

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

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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