

---

---

# **Association for the Sociology of Religion**

## **Religion, Autonomy, Authority and Democracy**

**Fifty-Fifth Annual Meeting • August 11-13, 1993  
Quality Shawnee Resort • Miami Beach, Florida**

---

---

## COUNCIL MEMBERS, OFFICERS AND COMMITTEE CHAIRS, 1992-93

### Officers

President: William V. D'Antonio, Catholic University  
President-elect: David Bromley, Virginia Commonwealth University  
Past-president: Ed Lehman, SUNY-Brockport  
Business Manager: Lorraine D'Antonio, Catholic University  
Executive Officer: Barbara J. Denison, Lebanon Valley College (1995)  
Editor: William Swatos (1994)  
Editor-designate: Joseph Tamney, Ball State University (1997)  
Book Review Editors: Peter Kivisto and Ben Nefzger, Augustana College (1994)  
Program Chair 1993: Rhys Williams, Program on Non-profit Organizations, Yale University

### Council

H. Paul Chalfant, Texas Tech University (1994)  
Kevin Christiano, University of Notre Dame (1994)  
David Hackett, University of Florida (1993)  
Larry Ingram, University of Tennessee (1993)  
Constance A. Jones, Mills College (1993)  
James Mathisen, Wheaton College (1995)  
Lorreta Morris, Loyola-Marymount University (1995)  
Richard Schoenherr, University of Wisconsin (1995)  
Patricia Wittberg, IUPUI (1994)

### Committee Chairs

Development: Margaret Poloma, University of Akron (1993)  
Fichter Grant: Nancy Ammerman, Candler School of Theology (1993)  
International Coordination: Michael Hornsby-Smith, University of Sussex (1995)  
McNamara Award: James Mathisen, Wheaton College (1996)  
Membership: Keith Roberts, Hanover College (1996)  
Nomination: Ed Lehman, SUNY-Brockport (1993)  
Publications: Anson Shupe, IUPU-Fort Wayne (1993)  
Ad Hoc Committee  
for Public Relations: R. Stephen Warner, University of Illinois-Chicago (1993)  
Ad Hoc Committee to Evaluate  
ASR/ASA Relations: William D'Antonio, Catholic University (1995)

THURSDAY, AUG 11

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

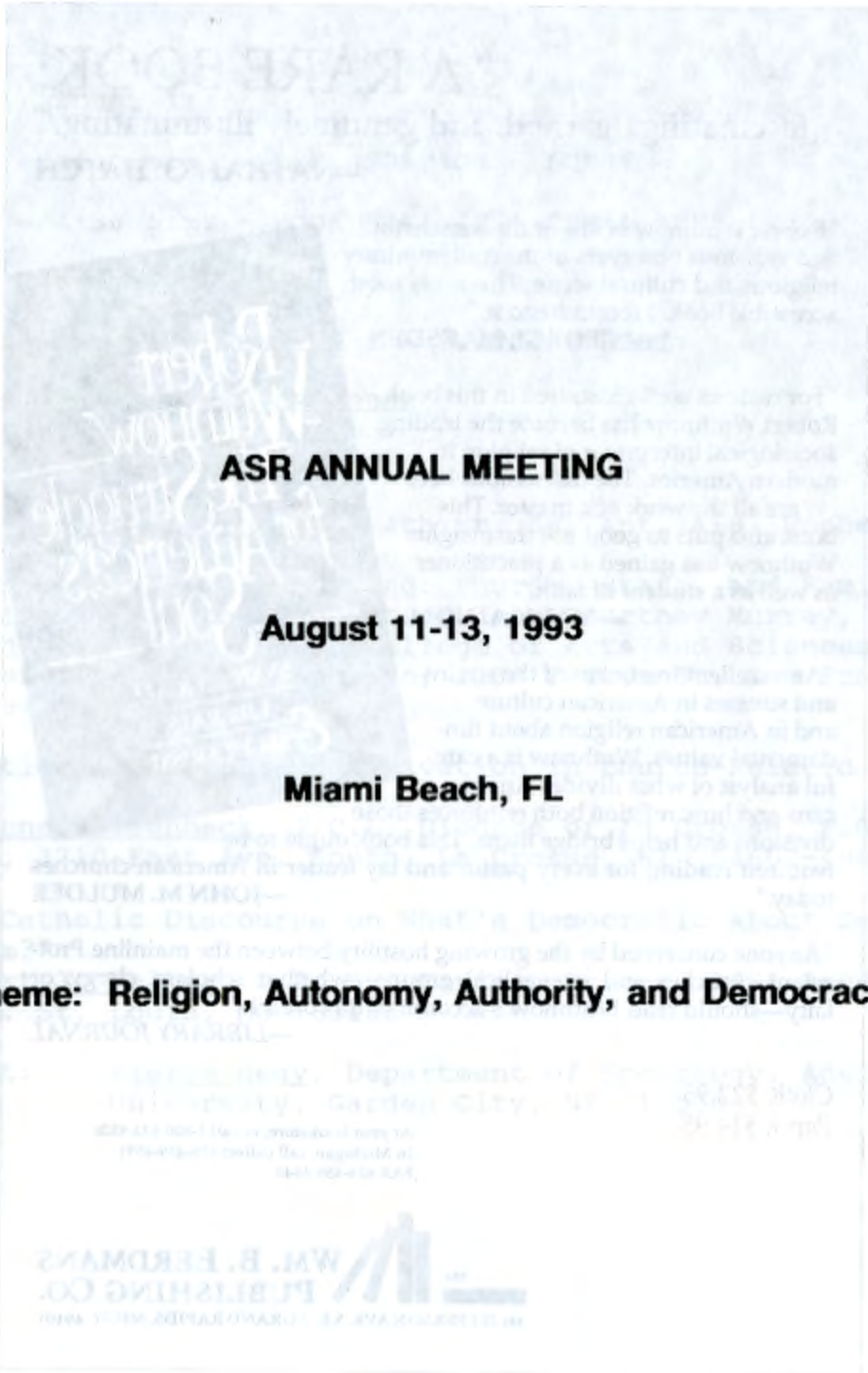
10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM

10:00 - 11:00 AM



**ASR ANNUAL MEETING**

**August 11-13, 1993**

**Miami Beach, FL**

**Theme: Religion, Autonomy, Authority, and Democracy**

W. B. EERDMANS PUBLISHING CO.  
 3200 EAST AVENUE, GRAND RAPIDS, MI 49508  
 (616) 951-1000

Published by the

**"A RARE BOOK:**  
fascinating, learned, and genuinely illuminating."

—NATHAN O. HATCH

"Robert Wuthnow is one of the most astute and judicious observers of the contemporary religious and cultural scene. This is his most accessible book. I recommend it."

—GEORGE MARSDEN

"For reasons well-illustrated in this book, Robert Wuthnow has become the leading sociological interpreter of religion in modern America. The discussions here . . . are all the work of a master. This book also puts to good use the insights Wuthnow has gained as a practitioner as well as a student of faith."

—MARK A. NOLL

"An excellent treatment of the strains and stresses in American culture and in American religion about fundamental values. Wuthnow is a careful analyst of what divides Americans and how religion both reinforces those divisions and helps bridge them. This book ought to be required reading for every pastor and lay leader in American churches today."

—JOHN M. MULDER

"Anyone concerned by the growing hostility between the mainline Protestant churches and evangelical groups—whether scholars, clergy, or laity—should read Wuthnow's account of this breach."

—LIBRARY JOURNAL

Cloth, \$22.95

Paper, \$14.95

At your bookstore, or call 1-800-633-9326  
In Michigan, call collect 616-459-4591  
FAX 616-459-6540

  
984  
**WM. B. EERDMANS  
PUBLISHING CO.**  
255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICH. 49503

TUESDAY, AUGUST 10

7:00 - 10:00 p.m. - OLD COUNCIL MEETING - SURFSIDE WEST

WEDNESDAY, AUGUST 11

9:00 a.m. - 4:30 p.m. - REGISTRATION - LOBBY

9:00 a.m. - 4:30 p.m. - BOOK EXHIBIT - CORAL REEF

10:00 - 11:45 a.m. - SESSION 1 - SURFSIDE WEST

PUBLIC DISCOURSE IN THE CHURCHES

Organizer: Pierre Hegy

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

"Education as the Meeting Ground: Church, State, and Family Responsibilities in the Thought of John Courtney Murray, S.J"

M. Theresa Moser, RSCJ, College of Arts and Sciences,  
University of San Francisco, 2130 Fulton St. San Francisco,  
CA 94117-1080

"Organizational Culture and Motivation in Church-Related Colleges"

Marlene Weisenbeck, J.C.L. Diocese of La Crosse, P.O. Box  
4004, 3710 East Ave. South, La Crosse, WI 54602-4004

"A Roman Catholic Discourse on What's Democratic about Democratic Capitalism?"

Robert J. Keller, O.P. St. Dominic Priory, 3601 Lindell  
Blvd. St. Louis, MO 63108

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

WEDNESDAY, AUGUST 11

10:00 - 11:45 a.m. - SESSION 2 - SURFSIDE EAST

GENDER AND ALTERNATIVE RELIGIONS

Convener: Adair Lummis, Hartford Seminary, 77 Sherman St.,  
Hartford, CT 06105

"Women's 'Cocoon Work' in New Religious Movements: Sexual  
Experimentation and Feminine Rites of Passage"  
Susan J. Palmer, Dawson College, Atwater Campus, 3040  
Sherbrooke St. W., Westmount, Quebec, Canada H3Z 1A4

"Ritual and Personal Power in Feminist Witchcraft"  
Tanice G. Foltz, Dept of Sociology and Anthropology, Indiana  
University Northwest, 3400 Broadway, Gary, IN 46408

"The Embodied Goddess: Feminist Witchcraft and Female Divinity"  
Wendy Griffin, Women's Studies, California State University,  
1250 Bellflower Blvd. Long Beach, CA 92840

"Gender Security: Liberation for the Lesbian and Gay Man Through  
Prescribed Gender Roles"  
Christy M. Ponticelli, Dept. of Sociology, University of  
South Florida, CPR 107, Tampa, FL 33620-5550

Discussant: Paula D. Nesbitt, Iliff School of Theology, 2201  
S. University Blvd., Denver, CO 80210

10:00 - 11:45 a.m. - SESSION 3 - PALM COURT

COHESION AND CONFLICT IN ANCIENT SOCIETIES

Organizer: Anthony Blasi

Convener: Anthony J. Blasi, Dept. of Sociology, Muskingum  
College, New Concord, OH 43762

"Christology as Community Identity in the Philippians Hymn"  
Robert A. Wortham, Dept. of Sociology, North Carolina  
Central University, P.O. Box 19766, Durham, NC 27707

"The Last Pilgrimage of Jesus to Jerusalem: Structure, Anti-  
Structure, and Anti-Anti-Structure"  
Peter Staples, State University of Utrecht, Postbus 80105,  
3508 Utrecht, Heidelberglaan 2, Netherlands

"The Social Construction of Johannine Ultimacy"  
Anthony J. Blasi, Dept. of Sociology, Muskingum College, New  
Concord, OH 43762

Discussant: Joseph P. Fitzpatrick, S.J. Dept. of Sociology,  
Fordham University, Bronx, NY 10458

**WEDNESDAY, AUGUST 11**

**1:00 - 2:30 p.m. - SESSION 4 - SURFSIDE WEST**

**AUTHOR MEETS THE CRITICS**

*Women in the Vanishing Cloister*, Helen Rose Ebaugh (Rutgers University Press, 1993)

Organizer: Rhys Williams

Convener: Richard Schoenherr, Dept. of Sociology, University of Wisconsin, Madison, WI 53706

Critics: Patricia Wittberg, Indiana-Purdue University at Indianapolis, Dept. of Sociology, Cavanaugh Hall, Indianapolis, IN

Lorretta Morris, Dept. of Sociology, Loyola-Marymount University, 7101 West 80th, Los Angeles, CA 90045

Miriam Ukeritis, Institute for Leadership of Religious Organizations, DePaul University, 2219 N. Kenmore, Chicago, IL 60614

Response: Helen Rose Ebaugh, Department of Sociology, University of Houston, Houston, TX

**1:00 - 2:30 p.m. - SESSION 5 - SURFSIDE EAST**

**RELIGION AND CONVENTIONAL POLITICAL PROCESSES**

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

"Culture Wars in Congress: The Polarization of Denominations into Orthodox and Progressive Camps"

James T. Duke and Barry L. Johnson, Department of Sociology, 800 SWKT Brigham Young University, Provo, UT 84602

"Individualism, Religion, and Democratic Civility: The Case of the Abortion Issue"

Ted Jelen, Dept. of Political Science, Illinois Benedictine College, 5700 College Rd. Lisle, IL 60532-0900

"Evangelical Religion and Democratic Leadership, 1790-1990"

Peter Dobkin Hall, Program on Nonprofit Organizations, P.O. Box 154, Yale Station, New Haven, CT 06520-0154

Discussant: Dallas Blanchard, 11542 Clear Creek Dr., Pensacola, FL 32514

WEDNESDAY, AUGUST 11

1:00 - 2:30 p.m. - SESSION 6 - PALM COURT

POPULAR AND FOLK RELIGION

Convener: Wendy Griffin, Women's Studies, California State University, 1250 Bellflower Blvd. Long Beach, CA 92840

"'Official Religion': The Other Side of 'Popular Religion'"  
Jacques Berlinerblau, 1903 Avenue K, Brooklyn, NY 11230

"'The Moving Finger Writes . . .': Fuji and Fortune-Telling in the Origins and Development of Chinese Folk-Cults"  
Graeme Lang, Dept. of Applied Social Studies, City Polytechnic of Hong Kong, 83 Tat Chee Ave. Kowloon, Hong Kong

"Autonomy of the Self in Mahayana Buddhism"  
Kurethara S. Bose, 1800 Jefferson Park Ave. Apt. 92, Charlottesville, VA 22903

Discussant: Peter Staples, State University of Utrecht, Postbus 80105, 3508 Utrecht, Heidelberglaan 2, Netherlands

3:00 - 4:30 p.m. - SESSION 7 - SURFSIDE WEST

CONGREGATIONS: PROCESS, CONFLICT, AND SCHISM

Convener: Richard A. Burnett, St. James Church, 490 North Country Road, St. James, NY 11780

"To Aid the Stranger in Our Midst: Sacrifice and Gratitude in Two Sanctuary Churches"  
Kristin Park, Division of Sociology and Anthropology, Emporia State University, 1200 Commercial, Emporia, KS 66801-5087

"Irreconcilable Differences: Theoretical Issues in Congregational Schism"  
Nancy L. Eiesland, Graduate Division of Religion, Emory University, Atlanta, GA 30322

"Sketching a Mega-Trend: The Phenomenal Proliferation of Very Large Churches in the United States"  
Scott Thumma, Graduate Division of Religion, Emory University, 2807 Craigie Ave., Decatur, GA 30030

"Congregational Conflict: Factors in Liberal and Conservative Patterns"  
Penny Edgell Becker, Dept. of Sociology, University of Chicago, 1126 East 59th, Chicago, IL 60637

Discussant: James D. Davidson, Dept. of Sociology and Anthropology, Stone Hall, Purdue University, W. Lafayette, IN 47907



WEDNESDAY, AUGUST 11

3:00 - 4:30 p.m. - SESSION 8 - SURFSIDE EAST

IMPLICIT RELIGION (Co-sponsored with ISA-22/SISR)

Organizer: H. Paul Chalfant

Convener: D. Paul Johnson, Dept of Sociology, Texas Tech University,  
Lubbock, TX 79409-1012

"Religion West of I-35: The Implicit Religion of West Texans"  
H. Paul Chalfant, Dept of Sociology, Texas Tech University,  
Lubbock, TX 79409-1012

"Collective Life as the Ground of Implicit Religion: The Case of  
American Converts to Russian Orthodoxy"  
H.B. Cavalcanti, Dept. of Sociology, University of Richmond,  
Richmond, VA 23173  
H. Paul Chalfant, Texas Tech University

"The Tail of the Whale: Implicit Religion, Environmentalism, and  
Institutionalized Societalism in Iceland"  
William H. Swatos, Jr., Editor, *Sociology of Religion*, 1500 7th  
Ave. Silvis, IL 61282

3:00 - 4:30 p.m. - SESSION 9 - PALM COURT

COMPARATIVE PERSPECTIVES ON RELIGIOUS COMMITMENT

Convener: Paula Nesbitt, Illiff School of Theology, 2201 S. University  
Blvd., Denver, CO 80210

"The Semi-Involuntary Institution Revisited: Regional Differences  
in the Determinants of Church Participation Among Black Americans"  
Christopher G. Ellison, Dept. of Sociology, Burdine Hall 336  
University of Texas, Austin, TX 78712-1088  
Darren E. Sherkat, Dept. of Sociology, Vanderbilt  
University, Nashville, TN

"Young People and Religion in Italy"  
Luigi Tomasi, Dipartimento di Teoria, Universita' Degli  
Studi di Trento, I 38100 Trento, Via Verdi, 26, Italy

"Protestantism and Coping with Poverty in Guatemala City"  
Henri Gooren, CARLAS, Univ. of Utrecht, Heidelberglaan 2,  
3584 CS Utrecht, PO Box 80.140, 3508 TC Utrecht, The Netherlands

Discussant: Terry Schmitt, P.O.N.P.O, P.O. Box 154, Yale  
Station, New Haven, CT 06520154

WEDNESDAY, AUGUST 11

3:00 - 4:30 p.m. - SESSION 10 - CORAL REEF

SPECIAL SLIDE PRESENTATION:

"Rio Maria: From Oppression to Hope"

Madeleine Adriance, Mt. Ida College, Newton Centre, MA

5:00 - 6:00 p.m. - SESSION 11 - CORAL REEF

ASR PRESIDENTIAL ADDRESS

Presentation of the Robert J. McNamara Student Paper Award:  
James Mathisen, Wheaton College, Chair of the McNamara  
Award Committee

Convener: Edward Lehman, Dept. of Sociology, State University of  
New York, Brockport, NY 14420

"Autonomy and Democracy in an Autocratic Organization:  
The Case of the Roman Catholic Church",

William D'Antonio, Washington, D.C.

6:00 - 7:30 p.m.

PRESIDENTIAL RECEPTION - CORAL REEF

=====

THURSDAY, AUGUST 12

8:00 a.m. - SESSION 12

GRADUATE STUDENT BREAKFAST - GARDEN SOUTH  
William D'Antonio and Rhys Williams

9:00 a.m. - 4:30 p.m. - REGISTRATION - LOBBY

9:00 a.m. - 4:30 p.m. - BOOK EXHIBIT - CORAL REEF

THURSDAY, AUGUST 12

9:00 - 10:30 a.m. - SESSION 13 - SURFSIDE WEST

RELIGION, DEMOCRACY, AND LATIN AMERICA

Convener: Theodore Long, Provost and Vice-President for Academic Affairs, Merrimack College, N. Andover, MA 01845

"Religion and the Construction of Democracy in Latin America: The Contributions of Grassroots Religious Organizations"

Bryan Froehle, 215 Library Building, Division of Social and Behavioral Sciences, University of South Carolina, Spartanburg, SC 29303

"Grassroots Catholic Groups and Agrarian Activism in Northern Brazil"

Madeleine Adriance, Mount Ida College, 777 Dedham St. Newton Centre, MA 02159

"Christian Base Communities and the Building of Democracy: Brazil and Chile"

James C. Cavendish, Apt. 1-C, 10 Fischer Graduate Residences, Notre Dame, IN 46556-5676

Discussant: Henri Gooren, (as of 6/24/93) FLACSO Guatemala, 13 Calle 11-42, Zona 1, Guatemala City, GUATEMALA

9:00 - 10:30 a.m. - SESSION 14 - SURFSIDE EAST

GENDER AND CLERGY

Convener: Wendy Griffin, Women's Studies, California State University, 1250 Bellflower Blvd. Long Beach, CA 92840

"Ordaining Women: The Diffusion of an Organizational Innovation"

Mark Chaves, Dept. of Sociology, University of Notre Dame, Notre Dame, IN 46556

"Choice, Control, and Clergywomen"

Adair Lummis, Hartford Seminary, 77 Sherman St. Hartford, CT 06105  
Allison Stokes, Clergywomen's Interfaith Institute, 22 Gilmore Ave. P.O. Box 965, Great Barrington, MA 01230

"The Rest is Silence: Reactions to the Oppression of Female Clergy in the Church of Sweden, Three Case Studies"

Per Hansson, Dept of Education, Uppsala University, Box 2109, S-750 02, Uppsala, Sweden.

"The Democracy of Experience in the Ministry"

Paula D. Nesbitt, Iliff School of Theology, 2201 S. University Blvd., Denver, CO 80210

Discussant: Edward Lehman, Dept. of Sociology, State University of New York, Brockport, NY 14420

THURSDAY, AUGUST 12

9:00 - 10:30 a.m. - SESSION 15 - PALM COURT

RELIGION'S VARIED ORGANIZATIONAL EXPRESSIONS

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

"An Institutional Approach to Secularization Theory"

Patricia Mei Yin Chang, Center for Social and Religious Research, Hartford Seminary, 77 Sherman St., Hartford, CT 06105

"'Leaving the Lifestyle': an Innovative Cure for 'the Homosexual Condition'"

Christy M. Ponticelli, Dept. of Sociology, university of South Florida, CPR 107, Tampa, FL 33620-5550

"Organizational Dimensions of Missionary Support"

Terry Schmitt, P.O.N.P.O., P.O. Box 154, Yale Station, New Haven, CT 06520-0154

Discussant: Barbara Jones Denison, Lebanon Valley College, Suite 10, 931 Harrisburg Avenue, Lancaster, PA 17603

10:45 a.m. - 12:15 p.m. - SESSION 16 - SURFSIDE WEST

RELIGIOUS COMMITMENT AND THE FAMILY

Convener: Christopher G. Ellison, Dept. of Sociology, Burdine Hall 336 University of Texas, Austin, TX 78712-1088

"Religious Identification and Family Attitudes: An International Comparison"

Bernadette C. Hayes and Michael Hornsby-Smith, Dept. of Sociology, University of Surrey, Guildford, Surrey, England GU2 5XH

"Religious Commitment and Family Cohesion in China, Taiwan, and the United States"

Zhang Jie, Dept. of Sociology, Georgia Southern University, Statesboro, GA  
Wayne Luther Thompson, Department of Sociology, Concordia University, River Forest, IL 60305-1499

"Education, Interfaith Marriage, and Religious Commitment"

Larry R. Petersen, Dept. of Sociology and Social Work, 231 Clement Hall, Memphis State Univ., Memphis, TN 38152

Discussant: Jeffrey A. Will, Dept. of Sociology, University of North Florida, 4567 St. Johns's Bluff Road, Jacksonville, FL 32216-6699

**THURSDAY, AUGUST 12**

**10:45 a.m. - 12:15 p.m. - SESSION 17 - SURFSIDE EAST**

**CHURCH AND STATE ISSUES**

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

"The Intensification of Church-State Conflict in the United States"

Thomas Robbins, 427 4th St. SW, Apt. A-8, Rochester, MN  
55902

"Sect-State Relations: Accounting for the Differing Trajectories of Seventh-Day Adventists and Jehovah's Witnesses"

Ronald Lawson, Dept. of Urban Studies, Queens College,  
Flushing, NY 11367

"The Limits of the Secular State: Repression, Protection and the Regulation of Religious Freedom in Indonesia"

D. Jay Losher, Universitas Kristen Satya Wacana, Salatiga,  
Central Java, Indonesia (mailing address: 4308 South Peoria,  
Suite 564, Tulsa, OK 74105)

Discussant: Ted G. Jelen, Dept. of Political Science, Illinois  
Benedictine College, Lisle, IL 60532

**10:45 a.m. - 12:15 p.m. - SESSION 18 - PALM COURT**

**THEORY AND PRACTICE IN THE SOCIOLOGY OF RELIGION**

Convener: Theodore Long, Merrimack College, N. Andover, MA 01845

"Civil Society and Religion"

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

"Towards a Better Understanding of Denominational Differentiation and Ecumenical De-Differentiation"

Peter Staples, State University of Utrecht, Heidelberglaan  
2, P.O. Box 80.105, 3508 TC Utrecht, Netherlands

"Debunking the Debunking Approach in the Sociology of Religion"

Richard W. Lee, Dept. of Sociology, University of Alabama-  
Huntsville, Huntsville, AL 35899

Discussant: William J. Weston, Sociology, Centre College,  
Danville, KY 40422

THURSDAY, AUGUST 12

1:30 - 3:00 p.m. - SESSION 19 - SURFSIDE WEST

**AUTHOR MEETS THE CRITICS**

*A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation*, Wade Clark Roof (Harper and Collins, 1993)

Organizer and Convener: Rhys H. Williams, Program on Nonprofit Organizations, P.O. Box 154, Yale Station, New Haven, CT 06520-0154

Critics: Benton Johnson, Dept. of Sociology, University of Oregon, Eugene, OR

Lynn Davidman, Dept. of Sociology, Brown University, Providence, RI 02912

C. Kirk Hadaway, UCBHM, 700 Prospect Ave., Cleveland, OH 44115

Chaim I. Waxman, Dept. of Sociology, Rutgers University, New Brunswick, NJ 08903-5072 (mailing address: 2526 Bayswater Ave., Far Rockaway, NY 11691)

Response: Wade Clark Roof, Dept. of Religious Studies, University of California, Santa Barbara

1:30 - 3:00 p.m. - SESSION 20 - SURFSIDE EAST

**RECENT TRENDS IN THE STUDY OF AMERICAN CATHOLICISM**

Convener: M. Theresa Moser, RSCJ, College of Arts and Sciences, University of San Francisco, 2130 Fulton St. San Francisco, CA 94117-1080

"American Catholicism as 'Denomination'"

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

"The Catholic Pluralism Project: A Study of Catholic Beliefs and Practices"

James D. Davidson and Andrea S. Williams, Department of Sociology and Anthropology, 1365 Stone Hall, Purdue University, West Lafayette, IN 47907-1365

"Religious Orders in the United States, 1950-1990"

Patricia Wittberg, Indiana-Purdue University at Indianapolis, Dept. of Sociology, Cavanaugh Hall, Indianapolis, IN

Discussant: Thomas Imse, Dept. of Sociology 172, Holy Cross College, Worcester, MA 01610

THURSDAY, AUGUST 12

1:30 - 3:00 p.m. - SESSION 21 - PALM COURT

RELIGION AND POLITICAL MOBILIZATION

Convener: Barbara Strassberg, 2000 W. Illinois Ave., Apt. 526,  
Aurora, IL 60506

"Redeeming Time: Protestantism and the Eight-Hour Movement in  
Nineteenth-Century Chicago"

William A. Mirola, Dept. of Sociology, Ballantine Hall 747,  
Indiana University, Bloomington, IN 47405

"Faith in Action: Religious Resources for Political Success in  
Three Congregations"

Richard L. Wood, Dept. of Sociology, University of  
California, Berkeley, CA 94720

"Women and the Religious Right: Empowerment or Constraint?"

Christel J. Manning, Dept. of Religious Studies, University  
of California, Santa Barbara, CA 93106

Discussant: Theodore Long, Merrimack College, N. Andover, MA  
01845

3:30 - 4:30 p.m. - SESSION 22 - PALM COURT

BUSINESS MEETING OF THE ASSOCIATION

5:00 - 6:00 p.m. - SESSION 23 - CORAL REEF

PAUL HANLY FURFEY LECTURE

Convener: William D'Antonio, Washington, D.C.

Lecture: N.J. Demerath III, Dept. of Sociology, University of  
Massachusetts, Amherst, MA 01003

6:00 - 7:00 p.m.

RECEPTION - CORAL REEF

7:30 - 10:00 p.m.

NEW COUNCIL MEETING - SURFSIDE WEST

FRIDAY, AUGUST 13

8:00 a.m. - SESSION 24 - GARDEN SOUTH  
WOMEN'S NETWORK BREAKFAST

9:00 - 10:30 a.m. - SESSION 25 - SURFSIDE WEST  
AUTHOR MEETS THE CRITICS

*The Churching of America, 1776-1990: Winners and Losers in Our Religious Economy*, Roger B. Finke and Rodney Stark  
(Rutgers University Press, 1992)

Organizer: James Mathisen, Wheaton College

Convener: Kevin J. Christiano, Dept. of Sociology, Univ. of Notre Dame, Notre Dame, IN 46556

Critics: R. Stephen Warner, Dept. of Sociology, University of Illinois at Chicago, Chicago, IL

Howard C. Schneiderman, Dept. of Anthropology and Sociology, Lafayette College, Easton, PA

James A. Mathisen, Dept. of Sociology/Anthropology, Wheaton College, Wheaton, IL 60187-5593

Authors: Roger Finke, Dept. of Sociology, Purdue University, West Lafayette, IN

Rodney Stark, Dept. of Sociology, University of Washington, Seattle, WA

9:00 - 10:30 a.m. - SESSION 26 - SURFSIDE EAST

STUDIES OF JEWS AND JUDAISM

Co-sponsored with the Association for the Social Scientific Study of Jewry

Organizers: Rhys Williams and Arnold Dashefsky, University of Connecticut, Storrs, CT 06268

Convener: Celia Heller, Hunter College and Graduate Center, CUNY, 15 West 72nd Street, New York, NY 10023

"The Organizational Structure of 'Spiritual Absorption'"  
M. Herbert Danzger, 164-47 73rd Ave., Queens, NY 11366

"Religious and/or Ethnic Identity of the Post-War Generation of Polish Jews"  
Barbara Strassberg, 2000 Illinois Avenue, Apt. 526, Aurora, IL 60506

"Religious and Ethnic Patterns of American Jewish Baby Boomers"  
Chaim I. Waxman, Dept. of Sociology, B204 Lucy Stone Hall, Rutgers University, New Brunswick, NJ 08903-5072

Discussant: Judith Lasker, Department of Sociology, Lehigh University, 681 Taylor, Bethlehem, PA 18015



FRIDAY, AUGUST 13

9:00 - 10:30 a.m. - SESSION 27 - PALM COURT

**PANEL SESSION: THE SOCIOLOGY OF CULTURE AND THE SOCIOLOGY OF RELIGION -- CONVERGING THEMES**

(Co-Sponsored with the ASA's Section on the Sociology of Culture)

Organizer and Convener:

Rhys H. Williams, Program on Nonprofit Organizations, P.O. Box 154, Yale Station, New Haven, CT 06520-0154

Panelists:

"Applying Pierre Bourdieu's Cultural Field Framework to the Study of Religion"

David Swartz, 235 Commonwealth Ave., Newton, MA

"Ideological Structures: Beyond Models of Religious Belief"

Gene Burns, Dept. of Sociology, Princeton University, Green Hall, Princeton, NJ

"Religion and Culture in Recent Social Movement Literature"

Stephen Hart, Dept. of Sociology, University of Wisconsin-Milwaukee, Milwaukee, WI

10:45 a.m. - 12:15 p.m. - SESSION 28 - SURFSIDE WEST

**CONTEMPORARY THEORETICAL ISSUES**

Convener: Patricia M.Y. Chang, Hartford Seminary, 77 Sherman St., Hartford, CT 06105

"New Class Protestantism"

William J. Weston and Rebecca Jorgensen, Department of Sociology and Anthropology, Centre College, 600 W. Walnut St. Danville, KY 40422

"Postmodern Religion and the New World Order"

T.R. Young, Dept. of Sociology, Virginia Polytechnical University, Blacksburg, VA 24061-0137

"Religion and Revolution: A Theoretical Approach"

Kurethara S. Bose, 1800 Jefferson Park Ave. Apt. 92, Charlottesville, VA 22903

Discussant: Anthony Blasi, Dept. of Sociology, Muskingum College, New Concord, OH 43762

FRIDAY, AUGUST 13

10:45 a.m. - 12:15 p.m. - SESSION 29 - SURFSIDE EAST

COMMUNITY WITHIN RELIGIOUS ORGANIZATIONS

Organizer: Donna Trent

Convener: Donna M. Trent, Organizational Behavior, Eckerd College, 4200 54th Ave. South, St. Petersburg, FL 33711

"Group Cohesion Within Religious Organizations: The Role of Community Building"

Donna M. Trent and Susan Cavallo, Eckerd College

"Community Building and Conflict Resolution in Church Leadership Groups"

Lora Bentley Chalice, Inc. 1000 N. Washington Blvd., Sarasota, FL 34236

David L. Perkins, First Presbyterian Church, 2050 Oak St., Sarasota, FL 34237

"Religious Ritual: Community-Building or Celebrating"

Joseph B. Tamney, Dept. of Sociology, Ball State University, Muncie, IN 47306-0530

Discussant: Adair Lummis, Hartford Seminary, 77 Sherman St., Hartford, CT 06105

10:45 a.m. -12:15 p.m. - SESSION 30 - PALM COURT

PANEL SESSION: FROM SECULARIZATION TO GLOBALIZATION?

Organizers: William R. Garrett and Roland Robertson

Convener: William R. Garrett, Dept. of Sociology, St. Michael's College, Colchester, VT 05439

Panelists:

Roland Robertson, Dept. of Sociology, University of Pittsburgh, Pittsburgh, PA

William R. Garrett, Dept. of Sociology, St. Michael's College, Colchester, VT 05439

John Simpson, Dept. of Sociology, 203 College St., University of Toronto, Toronto, Ontario M5T 1P9, CANADA - 0157

FRIDAY, AUGUST 13

12:30 - 2:30 p.m. - SESSION 31 - ASA HEADQUARTERS HOTEL  
ROOM: FOUNTAINBLEU D

**THEMATIC SESSION**

**RELIGION AND DEMOCRACY: INTERNATIONAL AND COMPARATIVE PERSPECTIVES**  
(Co-sponsored with the American Sociological Association)

Organizer and Presider: Rhys H. Williams, Yale University,  
PONPO, P.O. Box 154, Yale Station, New  
Haven, CT 06520-0154

"Religious Communities and Democratic Processes in the United  
States: Comparing African-American and Christian Right Cases"  
Clyde Wilcox, Department of Government, Georgetown  
University, Washington, D.C. 20057

"Religion in Latin America: Base Communities, Protestantism, and  
the Culture of Democracy"  
Christian Smith, Dept. of Sociology, Gordon College,  
Wenham, MA 01984

"Religion, Democracy, and "Secularism" in South Asia"  
Joseph Elder, Dept. of Sociology, University of  
Wisconsin, Madison, WI 53706

Discussants:

N.J. Demerath III, Dept. of Sociology, University of  
Massachusetts, Amherst 01003

William H. Swatos Jr., Editor, Sociology of Religion,  
1500 7th Ave. Silvis, IL 61282

3:00 p.m. - 5:00 p.m. - SESSION 32 - SURFSIDE WEST

**PANEL SESSION: MARGINAL RELIGIONS, MEDIA AND THE STATE: THE WACO  
CONFLAGRATION**

Organizer: Rhys H. Williams

Convener: David G. Bromley, Dept. of Sociology, Virginia  
Commonwealth University, Richmond, VA

Panelists:

Thomas Robbins, 427 4th St. SW, Apt. A-8, Rochester, MN  
55902

Stuart Wright, Dept. of Sociology, Lamar University,  
Beaumont, TX 77710

Dean M. Kelley, National Council of the Churches of  
Christ in the USA. (mailing address: 122 Old East Neck  
Road, Melville, NY 11747

John R. Hall, Dept. of Sociology, University of  
California, Davis, CA 95616

SATURDAY, AUGUST 14

8:00 - 10:30 a.m. - SESSION 33 - SURFSIDE WEST

CONTEMPORARY TOPICS IN SOCIOLOGY OF RELIGION

Co-sponsored with American Sociological Association

Organizer: Lynn Davidman, Brown University

Convener: Arthur Larry Greil, Dept. of Sociology, Alfred University, Alfred NY

"'That They All May Be One': Can Denominationalism Die?"  
Andre Nauta, Dept. of Sociology, Case Western Reserve University, 10900 Euclid Ave. Cleveland, OH 44106-7124

"What the Polls Don't Show: A Closer Look at U.S. Church Attendance"  
C. Kirk Hadaway, UCBHM, 700 Prospect Ave., Cleveland, OH 44115  
Penny Long Marler, Hartford Seminary, 77 Sherman St., Hartford, CT 06105  
Mark Chaves, Dept. of Sociology, Univ. of Notre Dame, Notre Dame, IN 46556

"Avoidance and Conflict: Perceptions Regarding Contact between Religious and Nonreligious Youth in Israel"  
Ephraim Tabory, Dept. of Sociology and Anthropology, Bar Ilan University, 52900 Ramat Gan, Israel

"Maintaining the Moral Community: Symbolic Boundaries Against Secular Trends in Higher Education"  
Christopher Gray Wheeler, 1643 Cambridge St., Apt. 64, Cambridge, MA 02138  
John Schmalzbauer, Dept. of Sociology, Princeton Univ., 2-N-1 Green Hall, Princeton, NJ 08544

**August 10**

7:00 a.m. - 10:00 p.m. Old Council Meeting

**August 11**

9:00 a.m. - 4:30 p.m. Registration and Book Exhibit  
10:00 a.m. - 11:45 a.m. Gender  
10:00 a.m. - 11:45 a.m. Cohesion and Conflict  
10:00 a.m. - 11:45 a.m. Public Discourse  
1:00 p.m. - 2:30 p.m. Ebaugh Author-Critics  
1:00 p.m. - 2:30 p.m. Popular Religion  
1:00 p.m. - 2:30 p.m. Conventional Political Action  
3:00 p.m. - 4:30 p.m. Comparative Perspectives  
3:00 p.m. - 4:30 p.m. Implicit Religion  
3:00 p.m. - 4:30 p.m. Congregations  
3:00 p.m. - 4:30 p.m. Adriance - Rio Maria: From Oppression to Hope  
5:00 p.m. - 6:00 p.m. Presidential Address, William D'Antonio  
6:00 p.m. - 7:30 p.m. Presidential Reception

**August 12**

8:00 a.m. Grad Student Breakfast, D'Antonio and Williams  
9:00 a.m. - 4:30 p.m. Registration and Book Exhibit  
9:00 a.m. - 10:30 a.m. Gender and Clergy  
9:00 a.m. - 10:30 a.m. Religion, Democracy and Latin America  
9:00 a.m. - 10:30 a.m. Organizational Expressions  
10:45 a.m. - 12:15 p.m. Church-State Issues  
10:45 a.m. - 12:15 p.m. Religious Commitment and Family  
10:45 a.m. - 12:15 p.m. Theory and Practice in Sociology of Religion  
1:30 p.m. - 3:00 p.m. Studies in Catholicism  
1:30 p.m. - 3:00 p.m. Political Mobilization  
1:30 p.m. - 3:00 p.m. Roof Author-Critics  
3:30 p.m. - 4:30 p.m. Business Meeting  
5:00 p.m. - 6:00 p.m. Furfey Lecture, N.J. Demerath III  
6:00 p.m. - 7:00 p.m. Reception  
7:30 p.m. - 10:00 p.m. New Council Meeting

**August 13**

8:00 a.m. Women's Network Breakfast  
9:00 - Noon Registration  
9:00 a.m. - 10:30 a.m. Finke-Stark Author-Critics  
9:00 a.m. - 10:30 a.m. Studies of Jews and Judaism  
9:00 a.m. - 10:30 a.m. Panel Session - Sociology of culture  
10:45 a.m. - 12:15 p.m. Panel Session - Secularization theory  
10:45 a.m. - 12:15 p.m. Theoretical Issues  
10:45 a.m. - 12:15 p.m. Community within Religious Organizations  
12:30 p.m. - 2:30 p.m. ASA-ASR Thematic Session (ASA hotel)  
3:00 p.m. - 5:00 p.m. Panel Session - Waco

**August 14**

8:00 a.m. - 10:20 a.m. ASA-ASR Joint Session (ASA hotel)

## ABSTRACTS

Madeleine Adriance, Mount Ida College

### **"Grassroots Catholic Groups and Agrarian Activism in Northern Brazil"**

There is evidence in northern Brazil of a direct relationship between grassroots Catholic groups (base ecclesial communities) and activism for agrarian reform. This paper reviews the theoretical literature concerning agrarian activism and its relationship to religion, and reports on field research conducted in the states of Maranhao and Para. The theoretical analysis emphasizes three sets of factors that affect the emergence of rural mobilization: 1) the social psychology of the peasantry, 2) the political-economic changes that have created negative consequences for peasants, and 3) the function of religion as a source of organization. Qualitative data are drawn from forty-eight interviews conducted in eight rural parishes. The subjects included thirty-eight lay members of base communities, most of whom are also members of rural unions, and ten pastoral agents - four religious sisters, three lay church workers and three priests. These interviews reveal the links between the church and agrarian activism. The paper concludes with a discussion of the prospect for the continuation of such links.

Penny Edgell Becker, University of Chicago

### **"Congregational Conflict: Factors in Liberal and Conservative Patterns"**

Are patterns of conflict different in liberal and conservative religious congregations? If so, why? Interviews conducted with clergy and members of 23 congregations suggest there are many commonalities but also some differences. For example, more of the serious conflicts occur in liberal congregations. And, there are a few liberal congregations that have long-running, heated series of conflicts, and which have no counterpart among the conservative congregations in the sample. This paper explains these differences by focussing on two types of factors. The first concerns features of the conflicts themselves. Some different issues arise, and often issues are framed quite differently, during the course of conflict in liberal and conservative congregations in: patterns of member commitment, scope and institutionalization of religious authority, and local ecclesiology (vision of what the local church is and how it should function. This explanatory framework allows discussion not only of the differences between liberal and conservative congregations but also of the similarities.

Lora Bentley, Chalice, Inc., Sarasota, FL and  
David L. Perkins, First Presbyterian Church, Sarasota, FL

**"Community Building and Conflict Resolution  
in Church Leadership Groups"**

Lora Bentley recently completed her M.A. in Applied Sociology. Her thesis was "A Pragmatist's Guide to Community Building and Conflict Resolution." She is a co-founder of Chalice, Inc., an organization whose services include facilitation of community building and conflict resolution workshops.

David Perkins is currently employed as the Certified church Administrator at First Presbyterian Church in Sarasota, Florida. He anticipates beginning study for his master's degree in October of this year. His community involvement includes assisting in community building and conflict resolution in various church organizations.

This paper presents a survey of community building techniques for use within church administration, including clergy, session members and other leaders and decision-makers. The study is based on a community building and conflict resolution workshop conducted for church leaders in a mainstream protestant denomination. The purpose of the workshop included increasing cooperative action, communication, and collaboration for good of the greater church congregation. The workshop was conducted by 2 facilitators and attended by 25 participants. The participants consisted of 3 clergy, 1 clerk and 21 session members (7 of whom were newly integrated into church governance). The applied sociological research explores relationships, including pre-existing adversity, between lay and clerical leadership and defines objectives of community building and conflict resolution at the leadership level of church organizations. The paper delineates methodologies, including simulations, leadership development exercises, and symbols to enhance synergistic interaction among church leaders. The paper also delineates conditions favorable for other cooperative endeavors of this type.

Jacques Berlinerblau, The New School for Social Research

**"'Official Religion':  
The Other Side of 'Popular Religion'"**

In this contribution the author attempts to establish a set of sociological ground-rules for the study of "official religion". In doing so, this study seeks to delineate the fundamental sociological characteristics of "official religion" in light of recent advances in the "popular religion" paradigm. It is argued that a "nexus approach" must be taken whereby "popular religion" may not be studied in isolation from its heuristic opposite, "official religion." Of especial interest will be the issue of power - insofar as it has traditionally been observed that "official religions" have it while "popular religions" do not. In doing so, the author will attempt to contrast the "this worldly power" typically manifested in the former, with the spiritual "otherworldly" power to be identified in the latter. It is hoped that a study of this frequently ignored subject, will enrich current research taking place within the "popular religion" paradigm.

Kurethara Bose, University of Virginia

### "Religion and Revolution, A Theoretical Approach"

In a recent study I have proposed a general theoretical model to explain religious forms and expressions (Bose 1991). It was suggested that underlying religious forms is a specific mode of thought. In this mode of thought phenomena are defined both dynamically and relationally: beings are seen as in intrinsic relationship with one another in their dynamic unfolding. This mode of thought contrasts with the objective mode of thought, underlying modern science, in which reality is defined in terms of static categories that embody no relationships. The religious apprehension of the self leads to the recognition of the self as a spontaneously unfolding being in intrinsic relationship with other selves and the world. Moreover, in the dynamic mode no conceptual distinctions can be made between beings and all are seen as equal and true. Conceptual distinctions and discriminations, the basis of hierarchical order, derive from the objective mode. Religious knowledge in its most sublime form is the recognition of the unity, solidarity and equality of all beings. It is this knowledge that is embodied in the notion of the Supreme Being, such as Brahman and Tao, and in the conception of nirvana. Religious knowledge, at the most fundamental level, stands opposed to hierarchical, repressive social structures. The implications of religious knowledge, in its pristine form, are radical and revolutionary. The realization of Brahman, Tao or Nirvana corresponds to a radical transformation of consciousness, and with it individuals and society, and the realization of an egalitarian society.

Kurethara Bose, University of Virginia

### "Autonomy of the Self in Mahayana Buddhism"

In a recent study I (Bose 1991) have proposed a model of two modes of thought to explain socio-cultural phenomena. These two modes are the objective mode, which underlies modern science, and the dynamic mode which shapes religious forms. In the former things are defined in terms of objective, static categories which embody no relationships. In the religious mode things are apprehended as dynamic beings in immanent relationships. These two modes of thought are clearly recognized in Mahayana philosophy and are called the discriminating mode and the non-discriminating mode. In the discriminating mode things are seen as independent of one another, while in the non-discriminating mode they are grasped as in relationship with one another.

In the objective mode the self recognizes itself as a self-sufficient, independent reality and this produces a specific conception of self-autonomy. In the dynamic mode, on the other hand, the self recognizes itself as a spontaneously unfolding reality in relationship with other selves. In this conception the natural authentic self is the true self, and this self is in solidarity with other selves. True freedom is realized when the natural self is able to express itself fully. Nirvana corresponds to the dynamic-relational apprehension of the self and the world, and it is in nirvana the self achieves the highest state of freedom. According to Mahayana thought it is in unity and solidarity that the self realizes true freedom. The two modes of thought produce two different conceptions of autonomy.



**Carroll J. Bourg, Fisk University**

**"Civil Society and Religion"**

Current discussions in social and political theory have debated the usefulness in restoring the notion of civil society to inquiries into democracy and democratic processes. Religion is now recognized in many traditions as a societal phenomenon rather than a statist (or state) phenomenon. Any study of democracy and democratic processes would not be limited to states or governments. It would also include the adoption of democracy and democratic processes within the self-management and self-production of societal phenomena. In this paper, I am exploring and identifying the relationships of religion within civil society.

**James C. Cavendish, University of Notre Dame**

**"Christian Base Communities and the Building of Democracy:  
Brazil and Chile"**

Many studies that have been published on the topic of Catholic religious movements and political transitions in Latin America conclude with criticisms of the secularization thesis (Smith 1982; Levine 1986; Mainwaring 1986; Mainwaring and Wilde 1989). According to these researchers, the rising influence of religious movements on Latin American politics, and their contributions to the struggle for democracy, demonstrate that religion is not waning in importance in the contemporary society. The principal project of this paper is to analyze the influence of Christian base communities (i.e., CEBs or comunidades eclesiales de base) on the two stages of democratic transition in Brazil and Chile: 1) the transition in political regimes; and 2) the consolidation of democracy. The paper begins by discussing basic concepts employed by analysts of democratic transitions, and then reviews the literature that has related religion to democracy. Drawing upon the literature concerned with the role of CEBs in democratic transition and consolidation, I then summarized how CEBs - both as organizations and as bearers of political values - have fostered the development of democracy. The conclusions not only qualify the extent to which CEBs influence the process of democratization, but also raise questions regarding the fervent criticisms of the secularization thesis advanced in the existing literature.

**Patricia Mei Yin Chang, Hartford Seminary**

**"An Institutional Approach to Secularization Theory"**

This paper addresses a central debate within secularization theory, namely, understanding the declining influence of religious thinking at the societal level with observations of strong religious piety at the individual level within an integrated explanatory framework. I argue that these differences are a consequence of the co-evolution of the "denomination" as an organizational form and the "denominational system" as an institutional environment. The denominational form is characterized by a division of authority that locates moral authority in the individual resulting in a reinforcement of religious activism at the individual level. Administrative and functional authority is located in the denominational structure or organization. These offices are decoupled from the moral authority of the church and thus tend to conform to their

institutional environments e.g. assume bureaucratic and professional models of behavior. However, the lack of moral authority prevents them from being pro-active. Because their authority is based on rational expertise rather than moral authority they can organize around issues but are less effective in strategies of direct leadership. This dual organizational authority explains both the strength of individual piety and the weakness of denominational executives to exercise a leadership role in debates of moral issues in the secular world.

**March Chaves, University of Notre Dame**

**"Ordaining Women: The Diffusion of an Organizational Innovation"**

Since 1970, women have entered the clergy in increasing numbers. This basic pattern - very small numbers of women until 1970, steadily increasing numbers after that - is also evident in law and in medicine. But when we switch the focus from individuals to organizations we observe striking differences among organizational populations in law, medicine, and religion. In this paper I conceptualize the granting of formally equal clergy rights for women as an organizational innovation, and I examine the diffusion of that innovation across an organizational population (denominations). Among the questions I address are: Why is the diffusion of this innovation so much slower among denominations than it was among medical schools and among state law boards? How and why do the intradenominational conflicts over this issue change over time?

**M. Herbert Danzger, Lehman College and The Graduate Center, City University of New York**

**"The Organizational Structure of 'Spiritual Absorption'"**

This paper suggests a method for studying how a society, rather than an individual, "constructs" religion, using as its data the absorption of immigrants from the former Soviet Union into Judaism in Israel and the United States.

The absorption of Soviet Jewish immigrants into the religious life of the Jewish people depends not only on their own inclinations but also on the social environment in which they find themselves. The organizations created to assist these immigrants in the process of becoming practicing religious Jews are an important part of that environment. Knowing the range of such organizations, who sponsors them, what they do, who they serve and how many, provides a sense of how a society "constructs" the process of spiritual absorption.

This paper provides an overview of such organizations as of 1992-1993. It represents a "snapshot" of this organizational structure immediately following the massive immigration of Soviet Jews to Israel and the United States. This paper is based on 57 in depth interviews conducted in Israel during the summer of 1992, and in the United States in winter and spring of 1992, 1993.

James D. Davidson, Purdue University and  
Andrea S. Williams, Purdue University

**"The Catholic Pluralism Project:  
A Study of Catholic Beliefs and Practices"**

Most observers agree that American Catholics' religious beliefs and practices have become increasingly diverse since Vatican II. The goals of the Catholic Pluralism Project are to describe these religious differences and to examine the social bases of this pluralism. In this paper we summarize the specific theological issues which comprise our dependent variables, indicate the theoretical orientation we are using to explain this pluralism, outline our research design, and report some preliminary findings. Our dependent variables include questions about Catholics' perceptions of the church, their theological world views, and their participation in their parishes and dioceses. Our theoretical approach uses exchange theory and symbolic interactionism to highlight the effects which life-course experiences have on the Catholic laity's values and interests. We are gathering data on these issues through individual interviews, focus group discussions, and surveys in the five dioceses of Indiana. In the final year of the project we will also conduct a national survey to see if the patterns which appear in our Indiana data also appear in a cross-section of American Catholics. Our preliminary results are based on the in-depth interviews and focus groups.

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

**"Culture Wars in Congress:  
The Polarization of Denominations into  
Orthodox and Progressive Camps"**

This paper will be concerned with congressional voting by Members of the 101st Congress (1988-1990), and will investigate the extent to which Members who affiliate with specific denominations either 1) collectively tend to lean in a liberal or conservative direction, or conversely 2) are polarized into progressive and orthodox wings.

We will show that both tendencies occur. Members of Congress who belong to the Jewish and Northern Baptist denominations collectively tend to favor a liberal political position; those who belong to the Presbyterian, Episcopalian, Lutheran, Methodist, Disciples of Christ, and Southern Baptist faiths collectively tend to lean to a conservative political position; those who are members of the Catholic, Mormon, and Congregational denominations, and those with no religious affiliation, tend to be most polarized.

Nancy Eiesland, Emory University

**"Irreconcilable Differences:  
Theoretical Issues in Congregational Schism"**

In 1990, Hinton Memorial United Methodist Church experienced a schism. Racked by conflict for almost three years, the congregation finally divided along the fault-lines of suburban charismatics versus traditional small-town Methodists. A close investigation of this congregational conflict and schism reveals complicated patterns of denominational inclusion and marginalization of charismatic congregations and clergy and of institutionalized tensions between suburban and small-town values that fostered conditions ripe for congregational schism.

In this paper, I will use this case study to address critical theoretical issues in the study of congregational schism. Topics to be discussed include, but are not limited to, congregational/denominational nexus, theological entrepreneurialism, and charisma in the context of rapid suburbanization.

Christopher G. Ellison, University of Texas at Austin

**"The Semi-Involuntary Institution Revisited:  
Regional Differences in Church Participation  
Among Black Americans"**

Scholars over the years have called attention to regional variations in the character of the black religious experience. If brief, for historical reasons rural southern blacks have tended to view church involvement as an emblem of personal legitimacy, and a gateway to other social opportunities and community activities. Consequently, the decisions of rural southern blacks about whether and how often to participate in church activities may be "semi-involuntary," governed partly by community norms and expectations. On the other hand, churches in urban and suburban areas (especially outside the South) have had to compete with secular institutions and worldviews for allegiance and support. In these settings, church participation is more likely to be a voluntary choice, motivated by individual religious commitment and perceived benefits and involvement. We distill a series of hypotheses from these arguments and test them using data from the 1979-80 National Survey of Black Americans (N=2,107). Results support our arguments about regional variations in the patterns and correlates of church participation. These analyses underscore the historical and contemporary significance of regional differences among black Americans. We also engage broader debates concerning A) the usefulness of microeconomic perspectives on religious behavior, and B) the implications of religious monopolies vs. free religious markets for levels of individual religious participation.

**Tanice G. Foltz, Indiana University Northwest**

**"Ritual and Personal Power in Feminist Witchcraft"**

This paper focuses on ritual and personal power. A portion of data were collected from a witches coven in Southern California, where participant observation (1987-88) was conducted with a co-researcher, and in-depth interviews taken with the coven sisters. The author sought out spiritual women to better understand the women's spirituality movement. Using a feminist epistemological approach, she attended women's music festivals and spirituality conferences in the Midwest taking field-notes, using participant-observation and interviewing thirty spiritual women from the Midwest, East coast, Canada, England, New Zealand and Australia.

The paper focuses on the experiences of women who have identified themselves as practicing "feminist spirituality" or as being "witches." Specifically, the data reveal who these women were prior to coming into contact with the Craft, what elements of the philosophy and practices attracted them, the process of becoming an adherent, and to what degree they are currently involved. Using their words, the paper describes the ways women use ritual to understand their connection to nature, to validate and empower themselves, and to gain autonomy in their personal lives. Many of the women were social activists in support of the environment and women's issues.

**Bryan Froehl, University of South Carolina, Spartanburg**

**"Religion and the Construction of Democracy in Latin America:  
The Contributions of Grassroots Religious Organizations"**

The current wave of democratization characteristic of recent Latin American political developments has been profoundly supported by broad patterns of social change in contemporary Latin America. They have found expression in a variety of forms of religious life, both protestant and Catholic, which have established an extensive network of grassroots religious organizations ("GROs") in Latin America over the past two decades.

Catholic organizations include not only the well-known "basic Christian communities" connected with Liberation Theology, but also the markedly conservative "neo-catechumenate way" and the emotional, other-worldly charismatic movement. For their part, protestants, generally "evangelicals," now outnumber practicing Catholics in most countries of Latin America. Their number includes both traditional fundamentalists and the newer, more emotional pentecostals or neo-pentecostals. Pentecostals now dominate formal religious activity in many poor neighborhoods. In some cases (Guatemala, for example) elites have also turned to these groups for the messages and organizational forms they offer, and in record numbers.

These changes have already had dramatic impacts on civil society and will likely have even more pronounced long term effects. Never before have protestants OR Catholics had a sizeable presence within complex organizational networks that affect the everyday lives of people in the region. These grassroots religious organizations are a key to social change in Latin America. The analysis given of these new forms of religious life in Latin America is broadly comparative and is

**fundamentally** adapted from various traditions in social movements analysis.

The distinctiveness of religious movements offers not so much a special case for the analysis of social movements as an opportunity for the consideration of how organizations, analyzed in a movements framework, can be considered as instruments of social change. A social movements analysis allows for a fuller consideration of the impacts of meanings, messages and mediators in movements of social transformation. It also permits a broader consideration of political economic, external variables such as class and the wider socio-economic context.

The intent of this presentation will be to examine and clarify the complex role of both Catholic and evangelical GROs in the construction of democratic politics in contemporary Latin America. The study of religious groups within a broad context of social and political change serves to illustrate many important ways to broaden and refines important analytical tools. The results will have considerable use to a wide variety of research on how organizations mediate meaning and structural changes through agents and organizations involved in social transformational processes.

Data used in analysis and discussion will be based on surveys, community studies and specific case studies of leaders, members, messages, and organizations gathered by the author in Venezuela. The GROs studies are placed in their context and analyzed following the proposed general model for the analysis of organizations as instruments of social change.

**Henri Gooren, University of Utrecht, The Netherlands**

### **"Protestantism and Coping with Poverty in Guatemala City"**

First I shall present a short summary of the Weber-thesis on the supposed link between Protestantism and economic development, followed by some applications of this thesis in Latin America (e.g. Lewellen 1979, O'Connor 1979, Turner 1979, Annis 1987, Mariz 1989, Martin 1990).

Then a survey of poverty and informal entrepreneurship in Guatemala will be made, together with the possible impact of evangelical Protestantism on this.

Finally, I shall briefly look at the consequences of all this for my own research project in the popular neighborhood La Florida in Guatemala City.

Wendy Griffin, California State University at Long Beach

**"The Embodied Goddess:  
Feminist Witchcraft and the Female Divine"**

This paper uses a phenomenological approach and descriptive analysis to examine the religion of feminist witches and women in the American Goddess Movement. By focusing on three specific religious mythopoeic images, it explores how these women use a body of consciously created myths and rituals to challenge the epistemology and ontology of gendered relations and thus "re-vision" and "re-create" power, authority, sexuality, and all social relations. The result of this new mythos is a religion which challenges the core values of a patriarchal society.

Ethnographic data for this paper were collected during a period of four years through participant observation and in-depth interviews with feminist witches and priestesses of the Goddess.

Per Hansson, Uppsala University

**"The Rest is Silence. Reactions to the Discrimination  
Against Female Clergy in the Church of Sweeden.  
Three Case Studies"**

The ordination of women was decided in the Church of Sweeden in 1958 under protests from a considerable group of clergy and lay persons. The first women were ordained in 1960 and in 1992; there were 731 female clergy out of 3,028 (24%). The opponents to the reform are still a considerable minority of approximately 25-30% of the male clergy. In some parishes the opponents discriminate the female clergy. Three case studies have been made in such parishes. The research question has been how other persons (than the clergy) apprehend the situation. Interviews have been conducted with youth leaders, deacons, clerks and vergers.

The interviewees report that discrimination is going on, mainly as a lock out of female ministers from special churches. These churches are reserved for the male clergy. The clerks and vergers have to take part in the discrimination; e.g. in a situation when a parishioner asks for baptism, they have to manoeuvre so that the clergy (male) or the church (another) is according to the informal rules of discrimination. The situation in the parishes is never discussed. The discrimination is against church law.

The elements in a process that leads to silence and acceptance of the discrimination are identified as follows:

1) Strong men (opposing the ordination of women, 2) Weak management, 3) The culture does not permit any discussion concerning conflicts, 4) The employees in the parishes comprehend equality (although there is discrimination). These results are understood in a societal context where the dichotomy of the sexes and the hierarchy of the sexes is a common pattern. The prospects of changing the situation with educational efforts is discussed.

Bernadette C. Hayes, University of Surrey, Surrey, England and  
Michael Hornsby-Smith, University of Surrey, Surrey, England

**"Religious Identification and Family Attitudes:  
An International Comparison"**

This study examines the impact of religious identification on family attitudes in the United States, Great Britain, West Germany, the Netherlands, Austria, Italy and Ireland. The results show a marked variation in patterns of religious identification across countries and significant effects of religious identification on family attitudes. Religious independents are significantly less supportive of marriage, more likely to approve of divorce, and express a less child-centered attitude than their religious affiliates. Thus, for these seven countries at least, religious identification is a salient predictor of family attitudes.

Pierre Hegy, Adelphi University

**"American Catholicism as 'Denomination'"**

This paper replicates the 1972 McCready and Greeley study on Catholic church attendance and beliefs. Data from the 1972-1990 GSS confirm the trends of the McCready and Greeley study: religious attendance among the less than 25 years old is down to about 20% or less. On issues of abortion and pre-marital sexuality, the gap between Catholics and Protestants had disappeared, with a reversal of trend among young Catholics who are more "liberal" than Protestants. These data are interpreted in the light of the traditional concept of "denomination." American Catholicism today seems to be a "denomination" like other American Protestant denominations.

Ted G. Jelen, Illinois Benedictine College

**"Individualism, Religion, and Democratic Theory:  
The Case of the Abortion Issue"**

In much of contemporary and classical democratic theory, religious belief is regarded as something of a dangerous stranger in democratic politics. Religion, it is argued, engenders attitudes and opinions which are absolute, certain, and non-negotiable. Such traits are often considered as incompatible with the "civility" on which democratic politics are thought to depend.

The abortion issue is of interest, since it stands at the intersection of two strands of the American political culture: Lockean individualism, and a somewhat vague "Judeo-Christian tradition." The controversy over legal abortion is often taken to be one which illustrates the "uncivil" tendencies of religious belief. Many analysts have argued that abortion lends itself to a "black/white" political style which threatens norms of democratic discourse.

My argument in this paper will be that, to the (limited) extent that the abortion issue actually resembles this description, its "uncivil" character is occasioned by the individualist, rather than the religious strain in American politics. Religion may provide a public space within



which comprise can occur, while the liberal individualist aspect of American politics casts abortion in terms on non-negotiable "rights." This paper will conclude with a discussion of the implications of religious belief for democratic theory generally.

Zhang Zie, Weber State University and  
Wayne Luther Thompson, Weber State University

**"Religious Commitment and Family Cohesion  
in China, Taiwan, and the United States"**

Religion and the family are usually assumed to be mutually supportive, but is this relationship universal or culture specific? Using comparative data from three societies, China, Taiwan, and the United States, this study examines the relationship between family cohesion and religious commitment. The links between family and religion are well documented. Because religion is taught first in the family, strong family bonds should be associated with ties to religion. Parsons argues that in modernized societies, religion becomes more autonomous from individuals and other institutions. These relationships are confirmed by research on western societies, but not for less developed ones. Knowledge about the connections between the family and religion needs to be examined in different cultures. Levels of religious commitment and family cohesion may vary by levels of modernization in different societies. The assumption that religious and familial commitment are always compatible also needs to be examined.

China, Taiwan and the United States are vastly different societies. Traditional Asian societies have a strong ethic of family authority over individual autonomy. Religion has changed in China since the advent of communist government, such that the state becomes an object of ultimate loyalty. However, Confucianism as a sort of national, ethical religion persists even while Buddhism has drastically declined in mainland China. Taiwan represents a country in the throes of rapid modernization but still retaining at least nominal identification with traditional forms of Chinese religion. The United States has experienced cultural change affecting both religion and the family. Perhaps most consequential has been an increase in personal autonomy and a decline in local ties and communalism that has negative consequences for religion. More contact and intimate interaction with immediate and extended family members is an important predictor of religious commitment. The United States is a post-industrial society in which family ties serve as a hedge against religious apostasy or disaffiliation. Viewed in terms of a continuum of modernization, China is least developed, the United States is most developed, and Taiwan occupies an intermediate position between the two.

Family ties and religious commitment may both be weaker in the United States than in Taiwan, and stronger in mainland China, because of the increasing autonomy of individuals and institutions in modern societies. However, the nature of the relationship between families and religion can be fairly consistent irrespective of modernization levels. According to rational choice models (Durking and Greeley, 1991; Greeley, 1989; Iannaccone, 1990, 1992), persons accumulate religious human capital through participation in a received religious heritage. Because religion is first taught in the family, and only later in adolescence do peers and friends play formative roles in religious meaning and belonging, strong ties to families should translate into strong ties to a received religious

heritage. This relationship may be fairly constant across cultures and hold up irrespective of the content of religious symbols, rituals, and levels of participation. Investment in families may also entail investment in religion as a way of protecting prior investments both acquired and early in life. This study examines these hypostases using survey data obtained from college students in these three societies.

**Robert J. Keller, St. Dominic Priory**

**"A Roman Catholic Discourse on What's Democratic  
About Democratic Capitalism?"**

The textual landscape of the Roman Catholic discussion on the U.S. economy has been shaped primarily by two documents: the U.S. Catholic Bishops Pastoral letter, Economic Justice for All (1986), and the Lay Letter, Toward the Future (1984). Both documents begin from the premise of accepting a market economy as a given and a viable system of exchange. They also hold that the democratic polity of this nation is a benefit to the social and economic systems. They differ, however, in how each group interprets the term "democratic" within the concept "democratic capitalism." This ultimately results in differing understandings of how to apply theological (e.g., ethical) principles to economic activity.

This study will analyze and compare the method of each of the documents identified above, the denotation of the concepts pertinent to the discussion, especially that of "democratic," and posit some social-ethical consequences of each position.

**Graeme Lang, City Polytechnic of Hong Kong**

**"'The Moving Finger Writes...':  
FUJI and Fortune-Telling in the Origins and Development  
of Chinese Folk-Cults"**

Fuji - a form of "spirit-writing" in which a god or immortal writes messages on a table with a stick held by the fuji-master - has long been used as a source of divine advice and divine medical prescriptions in Chinese folk-religion; since the late Qing, it has also been used to initiate and control folk-cults. The fuji manuscripts discussed in this paper were produced during plagues and political turmoil in China in the 1890s. Study of these writings shows how the fuji-master used spirit-writing not only to deal with illness, but also to manage his followers, deal with hostile outsiders, and propagate his critique of the social conditions of the time. Analysis of these writings is illuminated by anthropologists' studies of shamanism (and in turn, may illuminate the origins of some of the prophetic writings in the Hebrew Bible). The paper also explains why a circle of fuji-devotees may eventually adopt additional methods of communication with a god - such as fortune-telling using oracle poems - which are less arduous than fuji and more capable of accommodating mass worship.

Ronald Alwson, Queens College

**"Sect-State Relations:  
Accounting for the differing Trajectories of  
Seventh-day Adventists and Jehovah's Witnesses"**

Seventh-day Adventists and Jehovah's Witnesses shared common roots' both began as millenarian sects; both held theological positions that put them out of step with demands from the state, such as a refusal to bear arms in wartime. However, over time they followed very different trajectories in the matter of relations with the state. While the Witnesses increased their intransigence and endured considerable conflict with the state, especially in time of war, Adventists compromised their original positions increasingly, prizing the approval of the state.

If, following Stark and Bainbridge, the degree of tension with the state is invoked as the measure of the position of a religious group on the denomination-sect continuum, Witnesses are fond to be an "established sect" while Adventist have traveled a considerable distance toward the denominational pole.

This paper sets out to account for these differing trajectories. It focusses in particular on the attitudes, over time, of the two groups towards their members participating in war.

Richard Wayne Lee, University of Alabama in Huntsville

**"Debunking the Debunking Approach  
in the Sociology of Religion"**

The tendency of field researchers to "go native" is a cliché in the social sciences. Much has been written in treatises on qualitative methods about minimizing the potentially biasing influences of subjective factors associated with the field research situation. It is assumed that the main danger lies in the researcher's tendency, for various reasons, to "go easy" on people with whom he or she has interacted for some time. This paper argues that a less-obvious but perhaps equally dangerous source of bias is one that sociologists often do not recognize as problematic at all, and in fact sometimes even regard as useful. This is the "debunking" approach to social situations in which the researcher enters the field expecting to find a discrepancy between what the "subjects" think they are doing and what a scientific analysis of the situation will reveal is really going on. Social researchers are especially prone to taking this approach when the social action in question is religious. After arguing that there is no scientific justification for entering the field with this attitude (since such an expectation, like any other preconception, stands as a potential obstacle to understanding), the paper considers possible causes and implications or the current shift to acceptance of more "subjective" approaches to field research.

D. Jay Losher, Theological Faculty of the Universitas Kristen Satya Wacana, Salatiga, Central Java, Indonesia

**"The Limits of the Secular State:  
Repression, Protection and the Regulation  
of Religious Freedom in Indonesia"**

At the international level, we are witnessing the breaking down of the concept of the secular state and resurgence of politically active religion in several areas - India, the former Yugoslavia, and various independent republics of the former USSR. Indonesia is also experiencing tensions related to the concept of the secular state. That means three of the five larger nations (or former nations) are experiencing increased religious conflict. This paper represents a case study of recent events in Indonesia (now the fourth largest nation) which signify the resurgence of activist religion in the political realm, particularly Islam, after several decades of quiescence. Particular attention is given to the efforts of the Indonesian government to keep the situation from undermining the delicate political stability in this diverse nation.

First attention must be given to describing the state ideology "pancasila" and the role it plays in religious life. "Pancasila" establishes Indonesia as both a quasi-secular state and a multi-religious state. Under "pancasila" Indonesia is "not a religious state" while it recognizes five established religions: Islam, Hinduism, Buddhism, Protestant Christianity and Catholic Christianity. Under this arrangement each of these five established religions has the right of free exercise under rather strict limitations. For example proselytization of Muslims is restricted. The minority religions experience the present regulations are both simultaneously protecting them and repressing them - guaranteeing them the right to exist but not to develop. However, compared to all other Muslim-dominated countries, the minority religions in Indonesia do have unique and unprecedented freedoms.

In Indonesia these tensions have heated up considerably since the general election last year. After a period of quiescence, Islam in Indonesia is going into a period of resurgence. Three cases of inter-religious tension and government intervention are examined:

- The harsh sentencing of two young men of Salatiga for a "plesetan" performance alleged to insult Islam.

- The distribution of evangelistic tracts has precipitated mob violence against a number of congregations in Pasuruan and Banyuwangi, East Java, Kalimantan and Sumatra. The churches' perception is that the government is at a minimum slow to react and at the worst directly involved in the riots.

- At a national level Muslims have found the "Christianization" issue to be a potent and effective organizing and fund-raising tool. The use of this issue is naturally seen as an attack by most Christians who deny that they are or have ever "Christianized" anyone.

Two other cases of Church/state tension are also examined illustrating the minority faiths' perception that they are under prosecution:

- In Salatiga, the local Western Indonesia Reformed Church felt

itself so under attack by a mall development within yards of their building that they take the unprecedented step of taking the mall developers and the government to court. The congregation won the first round.

- When the Batak Protestant Church (HKBP) was deadlocked and could not pick a new bishop, a local military officer intervened. Nothing like this has ever happened before ever in Indonesian history. Immediate protests were carried to the central government over this act, but a grave crisis over the freedom of religious groups to pick their own leaders continues.

The reasons for these inter-religious and government/religious tensions are diverse and often quite unclear, but the most obvious explanation for the fact that they are suddenly occurring with much greater frequency is related to resurgent Islam and the government's efforts to repress it and all perceived threats of religious political activism. and the most likely explanation for the resurgence in Islam involves the raised expectations of the Muslim electorate in the run-up to the election. For various reasons, including President Suharto's taking the Haj in the run-up to the election, the Muslims expect that they would gain a greater share of political power - expectations which were dashed after the election as the state reverted to a secular perspective. At the same time that Muslims are feeling that their status as majority is not adequately reflected in political decisions and that they were promised a more equitable distribution of power, the minority faiths perceive that their protected status is being systematically reduced.

The paper concludes that despite Western political philosophies defining "rights", "justice", and "power" in secular terms, these remain deeply religious concepts for the majority of humanity. In other words, legitimation of power remains a primary function for religion in most nations despite attempts at secularization of the concept of power and its legitimation. It is expected that putatively secular states, such as Indonesia, which attempt to co-opt this function will continue to find their efforts frustrated by religious groups - religious groups who will still demand the right to offer legitimacy or withdraw it based on their own interpretive frameworks despite repressive intervention.

**Adair Lummis, Hartford Seminary and  
Allison Stokes, Clergywomen's Interfaith Institute**

### **"Choice, Control and Clergywomen"**

In many ways clergywomen in the nineties have far more freedom in exercising their ministries than clergywomen had in the seventies. In the seventies, newly ordained women fueled by their feminist beliefs and convictions that women should be ordained pastors in their denominations, bravely and eagerly went out to serve churches, urging other women to do similarly.

Do clergywomen feel as enthusiastic about promoting the ordained ministry for women today in their denominations? do their perceptions of how much choice and control of their ministries ordination has bestowed affect their attitudes on this? In what ways do clergywomen's personal spirituality and feminist attitudes, separately and in conjunction with their current church experience, and demographic characteristics impact

their views on increasing the number of ordained women?

These questions are explored in a 1990-91 cross-denominational sample of over 600 clergywomen, using survey and interviews.

**Christel J. Manning, University of California, Santa Barbara**

**"Women and the Religious Right: Empowerment or Constraint?"**

The changing role of women is one of the major challenges for American churches and synagogues today. Twenty years ago it was widely assumed that feminism would have a clearly negative, secularizing effect on religion. Feminists proclaimed the demise of Christianity and Judaism, while religious traditionalists organized to oppose what they saw as a conspiracy by feminists and other liberals to promote secular humanism in the nation's public institutions. Yet contrary to the writings of both feminist and conservative family ideologues, several recent studies suggest that women do not fully embrace either the liberal feminist or the conservative family norms, but reconstruct the religious meaning of gender by drawing on both. While rejecting feminism as a source of liberation, conservative Christian women creatively transform traditional constraints into sources of empowerment. This paper tests and expands that thesis by adding a comparative perspective. The study looks at women in two communities of the "Religious Right", one Evangelical Protestant and one Roman Catholic, in order to explore the ways in which religious tradition and feminism interact to produce different patterns in how the meaning of gender is conceived.

**William A. Mirola, Indiana University**

**"Redeeming Time: Protestantism and the Eight-Hour Movement  
In Nineteenth-Century Chicago"**

Past research examining the relationship between Christianity and working-class movements has emphasized Christianity's tendency to reinforce social quiescence in industrial society and to hinder organizational attempts to bring about economic and political change. However, the case of Protestant churches in nineteenth-century Chicago suggests a more dynamic relationship between American Christianity and working-class organization. Religious imagery, language, institutions, and leaders became ideological resources which were available to both sides of the fight for the eight-hour workday in Chicago. Moreover, such religious resources were important at various stages in the development of the eight-hour movement and helped to articulate workers' demands in moral terms (something more appealing and less threatening to America's middle classes). Using data gathered from newspapers and periodicals of Chicago's churches and labor organizations, this paper will explore the role of religion as a moral resource both to Chicago's working-class communities fighting to secure an eight-hour workday as well as to Chicago's industrialists who opposed it. The implications of these data for theories surrounding the relationship between religion and social movements will also be discussed.

M. Theresa Moser, University of San Francisco

**"Education as the Meeting Ground:  
Church, State, and Family Responsibilities  
In the Thought of John Courtney Murray, S.J."**

In their much-discussed work Habits of the Heart, Robert N. Bellah and his colleagues described the genesis and growing cultural ascendancy of an ideology of individualism in American public life. They contrasted this with the tradition of civic virtue, with its biblical and republican roots, which had inspired the nation's founders and which had continued to form the basis for the American public consensus throughout most of the nineteenth and early twentieth centuries. As a result of their research, they became increasingly alarmed by the growing signs of social fragmentation which accompanied the rise of individualism.

As a remedy, Bellah and his colleagues called for a reappropriation of the religious and civic values which had traditionally formed the basis for the American consensus. This reappropriation of biblical and republican values, they argued, could not be a return to an idealized past. Rather, it should reflect the changing socioeconomic reality of the citizens of the United States and the evolution of the nation from an agrarian society centered in the social life of the typical small town to the post-industrial, largely urban setting of the end of the twentieth century.

As a counter-weight to the centripetal forces of individualism in contemporary American culture, Bellah and his colleagues called for a renewed understanding of what it means to be a citizen. Socially located within the political community, the citizen's concern extends beyond immediate calculations of private gain to that of the welfare of the community as a whole. Pursuing their research even further, Bellah et al. contended that the culture of individualism had to be countered by a more effective education for citizenship, which would foster not only the development of cognitive competence, but also moral sensitivity and imaginative insight.

While Bellah and his colleagues voiced their concern about the decline of the tradition of civic virtue in American public life from the perspective of sociologists, others, similarly concerned, looked at the need for a renewed American consensus from religious perspectives. From various denominations and theological traditions, they called for a revitalization of the American civic tradition, for a renewed "public theology." Among the leading figures in this on-going project, which cuts across sectarian and ideological lines, have been Martin Marty, Richard John Neuhaus, A. James Reicley, Robert McAfee Brown, Michael Novak, Richard McBrien, the leadership of the Methodist, Presbyterian, Lutheran, Roman Catholic and Episcopalian churches and the participants in the 1992 Notre-Dame--Woodstock symposium on the public social ethics of John Courtney Murray, S.J. From different perspectives and in varying ways, all have pointed to the importance of education, especially in religious matters, if the revitalization of American institutions is to be achieved.

In true American fashion, these authors and religious leaders have worked to fashion a religiously-based frame of reference for dialogue about important public policy issues, one which articulates "a substantive role for spiritual values in public life" but which "does not violate the spirit of American pluralism." In their discussions, many of them have

drawn upon the work on John Courtney Murray, s.J., whose insights into the "American proposition" and the relationship between religion and society in the United States had caught the imagination of a whole generation of religious and political leaders in the mid-twentieth century.

Like the participants in the contemporary public theology discussions, Murray was concerned about the moral and spiritual bases of American public life and worked to develop a religiously-based framework for public dialogue. Like Bellah and his colleagues, Murray worried about the impact of individualism on American life and culture and stressed the critical importance of education in the formation of good citizens.

Though Murray's writings on education form a minor part of his corpus, they are significant in the light of the above discussions concerning the status of the American consensus, the need for a renewed "public theology" and the development of a sense of civic virtue. In his writings on education we find the "meeting ground" between social theory, on the one hand, and the realities of life in mid-twentieth-century America on the other. In this paper I will look at two of the key categories which formed Murray's frame of reference in approaching educational issues, the distinction between spiritual and temporal and the distinction between society and the state as these influenced Murray's approach to the educational issues which confronted him in mid-twentieth century. I will then explore briefly how Murray used these categories in dealing with "the question of the schools" in his time. In the final section, I will evaluate Murray's contribution to current educational issues, including the debate about school choice.

**Paula D. Nesbitt, The Iliff School of Theology**

### **"The Democracy of Experience in the Ministry"**

The trend of increasing age of seminarians across most ATS accredited seminaries has been well-documented (eg. Buchanan 1992, Carroll 1989, Larsen and Shopshire 1988. Carroll, Hargrove and Lummis 1983), resulting in a rise of mean and median age of men and women being ordained in most mainline denominations. From research on secular occupations, prejudice against older students has been cited (Mayer 1978), and age found to be a passive liability and restrictor of opportunities for older job applicants (Hiestand 1971). With increases in the number of older entering clergy, to what extent might age be a liability similar to that of secular occupations? Might age act differently for women than for men, or for white clergy and those of color?

To respond to these questions, occupational histories of about 1200 male and female Episcopal clergy and 250 male and female Unitarian Universalist clergy were statistically analyzed, using cross-tabulation, multivariate regression and Cox proportional hazard rate modeling, across ordination cohorts ranging from 1920 to 1990. Additionally, a small group of interviews of denominational officials from these denominations, the UMC and ELCA complemented the quantitative data.

In contrast to secular occupations, older age at ordination for women was found not to be a liability. For Episcopal female and male clergy, older age offered a slight advantage. For Unitarian Universalist male clergy, older age was disadvantageous in earlier cohorts, but the disadvantage diminished in more recent cohorts; female clergy weren't



affected. Since the aging trend is likely to continue, the findings hold interesting implications for both the opportunities inherent in career change, and for the careers of younger clergy.

**Susan Palmer, Parson College, Montreal, Quebec**

**"Women's 'Cocoon Work' in New Religious Movements:  
Sexual Experimentation and Feminine Rites of Passage"**

On the basis of research into alternative women's roles in 8 NRMs, this study embarks on a gender specification and modification of Aidala's theory concerning the relationship between gender role ambiguities and youth's participation in the "rigid" and "morally absolute" sex roles developed in religious communes. The research data suggests that the majority (85%) of our informant's involvement is a transitory phenomenon, providing opportunities to participate in forums for sexual experimentation. After noting the "liminal" aspects of the "cult experience" (Turner, 1968; Melton and Moore 1982) it is postulated that women temporarily inhabiting the stylized sex roles developing in NRMs and submitting to their erotic-ascetic ordeals, appear to be engaging in a kind of "cocoon work" (Prince, 1974), so as to undergo self-imposed rites of passage into new, eclectic models of womanhood.

**Kristin Park, Emporia State University**

**"To Aid the Stranger in Our Midst:  
Sacrifice and Gratitude in Two Sanctuary Churches"**

This paper examines and explains risky and costly activism undertaken by members of two religious congregations in the sanctuary movement for Central American refugees. The churches studied were a Quaker meeting and United Methodist church in two eastern cities. Data was collected from intensive interviews with sanctuary activists and dissenters, participant observation, and church documents.

The dominant frames legitimating participation were sanctuary as a continuation of Christian tradition, obedience to just laws, assistance to individuals in need, the political responsibility of churchpeople, and the enactment of a religious call. Primary concerns were the illegality of sheltering and transporting individuals considered illegal aliens by the immigration service, and whether the congregation possessed sufficient resources for a program of this magnitude.

I interpret the sanctuary educational periods, decision-making processes, and first months of participation after the refugees arrived as charismatic events characterized by emotional and spiritual intensity. I explain the decision to declare sanctuary and the first months of participation in each church by the sacrifice theory of value, a perspective which examines how factors traditionally perceived as costs may actually be incentives for collective action.

After routinization sets in, sanctuary participation is better explained in terms of an economy of gratitude based on gift exchange between church members and refugees. I examine the relative value of these gift exchanges to donor and recipient. While the risks and costs

of sanctuary provision initially motivated collective action by affirming higher values, after the first months of involvement the forms of the programs, and member assessments of them, were determined by gratitude felt toward the refugees.

**Larry R. Petersen, Memphis State University**

**"Education, Interfaith Marriage, and Religious Commitment"**

It is argued that homogamous fundamentalist marriages function as plausibility structures in which spouses support each other's traditional religious beliefs and practices. This support counteracts the secularizing influence of education and thereby ensures one remains committed to these beliefs and practices, regardless of how much education one has received. Fundamentalists who marry non-fundamentalists are likely to receive less spousal support for traditional beliefs and practices, making the beliefs and practices more susceptible to education's secularizing influence. Based on these ideas, it is hypothesized that education has a negative (secularizing) influence on commitment to traditional religion which is strongest among fundamentalists married to people with no religious affiliation (nones), intermediate among fundamentalists married to mainline Protestants and Catholics, and weaker among fundamentalists married to fundamentalists. Data from the 1972-1989 Cumulative Social Surveys were used to test the hypothesis. As expected, education had stronger negative relationships with several indicators of commitment to traditional religion among fundamentalists married to nones than among fundamentalists married to mainline Protestants and Catholics. Contrary to expectations, relationships between education and most of the indicators of religious commitment were positive, rather than weakly negative or neutral, among fundamentalists married to fundamentalists. Implications of the findings and explanations for why education may strengthen religious commitment among fundamentalists in homogamous marriages are discussed.

**Christy M. Ponticelli, University of South Florida**

**"Gender Security: Liberation for the Lesbian and Gay Men  
Through Prescribed Gender Roles"**

"The term lesbianism covers three categories of women. First are those women who strive to fulfil sexual desires and emotional needs through other women. The second group have not acted out sexually, but have sought completion through an emotional relationship with another woman. The third category of lesbians are those who were too frightened to act upon their desires, so they resort to fantasy" (Howard, 1992:59). This definition for lesbianism, which is used for identifying gay men as well, is the foundation for the ex-gay ministry movement. What does this finely tuned definition mean for the "saving" of the homosexual? It means that ministries have the basis with which to construct an essentially correct way to be, and at the hart of this correct way of being is to ensure that women and men attain appropriate gender identities. Consequently, the group feels that once females accept their essentially feminine and womanly traits, they will be women and heterosexual; that when men accept their essentially masculine and manly traits, they will be men and heterosexual. This paper will analytically discuss this redefining of homosexuality as an essentialist tool which serves to

confound the definitions, as set in the sociological arena, of sex, gender and sexuality.

**Christy M. Ponticelli, University of South Florida**

**"'Leaving the Lifestyle':  
An Innovative Cure for 'the Homosexual Condition'"**

Utilizing the tradition of evangelistic outreach and ministry, and the authority of the Holy Bible as the spoken word of God, religious conservatives have put together a new movement in response to what they see as a society overrun with immorality. Specifically, I am talking about an organization international in scope, and one that lays claims to knowledge in how to "cure" or "heal" the "homosexual condition." Basing their work in Scripture and offering support groups ranging from weekly Bible study-like groups to live-in "healing" programs, ex-gay ministries claim to offer lesbians and gay men the tools to "leave the lifestyle."

Based on participant observation at annual meetings and weekly support groups, in-depth interviews with ministry leaders and support group members, and interpretive analysis of printed ministry newsletters, testimonies, books and other documents, I have witnessed first-hand the working of ex-gay ministries. Exactly what those tools are, and how the ministries and their followers claim they work is what this paper is all about.

**Peter Staples, State University of Utrecht, The Netherlands**

**"Towards a Better Understanding of Denominational Differentiation  
and Ecumenical De-differentiation"**

One of the major themes in the study of conflict and cooperation in Inter and Intra Religious contexts is the interaction between denominational differentiation and Ecumenical de-differentiation in the ecumenical process. This is still one of the most misunderstood and undeveloped themes in the Sociology of Religion. The reasons for this will be discussed: e.g. the lack of an integrated ecumenical paradigm which consolidates the best which Historical Sociology and Theology now have to offer; the fact that current explanations of ecumenical process proposed by ecumenical theologians (e.g. obedience to the foundational text in John 17) and sociologists (i.e. the Wilson-Currie Thesis which is ultimately based upon economic rationality) are mutually contradictory; 'tunnel vision' (e.g. the theological concentration on the ideological products of the ecclesiastical-theological elite and their convergence texts, on the one hand, and sociological concentration on the attitudes pro and contra on the locals and the clergy to ecumenical process, on the other); a failure to understand that both theological and non-theological factors are implicated in the interacting processes of denominational differentiation and ecumenical de-differentiation: together with an unofficial division of labor which assigns theological factors to theologians and non-theological factors to sociologists and/or historians; the unofficial division of labor which assigns what is contemporary to sociologists and what is past to historians: thus confounding the synchronic and diachronic aspects of the ecumenical macro-process; and to a conspicuous failure to distinguish between the micro, meso and macro levels of ecumenical process (analytically understood) and relate them to

current developments in the integration of micro-macro theory. The paper closes with a number of proposals to remedy this situation (both theoretical, practical and organizational): including a new and integrated research paradigm for scientific ecumenists (and suggestions for its further application) and some important new items for the ecumenical research agenda in the interdisciplinary mode.

**Barbara Strassberg, Aurora, IL**

**"Religious and/or Ethnic Identity of  
the Post-War Generation of Polish Jews"**

The purpose of this paper is to analyze the mechanisms and patterns of identity formation of Polish post-war Jews. The analysis presented here is of introductory character. It is based on first twenty interviews obtained from representatives of the post World War II generation of Polish Jews. It is a part of a larger research project devoted to Polish Jews born and brought up in Poland, most of whom immigrated to the United States in 1968 when Jews were expelled from their homeland by the communist government. The focus of this paper is the "Jewish experience" of this population in Poland before emigration. From the interviews we learn about cultural coexistence of Jews in post-war Poland. Special attention is paid to the role played by their "Jewishness" in the formation of their identity.

**Joseph B. Tamney, Ball State University**

**"Religious Ritual: Community-Building or Celebrating"**

Industrial society includes the existence of a bureaucratized public world and of a corresponding pressure on the institutions of private life to provide compensatory experiences of the community. Religious organizations have been affected by this societal condition. Moreover traditional Christian mythology emphasizes the connection between religion and community. Using a Durkheimian framework I argue that modernity makes the search for community through religious ritual futile. An alternative model for religious ritual would understand it as a celebration, a construct based on Simmel's discussion of sociability. The conclusion argues that a celebration is a more appropriate model than is community for understanding the role of religious ritual in modern society.

**Scott Thumma, Emory University**

**"Sketching a Mega Trend: The Phenomenal Proliferation  
of Very Large Churches in the United States"**

In the last two decades churches with a membership of 2000 or more have increased from a few dozen to approximately 500. The ranks of these huge churches appear to be swelling by the rate of about 30 additional churches each year. Very little Sociology of Religion discussion or research has focused on this new and fascinating phenomenon on the religious landscape of the United States, and around the world. This paper draws on my extensive fieldwork in a megachurch, visits to many other very large churches and research into this phenomenon. The paper sketches the phenomenon and offers some tentative links between the

contemporary modern culture, regional differences, and leadership styles. In short, it is an introductory examination of the overall picture of this significant religious development.

**Luigi Tomasi, University of Trento, Italy**

**"Young People and Religion in Italy"**

The paper concerns the religious orientation of the young population in the context of the survey undertaken by the "European Value System Study Group." The investigation was, in fact, oriented towards surveying the values of Europeans and was not aimed specifically at the young population. Notwithstanding this it has been possible to address the theme of young people and religion on the basis of the information that is revealed by a series of variables relating to religiousness. This is practicable because the research in the area of values dedicates a series of questions exclusively to religiousness and compares the faith and the religious experience of the European populations, and in so doing, opens the debate on religion in the nineties and the third millennium. In the course of this paper emphasis will be on those variables relating to religiousness which may serve as pointers towards a specification of the religious orientation of young people, and in a certain way, demonstrate their religious consensus. The basic hypothesis is that there is a general acceptance by young people of religious values as a system of significant norms which have repercussions, in various ways, on their behavior models.

**Marlene Weisenbeck, Diocese of LaCrosse**

**"Organizational Cultural and Motivation in Church-Related Colleges"**

Recent data confirms that the influence of cultural dimensions, intrinsic and organizational motivation have reciprocal effects. This paper will examine the relationship between organizational culture and motivation in small private colleges. More specifically, it will report the conclusions of a multi-case study that indicates how the relationship between organizational culture which is influenced by church values affects the motivation of faculty employed in church-related colleges. Special emphasis will be placed on how religious identity of the institution enhances or militates against the support of the mission of the college.

**William J. Weston, Centre College and  
Rebecca Jorgensen, Centre College**

**"New Class Protestantism"**

Theorists of "new" or "knowledge" class, especially Alvin Gouldner, argue that it has a distinctive culture. Students of American Protestantism, especially Philip Greven, have described how "faith-class" groups (that is, groups at the intersection of social class and theology) in the past have had distinctive cultures. We propose a synthesis of these ideas, using as a bridge the work on the linguistic codes of different classes of Basil Bernstein and Mary Douglas, and the system of classifying theology recently developed by George Lindbeck. The culture

of New Class Protestantism, we argue, may be called a "culture of Christian critical discourse."

**Patricia Wittberg, Indiana University**

**"Religious Orders in the United States, 1950-1990:  
The College of an Ideology"**

Traditionally, the Roman Catholic Church has given ideological legitimation to both "mass" and "virtuoso" spiritualities among its non-ordained members. In contrast to the situation in most Protestant denominations, Catholic lay men and women who wished to follow a more rigorous "path of perfection" were able to do so within the boundaries of their own church. However, the egalitarianism of American culture (and of modern Western culture in general) rendered the assumptions of Catholicism's virtuoso ideology less and less tenable. The present paper explores the decline of Roman Catholic religious orders in the United States as at least partially the result of the de-legitimation of Catholicism's former ideology of religious virtuosity. Articles appearing between 1950 and 1965 in Review for Religious, the major "trade" periodical read by Roman Catholic nuns, brothers and religious order priests, will first be analyzed to describe the basic elements of the accepted ideological model for religious virtuosity in pre-Vatican II American Catholicism. More recent articles from the same publication will be examined to outline the collapse and abandonment of this model, and the substitution of an ideology which de-emphasizes any distinctive elements of religious orders when compared to the rest of the laity. Implications will be drawn for the future prospects of our religious orders, given the prevalence of this new self-definition.

**Richard L. Wood, University of California**

**"Faith in Action" Resources for  
Political Success in Three Congregations"**

Religious institutions and networks provide one of the key social bases out of which Americans' political affiliations take shape. Thus, religion is one of the crucial cultural bases for the organization and projection of political power in American society. But when a given congregation strives to organize for political participation, what factors influence its subsequent success or failure? This paper investigates how two factors often considered irrelevant to political success - the liturgical experience and religious symbolism of the congregation - influence the success of political participation. The paper compares political mobilization and success in three congregations centered around very different liturgical experiences and theological worldviews, using subjective data from in-depth interviews of congregation members and leaders. These interviews and the congregations' political experience suggest that the most politically-successful congregation is not that with the most "politicized" faith, but rather the congregation whose liturgy leads to rich religious experience and who interprets its religious symbols in socially-relevant terms. The paper provides a theoretical account for this finding, drawing on the organizations and social movements concepts of shared networks of meaning, ambiguity processing, and organizational stability.

**Robert A. Wortham, North Carolina Central University**

**"Christology as Community Identity  
in the Philippians Hymn"**

Although a number of social-scientific studies of early Palestinian and Gentile Christianity have increased significantly since the early 1970's, social-scientific studies of the function of Christological formulas for the early Christian community have been less frequent. This study attempts to demonstrate that the early Christian community's understanding of its social identity and changing status is expressed symbolically in early Christological formulas such as the Philippians hymn. This paper is divided into four sections. The stratification of Roman society and the early Christian community is addressed in the first section. The role of the clientela system and the emperor cult in insuring economic stability and promoting social unity are identified also. Theoretical concepts developed by Turner, Douglas and Theissen, which will enhance a researcher's ability to explore the social functions of Christological formulas, are presented in the second section. A Social-scientific analysis of the Philippians Hymn is provided in the third section. The hymn is portrayed as the social drama with subplots of status reversal and status elevation, and the body of Christ is presented as a symbol of the early Christian community's understanding of its changing social identity and status. Major findings are summarized in the concluding section, and possible avenues of future research are identified. In addition, a brief assessment of traditional historical-critical approaches to the study of the Philippians hymn and its social setting (Sitz im Leben) is offered.

**T.R. Young, Virginia Polytechnic University**

**"Postmodern Religion and the New World Order"**

Postmodern sensibilities are examined as they apply to religion and theology in the 21st Century. Emerging economic blocs are mapped out along with some consideration of the role religion plays in bloc formation. Then a postmodern religious sensibility is offered in which a variety of situated dramas of the Holy might be constructed to link, in loosely connected format, such blocs while particularized dramas of the Holy encompass ethnic religions within the New World Order.

*"Richly textured, finely nuanced, and filled with fresh insights."\**

*Robert Wuthnow*

**REDISCOVERING  
THE SACRED**

Perspectives on  
Religion  
in  
Contemporary  
Society

"Robert Wuthnow at his most engaging. . . . Makes recent sociology of religion accessible to general readers who are privileged to be party to a virtual conversation among the specialists."

—**JOHN F. WILSON**  
*Princeton University*

"Offers a clear, coherent overview of several of the major approaches to religion in contemporary social theory. . . . Wuthnow's presentation of complex social theory and human social life is richly textured, finely nuanced, and filled with fresh insights." —**LYNN DAVIDMAN\***  
*University of Pittsburgh*

"Solid evidence, hard reasoning, winsome intellectual diffidence — these are the treasures to be found by all who venture into this volume." —**MARK A. NOLL**  
*Wheaton College*

"Leads readers toward rediscovering the significance of the sacred in today's world. . . . A much-needed work of service every bit as much as it is an important academic achievement."

—**KEVIN J. CHRISTIANO**  
*University of Notre Dame*

ISBN 0-8028-3697-6

*Cloth, \$28.95*

ISBN 0-8028-0633-3

*Paper, \$18.95*

233



At your bookstore, or call 800-253-7521; FAX 616-459-6540

**WM. B. EERDMANS PUBLISHING CO.**

255 JEFFERSON AVE. S.E. / GRAND RAPIDS, MICHIGAN 49503



## INDEX

Adriance, Madeleine - SESSION 10, 13  
Becker, Penny Edgell - SESSION 7  
Bentley, Lora - SESSION 29  
Berlinerblau, Jacques - SESSION 6  
Blanchard, Dallas - SESSION 5  
Blasi, Anthony - SESSION 3, 28  
Bose, Kurethara S. - SESSION 6, 28  
Bourg, Carroll J. - SESSION 18  
Bromley, David G. - SESSION 32  
Burnett, Richard A. - SESSION 7  
Burns, Gene - SESSION 27  
Cavalcanti, H.B. - SESSION 8  
Cavallo, Susan - SESSION 29  
Cavendish, James C. - SESSION 13  
Chalfant, H. Paul - SESSION 8  
Chang, Patricia - SESSION 15, 28  
Chaves, Mark - SESSION 14, 33  
Christiano, Kevin J. - SESSION 25  
D'Antonio, William - SESSION 11, 12  
Danzger, M. Herbert - SESSION 26  
Dashefsky, Arnold - SESSION 26  
Davidman, Lynn - SESSION 19, 33  
Davidson, James D. - SESSION 7, 20  
Demerath, N.J. III - SESSION 23, 31  
Denison, Barbara Jones - SESSION 15  
Duke, James T. - SESSION 5  
Ebaugh, Helen Rose - SESSION 4  
Eisland, Nancy L. - SESSION 7  
Elder, Joseph - SESSION 31  
Ellison, Christopher G. - SESSION 9, 16  
Finke, Roger B. - SESSION 25  
Fitzpatrick, Joseph P. - SESSION 3  
Foltz, Tanice G. - SESSION 2  
Froehl, Bryan - SESSION 13  
Garrett, William R. - SESSION 30  
Gooren, Henri - SESSION 9, 13  
Greil, Arthur Larry - SESSION 33  
Griffin, Wendy - SESSION 2, 6, 14  
Hadaway, C. Kirk - SESSION 19, 33  
Hall, John R. - SESSION 32  
Hall, Peter Dobkin - SESSION 5  
Hansson, Per - SESSION 14  
Hart, Stephen - SESSION 27  
Hayes, Bernadette C. - SESSION 16  
Hegy, Pierre - SESSION 1, 20  
Heller, Celia - SESSION 26  
Hornsby-Smith, Michael - SESSION 16  
Imse, Thomas - SESSION 20  
Jelen, Ted - SESSION 5  
Jie, Zhang - SESSION 16  
Johnson, Barry L. - SESSION 5  
Johnson, Benton - SESSION 19  
Johnson, D. Paul - SESSION 8  
Jorgensen, Rebecca - SESSION 28  
Keller, Robert J. - SESSION 1  
Kelley, Dean M. - SESSION 32

Lang, Graeme - SESSION 6  
 Lasker, Judith - SESSION 26  
 Lawson, Ronald - SESSION 17  
 Lee, Richard W. - SESSION 18  
 Lehman, Ed - SESSION 14  
 Long, Ted - SESSION 13, 18, 21  
 Loshier, D. Jay - SESSION 17  
 Lummis, Adair - SESSION 2, 14, 29  
 Manning, Christel J. - SESSION 21  
 Marler, Penny Long - SESSION 33  
 Mathisen, James A. - SESSION 11, 25  
 Mirola, William A. - SESSION 21  
 Morris, Lorretta - SESSION 4  
 Moser, M. Theresa - SESSION 1, 20  
 Nauta, Andre - SESSION 33  
 Nesbitt, Paula D. - SESSION 2, 9, 14  
 Palmer, Susan J. - SESSION 2  
 Park, Kristin - SESSION 7  
 Perkins, David L. - SESSION 29  
 Petersen, Larry R. - SESSION 16  
 Ponticelli, Christy M. - SESSION 2, 15  
 Robbins, Thomas - SESSION 1, 17, 32  
 Robertson, Roland - SESSION 30  
 Roof, Wade Clark - SESSION 19  
 Schmalzbauer, John - SESSION 33  
 Schmitt, Terry - SESSION 9, 15  
 Schneiderman, Howard C. - SESSION 25  
 Schoenherr, Richard - SESSION 4  
 Sherkat, Darren E. - SESSION 9  
 Silverman, William - SESSION 15  
 Simpson, John - SESSION 30  
 Smith, Christian - SESSION 31  
 Staples, Peter - SESSION 3, 6, 18  
 Stark, Rodney - SESSION 25  
 Strassberg, Barbara - SESSION 21, 26  
 Swartz, David - SESSION 27  
 Swatos, William H. Jr. - SESSION 8, 31  
 Tabory, Ephraim - SESSION 33  
 Tamney, Joseph B. - SESSION 5, 17, 29  
 Thompson, Wayne Luther - SESSION 16  
 Thumma, Scott - SESSION 7  
 Tomasi, Luigi - SESSION 9  
 Trent, Donna - SESSION 29  
 Ukeritis, Miriam - SESSION 4  
 Warner, R. Stephen - SESSION 25  
 Waxman, Chaim I. - SESSION 19, 26  
 Weisenbeck, Marlene - SESSION 1  
 Weston, William J. - SESSION 18, 28  
 Wheeler, Christopher Gray - SESSION 33  
 Wilcox, Clyde - SESSION 31  
 Will, Jeffrey A. - SESSION 16  
 Williams, Andrea S. - SESSION 20  
 Williams, Rhys - SESSION 4, 12, 19, 26, 27, 31, 32  
 Wittberg, Patricia - SESSION 4, 20  
 Wood, Richard L. - SESSION 21  
 Wortham, Robert A. - SESSION 3  
 Wright, Stuart - SESSION 32  
 Young, T.R. - SESSION 28

PRESIDENTS OF THE ASSOCIATION  
1938-1993

Ralph A. Gallagher  
Raymond W. Murray  
Paul J. Mundie  
Francis J. Friedel  
Walter Willigan  
Eva J. Ross  
Paul Hanly Furfey  
Gerald J. Schnepf  
Alphonse H. Clemens  
Leo Robinson  
Franz Mueller  
Robert B. Navin  
Clement S. Mihanovich  
Thomas P. Harte  
John J. Kane  
Joseph P. Fitzpatrick  
C. J. Neusse  
Sr. Mary Jeanine  
Brother Augustine  
Allen Spitzer  
John D. Donovan  
Sr. Mary Edward Healy  
John L. Thomas  
Jack Curtis  
Sr. Frances Jerome Woods  
John Hughes  
Paul Facey  
Paul Mundy

Andrew M. Greeley  
Donald N. Barrett  
Gordon C. Zahn  
Robert J. McNamara  
Paul J. Reiss  
Ralph Lane, Jr.  
Sr. Marie Augusta Neal  
Thomas P. Imse  
William Jarrett  
Ruth A. Wallace  
John L. Thomas  
David O. Moberg  
Thomas M. Gannon  
Jeffrey K. Hadden  
Carroll J. Bourg  
Hart M. Nelsen  
Meredith B. McGuire  
Rodney Stark  
Patrick H. McNamara  
William R. Garrett  
James T. Richardson  
Benton Johnson  
Roland Robertson  
James A. Beckford  
Helen Rose Ebaugh  
Theodore E. Long  
Edward C. Lehman Jr.  
William V. D'Antonio

RIO MARIA:  
FROM OPPRESSION TO HOPE  
IN THE AMAZON

You are invited to attend a slide presentation, put together by Madeleine Adriance during her recent trip to Brazil, about the town of Rio Maria in the southeast Amazon region. Madeleine will talk about the violence by ranchers against peasant farmers, union organizers and church people, and about the international movement that has been organized to stop the killings and to enable the farmers to work toward land reform.

CORAL REEF BALLROOM

Wednesday, August 11

3 - 4:30 p.m.