

**A S R**



**ASR ANNUAL MEETING  
AUGUST 20-22, 1998  
SAN FRANCISCO, CALIFORNIA**

**Retrieval and Critique:  
Contributions of Sociology of Religion  
to a Critical Social Science**

**Sixtieth Annual Meeting  
Holiday Inn Golden Gateway**

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\*Non-voting

# ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

## 60TH ANNIVERSARY MEETING

### RETRIEVAL AND CRITIQUE: CONTRIBUTIONS OF SOCIOLOGY OF RELIGION TO A CRITICAL SOCIAL SCIENCE

Founded in 1938 as the American Catholic Sociological Society, the Association for the Sociology of Religion traces its roots to scholars in search of a hospitable place for both empirical study and social criticism animated by the social teachings of the church. They would have agreed with Troeltsch's earlier observation that "with regard to the complicated social, political, and moral energies which it presupposes," sociology "cannot create ultimate values and standards from within" and therefore "is obliged to use institutions outside the borders of its own special faculty." In this sense, the study of religious behavior and traditions contributes to the development of critically alert social science. At a time characterized by declining confidence in Enlightenment premises of rationality as well as the eruption of a variety of fundamentalisms, critical dialogue with religious traditions can offer especially crucial contributions to the social sciences.

HOLIDAY INN GOLDEN GATEWAY  
SAN FRANCISCO, CALIFORNIA  
20 - 22 AUGUST 1998

## *OVERVIEW OF SESSIONS\**

### **Wednesday, August 19**

3:00-5:00 p.m.

Special "Old" Council Meeting — Portola

6:00-9:00 p.m.

Regular "Old" Council Meeting — Portola

7:30-9:00 p.m.

Registration — Lower Lobby

### **Thursday, August 20**

8:00 a.m.-3:30 p.m.

Registration — Lower Lobby

8:30-10:15 a.m.

1. The Growth and Politics of Non-Catholic Religions in Latin America: Global Influences and Local Formations — California
2. Religion, Culture, and Participation — Washington
3. Defining Meaningful Boundaries — Nevada
4. Women's Role and Gender Issues — Oregon

10:30 a.m.-12:15 p.m.

5. Religious Competition in Contemporary Mexico: Politics, Ethnicity, and Meaning in the Face of Change — California
6. Competition, Conversion, and Civil Religion — Nevada
7. Religion in Contemporary Europe: The Great European Cult Scare and Other Issues — Oregon

12:00-6:00 p.m.

Book Exhibit — Redwood

12:30-2:15 p.m.

8. Social Organization and Religion: Assorted Case Studies — California
9. Research in Progress on Catholic Religious Orders I — Washington
10. Robert Bellah on Religion and Society: Perspectives from Japan — Oregon

**Thursday's events continue on the following page.**

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\*Full program listings begin on page 7. Abstracts begin on page 19. An alphabetized address listing of participants begins on page 49, followed by an index to the program.



## ASR 1998 Annual Meeting Program

## Thursday, August 20 (continued)

2:30-4:15 p.m.

11. Faith-based Community Organizing and America's Racial Divide — California
12. Research in Progress on Catholic Religious Orders II — Washington
13. Searching for the Holy Grail: Assessing the Parliament of the World's Religions — Nevada
14. Authors Meet Critics: Jackson W. Carroll et al., *Being There: Culture and Formation in Two Theological Schools* — Oregon

4:30-5:20 p.m.

ASR Annual Business Meeting — Gold Rush A

5:30 p.m.

ASR Presidential Address — Gold Rush A  
Reception — Crystal

## Friday, August 21

7:00-8:15 a.m.

Women's Caucus Breakfast — Portola

8:00 a.m.-3:30 p.m.

Registration — Lower Lobby

8:15 a.m.-5:00 p.m.

Book Exhibit — Redwood

8:30-10:15 a.m.

15. Challenges and Changes in Contemporary Jewish Boundaries — California
16. Author Meets Critics: Kieran Flanagan, *The Enchantment of Sociology* — Washington
17. Affiliation, Commitment, and Culture — Nevada
18. Religion, Ethnicity, and the New Immigrants — Oregon

10:30 a.m.-12:15 p.m.

19. Deviance — California
20. Issues in Contemporary Roman Catholicism I — Washington
21. Gay and Lesbian Issues — Nevada
22. Buber Symposium — Oregon

12:30-2:15 p.m.

23. Issues in Contemporary Roman Catholicism II — Washington
24. Religion and Modernization: Selected Cases — Nevada
25. Authors Meet Critics: R. Stephen Warner, Judith Wittner et al., *Gatherings in Diaspora: Religious Communities and the New Immigration* — Oregon

2:30-4:15 p.m.

26. Young Adult Catholics: Who Do You Say We Are? — California
27. Personnel, Administration and Boundaries — Washington
28. Secularization and Values — Nevada
29. Studying American Religious Organizations: Reports from the Field — Oregon

4:30 p.m.

The Paul Hanly Furfey Lecture — Gold Rush A  
Reception — Crystal

### Saturday, August 22

8:00 a.m.-1:00 p.m.

Registration — Lower Lobby

8:15-10:00 a.m.

Reserved Book Pick-Up — Redwood

8:30-10:15 a.m.

30. Religion and Globalization I: Ongoing Theoretical and Empirical Research — California
31. Strictness and Identity — Nevada/Oregon
32. Asian Religion, Asian Identity — Washington

10:00-11:00 a.m.

Final Book Sale — Redwood

10:30-12:15 p.m.

33. What Most Needs the Attention of Sociologists of Religion in the Next Century? — Nevada/Oregon

12:30-2:15 p.m.

34. Religion and Globalization II: Ongoing Theoretical and Empirical Research — California
35. Evangelicals in Contemporary American Culture — Nevada/Oregon
36. Religion and Health — Washington

2:30-4:15 p.m.

37. Authors Meet Critics: William H. Swatos, Jr., et al., *The Encyclopedia of Religion and Society* — California
38. Theoretical Issues — Nevada/Oregon
39. Religion and Society: Critical and Emerging Boundaries — Washington

5:00 p.m.

"New" Council Meeting — Washington

Saturday's events continue on the following page.

**Saturday, August 22**

7:00 p.m.

Council Dinner — Portola

**Sunday, August 23**

8:30-10:15 a.m.

40. Religion and Transnationalism Among New Immigrants in the U.S. — Parc Ballroom III, Renaissance Parc 55 Hotel (Joint Session with ASA)

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The following ASA sessions in the study of religion may be of special interest to ASR attendees:

**Sunday, August 23**

10:30 a.m.

Women and Religion

Presenters: Karen Oppenheim Mason, Herbert L. Smith, Victor Agadjanian, Erin Augis

**Monday, August 24**

12:30 p.m.

Sociology of Religion: Institutions in Sociohistorical Change

Presenters: Ralph E. Pyle, James D. Davidson, Melissa Wilde, John H. Evans, Bethany Bryson, Tom W. Smith

2:30 p.m.

Sociology of Religion: Religion in Cross-Cultural Perspective

Presenters: Vyacheslav Karpov, Mansoor Moaddel, Harriet and Moshe Hartman, M. Herbert Danzger

4:30 p.m.

The Impact of Devolution on Religious Institutions

Presenters: Carol De Vita, Ram A. Cnaan, Stephanie C. Boddie, Mark Chaves, John Coleman

**Tuesday, August 25**

8:30 a.m.

Gendered Perspectives on Religion and Social Inequality

Presenters: Jennifer Glass, Neal Christopherson, Allison M. Kirkman, Helen A. Berger

10:30 a.m.

Religion and Social Policy

Presenters: Ram A. Cnaan, Gaynor Yancey, Stephanie C. Boddie, Tony Carnes, Dean Trulear, Henry Woo, James A. Beckford, Goodrich Lehmann

12:30 p.m.

Refereed Roundtables on Religion



## *SESSIONS*

Wednesday, August 19, 3:00-5:00 p.m.

Special "Old" Council Meeting — Portola  
Constitution and By-laws

Wednesday, August 19, 6:00-9:00 p.m.

Regular "Old" Council Meeting — Portola  
Committee Reports

Thursday, August 20, 8:30-10:15 a.m.

### **Session 1: The Growth and Politics of Non-Catholic Religions in Latin America: Global Influences and Local Formations — California**

Organizer and Convener: Christopher L. Chiappari, University of Minnesota

- "Reconsidering Non-Catholic Church Growth in Guatemala," Henri Gooren, Utrecht University
- "Mormonism and Indianism in Bolivia," David Clark Knowlton, Rio Negro L.C., Salt Lake City
- "The Impact of Religion in the Organization of Rural Mexican Society," Pedro Arrieta Fernández, CIESAS-Golfo
- "The Origins and Growth of Protestantism in a Highland Guatemalan Town," Christopher L. Chiappari, University of Minnesota

### **Session 2: Religion, Culture, and Participation — Washington**

Convener: Bryan Froehle, CARA at Georgetown

- "Rhetoric of Commitment: Religion, Belonging, and Service," Penny Edgell Becker, Cornell University
- "Religion and Volunteerism Among Churchgoing Protestants," Jerry Park, University of Notre Dame
- "Are Private Schoolers Privatized? Religion, Alienation, and Civic Participation," David Sikkink, University of North Carolina

### **Session 3: Defining Meaningful Boundaries — Nevada**

Organizer and Convener: Nancy Nason-Clark, University of New Brunswick

- "Negotiating the Boundaries Between Secular and Sacred: The Role of Christian Schools in Evangelical Culture," Lori Beaman, University of Lethbridge
- "Families are Forever: Religious Women Redefine the Meaning of Family After the Experience of Bereavement or Abuse," Lisa Hanson and Nancy Nason-Clark, University of New Brunswick
- "Virgin Mary or Mother Mary? Examining the Role of Catholic Teaching in The Lives of Practicing Catholic Women," Michelle Spencer, University of New Brunswick



**Session 4: Women's Role and Gender Issues — Oregon**

Convener and Discussant: Maria Jose Fontelas Rosado Nunes

- "The Role of Women in Old Political and Religious Movements," Inger Furseth, KIFO-Centre for Church Research (Oslo, Norway)
- "The Women's Condition in the Teaching of the Popes of the Twentieth Century," Carlo Prandi, University of Parma-Italy
- "A Variety of Gifts: The Social Ministries of Episcopal Women," Catherine Faver, University of Tennessee-Knoxville

Thursday, August 20, 10:30 a.m.-12:15 p.m.

**Session 5: Religious Competition in Contemporary Mexico: Politics, Ethnicity, and Meaning in the Face of Change — California**

Organizer and Convener: Christopher L. Chiappari, University of Minnesota

- "Religious Diversity and Cultural Reproduction in an Interethnic Space: the Nahuas of Central Veracruz," Maria Teresa Rodríguez Lopez, CIESAS
- "Evangelical Religious Experience in the Face of Death," Felipe Vázquez Palacios, CIESAS
- "Ethnic Identity and Religious Affiliation in the Mayo Valley of Northwest Mexico," Mary I. O'Connor, University of California-Santa Barbara

**Session 6: Competition, Conversion, and Civil Religion — Nevada**

Convener: Penny Edgell Becker, Cornell University

- "Becoming a Disciple: A Grounded Theory of Religious Conversion," Thomas G. Lane, University of Cincinnati
- "Charismatic Conversion and Gendered Power," Matthew Lawson, Brandeis University
- "Faith Across the Border: Civil Religion in the North American Context," Brian Lowe, University of Virginia
- "Devotion in Dixie: Is the American South More Friendly to Religion? A Test of the Effects of Regional Origin and Migration on Individual Religiosity," Christian Smith, University of North Carolina-Chapel Hill and Jason Bailey, Carson Newman College

**Session 7: Religion in Contemporary Europe: The Great European Cult Scare and Other Issues — Oregon**

Organizer and Convener: Massimo Introvigne, Center for Studies on New Religions  
Respondent: Michael W. Homer, Sutter Axland, Salt Lake City

- "The Anti-Cult Paradigm, the Definition of Religion, and the Reaction of the Judiciary: the Decision on Scientology of the Italian Supreme Court," Massimo Introvigne, Center for Studies on New Religions, Torino, Italy
- "The Great European Cult Scare: Eastern and Western Europe," J. Gordon Melton, Institute for the Study of American Religion
- "Religious and Ethno-National Human Capital: Evaluating the Conditions of Post-Soviet Russia," Jerry G. Pankhurst, Wittenberg University
- "The Church in Wales: Growth or Decline?" Chris Harris and Richard Startup, University of Wales

Thursday, August 20, 12:30-2:15 p.m.

**Session 8: Social Organization and Religion: Assorted Case Studies — California**

Convener: Bryan Froehle, CARA at Georgetown

- "The Relative Appeal of Buddhism and Christianity to Chinese Americans," Joseph B. Tamney, Ball State University
- "The 'Ground Base': Religion and the Problem of Identity in a Society in Transition—Naples as a Liminal City," Federico D'Agostino, University Benincasa of Naples
- "To March or Not to March: Anti-Drug Activism as a Sign of Religious Commitment," James Cavendish, University of South Florida
- "Living Our Faith': The Pastoral Letter of the Bishops of Malawi and the Shift to Multi-Party Democracy, 1992-1993," Maura Mitchell, Florida Atlantic University

**Session 9: Research in Progress on Catholic Religious Orders I — Washington**

Organizer and Convener: Patricia Wittberg, SC, Indiana University-Indianapolis

- "Factors Behind the Success or Failure of Religious Recruitment Strategies," Mary Johnson, SNDdeN, Emmanuel College
- "Maintaining and Nurturing the Social Identity of Women Religious," Mary Charlotte Chandler, Graduate Theological Union
- "Community of Mind: How is it Effected?" Barbara Zajac, University of California-Riverside

**Session 10: Robert Bellah on Religion and Society: Perspectives from Japan — Oregon**

Organizer and Convener: Mark R. Mullins, Meiji Gakuin University

Respondent: Robert Bellah, University of California

- "From 'Tokugawa Religion' to 'Habits of the Heart': An Introduction the Work of Robert Bellah in Translation," Mark Mullins
- "'Tokugawa Religion' Revisited: Religion, Ethics and Economic Integration in Japan," Helmut Loiskandl, Tokiwa University
- "Civil Religion and 'Nihonjinron'," Yoshiya Abe, Kokugakuin University
- "'Habits of the Heart' and Emerging Individualism in Japan," Kuniko Miyanaga, International Christian University

Thursday, August 20, 2:30-4:15 p.m.

**Session 11: Faith-based Community Organizing and America's Racial Divide — California**

Organizer and Convener: Mark R. Warren, Fordham University

Panelists: Michael Byrd, Peabody College, Vanderbilt University

Omar McRoberts, Harvard University

Timothy A. Ross, Center for Urban Research, CUNY Graduate Center



**Session 12: Research in Progress on Catholic Religious Orders II — Washington**

Organizer and Convener: Patricia Wittberg, SC, Indiana University-Indianapolis

- "The Ecology of New Religious Communities in the U.S. Catholic Church," Patricia Wittberg, Indiana University-Indianapolis
- "U.S. Jesuits Since the Council," Peter McDonough, Arizona State University and Eugene Bianchi, Emory University
- "New Directions in Religious Communities," Paula Gallagher, Divinity School, University of Chicago

**Session 13: Searching for the Holy Grail: Assessing the Parliament of the World's Religions — Nevada**

Organizer and Convener: Michael York, Bath Spa University College

Respondent: Peter Beyer, University of Ottawa

- "Inter-Faith Dialogue, the New Religions and the Parliament of the World's Religions," J. Gordon Melton, Institute for the Study of American Religion
- "Power, Postmodernism and Parliament," Jon Bloch, Kent State University
- "Missing the Mark: A Critical Examination of the 1993 Parliament," Michael York, Bath Spa University College

**Session 14: Authors Meet Critics: "Being There: Culture and Formation in Two Theological Schools" (Jackson W. Carroll, Barbara G. Wheeler, Daniel O. Aleshire, and Penny Long Marler) — Oregon**

Organizer and Convener: R. Stephen Warner, University of Illinois at Chicago

Critics: Joy Charlton, Swarthmore College

Daniel V. A. Olson, Indiana University South Bend

Kevin Christiano, University of Notre Dame

Rhys Williams, Southern Illinois University

Respondents: Jackson Carroll, Duke Divinity School

Thursday, August 20, 4:30-5:20 p.m.

**ASR Annual Business Meeting — Gold Rush A**

Thursday, August 20, 5:30 p.m.

**The ASR Presidential Address — Gold Rush A**

Convener: R. Stephen Warner, University of Illinois at Chicago

"Sociology and Public Theology: A Case Study of Pro-Choice/Pro-Life Common Ground," James R. Kelly, Fordham University

**The Presidential Address Reception — Crystal**

The reception is co-sponsored by the Association for the Sociology of Religion and the Graduate School of Arts & Sciences, Fordham University.

Friday, August 21, 7:00-8:15 a.m.

**Women's Network Breakfast — Portola**



Friday, August 21, 8:30-10:15 a.m.

**Session 15: Challenges and Changes in Contemporary Jewish Boundaries — California**

Organizers: Ellen J. Kennedy, University of St. Thomas, and Mareleyn Schneider, Yeshiva University

Convener: Mareleyn Schneider

Discussant: Meg Wilkes Karraker, University of St. Thomas

- "Non-Jews in the Bar-Bat Mitzvah Ritual," Ellen J. Kennedy, University of St. Thomas
- "Torah and Dharma: Jewish Seekers in Eastern Religions," Judith Linzer, Graduate Theological Union Center for Jewish Studies
- "Orthodox Jewish Women Trying to Effect Change in a Traditional Denomination: The Case of Women's Prayer Groups," Ailene Cohen Nusbacher, CUNY-Kingsboro
- "Modern Orthodox Jewish Women at Stern College for Women in the Secular and Religious Worlds," Susan B. Prager and Mirium Grosoff, Stern College

**Session 16: Author Meets Critics: "The Enchantment of Sociology" (Kieran Flanagan) — Washington**

Organizer: William H. Swatos, Jr., ASR/RRA Executive Officer

Convener: Grace Davie, University of Exeter

Critics: James R. Kelly, Fordham University

Peter Kivisto, Augustana College

Philip Selznick, University of California, Berkeley

Kenneth Westhues, University of Waterloo

Respondent: Kieran Flanagan, University of Bristol

**Session 17: Affiliation, Commitment, and Culture — Nevada**

Convener: Patricia Wittberg, Indiana University-Indianapolis

· "Public Discourse and Religious Communitarianism in Liberal Democracies," Mark S. Cladis, Vassar College

· "Religious Affiliation and Attitudinal Outlooks Among African Americans," David Gay, University of Central Florida, and John Lynxwiler, University of Central Florida

· "Contrasting the Religious Involvement of Jews in the United States and Israel," Bernard Lazerwitz, Bar-Ilan University

**Session 18: Religion, Ethnicity, and the New Immigrants — Oregon**

Organizer and Convener: Helen Rose Ebaugh, University of Houston, Texas

Discussant: Nancy Eiesland, Candler School of Theology, Emory University

· "Religion and Ethnicity: Variations in Majority-Minority Status in the Home and Host Countries," Fenggang Yang, University of Houston

· "The Practical Religion of the Yoruba Converted: A Comparison Between Brooklyn, NY and Houston, Texas," Mary Curry, University of Houston

· "Immigrant Congregations as Social Service Providers: Are They Safety Nets for Welfare Reform?" Helen Rose Ebaugh and Paula Pipes, University of Houston

Friday, August 21, 10:30 a.m.-12:15 p.m.

**Session 19: Deviance — California**

Convener: Tanice Foltz, Indiana University-Northwest

- "The Witch Trial in 1998," Helen A. Berger, West Chester University
- "How Much Clergy Malfeasance is Actually Out There? A Survey of Prevalence," William A. Stacey, University of Texas at Arlington, Susan E. Darnell, Indiana University-Northwest, and Anson Shupe, Indiana-Purdue University-Fort Wayne
- "Social Capital and Adolescent Deviance: The Inconsistent Effects of Religious Measures of Community Embeddedness," Sharon K. Houseknecht and Susan K. Lewis, Ohio State University
- "Child Abuse in the Hare Krishna Movement," E. Burke Rochford and Jennifer Heinlein, Middlebury College

**Session 20: Issues in Contemporary Roman Catholicism I — Washington**

Convener: William Mirola, Marion College

- "Attitudinal Changes in a Catholic Volunteer Program," Paul Perl, University of Notre Dame
- "Irish Priests in the United States: Where Are They and What Are They Saying?" William L. Smith, Georgia Southern University
- "We Are Called to Love One Another: An Exploration of Catholic Priests' and Administrators' Perceptions of Discrimination of Latinos," Susan Eichenberger-Levy, University of Florida
- "Christian/Catholic Identities: A Psychosocial Approach," Pierre Hegy, Adelphi University

**Session 21: Gay and Lesbian Issues — Nevada**

Convener: Barbara J. Denison, Penn State Capital College

- "The Issues of Gays and Religion: The Struggles of Three Parishes," Robert E. Beckley, West Texas A&M University, Jerome Koch and D. Paul Johnson, Texas Tech University
- "From Gay to Straight: The Role of Religion in Effecting Change of Sexual Orientation," Ronda A. Rubio, California State-Fullerton
- "Spirituality and Sexuality: The Personal Identities of Gay, Lesbian, and Bisexual Christians in Britain," Andrew Yip, Nottingham Trent University

**Session 22: Buber Symposium — Oregon**

Organizer and Convener: M. Herbert Danzger, Graduate Center, CUNY

- "Buber, Levinas and Hegel," Stanley Aronowitz, Graduate Center, CUNY
- "The Interhuman and What is Common to All: Buber's Significance for Sociology," Maurice Friedman, San Diego State University
- "Illuminating the Concept of Evil: Buber Discusses Wrong-Doing and Wrong Doers," Mareleyn Schneider, Yeshiva University
- "Martin Buber: From Existentialism to Public Philosopher," Michael Duffy, Lehman College, CUNY



Friday, August 21, 12:30-2:15 p.m.

**Session 23: Issues in Contemporary Roman Catholicism II — Washington**

Convener: Paul Perl, University of Notre Dame

- "Catholics and the Moral Veto: Twentieth-Century Birth Control Politics in the United States," Gene Burns, Michigan State University
- "Woman-Conscious Catholics as Models of Religious Agency," Laura M. Leming, Boston College
- "Should a Parish be Established? Pastoral Planning in Transition," Robert Durel, Christopher Newport University
- "Contradictions in Catholic Social Doctrine," Joseph Ferraro, Universidad Autonoma Metropolitana

**Session 24: Religion and Modernization: Selected Cases — Nevada**

Convener: Christopher Chiaparri, University of Minnesota

- "Ecumenism, Religious Competition, and Inter-Faith Movements," Elena Kalinichenko, Institute of Comparative Politics (Moscow)
- "Beyond the Dumping Ground: A Critique of Modernization Theory in a Philippine Basic Ecclesial Community," Kathy Nadeau, California State University-Stanislaus
- "Work and Its Discontents: Two Cases of Contemporary Religious Response to Unemployment," Clare B. Fischer, Starr King School for Ministry
- "The Notion of Organization as a Critical Instrument in Sociology of Religion," Yuki Shiose, Université de Sherbrooke, and Jacques Zylberberg, Université Laval

**Session 25: Author Meets Critics: "Gatherings in Diaspora: Religious Communities and the New Immigration" (R. Stephen Warner and Judith Wittner) — Oregon**

Organizer and Convener: Helen Rose Ebaugh, University of Houston

Critics: Terry Sullivan, University of Texas-Austin

Carl Bankston, University of Southwest Louisiana

Stephen Gold, Michigan State University

Respondents: R. Stephen Warner, University of Illinois at Chicago; Judith G. Wittner, Loyola University Chicago; Karen Chai, Harvard University; Shoshanah Feher, UCLA; Sheba George, University of California-Berkeley; Randall Hepner, Michigan State University; Prema Kurien, University of Southern California; Fenggang Yang, University of Houston

Friday, August 21, 2:30-4:15 p.m.

**Session 26: Young Adult Catholics: Who Do You Say We Are? — California**

Organizer and Convener: William D. Dinges, Catholic University of America

Panelists: Juan L. Gonzales, Jr., California State University-Hayward

Mary Johnson, Emmanuel College

William D. Dinges



**Session 27: Personnel, Administration and Boundaries — Washington**

Convener: Robert E. Beckley, West Texas A&M University

- "Still Too Many Pastors: Consequences of the Clergy Oversupply in the 1990s," Patricia M. Y. Chang, University of Notre Dame
- "Lay Leaders Needed! A Study of Staffing Change at the Parish Level," Robert Durel, Christopher Newport University
- "The Dilemma of Prison Chaplaincy: Equality of Opportunity or Brokerage by the Established Church," James A. Beckford, University of Warwick
- "Judicatories, Niches, and Negotiations," Adair T. Lummis, Hartford Seminary

**Session 28: Secularization and Values — Nevada**

Convener: Ailene Cohen Nusbacher, CUNY-Kingsboro

- "Shifts in Secularization Theory: The Implications for the Study of Religion in Europe," Grace Davie, University of Exeter
- "Secularization, Sacralization, or Polarization? Contemporary Religious Trends," James T. Duke, Brigham Young University
- "Valuing 'Secularization': What Can Be Salvaged from the Secularization Debate?," William H. Swatos, Jr., ASR/RRA Executive Office

**Session 29: Studying American Religious Organizations: Reports from the Field — Oregon**

Organizer and Convener: Nancy Ammerman, Hartford Seminary

- "Finding Rural Churches: Methodological and Practical Consequences of Invisibility," Zoey Heyer-Gray and Mary Jo Neitz, University of Missouri
- "Intra-Denominational Differences Among Albuquerque Episcopalians: The Effects of Context," Sandra Woerle, University of New Mexico
- "Connectionalism Beyond the Denomination: Local Religious Ecologies and Beyond," Scott Thumma, Hartford Seminary
- "Work and Theological Culture: The Case of the United Church of Christ," Emily Barman, University of Chicago

Friday, August 21, 4:30 p.m.

**The Paul Hanly Furfey Lecture — Gold Rush A**

"The Bible and Sociology," John A. Coleman, S.J., Loyola Marymount University

**The Furfey Lecture Reception — Crystal**

The Furfey Lecture Reception is co-sponsored by the Association for the Sociology of Religion and the Catholic Social Thought Project, University of San Francisco

Saturday, August 22, 8:30-10:15 a.m.

**Session 30: Religion and Globalization I: Ongoing Theoretical and Empirical Research  
— California**

Organizer and Convener: William R. Garrett, Saint Michael's College

- "Globality and Religiosity," Roland Robertson, University of Pittsburgh
- "Religion, Ethnicity, and the Clash of Civilizations: A Modest Theoretical Proposal for Enlarging the Global Field," William R. Garrett, St. Michael's College
- "Withdrawing from the World: Dismantling Global Mission in the Church of the Brethren," Theodore Long, Elizabethtown College
- "Culture Clash in the Global System: Is Huntington Right?" John Simpson, University of Toronto

**Session 31: Strictness and Identity — Nevada/Oregon**

Convener: Gene Burns, Michigan State University

- "Prevalence and Success of Strict Churches in Middletown," Joseph B. Tamney, Stephen D. Johnson, and Kevin McElmurry, Ball State University
- "Strictness and Religious Commitment: A Five Denomination Study," Daniel V.A. Olson, Indiana University South Bend, and Paul Perl, University of Notre Dame
- "Strictness as Competitiveness: An Exploration of a Rational Choice Theory of Why Conservative Churches Grow," Joseph Zimmerman, Quincy University
- "The Negative Relationship of Religious Pluralism and Religious Affiliation Among Canadian Counties and Cities," Daniel V. A. Olson, Indiana University South Bend, and C. Kirk Hadaway, United Church of Christ, Board for Homeland Ministries

**Session 32: Asian Religion, Asian Identity — Washington**

Convener: Grace Davie, University of Exeter

- "The Curse of the Goddess Kali: Ritual Revival in a Village of North India," Tribhuwan Kapur, Indira Gandhi National Open University
- "Christian or Korean: Korean-American Evangelical College Students' Religious and Racial/Ethnic Identity," Soyoung Park, Drew University
- "Many Are Called But Few Are Chosen: Two Chinese Buddhist Temples in the Chicago Metropolitan Area," C. S. Stone Shih, University of Illinois at Chicago

Saturday, August 22, 10:30 a.m.-12:15 p.m.

**Session 33: What Most Needs the Attention of Sociologists of Religion in the Next Century?  
— Nevada/Oregon**

Organizer and Convener: James R. Kelly, Fordham University

Panelists: Robert Bellah, University of California-Berkeley

David O. Moberg, Marquette University

Marie Augusta Neal, SNDdeN (delivered by Mary Johnson, SNDdeN)



Saturday, August 22, 12:30-2:15 p.m.

**Session 34: Religion and Globalization II: Ongoing Theoretical and Empirical Research  
— California**

- Organizer and Convener: William R. Garrett, Saint Michael's College
- "Responses to Globalization," Frank Lechner, Emory University
  - "What Counts as Religion in Global Society? From Practice to Theory," Peter Beyer, University of Ottawa
  - "Religions, Civilizations and Global Order: A Critique of Huntington's Religious Division of the World," W. Brent Garrett, Washington State University
  - "Global Gemeinschaft and Global Gesellschaft: Theoretical Connections Among Global Social Movements," Michael McMullen, University of Houston-Clear Lake

**Session 35: Evangelicals in Contemporary American Culture — Nevada/Oregon**

- Convener: Joseph B. Tamney, Ball State University
- "Interpreting Mixed Messages: Evangelicals on Sex Roles and Decision Making," Melinda Lundquist, University of North Carolina
  - "What the Rest of America Thinks About Evangelicalism," Mark Regnerus, University of North Carolina
  - "Godly Masculinities: Discourses of Gender and Power Among the Promise Keepers," John P. Bartkowski, Mississippi State University
  - "Orthodoxy in the American Cultural Market: Preliminary Analysis," Nina Schmit, American Theological Library Association

**Session 36: Religion and Health — Washington**

- Convener: Ralph Lane, University of San Francisco
- "Examining a Twisted Knot: Healing, Health, Spirituality, and Religion," Margaret M. Poloma, Southern California College and University of Akron, Herbert Benson, Deaconess Hospital and Jean-Anne Sutherland-Bindas, University of Akron
  - "Disability, Religion, and a Critical Social Science: Considering the Possibilities," Albert A. Herzog, Jr., Ohio State University
  - "From Separation to Integration: The Odyssey of the Seventh-Day Adventist Hospital System," Ronald Lawson, Queens College-CUNY
  - "Race and Class in Nashville's Church Responses to the Mental Health Needs of Older Persons," Anthony J. Blasi, Tennessee State University, and Baqar A. Husaini, Tennessee State University



Saturday, August 22, 2:30-4:15 p.m.

**Session 37: Author Meets Critics: "Encyclopedia of Religion and Society" (William H. Swatos, Jr., et al.) — California**

Organizer and Convener: Barbara J. Denison, Penn State Capital College

Critics: H. Wesley Perkins, Hobart and William Smith Colleges

Benton Johnson, University of Oregon

Rodney Stark, University of Washington, and John Simpson, University of Toronto

Respondents: William H. Swatos, Jr., ASR/RRA Executive Officer

Grace Davie, University of Exeter

Mitch Allen, AltaMira Press

**Session 38: Theoretical Issues — Nevada/Oregon**

Convener: Albert A. Herzog, Jr., Ohio State University

· "Of Bodies and Boundaries: Cultural Narrative as Incantation," Wendy Griffin, California State University-Long Beach

· "On the Exchanges Between God and Men: A Critical Evaluation of Rodney Stark's Micro Foundations of Religion," Durk Hak, University of Groningen

· "Episcopal Hierarchy as Totem: A Durkheimian Interpretation of the Social Origins and Social Functions of Ecclesiastical Governance Structures," James H. Mahon, William Paterson University

**Session 39: Religion and Society: Critical and Emerging Boundaries — Washington**

Convener: E. Burke Rochford, Middlebury College

· "Faust's Bargain: Science, Technology, and Myth," William A. Stahl, Luther College

· "Exploring the Interface Between Theology and Social Science: Richard Niebuhr and the Early Bonhoeffer Critically Revised," Peter Staples, University of Utrecht

· "Of Demons and Hollywood: Exorcism in American Culture," Michael Cuneo, Fordham University

Saturday, 5:00 p.m.

**"New" Council Meeting — Oregon**

Sunday, August 23, 8:30-10:15 a.m.

**Session 40: Joint Session with ASA: Religion and Transnationalism Among New Immigrants in the U.S. — Parc Ballroom III, Renaissance Parc 55 Hotel**

Organizer and Convener: Helen Rose Ebaugh, University of Houston

Discussant: Cristina Szanton Blanc, Columbia University

· "Contemporary Paganism as a Transnational Community," Michael York, Spa Bath University College

· "Creating and Sustaining Immigrant Communities Via the Internet," Kathy Sullivan, University of Houston

· "The Good, the Bad, and the Ugly: How Immigration Affects Indian Women in the United States," Prema Kurien, University of Southern California



## *ABSTRACTS*

### **CIVIL RELIGION AND "NIHONJINRON"**

Yoshiya Abe, Kokugakuin University

This paper discusses the impact of Bellah's conceptualization of civil religion on presentations of Japanese self-images. Particular attention will be given to the reformulation of the notion of civil religion in the theories about modern Japanese society widely referred to as "Nihonjinron."

### **THE IMPACT OF RELIGION IN THE ORGANIZATION OF RURAL MEXICAN SOCIETY** Pedro Arrieta Fernández, CIESAS-Golfo

The relative modernization of the countryside in Mexico has been accompanied by the diversification of religious practices and organizations. In the majority of cases, conflictive situations have been resolved without violence and have ended up being positive for the social group involved. The old main plaza of Xicochimalco is today the center of a tourist attraction: an old village organized urbanistically that is proud of its fiestas, dances and traditional events. In spite of the municipal governments's lack of economic resources, the religiosity of the people, the multiplication of religious activities, and the competition among different Christian organizations have, far from producing disorder, actually been the primary factor in physically ordering and beautifying the city and in fostering the flow of tourists which is a source of substantial income for the population. This paper tries to analyze the precise criteria of the organization of society beginning with religious activity, and to highlight one of the "social consequences" of religion: organization, even if it appears in the form of competition and conflict.

### **GODLY MASCULINITIES: DISCOURSES OF GENDER AND POWER AMONG THE PROMISE KEEPERS**

John P. Bartkowski, Mississippi State University

Leading Promise Keepers' desire to rejuvenate "godly manhood" has attracted nationwide attention and has stimulated intense political debate within recent years. Yet, exactly what do Promise Keeper luminaries understand to be "godly manhood"? In this study, I use insights from gender theory and post-structuralism thought to examine the discourses of godly masculinity that are articulated in a large sample of best-selling Promise Keeper advice manuals. My analysis reveals that there is no singular definition of masculinity advanced by the Promise Keepers. Rather, leading Promise Keepers are purveyors of a diverse array of masculinities. After discussing the counters of these seemingly contradictory discourses of masculinity, I seek to understand why these competing discourses have emerged within this one evangelical men's movement. This study will shed new light on the Promise Keepers by clarifying this group's definition(s) of godly manhood, and by underscoring the ideological heterogeneity that makes this organization so appealing to many American men.

### **NEGOTIATING THE BOUNDARIES BETWEEN SECULAR AND SACRED: THE ROLE OF CHRISTIAN SCHOOLS IN EVANGELICAL CULTURE**

Lori G. Beaman, University of Lethbridge

Christian schools form an integral component of the transmission of conservative Protestant values and beliefs and is central to the negotiation of the boundaries between sacred and secular



cultures. This research explored the role of Christian schools as one of the institutional forms of evangelical Christianity in the context of secular society. To what extent are school policies modeled on and impacted by secular educational institutions? Is pedagogical choices part of the boundary negotiation process? What are the cultural "markers" of a Christian school? Secondly, the study examines the links between lay expression of spirituality and the establishment and existence of Christian schools. Are Christian schools an expression of lay spirituality? Can their establishment be seen as an aspect of institutional revitalization? This pilot research includes case studies of a Christian school in eastern Canada. Research methods include participant observation, interviews with key informants such as school administrators and parents, and document review.

### **RHETORIC OF COMMITMENT: RELIGION, BELONGING, AND SERVICE**

**Penny Edgell Becker, Cornell University**

Scholarly discourse about the meaning of religious commitment in the contemporary United States has been dominated by two themes: the change in the nature of religious commitment as religion becomes more privatized, and a difference in the relationship between commitment and authority for religious liberals and conservatives. I use data from in-depth interviews with almost 200 religiously involved individuals to examine rhetoric's of religious commitment in Oak Park, an integrated but mostly white middle-class suburb outside of Chicago. First, I find only small differences in the rhetoric's of commitment used by self-identified religious liberals and conservatives, leading me to question the degree to which a left-right ideological divide organizes modes of religious authority or styles of religious commitment for individuals. Second, I question the metanarrative of religious privatization that has dominated religious work in the sociology of religion. Religious institutions, instead of being eroded by privatization and individualism, have been able to transform them. This suggests that religious institutions have remained an important force in shaping and channeling the individualistic tendencies in American society.

### **THE DILEMMA OF PRISON CHAPLAINCY: EQUALITY OF OPPORTUNITY OR BROKERAGE BY THE ESTABLISHED CHURCH?**

**James A. Beckford, University of Warwick**

Critical responses to the application of Rational Choice theories to the study of religious phenomena tend to be polarized between outright denial that the theories have any relevance to religion and equally outspoken claims that the theories are the only hope for progress in the sociology for religion. This paper aims to avoid both of these extreme positions by preferring to raise a question about one of Rational Choice's central propositions. The findings of recent research into prison chaplaincy in the UK and the USA will serve as a test for the claim that levels of religious vitality vary positively with the degree to which agencies of the state are prevented from regulating religious activity. The main argument will be that the existence of an Established Church has facilitated a higher level of religious activity, especially among minority faiths, in persons in England and Wales than is possible in American prisons. The difference in religious vitality is explained in terms of the Church of England's privileged position as a "broker" between the state and minority faith communities. There is greater equality of opportunity for religious activity in American prisons, but the level of the activity is necessarily lower. In neither country is there a truly "free" market for religion in prisons, and this is why the Established Church is able to use its quasi-monopoly powers to broker advantageous conditions for minority faith communities. The results suggest that theoretical ideas about Rational Choice can serve as a useful function as ideal-type "thought-experiments."



**THE ISSUE OF GAYS AND RELIGION: THE STRUGGLES OF THREE PARISHES**

Robert E. Beckley, West Texas A&M University, Jerome Koch and D. Paul Johnson, Texas Tech University

The issue of full organizational participation of gays and lesbians remains a controversial issue for most Protestant denominations, although the issue usually revolves around the ordination of clergy. This paper focuses on three parishes: a Presbyterian Church-U.S.A. congregation, a United Methodist Congregation, and an Episcopal parish. The Presbyterian congregation proclaimed itself a "More Light Congregation" several years ago, the United Methodist congregation recently debated as to whether it should become an "Affirming Congregation," and the Episcopal parish has for twelve years been known for its open stance toward gays and lesbians. Through survey data, focused interviews, and focus group transcripts, each parish's decision-making process has been analyzed. Although each of these parish's decisions concerning a public stance of inclusiveness toward gays and lesbians is similar, the arrival at this decision and the subsequent results for each congregation are different. The results from these findings are explained in terms of rational choice theory for the Presbyterian and Episcopal parishes and in terms of contingency theory for the United Methodist parish.

**THE WITCH TRIAL IN 1998**

Helen A. Berger, West Chester University

This paper is a comparative analysis of a trial in Beaumont, Texas in 1998 that grew out of accusations of demon worship and the witch trials in Salem, Massachusetts and Europe of the early modern period. The trial that is taking place in May 1998 is technically not for practicing witchcraft, which is no longer a crime, but is instead for trespassing. However, the trespassing accusation grew out of its Unitarian Universalist minister defending his church and its neo-pagan congregates against accusations of Satan worship. At an open forum on the occult which was organized by and took place at the local Baptist church. The accusations made by the Baptist minister as well as the media coverage in Beaumont, Texas are occurring within the context of a changing religious, economic, and political landscape—in the earlier period to modernity and in the latter to late-modernity. It is both the similarities and the differences of both the trials and their historical contexts that I want to examine in this paper.

**WHAT COUNTS AS RELIGION IN GLOBAL SOCIETY? FROM PRACTICE TO THEORY**

Peter Beyer, University of Ottawa

In contemporary sociology of religion, the usual practice when it comes to defining religion is to speak about functional and substantive, restrictive and expansive, mention Durkheim and Weber, and then conclude that defining religion is largely a matter of strategy, perhaps even of taste. Without questioning this conclusion for the discipline as a whole, this paper focuses instead on the practical matter of what actually counts as religion, not so much among sociologists, but within the communicative action of contemporary global society. What in practice do we count as religion when we use the word (and its modern cognates in other languages) *au sérieux*? The answer to this question cannot be had by asking people, perhaps through a survey instrument, what they think religion is. One must rather observe what they actually treat as religion. The hypothesis which the paper seeks to explain and defend is that, in a large part as a consequence of the historical process of globalization, there now exists a very widely shared model of what counts as religion., whether one is concerned to confirm or deny the idea, include or exclude a particular social form, celebrate or lament the development. As part of this argument, the paper explores how we deal with the inherent ambiguities of any such model.



given that it must remain somewhat self-evident and thus vague in its precise outlines. The suggestion is that we tend to solve this problem through a social constructive process that allows the emergence and/or recognition of certain social forms as religions—necessarily plural—to the extent that their carriers can successfully have them accepted as such. In this way as well, the model of religion is a practical one, not one that can in any complete way be derived from abstract principles, let alone unequivocal definitions.

### **RACE AND CLASS IN NASHVILLE'S CHURCH RESPONSES TO THE MENTAL HEALTH NEEDS OF OLDER PERSONS**

**Anthony J. Blasi and Baqar A. Husaini, Tennessee State University**

When older persons need the services of a mental health professional, it is frequently people from the church who help them identify that need, encourage them to avail themselves of the services, and refer them to the appropriate specialists. It is also the church that frequently provides the interpersonal network and social contexts that help prevent the need for professional mental health services from developing in the first place. On the basis of interview data from providers of ministry to the elderly in Nashville, we compare the resources that largely African American and majority population congregations bring to their ministries to the elderly. The evidence suggests that the church as an institution compensate for class differences between the two racial contexts.

### **POWER, POSTMODERNISM AND PARLIAMENT**

**Jon Bloch, Kent State University-East Liverpool**

According to postmodern thought, contemporary society is viewed as no longer believing in the possibility of an overriding and unifying metanarrative or ultimate truth. Instead, a multiplicity of knowledge claims mutually co-exist and are tolerated within a social setting characterized by an absence of strong emotional or epistemological commitments to any one system of belief. Seen from this perspective, the 1993 Parliament of the World's Religions would seem to confirm the principles of postmodern thought to the extent that it advocated religious pluralism and employed discursive strategies that discouraged advocacy of a metanarrative. At the same time, the ideology of the Parliament stands in opposition to postmodernism in advocating a unified global agenda concerning alleged underlying similarities across world religious traditions, as well as shared social issues and agenda across cultures. In this paper, the similarities and dissimilarities with postmodernism are discussed and analyzed as to the relative extent that the Parliament appears to have been a potentially valuable instrument for global peace and social change.

### **CATHOLICS AND THE MORAL VETO: TWENTIETH-CENTURY BIRTH CONTROL POLITICS IN THE UNITED STATES**

**Gene Burns, Michigan State University**

Catholic influence over U.S. birth control politics has been misunderstood, because of a misunderstanding in the political culture of moral conflicts. That is, I argue that the Catholic hierarchy's influence in these debates has been overrated, because in fact, they had only veto power. This reflects the fact that I argue, in general, in mainstream U.S. politics, any issue on which there are two (or more) passionate, organized and opposed constituencies is typically *not* the kind of issue for which it is possible to get state support. That is, elected legislators would rather just avoid such an issue—whatever they do, they make enemies.



**TO MARCH OR NOT TO MARCH: ANTI-DRUG ACTIVISM AS A SIGN OF RELIGIOUS COMMITMENT****James Cavendish, University of South Florida**

This paper examines the role of participation in a major Sunday religious service at St. Sabina's Catholic Church on involvement in its weekly anti-drug marches. I argue that the 11:15 a.m. mass serves as a type of micromobilization context in which the religious ideologies presented in the homily, and the religious identity shared by congregants, perform several important functions that enhance participation in the anti-drug activism: 1) they provide churchgoers with a rationale for participation in the church's collective action; 2) they enhance churchgoers' sense of efficacy in addressing the problems in the community; 3) they redefine membership in the church to include active participation in a variety of church activities, including its collective action; and 4) they construct common understandings or meanings of the social action that can then be used by church leaders as the basis for motivating higher levels of activism through a process commonly referred to as "motivational framing," or "collective action framing." I base this argument on data drawn from 104 in-depth interviews with churchgoers and movement participants, as well as on field notes from participation in Sunday religious services and informal interviews with church leaders.

**MAINTAINING AND NURTURING THE SOCIAL IDENTITY OF RELIGIOUS WOMEN****Mary Charlotte Chandler, Graduate Theological Union**

Since 1965, the number of women religious in the U.S. has declined 51 percent. Many writers studying the decline suggest that the more open associational structures of religious congregations that have evolved since the 1960s are doomed to their weak commitment mechanisms. This paper explores an options available to these communities for strengthening commitment—nourishing the social identity of the members using symbolic discourse, ideology, rituals, symbols and regularized group contact.

**STILL TOO MANY PASTORS: CONSEQUENCES OF THE CLERGY OVERSUPPLY IN THE 1990s****Patricia M. Y. Chang, University of Notre Dame**

This paper describes trends within protestant denominations showing that there has been an increase in the number of clergy relative to members and churches from 1950-1994. It shows that there is a serious oversupply of clergy, which has resulted in an increase in the proportions of clergy in non-parish positions between 1983 and 1994. The paper also shows that women are more likely to occupy these non-parish positions. Claims that the ordination of women is responsible for the over supply of clergy are challenged by historical data that show the largest increase in clergy occurred before women were ordained in large numbers. We argue that the historical patterns in the data support Reskins's labor queuing theory that occupations which decline in status become more open to women. We argue that the status of clergy occupations may have already been in decline, which in turn lead to a greater openness to women's entry into the ordained clergy occupations.

**THE ORIGINS AND GROWTH OF PROTESTANTISM IN A HIGHLAND GUATEMALAN TOWN****Christopher L. Chiappari, University of Minnesota**

Unlike many other towns and communities in the region, the highland Guatemalan town of Totonicapan has had a strong Protestant presence for more than sixty years. This paper will



first examine some of the historical conditions that led to this early acceptance and growth of Protestantism there. These include the town's long history as an important center of craft production and commerce, its concomitant "detraditionalization" as a Mayan community in terms of social structure and, somewhat paradoxically, its simultaneous maintenance of a strong indigenous cultural identity. Then I will explore some possible implications this case has for discussions about the growth of new or newly introduced religions, Protestantism and modernization, and competition in the religious marketplace.

### **PUBLIC DISCOURSE AND RELIGIOUS COMMUNITARIANISM IN LIBERAL DEMOCRACIES**

**Mark S. Cladis, Vassar College**

In my paper I will employ a Durkheimian conception of democratic, moral pluralism to critique religious, communitarian stances. A Durkheimian conception of moral pluralism safeguards the normative relation between the beliefs and practices of the political community's common good and the beliefs and practices of secondary groups, such as churches and synagogues, clubs, and political organizations. I am especially interested in those groups and associations that can be said to have comprehensive religious, moral or philosophical notions of the good, and in relation between these groups and the political community. I argue that the communitarian yearning for an all-encompassing (and on some accounts, national homogeneous community is undesirable given our traditions of moral individualism. Yet equally unsatisfactory is the atomistic individualism encouraged by some forms of liberalism. I applaud the communitarian support of community, but only if a community's claim on its members is not pernicious with respect to its members' welfare or to the political community's common good. Employing Durkheim, I argue that the common good does not require broad agreement in every sphere of social life. On some issues, however, widespread agreement is desirable. More pluralism, then, refers to a plurality of communities and associations that promote distinctive practices and beliefs, and yet also support—or at least do not threaten—the common good.

### **OF DEMONS AND HOLLYWOOD: EXORCISM IN AMERICAN CULTURE**

**Michael W. Cuneo, Fordham University**

As the related phenomena of exorcism and deliverance ministry vividly point out, the popular entertainment industry in the United States possesses a tremendous capacity for influencing religious beliefs and behaviors. Since the early 1970s, cinematic and popular literary treatments for demonic possession and affliction have helped create recurrent demands for exorcism within various sectors of American society. This paper examines the peculiar dynamics by which markets for exorcism have been created (and sustained) by the entertainment industry, and also the various ways in which these markets have been satisfied by religious entrepreneurs within the world of neo-Pentecostalism, evangelicalism, and traditional Catholicism.

### **THE "GROUND BASE": RELIGION AND THE PROBLEM OF IDENTITY IN A SOCIETY IN TRANSITION: NAPLES AS A LIMINAL CITY**

**Federico D'Agostino, University of Benincasa of Naples**

The paper will address the problem of identity and religious "ground base" in the youth condition of Naples. I will distinguish between primary and secondary identity and within the religious ground base I will analyze the symbolic representation of the time, history, and death in the city of Naples where rather than a linear conception of time there is a circular conception which approaches the Vico's vision of *corsi* and *ricorsi*. My hypothesis is that beyond life style



and social habits which look like modern and postmodern lays a persistent religious *weltanschauung* permeated by a cyclical conception of time, a pendula perception of death and an expectancy of being excused, forgiven, almost as a persistent return upon their actions.

### **SHIFTS IN SECULARIZATION THEORY: THE IMPLICATIONS FOR THE STUDY OF RELIGION IN EUROPE**

**Grace Davie, University of Exeter, UK**

The secularization thesis developed within a European framework. For certain stages in Europe's religious development, moreover, there is a convincing fit between the argument and the data. Bit by bit, however, the thesis rather than the data began to dominate the agenda. The "fit" became axiomatic, theoretically necessary rather than empirically founded. So much so that Europe's religious life was considered a prototype of global religiosity; what Europe did today everyone else would do tomorrow. Secularization was a necessary part of modernization and as the world modernized, it would automatically secularize.

### **MARTIN BUBER: FROM EXISTENTIALISM TO PUBLIC PHILOSOPHER**

**Michael J. Duffy, Lehman College, CUNY**

In *I & Thou* Buber presents a philosophy of person-to-person dialogue as that which constitutes humanness, establishes our vocation, and ties us to a personal, eternal Thou. From this spiritual existential interpersonal beginning, he articulates an optimistic communitarian philosophy of face-to-face groupings which depend upon one's relation to the eternal Thou. In his later writing, however, while he continues to accept modernity, he becomes a public philosopher in that he points to the obstacles to maintaining one's ontological interhuman vocation. This movement in Buber's thought, while not a reversal, is a reformulation or a change because he sees a precariousness of human existence, the growth of mistrust between persons and the loss of human wholeness. Thus Buber begins as a spiritual existentialist who sees the crises inherent in our modern world and becomes a public interhuman philosopher to repair the damage.

### **SECULARIZATION, SACRALIZATION, OR POLARIZATION? CONTEMPORARY RELIGIOUS TRENDS**

**James T. Duke, Brigham Young University**

Many religious leaders believe that society is going to hell quickly and inexorably, while others are impressed by the signs of increasing religiosity and religious influence in the world. Social scientists who study religion are likewise ambivalent in their assessment of current trends. The debate over the accuracy of the secularization thesis has been significant both theoretically and empirically, and has divided American and European sociologists who often observe different trends in their own societies. In this paper, I will examine a number of trends and religious behavior and attitudes, both long-term and short-term. Different dimensions of religiosity will be examined—public devotion, private devotion, belief, knowledge, and experiential—using data from Gallup polls, General Social Surveys, and other surveys of religion. I will also focus on the consequential dimension of religiosity, with special emphasis on trends concerning divorce, abortion, sexual behavior and attitudes, crime, and drug usage, using government statistics and data. I expect to find a variety of different trends, including some that support secularization, others that support sacralization, and some that support a polarization of religious behavior.



**LAY LEADERS NEEDED! A STUDY OF STAFFING CHANGE AT THE PARISH LEVEL****Robert Durel, Christopher Newport University**

This paper addresses the "priest shortage" at the parish level. In recent years the pastoral and other church demands on Catholic priests have increased as the number of priests serving at the parish level has leveled off or declined. To meet the faith needs of a growing population parishes have turned to lay ministers, both volunteer and paid staff. This paper assesses the impact of this shift on the roles of the pastor and lay ministers, on membership and financial contributions, and on recruitment of qualified lay ministers. This study is based on data from parishes in a fifty parish vicariate.

**SHOULD A PARISH BE ESTABLISHED? PASTORAL PLANNING IN TRANSITION****Robert Durel, Christopher Newport University**

This study examines the process and criteria used in establishing new parishes in a growing metropolitan area where there is no anticipation for additional priests. The paper focuses on the establishment of new parishes in a suburban area and uses two recently established parishes as case studies. One parish is a 300 family parish ministered to by a lay woman as pastoral coordinator and supported by a sacramental minister (priest) from a nearby parish. The other parish is a 500 family parish ministered to by a priest but only after "people screamed." The study addresses the inherent problems associated with the diocesan decision to build churches and establish parishes where there is a population demand even when the number of priests is limited.

**WE ARE CALLED TO LOVE ONE ANOTHER: AN EXPLORATION OF CATHOLIC PRIESTS' AND ADMINISTRATORS' PERCEPTIONS OF DISCRIMINATION OF LATINOS****Susan Eichenberger-Levy, University of Florida**

The focus of this paper is on the clergy and administration in one central Florida diocese and their perceptions of Hispanics and their relative inclusion in the American Catholic Church. Traditionally, the Latino population has been largely ignored. One reason for this may be that historically, ethnic groups were encouraged by the Church to assimilate into the culture of the American church and American society as a whole. There are many members of the clergy and church hierarchy who believe that the Hispanic population should in fact assimilate but there are also those who advocate ethnic diversity. Previous studies indicate that the Latino population wishes to retain their ethnic identity and preserve their unique style of worship in the Church (Christiano, 1993; Matovina, 1991). In addition to questions of assimilation, other factors such as poverty contribute to the Church's exclusion of Hispanic people. The purpose of this study is to describe the perceptions and interests some Hispanic and non-Hispanic clergy and administrators hold of this largely neglected population in the Church: Hispanics. My hope is that attention to the experiences of Hispanics and those who are in the position to minister to them, will encourage the clergy and hierarchy to promote the full inclusion of the Hispanic population.

**A VARIETY OF GIFTS: THE SOCIAL MINISTRIES OF EPISCOPAL WOMEN****Catherine Faver, University of Tennessee, Knoxville**

In a sociological study of religion, identifying the conditions under which religion either encourages social change or supports the status quo is a central issue (McGuire, 1992). Recent studies suggest that social justice is a central value in many forms of women's spirituality, and that women often use the resources of religious institutions to support their efforts for change (Winter, Lummis & Stokes, 1994; Eck & Jain, 1987; Plaskow & Christ, 1989). The subjects of the study are fifty Episcopal laywomen who are members of local parishes in one diocese of a



southeastern state and who have been involved in some type of social ministry (that is, work related to peace, social justice, or social service) during the mid or late twentieth century. The analysis highlights the pathways by which women became involved in particular social movements, social ministries, and efforts for social change; the sources of support for their work; the obstacles encountered and costs incurred in their endeavors; the nature and effect of their world views; and the role of the church and their social networks in their ministries. In sum, this study seeks to determine why and how many women persist in working for social change despite considerable costs. Through narrative analysis of women's own accounts of their activism, the study will illuminate sources of encouragement and support, as well as discouragement and deterrence, in personal and institutional religion.

### **CONTRADICTIONS IN CATHOLIC SOCIAL DOCTRINE**

**Joseph Ferraro, Universidad Autonoma Metropolitana Unidad Iztapalapa**

In agreement with Weber's statement that economic needs impose themselves in religious teachings, with Parsons's concept of the compatibility which exists in the social system between modern industrial society and its religions, and with Marx's affirmation that the superstructure reflects the needs of the economic base of society, the paper shows how Catholic social doctrine has been accommodated to the needs of modern capitalist society and how this has resulted in interior contradictions in the arguments justifying private ownership over socially productive goods. The paper treats John Paul II's encyclical *Centesimus Annus* and, as a result, also Leo XIII's pastoral letter, *Rerum Novarum*.

### **WORK AND ITS DISCONTENTS: TWO CASES OF CONTEMPORARY RELIGIOUS RESPONSE TO UNEMPLOYMENT**

**Clare B. Fischer, Starr King School for Ministry**

In the past two major studies undertaken by the Evangelische Kirche of Germany and the Anglican Church have called into question the market economy of contemporary western countries. This effort of two distinctive religious structures and histories demonstrates the significant role of church bodies in the critiques of social policy. My analysis will elaborate upon the published documents, indicating the utility of Jose Casanova's theory of "deprivation of modern religions." I propose, then, to review the content of the German and British reports as they each pertain to the crisis in work and the role of church and state will respect to the status of the unemployed.

### **THE ROLE OF WOMEN IN "OLD" POLITICAL AND RELIGIOUS MOVEMENTS**

**Inger Furseth, KIFO-Centre for Church Research, Oslo**

In this paper I compare the role of women in four "old" religious and political movements in Norwegian history. Two aspects of the movements are considered. First, I study the differential participation of women in the movements. I ask: Why did women at first participate in religious movements and not political? Second, I attempt to assess the effects of female participation in the religious movements. I ask: How did women affect the movement in relation to recruitment, socialization and stability? In the empirical analysis, I use historical secondary data on the period 1780s-1890s. The movements in this study are two political: the Lofthus revolt and the Thrane movement, and two religious: the Hague movement and Norwegian Methodism. The main findings are: (1) ideological inducements to participate and define roles for women in the movement organization explain female participation in religious movements. (2) The effects of female participation for the movements are more widespread recruitment and better socialization



of future members. (3) As women tend to give the movements higher degrees of stability, female participation is crucial for the movements' long term success.

### **NEW DIRECTIONS IN RELIGIOUS COMMUNITIES**

**Paula Gallagher, Divinity School, University of Chicago**

An examination of six emerging religious communities shows that new structures and new theologies of religious life are developing. The data used to examine these structures and theologies included information on: origin and demographics, charism and mission, ecclesiastical relations, response to church and society, form of community life, form of commitment, and governance structure. The six communities are evaluated from the following perspectives: the autonomy or freedom each community sought in its charism and mission, the need or needs each community is responding to in society and/or the church, how each might be considered countercultural, the relationship of each to the institutional church, their interpretation of *fuga mundi*, their understanding of the vows, and their authority structure. The analysis shows that the structures of the majority of the communities are gender, laity and denominationally inclusive, emphasize individual responsibility, have an egalitarian form of governance, and are working to eliminate divisive categories and segregation. It also shows most of their theologies of religious life stress relationality and have a changed understanding of the vows.

### **RELIGIONS, CIVILIZATIONS AND GLOBAL ORDER: A CRITIQUE OF HUNTINGTON'S RELIGIOUS DIVISION OF THE WORLD**

**W. Brent Garrett, Washington State University**

In *The Clash of Civilizations and the Remaking of World Order*, Samuel Huntington examines the difficult issue of which nations ought to be defined as "European." Where this line falls will, in essence, determine which nations are given preference in joining Western organizations—such as NATO and the EU. Huntington argues that his civilization paradigm provides a compelling answer to the question of where Europe ends; namely, that Europe ends where Western Christianity ends and Islam/Orthodoxy begin. While Huntington's civilizational model is compelling, its strict line of demarcation between Western Christianity and Islam/Orthodoxy suggests that nation-state affiliation with western institution rest primarily on religious grounds. Globalization theory appears more adequate in accounting for why some "border" nations classified as Orthodox—such as Romania and Bulgaria, the central focus of this research—are more likely to be successful in securing membership in NATO and/or the European Union. Furthermore, globalization theory would predict that, rather than abandon their religious heritage, "border" nations are more likely to preserve and strengthen their orthodox and Islamic cultures in the process of becoming integrated into various Western organizational networks.

### **RELIGION, ETHNICITY, AND THE CLASH OF CIVILIZATIONS: A MODEST THEORETICAL PROPOSAL FOR ENLARGING THE GLOBAL FIELD**

**William R. Garrett, St. Michael's College**

Recent research has demonstrated an increasingly important linkage among religious communities, ethnic groups, and civilizational complexes. Huntington, for example, has argued that civilizational clashes have become the pressure points in a post-Cold War world, clashes which will be ever more strident because civilizations are predicated on the absolute values derived from one of the major world religions. Against this background, the argument is advanced that the theoretical model of the global field as conceptualized by Roland Robertson is in need of fuller amplification. Specifically, the categories of selves, nation-states, systems of nation-states,



and humanity can be augmented to include ethnic groups as a mediating category between selves and nation-states and civilizational complexes as a mediating category between systems of nation-states and humanity. In the process of expanding the global field model, a case can be made for delineating with finer precision and specificity the influence of religious communities under conditions of globality.

#### **RELIGIOUS AFFILIATION AND ATTITUDINAL OUTLOOKS AMONG AFRICAN AMERICANS**

**David Gay and John Lynxwiler, University of Central Florida**

A sizeable body of research has established the critical role that religious affiliation and religiosity plays in shaping the social and political attitudes among members. For the most part, this work has focused on explicating attitudinal variation among White Americans. Less attention has been devoted to studies that focus on the impact of religious affiliation among African Americans. Those studies that incorporate the interplay of religion and race seldom distinguish between African Americans' membership in conservative, moderate and liberal denominational families. Our paper seeks to correct this omission. Using established designations of religious families, we examine the social and political attitudes of African Americans within distinct religious families. Our research reflects an interest in determining the degree to which the social and political attitudes of African Americans vary by religious affiliation and if these variations parallel the findings of research done on white populations.

#### **RECONSIDERING NON-CATHOLIC CHURCH GROWTH IN GUATEMALA**

**Henri Gooren, Utrecht University**

In 1998, the Protestant presence in Guatemala enters its 116th year. Currently, about a quarter of the population considers itself Protestant, subscribing to a vast spectrum of churches in greatly varying degrees of commitment. The growth explosion of non-Catholic churches (a term which includes all Protestants, as well as Mormons and Jehovah's Witnesses) supposedly occurred between 1976 and 1986. The paper will address the questions of why the explosion took place in this specific decade, how growth was achieved, which churches benefitted mostly from it, and why by 1995 only a few non-Catholic churches seemed to continue growing strongly.

#### **OF BODIES AND BOUNDARIES: CULTURAL NARRATIVE AS INCANTATION**

**Wendy Griffin, California State University-Long Beach**

As the most frequent of border images, the human body is subject to symbolic, ritual acts that reflect an image of society. This paper examines the way women who practice Goddess Spirituality and/or Witchcraft are using the body to express an explicitly gendered spirituality and tell a new cultural narrative, one that attempts to redefine boundaries by deconstructing representations of the female, create new meanings, and "alter the shape of experience."

#### **ON THE EXCHANGES BETWEEN GOD AND MEN: A CRITICAL EVALUATION OF RODNEY STARK'S MICRO FOUNDATIONS OF RELIGION**

**Durk Hak, University of Groningen**

The theoretical progress achieved in the field of the sociology of religion in the United States is unrivaled; in particular the achievements of the scholars gathered around the paradigm of rational choice are striking. One of the key figures of the paradigm is Rodney Stark. With others (e.g. William Sims Bainbridge, Roger Finke) and alone, his achievements in the field of theory construction are outstanding. Recently, Stark has revised his theoretical insights and



summarized them in the manuscript "Micro-Foundations of Religion: A Revised Theory" (Toronto, August 1997). In the paper, Stark's revised theory is critically gone into from the point of view of a European variant of the rational choice paradigm.

#### **FAMILIES ARE FOREVER: RELIGIOUS WOMEN REDEFINE THE MEANING OF FAMILY AFTER THE EXPERIENCE OF BEREAVEMENT OR ABUSE**

Lisa Hanson and Nancy Nason-Clark, University of New Brunswick

Within contemporary culture, evangelical churches continue to celebrate the value of family life. This paper examines what transpires when bereavement or abuse challenges the notion that family life exists forever. Employing a small sample of widowed evangelical women, and reflecting upon data collected from a six year program of research investigating violence against women in communities of faith, our presentation will highlight how religious women themselves appropriate various secular and sacred notions to define the term *family*. The paper draws attention to the myriad of ways in which the concept of family life is redefined to meet women's present reality. Despite the loneliness they might feel, or the fear they might have experienced, religious women as a group are very reluctant to challenge the power or the potential of the family motif.

#### **THE CHURCH IN WALES: GROWTH OR DECLINE?**

Chris Harris and Richard Startup, University of Wales

Do sociological studies provide a framework enabling one to prescribe the changes required to enable a church to expand and to predict its growth or decline? It is argued that this is not at present possible. This is partly because studies in the last thirty years have focused in growing religious movements rather than on established institutions. An assessment is provided of the present position and prospects of a church with a unique character, which has retained the "mission" of an established church. The special nature of the Anglican Church in Wales as a religious institution is specified. Data from a survey of incumbent clergy confirm other findings from Britain concerning the overwhelmingly traditional role definition of Anglican clergy and the enduring findings from studies of the clergy role in America and elsewhere concerning the conflict between the traditional role and the demands of administration.

#### **CHRISTIAN/CATHOLIC IDENTITIES: A PSYCHOSOCIAL APPROACH**

Pierre Hegy, Adelphi University

In a psychosocial approach, the question of religious identity is: what are the religious experiences that have affected the self of the interviewee? From the many competing metatheories of selfhood, I have selected Erikson's theory of stage development because of its emphasis on the psychological as well as the social and historical dimensions. Much of this preliminary report will be a discussion of Erikson's theory of development in order to elaborate a set of hypotheses concerning: 1) the social psychology of emotions conveyed by the subject's Christian/Catholic education in the first developmental stages: fear vs trust, pride vs guilt and shame; 2) the social psychology of morality: autonomy vs obedience in early socialization, and moral conformity vs personal ethicism in early adulthood; 3) the work ethic conveyed through confessional education; 4) the socioreligious ideologies of social roles and God imageries; 5) the religious identity crisis, if any, at what age, and how resolved; 6) the religious contribution to intimacy through the sacramentality of marriage; 7) the effect of Christian/Catholic socialization on generativity, self-giving, and mentorship; 8) ego integrity crisis in reference to official religious teaching concerning



sin, baptism, confession, marriage, church authority, revelation, and salvation. I should also be able to present preliminary findings from a sample of religious education directors in Long Island.

#### **DISABILITY, RELIGION AND A CRITICAL SOCIAL SCIENCE: CONSIDERING THE POSSIBILITIES**

**Albert A. Herzog, Jr., Ohio State University**

The presence of persons with disabilities in society has represented a challenge to religious groups as they have sought to reconcile contemporary views towards disability with their respective traditions. This tension is especially seen in recent statements and actions by mainstream groups. This paper will explore these attempts and offer a sociological critique. In particular, it will ask if the level of analysis which religious bodies employ is sufficiently critical enough to challenge preconceived notions of disability in terms of lay attitudes toward people with disabilities and the theological frameworks which underline them. The paper will conclude with a brief exploration of the value of looking at this dilemma from sociology of culture perspective as well as the value of this area of study for the sociology of religion.

#### **SOCIAL CAPITAL AND ADOLESCENT DEVIANCE: THE INCONSISTENT EFFECTS OF RELIGIOUS MEASURES OF COMMUNITY EMBEDDEDNESS**

**Sharon K. Houseknecht and Susan K. Lewis, Ohio State University**

The purpose of this paper is to explore the effects of social capital on adolescent deviance, giving special attention to the impact of two religious variables. The term, social capital, was used by Coleman (1988) to indicate social relations that facilitate certain actions of actors within the social structure. His conceptualization was rather expansive and, in his empirical assessment of children dropping out of school, included both the ties that children have with their families and friends and the ties that children and parents have with their communities. In the present work, we systematically investigate the impact of these two types of social capital, primary ties and community embeddedness, on three adolescent outcomes—alcohol use, drug use, and getting into trouble at school.

#### **FACTORS BEHIND THE SUCCESS OR FAILURE OF RELIGIOUS RECRUITMENT STRATEGIES**

**Mary B. Johnson, Emmanuel College**

This paper will examine the current factors being hypothesized as key to recruitment to Roman Catholic religious orders of women (apostolic, contemplative, monastic and evangelical) in the United States. There is currently a broad literature (mostly theological) which asserts that new forms of religious life are coming into existence. This paper will tease out the recruitment factors present, and sometimes absent, in that debate and will challenge some of the underlying premises in the argument about new forms of religious life. The backdrop of this discussion will be a national survey I am conducting presently of recruitment and retention patterns in the universe of U.S. Catholic women's orders and the governmental units that comprise those orders (N=800). Relevant recruitment data from that study will be referenced.

#### **THE CURSE OF GODDESS KALI: RITUAL REVIVAL IN A VILLAGE OF NORTH INDIA** **Tribhuvan Kapur, Indira Gandhi National Open University**

According to legend extant in it, village Devagiri (Almora District Kumaon, U.P.) in North India has the curse of Goddess Kali on it. Unless this curse is ritually expiated, the totality of the village would suffer from famine, pestilence, affliction of humans and livestock, and be haunted



by evil spirits. This paper describes and analysis the rituals of exorcism in Devagiri and indicates how the collective exorcism revival has in fact aspects of persistence and innovation in it, which are in themselves indicative of the general trend for exorcist rituals in this area.

#### **NON-JEWS IN THE BAR-BAT MITZVAH RITUAL**

**Ellen J. Kennedy, University of St. Thomas**

The proportion of Reform Jews choosing to marry non-Jews has increased steadily in the post-war decades. As a consequence, many young people participating in bar or bat mitzvah celebrations today have family members who are not Jewish. Jewish leadership has expressed considerable misgiving about future generations of Jews because of the perceived threat of increased rates of religious assimilation as a result of these out-marriages. However, one outcome has not been examined: that of stronger Jewish affiliation of both the Jewish parent and children rather than weaker affiliation. This occurrence is based on the necessarily high level of religious involvement and commitment of the Jewish parent to enlist the support of the non-Jewish parent in helping the child enact the bar or bat mitzvah ritual.

#### **MORMONISM AND INDIANISM IN BOLIVIA**

**David Clark Knowlton, Rio Negro L.C.**

One of the major social forces in Bolivia, in the last decade, has been the indigenous revitalization movement called "Indianism." Although Indian rights movements have developed throughout Latin America, in this country where the vast majority of the population is of the indigenous origin it has acquired particular vigor. The rapid growth of the Mormon church in the country has also been an important social change. In this paper I shall examine intersections of the two movements, including the violent attacks on the Mormon church by the Zarate Wilka Liberation front, using the language and symbols of Indianism, and, on the other hand, the development of Indian logic, within Mormonism by local members appropriating and developing symbols of the metropolitan church. I shall analyze these within a series of shifting global and local relationships, contexts, and frames.

#### **BECOMING A DISCIPLE: A GROUNDED THEORY OF RELIGIOUS CONVERSION**

**Thomas G. Lane, University of Cincinnati**

In search for a holistic theory of sectarian conversion that gives due weight to both social and individual factors, I used the inductive, qualitative method of grounded theory to discover the essential components of conversion through rigorous observation. Field work among a proselytizing sect, the International Churches of Christ, allowed the documentation of conversion occurring in a naturalistic setting. I conducted interviews with members, former members, and membership candidates of the sect, to learn individual circumstances for joining or not joining, staying with, or leaving that religious community. To understand the interactional environment within the sect, a milieu deliberately designed by sect leaders to produce conversions, I engaged in firsthand observation, attending meetings and recruiting events.

#### **CHARISMATIC CONVERSION AND GENDERED POWER**

**Matthew P. Lawson, Brandeis University**

Life history interviews with individuals and couples in a charismatic Catholic prayer group included narratives of dramatic change in the forms of power struggle in marital relationships. This paper integrates these cases into Emerson's formal model of power in relationships. The



empowering effects of the charismatic conversion process can thus be understood in relation to other means of attaining power.

#### **FROM SEPARATION TO INTEGRATION: THE ODYSSEY OF THE SEVENTH-DAY ADVENTIST HOSPITAL SYSTEM**

**Ronald Lawson, Queens College-CUNY**

Adventist medical institutions in the nineteenth century were self-consciously called "sanitariums" rather than hospitals. They rejected the drug therapy in use, specializing instead in natural remedies, and filled an evangelistic purpose, for during their typically lengthy stays patients were exposed to the Adventist "health reform" message and also to its broader belief system. The "sans" became important to the Adventist church, providing employment for members, encouraging their education and upward mobility, and fostering local churches and schools. The church consequently proved willing to foster changes in them to help them survive in a changing environment. They became modern hospitals, accepting insurance and offering treatment mirroring what was available elsewhere; meanwhile, shortened in-patient time and the switch to outpatient care has changed and compromised their spiritual mission. Most recently, the need to form partnerships with other hospitals in order to bid for managed-care contracts has resulted in surprising, highly symbolic alliances and mergers—such as that between the Adventist PorterCare hospital system and the Catholic Sisters of Charity in Colorado.

#### **CONTRASTING THE RELIGIOUS INVOLVEMENT OF JEWS IN THE UNITED STATES AND ISRAEL**

**Bernard Lazerwitz, Bar-Ilan University**

Studies conducted at the beginning of the 1990s on the Jews of the United States and Israel enable contrasting the religious characteristics of the majority of the Jews of the world. Such a contrast will provide insight upon the influence of such basic sociological factors as minority societies, European descent versus Moslem country descent, and home religious observances versus synagogue observances. In 1990, the Council of Jewish Federations, the roof organization for all the local, Jewish, charitable fund-raising organizations, conducted a national survey of the Jewish population of the United States. The data from this survey finishes the American statistical picture.

#### **RESPONSES TO GLOBALIZATION**

**Frank J. Lechner, Emory University**

This paper presents a typology of responses to globalization to examine the forms and influence of contemporary religious rejections of the world. Though largely supporting Beyer's argument about the limited public influence of systemic religion as a global force, the paper also considers the new possibilities of religion as global culture, as part of global civil society, and as source of identity. Globalization may thus entail both a secondary role and creative ferment for religious organization and movements.

#### **WOMAN-CONSCIOUS CATHOLICS AS MODELS OF RELIGIOUS AGENCY**

**Laura M. Leming, Boston College**

This paper examines the agency dynamics suggested by a study of women in the Roman Catholic Church in order to propose and understand "religious agency" from a sociological perspective. Following a theme of religious agency suggested in writings on feminist theology,



the paper looks at the argentic consciousness and behaviors of women as they seek to both re-define women's "place" and to construct woman-space in the church. Part I presents a short description of the ongoing research project which informs this formulation. Part II outlines a number of the strategies and attitudes women use to negotiate their engagement with the church. The third part shows how these strategies and attitudinal stances can be understood as an illustration of what may be considered constitutive elements of religious agency.

### **TORAH AND DHARMA: JEWISH SEEKERS IN EASTERN RELIGIONS**

**Judith Linzer, Graduate Theological Union Center for Jewish Studies**

Through in-depth interviews of people who have "crossed over" from one religious identity to another, as well as Jewish and Buddhist scholars, the author argues this search was motivated by a hunger for mysticism and a deeper spirituality. A clinical psychologist presently engaged in graduate Jewish studies, the researcher has explored the similarities and differences between the two religious traditions and addresses the consequences of such a religious journey. For many secularly-reared Jews, the practice of Buddhism marked a path of eventual return to Judaism. This paper reveals how Jews have faced socio-psychological difficulties before, during, and after their trips into foreign religious territory, how they have learned to deal with cognitive and cultural dissonance, and how they have adapted their views and lifestyles.

### **"TOKUGAWA RELIGION" REVISITED: RELIGION, ETHICS AND ECONOMIC INTER-ACTION IN JAPAN**

**Helmut Loiskandl, Tokiwa University**

Robert Bellah begins the conclusion of his book by pointing out that by limiting his analysis to the Tokugawa period, the formation of the central value system necessarily is not covered, since it already existed by the beginning of the Tokugawa period. Thus the Weberian problem of the contribution of religion to the formation of the public value system is reduced to an attempt to set for the basic forms of religious belief and action as they are concomitant with the Japanese value system. This paper will argue that far from being an inherent weakness, this approach allows us to reappraise even Weber's original thesis. A closer inquiry makes it clear that the often used oversimplification of "religion influencing society" neither takes into account the historical roots or the theoretical ramifications of phenomena characterized by an ambivalence so typical of the epiphany of the sacred.

### **FAITH ACROSS THE BORDER: CIVIL RELIGION IN THE NORTH AMERICAN CONTEXT**

**Brian Lowe, University of Virginia**

A content analysis of two prominent orthodox (Hunter, 1991) evangelical periodicals, *Christianity Today* in the United States and *Faith Today* in Canada, over a twenty-three year period is used to explore Bellah's (1970, 1975, 1987) theories concerning civil religion. An analysis of the historical development of four issues over this period (1970-1993) that are discussed in both periodicals—abortion, education, economics, and the family—indicates that during this period Canadian and American orthodox evangelicals used nearly identical forms of discourse to discuss abortion, diverged moderately on issues of the family and education, and articulated fundamentally different perspectives on economics. It is argued that many of the differences between the discourse used by Canadian and American orthodox evangelicals are due to the absence or presence of civil religious symbols and beliefs. In the American context, the presence of civil religious symbols and beliefs is taken as being largely responsible for the growing antagonism towards opponents revealed in the mid 1980s and early 1990s in *Christianity Today*.



Conversely, *Faith Today*, written in the Canadian context that appears to lack civil religious symbols and beliefs, is unable to connect its "this-worldly" (Weber, 1958) political stances with the Canadian nation as a whole. This analysis supports both Kim's (1993) hypothesis concerning the absence of Canadian civil religious symbols, and of Bellah's (1975-1987) concerns that civil religion may incite social conflict.

#### **JUDICATORIES, NICHE AND NETWORKS**

**Adair T. Lummis, Hartford Seminary**

Organizational theory stresses the importance of market niche of a corporation in successfully selling innovative products, products likely being developed along some similar lines by competitors through loose networks of those working on the same research fronts. Judicatories of different denominations often face common problems within particular regions in attracting and holding members in their congregations. Individual pastors and judicatory staff in one denomination may observe effective evangelism techniques used by churches of other denominations, if not directly sharing ideas as ecumenical clergy gatherings and educational events. Under what conditions do judicatories attempt to use similar strategies to help their congregations grow?

#### **INTERPRETING MIXED MESSAGES: EVANGELICALS ON SEX-ROLES AND DECISION-MAKING**

**Melinda Lundquist, University of North Carolina**

This study uses both quantitative and qualitative data from the 1996 Religious Identity and Influence Study to examine the relationship between head of household ideology and decision-making behavior among Evangelical Protestants. What do terms like "head of the households" really mean to Evangelicals? Do their marriage relationships differ significantly from non-evangelicals on issues of sex-roles and decision-making? Findings which address these questions will clarify conventional wisdom about sex roles among Americans—both religious and non-religious—and contest competing theories about the same.

#### **EPISCOPAL HIERARCHY AS TOTEM: A DURKHEIMIAN INTERPRETATION OF THE SOCIAL ORIGINS AND SOCIAL FUNCTIONS OF ECCLESIASTICAL GOVERNANCE STRUCTURES**

**James Mahon, William Paterson College**

Roman Catholic bishops claim for themselves an individual and collective authority received from God to teach doctrine and exercise discipline over Christian believers. Central to the bishops' religious beliefs about the office they hold is that they make God present in the world through the exercise of this authority until Jesus comes a second time. In contrast, key to the religious quest of the vast majority of believers is their desire to have God present in their lives at times of need, joy, or life passage. Many of these believers consistently choose to quarrel with, reject, or simply ignore the bishops' proclaimed teaching and disciplinary authority. Those so arrayed are not merely limited to the Orthodox, Protestants, and Anglicans, but also include major proportions of professing Catholics. Durkheim's hypothesis about the connection between totem and humankind's first religious experiences offers an analytical prism through which to examine hierarchical governance arrangements, such as those observed in this case, that fail to satisfy the necessary conditions of a Weberian authority structure. This perspective suggests that social interactions spawned a belief among leaders of early Christian communities that they were carriers of a responsibility to maintain the integrity of a new religious revelation. They subsequently



fashioned an external representation of this obligation in the form of a hierarchically organized authority structure, and developed a body of beliefs that asserted that this structure was divinely protected from deviating in doctrine or discipline from the founder's original annunciation. Consequently, in a parallel with Durkheim's distinction between sacred and profane, church leaders still operate from a distinctive understanding of reality. Accordingly, the sacred encompasses the profane, and episcopal hierarchy is God's designated instrument by which humankind penetrates the boundaries of the profane and touches the sacred. It is a desire to maintain access to transcendent priestly services, which are monopolized by this hierarchy, that keeps otherwise fractious and rebellious Catholics from leaving and establishing their own sectarian communities. And it is the ruling hierarchy's distinctive understanding of reality that inhibits them from expelling the disagreeable and often-disobedient followers from their ranks.

### **U.S. JESUITS SINCE THE COUNCIL**

**Peter McDonough, Arizona State University, and Eugene Bianchi, Emory University**

This paper is part of a larger study of changes in the Society of Jesus in the U.S. since Vatican II. Here we focus on three major trends: 1) the numerical decline in manpower, 2) the redeployment of manpower from apostolates (e.g. higher education) traditionally associated with the Society of Jesus toward work (e.g. pastoral activities) customarily identified with the diocesan clergy, and 3) the sea-change in attitudes toward moral-sexual issues, as compared to the continuity in attitudes toward social-political matters. We discuss, as well, three changes impacting the Society of Jesus and their strategies to address these changes: 1) selective democratization, specifically with regard to Jesuit-lay relations, 2) marketization, reflected both in an increasing competition within the job market for Jesuits in competition with other private, service sector organizations, and 3) a therapeutic turn, reflected in the revival of Ignatian spirituality and in enhanced attentiveness to the psychological needs of individual Jesuits.

### **GLOBAL GEMEINSCHAFT AND GLOBAL GESELLSCHAFT: THEORETICAL CONNECTIONS AMONG GLOBAL SOCIAL MOVEMENTS**

**Mike McMullen, University of Houston-Clear Lake**

Classical theorists were concerned with the issue of social order within the nation-state, employing structural-functional, conflict and legal-rational frameworks to understand the basis for this order. Only slight reference is given by classical thinkers to the problem of social order on a larger, global scale. This has been left to more contemporary thinkers, who, building on their predecessors, employ various theoretical frameworks such as globalization, world-system, and institutionalized perspectives. Each perspective loosely mirrors the Durheimian, Marxian, or Weberian conceptual framework utilized by their predecessors. Globalization theorists look to cultural and ideological (especially religious) mechanisms that are emerging to establish global order, or the utilization of ideological resources in framing a response to global forces.

### **"LIVING OUR FAITH": THE PASTORAL LETTER OF THE BISHOPS OF MALAWI AND THE SHIFT TO MULTI-PARTY DEMOCRACY, 1992-1993**

**Maura Mitchell, Florida Atlantic University**

From 1964 to 1993, Dr. Hastings Kamuzu Banda ruled the nation of Malawi by a singular mixture of terror and ritualized paternalism, relying upon religious institutions to bolster his own moral authority. In the changing global and regional political context of the early 1990s, however, it was the Roman Catholic bishops of Malawi who challenged the prevailing culture of silence. In a lenten pastoral letter entitled "Living Our Faith," the seven bishops reproached the Banda



regime for its authoritarianism. Relying upon New Testament images of Christians as inherently free, the bishops would ultimately contribute to the development of representative democracy. Acting not as biased proponents of specific political groups but rather as the champions of governmental accountability and human dignity, Malawian Catholic clerics and the external rituals and symbols of their faith have attained (at least in the short-term) a greater prestige and popular appeal in a religiously heterodox nation.

### **"HABITS OF THE HEART" AND EMERGING INDIVIDUALISM IN JAPAN**

**Kuniko Miyanaga, International Christian University**

A basic condition for individualism is liberation from the socially-given psychological constraints and sanctions against it. Withdrawal to a private life is one way, and self-realization in entrepreneurship is another. Both of these have taken place in the United States and Japan. Under globalization some forms of individualism have also been reflexively reconstructed in the extension of local traditions. In the Japanese example, since the 1960s, individualism has been most successfully experimented with at the economic periphery. The major difference from the American case is that individualism in Japan, extending the drop-out tradition, does not particularly emphasize an internal moral consistency for transcending given social conditions. Thus, the Japanese case lacks the ingredient necessary for converting an individual moral practice into theory in order to perpetuate practice. Individualism in Japan rarely grows into a social movement to challenge mainstream orientations but basically remains an option at the economic periphery.

### **FROM "TOKUGAWA RELIGION" TO "HABITS OF THE HEART": AN INTRODUCTION TO THE WORK OF ROBERT BELLAH IN TRANSLATION**

**Mark R. Mullins, Meiji Gakuin University**

This paper will serve as an introduction to the session "Robert Bellah on Religion and Society: Perspectives from Japan" (10) by providing a brief overview of the translation and reception of Robert Bellah's work on religion and society. At least one of Bellah's books (in addition to articles and chapters) have appeared in Japanese each decade for the past forty years: *Tokugawa Religion* (1962), *Beyond Belief* (1974), *The Broken Covenant* (1983), *Habits of the Heart* (1991); and a new translation of *Tokugawa Religion* appeared in 1996. These various works have provoked considerable discussion by Japanese scholars in sociology, religious studies, and political science. This paper will highlight some of the major issues raised by Bellah's work in the Japanese context.

### **BEYOND THE DUMPING GROUND: A CRITIQUE OF MODERNIZATION THEORY IN A PHILIPPINE BASIC ECCLESIAL COMMUNITY**

**Kathy Nadeau**

Basic Ecclesial Communities (BECs) are small communities of Christians organized by church workers seeking to transform the prevailing society into a more equitable and justice-oriented society. The paper looks at an organized "scavenger" community located in an urban dumpsite. The untenable environment and living conditions of the dumpsite work against the organizers' intention to develop a self-sustaining community. Hence, they over-emphasize income-generating strategies, instead of social transformation, because they must help to meet the basic needs of the residents. Unlike rural BECs, which may opt to lessen their contact with the capitalist market place to develop more communal agrarian modes of practice, urban BECs may not so readily meet their daily subsistence needs outside of the market system. This hypothesis



raises other questions: Are church-led and "bottom-up" initiatives without material support from the government? Is there a point at which capitalism becomes a sufficiently dominant ideology to render ineffective alternative courses of action, hence BECs become inadequate modes of intervention on behalf of the oppressed?

### **ORTHODOX JEWISH WOMEN TRYING TO EFFECT CHANGE IN A TRADITIONAL DENOMINATION: THE CASE OF WOMEN'S PRAYER GROUPS**

**Ailene Cohen Nusbacher, CUNY-Kingsboro**

In Orthodox Judaism, women cannot be ordained as rabbis, cannot participate actively in mixed male-female synagogue services (by chanting from the Torah [old testament] and leading services), as in the other Jewish denominations. Some Orthodox women (mostly professional working women who are modern Orthodox as opposed to ultra orthodox) have formed their own separate prayer groups where women lead services and chant from the Torah. These prayer services are still somewhat different from the men's services in that they are held one Saturday a month in locations other than synagogues, and the women must omit certain parts of the service due to religious proscriptions. The study covers the following issues: Why do Orthodox women join these groups, what role do the prayer services play in their lives, how do they view their prayer services in the context of women's role in orthodoxy in general, now and in the future.

### **ETHNIC IDENTITY AND RELIGIOUS AFFILIATION IN THE MAYO VALLEY OF NORTHWEST MEXICO**

**Mary I. O'Connor, University of California-Santa Barbara**

In the rural communities of the Mayo valley of Sonora, ethnicity has always been expressed in religious symbolism. Economic policies imposed on the Mexican government by agencies such as the International Monetary Fund and the World Bank have had severe economic and political consequences for the residents of these villages. These consequences in turn affect the ways that people participate in a variety of religious systems, including traditional Mayo Indian folk-Catholicism, the newly active orthodox Catholic system, and from two to four denominations of evangelical Protestantism. The ways that ethnic identities are tied to religious affiliation are themselves the products of local history, ecology, politics, and ethnic dynamics in each village.

### **THE NEGATIVE RELATIONSHIP OF RELIGIOUS PLURALISM AND RELIGIOUS AFFILIATION AMONG CANADIAN COUNTIES AND CITIES**

**Daniel V. A. Olson, Indiana University South Bend, and C. Kirk Hadaway, United Church Board for Homeland Ministries**

A central debate in the sociology of religion concerns whether religious pluralism enhances or diminishes religious involvement. In two previous papers, one of us shows that church membership rates are lower in U.S. counties having greater religious pluralism and that counties with greater pluralism in 1980 were more likely to experience declines in church membership between 1980 and 1990. However Finke, Guest, and Stark (1996) argue that counties are too large to measure the effects of religious pluralism that are relevant to their theories and suggest that such effects can only be detected using smaller areas such as towns and cities. In this paper we use data from the 1991 Canadian Census to show that religious affiliation rates are lower in areas where there is more religious pluralism and that this negative relationship holds regardless of whether one examines census divisions (areas that most closely approximate counties) or census subdivisions (areas that most closely approximate cities, towns, and townships).



**STRICTNESS AND RELIGIOUS COMMITMENT: A FIVE DENOMINATION STUDY****Daniel V. A. Olson, Indiana University South Bend, and Paul Perl, University of Notre Dame**

Why do members of more sect-like groups give so much more of their time and money to their congregations than do members of more churchlike denominations? Innaccone (1994) argues that strictness, placing certain restrictions on secular activities such as drinking, sexuality, and requiring special stigmatizing, forms of dress and behavior, serves to screen out potential low-commitment levels of more sect-like groups. Others argue that the positive association of strictness with high commitment is spurious, due to theological or religious subcultural differences. This paper takes advantage of one of the first large, cross-denominational, congregational studies that includes a measure of strictness, the data gathered by Dean Hoge et al. for his Money Matters (1996) study of financial giving to churches. Although strictness turns out to be one of the strongest predictors of per capita giving, differences in theology appear to explain some, but not all, of the effects of strictness. We examine whether this result is due to the ways in which theology and strictness were measured and discuss implications for further research on strictness.

**RELIGIOUS AND ETHNO-NATIONAL HUMAN CAPITAL: EVALUATING THE CONDITIONS OF POST-SOVIET RUSSIA****Jerry G. Pankhurst, Wittenberg University**

Using data from Russia, with Lithuania and Belarus included for comparative purposes, several dimensions of "embeddedness"—which, in line with rational choice theory, can expand or delimit options for religious "choice"—are examined. Russia and Lithuania have historical religious monopolies and Belarus has an historical bi-confessional oligopoly that have influenced the development of distinctive human, social, and cultural religious capital that shapes choice. Even as the historically dominant churches are being challenged in these recently opened religious markets, choice patterns retain long-term imprints of monopoly conditions, including qualities tied to ethno-national identity. While the role of the state is an important variable, consequences of religious monopoly also differ significantly depending upon what kind of religion holds the monopoly position. Monopoly depresses religious involvement in Orthodox-dominated Belarus and Russia, but Lithuania and other Catholic cases do not evidence this pattern. Implications for research and theory are explored.

**RELIGION AND VOLUNTEERISM AMONG CHURCHGOING PROTESTANTS****Jerry Park**

Research from Robert Wuthnow (1991), and more recently from Wilson and Janoski (1995) and Wilson and Musick (1997), continues to support the role of religion in motivating volunteer work in the United States. Using data from the 1996 Religious Identity and Influence Survey conducted by Smith et al., I attempt to focus on four potential religious influences that may account for the role of religion in promoting volunteer work: (1) religious socialization; (2) religious social networks; (3) religious devotionism; (4) religious identity. Demographic variables are also included in regression analysis to evaluate the contribution of these religious influences separately and within the larger scope of characteristics motivating volunteerism. Separate analyses will be presented for volunteerism with church and nonchurch organizations, as well as a combined view of volunteering levels overall. Considerations for future research and the implications of the findings will then be discussed.



**ATTITUDINAL CHANGE IN A CATHOLIC VOLUNTEER PROGRAM****Paul Perl, University of Notre Dame**

My paper examines attitudinal changes among members of the Jesuit Volunteer Corps (JVC), a year-long program of volunteer social service work for lay Catholics. While programs of this type have proliferated in the Catholic Church since the second Vatican Council, they have received little attention from scholars of religion. I examine the extent to which members are socialized into values of Christian "spirituality" and "social justice" that the program espouses. Mailed questionnaires were used to gather data on the attitudes of JVC participants at the beginning and end of the 1996-1997 volunteer year. A sample of ninety-five volunteers collectively became more liberal with regard to the causes of poverty and opinions about welfare reform. There was no change in volunteers' feelings of closeness to the Church, but they found religious tradition, explicit moral rules, and religious doctrine less appealing aspects of spirituality at the end of the year. For logistical reasons, the study lacks a comparison group of non-volunteers. It does, however, explore whether internal differences among volunteers predict attitudinal changes. JVC members tend to become more liberal on welfare reform when their volunteer job is with an agency whose workers promote social justice ideals. And they become more liberal the more they get to know poor neighbors. Lots of appeal of "traditional" aspects of spirituality is inhibited by working for a religious (as opposed to secular, non-profit) agency and by attending church services with other volunteers.

**EXAMINING A TWISTED KNOT: HEALING, HEALTH, SPIRITUALITY AND RELIGION****Margaret M. Poloma, Southern California College and University of Akron, Jean-Anne Sutherland-Bindas, University of Akron, and Herbert Benson, Deaconess Hospital**

Published findings on the relationship between and health may be described as mixed ones, including positive, negative and non-relationships. Using telephone interviews of a random sample of 1200 adults, data were collected on four dimensions of religiosity and three health measures. Multiple regression was used to assess the impact of the religio-spiritual measures, controlling for demographics, on health and healing. The report continues in the mixed tradition, with religio-spiritual measures correlating positively with subjective reports of remarkable physical healing, while relating negatively to subjective health evaluations and experiencing medical problems. After examining the "twisted knot" of seemingly contradictory findings, recommendations are made for future research.

**MODERN ORTHODOX JEWISH WOMEN AT STERN COLLEGE FOR WOMEN IN THE SECULAR AND RELIGIOUS WORLDS****Susan B. Prager and Mirium S. Grosoff, Stern College of Women**

Our study is concerned with how women at Stern College for Women, a single sex undergraduate component of Yeshiva University, perceive shifts in Modern Orthodox Judaism and Traditional Orthodox Judaism, and the challenges posed by these shifts in relationship to the changing role of women in the larger society. In this paper we will present some of our findings on their religious observance, compare it to that of their parents, discuss problems of measuring observance, and offer possible solutions to these difficulties. Variables such as lighting sabbath candles do not distinguish between degrees of observance. There is also a wide range of ways in which certain rituals can be carried out, e.g., a woman can cover her hair partially or completely, further complicating the problem of measurement. We also consider the importance of presumably nonreligious acts, such as participating in mixed swimming in measuring religiosity.



**WOMEN'S CONDITION IN THE TEACHING OF TWENTIETH CENTURY POPES****Carlo Prandi, University of Parma-Italy**

The goal of this paper is to set a question to the sociology of the knowledge. The teachings of the Popes, the theological reflection and biblical exegesis are produced by researchers moving more and more deeply to better know Christian revelation. But these researches are not exempt from reflecting historical, social, political and cultural conditions. In a particular manner, during the twentieth century, women's condition underwent an important transformation and allowed women to occupy places of growing responsibility in the society.

**WHAT THE REST OF AMERICANS THINK ABOUT EVANGELICALISM****Mark Regnerus, University of North Carolina**

Thousands of pages have been written about what evangelical Protestants think, believe, and do. On the other hand, parallel scientific knowledge about what the rest of America thinks of evangelicals is scarce. In reality, diverse opinions abound. This paper draws its data from the 1996 Religious Identity and Influence Study, a nationally-representative survey of Americans, and analyzes those who are not evangelicals, with respect to several research questions: what are their expectations with conversion attempts by evangelicals? Do they understand distinctions between evangelicals and other religious groups? What do they think about evangelicals' answers to personal, social, political, and economic problems in the United States? Finally, I address the research's implications for religious diversity and conflict in America.

**GLOBALITY AND RELIGIOSITY****Roland Robertson, University of Pittsburgh**

This presentation considers the degree to which the condition of globality heightens religiosity on a worldwide scale. It also considers the future of "traditional religion." In arguing that globality enhances religiosity, it is emphasized that new conceptions of religiosity are required. The argument that religion as we conventionally understand it is likely to grow rather than decline during the twenty-first century must be cast in terms of the circumstances under which traditions are relativized and invented. The idea of the invention of religion will be central to the overall discussion.

**CHILD ABUSE IN THE HARE KRISHNA MOVEMENT****E. Burke Rochford, Jr., and Jennifer Heinlein, Middlebury College**

This paper deals with how children within the Hare Krishna movement (or ISKCON) were abused physically, psychologically, and sexually by members responsible for their care and well-being. Our discussion is historical, dealing with child abuse and neglect within the context of ISKCON's boarding schools—or ashram-based gurukulas—as they existed from 1972 until the mid-1980s. We argue that child abuse must be understood within the context of ISKCON's broader development as a religious organization. As the number of marriages and children began to grow in the mid-1970s, householder life was redefined by ISKCON's renunciate elite becoming a sign of spiritual weakness. Children being a product of this weakness were not valued organizationally, and the gurukula ultimately came to serve the interests of missionary and financial goals rather than educating ISKCON's next generation. We consider how this and other factors fostered neglect and provided opportunity structures for child abuse. We conclude by suggesting how the issue of child abuse has influenced ISKCON's development in North America.



**RELIGIOUS DIVERSITY AND CULTURAL REPRODUCTION IN AN INTERETHNIC SPACE: THE NAHUAS OF CENTRAL VERACRUZ****María Teresa Rodríguez López**

In the ethnography of Mesoamerica it has been assumed that the politico-religious fiesta complex, based on the organization around the religious calendar and the festivities of the patron saint, constitutes the basis of cultural and social reproduction of indigenous communities. Nevertheless, in recent decades affiliation with diverse religious organizations by significant sectors of indigenous religions has led several researchers to question the role that this appropriation of new religious experiences plays in the recomposition of identities. It has been shown in some cases that religious change serves as a vehicle to reaffirm or reinterpret ethnic identities; or, that it becomes an important resource in the struggle to escape the traditional mechanisms of political and social control by dominant groups. In light of this problem, this paper examines the case of an indigenous community in central Veracruz which has followers of several different churches and religious trends. The central question addressed here is a reflection upon the role played by this appropriation of new religious experiences in the decomposition or recomposition of ethnicity.

**FROM GAY TO STRAIGHT: THE ROLE OF RELIGION IN EFFECTING CHANGE OF SEXUAL ORIENTATION****Ronda A. Rubio, California State-Fullerton**

Although the formation of a gay identity has been the focus of many sociological studies, the change from a homosexual to a heterosexual identity has not been widely explored. This paper will present data (which are currently being collected) on men and women who are attempting to change their homosexual orientation and/or behavior to a heterosexual one, mainly due to religious conviction.

**ORTHODOXY IN THE AMERICAN CULTURAL MARKET: PRELIMINARY OBSERVATIONS****Nina Schmit, American Theological Library Association**

Where does Christian kitsch end and "serious" Christian art begin? At what point is ordinary *a cappella* singing transformed into chant? How are cultural products of a religious tradition evaluated and by whom? These are some of the questions that will be investigated in a paper focusing on Orthodox Christian art and music in American society. The objects of Christian material culture range from statuettes of the Virgin Mary to representations of Warren Sallman's head of Christ to Orthodox icons. Although all of these depict a sacred figure or piece of sacred text, the object is associated with a particular context in which it serves a specific function. In my investigation of the cultural products of Orthodoxy, namely, icons and recordings.

**ILLUMINATING THE CONCEPT OF EVIL: BUBER DISCUSSES WRONG DOING AND WRONG DOERS****Mareleyn Schneider, Yeshiva University**

In sharing his views on the root of evil and why it is so powerful a force, Buber probes some types of omnipresent, timeless evil: deceit, violence, corruption, injustice, murder, exploitation, and disobedience, among others. In so doing, Buber distinguishes between sinners and wicked individuals, especially in his review of three famous Biblical stories—the tree of knowledge, Cain, and the flood. In a departure from classical Christian thought, he provides an eloquent argument about how humans must harness evil and good urges to become whole.



**MANY ARE CALLED BUT FEW ARE CHOSEN: TWO CHINESE BUDDHIST TEMPLES IN THE CHICAGO METROPOLITAN AREA****C. S. Stone Shih, University of Illinois at Chicago**

The purpose of this article is to compare two Chinese Buddhist temples in Chicago area, Ling Shen Ching Tze Temple-Chicago Chapter and Buddhist Friendship Association. After discussing the theology between the two Chinese Buddhist temples in the Chicago land, I compare their religious organizations in terms of history, size, ethnic identity, financial resources, sub-organization, and social functions. The fieldwork result makes me conclude that mainly the Southside Chicago temple (Ling Shen Ching Tze Temple-Chicago Chapter) is a world-based temple in terms of religious activities and beliefs. The Northside Chicago temple is a community-based temple in terms of finance resources and social services.

**THE NOTION OF ORGANIZATION AS A CRITICAL INSTRUMENT IN SOCIOLOGY OF RELIGION****Yuki Shiose, Université de Sherbrooke, and Jacques Zylberberg, Université Laval**

In this paper we propose to show how the usage of the organizational perspective can facilitate a neutral and non-confessional analysis as well as a critical explanation of religious phenomena. The notion of organization is also useful as an interface between sociology at large and sociology of religion in particular. The theoretical bases of our exposition will be provided by Weber, Tajfel, Goffman, Crozier, and Minzberg, among others. Our organizational paradigm of religion will be explained through our past and current research.

**ARE PRIVATE SCHOOLS PRIVATIZED?: RELIGION, ALIENATION, AND CIVIC PARTICIPATION****David Sikkink, University of North Carolina—Chapel Hill**

This paper investigates the effect of types of schooling organization on participation in civic activities. Do schooling organizations differ in their capacity to foster civic participation among parents by increasing social capital? Or should we interpret the growth of home schooling and Christian schooling as part of a larger breakdown of the social capacity necessary for a vital democratic public sphere? Specifically, this research looks for evidence that parents of children in church-related private schools and home schools are less likely than public school parents to participate in broader civic life. Evidence from quantitative analysis of data from two national surveys reveals that while alternative schooling often results from and increases the lack of trust in public institutions, it also contributes to the stock of social capital, and thus creates the structural conditions for greater civic involvement.

**CULTURE CLASH IN THE GLOBAL SYSTEM: IS HUNTINGTON RIGHT?****John H. Simpson, University of Toronto**

This presentation focuses on Samuel Huntington's culture clash argument (*The Coming Clash of Civilizations*) and assesses its strengths and weaknesses vis-à-vis other "models" of the global system including world systems theory and global policy arguments.



**DEVOTION IN DIXIE: IS THE AMERICAN SOUTH MORE FRIENDLY TO RELIGION?—A TEST OF THE EFFECTS OF REGIONAL ORIGIN AND MIGRATION ON INDIVIDUAL RELIGIOSITY**

Christian Smith, University of North Carolina-Chapel Hill, and Jason Bailey, Carson Newman College

This article examines the prominence of religion in the American South, in light of two contemporary phenomena: increased interregional mobility in the United States, and the rise of evangelicalism. We investigate the effects of regional migration and nonmigration on church attendance and importance of faith in the South as compared to the rest of the country. Results show that religiosity increases when people move into a region of high religious commitment, and decreases when one moves to an area where religious commitment is low. The evidence suggests that the South maintains its religious distinctiveness for natives, but the prospects of maintaining as strong a religiosity for those who migrate out of the South are low. We discuss implications for theories of secularization and the resurgence of American evangelicalism.

**IRISH PRIESTS IN THE UNITED STATES: WHERE ARE THEY AND WHAT ARE THEY SAYING?**

William L. Smith, Georgia Southern University

A data set developed by the author is used to create a profile of Irish priests in the USA. The data set consists of responses to a variety of questions contained in a mail survey, which was completed by 402 Irish priests, and another mail survey, completed by the Presidents of five Irish seminaries. Among other questions, the priests were asked about their seminary preparation, the influence of American culture on their lives, how they view their ethnicity, how satisfied they are with their priesthood, what problems they face as a priest, their ecclesiastical concerns, and the impact of Vatican II on the church. This paper will also compare and contrast the responses of the priests based on their seminary affiliation.

**VIRGIN MARY OR MOTHER MARY?: EXAMINING THE ROLE OF CATHOLIC TEACHING IN THE LIVES OF PRACTICING CATHOLIC WOMEN**

Michelle Spencer, University of New Brunswick

This research is an explanation of the social construction of Catholic women's lives, lives that are in part constructed by the teachings of the Roman Catholic Church, the rituals and practices of parish life, and the influence of both the religious elite and other ordinary Catholics. Yet, the lives of Catholic women are also influenced by other factors, ones that are predominately secular in nature, such as occupational attainment, advanced education and the principles of modern feminism to name but a few. Amidst these various voices about what is and what should be important, how do Catholic women negotiate their understanding? To what degree do they call upon Catholic teaching to make decisions in their lives? And what happens when there is conflict between religious rhetoric and the dictates of contemporary secular culture? This paper will address these questions by exploring both the issues of sexuality and motherhood.

**HOW MUCH CLERGY MALFEASANCE IS ACTUALLY OUT THERE? A SURVEY OF PREVALENCE**

William A. Stacey, University of Texas at Arlington, Susan E. Darnell, Indiana University-Northwest, and Anson Shupe, Indiana-Purdue University, Fort Wayne

In recent years the analysis of clergy malfeasance and societal reaction to such abuse and exploitation has moved from journalistic coverage to sociological and other academic outlets.



However, no one has a grasp on how prevalent such activities are in the general population. Does the victimization tend to "cluster," as when one pedophilic priest has multiple victims in the same diocese, or is it more generally "spread out." Utilizing both a content analysis of victim reports and a random sample of almost 900 householders from north central Texas, we examine preliminarily the extent of clergy malfeasance in a large population representative, we believe, of much of America.

#### **FAUST'S BARGAIN: SCIENCE, MYTH AND TECHNOLOGY**

**William A. Stahl, Luther College, University of Regina**

This paper begins by looking at the nature of myth and its relation to science and technology in the modern world. I then argue that the Faust myth exemplifies the practice of science and technology which has become dominant in advanced industrial society. The paradoxes of the Faust myth are revealed in three "cautionary tales." The paper concludes by contrasting Faust with another form of knowing, the Biblical Wisdom tradition as exemplified by Jesus Ben Sira.

#### **EXPLORING THE INTERFACE BETWEEN THEOLOGY AND SOCIAL SCIENCE: RICHARD NIEBUHR AND THE EARLY BONHOEFFER CRITICALLY REVISED**

**Peter Staples, University of Utrecht**

In many ways, Niebuhr and Bonhoeffer are mirror images of each other. For example: both of them considered seriously the state of sociology of religion in the 1920s; both explored the interface between theology and sociology; both strove to understand the nature of Christian society and its ethical implications; and both were "confessional sociologists." Niebuhr's explorations are well known to sociologists (and have already been "canonized" in sociology of religion readers); but the early work of Bonhoeffer has (i) generally been overlooked by sociologists (despite his application of Tönnies' distinction between *Gemeinschaft* and *Gesellschaft*); and (ii) has confused two generations of systematic theologians (because theologians rarely familiarize themselves with sociological reflection). This being the case, a comparative critical retrieval of their social reflections can rescue the early Bonhoeffer from oblivion and restore him to his rightful place as one of the first explorers of the interface between theology and social science.

#### **VALUING "SECULARIZATION": WHAT CAN BE SALVAGED FROM THE SECULARIZATION DEBATE?**

**William H. Swatos, Jr., ASR/RRA Executive Office**

The debate over the concept of secularization has spanned over thirty years, but has taken on new urgency in the last decade. I will review some contributions over the course of this debate and assess what, if anything, lasting remains of the concept for the sociology of religion. Part and parcel of this discussion is the nagging question of the definition of religion and/or sacrality, because secularization is always cast in some measure over against the religious or sacred.

#### **THE RELATIVE APPEAL OF BUDDHISM AND CHRISTIANITY TO CHINESE AMERICANS**

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

Recent studies show that a significantly number of Chinese Americans have become Christians. I discuss explanations for the growth of Buddhism among European Americans and



of Christianity among Chinese Americans. I conclude with suggestions why it is Christianity and not Buddhism that is winning support among Chinese Americans.

#### **PREVALENCE AND SUCCESS OF STRICT CHURCHES IN MIDDLETOWN**

**Joseph B. Tamney, Stephen D. Johnson and Kevin McElmurry, Ball State University**

The paper reports information relevant to Kelley's hypothesis that strict churches are growing churches. Previous research in Middletown found that few people attend congregations fitting the description of a strict church, thus calling Kelley's theory into question. A follow-up study used data from a 1997 random sample of people living in Middletown. Using a somewhat less strict measure than previously of Kelley's model church, we found that a minority of churchgoers might be said to attend strict churches. The measure of strictness was not related to respondents' perceptions of growth in the congregations they attended. The paper concludes with a discussion of Kelley's theory.

#### **EVANGELICAL RELIGIOUS EXPERIENCE IN THE FACE OF DEATH**

**Felipe Vázquez Palacios**

The paper attempts to analyze the way in which evangelical religious groups in central Veracruz perceive and live death, and how they attempt to recover from this moment—of pain, solace, silence, but also of discursive creativity—a sociocultural reality in which systems of values and beliefs intersect with social interactions that configure and reconfigure the delicate social fabric. It is based on fieldwork done in Xalapa between 1987 and 1990, and in Banderilla between 1991 and 1996.

#### **FAITH-BASED COMMUNITY ORGANIZING AND AMERICA'S RACIAL DIVIDE**

**Mark R. Warren, Fordham University**

Faith-based community organizing has emerged as one of the most important initiatives to rebuild inner city communities and revitalize democratic life in America. Thousands of congregations across the country have engaged their members in collaborative efforts to improve schools, promote economic development, fight crime and violence, and build affordable housing. This movement has brought new energy into our political system and brought new hope to devastated communities. A key obstacle to advancement, however, is the racial division in social and political life that undermines the ability of Americans to work together and solve our common problems and to provide the broad public support necessary to combat poverty and racial injustice. Faith-based community organizing projects have engaged a variety of racial communities in their efforts and in many cases have brought congregations together across racial lines. This session will critically examine the contributions that faith-based efforts are making to healing America's racial divide.

#### **THE ECOLOGY OF NEW RELIGIOUS COMMUNITIES IN THE U.S. CATHOLIC CHURCH**

**Patricia Wittberg, SC**

In recent years, the number of new religious orders being founded in the U.S. has not abated; if anything, it has grown. This paper will be an update concerning which of these groups appear to be succeeding and which do not, and will advance tentative conclusions concerning the factors conducive to success or failure.



**SPIRITUALITY AND SEXUALITY: THE PERSONAL IDENTITIES OF GAY, LESBIAN, AND BISEXUAL CHRISTIANS IN BRITAIN****Andrew Yip, Nottingham Trent University**

This paper aims to present some of the findings from a national survey of 565 gay, lesbian, and bisexual Christians in Britain. Data were collected from postal questionnaires and semi-structured interviews with a sub-sample of 61 respondents. It will present comparative analysis of the three categories of respondents in areas such as: (a) conception of God ; (b) conception of Jesus Christ; (c) perception of the Bible; and (d) views of sexuality in relation to Christian faith. These views are predicted on the social circumstances of the respondents as a sexual and religious minority who has undergone and continue to encounter prejudice and injustice, particularly within the institutionalized churches. The paper concludes that the personal identities of gay, lesbian, and bisexual Christians are primarily informed by their stigmatized minority status. Further, the organization and maintenance of personal identity in late modern society are a process increasingly predicted on the self rather than external social structures. This is in line with the arguments of Thomas Luckmann and Anthony Giddens.

**CONTEMPORARY PAGANISM AS A TRANSNATIONAL COMMUNITY****Michael York, Bath Spa University College**

Like the New Age movement, with which it is frequently identified or confused, the contemporary Western pagan movement conforms to what Gerlach and Hine designate as the Segmented and Polycentric yet Integrated Network. The SPIN is, accordingly, a means for a marginalized identity to maintain survival and effectiveness within a hostile environment. The pagan legacy, however, is one which stretches across both time and space and, like New Age, emerges as a community with transnational dimensions which are neither specifically ethnic nor truly international in the senses that the Red Cross, the World Bank, or Roman Catholicism are. However, and again like the New Age movement with its reticulate nature akin to the cellular structure of the early Christian church, the nineteenth-century Pentecostal movement, or such more contemporary organizations as the Black Panthers and the PLO, a question remains that as the pagan SPIN becomes more accepted as, or integrated within, the Western status quo, what are its chances for viable adaptation and coordinated self-organization? This paper seeks to explore the international ties of Neo-paganism and the role these play not only in the dynamics of a new religious movement but also as indicative of the different shape of religion in a multicultural and pluralistic world. Within a changing global setting, contemporary paganism illustrates the emergent tensions between the SPIN-type organization, which is becoming an increasingly appropriate institutional norm, and the inherent liabilities of the SPIN itself as a durable nonhierarchical association.

**MISSING THE MARK: ASSESSMENT OF THE PARLIAMENT OF THE WORLD'S RELIGIONS****Michael York, Bath Spa University College**

If sociology 'cannot create ultimate values and standards within', the same is no less true for the forum comprising inter-religious dialogue. The 1993 World Parliament of Religions was a failure in terms of its attempt to foster a sustainable, mutual and effective multicultural conversation as well as in responding to Gerald Barney's 'Global 2000 Revisited' appeal to act now if the world is to avoid inevitable colossal famine by year 2020. In what ways might the discipline of sociology be able to function as an 'institution outside the borders' of religion per



se in order to promote a foundation for inter-religious cooperation? This question is discussed with regard to the next Parliament of the World's Religions scheduled for Capetown, South Africa in December, 1999.

**"COMMUNITY OF MIND": HOW IS IT EFFECTED?**

**Barbara Zajac, University of California-Riverside**

Some religious communities today seem inclined toward what Ferdinand Tönnies termed a "Community of Mind," that is, a group strongly bonded in solidarity but freed from the restrictions of geographical or institutional affiliations. Although Tönnies proclaimed this type of community as the exemplar, he did not explain how it was done. Using Randall Collins's Theory of Interaction Rituals, this paper shows that a Community of Mind is possible. The creation and maintenance of ritualized interaction around common symbols creates ritual solidarity which allows members to remain united "in mind" while following a mission that may be individually enacted. This process was determined through a qualitative study of one apostolic congregation of women in California.

**STRICTNESS AS COMPETITIVENESS: AN EXPLORATION OF A RATIONAL CHOICE THEORY OF WHY CONSERVATIVE CHURCHES GROW**

**Joseph Zimmerman, Quincy University**

Finke and Stark in *The Churching of America* (1990) explain Dean Kelley's statement that conservative churches grow by arguing that "strictness" creates group wealth and inhibits free riding. My proposal is that strictness is really the willingness to struggle with a named opponent, combined with a theory that supports investment in the struggle. Since struggle is inherently interesting, churches that are unwilling to engage in overt struggle are perceived as boring. Strictness in itself does not lead to growth, particularism does (for full text see <[www.quincy.edu/~zimmejo](http://www.quincy.edu/~zimmejo)>).



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