

and conscience. For these churchmen, reunion with the Holy See was the last thing they wanted.

Despite this lack of historical background to the controversies in the Church of England, the author does offer a generous and understanding picture of the men taking part in the conversations. These were men of considerable integrity and as Anglican clergy spent their lives in the service of their people and defending Catholicism and promoting it in the Church of England. It is gratifying that the characters, who could quite easily be dismissed as comic, are given the respect that they deserve. It is interesting to think what might have happened if these conversations had gained more traction, and if an Ordinariate had been set up seventy years earlier what the Church in England as well as the Church of England might look like today. Ultimately the conversations led to failure because their aims were so personal and individual that as a group they did not really know what they wanted, nor could they agree on any concrete proposals.

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FROM PASSION TO PASCHAL MYSTERY: A RECENT MAGISTERIAL DEVELOPMENT CONCERNING THE CHRISTOLOGICAL FOUNDATION OF THE SACRAMENTS by Dominic M. Langevin OP, *Academic Press*, Fribourg, 2015, pp. x + 403, CHF 69.00, pbk

Substantially dependent on an exhaustively close reading of the *editio typica* of three mid to late 20th century magisterial texts on the liturgy, in *From Passion to Paschal Mystery* Fr Langevin has produced what is, by any standards, an impressively dense and painstaking work. In its precision and concentration on textual analysis, it bears the hallmarks of its origins as a doctoral thesis, but it is a more engaging, and – in the best sense of the word – provocative text than this description would perhaps initially suggest. It would consequently repay careful study not only by historians of the development of the modern Catholic liturgy, but also by all those interested in the nature of the relationship between liturgy and doctrine.

The structure of the text – clearly signaled in a brief and lucid introduction – is bipartite. In the first part, Langevin deals in turn with Pius XII's 1947 liturgical encyclical *Mediator Dei*, with Vatican II's 1962 Constitution on the liturgy, *Sacrosanctum Concilium*, and finally with material drawn from the sections of the 1992 *Catechism of the Catholic Church* devoted to the Profession of Faith and the Celebration of the Christian Mystery. His intention is to provide a historical survey of textual evidence for the shift he identifies between an almost exclusive emphasis on the sacrificial death of Christ as that which is

re-presented liturgically in immediately pre-conciliar Catholic sacramental theology, and a later stress on the 'entire paschal mystery', by which fundamentally he understands the Passion and Resurrection of Christ (and less assuredly the Ascension or Pentecost) as the foundation and, in a certain sense the content, of the sacraments.

Having established that such a shift can indeed be discerned, Langevin goes on in the second part to assess its significance for the systematic connection between Christology, soteriology and sacramentology, and to sketch the Catholic theological cultural background of the earlier 20th century in which the rise to prominence of the concept of the Paschal Mystery is set. He considers four distinct though not unconnected contributory factors here: the pre-conciliar liturgical movement, an increased interest in the Resurrection in Catholic New Testament studies, advances in Patristic scholarship and an increased awareness amongst Thomists of Aquinas's indebtedness to the Fathers and to his own liturgical formation. This last point is especially suggestive. As Langevin points out, the relationship between 20th-century Thomism and the theology of *ressourcement* is not infrequently read in too relentlessly dichotomous a light. In fact, as at least some scholars of Aquinas came to an increased awareness of his indebtedness to the Fathers and to his own liturgical formation, a kind of Thomist *ressourcement* took place, in which Aquinas's own work was reappropriated in a way both duly cognizant of its own historical setting, and potentially newly fruitful for dialogue within the living tradition of Catholic theology. Unashamedly 'Thomist' in tone and inspiration as it is, then, Langevin's own work is resistant to facile caricature as an exercise in a-historical abstraction, and raises questions of theological method with significant implications beyond the particular question under consideration in the text itself.

There is much else to admire in *From Passion to Paschal Mystery*, not least its potential to inject a little irenicism into the kinds of intra-Catholic debate about the liturgy which regularly generate more heat than light. The subtlety and thoroughness of Langevin's exegesis of the magisterial texts means that his interpretation of encyclical, constitution and catechism cannot easily be pressed into service by those who would deny – or deplore – the development of an explicit emphasis on the liturgical and sacramental significance of the resurrection from *Sacro-sanctum Concilium* onwards. Nor, however, does it provide much by way of comfort to those who would resist the notion of an embryonic and implicit presence of this theme either in the pre-conciliar liturgy itself or in contemporary magisterial reflection on liturgical themes. To this extent, Langevin's is unabashedly an exercise governed by the so-called hermeneutic of continuity. But it is one which refuses to diminish the genuine freshness of approach to be found in the documents of Vatican II and consequently in the liturgical and sacramental material contained in the Catechism. Both liturgical 'progressives' and 'conservatives' might benefit from a careful study of Langevin's case.

The text is also replete with detail which, though at first sight perhaps of more exclusive interest to the liturgical historian, in fact also provides valuable material for reflection by the practitioner of liturgical theology. One such is the intriguing speculation that it was the distinctive form of the *suscipe* in the Dominican rite of Mass, which, in contrast to the Tridentine equivalent, eschews all reference to the Resurrection and Ascension, that led to a certain characteristic caution among Dominican conciliar participants about the desirability of a pronounced emphasis on the entirety of the paschal mystery in *Sacrosanctum Concilium*. Langevin rightly acknowledges that it is impossible unassailably to demonstrate causal connection here, but he is also surely correct to point out that the coincidence at least suggests a richly symbiotic connection between liturgical formation and doctrinal affiliation.

There is a sense in which *From Passion to Paschal Mystery* raises more questions than it answers, but this is a source of theological stimulation rather than frustration. It would, for example, be fascinating to trace the distinctive contribution made by popular piety alongside that of the liturgy to the development of mid-20th century consciousness of the significance of the Paschal Mystery - a question present to the minds of at least some contributors to the pre-conciliar liturgical movement. There is also much more to be explored and said about the relationship between liturgy and ecclesiology as this was conceived by Pius XII: as Langevin observes in his final footnote, *Mediator Dei* and *Mystici Corporis Christi* would richly repay comparative study. In many such projects on the boundary of liturgical theology and the theology of the Church, Langevin's text might prove a valuable resource.

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SIN IN THE SIXTIES: CATHOLICS AND CONFESSION, 1955–1975 by Maria C. Morrow, *The Catholic University of America Press, Washington D.C.*, 2016, pp. xvii + 264, £68.95, hbk

Morrow's question put simply is 'why did Catholics stop going to confession'? From the 1950s, when it was normal to see long lines of penitents in most parish churches on Saturday evenings, to the 1970s when the practice effectively disappeared in many places – what happened?

She develops a complex answer, parts of which are specific to the American context but most of which are applicable elsewhere. It was, she says, a combination of sociological changes in American Catholicism, changes in the penitential theology and practices of the Church, developments in moral theology particularly in relation to the understanding