

Yonghua Ge, *The Many and the One. Creation as participation in Augustine and Aquinas*, Lexington Books, London 2021, 187 pp.

The author is an Assistant Professor of Theology and Intercultural Philosophy at ACTS Seminaries of Trinity Western University. He holds a doctorate in Christian Theology and Philosophy of Religion from the University of Cambridge. He is reputable for publishing articles in leading journals such as *Philosophy East and West*, *The Heythrop Journal*, *Tyndale Bulletin*, *Sino-Christian Studies* and *Logos & Pneuma: Chinese Journal of Theology*.

The title of the text, *The Many and the One*, captures a classical theme which deals with the metaphysical problem of unity and plurality. This intellectual pre-occupation traceable to Greek antiquity examples, Thales, Parmenides, Anaximander, etc., answers the question, “What is the fundamental substance which constitutes realities?”. The work is a response to this question re-asked in the light of Christian philosophy and Theology in terms of God-world relationship and addressed within the last three decades as participation.

The work, apart from its broad introduction and conclusion, is divided into two parts of three chapters each. The first part discusses Augustin's participatory ontology and the second dwells on Aquinas' Participatory Ontology. In his introduction, the author outlines the interest, proposal and structural outline that guides a reader through the work. He critiques participatory ontology taught by Radical Orthodoxy and Hans Boersma as an antidote to the predicaments that ensued from modernity through excessive secularism and fragmentation. Yonghua Ge argues that, for participatory ontology to be the base of Christian theology proposed by Radical Orthodoxy and Boersma, participatory ontology must be Christianized and dewormed of an excessive link to Plato. The work explores the connection between the metaphysics of participation and *creatio ex nihilo* (a medieval doctrine which teaches that God created all things out of nothing) in Augustine and Aquinas.

