

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.

Finally, methodologically speaking, the authors attain a “best of both worlds” scenario by maximizing the benefits (such as discerning longitudinal trends) of their survey method while minimizing its potential liabilities (no excessive number crunching). Once again, though, I would like to see them continue in this vein. For instance, they could add interesting, topical questions: What do Catholics think about the new pope? About people leaving the church? About various faith traditions and spiritual practices? Also the authors could complement their quantitative data with more qualitative—interview and participant observation—data in order to move beyond *telling* readers about American Catholics toward *showing* them how the faith is lived out in people’s everyday lives.

Yet, given the skill they display in this present book, I am content to trust these scholars to build on their strengths for future contributions.

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Ain't I A Womanist, Too? Third-Wave Womanist Religious Thought. Edited by Monica A. Coleman. Minneapolis, MN: Fortress, 2013. Pp. xxi + 229. \$24.

Grounded in the rich offerings of black feminism and womanism, Coleman’s edited collection clarifies and envisions an emerging third wave of womanist religious thought. This book reframes how womanist thought challenges oppressive power structures, namely, through shifting the conversation “away from the identity of the scholar to the ideology of the scholarship” (17). While acknowledging the value of identity politics and the contributions of second-wave womanists who espouse it, C. nonetheless argues that the third wave is distinguished not only by “work that is grounded in black women’s religious experiences” (18) and committed to justice and quality of life, but also by work that advances more substantial connections with the diversity of feminisms and activist struggles aimed at social transformation.

This four-part book illustrates the evolving, expanding canvas of womanist religious thought. Part I, “Religious Pluralism,” begins with Debra Majeed’s investigation of polygyny in African American Muslim communities; Stephen C. Finley examines the spiritual leadership of the Nation of Islam’s Mother Tynetta Muhammad; and Pu Xiumei’s chapter develops a womanist ecofeminist contribution based on the Chinese indigenous goddess Di Mu and Buddhism. In Part II, “Popular Culture,” Darnise C. Martin examines how gospel house music created an alternative sacred space for black gay men; Elonda Clay challenges the subservient roles to which black women are still relegated by the media and churches; and Ronald B. Neal argues that black males do not create black sexism and homophobia, but rather that the Abrahamic faiths have reinforced such renderings of masculinity.

In Part III, “Gender and Sexuality,” Monica R. Miller examines the black community’s diverse reaction to Don Imus’s “nappy-headed ho’s” statement; Roger Sneed advances the concept of liminality in his investigation of black queer life; Nesselte