

and concrete. The whole *Summa* in this light is a long progression to understand Christ” (110). Chapter 9 contains an excellent account of the “fittingness” of the passion of Christ for our redemption.

The concluding chapter 10 returns to the authors central thesis, “unless one enters as full as one can into the cultural and pastoral crises of the thirteenth century . . . one will not in fact be able to understand and bring forwards the full treasure of [Aquinas’s] theological achievement” (208). I would contend that M. has successfully demonstrated this thesis with a well-written and insightful account of Aquinas’s work.

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*The Incarnate Word.* By Bernard Lonergan. Edited by Robert M. Doran and Jeremy D. Wilkins. Translated by Charles C. Hefling, Jr. *Collected Works of Bernard Lonergan*, 8. Toronto: University of Toronto, 2016. Pp. xxviii + 863. \$115; \$48.95.

Lonergan’s major christological and trinitarian works have remained unknown to a wider audience. This is largely because, having been written as textbooks for classes he taught in the 1950s and 1960s, they are in Latin and in the mode of pre-Vatican II theology manuals with their stock format of thesis followed by argument. Their availability in L.’s *Collected Works*, with Latin original faced by a careful English translation, as in the current volume, has partly remedied that situation. Still, the limitations of the manual genre, which L. himself acknowledged, remain very real. For all this, L.’s creative mind ensures that the patient reader will discover significant treatments of aspects of the doctrine of the hypostatic union, the main focus of the volume.

Even in part 1, on the NT bases for christological doctrine, the area least helped by the manual format, L.’s creativity is evident in his use of the notion of schematic patterns to deal with the rich scriptural data. In part 2, on the early conciliar teaching, we find a sophisticated example of the sort of work L. would later refer to as the functional specialty *Doctrines*, distinct from and flowing into *Systematics*. In the properly systematic parts of the book, we find the most significant contributions of this work to contemporary theology—L.’s understandings of Christ’s consciousness (part 3) and knowledge (part 4). Here, the masterly treatment of consciousness and of knowing he lays out in *Insight* is put at the service of important questions concerning the hypostatic union. Key to L.’s understanding is his presentation of Christ as the one subject of both a divine consciousness and a human consciousness. With this key, he is able to unlock a fruitful understanding of how the one divine person can know both in a truly divine way and in a truly human way, thus shedding light on Chalcedonian doctrine and also on the tradition’s teaching about Christ’s possession of the beatific vision. It is here, especially, that we see the old skins L. was given being burst by the new wine he pours into them.

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