

A S R



**ASR ANNUAL MEETING
AUGUST 5-7, 1999
CHICAGO, ILLINOIS**

Religion, Gender and the 21st Century

**Sixty-first Annual Meeting
Essex Inn at Grant Park**

COUNCIL MEMBERS, OFFICERS AND COMMITTEE CHAIRS, 1998-1999

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Development: Fred Kniss, Loyola University Chicago
Fichter Grant: Joy Charlton, Swarthmore College*
International Coordination: Grace Davie, University of Exeter*
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Membership: Pauld Nesbitt, University of Denver
Nominations: James R. Kelly, Fordham University
Publications: Peter Beyer, University of Ottawa

*Non-voting

ASSOCIATION FOR THE SOCIOLOGY OF RELIGION

61ST ANNUAL MEETING

RELIGION, GENDER AND THE 21ST CENTURY

It is only fitting that the last annual meeting of this century of our association take place in Chicago, the windy city. As we look toward the future, it is important to reflect on the patterns of the past. As the winds of change take us into the next millennium, how will the sociology of religion respond? What are the gendered divisions between religious participants and within religious organizations? How have these changed over time? As gender boundaries and divisions shift, what is the impact on individual religious participation, religious organizations, and society?

ESSEX INN AT GRANT PARK
CHICAGO, ILLINOIS
5 - 7 AUGUST 1999

ASA SESSIONS IN RELIGION

The following sessions related to the sociological study of religion take place at the ASA meeting *in addition* to joint ASR/ASA sessions. With the exception of the joint sessions, you must register for ASA to attend ASA sessions (and vice versa).

Friday, August 6

- 24 8:30-9:30 a.m. Refereed Roundtables (Sociology of Religion Section)
 Terri Anderson, Victor Agadjanian, Stephen S. Baylor, Tobin Belzer, Joan and Lorraine Bernotsky, Bryan Byers, James W. Coleman, Shahin Gerami Chris Harris, Harriet and Moshe Hartman, Melanie Heath, Jessica Keley-Moore, O'kyun Kwon, Matthew Lawson, Melodye Lehmerer, Heiner Meulemann, Mansoor Moaddel, Jack B. Monpas-Huber, Marcus Osterlund, Mark Peyrot, Luis Pene, Steven Poulson, Linda Ramos, Blair Raum, Mark Regnerus, George Schultze, Eric Shaw, Richard Startup.

- 21 8:30-10:15 a.m. Religious Effects on Health and Mortality (Sociology of Religion and Sociology of Population Sections joint session)
 William Sims Bainbridge, Steve Carlton-Ford, Ann Hammill, James House, Paula Houston, Robert Hummer, Mark Musick, Jason Schnittker, Karen Swallen

9:30-10:15 a.m. Sociology of Religion Section Business Meeting

- 47 10:30 a.m.-12:15 p.m. Religion and Family (Sociology of Religion Section)
 Penny Edgell Becker, Sampson Lee Blair, Sally K. Gallagher, Kathleen E. Jenkins, R. Stephen Warner, W. Bradford Wilcox

- 70 12:30-2:15 p.m. Religion Outside the Institutions (Sociology of Religion Section)
 Xavier Costa, Lynn Davidman, Rebecca Kneale Gould, Mary Jo Neitz

- 96 2:30-4:15 p.m. Religion as a Site for Sociological Inquiry (Sociology of Religion Section panel—Mary Jo Neitz, Organizer)

Sunday, August 8

- 243 10:30 a.m.-12:15 p.m. Durkheim's Legacy: Religion and the Preservation of Health (Special Session)
 Christopher Ellison, Linda George, Ellen Idler, David Williams, Benjamin Zablocki

- 307 12:15-2:15 p.m. Religion, Politics, and Social Control (Regular Session)
 William V. D'Antonio, Michele Dillon, Raymond Kunovich, Stephen Tuch, Rhys Williams, David Yamane

This listing continues on p. 60

OVERVIEW OF ASR SESSIONS*

Wednesday, August 4

5:30 p.m.

"Old" Council Meeting – Windsor Court

7:00-9:00 p.m.

Registration – Second Floor

Thursday, August 5

7:00-8:00 a.m.

Continental Breakfast – Park East Walk, South Entrance

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

Registration – Second Floor

8:30-10:15 a.m.

1. New Religious Movements – Park East Walk
2. Does Faith Conquer All? Discussing the Link Between Religion and Aging – Windsor Court
3. Religious Diversity in Urban America: The Case of NYC – Essex Court
4. Religious Experience – Venetian Room

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

5. Public Culture and Religious Politics: What is the Difference Between Moderates and Extremists? – Park East Walk
6. Religion and the Environment – Windsor Court
7. Religious Tolerance and the Internet: Problems and Prospects – Essex Court
8. Religion and (Dis)empowerment – Venetian Room

12:00-5:00 p.m.

Book Exhibit – Buckingham Court

Thursday's events continue on the following page.

*Full program listings begin on page 7. Abstracts begin on page 21. An address listing of participants begins on page 61, followed by an index to the program.

ASR 1999 Annual Meeting Program

12:30-2:15 p.m.

9. Church and State: Support, Control and Dismissal of Religion – Windsor Court
10. Religion and Gender in the 21st Century – Park East Walk
11. Getting Published: Some Guidelines from the People who Make the Decisions – Essex Court
12. Women's Voices, Men's Religion (I) – Venetian Room

2:30-4:30 p.m.

13. Author Meets Critics: A Wall of Separation? Debating the Public Role of Religion – Essex Court
14. Author Meets Critics: Schools of Asceticism: Ideology and Organization in Medieval Religious Communities – Windsor Court
15. The Gender Variable in the Study of New Religious Movements – Venetian Room

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

- Presidential Address – Park East Walk
- Presidential Reception – Pool Deck

Friday, August 6

7:30-8:30 a.m.

- Women's Network Breakfast – Park East Walk

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

- Registration – Second Floor

8:15 a.m.-4:00 p.m.

- Book Exhibit – Buckingham Court

8:30-10:15 a.m.

16. Women and Judaism – Essex Court
17. Religious Values/Political Activism (I) – Windsor Court
18. Religious Expression – Venetian Room

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

19. The Goddess, The Gods, and The Gendered Self (I) – Park East Walk
20. Constructing Alternative Rationalities – Essex Court
21. Clergy and the Challenges of Ministry – Windsor Court
22. Religious Values and Political Activism (II) – Venetian Room

12:30-2:15 p.m.

23. Religion, Ethnicity, and Race: Elements for Community in a Restructuring Metropolis – Park East Walk
24. The Goddess, The Gods, and The Gendered Self (II) – Venetian Room
25. Author Meets Critics: God and the Chip: Religion and the Culture of Technology – Windsor Court
26. Looking to the Future – Essex Court

1:30-3:30 p.m.

Women's Coffee House – Suite 1201.

SIGN UP at the registration desk by 10:00 a.m. Friday August 6.

2:30-4:30 p.m.

27. Religion in the Modern World – Park East Walk

28. Rethinking Macro-Social Secularization (I) – Windsor Court

29. Women's Voices, Men's Religion (II) – Venetian Room

30. Historical Sociology – Essex Court

4:45 p.m.

Business Meeting – Park East Walk

6:00 p.m.

Paul Hanly Furfey Lecture – Continental B, Chicago Hilton

The Furfey Lecture Reception – Pool Deck

7:00-8:00 p.m.

Book Exhibit – Buckingham Court

Saturday, August 7

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

Registration – Second Floor

8:15-10:00 a.m.

Reserved Book Pick-Up – Buckingham Court

8:30-10:15 a.m.

31. Roundtable: The Christian Right, Impeachment, and the Elections of 1998 and 2000: Looking Both Ways – Windsor Court

32. Religion and Family – Park East Walk

33. Religious Traditions and Asian American Identities – Venetian Room

34. The Public and Private Faces of Religions – Essex Court

10:00-11:00 a.m.

Final Book Sale – Buckingham Court

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

35. Religion and the New Millennium (Joint ASR/ASA Session) – Park East Walk

36. Recent Research on Ministry Careers – Essex Court

37. Religion and Ethnicity – Venetian Room

38. Science and Religion – Windsor Court

ASR 1999 Annual Meeting Program

12:30-2:15 p.m.

39. Religion and Development: Theoretical Advances Since Modernization Theory (Joint ASR/ASA Session) – Park East Walk
40. Rethinking Macro-Social Secularization (II) – Venetian Room
41. Religion, Health and the Body – Windsor Court
42. Theoretical Issues in the Sociology of Religion – Essex Court

2:30-4:30 p.m.

43. The Sociology of Andrew M. Greeley: An Appreciation (Joint ASR/ASA Session) – Continental C
44. Religion and Empowerment – Venetian Room
45. Rethinking Religiosity (Old and New) – Windsor Court

5:00 p.m.

- “New” Council Meeting – Essex Court

SESSIONS

Wednesday, August 4, 5:30 p.m.

"Old" Council Meeting – Windsor Court

Thursday, August 5, 7:00-8:00 a.m.

Continental Breakfast – Park East Walk, South Entrance

Co-sponsored by the Department of Sociology of the University of Illinois at Chicago and the Paulist Institute for Religious Research

Thursday, August 5, 8:30-10:15 a.m.

Session 1: New Religious Movements – Park East Walk

Convener – David Bromley, Virginia Commonwealth University

- *"Sugar and Spice and all Things Nice"*
Eileen Barker, London School of Economics
- *"A Tale of Two Theories: Brainwashing and Conversion as Competing Political Narratives"*
David Bromley, Virginia Commonwealth University
- *"Toward a Typology of Deconversion"*
Lynne Neale, Virginia Commonwealth University
- *"The Origin and Development of the Various Concepts of Cult: Toward a New Definition of Cult, Sect, Denomination, and Church?"*
Yoshihiko J. Masuda, Sun Moon University

Session 2: Does Faith Conquer All? Discussing the Link Between Religion and Aging – Windsor Court

Convener and Organizer–Lisa S. Hanson, University of New Brunswick

- *"Is There Shelter in the Steeple?: Baptist Clergy Responses to Elder Abuse"*
Lisa S. Hanson, University of New Brunswick
- *"Ambivalence over Religion in the Later Years"*
Anthony J. Blasi, Tennessee State University
- *"Aging, Religious Doubt, and Psychological Well-Being: Findings from a National Sample of Presbyterians"*
Neal Krause, University of Michigan, Christopher Ellison, University of Texas at Austin, Berit Ingersoll-Dayton, University of Michigan, and Keith Wulff, Presbyterian Church (USA) Research Services

Session 3: Religious Diversity in Urban America: The Case of NYC – Essex Court

Organizer–Anna Karpathakis, Kingsborough C.C., CUNY

Discussant–Susan Farrell, Kingsborough C.C., CUNY

- *"Feminist Ethicists: The Urban Connection in Revisioning Ethics"*
Susan Farrell, Kingsborough C.C., CUNY
- *"Hinduism in New York City: The Use of Horoscope and Computers"*
Kant Nimbark, Dowling College, and Radhika Menon
- *"Trust and Distrusts of African-American Church Leaders"*
Tony Carnes, Columbia University and International Research Institute on Values Changes

Session 4: Religious Experience – Venetian Room

Convener – Jon Berquist, Chalice Press

- *"Religious Figures, the Epic Genre and Morality: An Exploration of the Social Organization of Credibility"*
Edouard Berryman, Champlain-St-Lawrence College
- *"Experiencing the Sacred: Activists' Encounters with God"*
Catherine A. Faver, University of Tennessee
- *"Magic and the Mexican Americans of the Lower Rio Grande Valley"*
Ramon S. Guerra, University of Texas - Pan American
- *"Cultural Dissonance and Personal Transformation: The Case of Three Indian Women"*
Paula Drewek, Macomb Community College

Thursday, August 5, 10:30-12:15 p.m.

Session 5: Public Culture and Religious Politics: What is the Difference Between Moderates and Extremists? – Park East Walk

Convener and Organizer–Ezra Kopelowitz, Hebrew University of Jerusalem

Discussant–Fred Kniss, Loyola University Chicago

- *"Who Wants a Culture War and Who Doesn't? Cultural Politics, Racial Politics, and the Political Power of a Theoretical Error"*
Gene Burns, Michigan State University
- *"Religious Boundaries and Ethnic Politics Among Jews in Israel and the United States"*
Ezra Kopelowitz, Hebrew University of Jerusalem
- *"Constructing the Good Society in America: On the Tension Between Social Systemic and Associational Models"*
John H. Simpson, University of Toronto

Session 6: Religion and the Environment – Windsor Court

Convener and Organizer–Laurel Kearns, Drew University

Discussant – Rhys H. Williams, Southern Illinois University

- *"Environmental Justice or Eco-Justice?"*
Laurel Kearns, Drew University
- *"Doing the Dirty Work: A Study of Grassroots Environmental Activism By Women of Faith"*
Emily Drew, Loyola University Chicago
- *"After Bellah, After Virtue, After Heaven: Spiritual Environmentalism and the Critique of Modernity"*
Rebecca Kneale Gould, Middlebury College

Session 7: Religious Tolerance and the Internet: Problems and Prospects – Essex Court

Convener and Organizer–Jefferey K. Hadden, University of Virginia

Discussant–David G. Bromley, Virginia Commonwealth University

- *"Anti-cult Terrorism via the Internet"*
Massimo Introvigne, Torino, Italy
- *"Counter-cultists and the Internet: The Slippery Slope Between Christian Apologetics and Religious Intolerance"*
Jeffrey K. Hadden, University of Virginia
- *"Religion and Rhetoric: Managing Scholarship and Interest Groups on NUREL-I."*
Douglas Cowan, University of Calgary

Session 8: Religion and (Dis) empowerment – Venetian Room

Convener–Michelle Spencer-Arsenault, University of Waterloo

- *"African Women in Search of Identity: Ghanaian Women and Their Struggle for Empowerment in Church and Society"*
Kwasi Yirenkyi, Indiana University of Pennsylvania
- *"Yo Soy Católica! Religion and Latina Identity"*
Anne C. Woodrick and Sonia Hidalgo-Nunez, University of Northern Iowa
- *"Selective Transnational Transfers and the Reinforcement of Patriarchy in Immigrant Indian Orthodox Congregations"*
Sheba George, University of California-Berkeley

Thursday, August 5, 12:30-2:15 p.m.

Session 9: Religion and Gender in the 21st Century – Windsor Court

Convener–Nancy Nason-Clark, University of New Brunswick

Organizer–John H. Simpson, University of Toronto

- Panelists:
- Ruth Wallace, George Washington University
 - Nancy T. Ammerman, Hartford Seminary
 - Helen Rose Ebaugh, University of Houston
 - Pamela Klassen, University of Toronto

Session 10: Church and State: Support, Control and Dismissal of Religion – Park East Walk

Convener–Lori G. Beaman, University of Lethbridge

- *“Beyond Separation and Establishment: Toward a Multi-dimensional Conception of Church-State Relations”*
Arthur L. Greil, Alfred University
- *“The Evolution of Religious Legislation in Post-Soviet Russia”*
Elena Kalinichenko
- *“Does Majority Religion Rule the Bench? A Study of United States Supreme Court Religious Freedom Cases from the Perspective of Minority Religions”*
Sherry Wright, University of Denver and Iliff School of Theology
- *“A Comparative Analysis of Church-State Issues in Canada and the United States”*
Lori G. Beaman, University of Lethbridge

Session 11: Getting Published: Some Guidelines from the People who Make the Decisions – Essex Court

Convener and Organizer–Jon Berquist, Chalice Press

Participants: Mitch Allen, AltaMira Press
Jon Berquist, Chalice Press
Peter J. Potter, Penn State University Press

Session 12: Women’s Voices, Men’s Religion (I) – Venetian Room

Convener–Lenora Sleep, University of New Brunswick

- *“Religious Discourse and Power: Catholic Speech on Abortion”*
Maria Jose F. Rosado Nunes, Sao Paulo, Brazil
- *“Canadian and French Nuns in a Men’s Religion”*
Kristoff Talin, France
- *“Gender Differences Among the Anglican Laity: In Religious Practice, Attitude and Involvement”*
Richard Startup and Chris Harris, University of Wales Swansea
- *“Will the Good Catholic Woman Please Stand Up? Rhetoric and Reality in Contemporary Catholicism”*
Michelle Spencer-Arsenault, University of Waterloo

Thursday, August 5, 2:30-4:15 p.m.

Session 13: Author Meets Critics: A Wall of Separation? Debating the Public Role of Religion – Essex Court

Organizer–Ted G. Jelen, University of Nevada Las Vegas

Book–A Wall of Separation? Debating the Public Role of Religion

Ted G. Jelen, University of Nevada Las Vegas
Mary C. Segers, Rutgers University
Discussants: Rhys H. Williams, Southern Illinois University
James Penning, Calvin College

Session 14: Author Meets Critics: Schools of Asceticism: Ideology and Organization in Medieval Religious Communities – Windsor Court

Organizer–Jon P. Bloch, Southern Connecticut State University

Convener–Patricia Wittberg, Indiana University at Indianapolis

Book–Schools of Asceticism: Ideology and Organization in Medieval Religious Communities

Lutz Kaelber, Lyndon State College

Panelists: Anthony Blasi, Tennessee State University
 Jere Cohen, University of Maryland, Baltimore County
 William Garrett, St. Michael's College
 Patricia Wittberg, Indiana University at Indianapolis

Session 15: The Gender Variable in the Study of New Religious Movements – Venetian Room

Convener and Organizer–Janja Lalich, Fielding Institute

- *"Wifely Subjection: Mental Health Issues in Jehovah's Witness Women"*
 Kaynor Weishaupt, California Marriage and Family Therapist
- *"Male and Female Charismatic Leaders: Does Gender Make a Difference?"*
 Janja Lalich, Fielding Institute
- *"The Influence of Restrictive Groups on the Relationship of Mothers to Their Children"*
 Alexendra Stein, University of Minnesota
- *"Gender Differences in the Post-Communal Lives of Charismatic Disciples"*
 Benjamin Zablocki, Rutgers University

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

ASR Presidential Address – Park East Walk*"Making the Sacred Safe: Woman Abuse and Communities of Faith"*

Nancy Nason-Clark, University of New Brunswick

Presidential Reception – Pool Deck

Co-sponsored by the Office of the Academic Vice President, the Dean's Office, and the Department of Sociology of the University of New Brunswick.

Friday, August 6, 7:30-8:30 a.m.

Women's Network Breakfast – Park East Walk

Friday, August 6, 8:30-10:15 a.m.

Session 16: Women and Judaism – Essex Court

Organizers–Janet Jacobs, University of Colorado, and Mareleyn Schneider, Yeshiva University

Convener–Janet Jacobs, University of Colorado

- *"Keepers of the Torah: Rewards of Women Studying for its Own Sake"*
 Mareleyn Schneider, Yeshiva University
- *"The Contrast Between Innovative and Traditional Religious Activities: The Case of Orthodox Jewish Women's Prayer Groups and Private Prayer"*
 Ailene Cohen Nusbacher, Kingsborough C.C./CUNY

Session 17: Religious Values/Political Activism (I) – Windsor Court

Convener–Bill Mirola, Marian College

- *"Saints and Sinners: The Relation Between Religion and Social Practice in South Africa"*
Brad Breems, Trinity Christian College
- *"The Philippine Catholic Church in the Post-Authoritarian Period"*
Eleanor Dionisio, New School For Social Research
- *"The Emergence of Dignity/USA as a Social Movement Within the Catholic Church"*
James C. Cavendish and John Eberts, University of South Florida
- *"Marxism and Peripheral Religious Radicalism: The Case of Confucian Marxism"*
Weigang Chen, Macalester College
- *"New Congregations—Older Congregations: Are there Differences in Social Service Involvement?"*
Stephanie Boddie and Ram A. Cnaan, University of Pennsylvania, and Guy Enosh, Center for the Study of Youth Policy

Session 18: Religious Expression – Venetian Room

Convener–Barbara Denison, Penn State Capital College

- *"Producing Religion: Social Spaces, Cultural Niches, and Collective Religious Expression in the United States"*
Mark Chaves, University of Arizona
- *"Catholic Altars, Protestant Pews"*
Richard Cimino, Religion Watch
- *"God Doesn't Have Any Grandchildren"*
Deborah Kapp, Loyola University Chicago
- *"The Regional Judicatories Take on Denominational Policy, Social Policy, and the Policy of Expediency"*
Adair T. Lummis, Hartford Seminary
- *"Denominational Mandates vs. Congregational Realities: The Case of Missionary Work in an LDS Ward"*
Rick Phillips, Rutgers University

Friday, August 6, 10:30-12:15 p.m.

Session 19: The Goddess, The Gods, and The Gendered Self (I) – Park East Walk

Convener and Organizer–Michael York, Bath Spa University College

Discussant–Helen A. Berger, West Chester University

- *"Shakti/Wicca Contrasts in Gender-based Social Integration"*
Michael York, Bath Spa University College
- *"Confucian Revival Project and the Challenge of Feminism"*
Mary Phillips Coker, American University
- *"Changing Ideas of Gender in the Yoruba Religion"*
Mary Curry, University of Houston

Session 20: Constructing Alternative Rationalities – Essex Court

Convener–Peter Beyer, University of Ottawa

- *"The Social Location of Moral Exclusivity"*
Daniel C. Johnson, Gordon College
- *"From Ecofeminism to Cyberfeminism: Creating a Place for the Sacred"*
Susan C. Kinney, University of Pennsylvania
- *"Gender and Religiosity: Among Non-church-goers"*
Joseph B. Tamney, Stephen B. Johnson, and Kevin McElmurry, Ball State University
- *"A Canadian Religious Mosaic? A Preliminary Report from an Investigation in Progress"*
Peter Beyer, University of Ottawa
- *"Pentecostalism as a Challenge to Rational Choice Theory"*
David A. Smilde, University of Chicago

Session 21: Clergy and the Challenges of Ministry – Windsor Court

Convener–William H. Swatos, Jr., RRA Executive Officer

- *"Women, Equality and Evangelicism in Contemporary Belfast Churches"*
Sandra M. Baillie, Queen's University of Belfast
- *"Ordination and Denominational Identity: Choices for Southern Baptist Women in Ministry"*
Fred Bongiovanni, Mercer University
- *"The Social Construction of Charisma"*
Inger Furseth, KIFO
- *"Models of Ministry/Priesthood Among Irish-born and Irish-seminary Educated Priests"*
William L. Smith, Georgia Southern University

Session 22: Religious Values and Political Activism (II) – Venetian Room

Convener–Bill Mirola, Marian College

- *"Denominational Subcultures and 'Pro-Family' Issues: Does Cohort Make a Difference?"*
David A. Gay and John Lynxwiler, University of Central Florida
- *"Third World Women's Religious Experience as a Social Movement"*
Ben Mariante, Stonehill College
- *"Boiling Up: Networks, Nonlinearity and the Shift from Religious Audience to Religious Public"*
Hillary Warren, University of Wisconsin Stevens Point, and Keith Warren, University of Wisconsin Madison
- *"Faith and Access: Personal Religiosity and Religious Group Advocacy in a State Legislature"*
David Yamane, University of Notre Dame
- *"The Myth of Antichrist in Northern Ireland"*
Gareth Higgins, Queen's University, Belfast

Friday, August 6, 12:30-2:15 p.m.

Session 23: Religion, Ethnicity, and Race: Elements for Community in a Restructuring Metropolis – Park East Walk

Convener and Organizer–Lowell W. Livezey, University of Illinois at Chicago

Discussant–R. Stephen Warner, University of Illinois at Chicago

- *"Recent Immigrant Religions and the Restructuring of Metropolitan Chicago"*
Paul D. Numrich, University of Illinois at Chicago
- *"Immigrant Churches and the Construction of Ethnicity: Mexicans and Mexican Americans in Pilsen"*
Janise D. Hurtig, University of Illinois at Chicago
- *"Churches and the Social Isolation of the Poor on Chicago's West Side"*
April Payton-Bernard, University of Chicago
- *"Church, Community and Culture on Chicago's Southwest Side"*
Elfriede Wedam, Indiana University-Purdue University at Indianapolis
- *"Race, Place, and History: Downtown Churches and their Mission to the Poor"*
Matthew Price, Duke University Divinity School

Session 24: The Goddess, The Gods, and The Gendered Self (II) – Venetian Room

Organizers–Helen A. Berger, West Chester University, and Tanice G. Foltz, Indiana University Northwest

Convener–Helen A. Berger, West Chester University

- *"Homosexuality and Duality in Wiccan Ritual"*
Helen A. Berger, West Chester University
- *"Beating the Beltane Blues: Revisioning and Reclaiming Sexuality"*
Wendy Griffin, University of California
- *"Sacred Healing Work, the Goddess, and the Gendered Self"*
Tanice G. Foltz, Indiana University Northwest

Session 25: Author Meets Critics: God and the Chip: Religion and the Culture of Technology – Windsor Court

Convener–William L. MacDonald, Ohio State University-Newark

Book–God and the Chip: Religion and the Culture of Technology

William A. Stahl, University of Regina

Panel: Robert Campbell, University College of Cape Breton

Barbara Strassberg, Aurora University

William L. MacDonald, Ohio State University-Newark

Session 26: Looking to the Future – Essex Court

Convener-Dana Fenton, CUNY

- *"Visioning the Church, Deepening the Faith For the Year 2005"*
Robert Durel, Christopher Newport University
- *"Mothers, Families, and Vocations: Faith, Gender and the Nurturing of Religious and Priestly Vocations in the New Millennium"*
Robert J. Mahoney, Rockhurst College
- *"Down the Tubes and Still it Moves: Or the Ecumenical Movement on the Threshold of the 21st Century"*
Peter Staples, University of Utrecht
- *"Sufism and the Completion of Islam's Globalization"*
Julia Howell, Griffith University

Friday, August 6, 1:30-3:30 p.m.

Women's Coffee House – Suite 1201

The coffee house is an opportunity for scholars particularly interested in women and religion to share their research and interests over coffee in the Presidential Suite (Suite 1201). Those interested in attending need to SIGN UP at the Registration Desk by 10:00 a.m.

Friday, August 6, 2:30-4:15 p.m.

Session 27: Religion in the Modern World – Park East Walk

Organizer–Grace Davie, University of Exeter

Discussant–William H. Swatos, Jr., ASR Executive Officer

- *"Patterns of Religion in Europe: Global Prototype or Exceptional Case?"*
Grace Davie, University of Exeter
- *"Failed Efforts to Christianize Europe, 500-2000"*
Rodney Stark, University of Washington

Session 28: Rethinking Macro-Social Secularization (I) – Windsor Court

Convener and Organizer–Christian Smith, University of North Carolina

- *"Macro-Social Secularization as Strategic Political Revolution"*
Christian Smith, University of North Carolina
- *"The Religion of the Justices: Supreme Court Decisions and Conceptions of Religion"*
David Sikkink, University of Notre Dame
- *"Popularizing the Secular: The Professionalization of Journalism, 1870-1930"*
Richard Flory, Biola University
- *"The McDonaldization of Christianity in the 20th Century"*
Gregory J. Thompson, Florida State University

Session 29: Women's Voices, Men's Religion (II) – Venetian Room

Convener—Loretta Morris, Loyola Marymount University

- *"Poverty of Place: Women in Worldwide Popular Catholicism"*
Thomas Bamat, Center for Research and Study at Maryknoll
- *"Deprivation Theory and the Role of Women in Australian Spiritualism"*
Andrew Malinowski, University of New South Wales
- *"Women, Work and Worship: An Examination of the Relationship between the Pentecostal Family and Modernity"*
Lenora Sleep, University of New Brunswick

Session 30: Historical Sociology – Essex Court

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

- *"Georges Bataille and the College of Sociology: Neglected Contributions to the Sociology of Religion"*
Charles Sarno, Boston College
- *"Beyond Postmodernism: Some Reflections From a Historical Sociologist"*
Peter Staples, University of Utrecht
- *"Charisma and Its Transformation in the Egyptian Muslim Brotherhood, 1928-1966"*
Loren D. Lybarger, University of Chicago

Friday, August 6, 4:30 p.m.

ASR Business Meeting – Park East Walk

Friday, August 6, 6:00 p.m.

The Paul Hanly Furfey Lecture – Continental B, Chicago Hilton*"Queering the Dragonfest: Changing Sexualities in a Non-Patriarchal Religion"*

Mary Jo Neitz, University of Missouri

The Furfey Lecture Reception – Pool Deck

Co-sponsored by the College of Arts and Sciences and the McNamara Center for the Social Study of Religion, of Loyola University of Chicago, the Paulist Institute for Religious Research, and the Sociology of Religion Section of ASA.

Saturday, August 7, 8:30-10:15 a.m.

Session 31: Roundtable: The Christian Right, Impeachment, and the Elections of 1998 and 2000: Looking Both Ways – Windsor Court

Convener and Organizer—Ted G. Jelen, University of Nevada Las Vegas

- Panel:
- James Penning, Calvin College
 - James Guth, Furman University
 - Raymond Tatalovich, Loyola University Chicago
 - Ted G. Jelen, University of Nevada Las Vegas

Session 32: Religion and Family – Park East Walk

Convener–Tracy Carr, University of New Brunswick

- *“Religious Involvement and Work-Family Strategies: Untangling the Multiple Interrelations of Work, Household Management, and Religion”*
Penny Edgell Becker and Sonya Williams, Cornell University
- *“The Protestant Clergy’s Contribution to German Science and Its Theoretical Implications”*
George Becker, Vanderbilt University
- *“Are All Conservative Protestants Equally Opposed to Egalitarian Views of Marriage?: The Case of Experience-Centered Pentecostals”*
Kraig Kerry Beyerlein, University of North Carolina
- *“Religion and Motherhood Orientation in Diverse Societies: The Influence of Religious Market, Religious Homogeneity and Religious Culture”*
Jerry G. Pankhurst, Wittenberg University, and Sharon K. Houseknecht, Ohio State University

Session 33: Religious Traditions and Asian American Identities – Venetian Room

Convener and Organizer–Michael Emerson, Rice University

Discussant–Karen Chai, Harvard University

- *“Either Christian or Buddhist, both Chinese and American: Adhesive Identities in Chinese Immigrant Congregations in Houston”*
Fenggang Yang, University of Southern Maine
- *“Protestant, Catholic or Filipino? Religion and Ethnicity in a Filipino American Congregation”*
Orlando Tizon, Loyola University Chicago
- *“Changing Churches: A Comparison Between Ethnic-Specific and Asian American Pan-Ethnic Congregations”*
Russell Jeung, University of California, Berkeley
- *“The Intersection of Religion, Race and Gender: Korean- American Evangelical College Women”*
Soyoung Park, Drew University

Session 34: The Public and Private Faces of Religion – Essex Court

Convener–Barbara Denison, Penn State Capital College

- *“A Catholicism without Fear, Shame, and Guilt?”*
Pierre Hegy, Adelphi University
- *“Rousseau and the Relation Between the Public and the Private”*
Mark S. Cladis, Vassar College
- *“Financial Giving to Churches and Church Attendance in the Aftermath of Clergy Malfeasance”*
Anson Shupe, Indiana University-Purdue University Fort Wayne, William A. Stacey, University of Texas, and Susan E. Darnell, Indiana University Northwest
- *“Women Student Workers in an Episcopal Campus Ministry”*
Catherine Fobes, Alma College

Saturday, August 7, 10:30-12:15 p.m.

Session 35: Religion and the New Millennium (Joint ASR/ASA Session) – Park East Walk

Convener and Organizer–Wade Clark Roof, University of California, Santa Barbara

Discussant–Peter Beyer, University of Ottawa

- *"Trends in Post-Modern Religious Organizations"*
Nancy T. Ammerman, Hartford Seminary
- *"Media and Meaning at the Millennium"*
Stewart Hoover and Lynn Schofield Clark, University of Colorado in Boulder
- *"Remaking Religion"*
Wade Clark Roof, University of California, Santa Barbara
- *"Gender and Jewish Identity"*
Harriet Hartman and Moshe Hartman, Rowan University

Session 36: Recent Research on Ministry Careers – Essex Court

Convener and Organizer–Patricia M. Y. Chang, University of Notre Dame

Discussant–Joy Charlton, Swarthmore College

- *"Wives of Deacons and Lay Men Heading Catholic Parishes: Creating a New Social Reality"*
Ruth Wallace, George Washington University
- *"Interim Ministers as Contingent Workers"*
Elaine McDuff, Iowa State University, and Charles W. Mueller, University of Iowa
- *"Explaining the Gender Gap in the Earnings Of Protestant Clergy"*
Patricia M.Y. Chang and Jamie Przybysz, University of Notre Dame

Session 37: Religion and Ethnicity – Venetian Room

Convener and Organizer–Michael Emerson, Rice University

Discussant–Russell Jeung, University of California, Berkeley

- *"Protestant-Catholic-Buddhist: Korean-Americans and Religious Adaptation in Greater Boston"*
Karen Chai, Harvard University
- *"Patterns and Determinants of Religious Mobility Among US Hispanic Females: A Preliminary Analysis"*
Christopher Ellison and Samuel Echevarria, University of Texas, Austin
- *"New Colors of Worship: An Analysis of the Multiracial Following of the International Church of Christ"*
Gregory Stanczak, University of Southern California
- *"The Influence of African American Religious Involvement on Political Participation"*
Michelle Petrie and James C. Cavendish, University of South Florida

Session 38: Science and Religion – Windsor Court

Convener and Organizer–Barabara Strassberg, Aurora University

- *"Implicit Religion and Technoscience"*
William A. Stahl, University of Regina
- *"The Truth Will Set You Free: A Soteriological Analysis of Science"*
Robert Campbell, University College of Cape Breton
- *"Science and Religion in the Postmodern World"*
Barbara Strassberg, Aurora University

Saturday, August 7, 12:30-2:15 p.m.

Session 39: Religion and Development: Theoretical Advances Since Modernization Theory (Joint ASR/ASA Session) – Park East Walk

Convener and Organizer–David A. Smilde, University of Chicago

Panel:

Madeleine Cousineau, Mount Ida College
Daniel H. Levine, University of Michigan
Joseph B. Tamney, Ball State University
Peter Beyer, University of Ottawa

Session 40: Rethinking Macro-Social Secularization (II) – Venetian Room

Convener and Organizer–Christian Smith, University of North Carolina

- *"Modernity as Imminent, Salvation Religion"*
George Thomas, Arizona State University
- *"The Accomplishment of Secularization Within the National Educational Association: Preliminary Results"*
Kraig Kerry Beyerlein, University of North Carolina
- *"Lives in the Balance: Medical Perspectives on the Morality of Therapeutic Abortion, 1920-1965 Implications for Secularization Theory"*
Kathleen Joyce, Duke University

Session 41: Religion, Health and the Body – Windsor Court

Convener–Tracy Carr, University of New Brunswick

- *"Religion and Feelings of Depression Among Young Italian Adults"*
Anthony J. Blasi, Tennessee State University, and Thomas Summerfelt, Michigan State University
- *"Religion and Healing: The Pentecostal Movement in the Netherlands"*
Sipco Vellenga, University of Amsterdam
- *"Praising God: Exploring the Physicality of Worship"*
Sharon Bjorkman, Loyola University Chicago

Session 42: Theoretical Issues in the Sociology of Religion – Essex Court

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

- *“Objective Hermeneutics and the Sociology of Religion: Ulrich Oevermann’s Model of Religiosity”*
Ines Jindra, Bethany Lutheran College
- *“Rational Choice or Sacred Contagion? ‘Rationality’, ‘Irrationality’ and Religion”*
Philip A. Mellor, University of Leeds
- *“Orishas, Saints, and Rational Choice Theory”*
James Mahon, William Paterson College
- *“Economy and Ecology: Theory and Metaphor in Rational Choice and ‘New Paradigm’ Research in Sociology of Religion”*
Nancy L. Eiesland, Emory University

Saturday, August 7, 2:30–4:30 p.m.

Session 43: The Sociology of Andrew M. Greeley: An Appreciation (Joint ASR/ASA Session) – Continental C

Organizer–John H. Simpson, University of Toronto

Panel:
Michael Hout, University of California
Michael P. Carroll, University of Western Ontario
Rodney Stark, University of Washington

Response: Andrew M. Greeley, University of Chicago

Session 44: Religion and Empowerment – Venetian Room

Convener and Organizer–Patricia Wittberg, Indiana University at Indianapolis

- *“I’m Buldin’ Me a Home: African American Churches in the Real Estate Business”*
Mary Pattillo-McCoy, Northwestern University
- *“Parochial Level Social Control in the Success of African American Catholics”*
Judy Birgen, Chicago State University
- *“Law Enforcement for Law Abiders: the Relevance of Institutional Cooperation between the Church and the Police to Effect Social Organization Improvement”*
Tracey L. Meares, University of Chicago Law School
- *“Organizational Divestment and the Empowerment of Sponsors: The Catholic and Methodist Churches”*
Patricia Wittberg, Indiana University at Indianapolis

Session 45: Rethinking Religiosity (Old and New) – Windsor Court

Convener–Lenora Sleep, University of New Brunswick

- *“Animal Rights as a Quasi-Religion”*
Brian M Lowe, University of Virginia
- *“Youth, Religion and Morality: A Comparison Between Italians and Europeans in an Age of Globalization”*
Luigi Tomasi, University of Trento
- *“Slametan: A Social Rite Based on Javanese Islamic Syncretism”*
Rinduan Zain, McGill University
- *“Bach, Rock, and the Rock of Ages: Religious Affiliation and Musical Taste in America”*
John Schmalzbauer, College of the Holy Cross

ABSTRACTS

WOMEN, EQUALITY AND EVANGELICISM IN CONTEMPORARY BELFAST CHURCHES

Sandra M. Baillie, Queen's University, Belfast

Within a 50 km. radius of Belfast is a higher concentration of evangelical churches than possibly anywhere in the world. The majority of these churchgoers are women. Belfast and Northern Ireland in general has much in common with the religious culture of the "Bible Belt" in the Southern states of the USA. Evangelical Christianity is traditionally portrayed as repressive in its view of the place of women within society and the church. The Bible is often used to justify this position. Increasingly Biblical feminist ideals of equality are being taken seriously by some evangelicals. In this presentation I compare and contrast the views of evangelicals and non-evangelicals, men and women, using data from the Belfast Churchgoers Survey 1993. In addition to this material, I draw on interviews with twenty clergy and forty women. Evangelical men appear to be the most resistant to change on the issue of women in the ordained ministry. Women themselves, even those in fundamentalist groups, appear to want more of a role within the church. The challenge remains for Biblical feminists to present the message of Biblical equality, both to reluctant evangelical clergy and to women within the churches.

POVERTY OF PLACE: WOMEN IN WORLDWIDE POPULAR CATHOLICISM

Thomas Bamat, Center for Research and Study at Maryknoll

Popular – as opposed to official – rituals and practices have been identified by anthropologists and sociologists of religion as a realm in which women can assume roles and exercise influence from which they may be otherwise excluded. Women play prominent roles as mediums, shamans, diviners, or healers, as well as leaders of devotional groups. In recent case study research on popular Catholicism in the global South, however, little evidence was found that self-identified Catholic women were exercising significant alternative religious roles or challenging men's predominance. From highland Peru to rural Ghana to suburban Hong Kong, researchers consistently found women in subservient roles. In a Catholic faith-healing movement in Tanzania, women occupied a second tier of leadership, but it was also overwhelmingly the women participants who were identified as possessed and in need of exorcism. The results undoubtedly reflect the specificity of the cases, limits in the design of the research, and the gender biases of a team of mostly male researchers. This paper suggests, however, that the confluence of traditional cultures and Catholic religiosity tends to leave little room for women in even non-official religious capacities.

SUGAR AND SPICE AND ALL THINGS NICE

Eileen Barker, London School of Economics

Alternative religions frequently offer alternative definitions of gender. The paper looks at some of the ways in which first-generation members attempt to socialize their second-generation members into appropriate gender roles – and considers some of the consequences.

A COMPARATIVE ANALYSIS OF CHURCH-STATE ISSUES IN CANADA AND THE UNITED STATES

Lori G. Beaman, University of Lethbridge

While there are similarities in legal approaches to religion in the United States and Canada, the differences in constitutional content in relation to freedom of expression as well as broader cultural differences mean that we must proceed with caution with the use of frameworks developed by scholars to explain religious phenomena in the United States. This paper develops

a comparative analysis of church-state relations in Canada and the United States through an examination of recent Supreme Court of Canada decisions and some of the typologies developed by scholars in the United States to explain the parameters of church-state relations.

THE PROTESTANT CLERGY'S CONTRIBUTIONS TO GERMAN SCIENCE AND ITS THEORETICAL IMPLICATIONS

George Becker, Vanderbilt University

A major theme of Western sociology is the idea that Protestants historically have tended to surpass Catholics in the number of scientists and technological innovators. The dominant interpretation in sociology links this imbalance to differences in the core religious values of the two denominations. Given the importance commonly attributed to the institution of the family in the transmission of values, it comes as a surprise that the Protestant pastor's household, a type of family without parallel among Catholic theologians (due to the latter's adherence to the rule of sacerdotal celibacy) has not become a serious subject of inquiry regarding its role as a producer of scientists. This paper redresses this omission in regard to Germany by examining the historical impact of a celibate and, conversely, a non-celibate clergy on the denominational differences in the number of scientists produced. The purpose is to ascertain the degree to which the Protestants' leadership in German science can be attributed to the scientists who were the descendants of non-celibate clergymen. This examination reveals that Protestants indeed enjoyed a significant competitive advantage over Catholics as a result of a familial home environment of the Protestant clergy and its ability to convey cultural capital to its descendants.

RELIGIOUS INVOLVEMENT AND WORK-FAMILY STRATEGIES: UNTANGLING THE MULTIPLE INTERRELATIONS OF WORK, HOUSEHOLD MANAGEMENT, AND RELIGION

Penny Edgell Becker and Sonya Williams, Cornell University

Two bodies of work address how religious involvement might affect how couples manage the responsibilities of paid employment and household labor. One body looks at the effect of paid work on religious involvement, focusing mostly on status effects for men, and finding that full-time work may reduce involvement for women. Another literature looks at the division of household labor and asks if religious involvement or religious beliefs lead to a more traditional division of household labor. This paper uses data from the Religion and Family project, drawing on a survey of 1006 people in four communities in upstate New York. In this analysis we see the management of these multiple commitments as leading to an overall "style" of work-family strategies. Our purpose is to document the styles of work-family strategies that people use, and to analyze how the causal relationships between work involvement, household division of labor, and religious involvement may vary between these styles and for different subgroups (men and women, those at different life stages). Standard approaches that assume a unitary causal relationship between work investment and religious involvement, or between religious involvement and household management styles, cannot untangle the variety of ways that people may choose to configure their commitments to work, family, and religion; our approach to documenting work-family strategies can analyze both agency and constraint in managing these multiple life commitments.

HOMOSEXUALITY AND DUALITY IN WICCAN RITUAL

Helen A. Berger, West Chester University

Sexual imagery is imbedded in Wiccan rituals, particularly those that occur in the spring. Within inclusive groups (groups composed of women and men), this sexual imagery has a clear heterosexual orientation. However, the use of heterosexual symbolism is being questioned by

homosexual participants. As gay rights and alternative sexual lifestyles are celebrated within Wicca, there is a tension between those who claim that the imagery must be changed to become inclusive. This paper examines the tensions between tradition and change within this new religion as it comes of age.

RELIGIOUS FIGURES, THE EPIC GENRE AND MORALITY: AN EXPLORATION OF THE SOCIAL ORGANIZATION OF CREDIBILITY

Edouard Berryman, Champlain-St-Lawrence College

A crucial problem confronting persons who, in modern societies, claim to witness divine manifestations or be endowed with prophetic missions is their personal credibility. This paper explores one dimension of the social organization of religious credibility, the use of the epic genre. The case is made that the formulation of the lives of contemporary religious figures as epics not only attempts to settle credibility issues at a factual level, but transforms the problem as one concerning the morality of the individuals who are questioned by the credibility of the religious figures.

A CANADIAN MOSAIC? A PRELIMINARY REPORT FROM AN INVESTIGATION IN PROGRESS

Peter Beyer, University of Ottawa

In several of his more recent writings, Reginald Bibby suggests that the officially sanctioned vision of Canada as a multicultural nation featuring a religious mosaic of the world's religions is really nothing more than the publically declared dream of certain elites. In reality, he claims, immigrants to Canada and their Canadian-born descendants are more often arriving as Christians or becoming Christians than they are swelling the numbers of other faiths. As a corollary, Bibby also believes that the "no religion" category is a temporary stopping place in religious identity, and not a growing and permanent identification for a growing number of Canadians. This paper reports on research that the author is currently conducting into these questions using Census Canada data from 1971, 1981, and 1991 censuses. It seeks to offer some preliminary testing of these hypothesis by isolating possible relations between religious identification and such factors as immigrant cohort, age, place of birth, home language, mother tongue, sex, and ethnicity.

ARE ALL CONSERVATIVE PROTESTANTS EQUALLY OPPOSED TO EGALITARIAN VIEWS OF MARRIAGE? THE CASE OF EXPERIENCE-CENTERED PENTECOSTALS

Kraig Kerry Beyerlein, University of North Carolina-Chapel Hill

This paper reveals the nuances that exist with respect to non-egalitarian beliefs about marriage within conservative Protestantism. Analyses from the 1996 Religious Influence and Identity Survey show that individuals affiliated with fundamentalist Protestant and Pentecostal denominations, in general, oppose egalitarian views regarding marriage. Pentecostals, however, who adopt as "experience-centered" type of religious authority, as opposed to a "Bible-centered" type of religious authority, espouse egalitarian marital views. This suggests that operationalizing certain conservative Protestant groups solely by denominational affiliation misses important expressions of personal religiosity – for instance, religious authority – which leads to countering traditional attitudes concerning marriage.

THE ACCOMPLISHMENTS OF SECULARIZATION WITHIN THE NATIONAL EDUCATIONAL ASSOCIATION: PRELIMINARY RESULTS

Kraig Kerry Beyerlein, University of North Carolina-Chapel Hill

This paper explores the radical transformation that occurred over time (1857-present) within the National Education Association (NEA) with respect to the proper role of religion in public schooling institutions. I examine how the NEA's fervent commitment to making religion an internal part of public education was replaced with an approach that advocated nothing short of the banishment of religion in public schools. By looking at the role of actors and their interests, changes in the socio-political milieu, and organizational changes both internal and external to the NEA, I document how and why this secularization within the NEA was accomplished.

PAROCHIAL LEVEL SOCIAL CONTROL IN THE SUCCESS OF AFRICAN AMERICAN CATHOLICS

Judy Birgen, Chicago State University

African American Catholics have higher levels of income and education than the African American population as a whole. In a qualitative study of one inner city African American Catholic parish, one factor that influences the effectiveness of the social networks that raises the levels of social capital embedded in the networks is parochial level social control. High levels of social control at the parochial level are often missing in poor communities, but serve as an influential factor in the success of African American Catholics in Northern urban neighborhoods.

PRAISING GOD: EXPLORING THE PHYSICALITY OF WORSHIP

Sharon Bjorkman, Loyola University Chicago

This paper emerges out of a nationwide project called "Organizing Religious Work," which is being led by the Center for Social and Religious Research. Since we cannot divorce ourselves from our bodies, worship inherently becomes a physical act, whether that be sitting in a pew for an hour or dancing on your feet for three. I use data from fieldwork conducted in three Protestant churches to explore how worship styles result from the physical actions of people within a congregation. I focus on how members learn to act appropriately during worship through the often minute and unacknowledged actions of church leaders.

AMBIVALENCE OVER RELIGION IN THE LATER YEARS

Anthony J. Blasi, Tennessee State University

Religious participation has been shown to have mental health benefits, especially for older people. The present paper considers the relevance of situations in which religion impinges on older people's lives in contradictory ways and is therefore experienced with mixed evaluations and mixed emotions. Ambivalence over religion would appear to limit any beneficial mental health effects that religious participation could deliver. It is suggested that structural features of contemporary society lead people to be ambivalent about religion, which is marginal to the central institutions and organizational life of the contemporary world.

RELIGION AND FEELINGS OF DEPRESSION AMONG YOUNG ITALIAN ADULTS

Anthony J. Blasi, Tennessee State University, and Thomas Summerfelt, Michigan State University

Religious activity and measures of subjective well-being and life satisfaction have often been found to correlate positively in North American English-speaking populations. Explanations for the association have generally focused on the cognitive elements of religion, particularly the development of embracing life perspectives that give meaning to life. Many

studies focus on the elderly, for whom depression is often a problem and for whom religion may be particularly salient but whose religious activities may be circumscribed to the subjective and cognitive because of physical limitations. In the present study we conduct an analysis of the Italian subsample of the 1990 European Values Study data set, focusing in particular on the 18-28 year old age grouping. Young adults often evince more feelings of depression than other age groups (save the elderly), but they do not typically face physical barriers to religious participation. The use of the Italian data enables us to look beyond the peculiarities of the North American English-speaking context. We find no particular relevance of the cognitive dimensions of religion, but rates of participation in public worship have independent inverse effects on feelings of depression.

NEW CONGREGATIONS-OLDER CONGREGATIONS: ARE THERE DIFFERENCES IN SOCIAL SERVICE INVOLVEMENT?

Stephanie C. Boddie, Ram A. Cnaan, and Guy Enosh, University of Pennsylvania

A series of studies recently documented the impressive involvement of local religious congregations in the provision of social and community services. However, as the broader picture regarding the engagement of local religious congregations is crystallizing, its specific nature remains unclear. One question that puzzles many scholars is the extent to which newer congregations are getting involved in social service provision. Based on a study of six cities that provided national information on the involvement of local religious congregations, we draw data from three cities for which we studied 15-25 older congregations (established before 1940) and newer congregations (we look at two groups of newer congregations: those established between 1940 and 1960 and those established after 1960). We compare these groups of congregations regarding their involvement or lack thereof in the provision of social services, the magnitude of their involvement, and their areas of services. The findings suggest that both old and new congregations are involved in social service delivery. However, they differ in volume and type of social and community involvement.

ORDINATION AND DENOMINATIONAL IDENTITY: CHOICES FOR SOUTHERN BAPTIST WOMEN IN MINISTRY

Fred Bongiovanni, Mercer University

This research examines the issue of ordination and denominational identity among Southern Baptist women in ministry. For these women in ministry, the denominational events of the last twenty years have forced a decision, whether to remain in the SBC and seek ordination and a ministry position or whether to switch denominations in an effort to fulfill a calling to ministry. In-depth interviews were conducted with women who remained in the SBC and with those who chose to exit. The primary research questions are: (1) Why do Southern Baptist women in ministry who are not content with the position on ordination and with the prospects for positions of ministerial leadership in the SBC remain with the denomination instead of switching to a denomination more favorable to women in ministry?, and (2) Why do some Southern Baptist women in ministry switch to other denominations and what factors trigger the decision to leave? By comparing the two groups – those who stay and those who leave – the process of choice, denominational identity and the life history of individual women in ministry may be observed. Gender and women's ordination are a part of denominational conflict in the SBC, but there has been little analysis of the specific cases of women's ordination and ministerial choices in the SBC. This research also allows the Southern Baptist case to be compared to other denominations.

SAINTS AND SINNERS: THE RELATION BETWEEN RELIGION AND SOCIAL PRACTICE IN SOUTH AFRICA

Brad Breems, Trinity Christian College

South Africa is a nation in which many people view life in terms of religious faith. People of all ethnic groups may explain events, justify actions, predict the future, express hope, or interpret political positions and issues in religious terms. Primary actors in South African society carried out debate and initiated action regarding social, cultural and economic participation in parallel streams – in the church and in the general society; in Afrikaner, English and various African churches; in the church of South Africa and the churches of the world. The struggle for freedom in general was and remains inseparable from the beliefs and practices conceived, born and nurtured in the churches and in the faith-wrestlings of the people of South Africa. The thesis of this paper is that, just as the intertwining of faith and everyday life led to an unequal society, the struggle for freedom was and remains linked to that relationship. This paper provides both formal and personal evidence of this relation and its tensions.

A TALE OF TWO THEORIES: BRAINWASHING AND CONVERSION AS COMPETING POLITICAL NARRATIVES

David Bromley, Virginia Commonwealth University

The controversy over the cohort of movements referred to alternatively as new religious movements and cults has yielded intellectual and political polarization in academe. I offer two alternative explanations for the current impasse. The first is that the investigation of religious movement affiliations is an empirical thorny thicket that does not easily lend itself to empirical resolution. The second is that the actual debate is not empirical at all, but rather is a political imbroglio. I shall argue the second position against the first while allowing that the two positions are not mutually exclusive. The dispute centers on individual-group embeddedness in religious organizations. "Conversion" is a symbolic designation that positively sanctions embeddedness while "brainwashing" negatively sanctions embeddedness. The dispute involves two major coalitions, the religion coalition and the mental health coalition. The disagreement between the coalitions, however, is not nearly as great as rhetorical positioning on both sides would suggest. Since both coalitions have formidable institutional power bases and high legitimacy, it appears unlikely that either will achieve total victory. For social scientists involved in the dispute, acknowledging and openly discussing its political basis is important irrespective of the settlement reached.

WHO WANTS A CULTURE WAR AND WHO DOESN'T? CULTURAL POLITICS, RACIAL POLITICS, AND THE POLITICAL POWER OF A THEORETICAL ERROR

Gene Burns, Michigan State University

I argue that the building of social movements often requires a solidarity that is similar to Weber's ethic of absolute ends, but this works at cross purposes with the ability to build alliances, that is, Weber's ethic of responsibility. I try to trace out, then, why you get the absolute ends (i.e., culture wars) approach in some situations and not others. I will apply this in a couple ways, e.g., why only some small sectors of American politics seem to fit the "culture wars" arguments and why, e.g., African Americans generally don't (even though they tend to be religiously more conservative than whites).

THE TRUTH WILL SET YOU FREE: A SOTERIOLOGICAL ANALYSIS OF SCIENCE

Robert Campbell, University College of Cape Breton

The scientific study of religion has a long heritage dating back at least to the efforts of Thomas Aquinas to reconcile Catholic doctrine with the philosophical system of Aristotle. What

have been less apparent are religious studies of science that attempt to describe scientific dogma in terms of categories or conceptual frameworks more familiar to scholars of religion. Part of the explanation for this is to be found in the dominance of the scientific method, generally considered to be the most legitimate way to study any and all phenomena of interest. Recently, Steve Fuller (1997) has used a Weberian approach to discuss science as superstition in terms of its mystery, soteriology, saintliness, use of magic causation, and theodicy. On a less ambitious note, I focus solely on the issue of salvation and ask: in what ways can science be said to provide salvation or liberation, and from what? In some sense, my efforts may be interpreted as an attempt to determine if by Weber's criteria science can be viewed as a religion. More broadly speaking, however, what I am attempting to do is study both religion and science from the standpoint of soteriology.

TRUST AND DISTRUSTS OF AFRICAN-AMERICAN CHURCH LEADERS

Tony Carnes, IRIVC, Columbia University

African-American church leaders often remain wary of mainstream institutions and leaders. Their key leadership role reinforces and represents the high degree of distrust within the African-American community in general. Many Americans have been puzzled by African-American responses to the OJ Simpson trial, President Clinton's adultery, and to police abuse cases. Despite great progress in civil rights and economic status, African-American distrust remains high. Further, the police abuse of Abner Louima and the May 1999 US Civil Rights Commission hearings in New York City highlighted the low levels of African-American trust there. If trust is the glue of society, the continuing low levels of trust among African-Americans should be a high concern. Based on a 1997-1998 survey of over 300 New York City African-American church leaders, this study maps the social contours of trust and distrust, its effects on community attitudes and social involvements, and suggests ways to increase trust between New York City's multitudinous ethnic groups.

THE EMERGENCE OF DIGNITY/USA AS A SOCIAL MOVEMENT WITHIN THE CATHOLIC CHURCH

James C. Cavendish and John Eberts, University of South Florida

Dignity/USA is a national lay movement of lesbian, gay, bisexual, and transgendered Catholics seeking to minister to individual members and to advocate for change in the church and society. Relying on data gathered from Dignity newsletters, the "Dignity/USA Journal," and news articles appearing in such publications as the "National Catholic Reporter," this paper presents the history of this movement from its founding in the late 1960s to the present. Then, using insights of scholars who have studied intraorganizational social movements, the paper will attempt to test the applicability of social movement theory to the emergence, growth, and success of this particular movement.

PROTESTANT-CATHOLIC-BUDDHIST: KOREAN-AMERICANS AND RELIGIOUS ADAPTATION IN GREATER BOSTON

Karen Chai, Harvard University

This paper examines the structural adaptation of three Korean immigrant religious organizations in the Boston area – Protestant, Catholic, and Buddhist. Changes in migration patterns, the Americanization of successive generations, shifts in intergenerational dynamics, and the emergence of new trends in American religion all pose challenges. The work addresses how these religious organizations fit into the wider American religious landscape, what they have done to encourage or discourage second-generation involvement, and how these Korean religious organizations of different faiths interact with one another as well as with non-religious Korean

immigrant associations. Of particular importance is the issue of second-generation participation in these organizations – or the lack thereof. Although these three organizations were established by members of the same ethnic group, they have different structures, different views on the relationship between religion and ethnicity, different places in US society, and they are preparing for the future in different ways. The findings are based on participant observations, interviews, and archival data.

EXPLAINING THE GENDER GAP IN THE EARNINGS OF PROTESTANT CLERGY

Patricia M. Y. Chang and Jamie Przybysz, University of Notre Dame

This paper examines the gender gap in earnings among Protestant clergy in 14 denominations. The analyses reveal that the earnings process for women and men is significantly different. Using wage decomposition techniques we test how human capital, sex segregation, and family characteristics affect men and women differently and explain how each contributes to the wage differences in earnings for male and female clergy.

PRODUCING RELIGION: SOCIAL SPACES, CULTURAL NICHEs, AND COLLECTIVE RELIGIOUS EXPRESSION IN THE UNITED STATES

Mark Chaves, University of Arizona

Religious congregations, whatever else they do, produce culture in the form of their collective religious expressions – their worship services. This paper conceptualizes worship services as cultural events constructed out of a repertoire of worship elements. It asks the question: What structures the process by which subsets of these elements are put together to construct full worship events? It addresses this question using data from the National Congregations Study (NCS), a survey of a nationally representative sample of 1236 religious congregations conducted in conjunction with the 1998 General Social Survey. Congregational informants were asked a series of questions about their most recent worship service. Consequently, embedded in the NCS sample of congregations is a nationally representative sample of worship events. This paper uses these data to investigate three factors that might structure the production of worship events: a congregation's social composition, a congregation's social organization, and the cultural innovation characterizing new religious movements and religious entrepreneurs.

MARXISM AND PERIPHERAL RELIGIOUS RADICALISM: THE CASE OF CONFUCIAN MARXISM

Weigang Chen, Macalester College

The twentieth century has witnessed two great waves of mass revolutions in the peripheral world. Whereas the first wave of anticolonial revolution almost unexceptionally took place under a communist leadership, a virtually opposite pattern is to be found in recent popular movements of the periphery. These new movements clearly demonstrate that orthodox religious communities, once thought to have lost their political strength, now constitute the strongholds of new oppositional forces. How do we explain such a fundamental religious shift in the mass movements of the peripheral world? My study seeks to address this critical issue by focusing on a similar "religious turn" in Mao's China – a distinctive cultural tradition within the Chinese Marxism that represented a conscious effort to combine Marxist radical ideals with the Confucian legacy. As both an integral part of the Chinese revolution and a semi-religious movement, Confucian Marxism bridges the gap that separates Marxist mass revolutions from recent religious popular movements in the periphery and, hence, offers a vantage point for understanding the fall of communism and the rise of post-colonial religious radicalism. The central thesis of my presentation is the following: (a) the theory and practice of mass hegemony.

which played a pivotal role in the making of the Marxist mass revolutions, is an analytical counterpart of what Weber calls "Protestant rationalism;" (b) the disparity between the discursive-organizational formation of mass hegemony and its cultural-religious roots holds the key to the "religious turn" in peripheral popular movements.

CATHOLIC ALTARS, PROTESTANT PEWS

Richard Cimino, Religion Watch

Evangelical Catholicism is a movement attempting to renew church structures and parishes based on the recovery of Catholic or "high church" liturgical practices and the Lutheran confessions of the 16th century. Two of the groups leading in such renewal efforts are the American Lutheran Publicity Bureau (ALPB) and the Society of the Holy Trinity. Through interviews with leaders, pastors and laity involved with these groups, and content analysis of the ALPB'S publication, the *Lutheran Forum*, this study examines evangelical Catholicism's impact in Lutheranism, particularly the Evangelical Lutheran Church of America and the Lutheran Church-Missouri Synod. Since this renewal movement is driven by clergy and theologians, this paper finds that the laity of evangelical Catholic parishes are unfamiliar with the Catholic concepts behind many of these liturgical practices and think of their religious lives in more Protestant terms. As American churches in general show greater lay involvement, a de-emphasis of historical doctrine, and more stress on personal religious experience, this study concludes that it will be difficult for the evangelical Catholic movement to achieve its goals. The centralized bureaucracy in the ELCA will also make evangelical Catholic reform a difficult enterprise.

ROUSSEAU AND THE RELATION BETWEEN THE PUBLIC AND THE PRIVATE

Mark S. Cladis, Vassar College

In my paper I argue that Rousseau's philosophical approach to religion provides a new window into his ethical and political thought. By paying close attention to the employment of his religious vocabulary – a vocabulary that highlights the social function of religion as well as the religious function of solitude – light is cast on Rousseau's attempt to relate the private to the public.

RELIGION AND RHETORIC: MANAGING SCHOLARSHIP AND INTEREST GROUPS ON NUREL-L

Douglas Cowan, University of Calgary

The use of Internet discussion lists as a vehicle for scholarly discourse presents unique opportunities and vexing challenges. The sharing of information and academic discussions with a large number of colleagues are clear advantages the e-mail has made possible. The most obvious disadvantage is a mailbox filled with messages that are of little or no interest to the list subscriber. The moderator of a list-serve created with the goal of promoting scholarly exchange faces several continuing dilemmas: (1) determining what topics and threats of discourse are allowable, (2) maintaining academic integrity, and (3) finding and maintaining a delicate balance between creative and healthy debate on the one hand, and acrimonious quibbling on the other. NUREL-L is a list-serve created in 1993 by Irving Hexham for the purpose of communicating about new religious movements. This paper examines the history of NUREL-L as a case study of the problems and prospects for creating and sustaining viable scholarly exchange and discussion on a list-serve.

CHANGING IDEAS OF GENDER IN THE YORUBA RELIGION**Mary Curry, University of Houston**

Pre-colonial Africa had a flexible gender system as opposed to the more rigid one prevalent in the Western Hemisphere. Although these societies were hierarchical, hierarchy was seniority-based rather than gender-based. Two requirements, the needs of corporate lineages for continuity and the needs of kings for personal loyalties were paramount. Kings sought these loyalties among their wives, who in Oyo and Dahomey served as royal administrative and/or ritual agents. Patrilineages which lacked male incumbents would install females in usually male statuses. These practices did not exist in the Western Hemisphere. Moreover, West African and European cultures had different perceptions of women. In this paper, using oral histories and interviews, I shall demonstrate that the African and Latin ideas of women came into tension within the Yoruba religion and that this tension produced changes in conceptions of women within the religion. Furthermore, with the migration of Latin bearers of the religion to the United States and Europe, where women's statuses and roles are in the process of renegotiation, representations of women are still in a state of flux.

PATTERNS OF RELIGION IN EUROPE: GLOBAL PROTOTYPE OR EXCEPTIONAL CASE?**Grace Davie, University of Exeter**

This paper outlines and reflects upon the changing nature of religion in the modern world. It draws on a variety of sources, both empirical and theoretical, underlining the necessary connections between the two: taking note of unexpected trends in the data requires a corresponding conceptual adjustment. In order to achieve its goal, the sections of the paper work outward from Britain, through Europe to the wider world. The geographical ordering is deliberate in that the gradual discarding of Eurocentric assumptions forms the key to a proper understanding of religion in a global perspective. A final section concerns the contrast between shifting scholarly agendas and popular perceptions of religion; the two are not necessarily in step, a fact which in itself makes demands on the sociological agenda.

THE PHILIPPINE CATHOLIC CHURCH IN THE POST-AUTHORITARIAN PERIOD**Eleanor R. Dionisio, New School for Social Research**

Some scholars of the politically engaged Latin American Catholic churches of the 1970s and 1980s have suggested that this engagement was a transitional surrogacy for secular institutions of civil and political society weakened by authoritarianism, which would give way to more privatized pastoral/spiritual concerns as liberal democratic institutions and political and civil society reconsolidated in the post-authoritarian period, and as the Vatican under conservative restoration called these churches back into line. The Philippine Catholic Church, post-Marcos, however, has intensified and even institutionalized its political interventions. My paper will investigate the conditions that make this continuing engagement possible. The paper will also explore an interpretation of the Philippine Catholic church's post-authoritarian political engagement as a "bourgeoisification" in contrast to the "proletarianization" that can be said to have begun during the dictatorship, and will suggest conditions which have promoted such a shift. Finally, the paper will consider the possibilities and limitations of the church's self-appointed role as an agent of democratization, given its institutional interests as well as the contradictions in its rapprochement with modernity due to its character as a hierarchical organization dispensing revealed "sacred truth."

DOING THE DIRTY WORK: A STUDY OF GRASSROOTS ENVIRONMENTAL ACTIVISM BY WOMEN OF FAITH

Emily Drew, Loyola University Chicago

Activists of faith in Chicago are contributing to a national trend in which religious organizations are playing an important role in merging environmental and social justice concerns. This presentation considers the unique contribution of women in the evolution of a new environmental-religious agenda. I found that these women are involved in environmental justice work, not so much because of calls to action from their congregations or by efforts such as the National Religious Partnership for the Environment. Rather, they are motivated by the immediate health concerns in their local communities, by the gaps in their churches and local social justice efforts adequately to include and fight for environmental justice, and by their own faith responsibility and mandate to be "co-creators with God" in restoring the health of the planet. Using data from a sample of Chicago area congregations and follow-up interviews with activist women in those congregations, I explore the religious justifications for women's leadership in environmentalism and argue that by doing the dirty work of religious environmental activism, they are forcing their local congregations similarly to step up and follow the call.

CULTURAL DISSONANCE AND PERSONAL TRANSFORMATION: THE CASE OF THREE INDIAN WOMEN

Paula A. Drewek, Macomb Community College

Each of three women, selected from different stages of the life cycle, experienced conflict or tension within her social and cultural context when she adopted new faith commitments which broke with traditional gender-role identities of Indian women. The personal focus provided by excerpts from Faith Development interviews highlights tensions which three Indian women experience when family and community expectations conflict with self-chosen principles found in the teachings of the Baha'i Faith. How does cultural dissonance serve as a platform for personal transformation? Areas of tension from the interviews will allow the three women to speak for themselves about identifying and dealing with conflicts they encounter. Finally, I will address the question of personal transformation using the James W. Fowler schema of Faith Development as a measure. My thesis is that acting on new faith commitments increases tension with the cultural milieu by colliding with family and group expectations. Follow through on the new patterns of thought and action resolves tension, thus offering opportunities for new patterns of action, which introduce new tensions and so on. Cultural dissonance becomes positive when viewed within a broader pattern of personal growth.

VISIONING THE CHURCH, DEEPENING THE FAITH FOR THE YEAR 2005

Robert Durel, Christopher Newport University

In this paper I summarize and analyze the deliberations of focus groups of parish and church leaders on identifying a prophetic vision for the Church and parish life for the Eastern Vicariate of the Roman Catholic Diocese of Richmond. The goals of these focus groups is to define a vision of church at a crossroad (e.g., transition to a new bishop, significant reduction in the number of priests, the re-establishment of the permanent deacon, the increase of lay leadership in ministry, etc.) leading to the year 2005. The vision addresses the deepening of faith and spirituality in the church at the parish and vicariate levels. Seven focus groups, consisting of lay leaders and priests, are meeting this spring (1999) to articulate a comprehensive vision of the Church for the year 2005. The results of these deliberations will serve as the base for a vision that will be debated and refined at a meeting of clergy and laity in the vicariate in late May-early June. My analysis will address issues comparing priests and lay perspectives, hearing the

woman's voice in the vision, responding to the concerns and life-experiences of Generation X, and assessing the call and response to holiness as a means of deepening the vision.

ECONOMY AND ECOLOGY: THEORY AND METAPHOR IN RATIONAL CHOICE AND "NEW PARADIGM" RESEARCH IN SOCIOLOGY OF RELIGION

Nancy L. Eiesland, Emory University

This paper compares the concept-use of "religious economies" (e.g., Finke and Stark 1992; Stark 1997) and "religious ecologies" (e.g., Ammerman 1997, Eiesland and Warner 1998) in current research. First, defining the terms and accounting for differences in definitions, the paper traces the relation between concept-use and theoretical accounts in rational choice and "new paradigm" research. Second, the paper compares levels of analysis, relations of parts to whole, and issues of agency within research using these concepts. The paper concludes by exploring theoretical dilemmas that emerge from the conflation of theory and metaphor within these accounts.

RELIGION AND ABORTION ATTITUDES AMONG HISPANIC AMERICANS

Christopher Ellison and Samuel Echevarria, University of Texas at Austin

In recent years conservative operatives have intensified their efforts to attract Hispanics into the GOP and into various conservative organizations. A central premise of these efforts is that, their liberal voting patterns notwithstanding, Latino/a Americans actually tend to embrace the kinds of traditional cultural values and "pro-family" orientations that are often associated with the Christian Right. Understanding the degree of "pro-family" fervor among US Hispanics, and the possible role of religious factors in sustaining these views, may be especially important now, in light of: (1) the rapid growth of the Latino/a population, which is projected to overtake African Americans as the largest US minority population early in the next decade; and (2) the emergence of George W. Bush, a popular figure among Latinos in Texas, as the frontrunner for the GOP presidential nomination in 2000. To date, however, these issues have received little attention from social scientists. Our study examines the link between multiple dimensions of religious involvement – affiliation, attendance, commitment – and attitudes toward abortion, operationalized here in terms of preferences regarding abortion policy. After briefly elaborating arguments linking religious factors with these abortion attitudes, we test related hypotheses using data from the 1989-90 Latino National Political Survey (LNPS), a nationally representative sample of nearly 3,000 Mexican Americans, Puerto Ricans (mainland residents only), and Cuban Americans.

FEMINIST ETHICS: THE URBAN CONNECTION IN REVISIONING ETHICS

Susan A. Farrell, Kingsborough Community College

In this paper, I analyze the work of the Northeast Feminist Ethicists Consultation. This is a group of mostly, though not exclusively, Christian Feminist Ethicists in the Boston, New York, New Jersey, and Washington, DC area. Over the past twenty years, these women have explored what it means to be a feminist ethicist. What it means to "do" feminist ethics is a central question for this group. In addition, they have attempted in their scholarly publications and teaching to find a way to be ethical and feminist in today's society without giving up religious traditions and moral principles. Not an easy task and sometimes seemingly contradictory, these women are transforming and revisioning ethics and ethical discourse. Using discourse analysis, I analyze how this group of feminist ethicists "do" their ethics and what impact they have had on the field of ethics and on their religious traditions.

EXPERIENCING THE SACRED: ACTIVISTS' ENCOUNTERS WITH GOD*Catherine A. Favor, University of Tennessee, Knoxville*

How do female social activists describe their experiences of the sacred? What is the relationship between their encounters with God and their commitment to work for social change? This paper addresses these questions through narrative analysis of interviews with fifty women who are working for social justice in a southeastern state. Analysis of the responses revealed that most subjects sensed God's presence in the ordinary experiences and events of everyday life. More specifically, many of the respondents believed they encountered God in the natural world and in the people to whom they ministered. The women responded to their sense of God's presence through spiritual practices such as praying (spontaneously or using a prayer book), singing hymns, and meditating on particular scripture fragments, images, or devotional thoughts. The findings of the study support previous research suggesting that women's spirituality is characterized by the nonseparation of the sacred and the secular; a focus on the immanence of God; and an emphasis on the body, nature, and relationships. In addition, the findings show how the women's experiences of God support and sustain their social ministries.

POPULARIZING THE SECULAR: THE PROFESSIONALIZATION OF JOURNALISM, 1870-1930*Richard Flory, Biola University*

This paper investigates the process by which modern journalism came to understand its task as one of "objectively" presenting the news, separating facts from values, and in the process, separating itself from any religious concerns. During the time period 1870-1930, journalism was intentionally establishing new standards of education, investigation, and presentation of "news" that drew on "realist/scientific" developments in other fields such as literature and the natural and social sciences, rather than any other available models of professional development. Thus, how did the practice of journalism change from being openly value-laden for much of the 19th century, often including religious values, to a professional practice that emphasized the "neutral/objective" ideal, and in the process, brought along a secular character that has shaped public discourse and the role of religion in it ever since?

WOMEN STUDENT WORKERS IN AN EPISCOPAL CAMPUS MINISTRY*Catherine Fobes, Alma College*

In this paper, I employ theories of gendered organizations to analyze how and why gender is culturally reproduced in an Episcopal campus chapel. Drawing on archival data from 1925 to 1990s, I explore the extent to which the chapel challenged and complied with traditional gender arrangements of its national church. I begin by analyzing structural determinants of gender inequality that have helped construct the history of the Episcopal Church, the exclusion of women and the gendered division of labor. While men were engaged in paid priest work and decision-making vestry labor, women were assigned the roles of "unpaid municipal housekeepers," parlor maids, and church bazaar matrons. Such structural arrangements were sustained by gender ideologies that drew on the "moral" and "natural" calling of women to do the domestic work and be subservient to men. In time women resisted these structural and cultural arrangements, demanding and receiving the right to be ordained as deacons, priests, and bishops. It is within this larger institutional context that I examine the chapel's history and how it was shaped by women secretary-pastors, the inculcation of white middle-class ideology of femininity, and the lack of organized resistance to gendered practices and arrangements during the height of second wave feminism (the 1970s and 1980s).

SACRED HEALING WORK, THE GODDESS, AND THE GENDERED SELF**Tanice G. Foltz, Indiana University Northwest**

This paper sets out to examine women's sacred healing work as part of their connection with the women's spirituality movement and the Goddess. Through in-depth semi-structured interviews, the women in this study relate the ways in which working with the Goddess has been paramount to healing their identities, bodies and spirits, and reveals how the spiritual becomes political as women change their life directions in profound ways. Ranging from personal to societal and environmental manifestations, the paper explores women's sacred healing work in the United States as well as Australia.

THE SOCIAL CONSTRUCTION OF CHARISMA**Inger Furseth, KIFO**

This paper focuses on how charismatic traditions were constructed in the process of social interaction in two Norwegian nineteenth-century movements, a religious lay movement, commonly named the Hauge movement after its leader Hans Nielsen Hauge (1771-1824), and the first labor movement, called the Thrane movement, after its leader Marcus Thrane (1817-1890). The first question is: How were charismatic traditions constructed around these two leaders? The second question deals with the instability of charismatic authority. Whereas Hauge's charisma remained unquestioned by his followers, there was a decline in Thrane's charisma during the movement's last phase. How were the charismatic traditions surrounding Thrane deconstructed? This paper argues that the charismatic authority of these two leaders was found in their followers' construction of charismatic leadership. Likewise, the reduction of Thrane's charisma was located not in his inherent qualities, but in the members' deconstruction of his charisma.

DENOMINATIONAL SUBCULTURES AND "PRO-FAMILY" ISSUES: DOES COHORT MAKE A DIFFERENCE?**David A. Gay and John P. Lynxwiler, University of Central Florida**

Recent research has examined the extent to which there are denominational variations on a wide range of social indicators. Our study augments the existing literature by examining the extent to which birth cohort membership affects attitudinal differences and levels of homogeneity/heterogeneity within religious groups. Many scholars suggest that the baby boom cohort has not carried the "traditional" attitudes and behaviors espoused by the baby bust cohort. As a result, cohort variation in attitudes could lead to higher levels of heterogeneity or dissensus for some denominations but not for others. For example, considerable heterogeneity has been documented among various conservative Protestants even though such conclusions appear to run counter to popular images of these groups. A possible explanation centers on the changing age structure of denominations. Using data from the General Social Surveys, we compare levels of attitudinal consensus among birth cohorts within religious groups on measures of gender equality, attitudes toward legal abortion, and human sexuality. Directions for further research on religious variations in social values and attitudes are discussed.

SELECTIVE TRANSNATIONAL TRANSFERS: GENDER RELATIONS AMONG INDIAN CHRISTIAN IMMIGRANTS**Sheba George, University of California-Berkeley**

The rise of transnationalism has increased interest in communities that stretch across national boundaries. Such communities reproduce themselves by continuous material and discursive flow of people, goods, money and information between the two geographically separated poles. In this paper, I examine one such community revolving around nurses from

Kerala, India with ongoing transnational ties that link migrants to both Kerala and the United States. For these Indian Christian immigrants, the Indian Orthodox Christian church is a critical transnational institution that provides a basis for the construction of group identity. I argue that transnational ties to the mother church in India have a strong impact on gender relation in the immigrant community in that they are used to reinforce male headship in immigrant families. Yet not all discourses and practices make it to the immigrant setting from Kerala. For example, while the church in Kerala changes as it is being pushed by social forces to extend greater participation to its female members, these resistant practices and attending discourses are not evident in the immigrant congregation. The apparent absence of greater participation for women in the immigrant community shows how discourses and practices are selectively chosen in the transnational transfer.

BEYOND SEPARATION AND ESTABLISHMENT: TOWARD A MULTI-DIMENSIONAL CONCEPTION OF CHURCH-STATE RELATIONS

Arthur L. Greil, Alfred University

Until the past few years, most social scientists studying church-state relations have been content to work with simple typologies containing a few broad categories. Recently, however, several social scientists have found it useful to treat certain aspects of church-state relations as variables in an attempt to test hypotheses derived from "supply-side" theory. This paper argues that studies of church-state relations may benefit from employing a multi-dimensional model. It is proposed that it may be useful to conceptualize church-state relations in modern societies as consisting of five dimensions: 1. Favoritism vs. equality (the extent to which certain groups are granted special status), 2. Restrictiveness vs. non-restrictiveness (the extent to which the state restricts the activities of nonrecognized groups), 3. Control vs. independence (the extent to which the state exerts control over recognized groups), 4. Support vs. lack of support (the extent to which the state subsidizes the activities of recognized groups), and 5. Interpenetration vs. separation (the extent to which the state and religious organizations are involved in mutual interaction). Ways to measure these dimensions are discussed. The paper concludes with a discussion of areas within the sociology of religion where a multi-dimensional approach to church-state relations may yield useful results.

BEATING THE BELTANE BLUES: REVISIONING AND RECLAIMING SEXUALITY

Wendy Griffin, University of California

In traditional Wicca, considerable emphasis is placed on sex/gender polarities for both the working of magic and religious ritual. In Dianic Wicca and other Goddess groups that are predominately female, this emphasis is absent. As a result, the celebration of religious holidays that focus on fertility and sexuality poses a challenge to Goddess women, regardless of their sexual orientation. This paper compares several religious rituals to examine how women in these groups redefine and reclaim fertility and sexuality. In the process, their understanding of the erotic reflects shifts that are present in the writings of feminists such as poet Audre Lorde and theologian Carter Heyward.

MAGIC AND THE MEXICAN AMERICANS OF THE LOWER RIO GRANDE VALLEY

Ramon S. Guerra, University of Texas-Pan American

The Mexican Americans that live in the Lower Rio Grande Valley along the Mexican border are among the poorest of Americans. An important part of the lives of these people is the ubiquitous yerbaria (herb shop) that dispenses magical solutions to everyday problems. Initially it would appear that wasting scarce resources on magic, such as candles or aerosol sprays, would

be irrational, but in reality these people are making very rational choices in bettering their lives. This paper will use rational choice theory to explain the use of magic in the lives of the people.

COUNTER-CULTISTS ON THE INTERNET: THE SLIPPERY SLOPE BETWEEN CHRISTIAN APOLOGETICS AND RELIGIOUS INTOLERANCE

Jeffrey K. Hadden, University of Virginia

The counter-cult movement consists of people and organizations whose opposition to new religious movements is grounded in religious doctrine. All counter-cult groups have at least three goals in common: (1) identification of errant doctrines in other faith traditions, (2) protecting their own from falling prey to groups that espouse false doctrines, and (3) ministering to those who, for whatever reasons, have become members of wayward religious groups. The rapid expansion of the Internet provides a unique opportunity to investigate this sector of opposition to religious movements. This study identifies very significant variance in the style of ministry and attitudes toward religious movements. Some are very self-consciously concerned about manifesting respect for those who are in religious movements, and have developed a code of ethics, which effectively guide the "rules of engagement." Others show utter contempt toward any groups or individuals that do not share their perspective in practically every detail. Religious liberty most certainly guarantees any group the right to view other groups as errant in their doctrines – and to publicly that belief. The line between expressing doctrinal disapproval of a group and overt manifestations of intolerance toward other faiths is often thin and ambiguous. In other instances, the point of demarcation between finding doctrinal fault and overt expressions of biology is abundantly clear.

IS THERE SANCTUARY IN THE STEEPLE?: AN EXAMINATION OF BAPTIST CLERGY RESPONSES TO ELDER ABUSE

Lisa S. Hanson, University of New Brunswick

Through interviews with a small number of Baptist clergy, this research explores their role in responding to elder abuse within their congregation. How do Baptist clergy describe their experiences in responding to the abuse of older adults within their community of faith? How do Baptist clergy define elder abuse and neglect? Do Baptist clergy have a specific network for referrals when older adults or other members from their congregation report elder abuse? On the whole, Baptist clergy report little if any experience responding to the abuse of older adults from within their community of faith. Moreover, they consider themselves fortunate in this respect, acknowledging that elder abuse exists, but not within their congregation. As such, networks of support are strong when considering the most common needs of their aging members, yet weak with respect to more serious issues, such as elder abuse.

GENDER AND JEWISH IDENTITY

Harriet Hartman and Moshe Hartman, Rowan University

The purpose of this paper is to explore gender differences in the sources for establishing or acquiring American Jewish identity. The paper explores the exposure of Jewish men and women to these different sources of identity, such as different amounts and types of formal Jewish education, participation in synagogue activities like bar/bat mitzvahs, informal educational activities like Jewish summer camps. The paper then addresses itself to the question of how differences in the sources of Jewish identity are related to differences in the type and strength of Jewish identity (using empirical indicators of different aspects of identity). The Reform and Conservative denominations espouse gender equality in their approach to Judaism, while the Orthodox maintain "separate but equal" perspectives on gender differences. Our paper will consider whether the denominations differ in terms of the sources of Jewish identity of their

men and women, and the effect of such differences on the Jewish identity of the men and women in the different denominations. Such questions have wider relevance in terms of understanding gender differences in the construction of religious and ethnic identities.

A CATHOLICISM WITHOUT FEAR, SHAME, AND GUILT?

Pierre Hegy, Adelphi University

The preliminary analysis of interviews among Catholic religious education directors reveals two basic traits. First the prevalence of fear, shame, and guilt in the socialization process of most interviewees. These feelings range from a balance of fear and trust, or guilt and self-esteem, to acute sense of powerless and humiliation. Although it is assumed that these feelings are cohort specific, they are also present among younger interviewees. The second characteristic is the absence of any strong norms in reference to Catholic teaching and identity. On questions of sin, marriage, sacraments, faith, redemption, etc., their positions seem similar to those of evangelicals of other churches. If this change of mentality among religious ed directors is to have any effect on religious socialization, one may wonder what Catholicism would be without fear and guilt.

THE MYTH OF ANTICHRIST IN NORTHERN IRELAND

Gareth Higgins, Queen's University, Belfast

The book of Revelation identifies a figure called "antichrist" who pioneers a satanic social order on earth prior to the return of Christ. One of the most tenaciously held interpretations of antichrist is the belief that the spirit of antichrist has been passed down through the Roman Catholic papacy. Thus, some Protestants believe that the current Pope is the current manifestation of antichrist. The antichrist myth is transmitted in church teaching and doctrine, from as early as Sunday school, and in all areas of church life. The myth is reinforced by separatist theology, which mitigates against contact with other denominations; and a tenacious fear of apostasy, which means that anyone holding different theological/political views is, at best, viewed with suspicion, at worst, ostracized from the myth-believing Protestants. This research seeks to examine the functional use of the papal antichrist myth in Northern Irish society. It examines the relationship between this myth and the fomentation and maintenance of sectarianism and the political conflict in Northern Ireland.

MEDIA AND MEANING AT THE MILLENNIUM

Stewart M. Hoover, and Lynn Schofield Clark, University of Colorado at Boulder

Recent scholarship in the fields of religious studies and media studies has begun to define a broad and intriguing field of inquiry around the nature of religion in the media age. These fields have begun to converge toward a common point: the lived practices of meaning making in local contexts at the boundary between the public and private spheres. Previous work on media and religion has tended to focus on larger and more public contexts, to investigate primarily institutional and structural issues, and to be largely concerned with a positivist project of describing "effects" of one of these realms upon the other. This paper argues that the new frontier in the study of media and religion is at the level of the local and the individual, and focuses on practices of meaning construction within household, social network, and local-structural contexts. Drawing on emerging fields of social analysis and interpretation, it investigates the range of questions that might be addressed in a study of meaning - making in the media age, and describes some of the critical implications of such a project for our understanding of religion as a social and cultural reality at the dawn of the new millennium.

SUFISM AND THE COMPLETION OF ISLAM'S GLOBALIZATION

Julia Howell, Griffith University

Reporting on a recent study of an Indonesian Sufi order, the proposed paper suggests that Sufism as a contemporary social phenomenon has been seriously misconstrued in leading sociologies of modern Islam. Long associated with the "low" or folk traditions of village life, Sufism has been widely expected to fade away in Muslim societies, surviving, if at all, as ersatz "tradition" in Western New Age "Sufi" dancing circles. While much of the twentieth century history of Indonesian Islam parallels that of other Islamic countries and supports expectations that scripturalist Islam will finally overcome Muslim mysticism, at century's end there are strong signs of Sufism's revival. The proposed paper reports on two surveys of members of a prominent Indonesian Sufi order, the Tarekat Qodiriyyah Naqshabandiyyah (TQN), one done in 1990 and one in 1997. These data not only show that the kind of people it is now attracting include substantial numbers of those most likely to carry a "modern ethos": young, well-educated people in professional and white-collar jobs. Substantial numbers of women are joining as well. This membership profile contrasts sharply with characterizations of Sufi orders earlier in the century in Indonesia (and elsewhere) as mainly as activity for older male villagers. In interpreting these findings the proposed paper challenges the notion that only legalistic (and by implication "rational") variants of Islam can be attractive to "modern" Muslims. This not only bares on Gellner's and Turner's theses concerning globalization and the uniformity of Islam in the coming century; it also invites a re-examination of Troeltsch's thesis, once rejected by Tamney, that mysticism is actually a pre-eminently modern style of religiosity.

ANTI-CULT TERRORISM VIA THE INTERNET

Massimo Introvigne, CESNUR

The notion of Internet terrorism has been constructed mostly with reference to postings on the Internet aimed at hurting the value of a stock or the sales of a product. The "Nuremberg Files" case has, however, extended legal prosecution of Internet terrorism in the US to the posting of hit lists of pro-choice doctors by anti-abortionists. Heavy damages were awarded against the site masters after some of the doctors were shot, although the site itself did not explicitly advocate homicidal violence. In the cult wars now raging in Europe with unprecedented verbal violence nobody has been shot so far, but scholars are targeted as "cult apologists" and hit lists are posted both in newsgroups and anti-cult Web sites. Entire Web sites exist solely dedicated to ad hominem attacks against scholars perceived as "cult apologists." The paper comments on some examples and their relations to the growing sociology of the Internet.

CHANGING CHURCHES: A COMPARISON OF ETHNIC-SPECIFIC AND ASIAN AMERICAN PAN-ETHNIC CONGREGATIONS

Russell Jeung, University of California at Berkeley

This paper compares newly formed, Asian American pan-ethnic congregations with English-speaking, ethnic-specific congregations. Although theories on religion and ethnicity suggest that new immigrant congregations will assimilate like previous groups, Chinese and Japanese American congregations are instead transforming into racially organized, pan-ethnic institutions. Through in-depth interviews with forty-four ministers of congregations in the San Francisco Bay Area, as well as participant observation at these churches, the study explores the differences between ethnic-specific and pan-ethnic congregations in programming, worship style, and commitment to the institution. Elaborating on Racial Formation theory, this paper describes how evangelical ministers employ theological discourse to construct the symbolic boundaries that define the group, Asian Americans. Ministers of ethnic-specific congregations organize their churches around ethnic solidarity based upon traditional cultural ties. In contrast,

ministers of pan-ethnic churches build around racial solidarity based upon personal friendship networks and lifestyle affinities. As a result, the congregational life of these two types of congregations differs significantly.

OBJECTIVE HERMENEUTICS AND THE SOCIOLOGY OF RELIGION: ULRICH OEVERMANN'S MODEL OF RELIGIOSITY

Ines Jindra, Bethany Lutheran College

Responding to the limitations of a narrow focus on religion, the sociology of religion significantly expanded its theoretical focus and research interests after the mid-1960s. Today it is a diverse field with research guided by a variety of models. Recently, a leading German scholar at the University of Frankfurt, Ulrich Oevermann, has utilized his original method "objective hermeneutics" (Objektive Hermeneutik) to come up with a model of religiosity, on the basis of which he comparatively examines different religions concerning the "fit" between them and the human condition. After an overview of the current state of the sociology of religion and Oevermann's criticisms of other authors in this field, this article introduces the basic assumptions of Oevermann's "objective hermeneutics," the "model of religiosity," and the method itself. I shall argue that Oevermann's work might help answer important questions of the sociology of religion in the future. This argument flows, first, from Oevermann's understanding of religiosity as an integral component of every human life. Second, objective hermeneutics seems to have the capability to detect the hidden structure of a person's verbal expressions, representing her relationship to herself, to others, and to the world in general. Thus, Oevermann's approach appears to be able to evaluate different religions comparatively by asking to what degree they address people's life problems in a way enabling them to grow emotionally, socially, and spiritually.

THE SOCIAL LOCATION OF MORAL EXCLUSIVITY

Daniel C. Johnson, Gordon College

Using data drawn from the 1996 Survey of American Political Culture, I explore the relationship between religious affiliation and moral orientation. While we might expect that the adherents of distinctive religious traditions would evince distinctive moral orientations, such is not the case. Those who identify with the various religious traditions do not generally distinguish themselves from one another (or even from the more secular-minded) when it comes to basic "moral philosophy." This observed similarity in basic moral philosophy does not even take the form of a general embrace of a particular moral framework to the exclusion of other competing moral frameworks. Rather, it appears as a willingness to embrace (or at least give lip-service) to most any moral framework, even though said frameworks may well contradict one another. This observation leads us to recognize a variable that may well prove critical to our understanding of how (and where) religious commitments get translated into action: the degree of consistency and exclusivity with which social actors embrace particular moral frameworks. Preliminary analysis of this variable suggests that high degrees of moral exclusivity and consistency are generally found within small segments of the overall population. Not surprisingly, these segments prove to be the most readily mobilized in collective moral action.

LIVES IN THE BALANCE: MEDICAL PERSPECTIVES ON THE MORALITY OF THERAPEUTIC ABORTION, 1920-1965: IMPLICATIONS FOR SECULARIZATION THEORY

Kathleen Joyce, Duke University

By the turn of the 20th century, every state in the US had enacted a statute criminalizing abortion at all stages of pregnancy for any reason other than the preservation of maternal life.

This paper examines the history of therapeutic abortion in the US between 1920 and 1965. During these years the definition of a "medically necessary" abortion was debated frequently in medical circles, and by the 1950s the range of accepted medical indications for abortion had narrowed considerably. Recent scholarship on the history of abortion in the US has emphasized the degree to which intraprofessional concerns and gender politics influenced this shift in medical opinion. This paper grants these arguments, but argues that "pro-life" concerns about the morality of abortion influenced medical debates as well. Drawing on medical journals, textbooks, and medical conference proceedings, the paper argues that religious beliefs shaped the way that many physicians viewed therapeutic abortion and suggests that the presence of this religious discourse has implications for the way we understand the secularization of medicine in the 20th century.

GOD DOESN'T HAVE ANY GRANDCHILDREN

Deborah Kapp, Loyola University Chicago

This paper examines decline and conflict in the Protestant Church of Bethesda, a congregation in a changing neighborhood, whose members are torn about how to address the changes they've experienced. They struggle with how authority has been restructured in the congregation and with current fiscal policies, and they appear to be divided along generational lines. The paper has three main arguments. First, I contend that the decline at the church can be understood through the lens of organizational ecology. I develop a framework that analyzes how members in the congregation respond to changes in their membership and local mission niches, and how the differences in the responses help to explain the tension in the congregation. Second, I argue that people and groups involved in this conflict reflect generational differences in the congregation. I balance my discussion of generation with a third argument, that additional variables help to explain how people organize themselves in the congregation and relate to the church. Networks inside and outside the congregation are particularly salient. I conclude that although this conflict looks on the surface to be a generational one, it can be understood more fully through organizational analysis and through the consideration of additional variables.

ENVIRONMENTAL JUSTICE OR ECO-JUSTICE?

Laurel Kearns, Drew University

This paper will look at the development of the environmental justice movement, which, after mentioning the formative 1987 United Church of Christ study on "Toxic Waste and Race," is often portrayed as primarily secular in the literature on the environmental movement. Yet religious involvement was formative in the movement, and religious environmental justice groups abound, although they often call themselves eco-justice groups. The two terms reveal more than organizational affiliation/identity. In addition to presenting a more complex understanding and history of the movement, its shaping forces, and varying manifestations, the particularities and strategies of eco-justice organizations in Newark, New Jersey, will be highlighted, especially in the Ironbound section of Newark, which is home to 110 toxic and hazardous waste sites. Concluding remarks will reflect on the implications of doing "green ethnography" for all of us as researchers.

FROM ECOFEMINISM TO CYBERFEMINISM: CREATING A PLACE FOR THE SACRED

Susan C. Kinnevy, University of Pennsylvania

The core premise of ecofeminism seems to be that the domination of women and the domination of nature are fundamentally connected. The word was coined by French feminist Françoise d'Eaubonne (1974/1994), who sees the ultimate result of ecofeminism as a world

reborn. For those who desire a spiritual experience, but are troubled by ecofeminism teleological implications, it is possible to locate the spiritual in the material and attribute the innate purpose of the universe to its autopoietic nature. Bateson (1991) sees the idea of the sacred itself as fundamentally threatening to the linear, prosaic thinkers of the dominant paradigm. The marriage of political action and spirituality that ecofeminism offers is one that might find a more comfortable space for itself in virtual rather than actual reality. Cyberscientists frequently cite pantheist Teilhard de Chardin as a formative influence, but disagree once again around teleological issues. Explorations of infinite space often lead to explorations of spiritual space. Cyberfeminism, which is best described as the feminist response to cyberculture, holds forth the hope that non-gendered space can be negotiated in far reaches of the etherworld. This paper discusses the possibility that such a negotiated space might be at once secular and sacred, political and spiritual, but always broad enough to incorporate the feminine.

AFTER BELLAH, AFTER VIRTUE, AFTER HEAVEN: SPIRITUAL ENVIRONMENTALISM AND THE CRITIQUE OF MODERNITY

Rebecca Kneale Gould, Middlebury College

The diagnosis of moral ambiguity and religious individualism in American culture has led to a range of suggested cures, prominent among them being those of "communitarians" such as Alasdair MacIntyre, Robert Bellah and others. Communitarian solutions to the problem of meaning in contemporary culture seldom include "nature" or "environmental issues" as a part of the moral, religious, or sociological discussion. Should they? My purpose in this paper is to explore whether and how environmentalist orientations and practices might be fruitfully considered in the context of the arguments made by Bellah and MacIntyre. By examining a range of environmentalist attitudes and practices that are vibrant in American culture today, I will discuss how such attitudes and practices can provide alternative models of meaning and authority that resonate Bellah's and MacIntyre's ideal models, while also sometimes reflecting quite different religious and social agendas. Drawing on historical and ethnographic research, I will examine how environmentalist rituals, simplicity movements, and back-to-the-land practices often emphasize those aspects of religious and cultural life that MacIntyre and Bellah seem to value. No doubt, certain ironies emerge in evaluating contemporary environmentalists in terms of communitarian models and a consideration of such ironies will also constitute part of the discussion.

RELIGIOUS BOUNDARIES AND ETHNIC POLITICS AMONG JEWS IN ISRAEL AND THE UNITED STATES

Ezra Kopelowitz, Hebrew University of Jerusalem

Why are some Jewish religious movements able to cooperate with one another and non-religious Jews, while others regard cooperation as a violation of religious principle? Each movement constructs a political cultural boundary to distinguish itself from other religious and non-religious groups. The boundary is the product of three factors: (1) the role of the state in structuring the social organization of religion, (2) doctrinal perceptions of the religious ramifications of political cooperation with other Jews, and (3) the authority granted to each movement's rabbinic leadership to determine the limits of cooperation. The boundary dictates the logic of religious political action and guides an analysis of the difference between moderate and extreme ethno-religious politics.

AGING, RELIGIOUS DOUBT, AND PSYCHOLOGICAL WELL-BEING: FINDINGS FROM A NATIONAL SAMPLE OF PRESBYTERIANS

Neal Krause, University of Michigan, Christopher Ellison, University of Texas at Austin, Berit Ingersoll-Dayton, University of Michigan, and Keith Wulff, Presbyterian Church (USA) Research Services

Social scientists have shown mounting interest in the links between aging and religion in recent years. To date, however, few studies have examined the implications of negative dimensions of religiosity, such as doubt, for well being. Our paper tests competing hypotheses derived from identity theory, which suggests that the effects of religious doubt will be worse in later life, and from an extension of Fowler's work, which suggests that religious doubt will be comparatively easier for older persons to handle. Among the key findings to date: (1) we find a modest inverse association between age and religious doubt, with the lowest levels of doubt surfacing among elderly respondents. (2) As expected, religious doubt emerges as a relatively strong predictor of both dimensions of psychological well being considered in this study. It is positively associated with negative (depressed) affect and inversely related to positive affect. (3) In models of negative affect, religious doubt seems to have the most deleterious impact among young Presbyterians. The magnitude of this estimated net effect diminishes markedly for each successive age group, and becomes negligible among the oldest group of respondents. However, there are no significant age variations in the estimated net effects of religious doubt on positive affect.

MALE AND FEMALE CHARISMATIC LEADERS: DOES GENDER MAKE A DIFFERENCE?

Janja Lalich, Fielding Institute

The purpose of this study is to analyze and compare male and female charismatic leaders. A brief review of the concept of charisma in both classic and contemporary literature provides a framework for the discussion. Although various known charismatic leaders will be mentioned, the leaders of two specific charismatic groups serve as the basis of the comparison. They are Marshall Applewhite and Bonnie Nettles, the two leaders of Heaven's Gate, an eclectic, religious group, and Marlene Dixon, leader of the Democratic Workers Party, a political group, or new social movement, active in the 1970s and 1980s. Using the role of gender as a backdrop and analytical theme, the study examines, in particular, leadership style, leader-follower relationships, and the impact on the leaders themselves, the followers, and the organization.

ANIMAL RIGHTS AS A QUASI-RELIGION

Brian M. Lowe, University of Virginia

This examination of the beliefs, values, attitudes, and ideology (Peek, Konty, and Frazier, 1997) of animal rights activists in the contemporary United States contends that these activists hold animal rights in a value-rational manner (Weber, 1978) that closely resembles the manner in which religious believers hold their beliefs. It is argued that animal rights as a belief system should be understood as a quasi-religious phenomenon (Rudy and Greil, 1989; Greil and Robbins, 1994b) because as a belief system animal rights gives these activists direction in their daily micro-social interactions, in their motivations for their involvement in organizations and protests surrounding animal rights, conceptions of morality, and provides an overall cosmology (Sutherland and Nash, 1994) or world view (Geertz, 1973) that informs both the perceptions and motivations of the participants.

THE REGIONAL JUDICATORIES TAKE ON DENOMINATIONAL POLICY, SOCIAL POLICY, AND THE POLICY OF EXPENDIENCY

Adair T. Lummis, Hartford Seminary

National denominational bodies make policy recommendations or mandate various issues (depending on their polity) which they intend their regional judicatories and local churches to follow faithfully. These denominational policy matters often touch on matters of social policy issues, such as equal access to leadership positions for women, gays and lesbians, and racial/ethnic groups. These are issues which have been pivotal in denominational dissension. Major national church priorities across denominations are strengthening local churches and keeping these churches part of the denomination, priorities which often put judicatories in the middle of intradenominational tensions. Such cross-pressures can lead to judicatories adopting a policy of expediency, with potential latent consequences for the denomination and groups within it. These themes are examined within eight denominations, using transcripts of interviews done with a sample of regional judicatory executives in seven sites across the country in 1998, and surveys mailed to all regional judicatory executives of eight denominations in the spring of 1999.

CHARISMA AND ITS TRANSFORMATION IN THE EGYPTIAN MUSLIM BROTHERHOOD, 1928-1966

Loren D. Lybarger, University of Chicago

Since the turn of the twentieth century, Islamic religious revivalism has powerfully shaped debate on issues of political and cultural identity in the modern Middle East. Despite intense government repression, Islamic movements have remained resilient and forceful expressions of "patriarchal protest." What explains this vibrancy and ability to reconstitute? This paper addresses this question by applying Max Weber's concept of "charisma" to a study of the Egyptian Muslim Brotherhood, focusing especially on the organization's founder, Hasan al-Banna, and his ideological successor, Sayyid Qutb. The analysis reveals various ideal-typical parallels with the Jewish prophets, particularly the common struggle to restore patriarchal religious ideals perceived to be under threat by foreign beliefs and practices. The transition from Banna to Qutb shows how charisma can reconstitute itself in the midst of severe government repression. In the particular instance of the Muslim Brotherhood, there is a discernible shift from preacher to intellectual as Sayyid Qutb comes to prominence, a change that corresponds to the demands of a younger, radicalized generation of university educated followers.

ORISHAS, SAINTS, AND RATIONAL CHOICE THEORY

James H. Mahon, William Paterson University

Syncretism is a social process in which practices and symbols of one religion are expropriated to express the beliefs of another religion. Santeria is the particular product of this process that was effected by those Africans transported to Cuba, and that later diffused to North America following the 1959 success of Fidel Castro's political revolution. The purpose of this paper is twofold: First, to report on observations made at the parish of St. Lucy in the south Bronx where the process of syncretism in Santeria can be seen to continue unabated. This paper describes an accumulation of empirical evidence to support the contention that the significance of various objects of Catholic devotion have been transformed for many "believers" as part of the process of maintaining, reproducing and ensuring the survival of Santeria in North America. The second purpose of this paper is to propose a rational choice interpretation of the social dynamics underlying Santeria's compatible, side-by-side coexistence with official Catholicism at St. Lucy's. The rational choice paradigm suggests that the organizational church would see little long term detriment to its numbers by excluding those - e.g. Catholics for Free Choice, Dignity - who advocate a situational accommodation for abortion or homosexual expression of human

sexuality. On the other hand, the paradigm implies that church authorities would calculate a much greater cost in membership if they were to take disciplinary action against beliefs and practices deeply rooted in the culture of its Spanish-speaking American adherents. One may conclude that this thinking has led to a policy of church tolerance of Santeria in its midst, at least until the people themselves reach sufficient understanding of Christian and Catholic ethos.

MOTHERS, FAMILIES, AND VOCATIONS: FAITH, GENDER AND THE NURTURING OF RELIGIOUS AND PRIESTLY VOCATIONS IN THE NEW MILLENNIUM

Robert J. Mahoney, Rockhurst University

The new millennium American Catholic Church is facing expanding membership and shrinking vocations. A key factor that will shape the American Church dramatically in the decades ahead is the number of priests and religious available to serve the faithful. Although there has been speculation about the exodus of priests and nuns following Vatican II, and about the decline of vocations, recent literature seems to focus on diocesan and institutional recruitment programs and/or alternative plans to deal with priest-less parishes. Remarkably, in the midst of many concerns about gender, there has been little attention given to the changing role of women – especially mothers and religious – in fostering vocations. This paper examines that crucial gender role in the light of interpretive-interactionist perspectives, looking at past familial roles in developing vocations, especially that of the mother. Suggestions for research to address this lacuna in the literature, with examples, are included.

DEPRIVATION THEORY AND THE ROLE OF WOMEN IN AUSTRALIAN SPIRITUALISM

Andrew Malinowski, University of New South Wales

The reasons for women's involvement initial involvement in Spiritualism have remained largely unexplored. An appraisal of the literature reveals that women's participation is deeply rooted in deprivation theory and, in particular, the construction of illness and "possession" activities. The validity of this theory was tested by the distribution of a questionnaire to members of a Spiritualist church in Sydney. There was no evidence of economic deprivation, although social deprivation did feature in the results. The most important reasons to emerge from the data were the incidence of paranormal events and the pursuit of a religious/philosophical/spiritual quest as instigating factors in compelling women to explore Spiritualism. Although such factors have been identified in previous research, they have been largely ignored. Future research should, therefore, examine the intersection of gender and the occurrence of such events, especially in consideration of the observation that women predominate in Spiritualist and, indeed, other religious activity.

THIRD WORLD WOMEN'S RELIGIOUS EXPERIENCE AS A SOCIAL MOVEMENT

Benjamin Mariante, Stonehill College

During the past decade and a half, many groups of women have relied on their religious life not simply to adjust to but to adjust the situation of marginalization and oppression. While the concern of sociologists from privileged societies has been principally with women in Christian traditions, there has been a re-formulation of the stance that women in diverse traditions have taken in religious expression. A wider ecumenism seems to be emerging among women in developing countries. The common features that this paper explores are: first, women tend more to look to inclusiveness and to recognize more fluid boundaries than has been typical in religious structures; second, there is a complex relationship between the formal aspects of religions and the grassroots; third, there has been a greater emphasis on listening and responding, not providing answers; finally, there is a greater centering on the community as source of

religious experience rather than on the individual. As a result, the religious experiences and practices of women have become sources for social movements and social change. The interesting dialectic is that the institutions' traditions in bringing about the transformation of women's religious expression are in turn being transformed by these women and this transformation extends to the societies, which are now being re-formed by them.

INTERIM MINISTERS AS CONTINGENT WORKERS

Elaine McDuff, Iowa State University, and Charles Mueller, University of Iowa

The Bureau of Labor Statistics would label interim ministers as part of the growing contingent labor force, and contingent workers have been found to be less satisfied with their jobs, less committed to their employers, and less committed to work in general. Are interim ministers less satisfied and committed to their churches than regular parish ministers? Are the churches who hire interim ministers getting shortchanged because they are being served by ministers whose lower levels of motivation and commitment make them less productive? The study will compare interim ministers and regular parish ministers on levels and sources of job satisfaction, local church commitment, and work commitment. It will also compare part-time and full-time interims, and retired interims vs. career choice interims. It is anticipated that few differences will be found between interims and regular parish ministers in regard to levels and sources of satisfaction and commitment because of interims' high sense of calling and commitment to professional ministry. The data come from a 1996 national survey of pastors in two Protestant denominations: the United Church of Christ (UCC) and the Christian Church (Disciples of Christ) (DOC).

LAW ENFORCEMENT FOR LAW ABIDERS: THE RELEVANCE OF INSTITUTIONAL COOPERATION BETWEEN THE CHURCH AND THE POLICE TO EFFECT SOCIAL ORGANIZATION IMPROVEMENT

Tracey L. Meares, University of Chicago Law School

The paper will discuss my current research exploring institutional integration between the church and the police in the inner city in ways that promote crime reduction.

RATIONAL CHOICE OR SACRED CONTAGION? "RATIONALITY," "IRRATIONALITY," AND RELIGION

Philip A. Mellor, University of Leeds

In this paper, the fundamentally non-social character of the rational choice approach is examined, not only in relation to the fact that it has no significant place for factors such as gender, but in terms of its individualistic and cognitive view of social actors. It focuses largely upon individual belief, and makes all sorts of questionable assumptions about what is going on in individuals heads, while generally ignoring the extent to which collective, emotional factors shape individual identities and choices. Furthermore, when a genuine consideration of these collective factors is introduced, then analysis diverges from what can properly be called a rational choice approach. Through an examination of the difficulties surrounding the notion of "rationality," and the lurking, residual category of the "irrational," in rational choice models, it will be suggested that it is a reassessment of the Durkheimian tradition rather than a revival of rationalistic utilitarianism that provides a more valuable theoretical direction for the future development of the sociology of religion.

TOWARD A TYPOLOGY OF DECONVERSION

Lynne Neale, Virginia Commonwealth University

Religious conversion may be viewed as a profound change in belief and action in relation to an individual's conception of the ultimate reality. The Latin root of the word conversion means to "turn around" or "transform," indicating the radical nature of the event. The prefix de- before a noun deprives it of the thing in question, hence deconversion may be viewed as a loss or deprivation of religious faith. To summarize my argument, the conversion literature demonstrates that there is no single path an individual will take in the process of religious conversion. I contend that there is no single path to deconversion and that the unitary analytical models are unable to explain fully the process models, and organizational models are unable to explain fully the processes through which deconversion is enacted. To account for the different paths taken by different people in the deconversion process, I will construct a complex multifaceted model through which a typology of deconversion will be developed. I shall demonstrate the utility of the typology by applying it to Transformative New Religious Movements (TNRMs)

HINDUS IN NEW YORK: HOROSCOPES MIX WITH COMPUTERS

Ashakant Nimbark, Dowling College, and Radhika Menon

This paper explores and analyzes a paradoxical phenomenon of Hinduism, an ancient religion, faithfully followed by a largely computer literate and generally well off NRI (non-resident Indian) community in the New York area. Following a brief overview of relevant material including intracommunity media, participant observation of Hindu temples and semi-structured interviews, we explore these questions: Where and how do the NRIs mingle with their like-minded compatriots? How much and how strongly do they believe in the Hindu world-view? Why and how do they and their children participate in religious rituals, worship services, and dietary taboos? How do they manage to combine their traditionally otherworldly Hindu beliefs with their current careers in postmodern America? How do they synthesize their faith in Hindu deities, recitals of the Hindu prayers, and beliefs in horoscopes with their secular scientific knowledge and computer skills? How do these beliefs and practices affect their interaction with their non-Hindu American (and other ethnic) colleagues and neighbors during their work hours and especially during weekends and special holidays? How do those surveyed here explain, advocate or justify their religiosity as a shield against their present concerns and future fears?

THE CONTRAST BETWEEN INNOVATIVE AND TRADITIONAL RELIGIOUS ACTIVITIES: THE CASE OF ORTHODOX JEWISH WOMEN'S PRAYER GROUPS AND PRIVATE PRAYER

Ailene Cohen Nusbacher, Kingsborough C.C./CUNY

This paper is one facet of a larger project that seeks to understand various religious activities engaged in by Orthodox Jewish women and whether these activities satisfy their religious needs. In the first phase, I interviewed 27 Orthodox women who attend prayer groups. Recently, I interviewed over 20 Orthodox women who are involved in religious activities other than prayer groups. Differences between women who express their religiosity in innovative ways, such as prayer groups and studying advanced religious texts, and women who express their religiosity in the more traditional ways of charitable work, private prayer, or teaching were explored. Age, religious and educational background, family status, work experience, and religious beliefs might affect choice of a particular avenue for religious expression, as well as attitudes toward issues concerning women, and satisfaction or dissatisfaction with avenues open for religious expression. Special attention was given to the differences in the women's narratives

concerning their areas of involvement, their varying religious beliefs, perspectives on rabbinic Judaism, and problems pertaining to women in Orthodox Judaism.

RELIGION AND MOTHERHOOD ORIENTATION IN DIVERSE SOCIETIES: THE INFLUENCE OF RELIGIOUS MARKET, RELIGIOUS HOMOGENEITY AND RELIGIOUS CULTURE

Jerry G. Pankhurst, Wittenberg University, and Sharon K. Houseknacht, Ohio State University

This study will use the World Values Surveys to investigate the effects that religion has on women's motherhood orientation in several societies. It is especially concerned with three possible explanations for the varying effects that religion might have, controlling for achievement-related factors (education, occupation and income). First is the religious market hypothesis, which would suggest a stronger impact of religion on motherhood orientation in societies having greater levels of religious diversity and consequently inter-religious group competition. Second is the religious homogeneity hypothesis. The expectation here is that religion would have greater effects in religiously homogeneous societies than in religiously diverse societies because of the pervasiveness of religious norms. Finally, the religious culture hypothesis would predict that the effects of religion on motherhood orientation would be similar in both religiously diverse and religiously homogeneous societies for women in given religious cultures. If it is the nature of religious culture per se that makes a difference, then the influence of religious culture should hold across societies regardless of their degree of religious diversity.

THE INTERSECTION OF RELIGION, RACE AND GENDER: KOREAN-AMERICAN EVANGELICAL COLLEGE WOMEN

Soyoung Park, Drew University

By ethnographic research on Korean-American evangelical college women (KAECW) who are affiliated with the Korean Christian Fellowship (KCF) in the colleges and universities in a major metropolitan city in the Northeast region, this paper examines the intersection of religion, race and gender. First, away from the larger US society, KAECW join the KCF, their ethno-religious organization, where they enjoy ethnic fellowship and culture, while practicing their religion. Second, in separation from first-generation Koreans, they have a more egalitarian gender relations at the KCF than in Korean ethnic churches. At the same time, they are less traditional than their counterparts. Third, however, as evangelicals, they draw their boundaries against (radical) feminism, in addition to liberalism and secular culture.

I'M BUILDIN' ME A HOME: AFRICAN AMERICAN CHURCHES IN THE REAL ESTATE BUSINESS

Mary Pattillo-McCoy, Northwestern University

A theme that runs through the research on the African American Church has been how such churches maintain a tension between attending to the spiritual versus the material needs of their congregants. The role of the African American Church in the civil rights movement is one arena in which the social and material values of the African American Church has been made most clear. It is also the realm that has been the most researched. Outside of the struggle for civil rights, however, black churches have also been physical anchors for neighborhoods threatened by depopulation, rising poverty, and disappearing jobs. In this paper, I explore the role of the church as a "physical" institution. That is, I focus on the church building, and hence its members, as a symbol of permanence and stability in changing neighborhoods. And as an extension to this physical presence, I investigate the recent forays that many African American Churches have

made into real estate maintenance and development, acting as catalysts for further physical investment in and revitalization of their surrounding neighborhoods.

THE EFFECT OF THE BLACK CHURCH ON MULTIPLE DIMENSIONS OF POLITICAL PARTICIPATION AMONG BLACK AMERICANS

Michelle Petrie and James C. Cavendish, University of South Florida

Using data drawn from the National Election Studies combined data file from 1948 to 1996, this paper examines the social activism of black churches in the post-civil rights era by exploring the extent to which church involvement influences blacks' participation in a variety of political activities. Church attendance and religious salience are used as independent variables to measure both public and private religiosity, and denominational controls are introduced to assess denominational influences. By conducting regression analyses with both the black and white subsamples, this study seeks to address the contentious and polarized discourse of the "other-worldly" and "this-worldly" nature of black religion.

DENOMINATIONAL MANDATES VS. CONGREGATIONAL REALITIES: THE CASE OF MISSIONARY WORK IN AN LDS WARD

Rick Phillips, Rutgers University

Sometimes church policies that are implemented by religious denominations are problematic for congregations within the fold. Mormon mission policies are set by church headquarters in Salt Lake City, and this paper examines how these policies are implemented in a New Jersey congregation, or "ward." A sustained, high rate of growth has become one of the principal ways that the LDS church legitimates itself to its membership. To sustain this rate, the church has an enormous battery of full-time missionaries, who receive rewards and leadership positions within the mission hierarchy based partly on the number of people they convert to Mormonism. In the New Jersey ward, this means that many of the "converts" brought into the congregation by the missionaries know little about the religious movement they are joining and have very low levels of commitment to the distinctive lifestyle and theology of Mormonism. Moreover, to increase the number of baptisms, the missionaries in the New Jersey ward often proselytize in low income neighborhoods and tell prospective converts about the church's substantial welfare program as a means to entice them to join. Since the burden of assimilating these new converts into the congregation is the job of ward leaders, there is constant tension between the needs of the ward and the needs of the mission.

CONFUCIAN REVIVAL PROJECT AND THE CHALLENGE OF FEMINISM

Mary Phillips Coker

The intrusion of Western Enlightenment mentality in China raises the question: Is Confucianism compatible with modernity? Perhaps the most daunting challenge facing the revitalization of Confucianism is feminist philosophy. The conventional view is that the two are mutually exclusive. The new consciousness of the "May Fourth Movement" brought women into the anti-imperialist, anti-feudal "New Culture Movement" which was an overture to the formation of the social ideals of today's women. This work investigates the possibility of a synthesis of Confucianism and feminism as a framework for scholarship. Three crucial issues of contention between these two ideologies are examined in relation to the work of contemporary Chinese social theorist Ray Chow and the work concerning Chinese women and Confucianism by sinologist Patricia Buckley Ebrey. I will evaluate their arguments in relation to modern and ancient literature, respectively. Because of the nature of Confucianism, I argue that it is important to draw on rigorous textual analysis of Confucian literature to gain a clearer understanding of the negative interpretations that are embedded in these texts and their

relationship to cultural codes. Chow's theoretical work offers a useful twist on the conventional interpretation of the oppression of women.

REMAKING RELIGION

Wade Clark Roof, University of California

This paper focuses on the spiritual quest culture that permeates the American religious landscape at the turn of the century. It is informed by recent findings from a panel study of the large post-World War II baby boom generation. The argument advanced is that popular spiritual quests are giving rise today to new communal subcultures transcending older boundaries of denominations and faith communities. A new religious typology of subcultures is proposed that sheds insight about the emerging major religious/spiritual identities, their social contexts and moral cultures.

RELIGIOUS DISCOURSE AND POWER: CATHOLIC SPEECH ON ABORTION

Maria Jose F. Rosado Nunes, Sao Paulo, Brazil

In spite of the apparent monolithism of Catholic speech about abortion, research shows the existence of diversified and even opposite speeches. Beside the official discourse that proposes a total condemnation of abortion, there are many other speeches elaborated by specialized agents of the church that vary from a comprehensive tolerance to women who have abortions to the affirmation of the moral and religious validity of choosing an abortion. While the official speech shows itself as a homogeneous and repetitive one, the other speeches are diversified when showing their arguments. The analysis of this multiple discourse clearly shows the relations of power between women and men inside the ecclesiastical institution. On the other hand, it also gives women an important ideological support when they decide to interrupt their pregnancy.

GEORGES BATAILLE AND THE COLLEGE OF SOCIOLOGY: NEGLECTED CONTRIBUTIONS TO THE SOCIOLOGY OF RELIGION

Charles Sarno, Boston College

The years between the two World Wars are typically described as a "fallow period" for the sociology of religion. Yet such a view is unduly negative and neglects many potentially rich European contributions to the field, a number of which have only recently become available in English translation. This paper examines some of this overlooked work, focusing on the provocative theoretical and methodological writings of Georges Bataille and other members of the College of Sociology who gathered in France during the later part of the 1930s. The College was engaged in a radical reading and extension of the French sociological tradition inherited from Emile Durkheim and Marcel Mauss. Moving in the direction of an "activist sociology," members of the College investigated diverse manifestations of the sacred in pre-modern and modern societies. Developing conceptual insights into the transgressive nature of ritual, excess and expenditure, heterogeneity and base materialism, their writings on these different modalities of the sacred challenge some of the more static representations of the religious experience found in dominant forms of both functionalist and phenomenological sociology.

BACH, ROCK, AND THE ROCK OF AGES: RELIGIOUS AFFILIATION AND MUSICAL TASTE IN AMERICA

John Schmalzbauer, College of the Holy Cross

For almost two decades, cultural sociologists have explored the connections between social class and musical taste. For the first time, the 1993 General Social Survey's culture module allows for a systematic analysis of the connections between religion and musical taste.

This paper examine several questions: 1) Are certain religious groups more likely to dislike the "worldly" musical genres of heavy metal, contemporary rock, rap, and rhythm and blues? Ethnographic research on evangelicalism and fundamentalism suggests that musical tastes play an important role in constructing symbolic and racial boundaries between white evangelicals and those outside the fold. Does this translate into less favorable attitudes toward particular musical genres? 2) What is the relationship between religious affiliation and the high art genres of classical music and opera? Greeley argues that Catholicism's sacramental imagination leads its practitioners to be more favorable disposed to the fine arts. Others have argued that evangelicals have lower levels of cultural capital than their mainline Protestant counterparts. Do the Catholic/Protestant differences persist when Protestants are separated into mainline and evangelical camps? 3) Are the non-religious more likely to like or dislike certain musical genres? It is possible that the religiously non-affiliated also use musical taste to define their distance from traditional religious institutions.

KEEPERS OF THE TORAH: REWARDS OF WOMEN STUDYING FOR ITS OWN SAKE
Mareleyn Schneider, Yeshiva University

This study describes the contemporary informal and formal procedures Jewish women engage in to study traditional (and often difficult) Jewish texts in the original languages, an area once mainly restricted to their male coreligionists. No longer limited to reading synopses of Jewish law, custom, and history written by men or attending lectures by male authorities on Jewish topics, these women are also adding to the corpus of interpretation of traditional texts and revealing attitudes about their new roles and the reactions of society to these changes.

FINANCIAL GIVING TO CHURCHES AND CHURCH ATTENDANCE IN THE AFTERMATH OF CLERGY MALFEASANCE
Anson Shupe, Indiana University-Purdue University, William A. Stacey, University of Texas at Arlington, and Susan E. Darnell, Indiana University Northwest

Virtually all research literature on financial philanthropy to churches by laity deals with demographics and denominational affiliation. In this paper we ask, "What about after revelations of clergy malfeasance (whether sexual, economic, or excessively authoritarian)?" Do victims, their sympathizers and advocates, and possible cynicized onlookers "punish" churches because of clergy misbehavior by "locking up" when the collection plate is passed or cease attending services? Drawing on a random sample of 1967 northcentral Texans, we found that "reactance" patterns are complex.

THE RELIGION OF THE JUSTICES: SUPREME COURT DECISIONS AND CONCEPTIONS OF RELIGION
David Sikkink, University of Notre Dame

This paper explains how Supreme Court decisions in cases of free exercise and establishment from 1940 to 1970 have been shaped by justices' understandings of religion. These views of religion and the case decisions are set within specific historical contexts and the specific institutional dynamics of the court, in particular jurisdictional struggles with political actors.

CONSTRUCTING THE GOOD SOCIETY IN AMERICA: ON THE TENSION BETWEEN SOCIAL SYSTEMATIC AND ASSOCIATIONAL MODELS
John H. Simpson, University of Toronto

In a useful phrase, Seymour Martin Lipset calls America the "first new nation." Among other things, he points to the absence of a noble/aristocratic tradition and its overthrow as the national founding event. While America does lack the fundamental cultural basis for

determinative class distinctions and kinds of conflicts that arise therefrom, there is a continuing basis for conflict in American society that can be traced to the federalist/republican distinction that was spun out in the first fifty years of the new nation's life as a sovereign state. The distinction can be generalized in terms of the analytic categories of social systemic and associational models of action. Viewed in that way, the current tensions in the American public arena can be viewed as consistent with the form of tensions in the past. That is, past and present tensions can be explicated in terms of the tension between social systemic and associational modes of action. The argument is fortified empirically with a brief analysis of two very different current phenomena: the impeachment of President Clinton and the controversy regarding spanking or corporal punishment as a child-rearing practice.

WOMEN, WORK AND WORSHIP: AN EXAMINATION OF THE RELATIONSHIP BETWEEN THE PENTECOSTAL FAMILY AND MODERNITY

Lenora Sleep, University of New Brunswick

This paper examines how men and women connected to a Pentecostal faith community describe and understand their faith within the context of family life. Employing a congregational questionnaire (n=68), supplemented by in-depth interviews with a sample of parishioners, this study considers the social and structural processes whereby these religious families negotiate the boundaries of their faith within the course of everyday living. More specifically, I will focus on three areas of family life: labor force participation, domestic labor, and family conflict. Some of the questions examined in this research include: What factors contribute to a woman's decision to work for pay in the labor market? How do religious families divide the routine tasks performed in the home? Where do Pentecostal families look for help when there are problems or conflict in the family context? This paper concludes with a discussion of the roles, responsibilities and rights offered by the Pentecostal faith community to men and women in the context of family life and the support offered when family life fails.

MACRO-SOCIAL SECULARIZATION AS STRATEGIC POLITICAL REVOLUTION

Christian Smith, University of North Carolina

Typical traditional accounts of secularization at the macro-social level treat secularization as if it were an abstract, agentless, inexorable byproduct of modernization. This paper critiques standard approaches to macro-social secularization in the literature; it then draws on literature in social movements, revolutions, social conflict, and professionalization to suggest an alternative interpretive framework which emphasizes the role in secularization of active agents, interests, power, conflict, political opportunities, and institutional displacement.

MODELS OF MINISTRY/PRIESTHOOD AMONG IRISH-BORN AND IRISH-SEMINARY EDUCATED PRIESTS

William L. Smith, Georgia Southern University

This paper is a preliminary analysis of survey data gathered from priests born and educated in Ireland who are currently affiliated with Roman Catholic dioceses in the United States. The issue of whether priesthood is a vocation or a career has been of concern to researchers for the last four decades. A variety of models have been created to explain the vision of ministry/priesthood that encompasses the continuum from vocation to career. The following models discussed in the scholarly literature are used to classify the vision or model of ministry/priesthood exhibited by the priest who participated in this project: careerist, guild, interactive, evangelical, priestly, professional, institution, communion, sacrament, herald, servant, and community of disciples.

WILL THE GOOD CATHOLIC WOMAN PLEASE STAND UP? RHETORIC AND REALITY IN CONTEMPORARY CATHOLICISM

Michelle Spencer-Arsenault, University of Waterloo

This paper will explore how a small sample of Roman Catholic women have constructed what it means to be a contemporary Catholic woman. Catholic women's understandings of Roman Catholic teaching on sexuality and motherhood will be examined to discern how Catholic women negotiate between ideology on such teachings and their actual practices. An examination of Catholic women's understanding of Church teaching on sexuality suggests that discrepancies between rhetoric and reality pose virtually no threat to Catholic women's identification of themselves as "practicing Catholic women." Moreover, Catholic teaching on motherhood has been constructed by these women in a way that legitimates their role as mothers, a role that they see as devalued in secular society. This paper suggests that Catholic women are active agents in the construction of what it means to be a "good Catholic woman" in spite of some of the disparities their definitions sometimes present.

IMPLICIT RELIGION AND TECHNOSCIENCE

William A. Stahl, University of Regina

The social sciences, in general, and sociology, in particular, have not been major participants in the science-religion dialogue. An analysis of the past five years of *Zygon*, the premier journal in the field, shows only 12% of all articles dealt with social science and only 4.2% mentioned sociological perspectives. Yet the sociology of religion has much to contribute to the debate. This paper will explore what the concept of implicit religion can add to the science-religion dialogue.

NEW COLORS OF WORSHIP: AN ANALYSIS OF THE MULTIRACIAL FOLLOWING OF THE INTERNATIONAL CHURCH OF CHRIST

Gregory Stanczak, University of Southern California

For centuries religion has played a central role in defining and maintaining cultural identities in this increasingly pluralistic society. While Americans work, shop and eat in multiracial environments, they seldom worship in them. The International Church of Christ provides a remarkable example of how one religion attempts to ameliorate the racial divisions among its members. Beyond the twenty years of accusations of mind-control and excessive authority that have characterized this movement lies a multiracial and underanalyzed anomaly of American religion. Noticeably, the most striking aspect of an International Church of Christ service is the blending of various races and ethnicities. The work presented here is based on nine months of participant observation with the International Church of Christ and in-depth interviews with church members. In this paper I will detail the ways in which this multiracial following affects the recruitment of the individual reactions of its followers.

DOWN THE TUBES AND STILL IT MOVES: OR THE ECUMENICAL MOVEMENT ON THE THRESHOLD OF THE 21ST CENTURY

Peter Staples, University of Utrecht

This exercise in ecumenical futurology attempts to steer a realistic course between the triumphalism of Archbishop Temple and the pessimism of Hans Mol. It is based upon a series of appraisals by ecumenists such as Lange (1972), Van der Bent (1980), Raiser (1989), Willaime (1989), Black (1990); and Staples (1995). Although there is no reason for abject pessimism on this particular segment of the millennium threshold, there are several serious problems which urgently require attention: (I) structural paradoxes in the ecumenical process itself (Black & Staples); (II) the near collapse of ecumenical youth movements in the west (which no longer

function as the primary agents of ecumenical recruitment); (III) the transformation of the ecumenical process from a cluster of ecumenical social movements (ESMs) into a "dialogue of experts" (Willaime); and (IV) a certain lack of contact between the ecumenical elite (the bureaucrats and technocrats) and the proverbial grass-roots level.

BEYOND POSTMODERNISM: SOME REFLECTIONS FROM A HISTORICAL SOCIOLOGIST

Peter Staples, University of Utrecht

One of the differences between social scientists who do or do not work within an explicitly diachronic perspective is that the former must consider the implications of radical constructivism (i.e., the textual turn) in social-historical science: and then distinguish between *radical constructivism* and the *social construction of social reality* (agency – structure; alias "social facts"). In the light of such issues, it is possible to identify several weaknesses in postmodernist (i.e., "constructivist") practice. Such weaknesses, however, call neither for a return to earlier "positivistic" practices nor for an outright rejection of all social theory (e.g., Windschuttle) but, rather, for a new "post-post-modernist critical realism" along the broad lines already suggested (among others) by Christopher Lloyd and Mario Bunge.

FAILED EFFORTS TO CHRISTIANIZE EUROPE, 500-2000

Rodney Stark, University of Washington

The very low church attendance in northern Europe does not reflect a decline; they were never any higher because this region never successfully Christianized. To explain why, I analyze the missions to the 'barbarians' which began in the 6th century and lasted through the 14th. I also note how little impact the Reformation had upon the general population. I conclude with a sketch of current efforts by American missionaries finally to Christianize northern Europe.

GENDER DIFFERENCES AMONG THE ANGLICAN LAITY: IN RELIGIOUS PRACTICE, ATTITUDE AND INVOLVEMENT

Richard Startup and Chris Harris, University of Wales

The nature and significance of gender differences within the Church in Wales, a branch of the Anglican Communion, are evaluated with the help of data deriving from a survey and interviews. Among the active laity, women outnumber men by almost two to one; in addition, they more often engage in such aspects of religious practice as worship, prayer, outside church services, the setting aside of income and participation in community service. As regards religious attitudes, rather more women point up a personal relationship with Jesus and the power of the Holy Spirit, while more men emphasize authority and Church tradition. In their secular attitudes women, even more than men, demonstrate a "bias to the poor" while also giving rise to greater female than male church going. However, also relevant to gender differences are key elements of Christianity, particularly in its Anglican form.

THE INFLUENCE OF RESTRICTIVE GROUPS ON THE RELATIONSHIP OF MOTHERS TO THEIR CHILDREN

Alexandra Stein, University of Minnesota

The presenter discusses the experience of mothers in restrictive groups and the impact of such an experience on the mother-child bond. The methods used in these groups to control and limit this bond, and the responses of mothers to these controls, are explored here. Some areas of focus are proposed for the education and support of mothers exiting closed, charismatic environments.

SCIENCE AND RELIGION IN THE POSTMODERN WORLD**Barbara Strassberg, Aurora University**

From a social scientific perspective, science and religion are two threads in the tapestry of culture. They have been developed by societies within the process of their ongoing search for knowing. Even though the relationship between scientific and religious knowledge has been negotiated throughout a large part of the history of humanity, the academic interest in the relationship between science and religion, understood primarily as a relationship between modern science and Christianity, has developed relatively recently. The focus of my paper is the impact of postmodernity on this relationship and of selected postmodern theoretical presuppositions on the study of the relationship between these two ways of knowing.

CANADIAN AND FRENCH NUNS IN A MEN'S RELIGION**Kristoff Talin, Charge de recherche CNRS**

My paper is about the relationship between nuns and the ecclesial hierarchy, more specifically between nuns and bishops, and between nuns and male religious orders. Not only have they not achieved to vote in the Synod, they are still relegated to roles that are removed from the deciding powers at all levels of the church hierarchical structure. Canada and France served as the background countries for comparative study and research.

GENDER AND RELIGIOSITY AMONG NON-CHURCH-GOERS**Joseph B. Tamney, Stephen B. Johson, and Kevin McElmurry, Ball State University**

By numerous measures, women appear to be more religious than men. Using data from a random sample of "Middleton" residents (N=527) collected in 1998, we examine this difference among a relatively neglected part of the population, i.e., the roughly thirty percent who are not church-goers. Within this sub-sample, we compare women and men with regard to the following: religious experience, religious beliefs, and participation in spiritual groups or discussions about religion or major ethical issues.

MODERNITY AS IMMANENT, SALVATION RELIGION**George M. Thomas, Arizona State University**

Studies of secularization and of the conflict between religions and modern, rationalistic institutions (such as states, markets, bureaucracy, science) naturally conceptualize differences in cultural systems – one rooted in the existence of a super empirical world and one rejecting such a world and rooted in naturalism. Yet, this conceptualization cannot account for the intense moralism of modernity nor the pattern of conflicts. I suggest that it is useful to see modernity or rationalistic institutions as functioning like a religion consisting of sacreds and myths. In this paper I describe modernity as a rationalistic ontology that includes sacreds (individual self and rational action) and myths (progress, history, science) and that functions like an immanent, salvation religion. I use this conceptualization and the example of mass education to delineate several implications for better understanding secularization.

THE McDONALDIZATION OF CHRISTIANITY IN THE 20TH CENTURY**Gregory J. Thompson, Florida State University**

This paper will focus on the theories of McDonaldization presented by Ritzer and related to globalization in Benjamin Barber's "Jihad vs. McWorld." This form of conspicuous consumerism is allowing for rapidly growing globalization and has allowed for growth in areas of Christian message promotion that might not have been open previously. Specific items to be looked at would include three instances of messages coming through the medium of

entertainment: the Power Team (a muscle bound ministry), Carmen (Christian rock), and Veggie Tales (morality for pre-schoolers). In the area of consumable merchandise, we will look at the line of WWJD (What Would Jesus Do) merchandise that is popping up in various stores. Through these examples it will be demonstrated that there are two immediate points that can be discussed about this merchandising. First, it is attractive to an already highly consumption-literate society, especially among younger consumers. Second, the merchandising can circumvent constitutional restraints that have previously been questioned, such as separation of church and state in schools.

PROTESTANT, CATHOLIC OR FILIPINO? RELIGION AND ETHNICITY IN A FILIPINO AMERICAN CONGREGATION

Orlando Tizon, Loyola University Chicago

Philippians Church is a Filipino American Protestant congregation in Chicago. Because Filipinos are traditionally Catholic, why do some Filipinos choose a Protestant church? How does their religious practice reinforce or hinder their ethnic identity? I argue that by organizing their church as an ecumenical congregation and designing it as an extended Filipino family, members have used their church to affirm their ethnicity and strengthen it. They find ethnic association and ethnic affirmation in the congregation more important than the issue of being Roman Catholic or Protestant. I use mainly historical accounts, participant observation, and in-depth interviews.

YOUTH, RELIGION AND MORALITY: A COMPARISON BETWEEN ITALIANS AND EUROPEANS IN AN AGE OF GLOBALIZATION

Luigi Tomasi, University of Trento

Investigation of the religious and moral attitudes of young people is a particular aspect of the survey conducted by the European Value System Study Group. As regards age, the sample was divided into three classes, of which the share of young people aged between 18 and 29 consisted of 635 subjects for Italy and 4,269 subjects for Europe, equal respectively to 31.5% and 27.5% of each sample. Young people increasingly define themselves according to characteristics of identity, which no longer derive from tradition or social norms, but are instead more personalized and reflect tensions between individuation and relationally unknown to previous generations. This essay will highlight the differences between young Italians and young Europeans by comparing the two samples and then distinguishing them according to four distinctive subsystems: sex, educational level, size of commune or residence, profession.

RELIGION AND HEALING: THE PENTECOSTAL MOVEMENT IN THE NETHERLANDS

Sipco Vellenga, University of Amsterdam

The Pentecostal movement in the Netherlands is characterized by a practice of charismatic healing. My contribution deals with the question of how this movement succeeds in maintaining this practice in a period in which regular health care is not offered to them: meaning, hope and experiences of power. The Pentecostal message of healing fits a modern lifestyle on several significant points. Inside the movement the attitude of hostility toward biomedical health care gives way to an attitude of coexistence or, in certain parts of the movement, an attitude of cooperation.

BOILING UP: NETWORKS, NONLINEARITY AND THE SHIFT FROM RELIGIOUS AUDIENCE TO RELIGIOUS PUBLIC

Hillary Warren, University of Wisconsin Stevens Point, and Keith Warren, University of Wisconsin Madison

In 1997 delegates to the Southern Baptist Convention approved a boycott of the Walt Disney Company, citing issues ranging from corporate acceptance of homosexuality to the production of movies such as *Kids* that were sharply dissonant from the image of Disney as a producer of "family" films. While this action appeared sudden, it could not have surprised rank and file Southern Baptists, who had already been discussing their frustration with the content of Disney movies among themselves. As one member of a small church commented, "It's been boiling up for some time." Such discussion on the individual and small-group level, which occurred before the boycott announcement, raises questions in understanding the shift from audience to public. It is our contention that the shift from audience to public is a self-organizing phenomenon, dependent on networks of informal and apparently random connections between individuals and facilitated by an initial base position within a similar interpretive community. Recent work in network theory has demonstrated the efficiency of small numbers of random connections in linking apparently disparate individuals, since a few connections between two local networks can link all the individuals in those networks. Once these linkages exist, information and ideas can flow between individuals who have no apparent connection, through a network of first and second-order acquaintances. This paper draws on a recent study conducted by the first author to demonstrate the presence of these crucial factors in conservative Protestant communities.

WIFELY SUBJECTION: MENTAL HEALTH ISSUES IN JEHOVAH'S WITNESS WOMEN

Kaynor Weishaupt, California Marriage and Family Therapist

The Watchtower Society, commonly referred to as Jehovah's Witnesses, exerts a great deal of control over the everyday life of its members. Women, in particular, suffer from psychological stresses in this high-control environment, as it is also a culture where patriarchal attitudes limit women's personal power and predominate in their relationships with men. A group of women responded to a questionnaire about their experiences during membership in the Watchtower Society and after leaving. The results indicate that while in the Watchtower Society, women experience a higher degree of mental health problems than they do after leaving the group. They also report experiencing more egalitarian attitudes in their relationships with men after exiting the group.

ORGANIZATIONAL DIVESTMENT AND THE EMPOWERMENT OF SPONSORS: THE CATHOLIC AND METHODIST CHURCHES

Patricia Wittberg, Indiana University at Indianapolis

When religious sponsors loosen or sever their ties to their sponsored schools, hospitals, and social agencies, research has traditionally focused on the impact that this has on the sponsored institution. Loss of ties to sponsored institutions may impact the power that the sponsoring group wields within the larger denomination. This paper will explore the power implications which institutional divestment has on the sponsoring group themselves, by focused case studies of the United Methodist Women and two Catholic religious orders of women.

YO SOY CATOLICA! RELIGION AND LATINA IDENTITY***Anne C. Woodrick and Sonia Hidalgo-Nunez, University of Northern Iowa***

Roman Catholicism, either implicitly or explicitly, is a salient component in academic discourse about Latina/Hispana identity. Even Protestant Latinas recognize that part of Latina identity is rooted in a popular Catholicism. Conceptualizations as diverse as Marianismo and Mujerista Liberation Theology utilize religious beliefs, practices and symbols to describe and analyze Latin American women's social roles, relationships, and self-esteem. In interviews with recent Latina immigrants, who are living in meatpacking towns in the Midwest, women state, "Yo soy Catolica [I am Catholic.]" as an affirmation of who they are. It is evident from these women's voices that the meaning of this statement is complex and goes beyond religious significance. Women's identity is also influenced by classism, racism, sexism, and historical processes, and it is often unclear how these aspects intersect with religion in the construction of identity. The intent of this paper is (1) to examine how women use their identity as Latinas to frame their daily struggles to survive and (2) to deconstruct the expression, "Yo soy Catolica" to understand the relationship between religion and identity.

DOES MAJORITY RELIGION RULE THE BENCH? A STUDY OF UNITED STATES SUPREME COURT RELIGIOUS FREEDOM CASES FROM THE PERSPECTIVE OF MINORITY RELIGIONS***Sherry Wright, University of Denver***

This pilot study of religious freedom cases that have reached the US Supreme Court was designed to discover whether the court seems prejudicial either in protecting the nation's majority religious perspective or in failing to protect minority religions. The cases in Michael Ariens and Robert Destrow's *Religious Liberty and a Pluralistic Society* were examined to determine whether judgement was 1) for or against members of majority religions (defined as Catholicism, mainline Protestant denominations, or Christians who did not identify a specific denomination in court); or 2) for or against members of minority religions. A total of 93 cases, 50 involving majority religions and 43 involving minority religions, were identified and examined. The total cases won and lost in each religious category were approximately equal. Although this exploratory study of 93 religious freedom cases did not show a pattern of prejudice, two troubling questions remain. Judgments based on majority religious perspectives made in cases not brought on religious convictions to abridge the rights of minorities must also be studied. Furthermore, only twelve of the minority religion cases in Ariens and Destrow involved ethnic minorities. In eight of those twelve cases, the Court ruled against the ethnic group.

FAITH AND ACCESS: PERSONAL RELIGIOSITY AND RELIGIOUS GROUP ADVOCACY IN A STATE LEGISLATURE***David Yamane, University of Notre Dame***

In his studies of religious lobbying in Washington, Allen Hertzke has considered the issue of the connection between the personal religiosity of legislators and the involvement of religious advocacy organizations; in his terms, the relationship between "faith and access." The question Hertzke raises is important, and his findings are suggestive. Unfortunately, the cases on which he bases his conclusion are limited both in number and representativeness. More sophisticated statistical analysis of more systematically collected data can, therefore, help to flesh out Hertzke's more preliminary findings. I provide such an analysis by regressing dependent variables which measure the extent of contact between legislators and religious advocacy organizations on various demographic background and personal religiosity variables. The analysis confirms Hertzke's contention. But the relationship between faith and access is not the same for all groups. Although access to legislators on the basis of their faith was only

Fenggang Yang, The University of Southern Maine

Based on participant observation and interviews in Chinese Buddhist, Chinese Christian, and other religious congregations in the Houston area, I discuss the construction of "adhesive identities" among Chinese immigrants.

AFRICAN WOMEN IN SEARCH OF IDENTITY: GHANAIAN WOMEN AND THEIR STRUGGLE FOR EMPOWERMENT IN CHURCH AND SOCIETY***Kwasi Yirenkyi, Indiana University of Pennsylvania***

Rapid social changes including structural adjustment programs and role shifts have been instrumental in raising questions about the role and status of women in the Ghanaian society. For example, since the 1990s, female-headed households have risen to over 30% of the population. As many women carry sole responsibility for the support of their children, the debate about their status intensifies. The spirit of solidarity between women in the churches and secular movements has also helped in raising questions about their role and status. This paper examines women's struggle for empowerment in the church and the larger society.

SHAKTI/WICCA CONTRASTS IN GENDER-BASED SOCIAL INTEGRATION***Michael York, Bath Spa University College***

Contemporary Western Goddess Spirituality argues that masculine gender perceptions of godhead reflect entrenched power roles and hierarchical privileging. On this basis, religions or religious systems in which female goddesses are dominant ought to encourage nonpatriarchal social cohesion. Yet, despite the prominence of such goddesses as Athene and Demeter, Yemaya and Oshun, and Ameratsu and Inari, the respective societies of classical Greece, East Africa/Latin America and Japan indicate that the historical and anthropological records do not support this contention. Turning to India, we again encounter a religious culture in which female deities (Kali, Durga, Lakshmi, and Sitala) enjoy widespread popular worship. But does Hindu society differ significantly from the ancient Greek, Afro-Latin and Japanese with respect to its attitude toward women? More fundamentally, in what ways does Devi veneration augment Hindu/Indian social coherence? And, specifically, how does Shakti-based religiosity in the East contrast with Wiccan and contemporary Western pagan Goddess reverence in terms of social integration?

GENDER DIFFERENCES IN THE POST-COMMUNAL LIVES OF CHARISMATIC DISCIPLES***Benjamin Zablocki, Rutgers University***

This paper is based upon findings from a 25-year panel study of a representative sample of participants in ideological communes. The 804 respondents were drawn from communes from all regions of the United States. They fall into three broad categories: members of charismatic religious groups, members of noncharismatic religious groups, members of secular groups. For the purposes of this paper, the interest is in members of the religious groups. Those in the secular groups are treated as a control population. The paper attempts to account for differences between male and female post-communal religiosity as a function of charismatic and noncharismatic relational bonding. The hypothesis is explored that the effects of charismatic and peer bonds are distinguished more slowly for females than males, allowing contextual and religious effects to operate during apostasy more effectively for females than for males.

distinguished more slowly for females than males, allowing contextual and religious effects to operate during apostasy more effectively for females than for males.

SLAMETAN: A SOCIAL RITE BASED ON JAVANESE ISLAMIC SYNCRETISM

Rinduan Zain, McGill University

In Indonesia, Islam has its own specific features, since its principal teaching mainly integrates local culture. One form of integration is slametan, a ritual ceremony that is prevalent in Java. This ceremony is best defined as a ritual in which Arabic prayers are recited and food is offered to the Prophet Muhammad, saints, and ancestors who are implored to shower blessings on the community. This definition designates slametan as syncretism between Javanese local culture, which is enmeshed with Hindu-Buddhist teachings, and Islam. This paper will expose slametan's functional dimension through the hypothesis that its syncretistic element is considered to be a fundamental factor in the promotion of religious harmony and peace, as well as the celebration of religious diversity. Furthermore, it is assumed that as a traditional institution, slametan will never perish in the Javanese heart despite the emergence of many modern institutions.



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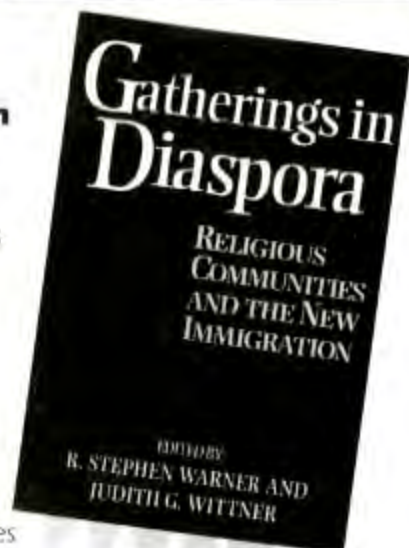
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