

bombers was motivated by delusions of societal collapse and great cosmic battles between the 'forces of good' (themselves) and the 'forces of evil' . . . embodied in the U.S. government" (21).

Millennialist and survivalist motifs, as well as religions and secular elements interact in the post-Waco survivalist mystique of Koresh. The latter may not have been viewed by many paramilitarists as the biblical Messiah, but in death "he has become the icon of a more secular apocalypse, in which the federal government stands for an American Babylon. . . . The otherworldly savior has been transformed into a this-worldly survivor" (190–91). In the current climate secular causes and institutions such as SOF can adopt religious imagery and ideology while religious millenarian movements adopt secular ideas. Drawing on the work of Arthur Greil and others, and particularly on Eric Hobsbawm's 1959 classic *Primitive Rebels*, Lamy develops a conception of "intermediate groups" in which "elements from the classic apocalyptic tradition merge with modern and secular ones, producing a strange array of millennial phenomena" (27).

The author identifies the salient elements of the millennial myth with themes and metaphors from the Book of Revelation: Babylon, Armageddon, Apocalypse, Tribulation, The Messiah, The Beast, Antichrist, and The Millennium. These biblical-prophecy metaphors produce "powerful and flexible religious symbols that adapt easily though unevenly to changing social and cultural conditions" (30). These metaphors are featured in the titles of Chapters 2 through 9, and each chapter describes contemporary (and some historical) phenomena that can be fitted to the chapter metaphor. Thus Chapter 7, "Messiah: Many Will Say They Are Me," has an extensive discussion of David Koresh and the Waco holocaust. Chapter 6, "Babylon Is Fallen": America at Century's End," includes a detailed analysis of the "Unabomber's Manifesto." Chapter 5, "Antichrist" The Myth of Jewish World Conspiracy," discusses anti-Semitic movements and mystiques such as Christian Identity, the Posse Comitatus, The Silent Brotherhood (The Order), and Neo-Nazis. Chapter 9, "New Age Harmony or New World Chaos," discusses revolutionary and "progressivist" forms of millennialist reconstruction, which challenge survivalist catastrophism.

Some entities, such as *Soldiers of Fortune* and Koresh/Waco, are discussed under more than one rubric. Sometimes the assignments of movements or events to particular thematic chapters appears somewhat arbitrary, for example, Militias, The Patriot Movement, and Linda Thompson's ideology are mainly discussed in Chapter 4, "Dragon, Beasts and Christian Soldiers," but might have fit the "Babylon" thematic chapter just as well. To some extent each chapter is really an autonomous essay on the contemporary millennialist milieu.

Lamy is a sociologist with a background in cultural and media studies. *Millennium Rage* reflects scholarship in these areas. The author's emphases on metaphor and description creates a kind of kaleidoscopic effect that may give the casual reader an impression of journalistic and pop sensationalism. However, the volume is extensively annotated, and the careful reader can learn a lot about a variety of contemporary and historical subtopics related to millenarianism and apocalypticism. Although the volume is being advertised as another popular exposé of militias,

Klansmen, and hate groups, *Millennium Rage* is clearly more than a cut above such sensational treatments and is distinguished from them not only by its limpid style and its thoughtful and intellectual quality, but also by its primary attention to the religious nature of current antistate and racist ferment and to the relevance of the Christian millenarian tradition.

What is particularly impressive about the author's treatment of the contemporary apocalyptic scene is its holistic quality and the focus on the paradoxical ways in which millennialist and survivalist, religious and secular, and antistate and statist elements interact in the current ferment. We are reminded that the metaphor of the "New World Order," now extrapolated as a demonized antisymbol of the antistate, paramilitarist fringe, was originally put forward by George Bush to justify his Mideast War and take credit for the breakup of the Soviet evil empire. "The metaphor of Babylon for George Bush was that Saddam Hussein and Iraq represented the decaying old world order, a world that must be wiped out — if not by flood, then by the fire and brimstone of 'smart bombs' and 'patriot missiles'" (18).

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CONGREGATION AND COMMUNITY. By Nancy Tatom Ammerman, with Arthur E. Farnesley II, Tammy Adams et al. New Brunswick, NJ: Rutgers University Press, 1997. xvi + 434 pp. \$55.00 cloth, \$24.00 paper.

This book is a comprehensive study of the responses of 23 Christian congregations to community change. Nancy Ammerman and her 16 colleagues tell vividly engaging stories about these congregations, which are located in nine communities across the country. These communities are all segments of large metropolitan areas and together represent a variety of changes, such as economic restructuring, the influx of gays/lesbians, and rapid suburbanization. The 23 congregations, carefully selected after surveying the religious organizations in each of these communities, include mainline Protestant, evangelical Protestant, black Protestant, and Catholic churches, both large and small.

Chapter 1, in addition to describing the major changes that have occurred in the nine communities and characterizing the participating congregations, presents an analytical framework for studying such organizations. To find patterns of congregational adaptation to the changing communities, Ammerman and her team focused on three broad dimensions of congregational life: (1) resources — material, human, and organizational; (2) structures of authority; and (3) culture, including physical artifacts, activity patterns, language, and shared stories. Their analytical framework, illustrated in this "research manual" by the 23 ethnographic descriptions, could be easily adapted to other congregational studies.

The congregations, described in detail in Chapters 2 through 7, are grouped by the types of responses they have made to community change: *persistence* — maintaining the status quo in spite of community changes; *relocating* — moving to new locations or establishing a niche; *integrating across cultures*; *internal restructuring* of decision-making processes; and *birth and rebirth* to meet the needs of new constituencies. Chapter 8 summarizes congregational adaptations or the lack thereof. It also reports that 28% of all congregations in these communities are relatively new: they either were established or had moved into the community after 1980. More importantly, we learn that only a third or so of the older congregations are declining in size, while the rest are stable or growing. These statistics show the overall vitality of religious congregations in the changing communities.

It is not surprising to find that "congregations that do not try new programs and new forms of outreach when they are faced with environmental change are not likely to survive past the life spans of their current members" (232). It is notable that "niche congregations" — those that establish an identity beyond the immediate neighborhood to serve particular constituencies — are an increasingly effective pattern in a mobile and cosmopolitan society. I wish Ammerman had been less modest in arguing for the normality of niche congregations. Of the 23 cases presented here, only a few can be seen as community churches or parish-style congregations that bind congregation and neighborhood together. Most, in fact, are niche congregations with special identities, appeals, or missions.

It has long been a reality in American society that urban and suburban neighborhoods have several churches, usually belonging to different denominations and possessing distinctive programs and styles. Each of them thereby appeals to a particular group of people, either within or beyond the immediate neighborhood. Whereas parish-like community churches fit well with village life, the niche congregation is a healthy norm in metropolitan societies. If "normal" churches are indeed niche congregations, the establishment of ethnic churches for or by immigrants should be seen as a natural development. When denominational hierarchies insist on racial or ethnic integration on the congregational level, they face the possibility of completely losing immigrants in the competition of the free religious market.

The insightful concluding chapter puts the findings in sociological perspective. Countering the notion that religious pluralism is leading to increased secularization, Ammerman argues that religious participation in congregations is quite stable, even growing. If there is a rise today in individualism, there is also evidence here that religious congregations as connected communities are a fertile source of social, civic, and moral capital. These conclusions, which are based on rich ethnographic data, make important contributions to ongoing debates in the sociology of religion and beyond.

Although this study is comprehensive, a growing sector of American congregations is missing from it — namely, immigrant and ethnic churches. Even though Ammerman acknowledges that the influx of immigrants is one of the most apparent and important changes in many of the communities that the research team studied, she neither includes such congregations in her study nor explains their absence. In order to

achieve a truly comprehensive understanding of congregations in changing communities, another book should be read as a companion to this one: *Gatherings in Diaspora: Religious Communities and the New Immigration*, edited by R. Stephen Warner and Judith G. Wittner (1998). This book provides lively ethnographic descriptions of 10 new immigrant congregations.

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**MONEY MATTERS: PERSONAL GIVING IN AMERICAN CHURCHES.** By Dean R. Hoge, Charles Zech, Patrick McNamara, and Michael J. Donahue. Louisville, KY: Westminster John Knox Press, 1996. 248 pp. \$20.00 paper.

*Money Matters* is an interdenominational study of factors that influence whether, and in what amounts, members make financial contributions to their churches. As the introduction states, the research was funded by the Lilly Endowment in order to "assist church leaders in adjusting to a changing financial climate" (1). To this end, the book is intentionally aimed at an audience of lay and church leaders. Nevertheless, it provides a wealth of information that serves as an important benchmark for those interested in pursuing further theoretical and empirical research on the subject.

The data were collected from five national denominations: the Assemblies of God, the Southern Baptist Convention, the Roman Catholic Church, the Evangelical Lutheran Church in America, and the Presbyterian Church (U.S.A.). The study employs a sophisticated, multilevel, and multimethod research design that inspires high confidence in its findings. The study also yields an enormous amount of data on how congregational and individual-level characteristics affect giving. The authors measure contributions by member, attender, and household. Most of the tables and figures highlight differences among the five denominations on these measures. Ranked in terms of annual contributions by member or household, those associated with the Assemblies of God come first, followed by the Presbyterians and the Baptists. Ordered according to annual contributions by the average attendee, the Presbyterians rank highest, followed by the Baptists and associates of the Assemblies of God. On all measures the Catholics are the lowest contributors.

Two major factors were found to be associated with giving across all five denominations: high family income and a high level of involvement within the church. On the other hand, four factors commonly thought to be related to giving proved in this study to have little if any effect on it. The data suggest that congregation size is not crucial in its effect on the level of giving; that democratic governance procedures do not strongly contribute to the level of giving; that Catholic anger does not seem to be a significant factor