

13, 2013). D. recognizes shifts in papal attitudes and is cautiously optimistic that the herculean task of structural reform will be realized. He prefers the term “structural reform” rather than “renewal” (with no dramatic changes). But, just as Rome wasn’t built in a day, so too reshaping the Roman Curia will not take place overnight.

Readers who are not familiar with the distinction between faith and subscription to beliefs (85) may find the book’s level of critique rather disquieting. A helpful way to appreciate its basically irenic purpose would be to read first, after the autobiographical instruction (13–29), the final two chapters: “Pilgrim’s Progress and the Melancholy of Fulfillment” (261–79) and “A Reason for Hope” (280–95). There the author’s love of the church and his optimism balance his earlier stern assessments such as “enforced conformity” (61), “warped theology” (273), “financial corruption and careerism” (283), “autocratic voluntarism” (158), “Roman bureaucrats” (150), “sacramental managerialism” (135), “coercion and control” (137). He even calls one pope’s assertion that there is strict continuity of Vatican II with both Trent and Vatican I simply “very special pleading” and “historically implausible” (191).

D. is puzzled by the Vatican’s efforts to placate the integralist minority by offering concessions to the followers of dissenting Archbishop Marcel Lefebvre but responding harshly to those seeking legitimate *aggiornamento*. As examples of two theologians treated shabbily by the Curia, he describes the investigations of writings by Yves Congar and more recently by Elizabeth Johnson. Rome, he argues, has been prone to indulge ultra-conservatives while treating “liberals” with hostility and suspicion. He has realistic suggestions about how two differing legitimate mindsets in the church, conservative and liberal, might coexist amicably.

Part of the uniqueness of this book is its appeal at times to unexpected individuals such as John Bunyan, Albert Camus, Ernst Bloch, and Herbert Marcuse. D. also draws upon his appreciation for music by citing composers Ludwig van Beethoven and Michael Tippett (*A Child of Our Time*) and conductor Daniel Barenboim.

Among encouraging successes of Vatican II that could have been hailed would be the reform of the Roman Liturgy (despite disagreements about the quality of vernacular translations). Also what could have been highlighted would be notable progress in Roman Catholic attitudes toward Orthodoxy and Protestantism (despite adamant hesitancy to permit eucharistic hospitality) and improved Jewish–Christian relations.

For the faithful firmly committed to the church’s ongoing conversion, D.’s book is a dependable guide.

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Religion und gesellschaftliche Differenzierung. Studien zum religiösen Wandel in Europa und den USA III. By Detler Pollack. Tübingen: Mohr Siebeck, 2016. Pp. x + 383. €39.

Of the total twelve essays in this volume, the introduction and two others were unpublished, two are revisions of previously published essays, and the remaining ones are

republished as they were. The general theme is rather difficult to determine but it appears to be essentially that, despite many claims to the contrary, religion is on the upswing. For religious-minded people this claim would be good news; unfortunately, Pollack is not quite as convincing as one might hope.

The book has three sections. The first offers some reflections on the sociology of religion, the second provides some historical discussions, and the third contains a number of perspectives on the present. The third section has interesting comparisons between the religious differentiations of people in Western and Eastern Europe as well as discussions about the similarities between the charismatic churches of the United States and Brazil. The rise of these types of churches appears to P. as an indicator of a major resurgence of interest in religion, at least in these countries. Yet, the reasons behind such a possible revival are not investigated and it is problematic to base such a broad claim upon such a narrow sampling. The second section contains two studies that are also rather narrowly focused but are highly interesting: One concerns the apparent decline of religious inclinations among the West Germans in the late 1960s while the other is about the increase in religion among the people during the time of German Democratic Republic (DDR). P. also discusses the function that the Protestant Church had in the DDR as well as its role in its decline and dissolution at the end of the 1980s. Of more general interest but equally intriguing are two chapters. One is the chapter on the religious factors and the roles they played in politics in the Middle Ages while the other is the chapter on the collapse of religion towards the end of the 18th century.

Some scholars mark the beginning of the modern age with the Reformation while others maintain that it began with the Enlightenment. P. apparently believes that the beginning can be more readily identified as occurring during the middle of the 19th century. The support that P. uses for this contention is that people living in Western Europe, the United States, Japan, China, and India had roughly the same amount of income until approximately 1850. However, about that time people in the USA and Western Europe saw massive increases in wealth whereas in other countries it tended not to change very much (it increased marginally in Japan, declined slightly in China, and remained unchanged in India) (16). These statistics are informative but not necessarily sufficient for an explanation, and by concentrating on economic factors, P. appears to leave aside social and cultural factors. Yet, these are also important; besides, he does not appear to like mono-causal explanations. More intriguing are the comparisons between people in the USA and in Western Europe. People in the USA are more likely to say that they believe in God, in Hell, and in the devil. Given the legal separation of church and state, it is somewhat troublesome that the religiously inclined Americans are considerably more likely to believe that only those politicians who have the right faith are considered suitable to hold office (262, 266, 272–74).

The first section has the most interesting chapters; especially the first one in which P. discusses the history of the sociology of religion in Germany. Prior to 1900, it did not exist and while it became increasingly relevant after World War II, it was not regarded important enough to have its own section in the German Society for Sociology (*Deutsche Gesellschaft für Soziologie*) until 1995. Unfortunately, P. pays minimal attention to Max Weber and virtually none to Ernst Troeltsch, which is problematic for

three reasons. First, Weber and Troeltsch are almost universally regarded as the founders of the sociology of religion. Second, Weber's *Protestant Ethic and the Spirit of Capitalism* is the classic work on the influence of religious factors on economic thinking. Third, Troeltsch's writings contain some of the most insightful discussions of the problems that religion has for modernity. While many people will be quite satisfied with the considerable amount of empirical evidence that P. offers, some of us might wish he that he would have devoted more attention to the historical context of the problems regarding religious thinking in the modern age.

Not all of the chapters will be of interest to everyone, but as a whole the book probably will be. The book may not be persuasive, but it is provocative and illuminating. Anyone interested in the differing ways in which socioeconomic factors can, and often do, influence religion should certainly consider reading this book.

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"Religion" in der Soziologie Max Webers. By Hartmann Tyrell. Wiesbaden: Harrassowitz, 2014. Pp. liv + 357. €74.

This book is a collection of twelve essays which Hartmann Tyrell published between 1990 and 2009 and they are ostensibly devoted to Max Weber's notion of religion in his sociology. Yet, this is somewhat misleading because they are not just about Weber and his sociology of religion. The first five essays are primarily on religion whereas the final seven are largely devoted to values. The essays are mostly on Weber but many incorporate discussions of other thinkers, including Friedrich Schleiermacher, Georg Simmel, Ernst Troeltsch, and especially, Friedrich Nietzsche. The reader who expects the book to focus solely on Weber might be disappointed, but that would be rather unfortunate because each of these essays is quite illuminating.

The most enlightening essays are found in the first parts. In "Einführende Bemerkungen zu Max Webers 'Die Wirtschaftsethik der Weltreligionen'" T. reminds us that what we regard as Weber's books on the sociology of religion were originally separate essays and that they were not fully revised. He also reminds us that Weber oversaw the printing of just the first volume of the series and that he was never able to write the final two projected volumes. Thus, we do not have the complete series as Weber intended and what we do have are mostly sketches.

The most informative essay is also the longest—"Das 'Religiöse' in Max Webers Religionssoziologie." It is more than fifty pages and is devoted to explicating what Weber meant by "religious." Unlike many commentators, T. discusses Weber's belief that the proper answer to the question "What is religion?" is that religion is not abstract, but practical, that it is not one, but many, and that they are not primarily concerned with the afterlife, but with the here and now. Religion (and the "religious") is, therefore, a powerful living force.