

revelación de la misericordia de Dios. Jesús se muestra vencedor del sufrimiento cuando cura a los enfermos y resucita a los muertos (Mt 11,4; Lc 4,18). Dios es el dueño de la vida (Ecle 38,9) y el médico por excelencia (Éx 15,26). La misión evangelizadora es responsabilidad de todo el pueblo de Dios (Mt 28; LG 5; EN 13 y 14).

“El Señor Jesucristo, médico de nuestras almas y de nuestros cuerpos (cf. Mc 2,1-12), quiso que su Iglesia continuase, con la fuerza del Espíritu Santo, su obra de curación y de salvación, incluso en sus propios miembros. Esta es la finalidad de los dos sacramentos de curación: del sacramento de la Penitencia y de la Unción de enfermos” (CIC 1421). El amor es curativo, el sacramento recibido con fe es sanador. Desde siempre la Iglesia se ha posicionado a favor de la vida, de toda vida, de todas las vidas y con una especial predilección por las vidas más necesitadas. La Iglesia está llamada, antes que nada, a ser una comunidad sana y sanante. La actividad de los agentes de la salud tiene un alto valor de servicio a la vida. La profesión les exige ser custodios y servidores de la vida humana (EV 89).

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Sarah WILKINS-LAFLAMME. *Religion, spirituality and secularity among millennials: The generation shaping American and Canadian trends*. London and New York: Routledge, 2022. 182 pp. ISBN: 978-1-032-10602-1

Sarah Wilkins-Laflamme (SWL), PhD in sociology (Oxford) and professor at the University of Waterloo (Canada), specializes in secularization and its trends, particularly among young people. This book is the result of a project led by her with a quantitative focus (Surveying Millennials Non-Religious Homophily and Social Distance), although including information from two other projects with a qualitative focus in which she participated (Religion, Spirituality, Secularity and Society in the Pacific Northwest / Towards the Exit of Cultural Catholicism in Quebec). As mentioned in the introduction, the main objective of this book is to analyze religion, spirituality, and secularity of the millennial generation, the most numerous in the United States and the one that is becoming the most numerous in Canada. Therefore, its quantitative importance, associated with its racial, ethnic, and religious diversity, makes the relevance of the book unquestionable, especially when it is the main way of disseminating the results of her project.

The book can be divided into two parts. In the first part, which joins chapters 1 and 2, the object of this study, the millennials, is introduced, framing them in the current context and comparing them with previous generations. In the second part,

which joins chapters 3 to 6, each religious type of the millennium generation is analyzed. In chapter 1, which serves as introduction, the author, based on Mannheim's idea of social location as determinant for building a specific generation, begins by discussing eight socio-cultural realities that reshape the (non)religious and spiritual landscapes for young adults in North America: digital age, precarious work, growing pluralism, extreme individualism, environmental crisis, advanced urbanism, expanded higher education, and emerging adulthood. These realities permeate the secular transition framework, which has three main arguments on religious decline: it happens in different ways depending on the place, it is generational, and it happens to all religions. Chapter 2 has two main parts. In the first, the author analyzes religion in terms of belonging, practices, beliefs, and attitudes using data from the project and other data, comparing millennials with the previous three generations (X, boomers, and silent). In the second, based on many variables, Wilkins-Laflamme got four types of millennials whose analysis are the core of the book and of the next chapters: religious, spiritual seeker, cultural believer, and nonreligious.

Chapter 3 looks at religious millennials. This group is the biggest in USA (40%) and the second biggest in Canada (24%, although spiritual seeker and cultural believer represent 20% each). As the name says, this group is composed of the most religious millennials. The author examines this groups in three aspects: digital, politics, and peer pressure. Three main conclusions can be made. First, for many, digital plays an important complementary role to the real practicing of faith. Second, more religious individuals tend to be more conservative in their attitudes and political choices. Third, religious millennials confront the opposition of an increasingly secular generation. Chapter 4 looks at spiritual seekers. This group has similar percentages in both countries (22% in USA and 20% in Canada) representing around half of the biggest groups in both countries (40% in USA and 36% in Canada). Spiritual seekers score lower in indicators of religiosity and higher in indicators of spirituality although both concepts complement each other. Although there are many milieus where spirituality exists, such as home, work, relationships, among others, the author focuses on outdoor spaces and the natural environment, mainly on reverential naturalism, a term recently coined by Paul Bradamat, expressing an intense spiritual experience with nature.

Chapter 5 looks at cultural believers. They have the same percentage as spiritual seekers in Canada and are the smallest group in USA (12%). Although having low levels of religious and spiritual practices, cultural believers are usually confused with nonreligious, but they give importance to religious identity, associated with tradition, family, and community, and have more religious beliefs. The author focuses this chapter on three aspects: importance of culture, out-group sentiments, and transitional category. First, although Catholicism can be negatively associated for many Canadians, it is still important for others, in which cultural believers are included. Second, a strong identity can negatively affect attitudes toward outsiders, due to the

lack of compassion of cultural believers. Third, this group seem to be a bridge between the two previous groups and nonreligious according with the idea of fuzzy fidelity of Voas. Chapter 6 looks at nonreligious millennials. It is the biggest group in Canada and the second biggest group in USA (although here close to spiritual seekers). As expected, it has the lowest levels of religiosity and spirituality indicators. In general, there are two ways of becoming nonreligious: by losing the religion of their parents and by parental transmitting of non-religion. These two types may influence the way nonreligious look at religion: with more convinced atheism in the disaffiliated and with more indifference toward religion in the cradle nonreligious.

Finally, in the conclusion the author focuses on four aspects. First, on cross-generational continuity, where there is some maintenance of religion across generations. Second, on cross-generational difference, where millennials distinguish from their parents toward a more secular approach. Third, the main similarities are shared trends of growing religious pluralism and nonreligion among millennials in both nations, although Canadian millennials score lower on religiosity measures than Americans. Fourth, looking at the socio-cultural realities of the introduction, online activity will slow down for people entering middle adulthood; economic precarity will leave strong impressions; pluralism, individualism, and nonreligious diversity will grow; and environmental changes will have strong impact on religion and spirituality.

After reading the book, the reader probably feels that secularization is an inevitable process and that everything leads to nonreligion in the end. In fact, the eight socio-cultural factors associated with the secular framework seem to conduct to a general religious decline, although over time (generational) and diverse. Yet, the picture is more complex than we may think of. The author most probably did not deliberately try to picture reality as an ongoing process of unstoppable secularization in USA and Canada. In this type of study analyzing and comparing religious types, including comparing with previous generations, it is difficult to transmit another image of reality. In fact, quantitative analyses indicate this general pattern of secularization across Western countries, although belief is a more complex dimension. But if we look to niches or small segments of reality, there is a strong religiosity among educated young people in a secular environment, as some studies have been showing.

This is a very interesting book, very well documented with many recent studies, showing that the author is up to date with the state of the art. Methodologically it is mainly based on a survey applied online in USA and Canada with random sampling (stratified). She complemented the main data with other quantitative sources and two qualitative projects. Methodological triangulation is always advisable when different sources of data and information with reliable quality are available, which was the case. So, this study is very complete, consistent, and updated and it is undoubtedly a

milestone in the sociology of religion, especially of North America. New publications from this author will be very welcome for the academy and the public.

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