
**Association for the Sociology
of Religion**

**Religion, Tradition
and Motivation**

**Fifty-Second Annual Meeting * August 9 - 11, 1990
DuPont Plaza Hotel * Washington, D.C.**

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION OFFICERS AND COMMITTEES 1989-90

President: Helen Rose Ebaugh, University of Houston
Past President: James Beckford, University of Warwick
President-Elect: Theodore Long, Merrimack College
Executive Officer: Barbara Jones Denison, Lebanon Valley College
Business Manager: Lorraine D'Antonio, Catholic University
Editor: William H. Swatos, Jr., Northern Illinois University
Book Review Editors: Peter Kivisto, Augustana College
Ben Nefzger, Augustana College
Program Chair (1990): Madeleine Adriance, Merrimack College

EXECUTIVE COUNCIL

Eileen Barker, London School of Economics (1990)
David Bromley, Virginia Commonwealth University (1991)
Lynn Davidman, University of Pittsburgh (1992)
Roger Finke, Purdue University (1992)
Frank Lechner, Emory University (1992)
Otto Maduro, Maryknoll School of Theology (1990)
Nancy Nason-Clark, University of New Brunswick (1991)
Joseph Tamney, Ball State University (1991)
Robert Wuthnow, Princeton University (1990)

COMMITTEES OF THE ASSOCIATION

Membership (N. America)	Jerry Pankhurst (Chair) 1990 Frank Lechner 1991 Adair Lummis 1992 Lynn Davidman 1991
Membership (Overseas)	Eileen Barker (Chair) 1990 James Beckford 1992 James Richardson 1991 Susan Palmer 1991 Peter Takayama 1991
Publications	Edward Lehman (Chair) 1990 Mary Jo Neitz 1991 John Simpson 1990 Mary Ellen Batiuk 1991
Nominations	R. Stephen Warner
McNamara Award	Peter Beyer (Chair) 1990 Patricia Wittberg 1992 James Duke 1991
Development & Public Relations	Edgar Mills (Chair) 1990 William Silverman 1991 Jeffrey Hadden 1991 Nancy Ammerman 1990 Helen Rose Ebaugh 1990

**THE FIFTY-SECOND MEETING OF
THE ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
THE DUPONT PLAZA HOTEL, WASHINGTON, D.C.
AUGUST 9-11, 1990**

REGISTRATION

Thursday, August 9, 8:00 a.m. - 5:00 p.m.
Friday, August 10, 8:00 a.m. - 4:00 p.m.
Saturday, August 11, 8:00 a.m. - 10:00 a.m.

EXECUTIVE COUNCIL AND BUSINESS MEETINGS

Executive Council, Wednesday, August 8, 7:00 p.m.
Business Meeting, Friday, August 10, 3:30 p.m.
Executive Council, Friday, August 10, 5:00 p.m.

EXHIBITS, RECEPTIONS AND SPECIAL EVENTS

Book Exhibit: Thursday, August 9, 8:00 a.m. - 5:00 p.m.
Friday, August 10, 8:00 a.m. - 4:00 p.m.
Presidential Reception: Thursday, August 9, 6:00 - 7:00 p.m.
Women's Network Breakfast: Friday, August 10, 7:30 - 8:30 a.m.
Cash Bar: Friday, August 10, 4:30 - 5:30 p.m.
Reception: New, Foreign and Student Members, Friday, 9:30 p.m.
Mass: Saturday, August 11, 7:30 a.m.
Memorial Service for Roy Wallis, Saturday, August 11, 12:30 p.m.

SPECIAL ADDRESSES AND JOINT SESSIONS

"The Revitalization Movement in the Catholic Church: A Social Movement Perspective on Vatican II," Presidential Address by Helen Rose Ebaugh, Thursday, August 9, 5:00 p.m.
"Never the Same Again: Post-Vatican II Catholic-Protestant Interactions," Paul Hanley Furfey Lecture by Martin Marty, Friday, August 10, 8 p.m.
"Conflict and Change in World Religions"
Joint ASA-ASR Session, Saturday, August 11, 10:30 a.m.
"Controversies in the Sociology of Religion: New Evidence"
Joint ASA-ASR Session, Saturday, August 11, 2:30 p.m.

ROUNDTABLES

Two roundtable sessions will take place on Friday morning. These will consist of fifteen-minute presentations, followed by an open discussion. There will **not** be advance sign-up.

PATRONS OF THE MEETING

The Association for the Sociology of Religion is grateful for the generous financial support of the 1990 Meeting by:

The University of Houston
Mount Ida College

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

AUGUST 9 - 11, 1990

RELIGION, TRADITION AND INNOVATION

WEDNESDAY, AUGUST 8

7:00 p.m. EXECUTIVE COUNCIL MEETING - CAPITAL ROOM

THURSDAY, AUGUST 9

Registration 8:00 a.m. - 5:00 p.m. - BANQUET FOYER
Book Exhibit 12:00 - 5:00 p.m. - PLAZA ROOM

8:30 - 10:20 a.m.

SESSION 1: SPIRIT AND INNOVATION IN
COMPARATIVE PERSPECTIVE - EXECUTIVE ROOM

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

"Spirit, Sublimation and the Roots of Religio-Symbolic
Change," Donald A. Nielsen, Sociology, State University of
New York at Oneonta, Oneonta, NY 13810

"The 'Routinization of Charismata' in the Catholic Charismatic
Renewal," Mary Ellen Batiuk, Social Sciences, Wilmington
College, Wilmington, OH 45177

"A Cross-Cultural Analysis of African-American Anomalous
Experiences in Northeast North Carolina," James McClenon,
Social Sciences, Elizabeth City State University, Elizabeth
City, NC 27909

Discussant: Lawrence A. Young, Sociology, Brigham Young
University, Provo, UT 84602

THURSDAY, AUGUST 9

**SESSION 2: EVANGELICALS AND FUNDAMENTALISTS
IN A CHANGING WORLD - CAPTIAL ROOM**

Convener: Benton Johnson, Sociology, University of Oregon,
Eugene, OR 97403

"Fundamentalist Reaction to a Classroom Showing of 'The Last Temptation of Christ,'" Larry C. Ingram, Sociology, University of Tennessee at Martin, Martin, TN 38238

"Restructure in the Christian Church (Disciples of Christ)," Anthony L. Dunnavant, Lexington Theological Seminary, Lexington, KY 40508

"The Politics of Elite Disunity in the Southern Baptist Convention," C. Kirk Hadaway, Southern Baptist Convention, Nashville, TN 37234, and Penny Marler, Hartford Seminary, Hartford, CN 06105

"The Economic Orientation of American Protestant Fundamentalists," Laurence R. Iannaccone, Economics, Santa Clara University, Santa Clara, CA 95053

Discussant: Pierre Hegy, Sociology, Adelphi University, Garden City, NY 11530

**SESSION 3: SYMPOSIUM - VATICAN II
AND AMERICAN CATHOLICISM (I) - PLAZA REGISTRY**

Convener: William V. D'Antonio, American Sociological Association, 1722 N Street, NW, Washington, DC 20036

"Vatican II: The Church and Modernization," Gregory Baum, McGill University, Montreal, Quebec H3A 2T7, Canada, and Jean-Guy Vaillancourt, Sociology, University of Montreal, Montreal, Quebec H3C 3J7, Canada

"Conservative/Traditionalist Reactions to Vatican II," William Dinges, Sociology, Catholic University of America, Washington, DC 20064

"Western European Catholicism After Vatican II," Karel Dobbelaere, Sociology, Katholieke Universiteit, Leuven, Belgium, and Liliane Voye, Sociology, Catholic University, Louvain-la-Neuve, Belgium

"The Post-Vatican II Catholic Church in Latin America," Madeleine R. Adriance, Sociology, Merrimack College, North Andover, MA 01845

THURSDAY, AUGUST 9

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

**SESSION 4: NEW RELIGIOUS MOVEMENTS:
INSTITUTIONAL ISSUES - EXECUTIVE ROOM**

Convener: Theodore E. Long, College of Arts and Sciences,
Merrimack College, North Andover, MA 01845

"Medicalizing Participation in New Religions: An Application
of Conrad and Snieder's Model," James T. Richardson and
Mary Stewart, Sociology, University of Nevada, Reno, NV
89557-0067

"The Effects of Mass Mediated Discourse on New Religious
Movements: The Case of Transcendental Meditation," Jay
Randolph Coplin, Sociology, University of California at San
Diego, La Jolla, CA 92093

"Witches and Scientists," Helen Berger, Social Sciences,
College of Basic Studies, Boston University, Boston, MA
02215

"Social Control in the Children of God," Stephen A. Kent,
Sociology, University of Alberta, Edmonton, Alberta T6G 2H4,
Canada, and Karyn Mytrash, John Howard Society, Edmonton,
Alberta, Canada

Discussant: Benton Johnson, University of Oregon, Eugene, OR 97403

SESSION 5: GENDER, TRADITION AND CHANGE - BOARD ROOM

Convener: Dana Fenton, Union Theological Seminary (mailing
address: 530 Park Ave., 13-G, New York, NY 10021)

"Perceptions of Economic Justice Among Women Priests," Adair
Lummis, Hartford Seminary, Hartford, CT 06105

"From Sex Differences to Gender Role Beliefs: Exploring Effects
on Five Dimensions of Religiosity," Kathryn M. Felty, Lori
Garovich and Margaret M. Poloma, Sociology, Univ. of Akron,
Akron, Oh 44325-1905

"Woman's Place, Women's Space," R. Stephen Warner, Sociology,
University of Illinois at Chicago Circle, Chicago, IL 60680

THURSDAY, AUGUST 9

"Religion in the Life of South Asian Immigrant Women in Atlantic Canada," Helen Ralston, Sociology, Saint Mary's University, Halifax, Nova Scotia B3H 3C3, Canada

Discussant: Connie Elsberg, Social Sciences Division, Northern Virginia Community College, Alexandria, VA 22311

SESSION 6: CONTRIBUTIONS TO THE SOCIOLOGY OF CATHOLICISM - PLAZA REGISTRY

Organizer: Rodney Stark, Sociology, University of Washington, Seattle, WA 98105

Convener: Helen Rose Ebaugh, Sociology, University of Houston, Houston, TX 77204-3474

"Full Pews and Empty Altars: Causes and Consequences of Priest Decline in the U.S. Catholic Church," Richard A. Schoenherr, Sociology, University of Wisconsin, Madison, WI 53706, and Lawrence A. Young, Sociology, Brigham Young University, Provo, UT 84602

"Religious Competition and Catholic Commitment: A Cross-Cultural Investigation," Laurence R. Iannaccone, Economics, Santa Clara University, Santa Clara, CA 95053

"Responses of American Catholicism to a Competitive Environment: 1850-1920," Roger Finke, Sociology and Anthropology, Purdue University, West Lafayette, IN 47907

"Do Catholic Societies Really Exist?" Rodney Stark, Sociology, University of Washington, Seattle, WA 98195

SESSION 7: CHURCH AND STATE - CAPITAL ROOM

Convener: Joseph B. Tamney, Sociology, Ball State University, Muncie, IN 47306-0530

"Church-State Relations in Post-Vatican II Ireland," Michelle Dillon, Communications, Saint Mary's College of California, Moraga, CA 94575

"Voluntarism as a Theme in George Bush's Civil Religion," David S. Adams, Sociology, Ohio State University, Lima, OH 45804

"The United States Institute of Peace: An Establishment of Religion?" William Silverman, Post Office Box 584, Hicksville, NY 11802

THURSDAY, AUGUST 9

"The State and Observations of Religious Holiday Traditions:
Attitudes Toward Nativity Scenes on Government Property,"
James G. Hougland, Jr., Sociology, University of Kentucky,
Lexington, KY 40506-0027

Discussant: Howard Schneiderman, Sociology, Lafayette College,
Easton, PA 18042

1:30 - 3:15 p.m.

SESSION 8: THEORIES OF TRADITION AND INNOVATION - EXECUTIVE ROOM

Convener: James Mathisen, Sociology, Wheaton College, Wheaton, IL
60187-5593

"Weber's Mirror: The Protestant Ethic and Seventeenth Century
Dutch Art," Laurel Kearns, Emory University, Atlanta, Georgia
30322

"Industrial Capitalism and Western Catholicism: Three Stages of
Historical Correlation," Joe Holland, The Warwick Institute,
257 Warwick Avenue, South Orange, New Jersey 07079

"Stages of Industrialization and Religio-Political Conser-
vatism," Thomas P. Imse, Sociology, College of the Holy
Cross, Worcester, MA 01610

"Alexander Campbell as Theologian and Political Theorist,"
S. Mont Whitson, Sociology, Morehead State University,
Morehead, KY 40351

Discussant: Madeleine R. Adriance, Sociology, Merrimack College,
North Andover, MA 01845

SESSION 9: MEANING, INDIVIDUAL AND COMMUNITY - BOARD ROOM

Convener: Howard Schneiderman, Sociology, Lafayette College,
Easton, PA 18042

"The Meanings of Belonging," Frank Lechner, Sociology, Emory
University, Atlanta, GA 30322

"The Changing Meaning of 'Eating Kosher,'" Herbert M. Danzger,
Sociology, Herbert H. Lehman College and CUNY Graduate
Center, New York, NY 10036-8099

THURSDAY, AUGUST 9

"A Refuge and Strength: Religiosity as a Moderator of Psychological Distress," William Mirola, Sociology, Indiana University, Bloomington, Indiana 47405

"Congregations of One: A Study of Individual Religion," Lauve H. Steenhuisen, George Mason University, Fairfax, VA 22030

Discussant: Victoria Erickson, Union Theological Seminary, New York, NY 10027

**SESSION 10: SOCIO-HISTORICAL PERSPECTIVES
ON RELIGION - PLAZA REGISTRY**

Convener: Catherine Faver, Social Work, University of Tennessee, Knoxville, TN 37919

"Constructing Charisma in Early Christianity," Anthony J. Blasi, Sociology, Muskingum College, New Concord, OH 43762

"From Rhetoric to Praxis: Suggestions for Historical Work in the Sociology of Religion," Timothy T. Clydesdale, Sociology, Princeton University, Princeton, NJ 08544

"The Sociological Function of the Eucharist: Lutheranism and the Anabaptist Movement," John Schmalzbauer, Department of Sociology, Princeton University, Princeton, NJ 08544

"Human Rights, Civil War and Uncivil Religion: Religious and Political Realignments Before and After the Civil War in the United States," William R. Garrett, Sociology, St. Michael's College, Winooski, VT 05404

Discussant: Donald Nielsen, Sociology, State University of New York at Oneonta, Oneonta, NY 13810

SESSION 11: OBJECTIVITY, COMMITMENT AND CONTROVERSY - CAPITAL ROOM

Organizer/Convener: Thomas Robbins, 427 4th. St., SW, Rochester, MN 55902

"Objectivity, Commitment and Controversy in the Sociology of Religion," Thomas Robbins, 427 Fourth Street, SW, Rochester, MN 55902

"The Catholic Sociological Paradigm: Normal Science and Scientific Revolution," Lisa J. Trudeau, Sociology, SUNY at Albany, Albany, NY 12222

THURSDAY, AUGUST 9

"A New Look at the Adherents of the Occult," Shoshana Feher,
Sociology, University of California, Santa Barbara, CA 93106

"Tradition and Innovation in the Definition of Religion," Y.
Lambert, Institut National de la Recherche Agronomique, 65
Rue de St. Brieuc, 35042 Rennes, France

Discussant: James Hannon, Sociology, Clark University, Worcester,
MA 01610

3:25 - 4:55 p.m.

**SESSION 12: PROFESSIONAL RESPONSIBILITIES IN RESPONDING TO
RELIGIOUS DEVIANCE AND CONFLICT (I): ORGANIZATIONAL
PERSPECTIVES - EXECUTIVE ROOM**

Organizer/Convener: David G. Bromley, Sociology, Virginia
Commonwealth University, Richmond, VA 23284

"Taking Stands on Public Issues: Structural Constraints Facing
the Professional Association," William V. D'Antonio, American
Sociological Association, Washington, DC 20036

"INFORM Was My Response," Eileen Barker, Information Network
Focus on Religious Movements (Mailing Address: Sociology,
London School of Economics, London WC2A 2AE, United Kingdom)

"Professional Responsibility in Responding to Religious
Deviance and Conflict: Organizational Perspectives," Dean M.
Kelley, National Council of Churches (Mailing Address: 122
Old East Neck Road, Melville, NY 11747)

**SESSION 13: AUTHOR MEETS CRITICS: JAMES BECKFORD, RELIGION AND
ADVANCED INDUSTRIAL SOCIETY - CAPITAL ROOM**

Organizer: Thomas Robbins, 427 Fourth Street, SW, Rochester, MN
55902

Critics: Thomas Robbins, 427 Fourth Street, SW, Rochester, MN
Peter Beyer, Religious Studies, University of Toronto,
Toronto, Ontario M5S 1A1, Canada
William Garrett, Sociology, Saint Michael's College,
Winooski, VT 05404

Response: James Beckford, Sociology, University of Warwick,
Coventry CV4 7AL, United Kingdom

THURSDAY, AUGUST 9

SESSION 14: SECULARIZATION, PLURALISM AND CHANGE - PLAZA REGISTRY

Convener: James D. Davidson, Sociology, Purdue University, West Lafayette, IN 47907

"The Genesis of the Secularization Paradigm in Sociology of Religion," Olivier Tschannen, Sociology, University of Wisconsin, Madison, WI 53706

"Christianity and the Other Religions: Interreligious Relations in a Shrinking World," Richard W. Lee, Sociology of Religion, Emory University, Atlanta, GA 30322

"An Educated Change in Moral Values: Some Effects of Religious and State Schools on their Students," Jonathan Tritter, Nuffield College, Oxford OX1 1NF, United Kingdom

Discussant: R. Stephen Warner, Sociology, University of Illinois at Chicago Circle, Chicago, IL 60680

**SESSION 15: SYMPOSIUM - VATICAN II
AND AMERICAN CATHOLICISM (II) - BOARD ROOM**

Convener: Loretta Morris, Sociology, Loyola Marymount University, Los Angeles, CA 90045

"Conflict and Change Within the Catholic Church," Katherine Meyer, Sociology, Ohio State University, Columbus, OH 43210

"Comparative Catholic Identities of American, British and Irish Youth," Patrick H. McNamara, Sociology, University of New Mexico, Albuquerque, NM 87131

"New Roles for Women in the Catholic Church," Ruth Wallace, Sociology, George Washington University, Washington, DC 20052

5:00-6:00 p.m.

PRESIDENTIAL ADDRESS

EMBASSY A

Convener: James Beckford, Sociology, University of Warwick

"The Revitalization Movement in the Catholic Church: The Institutional Dilemma of Power"
Helen Rose Ebaugh, Sociology, University of Houston

THURSDAY, AUGUST 9

6:00-7:00 p.m.

PRESIDENTIAL RECEPTION

EMBASSY

FRIDAY, AUGUST 10

Women's Network Breakfast 7:30 - 8:30 a.m. - EMBASSY A
Registration 8:00 a.m. - 4 p.m. - BANQUET FOYER
Book Exhibit 8:00 a.m. - 4 p.m. - PLAZA ROOM

8:30 - 10:20 a.m.

SESSION 16: THE INNOVATION OF TRADITION
IN NEW RELIGIOUS MOVEMENTS - EXECUTIVE ROOM

Organizer: Eileen Barker, Sociology, London School of Economics,
London WC2A 2AE, United Kingdom

Convener: Helen A. Berger, Basic Studies, Boston University,
Boston, MA 02214

"Religious Tradition in Hare Krishna: Sankirtana, Change and
Identity," E. Burke Rochford, Sociology, Middlebury College,
Middlebury, VT 05753

"Legitimacy, Authenticity and Tradition in Eastern Oriented New
Religious Movements: A Comparative Analysis," Andrew
Rawlinson, Religious Studies, University of Lancaster,
Lancaster LA1 4YG, United Kingdom

"The Self Religions and the Rejection of the Authoritative
Ethic," Paul Heelas, Religious Studies, University of
Lancaster, Lancaster LA1 4YG, United Kingdom

"The Development of Tradition Within the Unification Church,"
Eileen Barker, Sociology, London School of Economics, London
WC2A 2AE, United Kingdom

Discussant: Thomas Robbins, 427 Fourth Street, SW, Rochester, MN
55902

FRIDAY, AUGUST 10

**SESSION 17: THE EMERGING CHURCH:
TWENTY-FIVE YEARS AFTER VATICAN II - CAPITAL ROOM**

Organizer/Convener: Ralph Lane, Jr., Sociology, University of San Francisco, San Francisco, CA 94117

"Option for the Poor: Catholic Sisters' Commitment," Marie Augusta Neal, Sociology, Emmanuel College, Boston, MA 02115

"Wives of Catholic Clergy," Joseph Fichter, Sociology, Loyola University, New Orleans, LA 70118

"Power and Legitimation in Church and State," Esther Heffernan, Sociology, Edgewood College, Madison, WI 53711

"New People for a New World: The Hispanic Presence in the United States," Joseph Fitzpatrick, Sociology, Fordham University, Bronx, NY 10458

SESSION 18: ROUNDTABLES - EMBASSY A

1. "Dealing with Stigmatized Deviance: Pastors' Response to AIDS," H. Paul Chalfant, Sociology, Texas Tech University, Lubbock, TX 79409-1012, and Robert E. Beckley, Sociology, Western Texas University
2. "Women's Network Forum," Patricia Wittberg, Sociology, Fordham University, Bronx, NY 10458
3. "Integrating Faith and Scientific Perspectives," A. L. Sinikka Woudenberg, Sociology, Canadian Union College, College Heights, Alberta T0C 0Z0, Canada.
4. "The Catholic Ethic and the Spirit of Welfarism," John Tropman, Sociology, University of Michigan, Ann Arbor, MI 48109
5. "Role of Symbols versus Power in the Resistance to the Ordination of Women," Emile Jean Pin, Sociology, Vassar College, Poughkeepsie, NY 12601

FRIDAY, AUGUST 10

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

**SESSION 19: RELIGION, CULTURE AND SOCIAL
STRUCTURE IN THE UNITED STATES - EXECUTIVE ROOM**

Convener: Frank Lechner, Sociology, Emory University, Atlanta, GA
30322

"Religion Among America's Elites," James D. Davidson,
Sociology, Purdue University, West Lafayette, IN 47907

"Shifting Organizational Power in Protestant Denominations,"
Mark Chaves, Sociology, Loyola University, Chicago, IL 60626

"A Preliminary Look at New Age Spirituality," Stephen Wilson
and Eric Cohen, Sociology, Temple University, Philadelphia,
PA 19122

"'Cultural Power' in Local Politics: Religion, Ritual and City
Power," Rhys H. Williams, Sociology, Southern Illinois
University, Carbondale, IL 62901-4524

Discussant: Larry C. Ingram, Sociology, University of Tennessee,
Martin, TN 38238

**SESSION 20: AUTHORS MEET CRITICS: ROGER O'TOOLE, EDITOR,
SOCIOLOGICAL STUDIES IN ROMAN CATHOLICISM:
HISTORICAL AND CONTEMPORARY PERSPECTIVES - CAPITAL ROOM**

Organizer/Convener: Anthony Blasi, Sociology, Muskingum College,
New Concord, OH 43762

Critics: Carroll Bourg, Sociology, Fisk University, Nashville,
TN 37208-3051
Joseph P. Fitzpatrick, Sociology, Fordham University,
Bronx, NY 10458
Pierre Hegy, Sociology, Adelphi University, Garden
City, NY 11530
James R. Kelly, Sociology, Fordham University, Bronx,
NY 10348

FRIDAY, AUGUST 10

Responses: Roger O'Toole, Sociology, University of Toronto,
Scarborough Campus, Scarborough, Ontario M1C 1A4,
Canada
Peter Beyer, Religious Studies, University of Toronto,
Toronto, Ontario M5S 1A1, Canada
Michael Cuneo, Sociology, Fordham University, Bronx,
NY 10458
William Dinges, Sociology, Catholic University of
America, Washington, DC 20064
W. E. Hewitt, Sociology, University of Western
Ontario, London, Ontario N6A 5C2, Canada
Eugene Hynes, GMI Institute, Flint, MI, 48504-4898

SESSION 21: ROUNDTABLES - EMBASSY A

1. "What Have We Learned from Televangelism?" Razelle Frankl,
Business Administration, Glassboro State College, Glass-
boro, NJ 08028
2. "The Body as a Research Tool," Dana Fenton, Union Theologi-
cal Seminary (mailing address: 530 Park Avenue, Apt. 13-G,
New York, NY 10021)
3. "What Churches in the United States Could Learn from the
Latin American CEB Experience," J. Stephen Rhodes, Memphis
Theological Seminary, Memphis, TN 38104
4. "Social Theory and Religion," Theodore E. Long, College of
Arts and Sciences, Merrimack College, North Andover, MA
01845

1:30-3:20 p.m.

SESSION 22: TRADITION AND LIBERATION - EXECUTIVE ROOM

Convener: W. E. Hewitt, Sociology, University of Western Ontario,
London, Ontario N6A 5C2, Canada

"Liberation Theology and Secularization: The Relevance of
Religion in Contemporary Society," Andrew Kim, Sociology,
University of Toronto, Toronto, Ontario M5F 1A1, Canada

"Chicano Urban Spirituality: Integrating Traditional Religious
Beliefs with the Contemporary Struggle for Liberation," Lara
Millan, Graduate Theological Union, Berkeley, CA 94709

FRIDAY, AUGUST 10

"Putting Liberation Theology into Practice: An Analysis of the Diocese of Cuenca, Ecuador," Samuel M. Richards, Sociology, Rutgers University, New Brunswick, NJ 08903

"The Right Wing and the Catholic Church in Central America," Margaret Crahan, Luce Professor, Occidental College, Los Angeles, CA 90041

Discussant: Joseph P. Fitzpatrick, Sociology, Fordham University, Bronx, NY 10458

SESSION 23: MODERNIZATION, CONFLICT AND INNOVATION - BOARD ROOM

Convener: William Silverman, Post Office Box 584, Hicksville, NY 11802

"Tradition and Invention in the Catholic Church," Carroll J. Bourg, Sociology, Fisk University, Nashville, TN 37208-3051

"Ecclesial Reorganization in U.S. Dioceses: The Portent of the Detroit Experience," Thomas J. Duggan, Sociology, Wayne State University, Detroit, MI 48202

"External Conflict and Internal Cohesion within Roman Catholic Religious Orders," Idan Yaron, Sociology, The Hebrew University of Jerusalem, 91905 Jerusalem, Israel

"Religion and Modernization in Northeast Italy," Paolo Giuriati, Centro Ricerche Socio-Religiose, 35122 Padova, Italy

Discussant: Joseph B. Tamney, Sociology, Ball State University, Muncie, IN 47306-0530

**SESSION 24: PROFESSIONAL RESPONSIBILITIES
IN RESPONDING TO RELIGIOUS DEVIANCE AND CONFLICT
(II): RESEARCH PERSPECTIVES - CAPITAL ROOM**

Organizer/Convener: David G. Bromley, Sociology, Virginia Commonwealth University, Richmond, VA 23284

"Evaluating Controversial Religious Practices: Interdisciplinary Team Assessment of Cultic Brainwashing Allegations in a Contemporary Yoga Ashram," Dick Anthony, Psychologist, 809 Evelyn, Albany, CA 94706

FRIDAY, AUGUST 10

"The Abuse of Power in New Religious Movements," Janet L. Jacobs, Women Studies, University of Colorado, Boulder, CO 80309-0246

"Expert Witness or Informer: The Ethical Uses of a Cult Researcher's Inside Information," Larry Shinn, Bucknell University, Lewisburg, PA 17837

"A Durkheimian Framework of Evaluating New Religions," James V. Spickard, Sociology, University of Redlands, Redlands, CA 92373

Discussant: Bruce Busching, Sociology, James Madison University, Harrisonburg, VA 22801

SESSION 25: SPIRITUALITY AND HEALTH - PLAZA REGISTRY

Organizer and Convener: Margaret Poloma, Sociology, University of Akron, Akron, OH 44325-1905

"Healing Transformations: Subjective and Objective Indicators," Deborah Glik, School of Public Health, University of South Carolina, Columbia, SC 29208

"Religion's Quest into the Clinical and Behavioral Research Domains: Unanalyzed and Misinterpreted," David B. Larson, Duke University Medical Center and U.S. Public Health Service (Mailing Address: National Institute of Mental Health, 5600 Fishers Lane, Rockville, MD 20857)

"A PLS Model of Religious Correlates of Mental and Physical Health," Susan Moser, Brian F. Pendleton and Margaret Poloma, Sociology, University of Akron, Akron, OH 44325-1905

"Healing and Health: A Comparison of Christian Scientists and Mainstream Christians," Margaret Poloma, Sociology, University of Akron, Akron, OH 44325-1905

Discussant: Meredith B. McGuire, Sociology, Trinity University, San Antonio, TX 78230

3:30 - 4:30 p.m.

BUSINESS MEETING

EMBASSY A

Presider: Helen Rose Ebaugh, Sociology, University of Houston
Presentation of the Robert J. McNamara Student Paper Award by
Peter Beyer, Chair of the McNamara Award Committee

FRIDAY, AUGUST 10

4:30-5:30 p.m. RECEPTION (CASH BAR) DUPONT 1 & 2

5:00-7:50 p.m. EXECUTIVE COUNCIL MEETING CAPITAL ROOM

8:00-9:00 p.m.

THE PAUL HANLEY FURFEY LECTURE EMBASSY A

Convener: Helen Rose Ebaugh, Sociology, University of Houston,
Houston, TX 77204-3474

"Never the Same Again: Post-Vatican II Catholic-Protestant
Interactions"
Martin Marty, The Divinity School, University of Chicago

9:30 p.m.

COUNCIL RECEPTION FOR NEW, FOREIGN AND STUDENT MEMBERS PRESIDENT'S SUITE

SATURDAY, AUGUST 11

Mass 7:30 - 8:00 a.m. - EMBASSY A
Registration 8:00 - 10:00 a.m. - BANQUET FOYER

8:30-10:20 a.m.

SESSION 26: RELIGION AND DEMOCRATIC POLITICS - PLAZA ROOM

Organizer/Convener: Ted Jelen, Political Science, Illinois
Benedictine College, Lisle, IL 60532-0900

"A Christian Rainbow Coalition?: Liberation Theology and Mar-
ginalized Americans," Martha Abele MacIver, U.S. Information
Agency (Mailing address: 5909 Eurith, Baltimore, MD 21206)

"Confucianism and Democracy," Joseph B. Tamney, Sociology,
Ball State University, Muncie, IN 47306-0530

SATURDAY, AUGUST 11

"Evangelicalism, Tolerance and Prejudice," Clyde Wilcox, Government, Georgetown University, Washington, DC 20057; Lyman Kellstedt, Political Science, Wheaton College, Wheaton, IL 60187; Ted G. Jelen, Political Science, Illinois Benedictine College, Lisle, IL 60532-0900

Discussant: James Guth, Political Science, Furman University, Greenville, SC 29613

SESSION 27: FEMINIST THEORY AND THE SOCIOLOGY OF RELIGION - EXECUTIVE ROOM

Organizer: Lynn Davidman, Sociology, University of Pittsburgh, Pittsburgh, PA 15260

Convener: Janet L. Jacobs, Women Studies, University of Colorado, Boulder, CO 80309-0246

"The Missing Feminist Revolution in the Sociology of American Jews," Lynn Davidman, Sociology and Women Studies, University of Pittsburgh, Pittsburgh, PA 15260, and Shelly Tenenbaum, Sociology, Clark University, Worcester, MA 01610

"Contemporary Witches and the Feminist Reconceptualization of Power," Mary Jo Neitz, Sociology and Women Studies, University of Missouri, Columbia, MO 65203

"Discourses of Resistance: Feminist Theory, Theology and Ethics," Susan A. Farrell, Sociology, Graduate Center, City University of New York, New York, NY 10021

"Towards a Feminist Social Theory of Religion: Back to the Basics," Victoria Erickson, Union Theological Seminary, New York, NY 10027

SESSION 28: RELIGION AND THE GLOBAL ENVIRONMENT - CAPITAL ROOM

Organizer: Peter Beyer, Religious Studies, University of Toronto, Toronto, Ontario M5S 1A1, Canada

Convener and Discussant: Helen Ralston, Sociology, Saint Mary's University, Halifax, NS, B3H 3C3, Canada

"1989 and the Future of Religion in the Current Phase of Globalization," Roland Robertson, Sociology, University of Pittsburgh, Pittsburgh, PA 15260

SATURDAY, AUGUST 11

"Redeeming the Earth: Authority Claims for Saving the Earth,"
Laurel Kearns, Sociology, Agnes Scott College, Decatur, GA
30030

"The Global Environment as a Religious Issue: Ambiguous
Prospects," Peter Beyer, Religious Studies, University of
Toronto, Toronto, Ontario M5S 1A1, Canada

"The Roman Catholic Church and Environmental Politics in
Brazil," W.E. Hewitt, Sociology, University of Western
Ontario, London, Ontario N6A 5C2 Canada

**SESSION 29: SYMPOSIUM - VATICAN II
AND AMERICAN CATHOLICISM (III) - PLAZA REGISTRY**

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

"The Catholic Church and Recent Immigrants to the United
States: A Review of Research," Kevin J. Christiano,
Sociology, University of Notre Dame, Notre Dame, IN 46556

"Catholic Sexual Ethics Since Vatican II," James R. Kelly,
Sociology, Fordham University, Bronx, NY 10458

"Authority in the Church: The Constitutions of Religious
Congregations of Women," Marie Augusta Neal, Sociology,
Emmanuel College, Boston, MA 02115

"American Catholicism: The Now and Future Church," Joseph H.
Fichter, Sociology, Loyola University, New Orleans, LA 70118

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

**SESSION 30: CONFLICT AND CHANGE IN WORLD RELIGIONS
(Joint ASA-ASR Session) - EMBASSY A**

Organizer and Convener: Bradley R. Hertel, Sociology, Virginia
Polytechnic Institute and State Univer-
sity, Blacksburg, VA 24061

"Conflicting Christian Ideologies and Social Change in Latin
America," Cornelia B. Flora, Sociology, Virginia Polytechnic
Institute and State University, Blacksburg, VA 24061

"Shi'ite Jurisprudence and Constitution Making in the Islamic
Republic of Iran," Said Amir Arjomand, Sociology, SUNY/Stony
Brook, Stony Brook, NY 11794

SATURDAY, AUGUST 11

"Divisive Politics of Religious Unity: The Illuminating Suppression of a Thai Buddhist 'Monk'," Edwin Zehner, Anthropology, Cornell University, Ithica, NY 14853

"Recent Resurgence of Buddhism in Tibet," Stan Mumford, Anthropology and Sociology, Sweet Briar College, Sweet Briar, VA 24595

"Religious Fundamentalism in Iran, Sri Lanka and India," Joseph W. Elder, Sociology, University of Wisconsin, Madison, WI 53706

12:30-1:00 p.m. - MEMORIAL SERVICE FOR ROY WALLIS - EMBASSY A

** The following three sessions will be held at the Washington Hilton and Towers (ASA Hotel). Rooms are indicated below. **

2:30-4:20 p.m.

SESSION 31: CONTROVERSIES IN THE SOCIOLOGY OF RELIGION: NEW EVIDENCE (Joint ASA-ASR Session) - Caucus Room

Organizer and Convener: Mary Jo Neitz, Sociology, University of Missouri, Columbia, MO 65203

"Cracks in the Foundation? An Analysis of Black Apostasy and Disaffiliation from the Black Protestant Mainline," Jarren E. Sherkat, Sociology, Duke University, Durham, NC 27706

"Monopolies or Markets? An Analysis of the Effects of Diversity on Church Membership," Glenn Deane, Sociology, University of North Carolina, Chapel Hill, NC 27514; Judith R. Blau, Sociology, University of North Carolina, Chapel Hill, NC 27514; Kenneth C. Land, Sociology, Duke University, Durham, NC 27706

"The Long Term Effects of Membership in Religious Cults," Benjamin Zablocki, Sociology, Rutgers University, New Brunswick, NJ 08903

Discussant: Roger Finke, Sociology, Purdue University, West Lafayette, IN 47907

SUNDAY, AUGUST 12

8:30-10:20 a.m. (ASA Session, Washington Hilton and Towers)

CONFLICT AND CHANGE IN RELIGIONS AND RELIGIOUS MOVEMENTS - Parlor 1101

Organizer and Convener: Mary Jo Neitz, Sociology, University of Missouri, Columbia, MO 65211

"Institutional Constraints and Role Transition: The Case of Catholic Women Pastors," Ruth A. Wallace, Sociology, George Washington University, Washington, DC 20052

"The Economics of Cultural Capital: Jewish Identity in a Suburban Synagogue," Evan Adelson, 4742 Constance Drive, San Diego, CA 92115-3110

"Straining at the Ties that Bind: Church Conflicts in the 1980's," Wendy Griswold, Sociology, University of Chicago, Chicago, IL 60637

Discussant: James V. Spickard, Sociology, University of the Redlands, Redlands, CA 92373

10:30 a.m.-12:20 p.m. (ASA Session, Washington Hilton and Towers)

RELIGION AND ETHNIC IDENTITY - Parlor 1101

Organizer: Kevin J. Christiano, Sociology, University of Notre Dame, Notre Dame, IN 46556

Convener: Helen Rose Ebaugh, Sociology, University of Houston, Houston, TX 77204-3474

"Religion and Ethnic Identity: Catholics and Protestants in Northern Ireland," Michele Dillon, Communications, Saint Mary's College of California, Moraga, CA 94575

"Religious Involvement and Racial Awareness Among Black Americans," Christopher G. Ellison, Sociology, Duke University, Durham, NC 27706

SUNDAY, AUGUST 12

"Persistence of Religion Through Primary Group Ties Among Hispanic Seventh-Day Adventist Young People," Edwin I. Hernandez, Hialeah Hospital, Hialeah, FL 33013, and Roger L. Dudley, Institute of Church Ministry, Andrews University, Berrien Springs, MI 49104

"Pluralism versus Assimilation: An Analysis of the Transformation of a Jewish Ritual in America," Nancy Sacks Rothman, Sociology, State University of New York at Stony Brook, Stony Brook, NY 11794-4356

Discussant: Eva Sandis, Sociology, Fordham University at Lincoln Center, New York, NY 10023

ABSTRACTS

David S. Adams, Sociology, Ohio State University, Lima, OH 45804

"Voluntarism as a Theme in George Bush's Civil Religion"

As Ronald Reagan did throughout his two administrations (especially the first four years), George Bush has placed considerable emphasis in his public statements on the value of American voluntarism. Best known is his "thousand points of light" theme from his presidential campaign of 1988. Since assuming the office, however, Bush has continued to develop the voluntarism theme. Among other illustrations of this are the proposals for the YES Foundation (Youth Engaged in Service), speeches in Memphis, Tennessee, and Cincinnati, Ohio. In previous work (Adams, 1989, 1987), I have analyzed other presidential pronouncements on voluntarism and found in them a consistent civil religious theme. This cultural theme asserts that Americans have a divinely ordained mandate to volunteer, an "imperative to volunteer." In this paper I look at the contributions George Bush has made to this civil religious theme.

Madeleine Adriance, Mount Ida College, Newton Centre, MA 02159

"The Post-Vatican II Catholic Church in Latin America"

In the aftermath of Vatican II, the Roman Catholic Church in Latin America began to move away from its traditional alliances with elites toward an identification with the struggles of the poorer classes. This new position, summed up in the phrase "the preferential option for the poor," was clearly articulated at a conference of bishops held in Medellin, Colombia, in 1968. The consequences of this conference have varied among different countries. In Brazil and Chile, for example, progressive bishops have encouraged pastoral innovations, combined with efforts toward social reform. In other countries, such as Venezuela and Nicaragua, there appears to have been less of an impact from Medellin at the level of the hierarchy. However, many women religious, lay church workers and priests have applied its principles in pastoral work and community activism. Despite recent conservative signals from the Vatican, the Latin American church has established patterns of innovation that would be difficult to reverse.

Said Amir Arjomand, Sociology, SUNY/Stony Brook, Stony Brook, NY 11794

"Shi'ite Jurisprudence and Constitution-Making in the Islamic Republic of Iran"

The paper analyzes the legal revolution set in motion as a result of the constitutional implementation of Khomeini's idea of theocratic government on the basis of the vilayat-i faqih (Mandate of the Jurist)

since 1979. The revolution consists in the synthesis of this idea with the principles and organization of the modern nation-state. The Fundamental Law of 1979, the constitutional crisis of 1988 and the revised Fundamental Law ratified by a referendum in July, 1989, are analyzed as a series of attempts to make Khomeini's idea of the Mandate of the Jurist consistent with the legal framework of the modern nation-state. It is argued that these attempts were at the heart of a legal revolution in contemporary Shi-ism that has resulted from the political revolution of 1979.

Max Weber saw the modern state as the typical organization of rational-legal authority. Khomeini's project of Islamicization of the modern state into a Shi'ite theocracy required a drastic transformation of the Shi'ite Sacred Law. From being a "jurists' law" it was to be transformed into the law of the state. Shi'ite Law was to be extended to cover public law fully; and law-finding, the typical activity of the Shi'ite jurists, was to be replaced or at least supplemented by legislation and codification.

The reinterpretation of the Mandate of the Jurist in 1988 and the constitutional revisions of 1989 have made the state more autocratic. The state, which Khomeini initially intended to wither, has emerged as the unintended victor of the Islamic revolution, making its clerical masters also slaves to its logic.

Eileen Barker, London School of Economics, London WC2A 2AE, United Kingdom

"The Development of Tradition Within the Unification Church"

It is sometimes assumed that the authority which new religious movements (NRMs) appeal to is either charismatic or, following routinisation, rational/legal. In fact, many NRMs appeal to traditional authority: sometimes, as in the case of ISKCON, this will be authority passed through a line of gurus; in other cases, the authority is seen to lie in Scripture. This paper examines the emergence of 'tradition' as an important reference point for the Unification Church.

Unification tradition appeals to a number of precedents: there is the formal tradition set up by the movement itself, in particular by the actions of Sun Myung Moon and, to a lesser extent his family and long-term followers; there is the cultural tradition, mainly Korean, but also according to Biblical and other religious and philosophical traditions; and there is the 'folk tradition' that emerges as a more grass-root level and which may, or may not, be elaborated at a more formal level.

The paper will discuss some of the processes whereby tradition is instituted, some of the areas (largely ritual) to which is formally applied, and some of the ways in which tradition legitimates. It will also make some tentative suggestions about the conditions under which ritual may be more (or less) important in the functioning of the movement.

Eileen Barker, London School of Economics, London WC2A 2AE, United Kingdom

"INFORM was my Response"

Despite the fact that I had intended--indeed wanted--to be a 'value-free objective sociologist' so far as data and resources would allow, I found, during the course of my research into the NRMs that I was becoming increasingly embroiled in the lives of my data--to the extent that I was becoming my own data--to the extent that I found I could no longer pretend that I was an uninvolved observer. I had to work out just what it was that I was doing--and what it was that I ought to be doing. Something, I felt, needed to be done in order both to combat the spread of unnecessary suffering through the dissemination of biased and bigoted rubbish, and to alert people to some of the more unpleasant aspects of involvement in certain NRMs. INFORM (the Information Network Focus on Religious Movements) was my response to some of the questions concerning professional responsibilities that I found myself facing.

By setting up an organisation which has become the subject of vehement attack by the anti-cult movement (ACM), the subject has been brought to the attention of both the British government and the mainstream churches. Moderately minded people in key positions have been forced into a position where they have had to respond to requests to investigate me in particular and INFORM in general. Although unpleasant and bruising, the questions and the attacks in the media, the Houses of Parliament and elsewhere do seem to have backfired on the ACM. I shall describe a number of ways in which this has 'worked'. But although, almost without exception, attacks from the ACM have been either silly or based on assertions that are demonstrably wrong, there remain serious questions that still need to be addressed. I shall present a few concrete examples for discussion of some of these issues.

Mary Ellen Batiuk, Sociology, Wilmington College, Wilmington, Ohio 45177

"The 'Routinization of Charismata' in the Catholic Charismatic Renewal"

Early within the life of the Catholic Charismatic Renewal as a New Religious Movement, leaders moved to rationalize and routinize the "gifts of the Holy Spirit." This paper will examine some of the issues surrounding how those processes have played out within the context of one particular Catholic charismatic lay community. A dual model of routinization will be proposed.

Peter Beyer, Religious Studies, University of Toronto, Toronto, Ontario M5S 1A1, Canada

"The Global Environment as a Religious Issue: Ambiguous Prospects"

The globalization of society is providing the socio-structural conditions for the increasing salience of a type of universalist religion that emphasizes the egalitarian inclusion of all human beings in a world "community" regardless of differentiating characteristics such as

ethnicity, gender, and even religion. Various moral concepts, like justice, peace, or harmony, give theological expression to this direction, but primarily with reference to the intra-societal environment. This paper argues that global environmental issues complement this tendency because they profile global society clearly with reference to its extra-societal environment. We should therefore expect universalist religions to embrace "global ecology" issues quickly, and as fully as they have embraced "social justice" issues. The attendant moralization of ecology issues, however, also leads to certain contradictions between internally and externally oriented conceptions, between a "justice" and an "environmental" ethic. The result should be an almost paradoxical other-worldly strain in this very inner-worldly type of religion. The paper concludes with suggestions of how this tension might manifest itself, using examples from contemporary secular environmental movements.

Anthony J. Blasi, Sociology, University of Hawaii, Hilo, HW 96720

"Constructing Charisma in Early Christianity:
Summary of Part of a Case Study"

Following Weber, most studies see charisma as a phenomenon from the time of a personage. The charisma of the personage subsequently legitimates an institutional structure by being routinized. From a sociology of knowledge perspective, one would look to an institutional structure for the creation of a need for a legitimating personage, perhaps one from the past. This study looks at the Lukan writings, preserved in the Christian New Testament, for evidence of the creation in the 80's of the posthumous charisma of Paul, who flourished some thirty years before.

Carroll J. Bourg, Sociology, Fisk University, Nashville, TN 37208-3051

"Tradition and Invention in the Catholic Church"

The "Roman" Church had bad experiences with European modernity. As a major actor in the early modern period, it became a target of those championing new political and economic orders, and the whipping boy for those promoting liberal and radical causes. From the French Revolution to the post World War II period, the Church was an alien cultivating defensive postures and promoting private pieties. The Vatican II Council (1962-1965) introduced a new language and a new understanding of what it means to be "church" and what the relationship of the Church to the modern world might be. Now, twenty-five years later, the Church is in what some call the post-modern world, in what others refer to as the global circumstance affecting all religions. The opportunity exists to "invent" the church of tomorrow. But inventions are connected to the traditions to be recovered. Some want to continue the defensive posture; others to catch up with other Christians in becoming modern; others still to create new conversations generating religious discourse that is as global as it is local, that is indeed after modernity.

H. Paul Chalfant, Sociology, Texas Tech University, Lubbock, Texas 79409-1012, and Robert E. Beckley, Sociology, West Texas State University, Canyon, TX 79015

"Dealing with Stigmatized Deviance: Pastors' Response to AIDS"

The concept of social control is central to sociological understanding. Any social system must include structures aimed at containing the self-interest of individuals for the collective good. The religious institution can be considered one of those structures. While much deviance in our society has been "medicalized", religion, and its institutional representatives, the pastor, continue to play a significant role in dealing with deviant behavior. Indeed they continue to be the most frequently sought counselors in times of psychological distress. As counselors, pastors must deal with some conditions that are stigmatized; that is, diseases which are morally suspect. Certainly AIDS falls into such a category. How, then, will the representatives of the moral institution respond to the victims of this stigmatized illness or deviance and their families? The research presented in this paper reports on continuing research on such responses. Based on samples of clergypersons in Indiana and Texas, the findings reveal; a compassionate clergy, in general, seeking to minister to those suffering because of AIDS yet uncertain as to how that ministry can be most effective. The most vexing question for pastors in this case is that of confidentiality. Can the traditional privacy of the counseling relationship be maintained when to do so threatens the health and life of another? In general, pastors tend to feel that the latter interest supersedes the former.

Mark Chaves, Sociology, Loyola University, Chicago, IL 60626

"Shifting Organizational Power in Protestant Denominations"

Sociologists of religion have often noted the growth of administrative structures associated with United States Protestant denominations. These structures are often in tension with the religious authority structures represented by denominational polities. I explore this tension by examining the changing career backgrounds of those who occupy the top administrative positions in twentieth-century U.S. Protestant denominations with more than 300 congregations. Choosing someone to lead a denomination is an important decision that reflects the power bases within a denomination. I interpret shifts in the sources from which denominational leaders are drawn as shifts in the bases of organizational power within Protestant denominations.

Kevin J. Christiano, Sociology, University of Notre Dame, Notre Dame, IN 46556

"The Catholic Church and Recent Immigrants to the United States:
A Review of Research"

If America is "a nation of immigrants," then surely Catholics in America are members of an "immigrant church." Immigrants to the United

States in the latter half of the nineteenth and the first quarter of the twentieth centuries are responsible for much of what American Catholicism is today. "New" immigrants from predominantly Catholic nations in Latin America, in the Caribbean region, and along the Pacific rim in turn will dictate the demographic contours of Catholicism in America into the next century. To assist discussion and anchor analysis of the image and activities of the Catholic Church, this paper summarizes sociological research on the new immigration and interprets its implications. In particular, the analysis treats trends in the new immigration, patterns of immigrant religiosity, institutional and pastoral responses of the Church to new immigrants, and the pressures on these newly American Catholics toward assimilation.

Timothy T. Clydesdale, Sociology, Princeton University, Princeton, NJ 08540

"From Rhetoric to Praxis: Suggestions for Historical Work
in Sociology of Religion"

Thirty years have passed since Mills declared, "...history is the shank of social study," amounting to almost one third of the entire existence of sociology. How far has the discipline come in recognizing the enormous importance of history in the study of society and culture? In the classical "glory days" of Durkheim, Marx and Weber, history had an important place in their work. Still today, much has been written about the important relationship of history to sociology. But beyond the rhetoric, sociology lacks significant progress in the development of concrete suggestions, guidelines, or formal methods to guide sociologists in the use of history. This paper seeks to update practicing and concerned sociologists on what has been offered in the recent literature on history and sociology. It suggests specific areas where attention must be focused in developing practical guidelines for sociologists or future sociologists who pursue research programs that include historical materials. A summary of practical advice on researching and writing in historical sociology, with particular attention to religion, is given.

Eric Cohen and Stephen Wilson, Sociology, Temple University, Philadelphia, PA 19122

"A Preliminary Look at New Age Spirituality"

This paper is a preliminary report based on a study of individuals who identify themselves as being a part of the new age movement. Data collected through interviews with "new agers" in the Philadelphia area are used to examine the nature and extent of involvement in the movement. The study also attempts to determine the degree to which the movement influences religious and political attitudes and practices. The paper concludes with a discussion of the sociological implications of new age spirituality.

Jay Randolph Coplin, Sociology, University of California/San Diego, La Jolla, California 92007

"The Effects of Mass Mediated Discourse on New Religious Movements: The Case of Transcendental Meditation"

Most studies of contemporary religions omit analysis of mediation of the movement's messages through the press, and its transformative effect on the movement ideology. This paper takes the case of Transcendental Meditation to demonstrate the importance of competing religious and secular institutions in determining the fate of new religious movements. It does so by emphasizing the role of the mass media, applying recent media effects theory and methodology to the study of religion. TM's success inspired moderate alternatives and the moderation of its self-description as a tactic for maintaining its momentum, but its claim to universality in application and effectiveness had placed it in violation of the boundaries of institutions and established "veto blocks". The press was instrumental in selecting aspects of new religious movements (charismatic authority, changes in lifestyle, experiences of heightened awareness) and making the embodied movements the social problem - "cults." TM avoided most of the labeling by merging with the mainstream. Content analysis yielded both quantitative and qualitative data on the mass media treatment of the movement. All articles located through index consultation were included in the systematic sample of print articles from 1966 (first index entry) to the present. This number was compared to recruitment statistics provided by the movement for the period 1967-1977. Compilation of valential scoring provided an annual statistic which could be compared with other data by year. This paper focuses on consistent bias and resonant imagery based upon historical variations in differences in interpretation between the movement's text and the journalist's text. The TM movement exemplifies the religious movement as a "message," and its development phases are interpreted as ideological transitions in which the movement finds itself recontextualized by social agencies exterior and sometimes antagonistic to its program.

Margaret Crahan, Luce Professor, Occidental College, Los Angeles, CA 90041

"Religion and the Right in Contemporary Central America"

It has frequently been argued that Central America in recent years has been a laboratory for the utilization of religion to combat popular revolutionary movements. Such assertions insist that the religious right in the U.S. has cooperated with the government's low-intensity conflict strategies in Nicaragua, El Salvador and Guatemala. In Honduras it has been argued that fundamentalist sects reinforce conservative sectors within the armed forces and government, as well as legitimize the presence of the Nicaraguan contras. The latter, prior to the Iran-contra scandal, were frequently lauded by conservative leaders in the U.S., including TV evangelists such as Jerry Falwell and Jimmy Swaggart. Institutions such as the Washington-based Institute on Religion and Democracy and the Puebla Institute are seen as means to build support for

Reagan and Bush policies in Central America among the U.S. public. Not only are links seen between conservative church people in the U.S. and Central America, but also within the Vatican. The upshot is a tendency to perceive an international web of right wing religious elements working together with the U.S. government to stifle revolution.

The purpose of this essay is to clarify the actual role of religion with respect to revolution and counterrevolution. This will be done through a description of the Costa Rican, Salvadoran, Guatemalan, Honduran and Nicaraguan churches. The growth of conservative elements within established churches will be examined, as well as the expansion of fundamentalist groups. Two external factors will be analyzed, namely, the impact of Pope John Paul II and Vatican foreign policy, as well as U.S.-based religious institutions. The resulting image of religion in Central America will hopefully reflect accurately its complexity, as well as the degree to which Central Americans are determining their own fates.

Michele Dillon, Saint Mary's College of California, Saint Mary's College, CA 94575

"Church-State Relations in Post-Vatican II Ireland"

The impact of Vatican II on Irish Catholicism can most clearly be seen in the domain of Church/State relations where greater autonomy between the two spheres has been achieved. In particular, there has been a liberalization in the position of the hierarchy regarding the relationship between civil legislation and Catholic social and moral teaching. Close examination of the Church's position, however, highlights descensus within the hierarchy on Church/State matters. As a consequence of this, it is evident that the Irish Church cannot be treated as a monolithic structure in the same way as it presented itself prior to Vatican II. Nonetheless, at the same time, similar to the concerns of the pre-Vatican II Irish hierarchy, there continues to be a preoccupation with issues of socio-sexual morality. This paper will discuss the implications of these factors for the socio-cultural power of the Catholic Church in contemporary Ireland, and it will compare the role of the Irish hierarchy regarding questions of abortion, divorce and contraception, with that of the American hierarchy regarding current issues of abortion deliberalization and AIDS in the United States.

M. Herbert Danzger, Sociology, Herbert H. Lehman College and the Graduate Center, City University of New York, New York, NY 10036

"The Changing Meaning of 'Eating Kosher'"

While expressions of belief marks commitment to Christianity, ritual behaviors marks commitment to Judaism. One is a believing Christian, but an observant Jew. Changing patterns of belief have been an important focus of research in the sociology of religion. In this paper we focus on rituals: not simply on whether they are practiced and by whom, but rather the changing social consequences of a ritual, specifically eating kosher food.

Traditional Judaism has limited the kinds of food that Jews may eat. Adherence to these practices was widespread in the small villages (shtetles) of Eastern Europe. In the United States today these rules are followed to varying degrees by about a quarter of all Jews. The social consequences of following these rules have changed radically in the last number of years. Kosher foods have become more available and have recently come to be viewed as high quality or upscale rather than ethnic and lower class. The changing meaning of eating kosher and the consequences of this change for its practitioners will be explored.

Lynn Davidman, Sociology, University of Pittsburgh, Pittsburgh, PA 15260, and Shelly Tenenbaum, Sociology, Clark University, Worcester, MA 01610

"The Missing Feminist Revolution in the Sociology of American Jews"

This paper provides an analysis of the treatment of women and gender issues in the recent (past fifteen years) literature on the sociology of American Jews. Sociologists of American Jews address numerous themes in their work, such as economic mobility, religious observance, family, Jewish survival in modernity, Jewish identity, political and social movements and others. All of these facets of Jewish life are indeed shaped by gender, yet many of the scholars in the field, in developing their analyses, ignore this basic feature of social life. Failure to pay attention to the impact of gender seriously limits our understanding of how American Jews live. In this paper we review the literature in the field and suggest ways in which research, analysis and findings might be different if gender were taken seriously as a fundamental category of analysis.

James D. Davidson, Sociology, Purdue University, West Lafayette, IN 47907

"Religion among America's Elite"

Historically, at least, mainline Protestant groups (especially Episcopalians and Presbyterians) have been overrepresented among America's social, economic and political elite. Protestant sects, Catholics, and Jews have tended to be on the outside looking in.

In recent years, a number of writers have argued that WASP dominance is waning. Robert Christopher (1989) has made the boldest and most recent claim that mainline Protestant hegemony is a thing of the past and that, in the past 10 to 15 years, Catholics and other minority groups have crashed the gates of power and influence in America.

This paper uses data from Verba and Orren's (1985) national study of American elites to assess the validity of Christopher's thesis. The study included business elites, labor elites, elites in farming, media elites, elites in the Republican and Democratic parties, intellectual elites, black elites, elites in women's organizations, and elites in

youth organizations. The data indicate the religious groups elites were raised in, their present religious affiliations, and the extent of their present religious involvement.

Glenn Deane, Sociology, University of North Carolina, Chapel Hill, NC 27514; **Judith R. Blau**, Sociology, University of North Carolina, Chapel Hill, NC 27514; **Kenneth C. Land**, Sociology, Duke University, Durham, NC 27706

"Monopolies or Markets? An Analysis of the Effects
of Diversity on Church Membership"

The consequences of religious pluralism for church membership in the United States is a longstanding issue for speculative debate, which makes empirical research on this topic by Finke and Stark (1988) and Breault (1989) especially important. However, their findings are contradictory: Finke and Stark report that religious pluralism has a positive effect on the rate of church membership (church adherence) and Breault reports a negative effect. Using data on counties or county groups for 1910, 1920 and 1930, we find that much diversity retards church membership, supporting Breault's conclusions. We also extend research on this topic in two ways. First, we examine the effects of a variety of social and economic conditions on church membership, using single indicator and multiple indicator (principal components) approaches. Second, we introduce a measure that captures the effects of social diffusion and collective behavior on church adherence. Specifically, the measure summarizes the spatial effects that church adherence in all county groups has on church adherence in a focal county group. Findings suggest the following: in the early decades of this century, church participation is highest in counties for which there are indications of social deprivation and marginality; ethnic diversity (as well as religious diversity) retards church membership; the impact of religious participation elsewhere on a place's own religious participation declines over time.

William D. Dinges, Sociology, Catholic University of America, Washington, DC 20064

"Conservative/Traditionalist Reactions to Vatican II"

The transition of world Catholicism associated with the Second Vatican Council has been marked by organizational dysfunction and conflict. This paper provides a historical overview of the causes and character of dissent from and opposition to aggiornamento emanating from the Catholic right. Distinctions are drawn between two types of anti-conciliarism. One is associated with conservative or "neo-orthodox" Catholicism; the other with a fundamentalist-like "traditionalist" Catholicism. The emergence of these movements is shown to recapitulate similar (and earlier) responses within Protestantism to the dynamics of modernization.

Karel Dobbelaere, Sociology, Katholieke Universiteit, Leuven, Belgium,
and Liliane Voye, Sociology, Catholic University, Louvain-la-Neuve,
Belgium

"Western European Catholicism After Vatican II"

Changes on the level of church involvement by its members cannot mainly be explained by institutional factors; contextual ones are of greater importance. Vatican II may be considered as an aggiornamento; however, Church policies also have had a multiplying effect on the decline in membership and involvement. Central to normative integration in the Church is the belief in a "personal" God, which declined under the impact of structural differentiation, rationalization and societalization. Traditional Catholicism, a Catholicism of sheer duty, was neither armed to withstand the pressures of leisure culture and the pressures from post-modernity. There emerged a pick-and-choose Catholicism, with an overtone of popular religion (rites of passage, pilgrimages, charms...). However, the Catholic "civil society," the pillar, did not crumble everywhere, as it did in the Netherlands. In Belgium, it withstood the pressures in its corporate channel by changing its particular Catholic overarching meaning system to a universal Christian, i.e., evangelical sacred canopy, and by stressing its multi-strata and private character. However, the political channel is more heavily undermined.

Vatican II stimulated an aggiornamento, against which conservatives rebelled, leaving the Church for sects and new religious movements; however, the more recent reactionary policy of the Holy See has discouraged a greater number of Catholics who had wanted to adapt the Church to the world in light of the conciliar spirit.

There are also signs in Europe of a "return of the religious"; however, on closer inspection we suggest it is a return of the "sacred" instead of the "religious," and this may be the sign of the fulfillment of secularization. People are searching outside the Church for the foundations of plausibility suited to the modern world.

Thomas J. Duggan, Sociology, Wayne State University, Detroit, MI 48202

"Ecclesial Reorganization of Catholic Dioceses: The Portent of the Detroit Experience"

The balance of the urban religious institution has been constantly changing for several decades, but its extent and import has apparently taken a back seat to other forms of religious change. The closing in the past year of one-third of the Catholic churches in the city of Detroit draws attention to two major trends: 1. The changing structure of American Catholicism, and
2. the extent of change in the urban religious institution.

Results of a survey of six hundred households in the city of Detroit are presented. The focus is on the role of the church in the community, especially the provision and use of secular services sponsored by inner

city Catholic parishes. Results indicate the extent of reliance of non-Catholic urban residents on a Catholic presence in the city. A series of imbalances are revealed revolving around the imbalance between the location of laity and clergy and the underlying dilemma of mobile membership and stable churches. As this latter condition is not unique to the Detroit area, the Detroit experience augurs imminent religious reorganization efforts in other major American cities.

Anthony L. Dunnavant, Lexington Theological Seminary, Lexington, KY 40508

"Restructure in the Christian Church (Disciples of Christ)"

"Restructure" was an intentional process by which one segment of the Stone-Campbell movement constituted itself the Christian Church (Disciples of Christ). This process was undertaken in the decade between 1958 and 1968 and culminated with the adoption of a Design for the Christian Church (Disciples of Christ). Restructure may be demonstrated to have been the outcome of a long process of structural evolution among one branch of the Stone-Campbell movement. That is, the organizational shape of the Christian Church (Disciples of Christ) resembles nothing so strongly as those bodies from which it was created. However, it is also a striking example of the self-transformation of a religious body in that the traditional "Christian primitivist" or "restorationist" theology (with its ecclesiological implications) had to be explicitly repudiated in order to clear the way for the ecclesiology of the restructured Church. Restructure, then, may be described as a process of structural evolution and self-conscious ecclesiological transformation.

Victoria Erickson, Union Theological Seminary, New York, NY 10027

"Towards a Feminist Social Theory of Religion: Back to the Basics, Recognizing Gender-Blindness in the Sociology of Religion"

This paper will address the gender-blind categories found in classical sociology of religion which continue to shape contemporary sociological work. It will argue that through an often unconscious acceptance of Durkheimian and Weberian gender biased theories of religion, feminists and pro-feminist liberationists run the risk of participating in the very patriarchal project they seek to dismantle.

Susan A. Farrell, Sociology, Graduate Center, City University of New York, New York, NY 10021

"Discourses of Resistance: Feminist Theory, Theology and Ethics"

This paper explores the influence of feminist theory on, and the interconnections with, feminist theology and feminist ethics in the Roman Catholic tradition. The growth of feminist theology and ethics is related both to the Second Wave of the women's movement and to the development of feminism and women's increased participation in the Roman Catholic Church following Vatican II. However, women remain barred from

the ordained ministry and therefore have no access to sacerdotal roles or to the hierarchy of the institutional church. The social construction of the ethical discourse on sexuality in the Roman Catholic Church is paradigmatic of the interconnectedness of women's inequality and the patriarchal ideology that reinforces women's subordination. Roman Catholic women are making use of feminist theory both to deconstruct this ideology and to reconstruct feminist ethics as well as feminist theologies in the Christian tradition.

Shoshanah Feher, Sociology, University of California, Santa Barbara, CA 93106

"A New Look at the Adherents of the Occult"

The scope of the current revival of the occult forces one to stop and ask what this movement is all about. The revival of the occult, and particularly of astrology, is a phenomenon that has been little and poorly studied by social scientists. The few studies that exist try to determine who are the adherents of the occult. The resulting theories range from those that propose that the practitioners are members of the middle class who do not think critically, to those that propose that the practitioners are well educated and at the forefront of the counterculture. How can it be that social scientists arrive at such different notions? I propose that the variation is due to the methodological differences in the studies of the phenomenon; the assumptions made in each study lead to a choice of methodology that yields the particular answers. I have attempted to develop an approach that minimizes preassumptions and encompasses a blend of methodologies. By studying the responses (approximately 400 questionnaires and several in-depth interviews) of attendees to an international conference on astrology, I have arrived at a view of the problem that avoids the sharp differences of prior studies. Based on my data, I have found that two ends of the spectrum do exist, not as an either-or, but as extremes of a continuum. The analysis in this paper points out the problems inherent in striving for objectivity in the study of a social scientific phenomenon.

Kathryn M. Felty, Lori Garovich and Margaret M. Poloma, Sociology, The University of Akron, Akron, Ohio 44325-1905

"From Sex Differences to Gender Role Beliefs:
Exploring Effects on Five Dimensions of Religiosity"

Regardless of the particular dimension of religiosity under consideration, women are generally found to be more religious than are men. Little empirical data exists, however, that seeks to explore the importance of gender role ideology in explaining these differences. Using the 1988 Akron Area Survey, we will analyze the effects of sex differences and gender role beliefs on five different dimensions of religiosity: belief, ritual, experience, devotion, and salience.

Joseph Fichter, Sociology, Loyola University, New Orleans, LA 70118

"Wives of Catholic Clergy" (panel presentation)

A report on research on the wives of Episcopal priest converts, the wives of deacons also known as ordained clergy and the multitude of wives of resigned priests.

Roger Finke, Sociology, Purdue University, West Lafayette, IN 47907

"Responses of American Catholicism to a Competitive Environment"

The growth and vigor of American Catholicism during the late nineteenth and early twentieth centuries is often regarded as simply a consequence of immigration. On closer inspection, however, most of the millions of immigrants from "Catholic" nations were at best potential American Catholic parishioners. To tap this potential, the Roman Catholic Church had to counteract the vigorous efforts of Protestant sects to recruit these immigrants, and it had to activate them to entirely new levels of commitment and participation. In this essay I will attempt to demonstrate why and how the Roman Catholic Church became an extremely effective and competitive religious firm when forced to confront a free-market religious economy.

Joseph P. Fitzpatrick, Sociology, Fordham University, Bronx, NY 10458

"New People for a New World: The Hispanic Presence
in the United States" (panel presentation)

A focus on the way in which Puerto Ricans create quite a different environment for the Catholic Church in the United States in the next century; the way in which Vatican II set the stage for this development with its emphasis on culture and enculturation.

Cornelia B. Flora, Sociology, Virginia Polytechnic Institute and State University, Blacksburg, VA 24061-0137

"Conflicting Christian Ideologies and Social Change
in Latin America"

In the last twenty years, Latin America has seen the emergence of two distinct types of religious ideology that have involved both Catholics and Protestants. The first is the Theology of Liberation, which has served to mobilize clerics and laypeople for social action which is based on a preferential option for the poor. The second emerging ideology has distinct Protestant and Catholic sub-types, but which hold a lot in common. Religious fundamentalism, stressing religious over secular phenomenon and raising to sacred status the notion of private property, has grown rapidly among Protestant groups, often linked with U.S. Fundamentalist groups, and among Catholics, particularly conservative elites linked to Opus Dei. The increasing influence of the

religious fundamentalists with governments has important implications for social equity.

William R. Garrett, Sociology, Saint Michael's College, Winooski, VT
05404

"Human Rights, Civil War and Uncivil Religion:
Religious and Political Realignments Before and After
the Civil War in the United States"

Between the end of the Second Great Awakening (about 1840) and the onset of civil war (1861) in the United States, religious and political groups forged a succession of new alliances in common efforts to confront a variety of questions on the young nation's social agenda. The fusion of Whigs and nativist Know Nothings into stalwart members of the Republican party and the emergence of a Democratic party comprised of Southerners, a remnant of die-hard Northern ideologues, Catholics and assimilating immigrants completed the electoral realignments and party-building coalitions on the eve of the Civil War. Although no single issue distinguished the two parties, the three themes of slavery, nativism and the preservation of the Southern way of life came to predominate in the political struggles of the late antebellum period.

Religious influences fed into both sides of this congealing political solidarity that produced the counterpoised parties of Republicans and Democrats. Democrats viewed Republicans as the heirs of the Puritan tradition and, therefore, viewed them as resolutely committed to imposing their own culture and moral norms on the rest of the nation. Republican party members tended to regard the Democrats as opportunists who were largely lacking in moral substance or virtue and bent on preserving a democratic order flawed by slavery, a political spoils system and governance by the lower strata of the body politic.

During this critical period both parties fell well short of maintaining the vibrant tradition of human rights framed by the Founding Fathers and carried by a coalition of religio-political groups. Moreover, the muddled support for the human rights tradition so distinctive of the American political order persevered after the Civil War to confound the reconstruction process.

Paolo Giuriati, Centro Ricerche Socio-Religiose, Via Seminario, 29, 35122
Padova, Italy

"Religion and Modernization in North-East Italy"

The author first describes how the process of "modernization" was rapid and relatively non-traumatic in North-East Italy as compared to other Italian regions. It found legitimation in cultural and comportamental models of the past and on religious roots.

On the basis of the investigations of the characteristics of the area he proposes to analyze the phenomenon in the theoretical and methodological frame of reference of M. Weber and G. Le Bras and

interpret it with the hypothesis that North-East Italy for centuries represents a human settlement whose traditional components have been agriculture, crafts and commerce which were supported by a foundation of christian ethics and solidarity.

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

"Healing Transformations: Subjective and Objective Indicators"

Data to be reported are based on a survey of participants in spiritual healing groups in Baltimore in 1981-1982. An objective of this presentation is to compare psychosocial process and outcome indicators of "effects" of healing group rituals on participants, based on data that were collected prospectively. A secondary objective is to show that in addition to traditional quantitative and qualitative survey measurement tools, empirical research on non-medical healing can be refined and expanded by the use of a projective technique which is sensitive to state bound experience on the part of participants. The four types of indicators reported on are: 1) quality of life data; 2) self-reports of healing experiences; 3) projective test data (based on the Mandala Card Test); and 4) behavioral data (based on taking on the healing role among participants). The majority of the respondents in this study claimed a healing experience over the course of the study. In some groups a large number of persons were in the process of "becoming healers." Quality of life indicators were not sensitive to these roles and events; projective test data do show some indications of changes in affect among participants. These findings are discussed with reference to the stress relief, socialization and social reproduction functions that these groups serve for members.

C. Kirk Hadaway, Sunday School Board of the Southern Baptist Convention, Nashville, TN 37234, and **Penny Marler**, Hartford Seminary, Hartford, CT 06105

"The Politics of Elite Disunity in the Southern Baptist Convention"

The origin, development, and subsequent stability of nation states are focal concerns within political sociology. In recent years research into these areas has suggested that "powerful actors" or elites play a pivotal role in the direction and shape of national polities. Indeed, the work of Higley and Burton indicates that elite unity or consensus is essential for political stability in nation states. Conversely, elite descensus (disunity) is seen as a determinative factor in regime instability-increasing the likelihood of factious conflict and political overthrow. The purpose of this research is to apply the insights of elite descensus theory to a quite different political organization: a large-scale denominational polity. It is our view that the actions and posturing of elites have implications for interpreting and predicting not only the rise and fall of political regimes, but also the stability and

instability of national denominational polities. A case in point is the Southern Baptist Convention. Recent political upheavals in this denomination are best understood as by-products of elite disunity. Examining the Southern Baptist Convention as a kind of "banana republic," characterized by polarized, antagonistic, and mistrusting elite factions (along with their mobilized non-elites), suggests, among other things, the inevitability of the current conflict, the likelihood of continued instability, as well as possible avenues for facilitating an elite "settlement" and thereby achieving stability.

Paul Heelas, Religious Studies, University of Lancaster, Lancaster LA1 4YG, United Kingdom

"Self Religions and the Rejection of the Authoritative Ethic"

Self religions, such as Est, are the most important form of new religiosity in the contemporary west. The authoritative ethic of most religions is rejected in favor of an antihistorical expressive ethic, 'oriented', as Steven Tipton puts it, 'toward the quality of personal feelings and of situations known by intuition.'

Is it indeed possible to live the ethical life in terms of the 'here and now'; in terms of 'intuition'; in terms of the promptings of the (supposedly perfect and sacralized) Self itself? Can it be argued that the self religions have established their own tradition? Perhaps movements which explicitly reject the authoritative and traditionalist style of ethical evaluation are able to function because they have innovated something not so very dissimilar: creating their own rules and implicitly looking to the past for guidance by drawing on how a long-standing ethic has envisaged the good life.

Attention is also paid to what it is about modernity that has encouraged the adoption of the expressive ethic: most generally as the ethic of what Talcott Parsons calls 'the expressive revolution'; more specifically in connection with that radicalized form of the revolution; self religiosity. In contrast to the fundamentalist response to modernity - taking the form of enhancing the authoritative - expressivists-cum-self religionists suppose that modernity suffers from a surfeit of the authoritative. What has generated this perception of the 'public' realm and the associated shift to the immediacy of the 'private' self?

Esther Heffernan, Sociology, Edgewood College, Madison, WI 53711

"Power and Legitimation in Church and State" (panel presentation)

Why, as a foundation of social order in the United States, do we have a system of "justice" which, as a "punishment for crime," ritualizes a relationship of total domination? In turn, to what extent is this relationship of total domination religious in its origin and sustained by religion?

W. E. Hewitt, Sociology, University of Western Ontario, London, Ontario
Canada N6A 5C2

"The Roman Catholic Church and Environmental Politics in Brazil"

In response to growing public concern about environmental destruction, a number of religious organizations in many parts of the world have been moved to reflect on the relationship between humanity and nature, and to speak out in defense of the ecosystem. This study examines the current posture of one such organization, the Roman Catholic Church, in its attempts to come to grips with the issue of environmental protection in Brazil.

Upon review of Church documents and recent activities, the investigation reveals a Brazilian Catholic Church far less passionately involved in the protection of the ecosystem than one might expect, given its recent engagement in radical politics, and the extent of the environmental problem in South America-especially the Amazon region. This state of affairs is attributed to the contradictory nature of Church policy with respect to the explication of nature for human gain. In its official pronouncements on this subject, the Brazilian Church has portrayed itself as a defender of human rights and ecological integrity, simultaneously. In fact, however, its ardent pursuit of the former has been undertaken largely at the expense of the latter. Not only has this resulted in a watering down of the Church's response to the environmental question, it may have also had the concrete effect of aiding, rather than reversing, the collapse of the local ecosystem.

James G. Hougland, Jr., Sociology, University of Kentucky, Lexington,
Kentucky 40506-0027

"The State and Observations of Religious Holiday Traditions:
Attitudes Toward Nativity Scenes on Government Property"

Despite the constitutional separation of church and state, the legal status of placing decorations including religious symbols on state property is not always clear. Proponents of such decorations contend that the state has a legitimate role in maintaining holiday symbols of historic significance, while critics contend that such displays constitute an official endorsement of a particular set of religious beliefs.

The installation of a Nativity scene on the grounds of the Kentucky Governor's Mansion in 1988 provided an opportunity to examine public attitudes toward the issue. Statewide surveys conducted in 1988 (during a period of intense controversy regarding the issue) and in 1989 (during a period when the issue was not a major news item) showed that Kentucky residents have a strong tendency to approve of such displays.

The purpose of the current study is to develop an understanding of such sentiments and to explore the effects of presence or absence of public controversy on correlates of support for Nativity scenes on public property. For both survey periods, the predictive importance of demographic variables, political and religious identification, and

general evaluations of the state and its Governor are explored. The expectation that public controversy will have the effect of mobilizing supporters of the Governor (a central figure in the controversy) and adherents of relatively conservative religious groups is examined.

Laurence R. Iannaccone, Economics, Santa Clara University, Santa Clara, CA 95053, and the Hoover Institution, Stanford, CA 94305

"The Economic Orientation of Protestant Fundamentalists"

It is widely acknowledged that American Fundamentalists are economic conservatives--staunch supporters of capitalism who value free enterprise and abhor socialism in any form. Unfortunately, what is widely acknowledged in this case turns out to be quite false. Rank and file Fundamentalists are in no sense economic conservatives; Fundamentalist leaders espouse a variety of economic positions; and even that subset of Fundamentalism/Evangelicalism best known for its political conservatism, the New Christian Right, has maintained a commitment to economic reform that is more rhetorical than real. This paper documents and interprets this surprising state of affairs.

Laurence R. Iannaccone, Economics, Santa Clara University, Santa Clara, CA 95053, and the Hoover Institution, Stanford, CA 94305

"Religious Competition and Catholic Commitment: A Cross-Cultural Investigation"

Peter Berger once noted that "the pluralistic situation is, above all, a market situation ... dominated by the logic of market economics." It is no less true that the logic of market economics dictates the difference between pluralistic and non-pluralistic situations. This paper investigates the theoretical and empirical relationship between the degree of competition confronting a country's Catholic church and the religiosity of its members. The empirical analysis is based on opinion polls of religious beliefs and participation in twenty Western, developed countries across which the Catholic church's market status varies from de facto monopoly to but one "firm" among many.

Thomas P. Imse, Sociology, College of the Holy Cross, Worcester, MA 01610-2395

"Stages of Industrialization and Religion-Political Conservatism"

Previous papers by this writer developed hypotheses that the changes in the political and religious scenes which seemed to reflect a conservative bent were not factors of each other but rather that they were both related to underlying changes in the overall society, namely, industrialization. In 1981 it asked if the religious right was responsible for the political right's victory or if it might have been heavily influential. It concluded that both conservative inclinations were products of another trend or influence. In 1985 the paper suggested that the continuing

conservative character of both was to be seen not as an aberration from more liberal directions but as a real change reflecting overall societal changes resulting from the further development of the Industrial Revolution. This paper delineates a theory of evolutionary stages of the Industrial Revolution (or the industrialization process) thereby showing how the predominant themes of industrial-urban life bring about the themes which become apparent in political life and in religious practice.

Larry C. Ingram, Sociology, University of Tennessee at Martin, Martin, TN 38283

"Fundamentalist Reaction to a Classroom Showing of
'The Last Temptation of Christ'"

"The Last Temptation of Christ" was resisted so strongly as a commercial film that no movie house in West Tennessee chose to present it. Nevertheless, one of the professors at the regional state university selected the film for viewing by his freshman English class. When it was actually shown, the event became entangled in a series of incidents, reactions, misunderstandings, and negotiations that demonstrate the tenuous nature of the relationship between the university and the churches in the area.

The paper will use interview material from major participants in the various incidents to provide a basis for analysis in frame terms. The discrepancy between the frames of those who protested ("the Baptists") and the various agents of the university required that both sides seek frame alignment or linkage. Since this was a case of protest, the alignment process took the form of searching for vulnerabilities whereby the opponent could be attacked on grounds relevant to his own frame. Such an attempt to make protest relevant to the frame of the other is both necessary for dialogue and an implicit recognition of a legitimate sphere of interest for one's opponent, a kind of affirmation of pluralism.

Laurel Kearns, Sociology, Agnes Scott College, Decatur, GA 30030

"Redeeming the Earth: Authority Claims for Saving the Earth"

The environment has become a global issue as the scope of environmental issues have forced us to think beyond national boundaries to global relations. In this rethinking process, religion has a necessary, but not prescribed, role to play. In studying U.S. religious responses to the environment, I have identified three types of organized religious response in addition to the well-known option of no-response. By specifically looking at these different religious environmental ethics, I propose to expand my earlier topology of responses to the environmental crisis. After presenting a sketch of each category, I will discuss particular groups within each type, and examine the implications of their religious stance toward the environment. Finally, I will briefly explore the future and global implications implicit in each ethic.

Laurel Kearns, Sociology, Agnes Scott College, Decatur, GA 30030

"Weber's Mirror: Seventeenth Century Dutch Art
and the Protestant Ethic"

The seventeenth century in Dutch Art is known as the "Golden Age," a period in which a distinctive Dutch art style blossomed and flourished. The period's art contrasts with the reigning international Baroque art of the day not only in its somber tone and everyday subject matter, but also in the process of art production and in the relation between art and society. Coming as it did immediately following the Protestant Reformation and the adoption of Calvinism in the Netherlands, one is naturally led to questions about the connections between the two. This paper will examine the factors which contributed to the distinctiveness of Dutch art through the lens provided by Max Weber's analysis of The Protestant Ethic and the Spirit of Capitalism. In the process, contemporary discussions of both Weber's thesis and of the interpretations of seventeenth century Dutch art will be examined.

Dean M. Kelley, National Council of Churches (Mailing address: 122 Old East Neck Road, Melville, NY 11747)

"Professional Responsibilities in Responding
to Religious Deviance and Conflict: Organizational Perspectives"

The delicacy and difficulty of self-policing within professions is magnified when the result can either impair free exercise of (unconventional) religion or appear to condone injurious practices thereof. Freelance "bounty hunters" can bring the profession into disrepute; researchers who turn into whistle-blowers can forfeit access to the object of study.

What is the "margin of error" for religious "deviance"? Professional observers of religion need to remind non-professionals of the historic range of permissibilities that have made room for autocratic charismatic leaders and for adherents who seek fulfillment through abandoning conventional values for a supramundane vision. As among organizations, what is the effect on an organization's image of revoking an action publicly taken? Of failing to do so in various circumstances? Of taking no action at all on issues of public interest within its professional scope?

James R. Kelly, Department of Sociology & Anthropology, Fordham University, Bronx, New York 10458

"Catholic Sexual Ethics Since Vatican II"

Researchers commonly report that on questions of sexual ethics American Roman Catholics practice a selective obedience. Researchers also note among American Catholics relatively low rates of defection and relatively stable rates of loyalty. This paper applies Simmel's well-known insight that dissent need not diminish organizational vitality to

the surface paradox that American Catholicism is characterized by strong dissent and stable loyalty. Magisterial Catholicism's efforts to retain the plausibility of its traditional ethics through its radical social critique and pastoral accommodations have been the catalyst for organizational innovations which engage hundreds of staff and many thousands of laity. Dissent prods innovations which increases participation and stimulates vitality.

Stephen A. Kent, Sociology, University of Alberta, Edmonton, Alberta T6G 2H4, Canada, and **Karyn Mytrash**, John Howard Society, Alberta, Canada

"Social Control in the Children of God"

Using primary documents from the Children of God (COG) and interviews with current and former members, we argue that commitment to this deviant Christian group must be understood as a complex system of secular and religious rewards and punishments. By arguing in this manner, we critically expand upon the Bainbridge/Stark theory of religion, which underemphasized if not ignored the crucial control functions played by punishment systems. COG's social punishment system involved structural, interpersonal, and intrapersonal restraints, while its religious punishment system involved threats of divine punishment from a wrathful God and a judgmental Jesus. Intrapersonal restraints, which have been relatively ignored in literature on social control, are aptly explained through the application of attribution theory within a social control context.

Andrew Kim, Sociology, University of Toronto, Toronto, Ontario M5F 1A1, Canada

"Liberation Theology and Secularization: The Relevance of Religion in Contemporary Society"

This paper offers a reappraisal of the concept of secularization in the light of liberation theology. Conventional meanings of secularization will not be discarded, but rather supplemented by illustrating various implications of the phenomenon of liberation theology. It is my contention that the rise of liberation theology can be best understood as one aspect in the general process of secularization. Liberation theology reveals a very important fact about the changing role of religion in contemporary society: the increased use of religious belief and practice in secular situations. In developing this argument the one-sidedness of currently accepted meanings of secularization will be demonstrated; in particular, an attempt shall be made to show that they are largely constructed under the misleading framework of the "decline thesis." Liberation theology may thus clarify the contemporary role of religion -- that its role is not an indication of decline, but of responsiveness to changing needs of people. Religion has not been replaced by other than religion which is more this-worldly. Such an understanding departs from the metaphysical pathos of the "decline thesis" of secularization.

Yves Lambert, Institut National de la Recherche Agronomique, 65 Rue de St. Briec, 35042 Rennes, France

"Tradition and Innovation in the Definition of Religion"

The question of the definition of religion has to be raised again because non-religious systems of values (ideologies, human rights) and new forms of religious life (especially new religious movements) have been developed. Can we consider these systems to be religious? Are all these new practices religious?

Analysing the social history of the definition of religion, we can distinguish three main generations. The first is influenced by positivism; the second tries to define the religion in itself, especially by the sacred, by social functions or by rituals; the third seems to be divided between the so-called "substantive" and "functional" definitions, which focus on social integration (Davis, Nottingham, Merton), or on the "ultimate" (Parsons later, Tillich, Yinger, Bellah, Coleman). So, what can one do with these definitions, other than use them as a heuristical exercise or in a sociology of sociology of religion?

We probably cannot avoid some substantive feature (but substantive is not substantialist, concrete). The most attested feature is the distinction between two worlds, even though they might be qualified and linked. May I finally suggest a definition which includes three elements: 1) being(s) or entity(ies) that are beyond the objective limits of the human condition, but that are postulated as being in relation with human beings, 2) symbolic means of communication with them (prayers, rituals, cults, sacrifices), 3) forms of communalization. This definition is explicitly relative to the point of view of scientific inquiry and it allows us to distinguish religion from magic, witchcraft, astrology and all the new practices or movements that do not present these three conditions.

David B. Larson, Department of Psychiatry, Duke Medical Center, and Research Psychiatrist, U.S. Public Health Service (Mailing Address: National Institute of Mental Health, 5600 Fishers Lane, Rockville, MC 20857)

"Religion's Quest into the Clinical and Behavioral Research Domains: Unanalyzed and Misinterpreted"

The scientific study of religion has been impressive in both its theoretical and methodological accomplishments. To this outsider, the scientific study of religion has been particularly ineffective in interesting either clinical or behavioral researchers in evaluating and interpreting the role of religion. An overview of systematic reviews of religious variables in clinical and behavioral research literatures will show the resulting neglect of variables religious. In addition, flaws in evaluating and discussing the role of religion in these research arenas will be summarized.

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

"The Meanings of Belonging"

This paper will present part of an ongoing larger project that deals with the problem of belonging--a problem that is central to the sociological tradition but has not received much systematic attention in recent years. Arguing that a number of theories can be combined to illuminate important dimensions of belonging, the paper will outline a framework for analyzing different forms of belonging, suggest ways to go beyond the still-influential Durkheimian approach of the relationships between belonging and belief, and describe some salient empirical changes in the meanings of belonging.

Richard W. Lee, Sociology of Religion, Emory University, Atlanta, Ga 30322

**"Christianity and the Other Religions:
Interreligious Relations in a Shrinking World"**

This paper analyzes the increasingly egalitarian attitude of institutional Christianity toward the other religions in the 20th century--most dramatically illustrated by the interreligious dialogue activities of the Vatican and the World Council of Churches since the 1960's--as an indication of what John W. Meyer has referred to as an evolving "world religious system" paralleling the increasingly systemic character of global economics and politics. In attempting to account for this changing attitude, the paper considers two streams of relevant sociological theory, here labeled the "cultural" and "structural" perspectives. The former, although not ignoring structural factors, stresses the independent force of ideas involved in the process of "globalization" in its explanations of cultural change, while the latter ties such change to shifts in world economic order. A survey of developments in Roman Catholicism and Protestantism since 1875 documents increasing egalitarianism on the part of institutional christianity toward other religions. Which theoretical perspective, structural or cultural, better explains the manner in which this change has occurred depends on how one defines egalitarianism. A strict definition favors the former while a less-strict definition favors the latter. In conclusion, the paper tentatively interprets increasing interreligious egalitarianism--and the evolving world religious system of which it is an indication--as a consequence of the additive effects of globalization and shifts in world economic order.

Adair Lummis, Hartford Seminary, 77 Sherman Street, Hartford, CT 06105

"Perceptions of Economic Justice Among Women Priests"

Recent studies have indicated that clergywomen in several denominations overwhelmingly believe themselves to be more interested than their male colleagues in whether they are doing a needed and effective ministry than whether they obtain prestigious church position and a good salary. But does this mean that most clergywomen are indifferent to whether they receive justice in material remuneration and career mobility? To what

extent and under what conditions do clergywomen ignore relatively low salaries and restricted opportunity for advancement in deciding whether they are recompensed fairly for their ministry?

From one angle it would seem that a feminist perspective would make clergywomen both more sensitive to inequity in equal reward for equal work to their male colleagues and more eager to redress this. From another angle if, as some who would also term themselves feminist argue, women indeed are superior to men in caring more about helping others than themselves, then clergywomen may be not even recognize any inequity in pay or position they receive and/or seek to attain justice for themselves. These questions are explored with data from a study of Northeast Episcopal women priests collected in 1988.

Martha Abele MacIver, United States Information Agency (Mailing address: 5909 Eurith, Baltimore, MD 21206)

"A Christian Rainbow Coalition?
Liberation Theology and Marginalized Americans"

This paper examines the relationship between North American liberation theologies (black, feminist and gay) and the more commonly studied Latin American liberation theologies. Each of these theologies confronts a religious tradition and a sacred text that has historically been used to justify the oppressive treatment of blacks, women and gays in the same way that it has rationalized the status quo in which the rich oppress the poor. And like their Latin American counterparts, North American liberation theologians have sought to read the Bible afresh to find models of liberation that speak to their own situations. The paper will examine how theologians from each of these marginalized communities adopt a hermeneutic that allows reinterpretation of the biblical text and images of God that more closely fit the existential experiences of these groups. God becomes black, female or gay, a God/ess that can identify with their oppression, liberate them for complete personhood and full communion with others, and empower them to pursue justice in social, economic and political relations. The paper will then examine the extent to which these theologies provide the impetus for mobilization, a mobilization that will contribute to the process of social change and the creation of a just social order. While there are no direct counterparts to the Christian Base communities of Latin American liberation theology, the exhortations given by these theologians for individuals to be actively involved in shaping the existing pressure groups may signal the potential for a significant impact on society.

James McClenon, Social Sciences, Elizabeth City State University, Elizabeth City, NC 27909

"A Cross-Cultural Analysis of African-American
Anomalous Experiences in Northeast North Carolina"

This study compares survey responses and narratives gathered from African-American respondents in Northeast North Carolina to equivalent

data from Japan, the People's Republic of China, and the USA. Experiences such as *deja vu*, night paralysis, extrasensory perception, out-of-body experience, and contact with the dead may have contributed to convergences within religious ideologies. Five hypotheses are tested, derived from "cultural source" and "experiential source" theories. The data indicates that narrative correspondences exist cross-culturally, suggesting that some types of anomalous experiences contribute to commonalities within folk religious belief.

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

"Comparative Catholic Identities of American,
British and Irish Youth"

The importance of religious affiliation to personal identity depends strongly upon the maintenance of a religious culture or subculture. Ireland, the U.S.A. and England may plausibly be ranked as strongest to weakest in maintaining a distinctive Catholic culture. The present study investigates the strength of Catholic identity among samples of American Catholic high school seniors and their sixth-form counterparts in the Republic of Ireland and in England. Students were asked to compare the meaning of Catholic identity to themselves and to their parents. The results suggest marked generational differences influenced by the varying strength of Catholic culture across the three countries.

Katherine Meyer, Sociology, Ohio State University, Columbus, OH 43210-1353

"Conflict and Change Within the Catholic Church"

The movement for change within the Catholic Church which preceded Vatican II was legitimated by that Council. Legitimation early in the development of the social movement interacted with the mobilization and implementation stages producing a unique situation.

In this paper, we examine the process of conflict and accommodation which accompanied this aggiornamento movement from Vatican II up to the present. The role of minimovements, leadership, ideology, media coverage and countermovements are discussed. The social movement for aggiornamento within the Catholic Church is viewed as a special case of organizational change.

Lara Millan, Graduate Theological Union, Berkeley, California (Mailing address: 2915 Monticello Avenue, Oakland, CA 94619)

"Chicano Urban Spirituality: Integrating Traditional Religious
Beliefs with the Contemporary Struggle for Liberation"

Chicano Urban spirituality is a model of spirituality attempting to address the issue of religious tradition and political change. Its focus is how life with spirit can raise to a new power the process of change

and the agent of that process as well. The foundation of the model is that spirituality is in direct relationship to historical reality. Any spiritual dimension to life cannot exist in a realm beyond historical existence without becoming vague and abstract. In addition, without the nurturing of the spirit, the process of political change becomes exhausting. Spirituality and politics must meet each other. The model will address the elements required for human spirituality and traditional Christian and indigenous religious beliefs and practices. Chicano Urban Spirituality is a unique synthesis of traditional beliefs and practices informing and being informed by the process of liberating change.

The need for this model came out of the reality that many Chicanos remain alienated from traditional Christian and indigenous religious beliefs and practices. This is due to the historical conflict between Chicanos and Catholicism, the process of "Christianization" and urbanization which has resulted in a severance from indigenous beliefs and practices. In spite of this alienation, Chicanos remain a spiritual people as evident in the commitment to community, tradition, justice and liberation. However, the conscious articulation of the relationship between the process of liberation and spirituality is often lacking. Without articulation or expression of this relationship, its existence is hidden and powerless. Chicano Urban Spirituality can be a powerful force in the process of political change.

William A. Mirola, Sociology, Indiana University, Bloomington, IN 47405

"A Refuge and Strength: Religiosity as a Moderator
of Psychological Distress"

In this study I used hierarchical regression analysis to test the hypothesis that religiosity, measured in terms of church attendance, frequency of attendance and self-reported religious or spiritual intensity, the use of prayer, and denominational membership, directly decreases distress in the lives of religious individuals and also acts as a buffer against the deleterious effects of chronic role strains on an individual's psychological well-being. Married and divorced men and women living in Indianapolis were survey respondents. Statistical analyses were conducted separately for marital status and gender groups. The hypothesis that church attendance and frequency of attendance directly contribute to psychological well-being was supported, however only for married men and women. Only married women who identified themselves as being religious or spiritual persons were benefitted psychologically. Both married and divorced women were helped by using prayer to cope with stress. Denominational membership directly increased distress only for divorced men who attended liberal Protestant churches. The hypothesis that religiosity buffers the effects of stress on mental health was only supported for married women. No buffering effects emerged for any other group. Follow-up analyses suggest that buffering effects may emerge for other groups (specifically, divorced women) but that these effects are denominationally-contingent. These findings are discussed in terms of their implications for future understanding of the relationship between religiosity and psychological distress in everyday life.

Susan Moser, Brian F. Pendleton and Margaret M. Poloma, Sociology, University of Akron, Akron, OH 44325-1905

"A PLS Model of Religious Correlates of Mental and Physical Health"

Religiosity has long been recognized as a multi-dimensional concept. Using a latent variable path analytic procedure incorporating partial least squares (LVPLS), a model of physical and mental health determinants is constructed and tested on a general population sample. The eight religiosity LV's represent five theoretical dimensions of religiosity: belief, salience, experience, devotion and ritual. Three physical and mental health LV's represent the endogenous variables: negative affect, physical health and health satisfaction.

Stan R. Mumford, Sociology and Anthropology, Sweet Briar College, Sweet Briar, VA 24595

"Recent Resurgence of Buddhism in Tibet"

In Tibet in recent years a resurgence of Buddhism has occurred alongside the demand for Tibetan independence. This paper is a report on recent research in Tibet focusing on three components of Buddhist resurgence: 1) Lamaist rituals, 2) lay pilgrimage, 3) monastic institutions. My findings are based mainly on summer research projects during 1988 and 1989 as well as earlier fieldwork done among Tibetans in Nepal.

The least known aspect of the resurgence is the vitality of Lamaist rites for most Tibetan people. I will report on two of the most popular ones being performed in Tibet at present: the serpent deity rites such as klu-gtor and yum-'khor, used for healing and fertility, and the Tibetan soul-calling rite (bla-bslu).

Findings on lay pilgrimage are based on observations and interviews among the throngs of Tibetan householders who come to the Jokhang temple in Lhasa, Ganden monastery near Lhasa, and Tashilhunbo monastery in Shigatse. Description of renewed commitment to monastic institutions is based on observations in both urban areas such as Sera monastery, and the rebuilding of rural monasteries such as in Shegar in Southern Tibet.

The problem for analysis is the manner in which the Buddhist revival is fused with Tibetan ethnic and political resurgence, which can change its meaning and function in the context of contemporary China.

Marie Augusta Neal, Sociology, Emmanuel College, Boston, MA 02115

**"Authority in the Church: The Constitutions
of Religious Congregations of Women"**

From data derived from the Sisters' Survey of 1989, there is evidence that the renewal period in the Catholic Church since the Second Vatican Council has generated for Sisters a different faith perception

of authority as it relates to the vow of obedience and governance in their various congregations from what was institutionalized prior to the Council and the mandated reforms of congregational life for Catholic Sisters. The new perception of authority as residing in the membership and of government being for mission, has created problems of conflict and accommodation between the Sisters and the Congregation for Institutes of Consecrated Life which provides the formal approval of Constitutions which formalize the vowed life. This paper will present the evidence for a faith change and its consequences as expressed in revised Constitutions and make an interpretation of its meaning and implications for the immediate future.

Marie Augusta Neal, Sociology, Emmanuel College, Boston, MA 02115

"Option for the Poor: Catholic Sisters' Commitment"
(panel presentation)

Surveyed in 1967, 1980 and again in 1989, some clear patterns of action predicted on the basis of a pre/post-Vatican belief scale in the early study are confirmed in the follow-up surveys and explored in the light of further directions Catholic social teachings have taken in the subsequent quarter century.

Mary Jo Neitz, Sociology and Women Studies, University of Missouri, Columbia, MO 65211

"Contemporary Witches
and the Feminist Reconceptualization of Power"

Talk about power is pervasive among witches. Power is also an important concept in social theory. The literature on power commonly builds on the Weberian definition that power is A's ability to get B to do what A wants. When power is discussed in these terms women and religion both get left behind, likely to be mentioned only to note their relative lack of power. By looking at witches, and what they mean when they talk about power, we can better understand the relations between women, religion and power. Starhawk, a feminist wiccan theologian, distinguishes between what she calls "power over" and "power within" (1982). This is consistent with a definition of power in the feminist literature, that of self-determination or autonomy. Such a definition of power seems more relevant for understanding much of the current talk about power among witches, as well as faith healers and other participants in effervescent forms of religion. I posit that part of what is going on for women in current religious movements is the attempt to gain legitimacy for power defined as A's ability for A to do what A wants. Sociologists usually discuss legitimacy in the context of what Starhawk calls "power over." In these analyses we learn why it is that women accept the right of men to make decisions and request/demand that women comply. For members of the dominant group there is no need to generate legitimacy for acting autonomously: that power can be taken for granted. My field work suggests that women might conceptualize power differently than men. This paper discusses both definitions of power and examines how religion provides legitimacy for control over others (especially

women) as well as how religion provides legitimacy for acting autonomously. This explication of religion and power may help us better understand the participation of women and other socially marginal individuals in effervescent or ecstatic religious practices.

Donald A. Nielsen, Sociology, State University of New York at Oneonta, Oneonta, NY 13820

"Spirit, Sublimation and the Roots of Religion-Symbolic Change"

The essay investigates the role of notions of "spirit" and "sublimation" in the sociological theory of religious-symbolic innovation. We argue that these concepts played a large role at various points and in different ways in the work of Hegel, Nietzsche, Max Weber, Mannheim, Freud and others. These concepts have not been given the same amount of systematic attention by sociologists, by comparison with the very differently rooted notions of reason, rationality and rationalization. In our view, the concepts of "spirit" and "sublimation" occupy a prior position of importance in the study of sociocultural change, are more comprehensive in their reference, and are keys to the study of religious-symbolic innovation in particular. Moreover, these terms have a direct bearing on the ideas of several sociologists of religion (e.g. Robert Bellah and Peter Berger). In addition, the concepts of "spirit" and "sublimation" are directly related to problems of current concern in society, for instance, modern society's capacity for continued religious innovation through the sublimation of primary levels of experience into spiritual forms which transcend, yet comprehend routine existence. Also, without these concepts, sociologists are at a loss to understand the failures of modern society in this realm. Finally, without such concepts they have difficulty avoiding the "sociologistic" and other "reductionistic" traps which always are there for sociologists interested in tracing the roots of religious-symbolic change. The essay provides a mapping of the theoretical problem posed by the relationships among spirit, sublimation and religious-symbolic innovation as a starting point for both a fuller analysis of this problem in historical and contemporary reality as well as in the history of sociological theorizing about religious symbolisms.

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

**"Religion in the Life of South Asian Immigrant Women
in Atlantic Canada"**

This paper deals with the relation between religion and the lived experience of South Asian immigrant women in Atlantic Canada. The data have been gathered in interviews conducted with a sample of one hundred twenty-six women drawn in proportion to their distribution in the four Atlantic provinces. The concept "lived experience" is to be understood in terms of practical activities in both the private domestic sphere and the public sphere of everyday life (such as praying, meditating, performing rituals and rites of passage, reading religious books,

practising religious fasts and celebrating religious festivals, visiting temples/mosques/gurdwaras/churches/synagogues, participating in religious organizations), rather than in the more conventional connotation of people's perceptions of and attitudes toward the situations in which they find themselves.

Andrew Rawlinson, Religious Studies, University of Lancaster, Lancaster LA1 4YG, United Kingdom

"Legitimacy, Authenticity and Tradition in Eastern-Oriented New Religious Movements: A Comparative Analysis"

The problems that Buddhism, Hinduism and Sufism have had in establishing themselves in the West involve three key issues: how can we tell if a teacher, a spiritual practice and transmission from teacher to pupil are genuine? That is, which adaptations of tradition are acceptable and which are not? The question of genuineness can be subdivided into legitimacy (external/correct formal procedures) and authenticity (internal/levels of spiritual attainment). How Buddhism, Hinduism and Sufism deal with these two dimensions will be discussed.

What we find is that when a teacher is regarded as both legitimate and authentic by the tradition, then there is no problem about what s/he does and what s/he teaches. It is when legitimacy and authenticity diverge that there are difficulties. And different traditions and sub-traditions solve them in different ways. Eastern-oriented NRMs are currently right in the middle of these difficulties.

Thomas Robbins, 427 SW Fourth Street, Apt. A-8, Rochester, MN 55902

"Objectivity, Commitment and Controversy in the Sociology of Religion"

In the last decade religion has appeared to become increasingly controversial and newsworthy. Key issues of "objectivity" are not becoming increasingly salient in the context of enhanced religious conflict and controversiality. These issues arise on various levels: epistemological, ethical, existential and interpersonal. Can a value-neutral "scientific" study of religion remain viable in a period of religious tumult? The prevalence of expressive commitment among students of religion plus certain qualities of the modern sociology of religion, such as its marginality and its dependence upon expressive sources of funding, complicate the situation.

Roland Robertson, Sociology, University of Pittsburgh, Pittsburgh, PA 15260

"1989 and the Future of Religion in the Current Phase of Globalization"

The primary concern of this paper is with the significance of religion within the context of the events which "shook the world" in 1989. The interpretive frame of the discussion consists in a theory

sketch of the main phases of globalization (basically defined as the compression of the world into a singular system) since the early-fifteenth century, with the contemporary period regarded as an uncertainty phase which began in the mid-1960's. The place of religion in each of the five principal phases of globalization is outlined, with particular attention to the three most recent ones (1880-1925, 1925-1965 and 1965-to-the-present). Globalization is regarded as a basically secular phenomenon, to which "religious actors" have reacted in various ways that have largely been structured by the form of globalization as a relatively autonomous process. In the current phase the four major components of globalization (societies, individuals, international relations and humankind) have themselves become increasingly independent. The relationship between the world and its environment is conceptualized in reference to each of these components, but with particular attention to humankind as the communal-species aspect of the global-human condition.

E. Burke Rochford, Sociology, Middlebury College, Middlebury, VT 05753

"Religious Tradition in Hare Krishna: Sankirtana, Change and Identity"

This paper traces the development of sankirtana within the Hare Krishna movement. Sankirtana is a traditional religious practice that originated in Bengal, India, in the sixteenth century. It was brought to America by Bhaktivedanta Swami Prabhupada in the mid-1960's and has served as the trademark of the Hare Krishna movement ever since. Sankirtana traditionally involved Krishna devotees venturing into the streets to preach, distribute books, and chant the holy names of Krishna. Yet by the end of the 1970's, sankirtana had become largely a means by which the movement financed its communities. I trace the development of sankirtana from its origins in India with an eye toward how change in this traditional practice has altered the identity of the movement and its members in America. My analysis is based on interviews with long time sankirtana devotees in America.

John Schmalzbauer, Sociology, Wheaton College, Wheaton, IL 60187-5593

"The Sociological Function of the Eucharist: Lutheranism and the Anabaptist Movement"

This paper examines the sociological connections between the Eucharistic ritual and socio-political attitudes. Its historical context is the Lutheran and Anabaptist religious Reformations of the sixteenth century. Durkheim's concept of the totem is applied to the Lutheran Eucharist, while Weber and Troeltsch's church-sect topology is related to both the Lutheran and Anabaptist approaches to culture. The Lutheran conception of the Lord's Supper was found to act as an affirmer and sacralizer of German culture, nationalism, and government. Conversely, the Anabaptist Eucharist was shown to be linked to negative and/or indifferent attitudes towards mass culture and the civic order.

Darren E. Sherkat, Sociology, Duke University, Durham, NC 27706

"Cracks in the Foundation? An Analysis of Black Apostasy and Disaffiliation from the Black Protestant Mainline"

Theorists predicting declines in membership in traditional black American denominations have focused on the otherworldliness of the black church in the face of increasing secular concerns. Other theorists, however, have noted the importance of the black church as a support institution for black Americans. This paper tries to integrate these two disparate themes with conventional status, family and network theories of religious switching and retention to analyse apostasy and disaffiliation from the mainline Baptist and Methodist denominations. Probit regression with controls for sample selection is used on data from the 1980-1988 General Social Surveys to test several hypotheses regarding both processes. It is concluded that disaffiliation results from blacks leaving the mainline for more conservative Protestant denominations, and that young, non-Southern, males are especially at risk for apostasy. Theories which predicted that status mobility would result in leaving the black mainline are not supported.

William Silverman, P.O. Box 584, Hicksville, NY 11802

"The United States Institute of Peace: An Establishment of Religion?"

The United States Institute of Peace was established by Congress in 1984 to promote the study of peace and peacemaking. Through its activities the Institute furthers the pacifist agenda of peace churches. It is possible to argue that this constitutes an establishment of religion as religious establishment is defined in the Supreme Court's Lemon v Kurtzman decision. But so far no one was objected to the United States Institute of Peace on church-state separation grounds. Students of politics have argued that the study of events which did not occur ("non events") is sometimes useful. The non event which will be discussed in this presentation is the absence of objection to the Institute as a violation of the separation of church and state. Several explanations for this non event will be offered. Implications of this situation for church-state controversy will be discussed.

James V. Spickard, Sociology and Anthropology, University of Redlands, Redlands, CA 92373

"A Durkheimian Framework for Evaluating New Religions"

Social scientists have been reluctant to evaluate new religious movements (NRMs) because they recognize the social relativity of the standards on which such evaluations must be based. By what right does any group--including scholars--evaluate another group's actions? In this paper, I argue for a Durkheimian approach to this issue of standards.

Such an approach begins with an analysis of the kind of moral consciousness necessary to maintain a functionally differentiated society--the kind of society which both scholars and NRMs inhabit. Durkheim says that such a society needs individuation: the ability of individuals to develop their own propensities and inclinations, while still retaining ties to society at large. Individuation is not, however, individualism. The latter is an ideology, not a social pattern; it justifies the complete severing of social ties and, in Durkheim's view, can endanger the individuation process.

The "naive civil libertarian" approach to NRMs--essentially the argument that any religion has an absolute right to its own beliefs and practices--is an outgrowth of individualism, not individuation. A better approach is to call NRMs (or other groups) moral to the extent that they further the process of individuation, i.e., aid individuals to develop their own abilities and follow their inclinations. NRMs could serve much the same positive role in a functionally differentiated society that Durkheim envisioned for occupational groups: as loci of moral regulation that aid the individuation process. To the extent, however, that NRMs (or other groups) inhibit individuation, they lose their moral right to exist.

Rodney Stark, Sociology, University of Washington, Seattle, WA 98105

"Do Catholic Societies Really Exist?"

Virtually all educated westerners believe that once upon a time Europe was dominated and unified by a Universal Church under whose sacred canopy virtually everyone celebrated a common faith. Indeed, many examples of such societies are thought to exist today: societies in which more than 90 percent of the population is Roman Catholic and wherein Catholic piety and practice are taken-for-granted aspects of normal behavior. In this essay I suggest that these perceptions about Catholic societies are unfounded myths (except for several societies, such as Ireland, Poland and Quebec, where the church has served as the primary vehicle for political resistance to external domination). Instead, I shall show that, just as standard economic theories would predict, monopoly churches are lazy and hence the Roman Catholic Church is strongest (in terms of average member participation) in nations where it is weakest (in terms of its market share)! This study uses 45 western nations as the units of analysis. The results extend and support a prior analysis based on the Catholic dioceses of the United States.

Lauve H. Steenhuisen, George Mason University, Fairfax, VA 22030

"Congregations of One: A Study of Individual Religion"

Few people disaffiliate from churches through apostasy. When members leave, they take their faith with them. What happens to this faith, activity or dormancy, outside the church context?

This study of 100 LCA Lutheran disaffiliates examined the existence and frequency of such activities as prayer, Bible or devotional material reading, and acts of charity as religious self-definition. Established disaffiliates were found to create and/or maintain a faith practice outside the church, using prayer time, study, and charitable acts as ways of "being Christian".

This study also found that individual faith lives on and grows without the church as catalyst, guide, or supporter. Disaffiliates often moved on a conscious level from "church defector" to individual seeker, "owning" their defection and finding in autonomy a freedom and creativity they felt the church suppressed.

Individual religion as an increasing phenomenon has raised issues in the past of energy, isolation, and insularity. It may also contribute a new, or perhaps not so new, model of creativity and autonomy for the religious life.

Joseph B. Tamney, Sociology, Ball State University, Muncie, IN 47306-0530
"Confucianism and Democracy"

In May 1989 Chinese students erected a 27-foot model of the Statue of Liberty in Tiananmen Square, although they renamed it the Goddess of Democracy and Freedom. A year earlier, on the third of May, the leading Newspaper in Singapore ran an editorial headlined "Democracy Asian-Style." At the present time, Asian politicians and Confucian scholars are modernizing Confucianism in order to increase its popularity. This paper examines the nature of the changes in Confucianism being suggested among modern people. What is "democracy Asian-style" in the home and in the political arena?

Jonathan Tritter, Nuffield College, Oxford OX1 INF, United Kingdom

"An Educated Change in Moral Values:
Some Effects of Religious and State Schools on their Students"

Research has suggested that schools provide one of the main sources for the moral socialization of children. This paper analyzes the effect of religious schools on the moral education of English secondary school students. Four scales were derived to measure general religious attitudes, specific Catholic beliefs, specific Jewish beliefs and secular morality. These scales were tested for internal consistency and used to compare a Catholic, A Jewish and a state school. The results of this study suggest that religious schools tend to produce students with stronger and more uniform attitudes towards religion and morality than state schools. Further, class and ethnic differences between the schools

were ameliorated by the outlook of the religious schools as well as the common pool of teaching talent from which all the institutions draw. Religion still provides an important part in ensuring the transmission of moral values to children in secondary schools.

John E. Tropman, Social Work, University of Michigan, Ann Arbor, MI 48109

"The Catholic Ethic and the Spirit of Welfarism"

The Protestant Ethic is a well known concept in American and world sociology developed by Max Weber in his famous book The Protestant Ethic and the Spirit of Capitalism. It is associated with ideas about hard work, acquiring and saving resources, and an emphasis on individual responsibility. Amazingly enough, it has only other religious ethics of importance. ("The Catholic Ethic v. the Protestant Ethic" SOCIAL THOUGHT XII, Winter, 1986) This roundtable with review the idea that there is a "Catholic Ethic" and that some of its precepts support welfare state orientations.

Lisa J. Trudeau, Sociology, State University of New York at Albany, Albany, NY 12203

"The Catholic Sociological Paradigm:
Normal Science and Scientific Revolution"

Catholic sociology has received little attention in histories of American sociology and surveys of American social theory. One of the reasons for this oversight is the perceived religious bias of this sociology. This paper will examine Catholic sociology using Kuhn's conception of scientific revolutions and paradigm shifts. It is the contention of this research that Catholic sociology formed a distinct paradigm within American sociology but was unable to maintain itself in the face of challenges from other paradigms and changes in the milieu in which it existed. From approximately 1940 to the mid 1960's Catholic sociology developed and engaged in "normal science". In the early 1970's a "scientific revolution" occurred which lead to the demise of the Catholic sociological paradigm. The paradigm shift from "religious sociology" to the "sociology of religion" had occurred.

Oliver Tschannen, Sociology, University of Wisconsin, Madison, WI 53706

"The Genesis of the Secularization Paradigm
in Sociology of Religion"

Although battles continue to be fought among sociologists of religion around the issue of secularization, appearances are deceiving: upon close analysis, the struggle is not so much about the fate of religion in modern society as about words. Once terminological diver-

gences are put aside, opponents can be shown to share a common paradigm, which is grounded in three core elements: differentiation, rationalization and worldliness.

The present paper is not concerned with the question of the validity of this paradigm, but with its historical genesis. Starting from classical German sociology, we will analyze the slow rise of the paradigm to its present dominant position. The analysis will be set against the background of the progressive institutionalization of the sociology of religion in the U.S. and Europe and the divergences between Catholic and lay sociology. The central role played by theological secularization theories in the rise of the sociological model will also be brought to light.

Ruth A. Wallace, Sociology, George Washington University, Washington, DC 20052

"New Roles for Women in the Catholic Church: 1965-1990"

Over the past twenty-five years Catholic women have become more visible in church leadership roles in the United States. Although women were almost invisible and their voices were never heard during the Vatican Council deliberations, the changes of Vatican II helped to facilitate women's movement into roles previously reserved for the clergy. Other facilitating factors discussed are the new code of canon law, demographic changes and the contemporary women's movement. The second half of the paper presents preliminary findings of a study of women appointed as administrators of priestless parishes in the United States.

R. Stephen Warner, Sociology, University of Illinois at Chicago, Chicago, IL 60680

"Woman's Place, Women's Space: An Interpretation
of Women's Cultures in American Religion"

This paper, a draft for a chapter of the author's book-in-progress on religious communities in the contemporary U.S.A., uses feminist historiography and contemporary ethnographies to look at religion as an institutional sphere within which, over the past century and a half, women have defined and defended their interests and ideals. Rather than concentrating on religious institutions simply as an obstacle to women's interests (which they often are), the paper looks at religion as a social place to which women are often confined that can become a social space they could claim for themselves. Early in the nineteenth century, many middle class women found in evangelical Christianity an ally in their individual struggles for respect and esteem in their own homes; soon they came together collectively in pursuit of "moral reform" in society at large, including campaigns for abolition and temperance. The early stages of this process, it is claimed, are being repeated today in various forms of "conservative" religion; from this point of view much of the anti-abortion agitation is seen as a proto-feminist movement. Meanwhile, more explicit feminism has numerous religious expressions today (including women-church) which, though deeply critical of conven-

tional religious institutions, have deep roots in them. Women today struggle not just with, but also within, the church. The conditions for religious feminism, even within patriarchal institutions, include the powerful leverage inherent to religious culture and the legitimacy accorded to religious organization in American society.

S. Mont Whitson, Sociology, Morehead State University, Morehead, KY 40351

"Alexander Campbell as Theologian and Political Theorist"

There was a consistency in Alexander Campbell's theology and his political views. When he arrived in America as a twenty-one-year-old immigrant, Jefferson had just completed his term as third president of the new republic. Campbell, along with his father Thomas Campbell, issued their "Declaration and Address," a document that called forth religious liberty for the new nation. Its affinity in name and content with the 1776 "Declaration of Independence," proclamation of the Continental Congress, is clearly evident on almost every page of the religious declaration. The free church on the frontier was to Campbell analogous to the free nation as a political entity. The church and the nation together had a "manifest destiny" in the millennializing of the world.

Clyde Wilcox, Government, Georgetown University, Washington, DC 20057;
Lyman A. Kellstedt, Political Science, Wheaton College, Wheaton, IL 60187;
Ted G. Jelen, Political Science, Illinois Benedictine College, Lisle, IL 60532-0900

"Evangelicalism, Tolerance and Prejudice"

This paper is intended to explore the relationships between religious belief, political tolerance, and prejudice toward blacks (and possibly Jews). We are interested to know whether the relationship between tolerance and prejudice is different for different religious groups, and whether certain religious groups are more intolerant and/or prejudiced than others. A unique feature of this paper will involve an exhaustive classification scheme, coding various Protestant denominations into broad religious families. To our knowledge, this is among the most ambitious such attempts at classification and coding. We also plan to investigate carefully the interaction between membership in a particular denominational family, various measures of religious behavior (such as church attendance) and the dependent variables.

Rhys H. Williams, Sociology, Southern Illinois University, Carbondale, IL 62901-4524

"'Culture Power' in Local Politics: Religion, Ritual, and City Power"

Considerations of the bases of political power, particularly at the community or municipal level, have been almost wholly "structural" in perspective (Williams, 1988). Specifically, they often take their theoretical cues from political science's preferences for "institutional" research. A corrective to this perspective can be found in the analyses

of political culture such as those by Edelman (1977, 1988), or the conceptual approaches to social movements offered by Snow, et al (1986), and to a lesser extent, McAdam (1982).

None of this work, however, is geared toward the specific challenges involved in understanding local politics. It is my contention that the particular features of local politics make the potential "cultural resources" available to political players all the more important. Drawing upon my research into the politics of a mid-size city, and the theoretical work of Kertzer (1988), Wuthnow (1987) and Thomas (1989), I examine systematically the roles of religion, ritual, and culture in a local political setting.

A. L. Sinikka Woudenberg, Sociology, Canadian Union College, College Heights, Alberta T0C 0Z0, Canada

"A Model for Integrating Christian Faith and the Scientific Mind Set"

Against the backdrop of rapid social change and secularization of the Western World, Christian faith battles with the scientific mind set. Over time the relationship is seen to fluctuate on a continuum from total separation to total integration between the two.

To the question of how Christian faith can live in the same body with a scientific mind set, a conflict model of the world is presented. It does not integrate the two but offers a type of synthesis. The proposed "Great Conflict Theory" takes Christian faith above the level of dogma and decree to a higher level of abstraction. Matters of faith are stated as theoretical propositions to satisfy the scientific mind, while at the same time Christian faith is seen as a parallel dynamic concept having the potential of being activated as a guide for everyday living.

Idan Yaron, Hebrew University of Jerusalem, 91905 Jerusalem, Israel

"External Conflict and Internal Cohesion
Within Roman Catholic Religious Orders"

Does external conflict indeed increase internal cohesion, as argued by G. Simmel? This question was examined here in an intricate case involving groups of the same religious organization which are located on two opposing sides of an acute national-political conflict, yet are not fully integrated in any one of them. More concretely: a comparative analysis of four Roman Catholic religious institutes was undertaken in order to comprehend sociologically different forms of sociation between members of local communities who had been operating in Israel on the one hand and the West-Bank and Gaza Strip on the other - particularly following the fall of the "border wall" after the 1967 war.

It is proposed that one major determining factor for the modes of sociation which develop between members of different religious communities is that of organizational culture or, more precisely, communal vocation. Any communal vocation contains concrete identification

patterns - prescription (as well as proscriptions) of individual/group vs. socio-cultural identity. Some such patterns are supportive of intra-group relations, others accentuate dissent and discord between individuals and groups who are located in different socio-cultural surroundings. However, the designated variability seems to lose its edge at some point on the scale of acuteness of conflict between these vary socio-cultural surroundings. This fact is illustrated by the intifada (the Palestinian Uprising), which raised once again an invisible "border-wall" between the two sides: evidence shows that, with the aggravation of the intifada, a decrease of dissent and an increase of internal cohesion among sisters who are located on the two sides of the pre-1967 border are evolving.

Edwin Zehner, Anthropology, Cornell University, Ithaca, NY 14853

"Divisive Politics of Religious Unity:
The Illuminating Suppression of a Thai Buddhist 'Monk'"

Beginning in 1989 one of Thailand's best-known monks was placed on trial behind closed doors on accusations of having violated Ecclesiastical Law. Based on fieldwork, Thai-language sources, sociological indices and Western-language scholarship, this paper outlines two decades of controversy surrounding the rise and suppression of Phra Phothirak and his Santi Asoke community, using the Santi Asoke case as a mirror reflecting the patterns of recent socio-religious change in Thailand. In the process, the paper shows how Thailand's diversifying socio-political context has influenced the course of debate over Phra Phothirak and his relations with a Thai Sangha whose legal authority he had chosen to defy. In social contexts such as these, the politics of religious unity may be inherently divisive.

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CALL FOR PAPERS

1991 ANNUAL MEETING
ASSOCIATION FOR THE SOCIOLOGY OF RELIGION
AUGUST 21-23
CINCINNATI, OHIO

"RELIGION IN SOCIOLOGY"

In classical sociology, religion was pivotal to understanding society, but today the place of religion in general sociological analysis is less sure. The vitality of religion today is often neglected in the study of other social phenomena, and the contributions of the sociology of religion often go unrecognized at the center of sociology. At the same time, many wonder whether religion has much import for contemporary society, or whether its study offers any significant insights to the field. The 1991 meeting will focus on the role of religion in sociology, considering the nature and extent of its impact in the larger discipline. While papers and sessions on an aspect of the sociology of religion are welcomed, we especially encourage participants to develop works around the program theme, as in the following examples:

The treatment of religion in social theory
Religion in the socialization process
Televangelism and mass media studies
Religion's contribution to global change
Family studies and religion
How new religions have affected social movement theory
Religion and social control
The role of religion in stratification and inequality
Gender studies in sociology and the study of religion
Religion in the city
Religion in microsociology and interaction studies
Religious faith in sociological work
Societal change and religious change
The organization of believers and social organization
Religion in the sociological curriculum & graduate training
Religion and political economy
Education and religious faith
Methodological contributions of the sociology of religion
Sin and the sacred in sociological study
World religions and world order

DEADLINES: January 15: Proposals for roundtables, workshops,
and sessions (thematic or otherwise)
February 15: Abstracts, session participants
March 15: Acceptances
July 1: Papers to conveners and discussants

ADDRESS SUBMISSIONS TO: Kevin J. Christiano
Department of Sociology
University of Notre Dame
Notre Dame, IN 46556

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