

ASA SOCIOLOGY OF RELIGION

Newsletter of the Sociology of Religion Section of the American Sociological Association
Kevin D. Dougherty, Editor

From the Chair

It is an honor to serve as your Section Chair for 2006-07. I am very pleased to report that the state of the section is strong. We have more than 600 members, a number that continues to trend upwards. We produce intellectually lively, high quality sessions at every year's annual meeting. We have excellent attendance at our receptions and business meetings—well, at our receptions, anyway. We give a full slate of awards every year. We enjoy a lively newsletter. And I can testify that almost no arm twisting was necessary in order to fill our several committees. People seem happy to serve the section in this way, and that is a sure sign of vitality. For all of this we thank past and present section officers, committee members, newsletter editors, and paper presenters, and my main goal for the coming year is to hand over to Chair-Elect Chris Smith a section that is as strong as the one Past-Chair Chris Ellison has handed to me.

It is not too soon to put the 2007 meeting, in New York City, on your calendar. In particular, please note that our "Section Day" is Sunday, August 12. We will kick off our section activities with a reception on Saturday evening, August 11, and all of our sessions will be on the following day. Mansoor Moaddel and John Evans join me on this year's Program Committee, and we hope that our 2007 sessions will include some of the most exciting current work in the sociology of religion. All of the sessions will be open submission; no themes will be predefined. If you will have a paper ready to submit by January and ready to present by August, please let us consider it for possible presentation at a religion section session.

I look forward to working with you over the coming year. If you would like to share your thoughts about the section, its work, or the 2007 meeting, don't hesitate to be in touch.

MARK CHAVES, University of Arizona



Mark Chaves has a Master of Divinity degree from Harvard Divinity School and a PhD in Sociology from Harvard University. He is Professor and Head of the Sociology Department at the University of Arizona. He specializes in the sociology of religion. He was Principal Investigator for the National Congregations Study (NCS), a 1998 survey of a nationally representative sample of religious congregations. A second wave of the National Congregations Study is underway. His most recent book, based largely on the 1998 NCS, is *Congregations in America* (Harvard University Press, 2004).

Inside

PAGE 2

Section Officers
New Section Officers Elected
Section Awards
Committee Assignments

PAGE 3

African-American Congregational Life Survey: Member's Voice Project (MVP)

PAGE 9

Call for Papers

PAGE 10

Member News and Notes
Dissertation in the Pipe

PAGE 11

Employment Announcement
Other Announcements
From the Editor

Section Officers 2006-2007

Chair

Mark Chaves, mchaves@u.arizona.edu

Chair-elect

Christian Smith, chris.smith@nd.edu

Past-chair

Christopher Ellison, cellison@prc.utexas.edu

Secretary/Treasurer

Richard L. Wood, rlwood@unm.edu

Council

Peggy Levitt, plevitt@wellesley.edu

Omar McRoberts, omcrober@uchicago.edu

Mark D. Regnerus, regnerus@prc.utexas.edu

David A. Smilde, dsmilde@arches.uga.edu

Jenny A. Trinitapoli, jennytrini@mail.utexas.edu

Melissa J. Wilde, mwilde@sas.upenn.edu

David Yamane, yamane@wfu.edu

Newsletter Editor

Kevin D. Dougherty, Kevin_Dougherty@baylor.edu

The Sociology of Religion Section of the American Sociological Association encourages and enhances research, teaching, and other professional concerns in the study of religion and society.



2006 Section Awards

Distinguished Book Award (co-winners)

Mark Chaves, *Congregations in America* (Harvard University Press, 2004).

Penny Edgell, *Religion and Family in a Changing Society* (Princeton University Press, 2005).

Distinguished Article Award

Fenggang Yang, "The Red, Black, and Gray Markets of Religion in China," *The Sociological Quarterly* 47 (February 2006): 93-122.

Student Paper Award

Christopher P. Scheitle (Pennsylvania State University), "The Social and Symbolic Boundaries of Congregations: An Analysis of Website Links," *Interdisciplinary Journal of Research on Religion* 1 (2005): Article 6.

Honorable Mention: Jenny Trinitapoli (University of Texas at Austin), "Religion and AIDS in Malawi"

Committee Assignments 2006-2007

Book Award Committee

Omar McRoberts (Chair), omcrober@uchicago.edu

Courtney Bender, cb337@columbia.edu

Penny Edgell, edgell@umn.edu

Article Award Committee

Jen'nan Ghazal Read (Chair), jennan@uci.edu

Michael Hout, mikehout@berkeley.edu

Brian Steensland, bsteens@indiana.edu

Student Paper Award Committee

John Bartkowski (Chair), bartkowski@soc.msstate.edu

Elaine Howard Ecklund, ehe@buffalo.edu

Mark Shibley, shibleym@sou.edu

Nominating Committee

Chris Ellison (Chair), cellison@prc.utexas.edu

Jerry Park, jerry_park@baylor.edu

Milagros Peña, mpena@soc.ufl.edu

Melissa Wilde, mwilde@sas.upenn.edu

Program Committee

Mark Chaves (Chair), mchaves@u.arizona.edu

John Evans, jhevans@ucsd.edu

Mansoor Moaddel, mmoaddel@umich.edu

Roundtable Organizer

Mark Chaves, mchaves@u.arizona.edu

New Section Officers Elected



Chair-Elect

Christian Smith,
William R. Kenan, Jr. Professor of Sociology, and
Director, Center for the Study of American Religion
University of Notre Dame



Council Member

Peggy Levitt,
Associate Professor of Sociology
Wellesley College



Council Member

Omar McRoberts,
Associate Professor of Sociology
University of Chicago



Student Representative

Jenny Trinitapoli,
Ph.D. Candidate
University of Texas at Austin

African-American Congregational Life Survey: Member's Voice Project (MVP)

By CHRISTINE D. CHAPMAN, Georgia State University

An elemental bond of group identity is belonging to a religious community. For African Americans the church has long played a role of sanctuary. Social conditions have put a special burden on black churches; they had to be social centers, political forums, school houses, mutual aid societies, refuges from racism and violence, and places of worship. Core values of black culture like freedom, justice, equality, African heritage, and racial parity at all levels of human intercourse, were given birth and nurtured in the womb of the Black church. As the spiritual, historical, cultural, and civic nexus of African American life, the African American church is viewed as the single most important institution in the Black community. As few scholars and researchers have unearthed data about African American congregations, Member's Voice Project (MVP) uncovered a wealth of information—information that can only be revealed through primary sources that comprise the African American Church: the people in the pews, pastors, and church administrators.

Member's Voice Project (MVP) is the nation's most comprehensive survey of African American congregational life from the perspective of the people in the pews. During 2003-2005, over 15,000 parishioners of Protestant congregations, 6500 Catholic worshipers, and 13 predominantly African-American mosques participated in the MVP survey. This article reviews several areas of research on African American spirituality and congregational life and discusses ways MVP data will be utilized to broaden the scope of understanding about African American congregational life. This article will suggest fresh ways MVP data contributes extraordinary insights on African American spirituality and congregational life while linking to and building upon research on the role of religion in the African American community.

Building upon and linking with Project 2000 research

In 2000 the largest survey of congregations ever conducted in the United States was completed. *Faith Communities Today* (FACT) was an inclusive, denominationally sanctioned program of interfaith cooperation that represented 41 denominations and faith groups that provided a public profile of American congregations.¹

The ITC/FaithFactor Project 2000 Study of Black Churches (Project 2000) was a significant component of the FACT study. Project 2000 is the nation's most comprehensive survey of African American religious experience from the perspective of the pastor. A total of 1,863 senior pastors or lay leaders of Black or predominantly Black churches were interviewed by telephone survey. Of the total of 1,863 interviews, 1,482 (77 percent) were conducted with the pastor while 381

(23 percent) were conducted with the assistant pastor or senior lay leader.² In addition to participation in the national congregational study, as reported by the FACT, Project 2000 included additional research on Black megachurches and urban storefront churches as part of the Project 2000 study.³

Key findings for Project 2000 included:

- Outreach ministries receive a major commitment of energy and other resources from congregations throughout the nation.
- 85% of Black congregations provide opportunities for community service.
- Because of the importance given to this commitment to community, community outreach is as much an expression of faith as participation in prayer groups, liturgical practice, or doctrinal study.
- The activities of congregations in the lives of people—in providing them with food and clothing, building homes, revitalizing neighborhoods, treating addictions, supplying health care (the list could be greatly extended)—is immense.
- A high percentage of African American pastors are well educated. Although a small minority of Black-church pastors have a certificate degree or less for ministry, half have attended Bible college or seminary. In the full sample of Black churches having a pastor with a seminary master's degree, nearly a third have continued formal education for ministry.

Link with social/public policy IBRL study

In Spring 2003, the Institute for Black Religious Life (IBRL), Interdenominational Theological Center, Atlanta, conducted follow-up research from Project 2000 to examine the types and levels of current and desired black church interest in issues identified by the White House faith-based initiative: at-risk youth, prisoners and their families, elders in need, substance abuse, wealth creation, financial education, church/state separation, role of fathers, rites of passage, hip-hop music/entertainment, and Afrocentric culture.⁴ The purpose of the study was to begin an examination of the role of religion in social and public policy as identified by the black church. Seminarians from seven African American seminaries completed the survey. The policy survey examined three aspects of involvement and interest in social issues and public policy on the part of the participants' churches: current involvement, desired involvement and sermon topic. States of the home churches represented were predominately southern: Georgia, Texas, Tennessee, Alabama, South Carolina, North Carolina,

MVP Research, continued from p. 3

Louisiana, Mississippi, and Florida. Additionally churches in New Jersey, New York, and Virginia were represented.

- Over 30% of the participants stated their churches were in urban areas with the next largest group from suburban locations. Less than 10% responded that they were rural.
- 35% of the respondents were affiliated with congregations with over 350 members. The remaining churches were small in size—between 50 and 99 members.

A central theme of religiosity within the Black church is the spiritual and community outreach connections. The policy research demonstrated desire to be involved with ministries supported by the White House faith-based initiative is high by seminary trained religious leaders. Ministries that are identified by the faith-based initiative reported a desired average increase of 68 percent over current levels on ministry activity. Of special note is the desired increase of 111 percent for activities related to substance abuse. All respondents also indicated a desired increase in the levels of activity for ministries related to social and public policy. Of the six social policy areas surveyed, access to health had the highest interest (77.7 percent), followed by financial education (75.8 percent), wealth creation (74.8 percent), minority representation (71.2 percent), affirmative action (64.3 percent) and welfare reform (53.9 percent).⁵ But for the researchers involved in this follow-up study to Project 2000, the question became, "What ministries related to social and public policy do the people in the pews want to be involved in?"

"Faith-based" has become such a common qualifier for "social services" that it is easy to assume the concept is widely understood among church members. When MVP researchers were asked to participate in the U.S. Congregational Life Survey, of particular interest was the inclusion of survey questions related to types of social and public issues. MVP thus included the following question that had not been included in the original U.S. Congregational Life survey instrument:

In which of the following ministries would you like your congregation to be involved? (Mark **all** that apply.)

Housing for senior citizen programs or assistance
 Other senior citizen programs or assistance
 Prison or jail ministry
 Counseling or support groups
 Substance abuse or 12-step recovery programs
 Day care, pre-school, before or after-school programs
 Other programs for children or youth
 Emergency relief or financial assistance
 Economic development
 Financial Education
 Health-related programs and activities

Activities for unemployed people
 Political or social justice activities (voter registration, etc.)

Below is data reported to MVP by the more than 15,000 Protestant parishioners regarding levels of participation in social service ministries.

Housing for senior citizen programs or assistance	33%
Other senior citizen programs or assistance	29%
Prison or jail ministry	34%
Counseling or support groups	41%
Substance abuse or 12-step recovery programs	22%
Day care, pre-school, before or after-school programs	32%
Other programs for children or youth	36%
Emergency relief or financial assistance	22%
Economic development	21%
Financial Education	21%
Health-related programs and activities	36%
Activities for unemployed people	33%
Political or social justice activities (voter registration, etc.)	26%

Congregations develop a variety of ways to assist people in times of special need, sometimes helping their own members, but often reaching out to help others in their communities. In 2001 the FACT survey provided data regarding the ways congregations across the nation reach out and provide a network of human services.

In nearly all categories that data was collected in both the MVP and FACT surveys about outreach ministries (Employment Related; Substance Abuse; Day care, Pre-, After-School; Prison Ministry; Elderly Housing; Senior Citizen; Counseling/Hotline; and Cash Assistance) percentages of MVP congregations' involvement in social outreach ministries was lower than percentages reported for national averages in the FACT survey. Since the FACT data represents data gathered from pastors and MVP data is the perspective of the people in the pews, this discrepancy in perceptions of amounts of social outreach ministry is an area requiring additional research.

Although the majority of congregations develop resources to respond to basic human needs in emergency situations, denominational preferences emerge around particular ministries. The IBRL policy study demonstrated that the links between outreach ministries and social and public policy issues have broad implications. One broader sociopolitical context that has particular implications for studying the spiritual dimension of congregational outreach is devolution. Devolution refers to the decentralization of the social safety net and the transfer of social responsibilities to the private sector. The ideology of this movement is guided by two basic assumptions: 1) the efficiency of markets and the value of competition as a strategy for enhancing organizational performance; and 2) the conception of management as a generic concept derived from the private sector. These two trends have

MVP Research, continued from p. 4

generated stronger cooperation between local governments and nonprofit social service organizations, under the direction of leaders who exhibit the values of efficiency, economy, and effectiveness.

A foundational assumption of the movement toward devolution is that the impersonal and inflexible nature of government, especially the federal government, renders it incapable of waging an effective war against poverty. A corollary assumption is that private sector efforts, particularly faith based ones are inherently more effective and can mobilize resources with greater efficiency.⁶ While empirical research on faith-based nonprofit organizations is limited, there is anecdotal research that is available but difficult to access. The dearth of quantitative research examining the desire for outreach ministries related to faith based programs eligible for federal funding is one reason the MVP study sought data to understand the congregational desire for these types of ministries. Additionally, MVP sought data to understand the connections between types of ministries supported by Black Protestant congregations.

Spiritual link with everyday lives

The FACT survey highlighted that the majority of congregations in the U.S. develop resources to respond to basic human needs in emergency situations and Black Protestant congregations supply the greatest number and type of outreach ministries. But the link between social action programs and spiritual dynamics is uncharted terrain although a cluster of studies has significantly contributed to understanding of the faith community's involvement in public life. Four major national congregational surveys⁷—the Independent Sector study,⁸ the National Congregations Study,⁹ the Organizing Religious Work Project,¹⁰ and the Faith Communities Today (FACT) Study¹¹—paint complementary portraits of congregations' ministry priorities and charitable activities. Alongside these national surveys are many regional and local studies examining congregational civic involvement, including the seminal *Varieties of Religious Presence* which analyzed congregations in Hartford, Conn. (1984);¹² analysis of the use of space among Chicago congregations by the Community Workshop on Economic Development (1991);¹³ Wineburg's longitudinal research in Greensboro, N.C. (1992-1994);¹⁴ Ammerman's study of twenty-three congregations in nine communities undergoing significant change (1997);¹⁵ the Urban Institute's survey of D.C. congregations (1998);¹⁶ a report on congregational-sponsored services in Minnesota (2000); Amato-von Hemert's examination of rural church responses to poverty (2000);¹⁷ a capacity study of congregations in California (2000);¹⁸ Wuthnow's portrait of congregational linkages with nonprofits in Lehigh Valley, Penn (2000);¹⁹ Bartkowski and Regis's studies of the relief efforts of congregations in Mississippi (2001);²⁰

McRobert's analysis of congregations in Four Corners, a Boston neighborhood (2003);²¹ a census of the community-serving activities of Philadelphia congregations (2001);²² and a seven-city study of congregational activity.²³

Studies that highlight particular forms of faith-based social outreach include a study of 15 Philadelphia area Protestant churches with active outreach programs,²⁴ Church and Community Project involving 111 churches in the process of developing social ministries,²⁵ Sherman's research on congregations involved in welfare-to-work partnerships,²⁶ Harper's investigation of twenty-eight churches doing model community development,²⁷ and Day's case studies of ten African American Philadelphia churches engaged in economic development.²⁸

Spiritual link with African American families

According to the 2000 Census, the nearly 35 million African American in the United States represented 12.3 percent of the population.²⁹ Research on families in America found African American are less likely to marry, more likely to divorce and more likely to live in single-parent, mostly mother-headed families.³⁰ The research included several noteworthy features of African American families. First, African American families have a long history of being dual-earner families as a result of economic need, so employed women have played an important role in the African American family. They also have more egalitarian family roles. Black men have more positive attitudes toward working wives, taking on a slightly larger share of household labor, and spend more time on domestic tasks and childcare activities.³¹ Kinship bonds are especially important, for they provide economic assistance and emotional support in times of need.³² African American families also have a strong tradition of familism with important roles played by intergenerational ties,³³ and African Americans value children highly. Finally, African Americans are more likely than whites to live in extended households, households that contain several different families.³⁴ Black children are much more likely to live in their grandparent's household or to have a grandparent living with them in their parent's household.³⁵

Examining the supportive relationships with church members among African American families will be an important focus of qualitative analysis of MVP data. Examining socialization activities reflecting African American cultural themes will reveal possible links between Afro-cultural socialization patterns within African American congregational life. We will also be examining the links between age and gender with the frequency of receiving support from church members. This will give relevant findings on family solidarity and possible links with church networks, an important component of cultural capital, another area of MVP research focus.

MVP Research, continued from p. 5

Spiritual and cultural capital links

Social capital—which includes broad social networks, the reciprocities that arise from them, and the value of these for achieving mutual goals—has become an influential concept in debating and understanding the modern world.³⁶ The concept of social capital has resonated across academic disciplines and has moved quickly into the realm of public discourse. There are several suggested reasons for the popularity of the concept of social capital: primarily, a growing concern to revalorize social relationships in political discourse; to reintroduce a normative dimension into sociological analysis; and to develop concepts which reflect the complexity and inter-relatedness of the real world.³⁷ Secondly, the concepts of trust and networks are intrinsic to concepts defining social capital. Robert Putnam, Peter and Isabel Malkin Professor of Public Policy at Harvard University, is credited with popularizing the concept of social capital in the U.S. Putnam defines social capital succinctly as “features of social life—networks, norms, and trust—that enable participants to act together more effectively to pursue shared objects.”³⁸ In other words, interaction enables people to build communities, to commit themselves to each other, and to knit the social fabric. A sense of belonging and the concrete experience of social networks and the relationships of trust and tolerance that can be involved can bring great benefits to people.

How, then, can these three ‘features’—networks, norms and trust—be applied to civic life as it is experienced in African American Protestant congregations? Few areas of American scholarship have produced as much exciting new work in recent decades as African American studies. An outpouring of scholarship on slavery, emancipation, late-nineteenth-century race politics, and southern segregation dominated studies through the 1970s. But as scholars moved forward to explore twentieth-century African American history, the examination of Black life and culture have provided a central focus. These changes in scholarly focus were paralleled by several shifts in interpretation and analysis. A previous focus was on physical and institutional structures of Black community and degree to which whites regulated and controlled Black life. Later studies emphasized an “agency model” demonstrating the extent to which slavery and freedom shaped and controlled destinies. Gilbert Osofsky³⁹ writing on Harlem and Allan Spear⁴⁰ writing on Chicago, for example, concentrated on the creation of the ghetto and Black urban life generally. Current studies though, reflect a shift back to Black southern roots and an emphasis on internal focus, on kinship and communal networks, class and culture, and the importance of church and theology in Black communities. Scholars are beginning to recognize the degree to which religious conviction empowered

African American and moved them to action. Project 2000 clearly found that people within historically Black religious institutions are driven by their faith to help and serve others. Of particular focus for qualitative analysis of MVP data, will be examination of the extent to which social and cultural capital are empowering or constraining congregational life and social outreach ministries.

Women and leadership issues

The African American church is known as a focal point for social involvement within the African American community. Seventy-four percent of the respondents completing the MVP survey reported they hold at least one leadership position in their congregation (such as governing board, committee, choir or usher, church school teacher, etc). This is nearly double the average reported by white US Congregational Life Survey congregations. Why are African American congregations so leadership heavy? How is leadership perceived in African American congregations? How does ministerial leadership contribute to the support or constraint of leadership for people in the pews? What is the role of gender in the perception of leadership roles within the congregation? These are just beginning inquiry questions MVP researchers will be utilizing to examine leadership, discourse, symbols, and mentoring in producing lay leaders and shaping the beliefs and values of the congregation. Of particular interest will be examination of the role of women in church leadership, internal systems of support for women to exercise leadership, and spiritual gifts as part of their spiritual development.

Although Black churches throughout history have been involved in seeking political equality and justice for African Americans, the inequality of Black women in terms of class and gender remains an unresolved issue. Even though the principal programs of the Black church rely disproportionately on women for their support and success, all of the traditional Black religious denominations tend to have basically female congregations and mostly male leadership. Some denominations that typically have middle class congregations, most notably the Black Methodists, have displayed less gender bias when compared to Holiness denominations, which in turn appear to demonstrate less class bias and which tend to attract poorer less educated African Americans. MVP, however, will provide cutting edge data regarding participation of Black women in their churches.

The ministry of women as fully ordained clergy has always been subject to controversy. For the most part, men have monopolized the ministry. Many of the founders of Black churches ignored the unfairness of some of their practices, even though these practices were

MVP Research, continued to p. 7

MVP Research, continued from p. 6

analogous to the injustices of the White society against African Americans.⁴¹ In recent years, many traditional denominations have ordained a greater number of women ministers; but organizational hurdles have placed a stained glass ceiling on their opportunities to attain either pastorates in larger congregations or higher-ranking ecclesiastical posts. Black women have been limited within their institutions in leadership roles, which have served as the primary mechanism for entrance into the political arena by many prominent Black leaders such as Andrew Young, Adam Clayton Powell, Jr., and Jesse Jackson.

Even with the prestige of Black women at national church conventions and in spite of the growth of Black women's public speaking capability, the distinction between speaking and teaching as female roles and preaching as a male role is the norm in many Black churches. It has been documented that on all organizational levels women are concentrated in traditional women's areas of work rather than the top leadership positions of churches. Women are accorded greater participation on the decision-making boards of smaller churches but not larger ones. Women are found in the membership and on the staffs of agencies that are connected to missions and education, the historic channels for women's work, but seldom in the ones that could serve as spring-boards to political activity.⁴²

Social welfare was not considered a primary role for men in African American culture, and therefore this activity was delegated to the women of the church. Women founded ministries that catered to urban areas. In these ministries they preached, ran day care and food distribution centers, and educated those who sought them out. Fund raising was only one of the ways women demonstrated that they in essence were the foundation of the church even though men were in the forefront and received most of the recognition. Money was the means to attain success for African missions, and women were the principal players in raising it. Because opportunities for women within the traditional ministry of Black churches were limited, the missionary profession was appealing to many African American women. It gave them the opportunity to pursue leadership roles not normally available in America. In addition to the primary MVP survey instrument utilized by parishioners, church pastors and church administrators were also surveyed. Data derived from the leader and administrator surveys will provide evidence regarding current roles of women in leadership positions of the church. Additional focus will also be given to the role of the church in social networks of elderly African Americans. Early MVP finding suggest that church sponsored activities are vital to the social networks of elderly African American.

Conclusion

Early stages of analysis by MVP researchers have been initiated in the following areas: examining the spiritual link with everyday lives; spiritual and cultural capital links; women and church leadership; and the spiritual links with social and public policy. In both MVP and the Project 2000 study, we found that people are driven by their faith to help and serve others. Although we can celebrate the amount of community outreach in which Black religious groups are involved (greatest among all religious groups), there is much we do not know about the type, degree, quality, and impact of these community outreach programs and the ways that vital Black spirituality plays a role. Unfortunately, while nearly everyone can see bits and pieces of this work, overall we know little about how much of this work takes place. We know that there is much happening, but how much of it, what is being done, how it is funded, and a host of other questions are unresolved concerns. We also know very little about the success rate of these programs. In many ways, this lack of data presents few problems, but in other ways it hinders the ability of faith groups to do their work and do it well. Only when research confronts the full range of community outreach within the Black church will we begin to better understand the behavior and decision making of these organizations, and as a result offer new insights for more effective transformations.

Notes

¹ Dudley, Carl S, David A Roozen. 2001. *Faith Communities Today: A Report on Religion in the United States Today* (FACT), 1-3.

² Gallup Organization, *ITC/FaithFactor Project 2000 Final Research Report*, 2000, 6.

³ *Ibid*, Chapman (2003), 5.

⁴ Chapman, Christine. 2004. The Black Church: Charitable Choice, Devolution, and Obstacles, *The Journal of the Interdenominational Theological Center*, Vol. XXXI, Fall 2003/ Spring 2004.

⁵ The data generated from the follow-up research for the spring 2003 White House initiative by the Institute for Black Religious Life have been presented by the writer at the following professional conferences:

"Getting a Piece of the Faith-Based Pie," American Sociological Association Section on Sociology of Religion Annual Meeting, Atlanta, August 2003.

"Research Report: Black Religious Life in America." NAACP Eighth Annual National religious Leadership Summit, Atlanta, November 2003.

⁶ Unruh, Heidi Rolland, Ronald J. Sider. 2005. *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry*. New York: Oxford University Press, 11.

⁷ *Ibid*, *Saving Souls, Serving Society*, Unruh, 273-4.

MVP Research, continued from p. 7

⁸ Hodgkinson, Virginia A. and Murray S. Weitzman. 1993. *From Belief to Commitment: The Community Service Activities of Religious Congregations in the United States*. Washington, DC: Independent Sector.

Saxon-Harrod, Susan K.E., Susan J. Wiener, Michael T. McCormack, and Michelle A. Weber. 2000. *America's Congregations: Measuring Their Contribution to Society*. Washington, DC: Independent Sector.

⁹ Chaves, Mark. 1999. Religious Congregations and Welfare Reform: Who Will Take Advantage of "Charitable Choice?" *American Sociological Review* 64:836-846.

¹⁰ Ammerman, Nancy. 2001. Doing Good in American Communities: Congregations and Service Organizations Working Together. Research report for the Organizing Religion Work Project, Hartford Institute for Religion Research. Hartford, Conn: Hartford Seminary.

¹¹ Roozen, David and Carl Dudley. 2001. Faith Communities Today: A Report on Religion in the United States Today. Report from the Faith Communities Today (FACT) Study.

¹² Roozen, David, William McKinney and Jackson Carroll. 1984. *Varieties of Religious Presence: Mission in the Public Life*. New York: Pilgrim.

¹³ Community Workshop on Economic Development. 1991. *Good Spaces and Good Work: Research and Analysis of the Extent and Nature of the Use of Religious Properties in Chicago Neighborhoods*. Chicago: Inspired Partnerships Program of the National Trust for Historic Preservation in the United States.

¹⁴ Wineberg, Robert J. 1992. Local Human Services Provision by Religious Congregations: A Community Analysis. *Nonprofit and Voluntary Sector Quarterly* 21 (2): 107-118.

¹⁵ Ammerman, Nancy. 1997. *Congregations and Community*. New Brunswick, NJ: Rutgers University Press.

¹⁶ Prinz, Tobi Jennifer. 1998. Faith-Based Service Providers for the Nation's Capital. *Journal of Democracy* 6 (1): 65-78.

¹⁷ Amato-von Hemert, Katherine. 2000. Between Imprisonment and Integrity: Rural Churches Respond to Poverty and Policy. *Social Work and Christianity* 27 (2): 188-217.

¹⁸ Anderson, Scott D., John Orr and Carol Silverman. 2000. Can We Make Welfare Reform Work? The California Religious Community Capacity Study: Final Report. Sacramento, Calif.: California Council of Churches.

¹⁹ Wuthnow, Robert. 2000. Linkages between Churches and Faith-Based Nonprofits. Report to the Aspen Institute.

²⁰ Bartkowski, John P. and Helen A Regis. 2001. Religious Civility, Civil Society, and Charitable Choice: Faith-Based Poverty Relief in the Post-Welfare Era. In *Faith, Morality, and Civil Society*, ed. Dale McConkey and Peter Lawler, 132-148. Lanham, Md.: Lexington.

²¹ McRoberts, Omar. 1999. Understanding the "New" Black Pentecostal Activism: Lessons from Boston Ecumenical Ministries. *Sociology of Religion* 60: 47-70.

²² Cnaan, Ram A., Stephanie C. Boddie. 2001. Philadelphia Census of Congregations and Their Involvement in Social Service Delivery. *Social Service Review* 75 (4): 559-580.

²³ Cnaan, Ram A. with Stephanie C. Boddie, Femida Handy, Gaynor Yancey, and Richard Schneider. 2002. *The Invisible*

Caring Hand: American Congregations and the Provision of Welfare. New York: New York University Press.

Unruh, Heidi Rolland and Ronald J. Sider. 2005. *Saving Souls, Serving Society: Understanding the Faith Factor in Church-Based Social Ministry*. New York: Oxford University Press.

²⁴ Ibid, Unruh, 2005.

²⁵ Dudley, Carl S., and Thomas Van Eck. 1992. Social Ideology and Community Ministries: Implications from Church Membership Surveys. In *Yearbook of American and Canadian Churches, Sixtieth Issue*, ed. Kenneth Bedell and Alice Jones, 5-11.

—2003. The Community Serving Activities of Hispanic Protestant Congregations. Preliminary report submitted to the Center for the Study of Latino Religion, Notre Dame University, South Bend, Ind.

²⁶ Sherman, Amy L. 2000. A Survey of Church-Government Anti-Poverty Partnerships. *American Enterprise* 11 (4): 32-33.

²⁷ Harper, Nile. 1999. *Urban Churches, Vital Signs: Beyond Charity Toward Justice*. Grand Rapids, Mich.: Eerdmans.

²⁸ Day, Katie. 2002. *Prelude to Struggle: African American Clergy and Community Organizing for Economic Development in the 1990's*. Lanham, Md.: University Press of America.

²⁹ U.S. Census Bureau, 2000.

³⁰ Strong, Bryan, Christine DeVault, and Theodore F. Cohen, 2005. *The Marriage and Family Experience*, 9th ed. Belmont, Calif.: Wadsworth/Thompson Learning, 87-89.

³¹ McLoyd, Vonnie, Ana Marie Cauce, David Takeuchi, and Leon Wilson. Marital Processes and Parental Socialization in Families of Color: A Decade Review of Research. *Journal of Marriage and the Family* 62, 4 (November 2000): 1070-1093.

³² Taylor, Robert J, Linda M. Chatters, Belinda Tucker, and Edith Lewis. 1991. Developments in Research on Black Families. In *Contemporary Families: Looking Forward, Looking Back*. Edited by A. Booth. Minneapolis: National Council on Family Relations.

³³ Ibid, Strong et al, 87.

³⁴ Taylor, Ronald L. ed. 1994. *Minority Families in the United States: A Multicultural Perspective*. Englewood Cliffs, NJ: Prentice Hall.

³⁵ U.S. Census Bureau, 2000.

³⁶ Schuller, Tom, Stephen Baron and John Field. 2000. *Social Capital: A Review and Critique, Social Capital: Critical Perspectives*. New York: Oxford University Press, 1.

³⁷ Ibid, 2.

³⁸ Putnam, Robert. 1996. Who Killed Civic America. *Prospect*, March: 66-72.

³⁹ Osofsky, Gilbert. 1996. *Harlem: The Making of a Ghetto, Negro New York, 1890-1930*, 2 ed. (1971; reprint) Chicago: Ivan R. Dee Publishers.

⁴⁰ Spear, Allan, 1967. *Black Chicago: The Making of a Negro Ghetto, 1890-1920*. Chicago: University of Chicago Press.

⁴¹ Hull, G.T., Scott, P.B., & Smith, B. Eds. 1981. *All the Women Are White, All the Blacks Are Men, But Some of Us Are Brave: Black Women's Studies*. New York: Feminist.

⁴² Grant, Jackie. 1989. *White Women's Christ and Black Women's Jesus: Feminist Christology and Womanist Response*. Atlanta: Scholars.

Call for Papers



ASA Section on Collective Behavior/Social Movements.

Rhys Williams, University of Cincinnati, is the 2007 chair of the CB/SM Section. He hopes that interests in religion and social movements will be amply represented at the 2007 ASA annual meeting in New York. In addition, the CB/SM section will have a pre-meeting mini-conference at Hofstra University on Long Island, August 9-10, 2007. At the mini-conference there will be panels for papers and probably a workshop session on studying religion and movements. Address inquiries or ideas to Rhys.Williams@uc.edu.

The Rhythms of the Sacred: time of the monk, time of the tourist on the global scene.

An international conference to be held at the Abbey of Farfa, Italy, March 22-24, 2007.

By comparing the time of the monk with the time of the tourist, this conference considers our understanding of time and space within the change of scale introduced into social life by ICTs. The monk is a hero of memory; the tourist is a hero of oblivion. Between these conflicting poles a new metaphysics is emerging that opposes the body to the computer. Modern technologies are imposing the necessity to wander on humanity.

The following areas of discussion have been identified, but further suggestions are welcome:

- ICTs and Body Time
- Biological Body and Consciousness
- 'Habitus' and Social Memory
- The 'Mobility Turn' in Social Sciences
- 'Performing Paradise' in Tourist Mobilities
- The Memory of the Benedictine Monk and the Memory of the Tourist
- The Rule and the Exception
- The Sacred and the Profane
- The Rhythms of the Sacred

Abstract deadline is November 30. Abstracts are to be sent to Bianca Maria Pirani at biancamaria.piran@alice.it. For more information, find the call for papers at www.ais-sociologia.it.



Association for the Sociology of Religion

Striving for a Better World: Religion and Social Change. 2007 Annual Meeting, August 10-12, New York City.

Religious groups have unequal access to social, economic, and political power. Moreover, religious collectivities address existing social arrangements in various ways drawing from unique worldviews. Consequently, many societies and religious communities are sharply divided between competing perspectives, with some viewpoints beating out the competition. The 2007 theme focuses on how different religions attempt to implement their vision of a better world by either sanctifying or challenging the status quo and the consequences of their efforts for their own communities and their relationships with the secular world.

Papers and discussions are invited on a broad range of issues in the sociological study of religion relating to the meeting theme. And, as always, proposals for sessions and papers that fall outside the formal theme are also welcomed.

Submit your proposal by email as a Word attachment to program chair Rachel Kraus at ASR2007@bsu.edu. Include the names, affiliations, and email addresses of all authors on the same sheet as your abstract/proposal. (2) Limit paper abstracts to 150 words. (3) Membership in the ASR is required for program consideration (one author, for multi-authored papers). Session Proposals are due by 31 January 2007. Paper Abstracts are due by 28 February 2007. See the ASR website (www.sociologyofreligion.com) for further information.

The Amish in America: New Identities & Diversities.

An international conference hosted by The Young Center of Elizabethtown College, June 7-9, 2007.

The conference will focus on the changing nature of Amish identity and the growing diversity of Amish life in North America. Conference planners welcome proposals for papers or poster sessions on topics related to any facet of the Amish experience in America. Proposals are invited from all academic disciplines as well as from practitioners who provide services to the Amish. Presentations may cover historical as well as contemporary themes.

For each paper or poster session provide a title, a one page abstract of 150 to 200 words, and a one page resume with full contact information and institutional affiliation. Submit proposals to kraybilld@etown.edu. Proposals are due by November 1. For more information, consult the Young Center's website at www.etown.edu/youngctr or e-mail Donald B. Kraybill at kraybilld@etown.edu.

Member News and Notes

Mucahit Bilici, University of Michigan, Ann Arbor, "Ummah and Empire: Global Formations after Nation" in the *Blackwell Companion to Contemporary Islamic Thought*, edited by Ibrahim Aburabi (Blackwell Publishing, 2006).

David Carlin, Community College of Rhode Island, *Can a Catholic be a Democrat?* (Sophia Institute Press, 2006).

Gary Jensen, Vanderbilt University, *The Path of the Devil: Early Modern Witch Hunts* (Rowman and Littlefield, 2006).

Donald B. Kraybill, Elizabethtown College, and James P. Hurd, *Horse-and-Buggy Mennonites: Hoofbeats of Humility in a Postmodern World* (Penn State University Press, 2006).

Cecilia Menjivar, Arizona State University, is part of a research team that received a \$1 million grant from the National Institutes of Health for a 4-year study on "Religious Organizations and HIV/AIDS Prevention and Care." The project will examine how various aspects of religious organizations and the community religious milieu influence individuals' involvement in HIV/AIDS prevention activities and in the provision of care and support to AIDS patients and their families in Mozambique. Victor Agadjanian is principal investigator with Menjivar and Scout Yabiku serving as co-PIs.

Mansoor Moaddel, Eastern Michigan University, "The Saudi Public Speaks: Religion, Gender, and Politics," *International Journal of Middle East Studies* 38 (2006): 79-108.

Silvia Pedraza, University of Michigan, *False Hopes: Political Disaffection in Cuba's Revolution and Exodus* (Cambridge University Press, forthcoming).

Robert V. Robinson, Indiana University, and Nancy Davis published "Using a Research Article to Foster Moral Reflection and Global Awareness in Teaching about Religion and Politics, Testing Theory, and Democracy in the Muslim World," in *Teaching Sociology* 34 (July 2006): 296-312. It presents instructions for how to teach their April 2006 *American Sociological Review* article, "The Egalitarian Face of Islamic Orthodoxy: Support for Islamic Law and Economic Justice in Seven Muslim-Majority Nations" *American Sociological Review* (volume 71, pages 167-190) in an introductory sociology course, a theory course, and an upper-level course on sociology of religion, political sociology or globalization.

Edward A. Tiryakian, Duke University, "Three Levels of Teaching Durkheim" in *Teaching Durkheim on Religion*, edited by Terry F. Godlove (Oxford University Press, 2005), and "Coping with Collective Stigma: the Case of Germany" in *Identity, Morality and Threat: Studies in Violent Conflict*, edited by Daniel Rothbart and Karina Korostelina (Lexington/Rowman and Littlefield, forthcoming).

Barbara R. Walters, Kingsborough Community College, Vincent Corrigan, and Peter T. Ricketts, *The Feast of Corpus Christi* (Penn State University Press, forthcoming).

Patricia Wittberg, Indiana University-Purdue University Indianapolis, *From Piety to Professionalism – And Back? Transformations in Organized Religious Virtuosity* (Rowman and Littlefield, 2006).

Geneviève Zubrzycki, University of Michigan, *The Crosses of Auschwitz: Nationalism and Religion in Post-Communist Poland* (University of Chicago Press, 2006).

Dissertation in the Pipe

Mucahit Bilici, "Finding Mecca in America: American Muslims and Cultural Citizenship," Department of Sociology, the University of Michigan, Ann Arbor.

My dissertation investigates the experience of Muslim identity in the United States. It explores the post-diasporic cultural settlement of Islam in American society, the formation of an American Muslim public sphere, and contemporary citizenship practices of American Muslims in response to 9/11. Arguing that there has been a growing disjuncture between the nation and the state since the crisis of 9/11, I ask why and how American Muslims respond to this disjuncture which threatens to leave them outside the definition of the nation while still remaining inside the state. How do they remake boundaries so as to include themselves in the nation? How do they negotiate their dual membership in Muslim ummah and American society? What are their strategies for gaining cultural citizenship? Focusing on the interaction between religious identity and cultural citizenship, my multi-site ethnographic research explores various boundary works: the process of boundary-crossing (symbolic violence) where Islam is translated into another language, culture and even geography; the process of boundary-blurring through formation of a minority public sphere (orthodoxy and habitus), and finally the process of boundary-shifting (struggle over classifications) where demand for recognition takes the form of multiple citizenship practices such as civil rights advocacy, interfaith activism and Muslim comedy. My dissertation also explores the ways in which 9/11 has encouraged the formation of a distinct American Islam.

Employment Announcement

Director of the Young Center for Anabaptist and Pietist Studies, Elizabethtown College

Elizabethtown College invites nominations and applications for Director of the Young Center, the premier institute of Anabaptist and Pietist studies in North America. The Young Center engages in research, interpretation, and teaching related to the religious communities that derive from historic Anabaptism and Pietism. The center organizes public programs and conferences, hosts visiting scholars, and edits Young Center Books in Anabaptist and Pietist Studies which are published by the Johns Hopkins University Press. A recent challenge grant from the National Endowment for the Humanities will enable the center to increase its endowment to nearly \$3 million. Visit the Young Center's website at <http://www.etown.edu/YoungCenter.aspx>.

The director reports to the Provost/Senior Vice President and carries responsibilities for administration, scholarship, and teaching. Strong administrative and entrepreneurial skills are required. An important consideration will be the applicant's vision for expanding the scholarly stature and contribution of the center. Challenges and opportunities include increasing the center's base of financial support, cultivating stronger relationships with similar research institutes and other religious communities, and expanding the center's summer and short-term educational programs for scholars and teachers.

In addition, applicants should have a strong record of scholarship in at least one branch of Anabaptist and Pietist studies and show evidence of effective teaching. Personal compatibility with key values of the Anabaptist and Pietist heritage is an important asset. This is a 12-month, administrative position with possibility of faculty rank; salary will be commensurate with qualifications and experience.

Rated as one of the country's best regional colleges by U.S. News and World Report, Elizabethtown offers its 1900 students 43 major programs in the liberal arts, sciences and professional studies. Molded by a commitment to "Educate for Service," the college prepares students intellectually, socially, aesthetically and ethically for lives of service and leadership as citizens of the world. As signature attributes of its academic excellence, Elizabethtown centers learning in strong relationships, links classroom instruction with experiential learning, emphasizes international and cross-cultural perspectives, and nurtures the capacity for lives of high purpose. For more information, consult www.etown.edu.

Applicants should provide a letter of application which includes a vision statement for future development of the center, a curriculum vita, and three names of references with contact information. Please send to: Elizabethtown College, Attn: Human Resources, One Alpha Drive, Elizabethtown, PA 17022-2298; hr@etown.edu. A review of applications will begin on November 1, 2006 and will continue until the position is filled. AA/EOE

Other Announcements

New Critical Theory of Religion Website

Announcing a new website:

www.criticaltheoryofreligion.org. The purpose of the site is to develop and promote a critical theory of religion. It seeks to bring together scholars using critical approaches to the study of religion. To find out more, please visit.

Center for the Study of Religion, University of Notre Dame

The University of Notre Dame's Center for the Study of Religion is pleased to announce the launching of its new website: <http://csr.nd.edu>. The Center is directed by Christian Smith. Dr. Smith, of the National Study of Youth and Religion and co-author of *Soul Searching: The Religious and Spiritual Lives of American Teenagers*, joined the university earlier this year as William R. Kenan, Jr. Professor of Sociology as well as head of the Center. For more information and resources, please visit the Center's new website. Please feel free to suggest new links to be added.

From the Editor

Good colleagues are a precious gift. They challenge. They compliment. They console. They commiserate. They understand the road we travel because they are fellow travelers. Their presence enriches the journey.

We all have colleagues, but not with all do we find camaraderie and kinship. Perhaps it is a matter of personalities, or structural arrangements. For many, it may relate as well to the fact that you are in a setting where few others share your scholarly interest in the sociology of religion.

Herein lies a great benefit of professional associations and their annual meetings. Annual meetings gather us with others in our subfield. The animated chatter and hugs that punctuate receptions at these meetings bespeak a reunion of friends. Annual meetings bring us face to face with good colleagues.

Annual meetings are an important part of my professional life. I also have the rare luxury of working daily with other sociologists of religion. As one of five sociologists of religion at Baylor, everyday for me is like attending a sociology of religion conference. It is a luxury for which I am profoundly grateful. Indeed, good colleagues are a precious gift. Whether at professional meetings or closer to home, I hope that you enjoy good colleagues. Strong social networks enhance our work and our subfield.

KEVIN D. DOUGHERTY, Baylor University