

and graduate students of practical theology who are eager to know more about the theological, political and ecclesial figures and movements that shaped Francis's pastoral perspective, especially in his episcopate, and that are folded into the pope's writings and speeches. Pastoral counselors and spiritual directors will find in this text cogent and teachable descriptions of the "steps in the process of discernment" (27) as D. subtly and efficiently leads the reader through them in the course of his analysis of Francis's pastoral vision.

Since the papacy continues and the vision is still emerging, D. considers implications of Francis's vision for pastoral aspects of ecclesial life in the United States, especially with respect to priestly formation, and the role of the parish and the sacraments, among others. This section of the text is less analytical, yet creative and evocative such that it could be expanded to a book of its own, placed in closer connection or contrast to current pastoral realities of the church in Argentina and elsewhere in Latin America.

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T&T Clark Companion to Liturgy. Edited by Alcuin Reid. New York, NY: T&T Clark Bloomsbury, 2016. Pp. xix + 561. \$172.

This book is a compilation of twenty-two essays by sixteen contributors. The editor, Alcuin Reid, wrote five of the chapters in addition to the introduction. The aim of the work is to provide an introduction to the study of Catholic liturgy that departs from the usual positive assessment of the post-Vatican II liturgical reform. In his introduction, R. does mention that a number of more "progressive" scholars (I am named among them) were invited to contribute but regrettably did not. For the most part the scholars represented in the volume could be identified as belonging to the "reform of the reform" position with regard to the post-Vatican II liturgy. An exception is Anscar Chupungco, the late Benedictine scholar well known for his work on liturgy and culture. It should also be noted that a welcome ecumenical element, an Anglican assessment, is offered by Ben Gordon-Taylor.

The book is divided into five parts. The first deals with the nature of liturgy itself—in a single essay by David Fagerberg, which articulates a position on liturgical theology that had been put forward by Alexander Schmemmann, Aidan Kavanagh and others. This chapter is a succinct and very helpful introduction to a theological approach that has been widely accepted in academic liturgical circles, certainly among Roman Catholics. The second part consists of ten essays on the history of the liturgy. The third part treats the liturgy at Vatican II and after. This is followed by a part devoted to themes like architecture, music and translation. The final part is a single chapter entitled "The A–Z of the Study of Catholic Liturgy," consisting of a glossary and short (and very useful) introduction to a number of important figures.

As is inevitable with a book of this sort, the quality of the pieces is uneven. Perhaps the most crucial chapters are contributed by R. himself. It is a review of the

twentieth-century liturgical movement whose basic tenet is that the early movement's intent to understand the liturgy of the church as it had been celebrated for several hundred years and thus help Catholics to participate in it consciously and intelligently was hijacked by a Vatican official, Annibale Bugnini (as well as others) in the wake of the council. For R. and a number of the contributors who agree with him, the reform was a radical departure from the organic development and reform of the liturgy that had been called for by the Vatican II Liturgy Constitution (no. 31). Even a pope has no right to change the liturgy radically, as Paul VI did. Indeed R. traces this error to Pope Pius X's reform of the breviary at the beginning of the twentieth century. A second crucial chapter is R.'s vigorous defense of the use of the so-called *Usus Antiquior* or pre-conciliar liturgy. In it he accuses the opponents of Pope Benedict XVI's liberalization of the use of this liturgy of being "positivistic" and assessing the post-Vatican II liturgy as "almost a dogma of the faith."

This collection is argumentative and sometimes downright polemical. At practically every turn the liturgy produced by the post-conciliar *Consilium* for the implementation of the liturgy constitution under the leadership of Archbishop Annibale Bugnini is sharply criticized as at odds with the constitution itself. For the majority of the contributors twentieth-century "modernism" is to blame for many of the wrong turns the post-conciliar liturgy took, both in the creation of the liturgies themselves and in their pastoral implementation. Some authors (Robert Hayward and Daniel van Slyke) are very critical of the historical-critical method that has been adopted by many liturgical scholars with regards to the early liturgy. Other contributions, for example, Yitzhak Hen on medieval liturgy and Anthony Chadwick on the Roman Missal of the Council of Trent are extremely erudite. For the most part the bibliographies appended to the chapters are helpful and up-to-date.

To say the least, this collection will not find a welcome among the majority of liturgical scholars who hold academic positions today, some of whom are criticized quite harshly in various essays. This is not a book, however, that should be ignored or lightly dismissed by liturgical scholars and other theologians who consider themselves more progressive, since it contains many arguments that are well worth pondering and invite a reasoned and measured response. On the other hand, those looking for a more balanced and even-handed companion to Catholic liturgy need to look elsewhere.

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Quantum Shift: Theological and Pastoral Implications of Contemporary Developments in Science. By Heidi Ann Russell. Collegeville, MN: Liturgical, 2015. Pp. xxvi + 207. \$24.95.

Since the middle of the twentieth century, it has become common to speak of the various "turns" in theology. We can speak of the "anthropocentric turn" of Karl Rahner; the "political turn" of Johannes Metz; the "liberation turn"; and the "linguistic turn."