in the drug economy and their relationship with female gang members, by studying gang organizational forms, by looking at the ways actors understand their participation in violence and by looking at their attitudes toward consumption and money.

It is at this point that the revised edition of *People and Folks* begins to disappoint. While Hagedorn offers quotes to suggest that gang members internalized the American dream (or, some variant of it), the reader is left unaware as to exactly how this shaped the decisions that members made after the late 1980s. At the moment that the thesis is introduced, the topic quickly shifts to gang organization, violence in the illicit economy and finally, to public policy. What ensues is less a well developed argument than a set of propositions intended to elicit a response. Similarly, the texture of the Milwaukee neighborhoods where the study was located is not given its due. If the situation was so bad in the late 1980s, could they really have gotten much worse? If so, we need to see more of the qualitative nature of these changes and how they mediated the impact of macro-social forces. In the growing literature on the “underclass” in the 1980s, the notion that neighborhood structure could affect individual development was widely held. Hagedorn is in a unique place to push this thesis further, but regretfully he does not do so.

To make the picture complete would require an entirely new book, which would be welcomed given the extraordinary fieldwork that Hagedorn has done. As it stands, the second edition is an evocative portrayal of social change in the lives of gang members that will whet the readers’ appetite for more sustained analysis and empirical material. Hopefully, Hagedorn will revisit the lives of the young men and women in Milwaukee and offer a fuller portrait.

**Wolves Within the Fold: Religious Leadership and Abuses of Power.**

*Reviewer: James T. Richardson, University of Nevada, Reno*

This is a rich, even if varied, volume, and one that deserves attention from scholars of religion and of deviancy. It makes contributions to both these fields, through the empirical data furnished and through discussions of the meaning of that information to theoretical concerns in the relevant fields. Anson Shupe has pioneered the field of clergy malfeasance. This is his second book in the area; a collection of studies in and theoretical expansions of his earlier ideas found in *In the Name of All That’s Holy: A Theory of Clergy Malfeasance* (Praeger, 1995).

The book is divided into three major sections, with the first being “Structural Opportunities for Exploitation and Abuse,” focusing on the organizational and structural factors that have contributed to the problem of clergy malfeasance. Here the book is thoroughly sociological, attempting to move beyond a psychological
orientation toward clergy malfeasance. Here Shupe's notion of clergy malfeasance as a form of elite or corporate crime is well illustrated by a thoughtful chapter by Theresa Krebs, dealing with the Catholic Church, a prominent but not singular focus of the volume. The section also contains an informative chapter by Robert Kisala on the Aum Shinrikyo group in Japan that includes the interesting conclusion that so-called “mind control” thesis does not fully explain why people participate in the group, even though the media and legal profession were quick to adopt that explanation. The section closes with a piece by Shupe on various types of economic fraud among Christian churches in the U.S., which he characterizes as a special form of white-collar crime.

The second section, called “Responses to Clergy Malfeasance,” contains six interesting papers, with all but one focusing on the Catholic Church. The one exception is an valuable piece by Burke Rochford on succession battles within the Hare Krishna in America. This chapter seems somewhat ill-fitted for the book, but it does contain information about scandalous behavior on the part of some who wanted to succeed Prabhupada after his death. The chapters dealing with the Catholic Church include insightful ones by Elizabeth Pullen on the establishment and experiences of an advocacy group for victims of clergy sexual abuse, and by Nancy Nason-Clark on the aftermath of a major sex abuse scandal in Newfoundland, told from the standpoint of ordinary Catholic women in the parish.

Philip Jenkins's chapter represents a major statement on how the culture of clergy deviance could have developed and been kept quiet for so long. This chapter, which should have been in the opening section, offers many insights, particularly on how the political power of the Church protected it from public knowledge and consequences of unacceptable behaviors that have been taking place throughout its history in the U.S. Also in the second section is a very informative discussion by Richard Sipe of the long history of clergy sexual abuse in Ireland, a chapter that effectively puts the lie to the Church’s defense that the sexual abuse issue is mainly an American phenomenon. The section closes with a first-hand account of the experiences of Jeanne Miller, whose son was abused and who has since spent her life fighting the Church’s refusal to deal with the sexual abuse problems of a large number of its priests.

The last section, entitled “Models for the Study of Clergy Malfeasance,” includes a major critique and extension of Shupe theorizing by a criminologist, Peter Iadocola, that is helpful to those seeking theoretical understanding of the area. The section also includes a piece by James Thomson, Joseph Marolla, and David Bromley that applies “accounts” theorizing to explanations and justifications of the Catholic Church and its priests. This is a nice piece of work that deserves attention from all scholars interested in accounts. The article by Robert Balch and Stephan Langdon on problems with a major effort to assess a controversial new religion, while very insightful, seems out of place in the book, since it focuses more
on problems of researchers. The section closes with an afterward by Shupe that offers some future directions for research in clergy malfeasance.

The book is a valuable contribution, even if the mixture of articles seems a bit odd. Its analysis of problems within the Catholic Church is both thorough and devastating. The weakness of the book, the inclusion of some ill-fitted pieces on dealing with newer controversial religions, could also be viewed as a strength, since the problems covered in those chapters are important ones that deserve coverage.

Reinventing American Protestantism: Christianity in the New Millennium.

Reviewer: KIMON HOWLAND SARGEANT, The Pew Charitable Trusts

California, so we are often told, is the cultural bellwether of the nation, the place where the next trend finds its first expression and then gains momentum and eventually broader legitimacy. If Donald Miller is correct, California’s pacesetting status applies not only to pop culture, but also to religion. Innovative, culturally progressive yet theologically conservative “new paradigm churches” are, according to Miller, transforming the American religious landscape to the extent that we are witnessing a “Second Reformation” on the eve of the new millennium. Unlike the first Reformation, which was largely defined by doctrinal issues, the issues at stake now are more organizational and cultural, namely the forms in which the Christian message is communicated.

Miller offers an in-depth look at three types of new paradigm churches — Calvary Chapel, Vineyard Christian Fellowship, and Hope Chapel — that have their roots in Southern California and have pioneered innovative forms of worship and congregational belonging. These loose networks of postdenominational churches have over 1,000 congregations, consisting mainly of baby boomers. Miller argues quite persuasively that the primary cause of these churches’ emergence is the profound cultural shift that emerged in the 1960s. Three “countercultural” trends are particularly relevant here. The first is the emergence of a broad therapeutic sensibility in American life. The second is the further expansion of individualism in Americans’ self-identity. Finally, Miller points to the baby-boomer generations’ distrust of authority and established institutions. Put simply, spirituality is in, but “organized religion” is out. So how do proponents of a (relatively) organized religion, such as evangelical Christianity, appeal to these skeptical but willing-to-church-shop baby boomers?

New paradigm churches offer traditional meaning in a culturally “hip” package that is neither authoritarian nor vehemently opposed to modernity (traits commonly associated with previous generations of fundamentalist preachers).