

edification. Secondly, students in theology courses will find it useful and parish groups would find a lot to merit its inclusion in a theological book club or study group and with careful consideration and some guidance, the reader will benefit from the wisdom contained in what I'm sure will be a popular book long into the future.

Transforming Post-Catholic Ireland: Religious Practice in Late Modernity. By Gladys Ganiel. Oxford: Oxford University, 2016. Pp. 273. Price £60 (hbk). ISBN 978-0-19-874578-5.

Reviewed by: Brian Conway *Maynooth University*

The religious landscape in Ireland has changed significantly over the course of the last 50 years. Growing religious diversity, the declining influence of the Catholic Church, and the rise of atheist/secular/non-religious groups are key elements of this change. For all that, we know relatively little about how ordinary people relate to religion in contemporary Ireland and what this has to say about how religiosity responds to modernity more generally. Gladys Ganiel's new book—based on survey data, in-depth case studies, and participant observation—sheds light on this important issue and thus represents a key contribution to our understanding of religious change and development. What I found most appealing about this book is the narrative skill, imagination, and keen observation of the author. And so this book will appeal not just to social scientists—sociologists of religion primarily—but to non-specialists and non-academics as well.

The book begins by laying out its central arguments and providing an historical account of religion in Ireland and the factors influencing this dynamic, including external factors such as the advent of mass media and changing gender roles as well as internal factors such as Vatican II and clerical sexual scandals. Empirically, the book relies on systematic data, including surveys of devotees and clergy, 100 interviews with adherents and religious leaders, and participant observation. It is also in this early section that the author introduces and develops her concept of 'post-Catholic Ireland.' By this she means that Catholic culture and heritage in Ireland is less influential now than before in terms of shaping how individuals live their lives and claiming a social relevance rather than being a thing of the past. Chapter three deals with the topic of how traditional religious bodies in Ireland respond to growing diversity, and presents the findings of the survey element of the research.

This provides the context for the eight case study chapters that follow, ranging from the Jesuit youth ministry programme of Slí Eile to the Pentecostal devotees of Jesus Centre, all examples of what Ganiel calls 'extra-institutional religion' (hereafter EIR). Each chapter follows a neat structure, opening with a historical background section providing contextual detail about the case study and then focusing on what EIR actually looks like in practice in each study, relying on the qualitative interview data.

Ganiel's concept of EIR—the pivot concept of the book—is interesting for all sorts of reasons. First, Ganiel shows that even as devotees struggle seek to find greater meaning in their Catholic faith, they do so through the tradition's repertoire of religious symbols. Second, EIR shows that institutional religion can operate as an outgroup for adherents, providing an alternative frame of reference against which their own religious identity is defined.

Third, it encourages us not to think of theoretical categories—religion/spirituality, reflexivity/tradition, individual/community—as mutually exclusive.

Ganiel sees EIR as having distinct advantages over traditional religious institutions in that it tends to be more adaptable than slow-moving institutions, even as it remains a part of these same institutions. Applied to the specifically Catholic case, EIR encompasses different units of the church—parishes, lay associations, religious orders—all having quite different relationships to, and levels of autonomy/flexibility vis-à-vis, the mainstream institutional church (defined here as the hierarchy/Vatican). I wanted to know more about this and how this structural position influences (or not) the relative success of these units in affecting the different kinds of outcomes (diversity, ecumenism, reconciliation) Ganiel focuses on. How far can EIR go before it is perceived to be ‘breaking the chain’ of the church’s hierarchical authority? Under what conditions is it most successful? How does EIR operate for people with low or weak levels of religious commitment (as against the mostly committed adherents studied here)? I also wanted to know more about how EIR would operate—or look like—in contexts where the Catholic market share is different, where the church has a minority share and where it has not historically operated as a repository of national identity. To put this slightly differently, does the concept of EIR travel well outside of Catholic majority settings like Ireland?

On a substantive level, Gladys encourages to take generational analysis seriously in understanding religious commitment. The Slí Eile and Ballyboden cases, in particular, bring this out. Older adherents in Ballyboden do look quite different from younger devotees in Slí Eile, especially in relation to their view of parishes as sites of Catholic practice. But I still came away from the book wanting to know more about the differences and similarities between pre- and post-Vatican II Catholics, especially in regard to religious socialization, how they relate to church authority, and how religion influences other areas of their lives.

The last chapter of the book steps back from the survey data and case studies to consider the broader implications of the study for religion and society. Here the book takes a more theoretical course, where the author brings a fresh perspective on a long-standing debate about religion in the public sphere, arguing for its continuing positive role. And so the book ends on a practical note by placing before the reader a set of concrete proposals for bringing about inter-religious reconciliation in different national settings. In all, this is a superb book for students of religion.

Jesuit Survival and Restoration: A Global History, 1773–1900 (Studies in the History of Christian Traditions, 178). Edited by Robert A. Maryks and Jonathan Wright. Leiden: Brill, 2015. Pp. xxi + 530, incl. 24 black-and-white and 2 colour illustrations. Price €154.00 (hbk). ISBN 9789004282384.

Reviewed by: Benjamin Hazard *University College Dublin*

In the 18th and 19th centuries, the Society of Jesus endured a traumatic test of resolve to uphold its apostolic work across the world. The Ignatian way of proceeding clearly provided a means of inspiration. Nevertheless, the Jesuits did not cling to the past. This volume’s meticulously researched findings show how suppression unfolded gradually,