

with American history. Yet here, history is narrated far beyond the standard stories we thought we knew. Bivins quotes Sun Ra: “When they started history, the truth couldn’t move, ’cause they put a lot of lies in there too” (111). The fourth chapter in this part begins yet again, to ask about institutions that support and sustain history and religion. Jazz has its institutions in communitarianism, so Bivins describes the array of communities that support and sustain multiple meanings of religion and history.

In part 2, entitled “Let us pause, and begin again,” Bivins now tries to take us even further into what cannot be spoken—the experiences of jazz and religion. Chapter 5 describes jazz and ritual, chapter 6 treats jazz and mysticism, and chapter 7 gets into cosmologies. In each chapter, the argument begins with what seems familiar, but quickly becomes strange. Chapter 8 sounds the refrain yet again: “Resistance to naming and representation is a register of jazz’s volatility, but it is one that is also a *part* of American religions” (264). Religion and jazz, neither one, can be essentialized—and yet “to write about religion is possibly to experience something that religious people themselves experience: the absence of language and the attempt to restore it” (272).

If you’re unfamiliar with jazz, as I am (while I am a musician, I had only some brief “teaching units” on jazz in music classes), it does take some intellectual energy to engage this book (the same may be true for those less familiar with American religious historical debates)—and I am quite sure that I missed some internal jokes and references. When I say the book took me for a wild ride, I mean at points I could scarcely understand what the author was trying to say about jazz, so I had to hang onto his theological/philosophical/historical discussions to get to the point. Other times, I’d hang onto the jazz recordings in the hopes of eventually getting it.

To those familiar with some of the current trajectories in how to do American religious history, the author’s method and descriptions of religion won’t be a surprise, but the subject should delight. Theologians interested in Christian practice may find the author’s method and discussions helpful.

JANA M. BENNETT
University of Dayton

Connected toward Communion: The Church and Social Communication in the Digital Age. By Daniella Zsupan-Jerome. Collegeville, MN: Liturgical Press, 2014. xi + 139 pages. \$17.95 (paper).
doi: 10.1017/hor.2016.116

Digital media are much more than just new, sophisticated tools for human communication. They are a culture that profoundly shapes how we

experience our world and ourselves within it, and the church is called to engage in a dialogue with this culture in order to explore its challenges and possibilities for its mission to communicate the faith.

In this book, Daniella Zsupan-Jerome mines the teaching of the Catholic Church on social communication, from *Inter Mirifica* (1963) to *The Rapid Development* (2005) and the *World Communications Day Messages* (up until 2014), for insights regarding the particular demands of ministerial formation in the digital age. The theology of communication that the author outlines, especially in her discussion of *Communio et Progressio* (CP, 1971), is based on the Trinitarian nature of God as communion and the understanding of revelation and salvation history as communication. Human communication is thus “in the image” of God, following the model of Christ as the “Perfect Communicator” (CP 11; Zsupan-Jerome 52). Digital media have become a way to create authentic community and can thus “be a conduit of ... grace” (102), although *The Church and Internet* (2002) also cautions that mediated encounters cannot replace the experience of the presence of God in the eucharistic community because of the particular form of embodied presence that they enable. Catholic teaching on social communication is thus fundamentally positive and affirms communication—also in its digital forms—as a human right, while also developing ethical and moral criteria for authentic communication toward communion, such as the furthering of solidarity and the common good, authentic relationality, truth and access to social communication. As social communication develops from a model of one-to-many broadcasting to a participatory digital culture, the author argues that the formation of ministers has to shift from the training of select media experts to the development of a more encompassing capacity to guide others in assuming coresponsibility as communicators of the gospel.

Of interest to both an academic and a nonacademic audience, this book offers a clear, accessible analysis of Catholic teaching on social communication, reflecting on how its views shape ministerial formation in the digital culture. As Zsupan-Jerome discusses the documents in chronological order, some repetition cannot be avoided, although the author makes sure to highlight the specific contributions of each text. While the exegesis of the documents in their context has value, the text is strongest when the author develops elements of a nuanced pastoral theology of digital media with the consequences for ministerial formation and offers an analysis of particular examples of pastoral communication in the digital age, such as the use of media for the promotion of the 2013 Day of Prayer and Fasting for Syria or Pope Francis’ iPhone message in early 2014, which was able to convey intimacy and immediacy in a way that challenges views on the qualitative difference between mediated and face-to-face encounters. As our digital culture

continues to develop, Zsupan-Jerome's book offers valuable insights that will further reflection on how these developments shape pastoral realities and activities.

STEFANIE KNAUSS
Villanova University