

Francis, Bishop of Rome: The Gospel for the Third Millennium. By Allan Figueroa Deck, S.J. New York, NY: Paulist, 2016. Pp. xvi + 144. \$19.95.

In this accessible and insightful analysis of Pope Francis's pastoral vision, Deck identifies some of the influences on Francis's writings and decisions, and outlines major themes that make the vision attractive to so many. In researching the material for this book D. augmented his analysis of Francis's writings by living among theologians and interviewing Jesuits in Argentina who knew Jorge Mario Bergoglio during his tenure as Jesuit provincial and then as bishop and archbishop.

Prominent among the influences are theologians who contributed mightily to the direction and publications of the Latin American Conference of Bishops (CELAM), including theologians Rafael Tello, Lucio Gera, and Marcelo Azevedo. D. identifies synergies between themes in Francis's work and these theologians who influenced CELAM and who were, in turn, influenced by it. D. skillfully connects Tello's image of the church as the "faithful people of God" with Francis's use of the term, and convincingly links the work of Tello with that of Lucio Gera, a long-standing member on CELAM commissions. Together these theologians fortified Francis's positive emphasis on popular religion as serious matter for theological reflection, an emphasis expressed strongly in the *Concluding Document of Aparecida*. Considering the work of Tello in the same frame as *Aparecida*, then-Cardinal Bergoglio claimed, "after *Aparecida*, popular piety can no longer be treated as the Cinderella of the house" (43).

Contextualizing Francis in the politics of post-Peronist Argentina, D. furnishes his intended general audience with a nuanced understanding of the relationship between the pope's high regard for popular religiosity of the people and his commitment to the poor and to justice for the poor. Since for Francis neither Marxism nor Western liberalism (capitalism) fully provide the proper foundations for a gospel commitment to the poor, D. demonstrates how Francis walks a line between these movements. The pope's "dislike of ideology" (125) is firm and decisive. So too is the pope's departure from his predecessor's approach to the secular world. Unlike Benedict XVI, D. asserts that Francis adopts a missionary spirit of conversion from the "inside out" rather than the "outside in" of secular culture (69), thus forging an approach to evangelization that D. calls a missionary-conversion approach. For this more positive approach to the secular world, D. likens the pope's writings to those of Azevedo. Both Azevedo and Francis regard evangelization as kerygma, flowing from conversion of mind and heart through encounter in prayer. Both understand evangelization as encounter, and "not primarily the communication of an intellectual content, of knowledge, principles and doctrines" (78). How does such encounter typically occur? D. deftly distills general principles of discernment and prayer that the Spiritual Exercises generate, proffering that the quality of spiritual freedom we observe in this Jesuit pope has a different kind of effect on the popular religiosity of people all over the world. The pope's emphases on themes of mercy, nearness, and love motivate individuals and the church to evangelize, even as they are evangelized by him.

While this book is addressed to a general readership with some knowledge about Catholicism, it will be particularly interesting to pastoral ministers and undergraduate

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