

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

notion of recognition emerges by 400 CE, S. continues to analyze the development of religious conceptions and appropriations of recognition in the thought of medieval, reformation, and modern theologians. In a final chapter, he employs the tools of conceptual analysis to review the characteristic features of three paradigmatic usages: patristic conversion narratives, medieval and renaissance appropriations of a salvific promise of personal preservation, and modern accounts of transformative existential commitment and consequential gift exchange. Within the affordance of his analytic framework, S. advances an insightful discussion of each paradigm and its contribution to a systematic appreciation of religious recognition and its potential to promote constructive social exchange beyond a disengaged tolerance of autonomy and difference.

S. credibly invites his readers to reconsider an important topic. Although his ambitious analysis of conceptions of religious recognition within such an array of cultures, languages, and eras may prove to overlook important particularities, he presents a helpful, sophisticated framework within which to organize, explore, and apply a wealth of resources. S. makes a valuable and stimulating contribution to a difficult contemporary conversation.

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Embracing Wisdom: The Summa Theologiae as Spiritual Pedagogy. By Gilles Mongeau. Toronto: Pontifical Institute of Medieval Studies, 2015. Pp xi + 221. \$30.

Gilles Mongeau is Associate Professor of Systematic Theology at Regis College, Toronto. The basic question he raises in *Embracing Wisdom* is: “Might the *Summa [Theologiae]* not only propose a spiritual theology in its content, but also foster a spiritual transformation by its literary structure and dynamic?” (ix). Drawing on recent studies of the use of rhetoric in the Middle Ages, and on the cultural and social context of Aquinas’s writing, M. seeks to anchor his texts “in the symbolic, the aesthetic-dramatic, and affective elements of meaning, as well as the way in which the rhetorical form of the text mediates religious meaning” (5). M. argues that “the *Summa* explores the structure and processes of sanctification of all persons in order to teach the one who has the care of souls how to help them . . . [and] is itself a process of sanctification specially ordered to those involved in the care of souls to make them better equipped for the mission of preaching and hearing confessions” (7). In Chapters 1–4, M. provides the concrete setting of the *Summa*, at a time of significant cultural shifts, together with economic and social changes that required a new pastoral approach for the evangelization of an increasingly urbanized Europe.

There then follows five chapters in which M. applies these insights into the structure and purpose of the *Summa Theologiae*, demonstrating how Aquinas uses various rhetorical devices to promote his argument. The unfolding logic of this process leads inevitably to the christological highpoint of the *Summa*. As M. notes, “God is the first principle and most universal datum of revelation which Christ is the most particular