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The use of a dot-matrix printer does not give an attractive appearance to the text. Some typographical errors have escaped the vigilance of a spelling checking programme ("numeerous ... encycolpaedias," p. 115).

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HUGO A. MEYNELL, *The Theology of Bernard Lonergan* (Atlanta: Scholars Press, 1986). Pp. xii + 139.

Lonergan's main interest was in the collaboration of theologians who are studying different fields, teaching different subjects, and even performing quite different functions. His *Method in Theology* identified eight such functions and showed how they can contribute to each other, without the "imperialism" that easily occurs if the distinctions are not clear. He had previously published major works on the Trinity and Christology, and a massive book on philosophy (with the excuse that "in constructing a ship or a philosophy one has to go the whole way; an effort that is in principle incomplete is equivalent to a failure").

Meynell provides a clear, orderly, and extremely faithful introduction to each area of Lonergan's work, as well as an exposition of, and a reply to, a range of objections that have been made to Lonergan's method. His summaries of many topics in the Latin works (which are only now, more than twenty years after their final edition, being translated into English for the Complete Works which are to be published by the Toronto University Press) will be appreciated by those who have studied them in the original, and will bring a new light to others on such thorny issues as the divine consciousness of Christ; the reconciliation of his ineffable knowledge as man with truly human growth and learning; redemption; satisfaction; vicarious suffering; and the law of the cross.

But Lonergan invites others to their own intellectual labour, so those who have tasted his method will find themselves making some small contribution to theology with keener aim and surer foot, in company with those two hundred scholars who have already found their doctoral material in Lonergan's thought. If our readers have noticed something interesting in such exegetes at Ben Meyer, Quentin Quesnell and Sean McEvenue, who have drunk at that font, they will find something of their secret here, and may later be grateful to Meynell for having led them to new and fruitful method of their own.

The lack of an index is hard to excuse, but the footnotes are where they should be, with brief references well handled in the text. Meynell's final words are: "Lonergan provides a method of inquiry by which in principle members of every religion and denomination may justify,

clarify, and amplify the spiritual riches available within their own traditions."

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