

including the excellent reference material for further explorations. The primary purpose of this monograph is not constructive. Yet L-M. makes it clear that a meaningful contemporary *ressourcement* of sacramental discourse cannot be naïve or nostalgic precisely because a genuinely meaning-making metaphysics of sacramental ontology today is about the search for fruitful and faithful ways of “how we live together, how we live in and with all creation” and participate “in the living God” (176).

This is not a comprehensive study, nor one that engages sacramental imagination on the margins. It is quintessentially “mainline” and very conventionally Western; the ecumenical dialogue here travels primarily, though not exclusively, along the Anglican–Catholic axis; it is almost entirely silent on the issues that are central to liberation and feminist/womanist theologies; it does not interact with postcolonial approaches or with race discourses; its conventionally ecclesiocentric tenor remains curiously unresponsive toward the growing deinstitutionalization of spiritual practices and even the more radical implications of L-M.’s own constructive trajectory of liturgical assemblies as “polyvalent places” (169). These caveats notwithstanding, this book would be among my top choices for an ecumenically embedded introductory volume in sacramental theology for graduate student audiences.

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*Loneragan, Meaning and Method: Philosophical Essays.* By Andrew Beards. New York: Bloomsbury, 2016. Pp. xii + 287. \$110.

Andrew Beards now firmly holds the mantle, once held by Hugo Meynell, of “Loneragan scholar in dialogue with analytic philosophy.” This is his fifth book in which he brings to bear insights from Lonergan into discussion with leading luminaries of the analytic tradition. These are scholarly and serious attempts to bridge a sizeable divide, but B. does so with a firm grasp of both Lonergan and the analytic scene, in which he has been thoroughly trained.

The book comprises six essays, each largely independent of the others. The first and last chapters (chs. 1 and 6) deal more directly with aspects of Lonergan’s work, the first on the notion of generalized empirical method and the last on the theme of meaning in Lonergan’s writings. These are not by any standard introductory to Lonergan’s thought but quite detailed accounts of various developments in his corpus. Here B. reveals an intimate grasp of Lonergan’s work, drawing on multiple volumes of the *Collected Works of Bernard Lonergan*, particularly those which have made less accessible material more commonly available. In these chapters the dialogue with analytic philosophy is more in the background, where B. is preparing ground at the start and rounding off at the end.

The real engagement with the analytic tradition is in the middle chapters (chs. 2–5). Each chapter involves a dialogue between Lonergan and a major representative of the analytic tradition. Chapter 2 engages Timothy Williamson’s book *Knowledge and its*

*Limits* dealing with the question of epistemology. Here B. makes regular use of retortion arguments, the contradiction between the intent of a statement and the performance of uttering it, to highlight weaknesses in Williamson's claims. Chapter 3 focuses on questions of aesthetics and brings Lonergan into dialogue with Richard Eldridge and his work *An Introduction to the Philosophy of Art*. Aquinas also makes an appearance in this dialogue. Here B. draws from Vol. 10 of the CWL, *Topics in Education* where Lonergan has his most extensive writings on aesthetics. Chapter 4 engages with the work of Nancy Cartwright, whom B. describes as a "worthy successor to Karl Popper" (119) in the philosophy of science. B. draws upon a number of Cartwright's books and finds in them at least an openness to the cognitional and metaphysical concerns of Lonergan, especially in *Insight*. Lonergan's thought is certainly underappreciated in this area where he has a lot to contribute. Chapter 5 focuses attention on the writings of Scott Soames on the problem of meaning, particularly his work *What is Meaning?* Indeed this chapter is an extended review essay and response from a Lonerganian perspective.

Throughout this work B. demonstrates his mastery of both analytic philosophy and Lonergan's philosophical writings. This is not a book for beginners in either field, rather a serious scholarly contribution seeking to bring about genuine dialogue between two quite distinctive philosophical approaches. The author is to be congratulated in his efforts to engage in this dialogue which one can only hope finds a receptive audience among analytic philosophers.

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