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Review of *The Quest for God and the Good Life:
Lonergan's Theological Anthropology* by Mark T.
Miller

Robert M. Doran

Marquette University, robert.doran@marquette.edu

personal force with Jungian and Girardian readings. Wagner relies on a more literal understanding of Daniel 10 and Pauline references to the principalities and powers. In between these two are essays by David Powlison and Gregory Boyd, who see evil as a personal or ontological force and pair the biblical understandings with readings from psychology. The book is a genuine dialogue: each of the four authors presents a position to which the other three respond.

The book provides a good introduction to a realm not familiar to most Roman Catholics and liberal Protestants. Readers wanting a basic understanding of this discourse would do well to begin with Wagner's chapter, which presents a kind of map.

ROBERT SCHREITER
Catholic Theological Union, Chicago

THE QUEST FOR GOD AND THE GOOD LIFE: LONERGAN'S THEOLOGICAL ANTHROPOLOGY. By Mark T. Miller. Washington: Catholic University of America, 2013. Pp. xvi + 223. \$29.95.

This volume, a revision of a portion of Miller's dissertation, meets the need for an introductory theological text on the thought of Bernard Lonergan for use in basic undergraduate courses. M. recasts his thesis in a form that is accessible and provides many helpful avenues for engaging students in reflection and discussion.

The book's ten chapters are divided into three parts, corresponding to the familiar heuristic structure of Lonergan's theory of history: progress, decline, and redemption. M. correctly grasps that "progress" transposes into historical consciousness the traditional category of "nature"; "decline" does the same with "sin"; and "redemption" provides the organizing category for a social and historical treatment of "grace." To accentuate the stress on getting the anthropology to "move," the opening chapter introduces the reader to Lonergan's worldview of emergent probability, a real eye-opener for students when presented clearly and

painstakingly. Progress and nature are then studied in terms of (1) the act of understanding or insight; (2) the expansion of intentionality analysis into the four levels of experience, understanding, judgment, and decision; and (3) the role of community in advancing the human good. Decline and sin are located in the context of creation, fall, and original and personal sin, but then are understood more richly in terms of Lonergan's (arguably permanently) valid treatment of bias, where shorter and longer cycles of social decline in human history are rooted. Discussion of grace, conversion (religious, moral, and intellectual), and the graced community centered in the body of Christ concludes the treatment.

A basic first- or second-level course can be structured around this book. I would, however, recommend at least two additions: extending the treatment of the human good in the section on progress and nature so as to accommodate Lonergan's later development of a normative scale of values, and supplementing the treatment of decline and sin with a good dose of René Girard's mimetic theory, while allowing the same contribution to concretize the treatment M. offers in the final section on the Law of the Cross, the central mystery of redemption for Christian theology.

The volume should have a long life as a basic text for undergraduate courses in theology.

ROBERT M. DORAN, S.J.
Marquette University, Milwaukee

VATICAN II: A UNIVERSAL CALL TO HOLINESS. Edited by Anthony J. Ciorra and Michael W. Higgins. New York: Paulist, 2012. Pp. iii + 172. \$16.95.

Based on a conference held at Sacred Heart University to celebrate the 50th anniversary of the Second Vatican Council, the book presents reflections on the seven closing messages from the council that were published on December 8, 1965: to rulers (R. Scott Appleby); to women (Diana L. Hayes);