

haunted by the Cartesian *cogito*, these scholars were well aware of what was at stake in Aquinas's discussion of how the human soul knows itself and the things inside (*Summa Theologiae* 1a question 87). The dominant view was that of St Augustine – 'the mind knows itself through itself, *per suam essentiam*' – which Thomas qualifies by quoting Aristotle: 'mind understands itself the same way as it knows anything else, *sicut et alia*'. While the concept of the autonomous self is often regarded as a modern philosophical discovery, with Descartes the key figure, Thomas, as Cory shows, was already engaged in his own day in the delicate project of reconciling Augustine's spiritually attractive picture of the human soul transparent to itself and directly open to God, with Aristotle's picture of the humdrum down-to-earth embodied agent in multiple practical relationships.

After all, thinking of his being a spiritual master, Cory might have noted that Thomas was teaching students to become confessors as well as lawyers and preachers. It is a fair question to consider, then, whether penitents, or people asking for spiritual guidance, are in a state of grace (*Summa* 1a 2ae 112, 5). On the authority of Augustine, Thomas says: 'Grace is in the soul *per sui essentiam*', which means that 'the soul has most certain knowledge of those things which are inside it'. This is a claim to which Thomas agrees: 'What is inside the soul by their essence is known by experience' – 'The soul's knowledge of what is inside it is certain'. But, as he goes on to say, this is 'in the sense that we experience our inner principles [reason and will] *per actus*' – as potentials actualised in the real world around us. It is almost as if Thomas was agreeing with Wittgenstein (*Investigations* § 580): 'An "inner process" stands in need of outward criteria'. In her final paragraph, Cory returns to the insight that Socrates knew he had into the inner life of Alcibiades. Somewhat unexpectedly, she advises us against thinking of the mind as 'a private Cartesian light-filled space' (p. 132). She never mentions Wittgenstein. Rather, in the light of Aquinas's non-Cartesian conception of our access to knowledge of ourselves and of one another, we can see what it means to be a spiritual teacher. Thus, Cory takes one essential step in establishing the approach to St Thomas which this *Festschrift* commends.

Fergus Kerr OP
 Blackfriars, Edinburgh, UK
 Email: fergus.kerr@english.op.org

doi:10.1017/nbf.2023.20

The Divinity of the Word: Thomas Aquinas Dividing and Reading the Gospel of John By Stefan Mangnus, O.P., Peeters, Leuven, 2022, pp. x + 227, €30.00, pbk

As Stefan Mangnus points out at the beginning of his study, 'there are no studies that take the *divisio textus* as their starting point for studying one of Thomas's biblical commentaries' (p. 2). To help fill this gap, the author has given us this work exploring what is widely considered to be St. Thomas's grandest work of biblical interpretation, the *Commentary on John*. Mangnus's monograph on St. Thomas Aquinas's commentary

sets out to explain two things: the ingenious employment of the medieval exegetical/hermeneutical tool known as the *divisio textus* and Thomas's strong commitment to what he understands to be John's main intention in writing his gospel, making known the divinity of Christ (pp. 1–2). In this reviewer's opinion, both of these goals are achieved with wonderful clarity.

Chapter 1 covers the essence of the *divisio textus*, both in itself and as it is employed in the field of medieval biblical commentaries. Pointing out that the *divisio* is both a hermenutical method as well as a didactical method is one of the more helpful distinctions present here. In dividing the text according to a particular theme, the various parts of the text at hand can be read with greater attention to its literary and theological unity, and the various parts can be weighed against each other and linked in a way that is innate to the text itself. In addition, as Mangnus points out, 'the text's coherence is clarified' (p. 10) for the sake of the reader, the student, or the person in the pew when employed by a skilled preacher. When the subject of the *divisio* is brought up alongside discussion of literary structure in other works of St. Thomas, the author makes an astute comment that 'the absence of discussions about the structure of the biblical commentaries is remarkable' (p. 19). As a final note on this first chapter, the comparison that is made between St. Thomas's division of the text with those made by St. Albert and St. Bonaventure is a highly illuminating one, allowing the reader to truly see the difference in interpretation when the same biblical texts are approached with different intentions and different structures in mind.

Chapter 2 explores Thomas's commentary on the first five verses of the Johannine prologue. This particular section of Thomas's commentary 'is a profound theology of the Word that is unique within Thomas's writings', displaying characteristics of 'a complete treatise on "the Word of God"', and yet at the same time, 'it never stops being what it is in the first place: biblical commentary, biblical theology' (pp. 103–4). Chapter 3 looks at Thomas's reading of *John* 1:6–14 as a textual unity speaking of, and leading up to, the mystery of the Incarnation, especially as presented in verse 14. Mangnus again shows how St. Thomas allows the biblical text to lead him in and out of questions and topics, never failing to center the biblical text first and refusing to bend the text to predetermined systematic questions, drawing 'as much understanding as possible from the biblical text' (p. 134) as he can to serve this goal. While certain topics may feel underserved in the mind of the contemporary reader, close attention to the *divisio textus* will prove this not to be the case as it 'relates the [different] topics to each other and gives a framework for understanding the commentary' (p. 135).

Chapter 4 considers Thomas's claim that the remainder of the first chapter of *John* (in verses 14b–51) acts as a bridge between the first portion of the prologue and the rest of the Gospel. In 'showing the ways in which the incarnate Word is made known' (p. 137), verses 14b–51 form a bridge between the discussion of the Word's divinity in the preceding material and the manifestation of the incarnate Word to the rest of the world found in the 20 remaining chapters. The vocabulary of seeing and hearing that is prevalent in these verses of the prologue is significant in that they provide an interpretive key for the rest of the Gospel as the specific 'modus' through which 'the divinity of Christ is made known' and 'what will be seen throughout the rest of the Gospel' (p. 138).

Finally, chapter 5 takes what has been explored in the first four chapters and applies their conclusions to the remainder of the Gospel, both in the relation of the Son to the

Father in chapters 3–11 and in the concept of glorification in chapters 12–21. One of the principal virtues of this chapter – and indeed the monograph as a whole – is the attention it gives to the main themes of the Gospel, and the explanation of how Aquinas’s treatment of the text allows the reader to avoid being lost in the minutiae of individual pericopes, instead allowing the reader to marvel at the biblical author’s work as a unified and theologically edifying whole. The goal of the author here (as elsewhere) is achieved in demonstrating that ‘for Thomas the abundance of small expositions, quotations from patristic sources and discussion of details of the text of the Gospel that together are his commentary, form a unity that speaks of the divinity of Christ’ (p. 193).

At a pleasantly concise 227 pages (inclusive of footnotes, bibliography, and all), this book is a prime example of an emerging body of work in the genre of Biblical Thomism, renewing the academy’s focus and appreciation for the work of St. Thomas as a scholar and preacher of Sacred Scripture. If there is one criticism to be made – as the author himself touches on (cf. p. 203) – it is that a more illuminating portrait could have been drawn if the author had also made a comparison of St. Thomas’s *divisio* to the structures that contemporary biblical exegetes have seen emerging within the Gospel. For instance, how does the structure of John as seen by Aquinas compare to the structure as seen by Bultmann, Schnackenburg, or other Johannine scholars? While not germane to the exploration of Thomas’s hermeneutics *per se*, it would be an illuminating exercise akin to what the author does in his comparison with Albert and Bonaventure. Regardless of this (very) minor criticism, this is an excellent work of theology and criticism and is a welcome addition to the field of Thomistic studies and biblical theology.

Joshua Madden
Blackfriars, Oxford, UK
Email: joshua.madden@english.op.org

doi:10.1017/nbf.2023.4

My Campaign in Ireland Part II: My Connection with the Catholic University by John Henry Cardinal Newman, with an Introduction and Notes by Paul Shrimpton, Newman Millennium Edition Volume XVII, Gracewing, Leominster, 2022, pp. cxvi + 548, £35.00, hbk

Newman’s *Campaign in Ireland Part I: Catholic University Reports and Other Papers* was arranged by his secretary William Neville and printed for private circulation in 1896. It is now Volume XVI of the Newman Millennium Edition, introduced and annotated by Paul Shrimpton and published by Gracewing in 2021. The companion volume, under review here, contains what Newman envisaged as ‘My Campaign in Ireland Part II’. Some of what is found here was published in 1956 (in Newman, *Autobiographical Writings*), namely Newman’s revised version of his *Memorandum about my Connection with the Catholic University*. This *Memorandum* is the main document in *My Campaign in Ireland Part II*. It was finalized by Newman in 1873 and is republished here along with