

The relationship between O'Connell and Slattery illuminates the relationship between Americanism, with which O'Connell is closely identified, and Modernism. P. advances the revisionist challenge to the "phantom heresy" historiography of Americanism, arguing for a substantively theological dimension to the latter and showing connections between republican liberty and freedom of intellectual inquiry. P.'s narrative of the second relationship introduces with McSorley a figure who generally does not figure in studies of Modernism, making a case that his *Sacrament of Duty* (1909) represents a principled response to issues raised by both Americanism and Modernism. Both sets of relationships engage the question of the moral integrity of those who remained and those who left.

P. sets the paired biographies in the larger context of the diffusion of reformist ideas in the United States, adding materially to our sense of their exposure to American Catholics. His study makes an important contribution to our understanding of what progressive Catholics understood themselves to be, embarking upon prior to the condemnation with its definition of "Modernism"; it clarifies and deepens our perception of connections between Americanism and Modernism; and with McSorley, it emphasizes a somewhat neglected dimension of the Modernist crisis—spirituality.

The volume challenges and changes the standard perception of Modernism in the United States as being restricted to a handful of figures and largely to the *New York Review*. P. takes his place with Émile Poulat, Lawrence Barmann, Pierre Colin, and others who have significantly advanced our understanding of this period and its aftermath.

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Die Anerkennung der Religionsfreiheit auf dem Zweiten Vatikanischen Konzil: Texte zur Interpretation eines Lernprozesses. Edited by Karl Gabriel, Christian Spieß, and Katja Winkler. *Katholizismus zwischen Religionsfreiheit und Gewalt* 4. Paderborn: Ferdinand Schöningh, 2013. Pp. 287. €36.90.

This volume on religious freedom in recent Catholic thought includes the relevant ecclesial documents in Latin and German, a German translation of John Courtney Murray's "On Religious Liberty," and eight German-language essays by important theologians, legal thinkers, and political philosophers. All this material has previously been separately published; together it makes a useful collection of major thinkers considering what kind of development *Dignitatis humane* (*DH*) represents.

Benedict XVI's 2005 Christmas address to the curia on the "hermeneutic of continuity" begins the conversation and is the most recent text in the collection. Reinhold Sebott contributes a comparison between *DH* and *Quanta cura* (*QC*) that contextualizes the principal areas of difference. Fridolin Utz and Cardinal Walter Kasper narrate the history from *QC* to *DH* as an authentic development in light of a century of theological and cultural change. Ernst-Wolfgang Böckenförde, on the other hand, describes

the council's Declaration as a "Copernican shift," language also present in a 1967 essay by Cardinal Pietro Pavan and Josef Isensee's 1987 article on Catholic thought and political philosophy. Unlike Böckenförde, Pavan and Isensee describe the shift not as a sharp turn at the council, but rather as a gradual but significant arc running from Pius IX to Vatican II. The book closes with Cardinal Augustin Bea's 1963 essay relating societal change and religious freedom. While Bea does not directly engage the question of development, he presumes a continuity of teaching that the theologian must at times uncover.

As a collection, the book is well designed, bringing together important voices in theology, law, and political philosophy from the council to Benedict XVI. As an engagement with the question of doctrinal development, it is noteworthy that the purely theological engagements all argue for continuity, while the legal and political-philosophical chapters are more open to diagnosing a change in direction. As texts "for the interpretation of a learning process," a wider spectrum of interpretations within each field might have been helpful. Nevertheless, this is a strong collection that, for those comfortable in German, will provide a broadly conceived introduction to the church's development (or Copernican shift) on religious freedom in the twentieth century.

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American Catholics in Transition. By William V. D'Antonio, Michele Dillon, and Mary L. Gautier. Lanham, MD.: Rowman & Littlefield, 2013. Pp. xiv + 202. \$80; \$27.95.

The fifth monograph-length installment of survey-based research on American Catholics reaching back a quarter of a century, this book offers readers much by way of nuanced, clearly explained data. Three strengths—and accompanying "growing edges"—are particularly on display here.

First, narratively speaking, while based on survey data and thus reflective of a single moment in time, the authors adeptly situate their findings within a broader framework. Institutional changes, trends in responses to key questions, differences among generational cohorts—are "unpacked" with great subtlety. The "elephant in the room," however, is the issue of secularization, which, given the authors' wealth of data, I would encourage them to address more fully in future work.

Analytically speaking, the authors overcome the tendency to treat "American Catholicism" in monolithic terms by effectively employing various "in-group" comparisons. Showing differences between men and women, Hispanics and non-Hispanics, Democrats and Republicans, and among Catholics categorized as having high, moderate, and low commitment to the Church all adds considerable texture to this study. Even more could have been added had the authors also teased out important "out-group" comparisons such as those between Catholics and ex-Catholics and among Catholics and Americans who identify with other (or no) faiths.