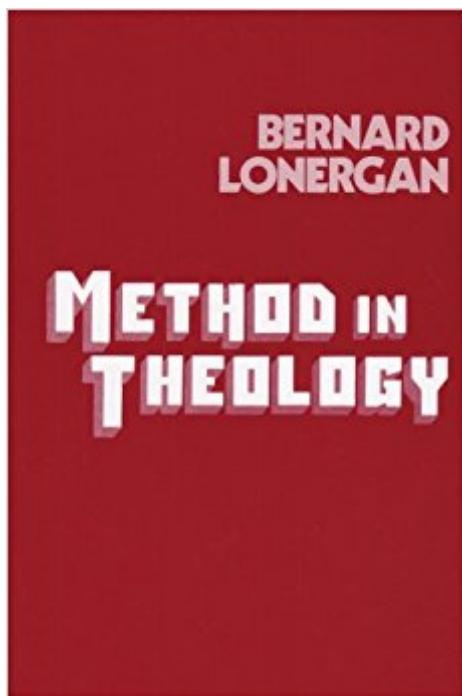


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Method In Theology (Lonergan Studies)



Synopsis

Method in Theology stands, with *Insight*, as Bernard Lonergan's most important work. It is Lonergan's answer to those who would argue that in this time of cultural change and dissolution the believer is afloat on a sea of multiplying theologies, without rudder or compass. Lonergan was resolute in his refusal to be defeatist on this point. While agreeing that theology must continually change to mediate between religion and culture, he worked out an integral method to guide and control this ongoing process. This is a reprint of the 1973 edition. A new annotated edition of *Method in Theology* will be published eventually as a part of the *Collected Works of Bernard Lonergan*. Bernard Lonergan (1904-1984), a professor of theology, taught at Regis College, Harvard University, and Boston College. An established author known for his *Insight* and *Method in Theology*, Lonergan received numerous honorary doctorates, was a Companion of the Order of Canada in 1971 and was named as an original members of the International Theological Commission by Pope Paul VI.

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Customer Reviews

'Surpasses expectations ... A reflection on the operations theologians perform as they do theology ... A pathbreaker in an area which will prove more and more crucial as theology advances ... will have to receive the most serious critical attention of anyone who in the future wishes to come to grips in a serious fashion with the problem of method in theology.' (Bernard J. Tyrell *Homiletic & Pastoral Review*) An excellent introduction to Lonergan's own thought and a masterful plea for and

proposed model of systematic collaboration in theology and religious studies ... Method in Theology is one of the most substantive proposals for theology and religious studies in the last ten years.' (David Tracy Journal of the American Academy of Religion)'A book that is having vast influence ... The implications ... are quite sweeping and radical.' (The Christian Century)'Outstanding ... it presents an original and internally consistent theory, systematically constructed according to a fully articulated philosophy of human knowing.' (Avery Dulles Theological Studies)

A theology mediates between a cultural matrix and the significance and role of a religion in that matrix. The classicist notion of culture was normative: at least *de jure* there was but one culture that was both universal and permanent; to its norms and ideals might aspire the uncultured, whether they were the young or the people or the natives or the barbarians. Besides the classicist, there also is the empirical notion of culture. It is the set of meanings and values that informs a way of life. It may remain unchanged for ages. It may be in process of slow development or rapid dissolution. When the classicist notion of culture prevails, theology is conceived as a permanent achievement, and then one discourses on its nature. When culture is conceived empirically, theology is known to be an ongoing process, and then one writes on its method.

This is a brilliant investigation on method in philosophy, is a complement work of *Insight*, but in itself "method" is a real and profound guide about understanding. Highly recommend this book because for me it is a "formulary" which you can constantly turn and always brings fresh and interesting ideas.

This a major work of the 20th century in all areas of human knowledge and wisdom. Lonergan's research and "method" can be applied to any field of human endeavor from quantum theory to astro cosmology. Profound and far-reaching, it is an accute examination of how our minds work. Lonergan applies it to theology but it is universally valid.

Great introduction to Bernard Lonergan. Nice that this older reprint still exists. The new critical editions, as useful as they may be to the scholar are cost prohibitive to the novice. Thank you the university of Toronto for keeping this now oldie in print.

Good book, I recommend you read, came in good condition and on time. Thank You

A classic

Just what I was looking for

A book you must read in order up to date.

This book was introduced to me 14 years ago, in an undergrad theology class called, "Struggle and Transcendence" (at Georgetown). The class looked at the African-American experience and sought solutions to the concrete problem of living in that community and the human community in general. At the time I was an international relations major. My friends and I constantly debated political theory, social policy, foreign policy, etc. We were wondering, What is the best way to live in this increasingly global community? Debates were heated. Often the debate came down to the question, How do you know? On issues from genocide, (neo)colonialism, and development, to abortion, welfare, medical care, different people emphasized different sources of truth: experience, reason, feelings, tradition, culture, scripture, science, love, faith, belief, imagination, experts, etc. When I read Method, I thought, the debate is over; this is how you know. Lonergan values all of the above sources of knowledge, and goes further to show how all of the ways are related and involved in anything we do, from playing soccer to doing theology. The other thing I loved about Method was its emphasis on love. Studying the causes of international conflicts led me to think that the root of conflict was a personal lack of self-love, or a conditional ground for self-love. "I will love myself IF I have these people's respect, or this pretty wife, or money, or property, etc., or IF I'm better than this person or all people." We put other people down to raise ourselves up. I believed that right relations among humans needed to be founded on unconditional love, on a right relationship with God and oneself. In Method, Lonergan wrote that if one falls in love unconditionally, then that love becomes fundamental for one's whole life -- a new way of seeing the world and acting w/in it. Method in Theology is rich in such insights. It is very difficult, but worth the work. Ultimately, the book is about the complex relationships of knowing, loving and service, and how these three things are applied to theology. My favorite chapters remain the first one on Method (knowing), and the fourth one on Religion (loving). The fourth chapter is so beautiful, that friends of a friend who are atheists incorporated parts of it into their wedding ceremony. The book begins and ends with the need for service, the communication of the Christian gospel of divine love, in both words and deeds. Fourteen years after that introduction, I am still discovering new things through Method (while working on a dissertation on Lonergan and teaching theology and philosophy) and I probably will be for several

years to come.

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