

*The New Evangelization: Faith, People, Context and Practice*. Edited by Paul Grogan and Kirsteen Kim. T. and T. Clark Theology. New York: Bloomsbury T. & T. Clark, 2015. Pp. xii + 296. \$112.

This collection of essays grew out of a 2012 conference on the “New Evangelization” hosted by Leeds Trinity University in the UK which drew academics, churchmen, and pastoral leaders from the UK, the US, Belgium, the Vatican, Australia, and Africa. Each of the contributors to the volume provides a perspective on the character, history, and challenges of the church’s 50 years of evangelizing effort after the opening of Vatican II. While the church is still actively engaged in *Missio ad gentes*, new situations, especially the secularization of “territories of Christian traditions” and the loss of Christian identity, call for a reassessment of the evangelistic approach of the church.

The first set of essays situate the new evangelization within its historical setting—from Vatican II (Lamberigts) to the 1983 Latin American Bishops’ Conference (Gorski), and through the reigns of Popes John Paul II and Benedict XVI (Rowman). The second part of the book explores the impacts of the new evangelization on the church’s self-understanding and on her mission: as a call to communion and solidarity (Wood), and as an instrument of conversion of a whole culture to the Gospel values (George); the challenges of ecumenism (Murray) and globalization of the church (Linden) are also duly noted.

The essays in the third and fourth parts of the volume address the challenges of the new evangelization in specific contexts: the situation of the younger churches in Global South (Filoni), and in Africa (Baawobr), the challenges of other world religions (D’Costa), and religious pluralism (Mayer) in the effort to re-evangelize Europe. Examples of the new evangelization effort in the UK are also discussed: the role of the magisterium (Willey), the “heart-to-heart” approach of John Henry Newman (Morgan), the need to learn the “truth about Jesus” (Brooks), and the encounter with God in inter-religious dialogue and collaboration (Smith-Muller).

At the heart of the new evangelization, which can be seen as *Missio inter gentes*, is the conversion and commitment to Christ, as various authors have shown. The book provides an excellent overview of the current status of mission and evangelization and, as such, can be used in a graduate level course on ecclesiology or missiology.

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*The Anthem Companion to Hannah Arendt*. Edited by Peter Baehr and Philip Walsh. London: Anthem Press, 2017. pp. viii + 284. \$115.

As Peter Baehr and Philip Walsh note in their introduction, 20 years ago Hannah Arendt was regarded as an esoteric author and now is considered worthy of interest by scholars from a wide range of disciplines. All of the contributors to this collection of essays are sociologists and for the most part they successfully tackle the difficulty of

reconciling Arendt's disdain for sociologists with the sociologists' interest in her thought. The most successful chapters are the four which focus on totalitarianism, because each author examines Arendt's attempt to explain the unexplainable—totalitarianism and genocide. These authors are Charles Turner, Judith Adler, Johannes Lang, and Baehr. Slightly less successful chapters are those which try to deal with Arendt as a philosopher, and while those by John Levi Martin and Walsh are relatively well written, they do not shed much light on her complex philosophical views. The least successful chapters are the one on "power" by Guido Paretto and the one on the "life of the mind" by Liah Greenfield. Paretto ignores Max Weber's thinking on power politics while Greenfield misinterprets Weber's sociology (129, 138–139, 143, 146). Weber can be regarded as the political antithesis of Arendt and Weber is considered *the* sociologist of the twentieth century, so these are not minor problems (Weber is not listed in the book's index despite being cited on more than 30 pages). What readers of *Theological Studies* will likely miss are discussions of theology and theologians. Despite the discussions of evil, there are only two passing references to the problem of theodicy (87, 143). Despite Arendt's long-standing interest in St. Augustine and her belief that his thinking was transformative, he is rarely mentioned and it is almost always as the subject of Arendt's dissertation (3, 52, 54, 87, 109). Nonetheless, most of the chapters in this book will appeal to anyone who has attempted to come to terms with totalitarianism, genocide, and by extension, evil.

In spite of Arendt's conviction that social sciences do not have much worth, this collection of essays convincingly shows that anyone concerned with social thought can learn much from Hannah Arendt.

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*Recognition and Religion: A Historical and Systematic Study.* By Risto Saarinen. Oxford: Oxford University, 2016. Pp. xi + 268. \$80.

In a global, social, and political climate polarized by the politics of identity, Saarinen introduces the stabilizing ballast of a historical study and the freeing perspective of a speculative analysis of the role of recognition in Christian theology. Challenging the broadly held assumption that the concept of recognition stems from Hegel's dialectical analysis of consciousness, social relations, and historical movements, S. traces its sources in the New Testament, Latin theological traditions, reformation theologies, and later pre-Hegelian thought. He employs, for instance, the Aristotelian notion of *anagnorisis* to elucidate the encounter of Joseph and his traitorous brothers in Egypt as a recognition account moving from ignorance to knowledge and acknowledgment. He elucidates the notions of *recognitio*, *agnitio*, and *agnitio veritatis* as differentiating acts of knowing with the nuances of approval and affective attachment; nuances advising the fourth century treatment of conversion, personal commitment and acknowledgment of truth and God in Pseudo-Clement (51–52). Arguing that a distinctively religious