



### Book reviews

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- S.Th. Bonino, *St. Thomas d'Aquin: Lecteur du Cantique des Cantiques*
  - J. Hause (ed.), *Aquinas's Summa Theologiae: A Critical Guide*
  - J.-H. Tück, *A Gift of Presence: The Theology and Poetry of the Eucharist in Thomas Aquinas*
  - I.C. Levy, *Introducing Medieval Biblical Interpretation*
  - S.J. Jensen, *Sin: A Thomistic Psychology*
  - J. Meinert, *The Love of God Poured Out: Grace and the Gifts of the Holy Spirit in St. Thomas Aquinas*
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#### **Bonino, Serge-Thomas, *Saint Thomas d'Aquin: Lecteur du Cantique des Cantiques* (Paris : Les Éditions du Cerf, 2019)**

In recent decades Biblical Thomism has become one of the most vibrant perspectives on the thought of St. Thomas Aquinas. Its aim is to draw attention to St. Thomas' primary occupation as a reader of Sacred Scripture and his biblical commentaries as a result. In doing so, Biblical Thomism further aims at contributing to overcoming the typically modern gap between exegesis and speculative theology. The new book by the French Dominican Serge-Thomas Bonino, who currently serves as the president of the Pontifical Academy of St. Thomas Aquinas, adds a new perspective to this line of research.

St. Thomas' biblical commentaries are limited to a few Old Testament books (Job, Isaiah, Jeremiah and Psalms 1-54), the Gospels of Matthew and John and the Pauline corpus. What would happen if one wanted to extend this list by going through all the references to one particular book of the Bible in the writings of St. Thomas on which he did not write a commentary? This is precisely what the author sets out to do. His choice of the Song of Songs, one of the most enigmatic books of the Bible, is well founded because St. Thomas' earliest biographers ascribed such a commentary to him and two versions were printed in his *opera omnia*. Although these commentaries

are now regarded as inauthentic and St. Thomas probably never commented on the Song of Songs (although Grabmann in his 1949 "Die Werke des Thomas van Aquin" still thinks he did), it contains a grain of truth according to Torrell in so far as it shows St. Thomas' keen interest in this book of the Bible. Consequently, the author analyzed all 314 explicit references to the Song of Songs in St. Thomas' writings. A large part of the book (145-263) consists of a full list of these references placed into their context.

The systematic part of the book starts with an introduction outlining the author's method and St. Thomas reading of the text as a celebration of the union of love between Christ and his Church, a reading which shows the influence of the *Glossa ordinaria*, Bernard of Clairvaux, and Origen via his commentary on Matthew. In order to assess the general sense of the biblical text, the author felicitously analyses Hugh of St. Cher's Prologue to his commentary on the Song of Songs (a transcription is given in annex II, 265-268) as the interpretative context of St. Thomas' reading. The remaining four chapters (45-144) arrange the references topically. First, there is the beauty of Christ, following "Behold thou art fair, O my love" (Song 1:16), and manifesting itself primarily in the Incarnation and the Passion. Next, there is the Church in support of which the Song of Songs is able to establish that she maintains a "constitutive connection to Christ and the Spirit", that she is one, that this unity is an hierarchically organized whole and finally that she will consist of good and evil members until the end time (65). Apart from an ecclesiological interpretation, the tradition has also given a mariological interpretation of the Song of Songs. "Thou art all fair, O my love, and there is not a spot in thee" (Song 4:7) does not lend itself to an immaculist reading. Song 4:4 ("a thousand bucklers hang upon it [thy neck, *collum tuum*]") supports Mary's universal mediation. In support of this, I would add the following: later Thomists such as Peter of Godoy (1677) and Vincent de Contenson (1674) used the image of Mary as '*collum Ecclesiae*', an image that already appears in Hermann of Tournai's (1137) *De incarnatione* to argue that, as all movement and energy reaches the rest of the body from the head only by going through the neck, so the life of Christ reaches the faithful only by passing through Mary, the supernatural organ which connects the mystical head with members of the body. The final and largest chapter is entitled "L'âme fidèle" (89-134) and discusses the ways in which the Song of Songs is used to analyze the nature of love and charity and its influence on the specifically Dominican adage *contemplata aliis tradere*. In the conclusion, the author summarizes his findings by way of four aspects of the spiritual doctrine of St. Thomas which come to the fore in his use of the Song of Songs: (1) a "dynamic tonality" of his doctrine in so far as it describes a way towards union with God; (2) the eschatological dimension of the spiritual life; (3) the affective dimension of a theologian who is sometimes regarded as "too intellectual" and finally (4) the intimate connection between contemplation and predication.

In giving us a concise but penetrating analysis of St. Thomas' use of Song of Songs through the use of a meticulous investigation of all the references, Fr. Bonino

has given Thomistic scholarship a new method and a new impetus which promises to bare more fruits in the future.

[Jörgen Vijgen, Tilburg University]

**Hause, Jeffrey, ed. *Aquinas's Summa Theologiae: A Critical Guide* (Cambridge: Cambridge University Press, 2018)**

Upon reading the title, one might think this is the umptieth introduction to the *Summa Theologiae*. Just think of the books by Bernard McGinn (2014), Brian Davies (2014), Jason T. Eberl (2015), Philip McCosker and Denys Turner (2016). However, this collection is not meant as a general introduction for beginners. The Cambridge series 'Critical guides' aims at a graduate-level audience. In the same series, a volume on Aquinas's *De Malo* came out in 2015. Although all papers in this volume are of high quality, the collection as a whole does not really offer a coherent, "critical" guide to the *Summa Theologiae* as a whole: not every paper is innovative or thought-provoking and only a limited number of topics are addressed.

After Jeffrey Hause's short introductory paper, Bob Pasnau argues that in Aquinas's view, substances are all there is: forms do not exist, not even in some diminished way, but only denote the ways in which substances exist. Yet, though talking about forms (or prime matter) does not reflect an ontological complexity, it does articulate the basic "complexity of modal characteristics" in every creature, which, in contrast with God's pure actuality, is partly actual, partly potential. Pasnau has a strong case, but he adopts a kind of universal hylomorphism, which may be helpful but also blurs the distinction between the matter-form and essence-esse compositions and suggests a kind of essentialism.

Absolutely fascinating is Stephen Brock's paper 'Dead Ends, Bad Forms.' Brock argues that though Aquinas characterizes evil as a mere privation, he also attributes at least four positive and effective elements to it. The first two have to do with our psychological experience of evil as pain (*dolor*). The third positive element is properly moral. Brock argues that over time Aquinas develops the idea that moral evil is a relative privation, following upon intending a (positive) object but one that is "not suited to reason." Brock also suggests that Aquinas developed a fourth element, in the domain of nature: corruptive forms like the form of a corpse are "unnatural" and hence evil.

Brian Davies' chapter on Aquinas' negative theology is clearly written but not very innovative. This also goes for the highly analytical presentation of Aquinas' Trinitarian theology by JT Paasch. Paasch identifies some (apparent?) contradictions, in particular with regard to the distinction between the divine essence and the divine person(s) and to the natural knowability of the Trinity.

Marilyn McCord Adams offers a well-balanced survey of Aquinas's idea that the human soul is both independent from the body and the form of body. This idea poses in particular problems with regard to the individuation of souls and the cognition

separate souls have. Aquinas's texts do not offer a clear and consistent solution to either of these problems.

The next four papers form a kind of unity. In one way or another, all address the relation between the rational, universalist and the experienced, particularist sides of Aquinas's moral theology. Nicholas Lombardo presents a systematic overview of desire (*appetitus*) and emotions (both the sensory *passiones animae* and the intellectual affections). He also mentions how these are related to reason (including particular reason, the *vis cogitativa*), virtue, (original) sin and grace. Given the scope of these topics, the discussion must remain limited. Lombardo stresses the morally normative role of the *passiones animae* as active movements toward human flourishing, summarized in the statement "what morally good affectivity looks like is determined by the structure of human affectivity itself." Next, Tobias Hoffmann explores Aquinas's view on moral progress, in a way that is both insightful and true to life. Hoffmann uses the examples of the (weak) incontinent and the (deliberate) intemperate person, points out the differences between Aristotle and Aquinas, and highlights the interplay in moral development between intellect, will, and passions and between the moral virtues and prudence. Finally, Hoffmann addresses the recently much debated relation between acquired and infused (moral) virtues. Matthias Perkams' paper focuses explicitly on the question of the balance between particularist, personal moral judgments and universal moral rules. The paper is sometimes densely written and detailed, but very much worth reading. Jean Porter presents an interpretation of 'natural law' that is well-founded both hermeneutically and systematically. She argues that Aquinas locates the unity of the natural law in the one basic principle of practical reason: the good is to be done and evil to be avoided. This formal principle must be specified in ever more concrete precepts, starting from the very general ones of the Decalogue till the particular judgment about a singular action. However, this process of specification and determination is not solely a top-down, deductive movement but also involves a bottom-up, inductive reflection on what is actually experienced as good or evil in life.

Tom Osborne sketches the similarities and distinctions between faith, opinion, science, philosophical knowledge of God, the beatific vision and demonic knowledge of God. His main argument is that faith requires grace but the judgment of the credibility of the propositions of faith does not. This raises interesting questions about the blameworthiness of unbelief, but Osborne does not address such questions.

Michael Gorman discusses the structure and some topics of Aquinas's Christology. He adopts Boyle's suggestion of taking the questions on Christ's person as a key for reading the soteriological, more biblical questions on Christ's work. Gorman also points out that the way the *Summa* is ordered invites readers to go back and forth.

I found the final paper the absolute pinnacle. Jacob Schmutz brilliantly summarizes the reception of the *Summa* from its completion till the present and his interpretation is very well-documented. He shows how over the centuries the *Summa*

turned from a theological textbook for young Dominicans into a philosophical classic. The very fact that except for Jean Porter, all contributors to this collection are philosophers and not theologians, illustrates that the philosophical reading of the *Summa* is still predominant. Although some papers end up with specifically theological topics, these come up only as afterthoughts, never as key questions.

[Harm Goris, Tilburg University]

**Jan-Heiner Tück, *A Gift of Presence: The Theology and Poetry of the Eucharist in Thomas Aquinas*, tr. Scott G. Hefelfinger, foreword Bruce D. Marshall (Washington, D.C.: The Catholic University of America Press, 2018)**

In 1923, Pope Pius XI suggested that Thomas Aquinas should be honored with a new title. After praising him for his Eucharistic hymns, in which ‘burns the highest flame of a prayerful soul while they are at the same time a perfect statement of the doctrine of the august sacrament’, he concluded that no one would be surprised about the *cognomen* of the Eucharistic Doctor (see *Studiorem ducem*, no. 23). Half a century later however, Aquinas has largely disappeared from Eucharistic theology and indeed from theology generally. Since the Second Vatican Council, the theological preference has shifted to salvation-historical and hermeneutical approaches, and Eucharistic theology draws on contemporary authors rather than on Aquinas. Moreover, in so far as Aquinas is taken on board, it is usually with a focus on his theology, not on his hymns. In light of these considerations, Jan-Heiner Tück’s reworked *Habilitationsschrift* is highly relevant. Originally published in German in 2009, the book was so well received that in 2014 a third, slightly reworked edition was printed which formed the basis of the English translation. In presenting Aquinas’ theology of the Eucharist (Part A) and suggesting how the conversation between Aquinas and contemporary Eucharistic theology would work out (Part C), Tück gives Aquinas his rightful place; not the neoscholastic, pillar-of-truth-Aquinas, but Aquinas as a major thinker amongst others. In addition, by spending Part B on eucharistic hymns such as *Pange lingua* and *Adoro te*, Tück draws attention to the richness of poetry and prayer as a complement to reflection and theology.

In the first part, Tück focuses on what he calls Aquinas’ Eucharistic theology ‘in its most mature conceptual expression’ in the *Tertia pars* of the *Summa*. An introductory chapter on the *Summa* and on the sacraments is followed by a detailed presentation and commentary of Aquinas’ thinking on Christ’s invisible presence under visible signs. As Tück believes Aquinas’ thoughts is unjustly reduced to transubstantiation, he adds a lengthy and equally detailed third chapter on the Eucharist as representing Christ’s self-gift at the Cross. Thus the Eucharist is indeed a ‘gift of presence’.

The second part broadens this argument with a consideration of *Pange lingua*, *Sacris solemniis*, *Verbum supernum*, *Lauda sion* and *Adoro te*. In each case, Tück moves from the surface of the text – strophic composition, rhyme scheme, rhythm, ... – to what is



possibly best characterized as a theological meditation. New aspects come to the fore, such as the rich diversity of Christ's gift (in *Verbum supernum*) and eschatological desire for unity with God (in *Adoro te*). Finally, Part C brings us back to modern times. After a succinct summary of various 'epochal forms' of Eucharistic theology, Tück suggests how Aquinas' reflections can be meaningful in our time by combining Aquinas and contemporary thinking. This part seems somewhat wandering and less mature than parts A and B.

On various accounts, Tück makes an important contribution to the theology of the Eucharist. His thorough (re)introduction into Aquinas' theology of the Eucharist – the longest part of the book – is all the more valuable for being broadened with a discussion of Aquinas' Eucharistic poetry and being digested for our time. In line with the German tradition of scholarship, Tück has read extensively, with a focus on German literature, however. In spite of the scholastic jargon, the language is fairly accessible.

Finally, as a contribution to the academic discussion, I would like to share two critical considerations. In including poetry and thus broadening his sources beyond the *Summa*, Tück unfortunately has not considered Aquinas' homilies, such as *Homo quidam fecit cenam magnam*. Because in this homily Aquinas draws on Christ's abundance in providing spiritual, sacramental, affective and intellectual nourishment for his people, it would have made Tück more credible in contending that Aquinas' Eucharistic theology stretches beyond transubstantiation. In the second place, I am not sure about Tück's conviction that the Eucharistic hymns are the poetic distillations of his Eucharistic theology. If Aquinas is, indeed, the spiritual person Tück and others believe he is, these hymns do not only poetically concentrate his theology, they also articulate the lived faith that precedes theology. In other words, they not only shed slight on Aquinas' theology, but they also highlight spiritual attitudes befitting the Eucharist, such as reverence or wonder. In addition to proving, once more, that Aquinas' theology is about more than transubstantiation, that would challenge most Eucharistic theologies: spirituality deserves a more central place in theological reflection.

[Jos Moons, KU Leuven/Tilburg University]

**Ian Christopher Levy, *Introducing Medieval Biblical Interpretation: The Senses of Scripture in Premodern Exegesis* (Grand Rapids: Baker Academic, 2018)**

The discussion on the medieval theory of biblical senses initiated in the 20th century by H. de Lubac and B. Smalley provoked a renaissance of studies on medieval exegesis. Thanks to the impressive knowledge of the medieval authors the respect towards pre-modern exegetes is growing despite the "pre-modern" label attached to them. However, many contemporary biblical scholars are not convinced about the need to deal with a period which does not have our historical and critical sensitivity. In this regard, even some strategies of "defending" the value of the medieval exegesis

have been elaborated, starting from the answer indicating its “superiority” to the discovery of its doctrinal richness or faithfulness to tradition. I think the difference is not based on the assumption that the pre-modernity lacked something because medieval exegetes also focus on text lessons (*alia littera*), philology or grammar. Of course, as far as the possibilities of the period they lived in are concerned, but it is amazing how good intuition the majority of them had! They, however, did not stop at the “shell”/They, however, were not content with the superficial analysis but wanted to reach the essence, convinced ... but wanted to reach the “nut” and therefore went further, convinced of the fecundity of meaning in the case of Sacred Scripture. This is due to the divine authorship of the Bible, which should not be enclosed in only one sense. Such an apologetic feature in relation to medieval exegesis is also found in the recent book of Ian Christopher Levy, although the author does not use a direct apology (some remarks on this aspect have been presented at the end of the book), but shows the same manner of interpreting Scripture. I am convinced that this is the right decision which reveals the author’s intention: to show in all its extent the achievements of the medieval exegesis. As he notes, he had to cover the period of nearly 1000 years, and overcome the prejudices/bias of modern times towards the notion of “medieval” which regards this method of analysis as an unscientific approach to the text.

The book invites the reader to follow medieval authors and reconstruct the development of the medieval exegesis. Therefore, it is not a simple list of medieval biblical commentaries and a discussion on its content, but a deliberate choice of the most significant representatives of different methods of scriptural interpretation. The reader gains insight into both techniques and sees the directions of the development of exegesis, which are translated into the practice of spiritual life and programs of renewal of the Church and society. A biblical commentary is not a simple interpretation of words, but an attempt to integrate all knowledge, building a specific type of culture. Its importance goes beyond the insignificant topics, demonstrating a concrete issue, such as the understanding of the papacy and its role in medieval Europe. This “applied exegesis” illustrates how we are not able to understand the history of the Middle Ages without exegesis. The book’s main aim, however, is a meticulous following of the theological path which illustrates how interpretative procedures have evolved from one exegetic generation to another.

Levy divided the medieval exegesis into eight chapters, starting with the periods of the Church Fathers, whose achievements are used by later authors. The subsequent chapters refer to the early Middle Ages, with emphasis on Bede Venerable and his sensitivity to the sources (especially the Church Fathers), through the authors of the Carolingian times (Haimo of Auxerre), the commentaries from the cathedral schools, with special preference for the letters of St. Paul. The author notices interesting processes of growing discrepancies in the interpretation of the Fathers (Rabanus Maurus), by breaking with the mentality of Gloss (Claude of Turin) towards a tendency to render a reason which characterizes the method of Lanfranc of Bec.

Stressing and explaining these moments of “transition” from one practice to another, from a commentary to *glossae*, the care for sources and their verification (Peter Abelard), understanding the role of oral teaching and opening a text to interpretations – all these techniques lead to the perception of structural changes. Exegesis becomes part of the academic life of Europe, serving as the foundation for debates and opening up to a number of philosophical issues.

Levy’s book allows us to understand different ways in which the Bible was treated by successive ages of this long period. One can notice directions and tendencies, preferences of meaning (i.e. a moral approach, which pointed to personal holiness as the goal of exegesis), but also to develop methods of interpretation which gave rise to specific theologies. That is even the case with the school of St. Victor, whose achievements, significance and combining dialecticians with mystics, still require exploration. The book does not overlook the practical question of translating exegesis into theological decisions (an example being the understanding of papacy), to show that without medieval exegesis, many disputes of that time would not be understood. The great value of the book is that Levy does not switch from one text to another, but allows the reader to follow the thought of individual authors.

The range of the themes addressed in the book is amazing. The author effectively guides the reader through the texts and authors, avoiding to treat the issues in a catchy and unsystematic/careless way, but instead reconstructs the methods of argumentation. Thus this book is extremely helpful for people who would like to know the value of exegesis, feel its style through contact with the text, and at the same time, capture the sense of these efforts. Being an introduction to exegesis (as the title itself suggests), it fully fulfills its task: it discovers the principles of movement in this rich matter, leaving the desire for further exploration.

[Piotr Roszak, Nicolaus Copernicus University]

**Steven J. Jensen. *Sin: A Thomistic Psychology* (Washington, DC: Catholic University of America Press, 2018)**

Considering sin within the context of Aquinas’s psychology gives rise to a number of difficult problems. For example, Aquinas holds that it is of the nature of the will always to choose what a person views as good. How, then, can a person knowingly choose what is evil, which choice is the essence of sin? Furthermore, Aquinas holds that a person wills all that he wills for his ultimate end. This seems to fly in the face of everyday experience; a woman driving to the grocery store does not seem to have her last end in mind when she decides to take one route rather than another. Steven Jensen’s *Sin: A Thomistic Psychology* is dedicated to treating such problems as these. The book, clearly the product of many years of work, is not so much a project with a single thesis to defend as it is a collection of treatments of individual problems linked by the common theme of trying to understand sin in view of Aquinas’s psychology.



Perhaps the problem that Jensen treats most impressively is on the ordering of actions to the ultimate end. Aquinas holds that a person in a state of grace orders all of his actions, at least habitually, to God, his ultimate end. Although *prima facie* innocuous, this position seems tenuous at best when the implication is drawn that a person in a state of grace must order even venial sins to God. The solution to this problem requires one to clarify how Aquinas understands the ultimate end and how he understands the different ways in which an action can be ordered thereto. Jensen does both masterfully. His treatment of the first problem involves distinguishing between the final end as the “overall good,” which is the good of a person considered as a unified whole, and as the “concrete realization,” which is that in which a person finds his overall good. In developing this distinction, Jensen wades deep into the secondary Thomistic literature, engaging with those who would not agree with him, most notably, Germain Grisez, that the concrete realization of the ultimate end is knowledge of God, and that alone. Explaining how a person orders even venial sins to this concrete end entails a deep discussion, drawing on a broad range of Aquinas’s texts, of what it means to order actions to various ends in various ways. Jensen’s contention is that, for Aquinas, the venial sins of a person in a state of grace are ordered habitually, but not virtually or actually, to the concrete realization of the final end, all of which amounts to little more than saying that venial sins are actions of a person who has chosen God has his ultimate end.

Not all of Jensen’s treatments of the problems related to sin lead to such clear-cut solutions; on some topics, Jensen performs more of a *status quaestionis*. Such is the case, for example, with Jensen’s treatment of the long-standing question of where Aquinas falls on the spectrum between intellectualism and voluntarism and how this relates to a person’s responsibility for sinful acts. If Aquinas, for example, is committed wholly to intellectualism, it would be hard to hold a person accountable for sinning, since according to this view her will would simply move in accord with her perception, being determined thereby. Jensen’s examination of this problem is simultaneously broad and deep, entailing a thorough consideration of a broad variety of texts from both the primary and secondary literature. Nevertheless, Jensen’s final position on this problem is open ended: Aquinas is clearly more an intellectualist than a voluntarist, but he does not fit neatly into either category. Although Jensen’s treatment of this question does not advance the discussion much, it does helpfully outline the positions that have been taken and it clarifies the questions that need to be addressed if this problem is ever to be resolved.

Jensen’s book will prove valuable for researchers seeking a deeper understanding of Aquinas on sin. He offers strong positions with compelling arguments on some problems. On others, he identifies the path that needs to be followed for the problem to be resolved. But in all cases, Jensen’s treatments are thorough, well researched, and engaging.

[Matthew Dugandzic, Catholic University of America]

**John Meinert, *The Love of God Poured Out: Grace and the Gifts of the Holy Spirit in St. Thomas Aquinas* (Steubenville: Emmaus Academic, 2018)**

Reading the *Summa Theologiae* as an integrated work Meinert seeks to bring two parts of Aquinas' mature theology in contact with each other: his interpretation of the gifts of the Holy Spirit and his theology of grace. He begins by mapping out the main divisions in the treatise on grace and presenting leading Thomist interpretations post-*Aeterni Patris*. Meinert eventually arrives at a key controversy: are the gifts of the Holy Spirit necessary for every action in the life of the believer, that is to say permanently, or only for certain exceptional actions, that is intermittently? He pursues the answer in the second chapter by bringing Aquinas' teaching on the gifts in contact with his teaching on grace. Habitual grace is the fundamental principle, the root of everything else. But a key question is how to distinguish infused virtues and the gifts. Meinert's claim is that "from habitual grace first flows [sic] the theological virtues, which are the principles of the gifts, which are, in turn, the principles of the infused cardinal virtues" (87). Thus it is possible to distinguish them by their principles as well as by what proceeds from them. More controversial is the claim that follows, namely that to Aquinas the term *instinctus* is identical to *auxilium* post-justification. He supports his position by applying the method he advocated in the first chapter, drawing from a wide array of questions and Biblical commentaries. Connecting the questions on grace with that on the gifts he arrives at the conclusion that the gifts are perpetually necessary for attaining the final end. In chapter three Meinert builds on Wawrykow's claim that the gifts can inform our understanding of the treatise on grace. He engages Bouillard's denial of actual grace by exploring the notion of *motus*. The prompting of the Spirit is not natural motion because such motion does not move the creature toward God as special end, nor is it identical with the habits of the gifts. It is rather a supernatural motion, designated as *auxilium* by Aquinas. Building on his insights on *auxilium* Meinert discusses perseverance which he considers an *instinctus* which requires the disposition of the gifts, because "one must have the habitual gift of fortitude to persevere" (181). At the end of the chapter he applies his insights to discussions on the division of grace, relating in particular to the sacraments, the virtues and merit.

In the final chapter Meinert brings his own interpretation of the gifts and grace in conversation with the settled positions and ongoing disputes in Thomism, an effort he considers vital to his project. His identification of *instinctus* with *auxilium* is key to particularizing the division of actual grace. This grace is properly called 'active' after justification because of the gifts, which "provide the disposition to be efficiently moved by God supernaturally" (222). In the remainder Meinert engages other topics from the first chapter, arguing that their discussion by the commentators suffers from lack of mutual reading of Aquinas' theology of the gifts and of grace. Throughout the book he buttressed the claim that the gifts are "heart and height of the moral life" (276) and that a mutual reading helps uncover this.

Since this study pertains to Thomist debates on distinctions it is primarily of interest to those with some knowledge of the matter. Meinert presents the issues clearly and has relegated many discussions to the footnotes, which does burden the reader with an abundance of them. What is conspicuously absent is a further engagement with individual gifts. Rarely is the reader told how a specific gift functions in the moral life of the believer. A further study could amend this by expanding the 'mutual reading' to include the *secunda secundae*. Because Meinert chose to study the mature theology only a key source is lost, the commentary on Isaiah. Even though Aquinas' theology of the gifts evolved this work could shed further light on the foundations of his interpretation. Still, with this study Meinert has made an important contribution to restoring the gifts to their rightful place at the center of Aquinas' moral theology.

[Anton ten Klooster, Tilburg University]