Furthermore, in practice, it appears that few authoritarian decisions are made; instead, most important decisions are discussed and a mutually agreed upon decision is reached between husbands and wives. While the explicit ideology places women in a submissive class, in practice this can be questioned. A similar contradiction between theory and practice appears in other areas as well. Although it is believed that women should be home with their children, most work out of economic necessity. Although it is believed that men and women are different by nature and therefore should be treated differently, within the school that this fellowship sponsors, one can detect little differential treatment of students by gender. This paper examines the tension between women's ascribed status and women's achieved roles, and the role of prayer in negotiating between the two.

SCARPETTA, Olga (Fordham University) and DOYLE, Ruth (Archdiocese of New York), Dios y Vida--Concepts of God in Hispanic Religiosity

Hispanic religiosity is closely tied to the human condition and the whole of their life as expressed in a hispanic catholic identity. Hence, rather than an approach to the importance of religion in the traditional-nontraditional dichotomy, or the question of secularization in assimilation, hispanic religiosity suggests an analytic framework using transcendental and incarnational views of God. A probability sample of 1200 hispanics were interviewed for the study of Hispanics in New York: Religious, Cultural and Social Experiences conducted by the Archdiocese of New York. This paper analyzes the conceptualization of God in the responses to two questions: "What are three words that you think would best describe God?"; "The following are some statements about God. Please listen carefully and tell me, which one is the closest to what you believe?" These are then related to personal characteristics such as age, length of time in the US, hispanic country of origin, education, gender, as well as to religious aspects of religious practices and views of church.

BELENGUT, Charles (County College of Morris, NJ), The New Converts: Emerging Patterns of Apostasy in American Judaism

Studies of contemporary religious movements show a disproportionate

percentage of Jewish converts. This paper, based upon participant observation, interviews and questionnaires (N=75), considers the motivations and experiences of Jews who affiliate with such groups as the Unification Church, ISKCON and Jews for Jesus. The data show that in spite of intensive recruitment practices, there is little evidence of coercion or "brainwashing." Motivations for conversion are complex and entail religious, political and psychological motifs. Most prominent are the convictions that the new religious community is grounded in transcendental truth and offers messianic and transformative possibilities not available in Judaism. The Jewish background of the "new converts" and the responses of the Jewish community are discussed. Defection from Judaism is analyzed in the context of the transformation of religion in post-modern society.

SKLAR, Fred and HUNEKE, Kathleen D. (California State, Hayward) Bereavement Training for Ministers: A Barrier to the Bereavement Needs of Parishioners?

Bereavement historically has been a concern of religious organizations, but the recent rise of secular bereavement support groups implies a void in the way churches deal with survivors. A survey of ministers in the Northern California Conference of the United Church of Christ documents the absence of church-sponsored bereavement support groups. It is argued that this absence stems not from a lack of parishioner demand, but from ministers' disinclination, an attitude that appears to arise from bereavement training. Such training is seen to have its result because of the manner in which it reinforces central aspects of the ministerial work role. The future of church-sponsored bereavement support groups is discussed.

SMITH, William L. (Carroll College) Religious and Spiritual Orientations of Urban Communalists

The religious and spiritual activities of close to one hundred Chicago urban communalists from seven different communes are examined in light of their familial, community, and personal ties and daily interactions. Religious and spiritual orientations are analyzed for their contribution to the individual's meaning system.

SPICKARD, James V. (College of Notre Dame, CA) Interpreting Johrei: A Problem for the Social Study of Religion

The sociology of religion has a difficult time with the ontological status of religious beliefs. Either religion is regarded as a system of illusions, which nonetheless serve useful or not so useful functions, or truth-or-falsehood is ignored, beliefs and practices being merely described. Either approach has the drawback of being unable to consider religious phenomena in full. This paper confronts this issue in the context of an attempt to understand johrei, the healing-prayer practice of adherents of Sekai Kyusei-Kyo, one of the Japanese 'new religions.' It described the practice as it was taught to the author some 10 years ago, the place of that practice in church life, and the differing interpretations placed on it by various groups within the church at that time. These groups are described sociologically, but the limits

of standard sociological interpretations are clear: adherence to the religion comes not so much from the needs of ordinary life, but from the experience of *johrei*. The key question--left unexplored by traditional analyses--is: what is *johrei*? The author believes the interpretation given by the church to be inadequate. Yet no outside interpretation so far encountered does justice to the phenomenon. And all the author's investigations conclude it is not illusory but real. In the current philosophy of the social sciences, such a situation is anomalous. This calls for a reformed philosophy, and a reformed investigatory discipline. We need more alternatives than either belittling the natives or believing them.

STAPLES, Clifford L. and HAUSS, Armand L. (Washington State University) Conversion of Commitment: An Empirical Analysis of Religious Rhetoric

Recently, Snow and Machalek (1983;1984) have suggested that an analysis of the talk and reasoning of subjects can provide a fruitful approach to the study of conversion. They propose that conversion be viewed as a change in one's universe of discourse and that this change will be observable in the rhetoric of converts. It is argued that the talk and reasoning of converts should exhibit four rhetorical features: biographical reconstruction; the adoption of a master attribution scheme; the suspension of analogical reasoning; and the embracement of a master role. In this paper we address the utility of this approach by (1) looking for these indicators in a sample of "born again" Christians, and (2) seeing whether or not these indicators discriminate the convert from the nonconverted, but otherwise highly committed, religious person. The data used are derived from transcribed interviews with eleven "born again" Christians and four "lifelong," but highly committed Christians. We discuss the findings in terms of the relationship between conversion and commitment.

STARKE, Rodney (University of Washington), The Class Basis of Early Christianity: Inferences From a Sociological Model

Recently the weight of historical opinion has swung to the view that early Christianity was not based on the poor and dispossessed, but on the relatively privileged. This essay shows that modern sociological theory predicts that new religious movements always gain most of their adherents from the middle and upper classes and that substantial empirical research on contemporary movements--from the Mormons to the Moonies--sustains this position. If we assume that fundamental social and psychological processes have not changed greatly since the First Century, then we may conclude that the new historical view of the class basis of Christianity is strongly supported by inferences from current sociology.

SULLIVAN, Robert D. and HAMPE, Gary D. (University of Wyoming) A Comparison of the Political, Sexual and Religious Attitudes of Individuals in Three Different Seminaries

The purpose of this study is to examine the relationships that exist

between the political, sexual and religious beliefs and behavior of the individual and the beliefs held by the members of the group to which the person belongs. A survey questionnaire was administered to students in three seminaries in the western part of the US during the Fall term, 1983. A total of 189 individuals are represented from a Catholic seminary (24), a Liberal-Protestant seminary (41) and a Conservative-Protestant seminary (124). Measures used included a radical-conservative political scale, premarital and marital sexual permissiveness scales, and a number of religious attitude indices. Also measured was the individual's desire for association, which plays a crucial role in the individual's conformity to the beliefs of the group. The Liberal-Protestant seminary is the most liberal politically, the Catholic seminary is in the middle position, and the Conservative-Protestant seminary is rather conservative. On sexual attitudes, the Liberal-Protestant seminary is the most permissive, the Catholic seminary is more moderate, and most conservative is the Conservative-Protestant seminary. Differences within each seminary have to do with the interrelationships among membership and comparative groups and desires for association.

SWATOS, William H. (Northern Illinois University), Charismatic Calvinism: Forcing the Missing Link

As a step in the explication of the causal chain that constitutes Weber's argument in the Protestant Ethic essays, this paper urges that an important but largely overlooked element in the rise of this worldview was Calvin's leadership style. Using Weber's typology of authority, I suggest that Calvin exercised charismatic leadership. This assertion explains both why Calvinism led towards modernity while Lutheranism was "traditionalistic," and how rational capitalism can be causally related to a "religious" ethic--namely, as a routinization of charisma. Because Calvinism was fundamentally anti-traditionalistic and there are only two major routinization channels (traditional and rational-legal), if Calvin's charisma was to be routinized, the rational option was the only available sociological alternative. In terms of historical specification, the unique demands placed upon English Calvinists (i.e., Puritans) forced a more thorough routinization than elsewhere in the years following the leader's death.

SWATOS, William H. (Northern Illinois University), Institutes of Christian Sociology

As sociology becomes increasingly conscious of issues of value and application, the relationship of the field to other value-orientations takes on renewed importance. Earlier in its history the discipline of sociology was party to efforts to merge its potential contributions with those of religion. One specific display of this supposed affinity were the Institutes of Christian Sociology of the mid-1890s. Unfortunately, recent treatments of this aspect of the profession's early history have been confusing and inaccurate. This paper will assess Christian sociology expressed in and through the institutes as both a perspective and a network of relationships that ultimately failed to obtain a place of legitimacy within either institutional Christianity or the developing discipline of sociology.

TAMNEY, Joseph B. and JOHNSON, Stephen D. (Ball State University), Modernity and Commitment to Multiple Ideologies

The paper tests the idea that education and localism are related to commitment to multiple ideologies. The ideologies studied are: religious fundamentalism, liberal humanism, and self-actualization. Relations among these ideologies are studied. Age, sex, and race are used as control variables. The hypotheses are: more educated people are more often committed to multiple ideologies and locally-bound people are more often committed to multiple ideologies. Data come from a random sample of "Middletown" (N=281) collected in 1981.

THOMPSON, Robert (Minot State College), Secularization and Emotions: Toward a Theory of Peak Experiences

I attempt to bring together three strands of human experience in post-industrial society to formulate a preliminary theoretical statement of human ecstasy. It is argued that despite definitional and methodological difficulties, the ecstatic experience is constant enough across cultures and over time to suggest that existentially if not biologically it is a universal human response. Next physiopsychological theories of emotion are examined, and it is suggested that ecstasy can be considered a basic, rather than derived, human emotion with survival functions for the human group. Finally, a symbolic interaction framework is used to discuss ecstasy as a derived emotion, intermittently interpreted as religious or nonreligious when filtered through the meaning network of an incompletely secularized society.

TREBBI, Diana (Queens College), U.S. Catholic Movement Women and the Ethos of Justice

The conflict between the hierarchical Catholic church and the U.S. Catholic Women's Movement is seen as a clash of religious worldviews. In its response to a religious mandate for acosmic love, the hierarchical church has evolved its organic social theory involving a social scheme of clerical and lay stratas. The result has been an inequality in the distribution of power, which resides principally in the clerical group. The Catholic Women's Movement has evolved an ethos common to modern social movements: of securing goals oriented to what is considered just in the society. This ethos has two roots: a religious one emanating from efforts at spiritual renewal initiated by Vatican II; and an ideological one deriving from alliances with non-religious groups similarly seeking justice, e.g., civil rights groups. Discussion of this conflict will utilize Gert Mueller's neo-Weberian model of religiosity, with its dimensions of transcendence and partisanship; Steven Luke's radical model of power; and the findings on women's power styles from the work of Carol Gilligan, Jean B. Miller and Rosabeth Moss Kanter.

VARACALLI, Joseph A. (Nassau Community College), Religious Evolution and the Emergence of Christian Sociologies: The Case of American Catholic Sociology

This paper will apply Robert Bellah's broad analysis of "religious evolution" as a framework for understanding the much more specific question of the emergence of "Christian sociologies." Even more specifically, the particular focus will be on the development of an "American Catholic sociology" which occupied a marginal location and existed as a sub-culture within the American profession of sociology during the 1940s and 1950s. It will be argued that Bellah's first two stages of "religious evolution" preclude, pure and simple, any systematic inquiry into social life. With the third stage, that of the "historic" religions, one sees the incipient development of the primarily deductive theological and philosophical modes of apprehending social reality. The fourth stage brings with it the development of social philosophy, i.e., the application of theological and philosophical categories of thought to an understanding of man in society. This way of knowing is, relative to previous stages of religious evolution, more inductive as it attempts to correlate theological and philosophical principles and assumptions with an empirical assessment of social reality. The development of Christian sociology presupposed that Christianity was embedded within the most advanced, or fifth stage of the evolutionary process, what Bellah has termed "modern religiosity," one which is characterized by a high degree of differentiation of religion from the rest of the social structure and a high degree of individuation and role differentiation at the characterological level. It is also useful to point out that one of the characteristics of stage five is a fundamental and structured pluralism, that within it everything previous to it may live on in a modified form. Put ever so crudely, the "ghastly religion of social science" as epitomized by people like Comte, while perhaps representing the extreme endpoint of religious evolution, is not coterminous with it. Neither is the "value-free" approach of those sociologists claiming no connection between sociology and theology and philosophy coterminous with stage five. Within stage five are to be found variations of a synthetic "Christian sociological approach." The developments of an American Catholic sociology arose as a specific response to the specific conditions, at the time, of American Catholic culture and social organization, American society, and the outer American profession of sociology.

WILL, Jeffrey and WILLIAMS, Rhys (University of Massachusetts, Amherst),
Political Ideology and Political Action in the New Christian Right

Contemporary analyses of relations of religion and politics employ analytic concepts not sufficiently sensitive to the social and political context of contemporary religion. Such categories as "fundamentalist," "evangelical," "liberal," and "conservative" are often used too casually, as if they describe the social world unequivocally. We reexamine many of the connections between religious and political beliefs and activities to counter the mistaken assumptions that the New Christian Right (NCR) is an integrated reactionary monolith, and that the NCR is a product of irrational desperation and "status politics" hysteria. Most survey research on the NCR has been cross-sectional, developing attitudinal indices to discover what the grassroot really believe and to what extent fundamentalists and evangelicals support and/or participate in NCR political organizations. Our major effort will

center around a conceptual reformulation of political ideology that eschews the overly vague and emotionally loaded terms of "liberal" and "conservative." A more consistent continuum by which to evaluate American political ideology is that of individualist vs. collectivist. To this end we will use many of the attitudinal measures in the Muncie Area Survey (MAS) conducted at Ball State University and construct our own indices for ideology. We believe these will explain some of the connections between religion and political action more clearly. A secondary task is the extension and refinement of some completed analyses of the links between religious broadcasting and political action. We will reexamine assumed relationships, expecting to find the political attitudes are specific to those who watch "politicized" broadcasters. The MAS data also include measures that reveal whether respondents donate money to the electronic church, thus helping to separate more active from passive constituents. Finally, we want to follow up the analyses of the NCR's impact on the 1980 elections with data from 1982 and 1984. By distinguishing active from passive reception of the NCR "message," and delineating the dominant strands of its shared political ideology, we will be able to understand more clearly the connections between the public figures and the grassroots of the Christian right.

ZITO, George V. (Syracuse University), Sociological Orthodoxy

The term discourse has been increasingly applied to any collective activity that orders its concerns through language. This includes the academic disciplines as well as more overt political rhetorics. If this perspective is adopted, it can be argued that an ideology is a discourse seeking to monopolize ways of speaking about the world and an orthodoxy is an institutionalized ideology. I have employed discursive analysis previously in an examination of these relations and attempted to show that what we call heresy is a semiotic or linguistic phenomenon threatening an established way of speaking about the world. It arose first in the religious discourse only because that discourse dominated the Weltanschauung of an earlier period. In a subsequent paper, this proposition was further developed, particularly respecting the matter of competing ideologies in academia. Within sociology certain ideologies can be shown to dominate the order of discourse. A few have been sufficiently institutionalized that their orthodox status may be demonstrated. Although one might reasonably expect that the sociology of religion would be most resistant to the sedimentation of ideologies into orthodoxies, quite the reverse has been true. Indeed, Durkheimian and Weberian catechisms have so dominated discussions of the relations between religion and society that they now comprise competing orthodoxies, each with its share of prophets and true believers serving as apostles to the undergraduate masses. The present paper examines this situation and selects one tenet of the Weberian orthodoxy, the Protestant Ethic thesis, and subjects it to discursive analysis of the post-structuralist variety. Its orthodox nature is clearly established and the institutional processes maintaining it are examined.

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