

As a brief and yet scholarly and challenging set of essays, this book will help in understanding and promotion of Pope Francis's impact—potential and hopeful—on the mission of the US Catholic Church.

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Connected toward Communion: The Church and Social Communication in the Digital Age. By Daniella Zsupan-Jerome. Collegeville, MN: Liturgical, 2014. Pp. xv + 139. \$17.95.

In 1963 when Vatican II released its pastoral instruction on the “means of social communication,” *Inter Mirifica*, secular and church media professionals in radio, TV, and film were among its target audiences. A 1971 pastoral instruction on social communications, *Communio et Progressio*, called for these professionals to take as their model the Perfect Communicator, Christ (CP 11). It called for all ministers-in-training to receive formation in the production of social communication, so that they could skillfully use communication to foster communion. Too few did. Fast forward to today's participatory culture of the twenty-first century when anyone with a smart phone can create photographs, video, and text and then instantly share it via social media. Today the communication of the Good News rests in the hands and digital devices—not only those of professional communicators, but also of ordinary people, the baptized. Zsupan-Jerome, a professor at Loyola University New Orleans, addresses this massive shift in her excellent award-winning book. Chapter by chapter, she gives readers an introduction to and a summary of key Roman Catholic teachings on social communications. Having provided this foundation, she then pivots to laying out the ecclesial challenges and opportunities of evangelization in today's Internet-connected digital culture. She points to how the church's theology of social communication has evolved and is relevant for today's conversations about communications, regardless of the medium. Unfortunately, in its evangelization efforts, the church at the local level has hardly tapped the potential of today's participatory culture. Because this book so engagingly deals with the complex matrix of communication in our digital age, this very accessible book should be required reading for all of today's ministers-in-training and pastoral leaders.

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Vying for Allah's Vote: Understanding Islamic Parties, Political Violence, and Extremism in Pakistan. By Haroon K. Ullah. Washington: Georgetown University, 2014. Pp. xiii + 251. \$27.95.

Since its creation in 1947, Pakistan has embodied the intertwined nature of religion and politics. Great Britain had developed the concept of a partitioned subcontinent in

which India would be predominantly Hindu and Pakistan would be dominantly Muslim. The division of the Indian subcontinent into two nations at the beginning of the Cold War saw Pakistan emerging as a site of significant geopolitical interest and a nuclear power whose political environment played an important role in areas such as the ongoing conflict in Afghanistan, as well as homegrown extremism that had significant domestic and global reach. It is in this context that Ullah provides a fresh read on the intricate political ecosystem within which a number of different parties coexist, angling for power and control of their country's future. Much of the previous discourse surrounding Islamist political entities has been overly generalized, but U. uses a number of diverse approaches to argue that the Pakistani political scene is far more nuanced and variable than is often depicted.

The book is divided into several sections, beginning with an introductory chapter which discusses the relationship between Islam, power, and politics in Pakistan. Following this overview, U. goes into more detail, categorizing the Muslim-Democratic, Islamic, and Islamist parties jockeying for shares of constituents. He delves into voter demographic and reactionary trends to party strategy, as well as historical events, allowing readers insight into the lives of ordinary Pakistanis told through their voting records, collected interviews, and survey data. U. spends the latter half of his book focusing on how the Pakistani political scene translates to other Islamic nations and beyond. Through a Pakistani lens, he shows the contemporary shift towards Islamist-leaning political entities in many Muslim-majority liberal democracies. U. informs his readers on the significant sway held by Pakistan and the way it responds to the fluid landscape both inside its borders and beyond.

One of this book's central aims lies in the shari'a–secularism continuum, which U. outlines from the start. In an effort to make the political landscape more accessible to an outsider and to elaborate on the ideologically fluctuating nature of its players, the author explores the notion of a spectrum along which each of the parties lies. U. contends that earlier discourse surrounding Pakistani politics is often overly simplified. In using this continuum, U. explains that certain Islamic ideology is present in every political manifestation discussed and most parties have a very different visualization of what role religion should play in Pakistan. He breaks down the overview of party categories and concentrates on three parties: the Pakistan Muslim League-Nawaz, the Jamiat Ulema-e-Islam, and the Jamaat-e-Islami, which are generally representative of other similarly leaning political entities. This has often led to unlikely alliances with seemingly opposing factions, joining efforts against a greater political evil or for a more lucrative political prize.

Within this context, U. argues that those Islamic political organizations in Pakistan use violence as an extra-electoral means and a grand strategy. Islamist parties in Pakistan may subscribe to extreme lines of thinking, and may not hesitate to resort to violence in their quest for political gain, as their foremost motivation is to remain in power. Through collaboration with extremist groups (either radical Islamists or secularists), the author contends that political Islamists employ violence to push their religious/political agenda and maximize votes. Moreover, many of these Islamist parties pose themselves as anti-American or anti-Western in order to maximize their votes.

U.'s concept of a shari'ah–secular continuum and the attention paid to the intricate subtleties that characterize Pakistani confessional politics make his book an excellent resource for study of political Islam. U. forces a rethinking of political Islam and shows that Islamist parties in Pakistan will continue to play an important role on the global stage as long as Pakistan's domestic and regional affairs continue to have such a significant impact on world events. U.'s work is a valuable addition to a growing discourse surrounding political Islam—and political violence—and its role in a modern governmental system.

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