

a slowly shifting moral discourse, rural residents' bitter feelings toward government, and what the future holds for small-town America.

Perhaps the one thing that truly sets Wuthnow's work apart from other contemporary treatises on community in America is the exhaustiveness of his methods. As mentioned, his principal data come from over 700 semi-structured interviews in 300 towns in 43 states. Of these interviews, 150 were conducted in metropolitan settings for comparison purposes. The ability to draw such comparisons across these data alone makes his study very robust. Yet, he goes even further by combining these qualitative interviews with quantitative data from a variety of sources, including data from the last four decennial censuses, as well as creating additional summary findings on small towns out of the American Community Survey (2005–9) to illustrate the macro shifts in small towns since 1980. He visited more than 100 towns and moderated some of the focus groups. All these data sources and the intelligent way Wuthnow uses them to weave his story of small-town residents' stories of community make his book one of the most well-rounded contemporary studies on American rural life available. Readers will appreciate his easy-to-read writing style and his detailed notes section in the back of the book on every chapter, including a methodology appendix with the questions used in interviews.

In *Small-Town America: Finding Community, Shaping the Future* there is a wealth of information for the field researcher, the demographer, the survey designer, and the community theorist. We are confident that Wuthnow's work will lead to more insightful explorations in community theory and how rural America continues to play a significant role in American society.

The Spirit's Tether: Family, Work, and Religion among American Catholics. By Mary Ellen Konieczny. New York: Oxford University Press, 2013. Pp. xiv+294 pp. \$29.95 (paper).

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Mary Ellen Konieczny's comparative ethnography of two Catholic parishes sheds significant light on the diverse and contested terrain that is American Catholicism in the 21st century. Konieczny thoughtfully couples explorations of congregational practices and parishioner narratives to reveal how differently Catholicism is enacted and understood across liberal and conservative lines. At the center of *The Spirit's Tether* are ongoing debates within Catholicism that all pertain to family life. These issues include divergent ideas about appropriate social roles for women

as well as widely disparate stances on abortion, same-sex marriage, and contraception.

A careful reading of this volume indicates that much of what is happening within Catholicism is also occurring in other denominations, including those that generally fall under the rubric of conservative Protestantism. For some time now, ethnographies have explored cultural diversity within conservative Protestant congregations and denominations. The difference is that whereas conservative Protestant diversity hinges on scriptural interpretations, internal differentiation within Catholicism is rooted in sensibilities, identities, and dispositions that are often cultivated through communal worship. Thus, like ethnographic monographs written about conservative Protestant debates over gender and family, Konieczny's thoughtful volume explores the struggle for the soul of contemporary American Catholicism. However, she recognizes that the tools enlisted in this struggle are distinctively Catholic.

The first part of this compellingly argued ethnography acquaints the reader with the practice of worship within the two focal congregations, Our Lady of the Assumption and Saint Brigitta Church. These are "extreme case" congregations purposely selected to sharpen cultural contrasts evident within Catholicism, despite their other similarities (e.g., shared midwestern locale, roughly similar congregant characteristics). Assumption (for short) is a conservative parish steeped in traditional worship modalities. It is anchored in the congregational metaphor of church as "family," with the concept of family defined in very traditional terms. By contrast, Saint Brigitta is considerably more liberal, embraces more contemporary forms of worship, and is organized around a "community of equals" congregational metaphor. Early on in this volume, I was struck by the distinctive ways in which the bodies of worshipers are arranged spatially within each of these congregations. Worship and the administration of sacraments at Assumption draw clear lines of demarcation and hierarchy between the priest and the parishioners. By contrast, congregants at Saint Brigitta are invited to the altar for communal worship that, along with its more contemporary administration of sacraments, is aimed at leveling hierarchies. Having been raised Catholic myself while attending only Catholic schools through college, I have seen and experienced both of these variants of Catholicism. If the evocation of emotion and memory in the reader is the litmus test of outstanding ethnography, Konieczny has passed that test with flying colors where this reader is concerned.

The core of this wonderfully written volume entails an incisive comparison of these two congregations and their respective parishioners in relation to three key topics that anchor this investigation—namely, marriage, children, and work. Each of these topics has a chapter dedicated to it.

Konieczny's detailed portrait defies easy summary here, as should be expected with an ethnography of this caliber. One of key findings to emerge from this volume is the way in which different strands of Catholic family life are created and sustained through the importation of ecclesial metaphors into parishioners' homes (again, church as "traditional family" vs. church as "community of equals"). Assumption congregants, for instance, generally reject contraception, while those at Saint Brigitta typically do not. I was most impressed by Konieczny's use of William Sewell's variant of structuration theory ("A Theory of Structure," *American Journal of Sociology* 98 [1992]: 1–29), particularly her ability to discern the manners in which people to import (or transpose) religious ways of thinking and being from one context (congregational worship) to another (domestic life).

I left Konieczny's book convinced that a deeper understanding of what contemporary American Catholics believe, and why they hold such beliefs, is not only to be found in conducting more polls of this roughly one-quarter of the U.S. population, as illuminating as such polls might be. Instead, researchers could spend more time examining what happens during communal worship in Catholic parishes to gain deeper insight into the convictions that animate this rich religious tradition. In a Weberian sense, Catholicism is large enough to feature priestly forms of worship that reinforce traditionalist orientations (gender difference, hierarchical family relations, exclusive support for heterosexual marriage, etc.) and prophetic forms of worship that open up new horizons of meaning (gender egalitarianism, lateral family relations, support for marriage equality, etc.). The volume concludes with a sustained consideration of scope and implications of such diversity for contemporary Catholicism. In brief, Konieczny is justifiably concerned that divisiveness on such critical issues is capable of fragmenting modern-day-Catholicism. But, at the same time, it is difficult to dispute that a church capable of electing popes as different as Benedict and Francis quite intentionally offers an institutional presentation of self that is diverse, multifaceted—a church, as was said of Thomas More, "for all seasons."

One Family under God: Immigration Politics and Progressive Religion in America. By Grace Yukich. New York: Oxford University Press, 2013. Pp. xii+290. \$99.00 (cloth); \$24.95 (paper).

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In her exciting new book *One Family under God*, Grace Yukich offers a detailed ethnographic portrait of the New Sanctuary movement from its start in 2007 through its development in 2009. She tells this story against the backdrop of the 1980s Sanctuary Church movement that focused on