

CARDINAL OCONNOR AND HIS CONSTITUENTS : DIFFERENTIAL BENEFITS AND PUBLIC EVALUATIONS PAUL A. DJUPE pdf

1: Politics and Church: Byproduct or Central Mission? | Paul Djupe - www.enganchecubano.com

"Cardinal O'Connor and His Constituents: Differential Benefits and Public Evaluations." In Sue E.S. Crawford and Laura R. Olson, eds. *Christian Clergy in American Politics*. Johns Hopkins University Press.

Course Offerings All courses are 4 credits unless otherwise noted. Accounting ACCT Financial Accounting A complete and balanced treatment of the concepts and procedures used by business organizations to measure and report their performance. Emphasizes the accounting cycle and preparation of the income statement, balance sheet and statement of cash flows. Financial statement analysis and interpretation is introduced. Cost concepts and behaviors are studied and used for product-costing in job-order and standard-costing systems, and for performance evaluation, tactical and budgeting decisions. The emphasis is on the use of accounting information by managers. This course is not open to accounting majors. ACCT Accounting Information Systems This course combines methodologies, controls and accounting techniques with information technology. Topics include processes and flow of various business transaction cycles, recognition and implementation of internal controls, data integrity and security, database theory and application, and current trends in information systems. ACCT Managerial Cost Accounting for accounting majors Covers concepts, systems, planning and control, cost behavior, and decision-making. The course integrates both traditional and contemporary issues in cost management and decision-making. Students who have already taken ACCT cannot take this course. ACCT Advanced Cost Accounting 2 credits This course is designed for accounting majors that require advanced study in cost-accounting topics. Topics covered may include, but are not limited to, contemporary management, quantitative techniques, report generation and analysis. Spring semester during first seven weeks. Students will be able to comprehend the similarities and differences between fund types and be able to understand and prepare various reporting statements. This course is optional; however, the topic is tested on the CPA exam. ACCT Intermediate Accounting 1 This first intermediate course covers comprehensive and complex issues of financial accounting. The course pays special attention to contributions to the accounting field made by professional and research groups. Topics include primary financial statements and their preparation; accounting and the time value of money, cash and receivables; investments; inventories; acquisition and disposition of property, plant and equipment; depreciation and depletion; intangible assets; and revenue recognition. ACCT Intermediate Accounting 2 This second intermediate course continues the study of comprehensive and complex financial accounting concepts and procedures. Topics include current liabilities, long-term liabilities, contributed capital, retained earnings, dilutive securities, earnings per share, accounting for income taxes, pensions, leases, accounting changes and statement of cash flows. The course introduces students to various forms of financial-statement fraud in areas such as revenue, inventory and liabilities. Other topics include internal control, audit sampling, accumulating audit evidence, reporting responsibilities, other attestation and accounting services, and internal, compliance and operational auditing. ACCT Federal Income Tax Topics include individual, partnership, corporate, payroll, installment sales, depreciation and asset cost-recovery systems, sales and exchanges, capital gains and losses, and legal basis for gain or loss. ACCT Advanced Federal Income Tax 2 credits This is an advanced study of corporations, partnerships, estates and trusts, gift taxes, specially taxed corporations, capital changes, and securities. ACCT Accounting Business Combinations 2 credits This course is a study of advanced accounting topics including business combinations, equity method of accounting for investments, purchase methods, consolidated financial statements, various intercompany transactions, multinational accounting, foreign currency transactions and translation of foreign financial statements. DD This course will trace the political, social and cultural development of the U. From encounters between early colonists and Native Americans, to midwives tending to colonial women, to 19th-century laborers adjusting to industrial changes, and finally to the slave trade. This course will pay particular attention to the role of race, class and gender in shaping society and politics. DD This course will trace the political, social, and cultural development of the U. IS A survey of the U. Focuses on the problems of

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policy making in a pluralistic democratic system. WT The course will cover the history of popular music in the United States from the late 19th century to the present day. A chronological study of popular styles will expose students to important songwriters and performers and show how their music was influenced by elements like racial prejudice, political events, and social structures. Modern technological influences radio, recording media, television, computers will also be explored. DD This course explores the history and character of American religion and the role of religion in American life. As a class we will address such broad questions as: Students will read and discuss both primary and secondary source material and will have ample opportunity to develop and pursue their own questions about the myriad religious dimensions of American life. Students examine American Indian creation stories, trickster tales, encounter narratives, Puritan prose and poetry, the literature of the Enlightenment and the Revolutionary War, slave narratives, and the rise of Romanticism. Students read the works of poets, fiction writers and dramatists from the rise of Realism and Naturalism through the Modernist movement in the U. This course analyzes several myths that pervade American culture, always bearing in mind that while myths tend to exaggerate, they also hold grains of truth. The course examines how the notion of the American Dream, for example, has both fostered and hindered progress for individuals within this nation. DuBois and Sandra Cisneros. AMER Special Topics This is a seminar course offered whenever a mutual interest in a more specialized topic in American Studies exists for a member of the faculty and a sufficient number of students. WT A study of the major movements and figures in American philosophy and intellectual history. The course will examine the diverse philosophical themes in the American tradition including idealism, 18th-century political theory, transcendentalism and pragmatism. Special topics may include contemporary women writers, gender and 19th century novel, and ethnic women writers. Particular attention will be paid to issues of political inclusion and exclusion on the basis of race, gender, sexuality, national origin and class. Changing attitudes in the relationship between individual liberty and majority rule will also be a dominant theme of the course as well as the proper role of government in addressing social problems. DD The study of jazz from its origins in New Orleans to the present day. The course focuses on important performers and songwriters, types of literature, an appreciation of jazz improvisation as well as how the interaction of race, politics, economics and other elements of society influence music and musicians. Audio and video presentations will be used extensively. In the 19th century waves of immigrants arrived in the U. Today, many descendants of these immigrants call for tighter border control. Throughout, we will ask: The course places this cultural renaissance, or rebirth, within the historical context out of which it grew: Finally, considering the majority of non-white men and women living below the poverty line, we will pay particular attention to race and gender, and ask how Americans have responded to, and at times perpetuated, this disparity. We will examine how gender norms changed throughout history and how individuals interacted with those norms. Students will analyze how women and notions about gender shaped American politics through cultural trends like fashion; through family and daily life; and through social movements like suffrage, temperance and welfare rights. The course explores individuals and communities in crisis or transition as a result of poor health, poverty, immigration, homelessness and gendered, sexual, racial or ethnic discrimination. Throughout the semester paired students regularly volunteer at local community service agencies and expand their knowledge of these concepts by writing reflection journals as well as various forms of researched persuasive critical writing literary analysis, opinion editorials, grant proposals and newsletters. Focuses on the various factors that influence the performance of these bodies. Fall semester, alternate years. Permits faculty and students to explore together some subject of special or personal interest. Past topics have included Narratives of the U. Reading, tutorial discussion and written work are required. AMER American Studies Research Project 0 credits American Studies minors are required to complete an interdisciplinary research project as part of their final American studies elective course outside their major at the level or above see list of elective courses. Students enroll in AMER concurrently with their final elective course. WT This course will advance the belief that art is an irreplaceable way of understanding and expressing the world "equal to but distinct from other methods of inquiry and certainty. By charting the

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emergence of unique and continuous traditions of visual imagery from Chauvet to the last works of the Post-Impressionists, this course will highlight canonical paintings and sculpture from major periods of Western culture. Focusing on the key innovations, personalities and styles of Western art, this general survey class will encourage a basic appreciation, analysis, recognition and interpretation of art. WT This course will explore how humans interact with everyday products, environments and visual mediums that we encounter on a daily basis. The course is a survey of design history beginning with the Arts and Crafts movement through Post Modernism. Different conceptions of modern art that emerged during this period, particularly the images and objects by Pablo Picasso and Andy Warhol, will be presented and discussed. Basic principles of general art appreciation, analysis, recognition and interpretation will be emphasized. Art as an experience that awakens, enlarges, refines and restores our humanity will characterize this class. Students will learn the basic techniques that will help them take better photographs. Framing, exposure and lighting will be discussed as well as hands-on work with images in the digital environment preparing photographs for output. This course is not graded using a traditional letter grade system. A digital camera is required for this course. ART Introduction to Adobe Photoshop for non-majors An introductory elective course that explores the process of digital image manipulation using Adobe Photoshop as the primary tool. The course examines various aspects of the digital process including digital image capture scanner and camera , digital image manipulation and preparation of images for electronic publication. J-Term and Summer Session. This course is not graded using a traditional letter-grade system. ART Introduction to Design This course is an introduction to design focusing on fundamental principles of two-dimensional design and the process of creating assorted design-related projects. A focus on projects that incorporate design elements that may include line, shape, space, motion, value, color, pattern and texture. It will also focus on design principles including process, unity, scale and proportion, balance and rhythm. The course is designed to provide students with a general understanding of concepts, theories and language related to two-dimensional design. ART Introduction to Studio Art This course is an introduction to studio art focusing on fundamental principles of design, fine art technical processes and methods of production. This course is designed to provide students with a general understanding of concepts, theories and language related to two- and three-dimensional studio art practice, as well as forms of time-based media. There is an emphasis on skills and principles required to create and critique art and design, particularly in the context of contemporary art practices. Students will learn to solve aesthetic, visual and conceptual problems through a variety of media and materials. EI This course is an introduction to the fundamentals of drawing. Line, modeling, light and shadow, composition, Renaissance, and intuitive perspective will be explored with a strong emphasis on life drawing. EI An introductory video production elective course designed to fully explore the production process using professional digital editing and production software. Students will be creating their own work from concept to final realization exploring the range from pre-production to post-production and exporting for final output. A digital video camera is required for this course. EI An introductory animation production elective course designed to fully explore the animation production process using both traditional and digital techniques.

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2: Course Offerings | St. Norbert College

Christian Clergy in American Politics. Pastor Joel S. Fetzer 12 Cardinal O'Connor and His Constituents: Differential Benefits and Public Evaluations Paul A. Djupe 13 To March or Not to March.

We place substantial attention upon religion and the U. Constitution, including scores of path-breaking First Amendment cases from the 19th century to the present day, including almost all cases that have reached the Supreme Court e. Also included are entries that address the intersections between theology, political theory, and political practice e. The encyclopedia includes numerous entries on the burgeoning world of religious interest groups, associations, and social movements e. We further emphasize the relationships among religious groups, elections, and political parties, with specific entries on key recent and historical elections e. The complicated relationships between public policy and religion constitute another key theme e. Also included are entries that address specific American religious traditions and their distinctive takes on the appropriate relationship between religion and politics e. A few distinctive historical events merited inclusion e. Finally, we include biographies of leading individuals who have shaped the relationship between religion and politics in the United States most profoundly e. Literally hundreds of people contributed to the writing of this encyclopedia. We would like to thank Owen Lancer at Facts On File for proposing this project and for his excellent advice and assistance throughout the project. We also offer many thanks to our outstanding contributors for their excellent work. They made this project possible and we appreciate them enormously for their Introduction xi valuable intellectual contributions and for complying with our deadlines with good humor. We are particularly grateful to the Religion and Politics organized section of the American Political Science Association, the Society for the Scientific Study of Religion, and the University of Chicago Divinity School for their assistance in recruiting contributors. Finally, we thank our families and friends for their love and support throughout the course of this project. Anthony, Emory University David T. Calo, University of Virginia David E. Clifton, Brown University Ram A. Cnaan, University of Pennsylvania Clarke E. Davis, Denison University Derek H. Djupe, Glenview, Illinois Paul A. Djupe, Denison University Carrie B. Eanet, Georgetown University Eldon J. Eisenach, University of Tulsa Maurice M. Grove, Shippensburg University David E. Guth, Furman University Hans J. Hamalis, University of Chicago Ron E. Hite, Denison University J. Hoover, Trinity College Donald L. Johnson, University of Minnesota Esther V. Mittlebeeler, American University Robert L. Penning, Calvin College Santiago O. Sherman, Princeton University Mara S. Silverman, University of Florida Martin W. Smith, Clemson University Anand E. Sokhey, Denison University Ryan S. Solomon, Clemson University Lora L. Stratton, University of Arizona Gregory W. Thomas, Hartwick College Carolyn R. Waxman, Rutgers University David L. Williams, Clemson University J. To avoid embarrassment, Abernathy timed his retirement in with an announcement that he would run for the seat in the U. House of Representatives that opened up when Andrew Young was appointed the U. Abernathy viewed his campaign as a vindication of all that he and the SCLC had worked for since its inception. When he went to jail, I went with him. And when he was gunned down in Memphis, I was the one who rode with him in the ambulance; and after the doctors had given up on him, it was I who cradled him in my arms until he died. In Montgomery, Abernathy, together with E. The Supreme Court upheld this injunction in The success of the bus boycott and of the MIA as a community-based organization signaled the beginning of a sustained effort to attack segregation through nonviolent protest. With the SCLC, Abernathy assisted in organizing economic boycotts of merchants, sit-ins, and marches to win civil and voting rights. Schempp age the image of the martyred King. And the Walls Came Tumbling Down: Streich Abington Township, School District of v. Less than one-fifth of the public supported the decision according to polls, church leaders condemned it, and over proposals were considered by Congress to overturn it, none of which garnered the two-thirds vote of both chambers to send it to the states for ratification. Separationist groups continued their campaign to remove religious practices from public schools by challenging Bible readings, a more common practice in school than

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prayer. Writing for the majority, Justice Tom Clark built upon previous establishment clause case law, addressing several themes: The majority denied the necessity of coercion being present in order to strike down the exercise of religious practices in public schools: If no one was compelled to engage in the practice, the practice should be allowed to stand. The majority also denied that removing Bible reading from the public schools would establish a religion of secular humanism, which the Court also would oppose. Nothing in the Pennsylvania program, though, suggested to the majority that the Bible reading was an academic exercise. A long line of dissent to separationist jurisprudence tried to insert a free exercise argument to prevent striking down religious practices in schools. The Pennsylvania statute violated both prongs of this test, according to the majority. This definitive statement by the Court did little to quell public displeasure with Engel. Tennessee Reaction to the Schempp Decision. Constitutional Law for a Changing America. Djupe abolitionist movement 3 abolitionist movement The abolitionist movement was an effort spanning three centuries characterized by a network of people, organizations, and publications all promoting the immediate, unconditional end to the institution of slavery. The abolitionist movement in America represents one of the most compelling examples of the interaction between religion and politics, asking: Should American Christians participate in the international slave trade? Was it immoral to own a slave? Was the institution of slavery itself sinful? These were among the issues at the core of the American debate over slavery. Antislavery and abolition are terms often used interchangeably, but before the mids, the tactics and objectives of the two movements were very different. Antislavery was a much broader movement that endorsed a gradual, conditional end to slavery. Antislavery activists were usually white moderates who often disagreed on when and how to begin dismantling slavery. Some limited their demands to prohibition of the slave trade, others to restrictions on the type of slave trade. Some argued that slavery should be excluded from all new territories in America, others that slavery could exist everywhere as long as it was humane. In contrast, within the larger antislavery movement, abolitionists were considered to be radicals. Early black abolitionists were most often former slaves who had managed to escape to the North. Working separately and occasionally together, white and black abolitionists represented a small but vocal community in the earliest years of the movement. What united all abolitionists irrespective of color, gender, or class was support for the immediate and unconditional end to all forms of slavery. Among the first known antislavery petitions in America was one printed in by a small group of Quakers in Germantown, Pennsylvania. Their petition represented a politicization of an issue that threatened to divide the religious group in a bitter debate that did not end until the latter half of the 18th century. Although they were slaveholders themselves, many Quakers challenged the notion that Christianity condoned slavery. Abolitionist Quakers initially encouraged other Quakers to treat their slaves with kindness. But by , Quakers in Pennsylvania and New Jersey had freed their slaves and were demanding that other Quakers do the same. Ten years later, the Quakers passed an official resolution that punished those choosing to break the strict laws against owning slaves or participating in the slave trade. Library of Congress they submitted the first antislavery petition to the U. Although the Quakers were the first and most active, Presbyterians, Methodists, Baptists, and Congregationalists also participated in the movement to abolish slavery. The activities of these denominations led to the formation, in , of the American Convention for Promoting the Abolition of Slavery and Improving the Condition of the African Race. Although influential, the American Convention never succeeded in lifting the issue of abolition to prominence outside of these states. In fact, throughout the 18th century, 4 abortion abolition was primarily restricted to the North, and almost exclusively to the cities of Philadelphia, New York, and Boston. Congress initially hindered the growth of the abolitionist movement. It forced the movement to emerge in waves. The first wave, culminating in , pushed for an end to the international slave trade. During the second wave, abolitionists demanded that Congress prevent the introduction of slavery in all newly formed states in the nation. By , the abolition and antislavery forces had converged, and both demanded an immediate eradication of all forms of slavery in the United States. After and the formation of the American Antislavery Society, the movement to end slavery began to win public support. It was a long and dangerous crusade that claimed the lives of hundreds, perhaps

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thousands, of abolitionists. Black abolitionists often suffered tremendously.

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3: Paul A. Djupe "Articles" Paul A. Djupe

"Cardinal O'Connor and His Constituents: Differential Benefits and Public Evaluations." In Christian Clergy in American Politics, eds. Crawford, Sue E.S. and Olson, Laura R.. Baltimore, MD: Johns Hopkins University Press.

This led to the establishment of a colonial Forest Service and from c. Forest Service personnel were also heavily involved in the organized conservation movement dating from the s. This organization turned to the colonial government to take legislative action regarding the protection of nature, thus stimulating the creation of nature and wildlife reserves. Alberta Patents from Red Deer and District Museum, Human Fallibility and Dangerous Technologies. Laboratories, Workshops, and Sites: Concepts and Practices of Research in Industrial Europe, Office for History of Science and Technology, Univ. Means of transportation, technical rationality and state logic. Examines the historical and cultural symbolism of the hand cart in Iran, with an attempt to explain its continued use today. The European Cities and Technology Reader: Industrial to Post-Industrial City. London and New York: Routledge, in association with the Open Univ. European Cities and Technology: Die totale Sonnenfinsternis am Technical innovation as a social transgression in Mexico. Analyzes the cultural significance of "commercializing" the traditional crafts beginning in the s in the upper Balsas Valley of Mexico. Science, Technology and Political Change You are not currently authenticated. View freely available titles:

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Baltimore: Johns Hopkins University Press Djupe Cardinal O'Connor and his constituents: Differential benefits and public evaluations Christian clergy in American politics Fetzer, J. S. *Shaping pacifism: The role of the local Anabaptist pastor.*

Paul Djupe Politics and Church: Byproduct or Central Mission? GILBERT One of the more intriguing paradoxes that has developed in mainline Protestantism over the last 30 years is that mainline clergy have become more politically active. Since the public politicking of mainline clergy in the late s generated storms in the churches, why would clergy become more politically active over time? In this article, we adopt the theoretical structure of a benefit exchange between leaders and members initiated by Mancur Olson. We propose that because of continued political disagreement between clergy and church members and considerable disapproval of clergy involvement in politics by church members, clergy politicking is allowed largely by the satisfaction of a selective benefit exchange. One of the more intriguing paradoxes that has developed in U. Conventional wisdom recalls the s as the height of church-based activism, though more systematic study casts doubt on this premise and, in fact, suggests the opposite Djupe and Gilbert Given this history, why would mainline Protestant clergy have become more politically active over time? First, did clergy become more active? Several sources suggest that they did, as Djupe and Gilbert summarize and show themselves Studies using a variety of samples and a variety of methods find an increase in the number of issues addressed Koller and Retzer and the frequency of addressing them Djupe and Gilbert ; Guth et al. In their study, Djupe and Gilbert find that clergy show a 33 percent increase in political speech over their careers compared to denominational clergy in Stark et al. But some would argue that the dominant modes of political activism have changed since the s, when protests seemed more commonplace. If true, the fact that clergy reported the same level of involvement in protest marches and civil disobedience Djupe and Gilbert Several possible explanations have been advanced to illuminate this trend. By most accounts, across the U. Whether members are driving that change or are Paul A. The changing face of mainline Protestant clergy relates to this explanation as well, as newly ordained second- and third-career clergyâ€”older, more diverse, now including womenâ€”bring their developed political lives with them to their congregational posts. Second, if clergy politicking did indeed cause declining mainline Protestant membership trends, the result could be a membership that now finds clergy activism acceptable Djupe ; Johnson However, in most mainline denominations, widespread evidence suggests clergy and their congregants continue to experience significant disagreement over salient local and national political issues, with mainline clergy considerably more liberal than their membership Djupe and Gilbert ; Guth et al. The disconnect between mainline clergy and most congregants at the start of the war in Iraq sharply highlights this divide. Moreover, mainline church members continue to disapprove of clergy becoming involved in political activities Djupe and Gilbert ; Guth et al. At least within mainline Protestantism, therefore, it seems unlikely that increased clergy political activity is the result of membership decline creating a more amenable setting for liberal clergy to engage in political activism. Another explanation asserts that heightened clergy political activism in mainline Protes- tantism can be construed as a response to the rise of the Christian Right, whose key organizations have used congregations and clergy as avenues for mobilization on spiritual e. From this perspective, mainline clergy have either been forced to respondâ€”the political gap between more liberal clergy and more conservative congregants does not at all imply that mainline congregants embrace the Christian Right agenda on abortion, school prayer, and other social issuesâ€”or have used the more visible hence more acceptable interrelation- ships between religion and politics in contemporary U. The use of religious language from the political center and left in the s, principally the rhetoric of President Clinton and the writings of Stephen Carter, has assisted mainline clergy in finding and exercising their own political voice Allen However, we find this explanation lacking as well, considering the dearth of explicit countermobilization. Beyond the Interfaith Alliance and a few other groups,

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the religious left has not coalesced politically to confront the electoral strength of Christian Right groups and affiliated churchgoers Fowler, Hertzke, and Olson. Contrary to these hypotheses, we argue that mainline Protestant clergy have become more politically active as a byproduct of satisfying the primary desires of members of their congregations. These primary congregant concerns are not political at all; rather, they are religious and spiritual, at the very least encompassing meaningful worship services and personal opportunities for spiritual development. We assert that if the primary expectations of members are met, clergy are then free to pursue other activities, including but not limited to political activities, regardless of member approval or disapproval of such activities. To explain and demonstrate this claim empirically, we will draw on the interest group literature, which has analyzed at length how the multifaceted relationship between leaders and members shapes the public presence of an organization. Specifically, church member perceptions of the benefit exchange Salisbury between clergy and congregants provide an opportunity to test the efficacy of this explanation for heightened mainline clergy political activism, as well as to address directly a question of fundamental importance to American religion: What role does politics play in the organizational maintenance of churches? In his path-breaking work on interest group formation and maintenance, Mancur Olson asserted that people join interest groups to receive the selective benefits accessible only to members. Interest groups then pursue political activities, such as lobbying government, as a byproduct of member satisfaction with the selective benefits provided. Entrepreneurs, therefore, are engaged in an exchange with members, providing varied types of benefits in return for material support from members. To be sure, there are disagreements in the interest group literature about how crucial an entrepreneur is to the formation of groups, or what weight to assign to different kinds of benefits. However, our research question highlights the components leader, members, and benefits involved in organizational formation and maintenance, and we offer detailed explanations for how these components interrelate. There is no reason to believe that the classic formulation of interest group creation and maintenance cannot apply to churches and other noneconomic groups Knoke ; Salisbury ; Walker. Moreover, our approach echoes one of the notable recent developments in the study of American religion: The religious marketplace framework is clearly compatible with our conception of clergy as entrepreneurs within their congregations, and it implies that individual congregations are likely to have considerable impact on member attitudes and actions within and beyond religious life. Previous analyses using this framework have focused on denominational membership shifts in the religious economy over long periods of time. But the primary organizational unit involved in this market is the local church, often with considerable assistance and direction from the denomination, especially within mainline Protestantism Finke and Stark. The essential reason to use individual churches rather than denominations as the units of analysis is that churches within the same denomination often vary considerably in their theology, worship styles, member ethnicity, small group activities, and political leanings Djupe and Gilbert ; Gilbert. A recent study finds that three-fifths of ELCA Lutheran and Episcopal clergy claim the worship style of their own congregation to be different than others in their denomination; clergy perceive more modest differences in other religious practices, demographic composition, and civic engagement levels Djupe and Gilbert. Moreover, while many American churchgoers identify strongly with their denominational family, a substantial share of church members derives a primary religious identity from the local church Newman. Within the ELCA—the product of a three-body merger in—the old divisions remain salient predictors of diverse views on denominational issues Djupe and Gilbert. Numerous other Protestant denominations have similar, enduring rifts Finke and Stark ; Newman. Clearly, an appropriate level at which to examine the benefit exchange between clergy and congregants is inside congregations, specifically asking members to describe what they receive from their church and clergy and whether they believe it to be satisfactory. The other crucial aspect of our formulation is the idea that clergy are organizational actors Campbell and Pettigrew ; Djupe and Gilbert ; Hadden ; Olson ; Pope ; Quinley—clergy have a primary responsibility to maintain and serve their congregation. With the growth of non-denominational churches, more and more clergy are driven to resemble entrepreneurs in the religious market, responsible for startup costs and member recruitment. In a now famous example, Bill

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Hybels, pastor of Willow Creek Church in suburban Chicago, went door to door to ask people why they did not attend church and then built Willow Creek to cater to the responses he received; approximately 18,000 people now attend Willow Creek Church on a typical weekend. From the organizational point of view, if clergy pursue political action, it is largely because the congregation allows or encourages it. Hence clergy can be viewed as entrepreneurs engaged with members in a benefit exchange: Spiritual benefits can readily be subsumed within the traditional exchange theory categories of purposive, expressive, and solidary. The specific list of what churches and clergy have to offer is extensive: Clergy play a prominent role in worship services, usually delivering the sermon and planning most if not all aspects of the service. Clergy perform a number of other key functions, such as visiting members in the hospital, leading classes, participating in church groups and activities, and being available for personal counseling. Because of the strong tradition of democratic polity that infuses much of American religion, meaning considerable lay involvement in church governance, one could not claim that clergy are the single key to keeping churches functioning. Without the focused attentions of clergy, however, the benefits provided by the church would certainly suffer in quantity and quality. Further, with such an extensive array of activities to attend to, any time clergy spend on politics is likely to affect the extent to which clergy can pursue other essential pastoral activities. This is precisely the point that many scholars of American religion have made to explain the declining membership trend in mainline Protestant denominations since the 1960s: Other scholars claim that mainline Protestantism has lost its relevance in attempting to provide what other secular organizations, such as political parties and interest groups, are better equipped to supply. A third, related point of view asserts that mainline churches have become politically quiescent because their clergy are distracted: These perspectives all imply some tradeoff for clergy between proclaiming the gospel and pursuing politics or any other agenda; in its own way, each perspective argues that the pursuit of politics may come at the expense of the religious benefit exchange. This raises a central question: To what extent does the pursuit of politics by clergy weaken the religious benefits offered by the congregation to its members? The byproduct framework posits a slightly different relationship between selective benefits and political action. In the particular case of congregations, when church members are satisfied with the religious and spiritual benefits the church offers to them, clergy then have more latitude to pursue political action. One study in particular has employed this framework, identifying few short-term negative consequences for a religious leader pursuing politics. Thus, the expected exchange and its satisfactory accomplishment or lack thereof drives the type of information church members use to evaluate their churches and clergy. A natural corollary is that, as a result, members will only respond to cues they want and expect to receive, which may weaken severely the efficacy of unexpected and unwanted political mobilization. Over time, such frustration could lead to pursuing a political mission in more overtly purposive organizations, some voice of dissent within the church, or even, in protracted situations, exit. Using the byproduct theory, we will analyze how mainline Protestant church members view the benefit exchange coming from clergy and the church, and how member satisfaction with the primary missions of the church relates to the political agenda and activities clergy choose to pursue. Understanding clergy political activity as a byproduct of a benefit exchange has several important implications. Evidence affirming the byproduct theory would provide a plausible explanation of the seeming paradox that mainline Protestant clergy have become more politically active since the 1960s, despite empirical evidence of member disapproval of most political activities clergy might pursue and substantial policy disagreement between clergy and church members. This investigation will also comment on the potential political influence clergy hold within their congregations: Are members open or immune to the prophetic voice of clergy? Moreover, this analysis showcases the efficacy of extending the benefit exchange framework into another setting not initially conceived for its use. To address the questions posed here, we undertook a two-stage study of clergy and congregations in two mainline Protestant denominations: In the first stage conducted in 1998 and 1999, we surveyed 2,000 clergy from the two denominations, asking detailed questions about their political activities and beliefs, as well as their perceptions of con-

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gregational political views and activism. With a combined membership of 7. Following the clergy surveys, in we surveyed members in 60 congregations 38 ELCA whose clergy had responded to our initial survey. Mail surveys were sent to a random set of members from each congregation; approximately 1, ELCA and Episcopal congregation members responded. The survey also inquired about member satisfaction with several aspects of the clergy, congregation, and denomination, including satisfaction with the time clergy devote to political activities in and outside of church. This rich data set allows us to test our hypotheses about the nature of the benefit exchange between clergy and congregants in order to understand mainline Protestant clergy political activism today. Our ability to assess the nature of the benefit exchange within congregations leads to generalizable propositions about the interplay between clergy and congregation members, particularly the political consequences of these interactions. After further explication of the benefit exchange between clergy and congregants, we turn to empirical analysis of member attitudes toward the clergy and their work. On every item—with the significant exception of the time clergy devote to politics last entry in the table—congregation members express substantial levels of satisfaction. The highest satisfaction rates are found in overall clergy job performance and the four items specifically addressing aspects of worship. Members are slightly less positive toward other, nonworship aspects of their congregation. Neutral responses on these items are roughly twice as large as for the worship-related items, though the percentage reporting these aspects as unsatisfactory remains quite low, below 10 percent for all items. This indicates that reduced member awareness of nonworship church activities probably accounts for much of the reduction in member satisfaction. The outlier in Table 1 is member satisfaction with the time clergy devote to politics. Less than half of sample ELCA and Episcopal respondents are satisfied or very satisfied, and almost half are neutral. This item also has the highest percentage of unsatisfied respondents, although the figure is not dramatically higher than for other items. The high level of neutral responses may indicate many things:

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12 *Cardinal O'Connor and His Constituents: Differential Benefits and Public Evaluations Paul A. Djupe* 13 *To March or Not to March: Clergy Mobilization Strategies and Grassroots Antidrug Activism.*

Corporations and unions may establish a political action committee PAC for express advocacy or electioneering communications purposes. Michigan Chamber of Commerce, U. Anticipating that it would make Hillary available on cable television through video-on-demand within 30 days of primary elections, Citizens United produced television ads to run on broadcast and cable television. Wisconsin Right to Life, Inc. National Railroad Passenger Corporation, U. This conclusion is further supported by the following: The regulatory scheme at issue may not be a prior restraint in the strict sense. However, given its complexity and the deference courts show to administrative determinations, a speaker wishing to avoid criminal liability threats and the heavy costs of defending against FEC enforcement must ask a governmental agency for prior permission to speak. The restrictions thus function as the equivalent of a prior restraint, giving the FEC power analogous to the type of government practices that the First Amendment was drawn to prohibit. The ongoing chill on speech makes it necessary to invoke the earlier precedents that a statute that chills speech can and must be invalidated where its facial invalidity has been demonstrated. *Austin* is overruled, and thus provides no basis for allowing the Government to limit corporate independent expenditures. It is a ban notwithstanding the fact that a PAC created by a corporation can still speak, for a PAC is a separate association from the corporation. Because speech is an essential mechanism of democracy—it is the means to hold officials accountable to the people—political speech must prevail against laws that would suppress it by design or inadvertence. This language provides a sufficient framework for protecting the interests in this case. Premised on mistrust of governmental power, the First Amendment stands against attempts to disfavor certain subjects or viewpoints or to distinguish among different speakers, which may be a means to control content. The Government may also commit a constitutional wrong when by law it identifies certain preferred speakers. There is no basis for the proposition that, in the political speech context, the Government may impose restrictions on certain disfavored speakers. Both history and logic lead to this conclusion. *Bank of Boston v. Addressing challenges to the Federal Election Campaign Act of* , the Buckley Court upheld limits on direct contributions to candidates, 18 U. These conclusions were reaffirmed when the Court invalidated a BCRA provision that increased the cap on contributions to one candidate if the opponent made certain expenditures from personal funds. All speakers, including individuals and the media, use money amassed from the economic marketplace to fund their speech, and the First Amendment protects the resulting speech. Under the antidistortion rationale, Congress could also ban political speech of media corporations. *New York State Bd. Lopez Torres*, U. Its censorship is vast in its reach, suppressing the speech of both for-profit and nonprofit, both small and large, corporations. It reasons that corporate political speech can be banned to prevent corruption or its appearance. While a single *Bellotti* footnote purported to leave the question open, U. That speakers may have influence over or access to elected officials does not mean that those officials are corrupt. And the appearance of influence or access will not cause the electorate to lose faith in this democracy. It is also overinclusive because it covers all corporations, including those with one shareholder. As already explained, *Austin* was not well reasoned. It is also undermined by experience since its announcement. Rapid changes in technology—and the creative dynamic inherent in the concept of free expression—counsel against upholding a law that restricts political speech in certain media or by certain speakers. In addition, no serious reliance issues are at stake. Thus, due consideration leads to the conclusion that *Austin* should be overruled. No sufficient governmental interest justifies limits on the political speech of nonprofit or for-profit corporations. They referred to then-Senator Clinton by name shortly before a primary and contained pejorative references to her candidacy. At the very least, they avoid confusion by making clear that the ads are not funded by a candidate or political party. Disclosure is the less-restrictive alternative to more comprehensive

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speech regulations. Such requirements have been upheld in *Buckley* and *McConnell*. Reversed in part, affirmed in part, and remanded. Limits on electioneering communications were upheld in *McConnell v. The holding of McConnell rested to a large extent on an earlier case, Austin v.*

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6: Content Posted in | Open Works | The College of Wooster Research

This issue of the Journal for the Scientific Study of Religion contains a variety of articles related to the role of clergy in American politics.

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8: Trending Topics | Revolvly

In recent decades, Christian clergy have ever more frequently had to decide whether to become involved in politics. When they do become involved, their influence can be substantial. In this book Sue E. S. Crawford, Laura R. Olson, and their coauthors explore the political choices clergy make and the.

9: Project MUSE - Christian Clergy in American Politics

Cardinal O'Connor and his constituents: Differential benefit exchanges and public evaluations. In Christian clergy in American politics, edited by S. E. S. Crawford and L. R. Olson, pp.

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