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demonstrate that reduced work need not be constructed as a means to marginalize workers, specifically women workers on a "mommy track," and additional attention to organizational contexts would make that path more visible in the analysis.

There are a few missed opportunities here, and the reader will long for deeper discussion on a number of points. Meiksins and Whalley draw our attention to an important conundrum regarding work and family policies. Although these policies are sorely needed, they generally do not disrupt the status quo either with regard to gender relations or employers' claims on the waking hours of workers. A limited number of workers temporarily making use of such policies leaves the image of the "ideal worker" intact. Yet, a vision of a workplace constituted largely or solely of customized work schedules is not clearly articulated.

While the section on suggestions is useful for a broad audience of readers, the focus on individualized strategies does not point the way toward institutional change. Some of the analysis and a few of the suggestions seem to hold more potential for reproducing the social relations they hope to alter. Specifically troubling is the suggestion that part-time workers do "face work" in order to be visible to the extent that clients and coworkers would be unlikely to detect one's part-time status. Individuals might find this suggestion helpful, yet it is a precise encapsulation of the larger problem—reduced or nonstandard work is not legitimized in U.S. culture. Keeping reduced hours invisible narrows the transformative power of customized work even among professionals because it does not challenge the "conventional politics of time."

Finally, a more comprehensive incorporation of the most recent work on a variety of nonstandard employment would further elucidate the contribution of this work, particularly for students who may not be steeped in the literature. Nevertheless, *Putting Work in Its Place* changes the landscape of the discussion of nonstandard work even as it remains unclear what paths we might embark on to begin to see full-time work as "a socially produced work load, as arbitrary as any other" (p. 64).

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Goodbye Father: The Celibate Male Priesthood and the Future of the Catholic Church, by **Richard A. Schoenherr**. Edited by **David Yamane**. Oxford, UK; New York: Oxford University Press, 2002. 275 pp. \$29.95 cloth. ISBN: 0-19-508259-11.

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Goodbye Father is a posthumous, passionate, and pertinent book about the priest shortage and its impact on Catholicism and eventually the larger culture. David Yamane abridged and edited the manuscript, which publishers had previously informed Schoenherr was 800 pages too long. He had not been able to cut it himself: It was to have been his *magnum opus*, presenting the historical and theoretical arguments that complemented his mostly quantitative, 1993 study with David Lawrence, *Full Pews and Empty Altars: Demographics of the Priest Shortage in U.S. Dioceses*. Yamane also contributes a thoughtful introduction that updates and adds to Schoenherr's data.

In five finely meshed sections, Schoenherr first places the data showing the clergy shortage within a far more general theory of social change in organized religion and the paradoxes of social constructions of the sacred. He then describes the conflicts and coalitions engendered by these changes, which, he argues, will lead to the demise of a male, celibate monopoly on Catholic priesthood.

The book is passionate. In the context of recalling his resignation from ministry, Schoenherr acknowledges (p. xxxiii) that his book "is much more than an objective, scientific" study and is "an expression of who I am." In his Foreword, Dean R. Hoge serves readers well when he urges them to focus on the argument, not on the odyssey. He also astutely notes that the book has two levels and that readers impatient with theory might skip the sections on social change where

Schoenherr employs Kohlberg, Erickson, Freud, and especially Wilber's transpersonal paradigm to ground his conception of the dynamic nature of authentic belief. But these theory sections dealing with the paradoxes of institutionalizing the sacred, such as the dialectical need for hierarchy (to protect a tradition's constitutive symbols and rituals) and for hierophany (the tradition's originating experience of transcendence) ground Schoenherr's thesis that the priest shortage is permanent in the West (in a sentence, he dismisses the counterexample of the abundance of African and Asian ordinations with a "social mobility" explanation).

Besides the grand theory, Schoenherr includes a variety of "non-obtrusive" indicators for the eventual decline of a male celibate priesthood monopoly. For example, he develops the implications of the liturgical presence of lay men and women as lectors and Eucharistic ministers (and he might have added altar girls), which subtly at least subverts the male celibate monopoly on sacred space and, in time, over the sacramental core of Catholicism, the Eucharist.

Of course, the last example could buttress contrary ideological points, suggesting a continuing and creative adaptation of a tradition whose identity is to think in terms of centuries. As Yamane notes in his Introduction, lay ministers now outnumber active priests in American parishes by a ratio of 2:1.5; there are at present about 35,582 students in lay ecclesial ministry programs; there is now one permanent deacon for every 1.6 parishes; one-sixth of active diocesan priests were born abroad; and finally, some (mostly conservative and self-consciously orthodox) dioceses and religious orders do have successful recruitment programs. That is why Schoenherr's more theoretical chapters are necessary. The highly successful deacon and lay minister programs can be construed (and they are) as evidence that there are viable ways for a male celibate priesthood to continue as a traditional and now countercultural ministry. As Schoenherr himself observes, citing Williams and Demerath, "How an issue is categorized is a political process" (p. 189).

Schoenherr's framing of the American priest shortage is political, both in the *inescapable* categorizing sense and in the narrower policy (or even ideological) way. But that being said, Schoenherr's core dis-

inction between the deep structure of Catholicism (a hierarchical and sacramental ministry) and the Catholic surface structure (a historical emergent and not always successful celibacy requirement and a historically ignored question of gender inclusiveness) would be accepted by all parties in these contentious matters of ministry. His often stated rationale for an inclusive ministry is the centrality of the Eucharist, and its drift in conditions of a priest shortage, to a more protestant service of the word is a profoundly conservative argument. Also astute in a profoundly catholic kind of way is his scenario for the gradual absorption of such a radical change in ministry that, he acknowledges, will be highly troubling. As the priest shortage worsens, Schoenherr anticipated that the more pastorally inclined bishops, concerned that laity are increasingly denied the liturgy of the mass and its Eucharist, will petition a new pope who in response will allow them to ordain as an emergency measure a few qualified married men. In time, the definition of an emergency situation will expand. Perhaps three or four generations later, women will be ordained, and it will be this radical innovation in the structural form of the West's most ancient tradition that collapses the cultural support for patriarchy. Thus, Schoenherr's tale of the Catholic clergy crisis ends happily, maybe even redemptively. In the meantime, sociologists, church officials, and patient laity can profitably read this challenging, thoughtful, and passionate study.

Shaping Abortion Discourse: Democracy and the Public Sphere in Germany and the United States, by **Myra Marx Ferree, William Anthony Gamson, Jürgen Gerhards, and Dieter Rucht**. Cambridge, UK; New York: Cambridge University Press, 2002. 350 pp. \$60.00 cloth. ISBN: 0521-79045-X. \$23.00 paper. ISBN: 0521-79384-X.

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Periodically, a study is published that defines a field of inquiry for decades to come. This book represents such a study. It has been a long time coming, but it was worth the wait.