

Keenan's *University Ethics* and Gerald Beyer's *Just Universities* as a significant contribution to our thinking about how CCUs can live out their mission faithfully and justly.

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Attentive, Intelligent, Rational, and Responsible: Transforming Economics to Save the Planet. By John Raymaker and Pierre Whalon. Milwaukee, WI: Marquette University Press, 2023. xxvii + 297 pages. \$29.00.

This is an ambitious project that attempts to situate Bernard Lonergan's macroeconomic theory in a wider context that comprises both the "general empirical method" (GEM) explicated in *Insight* and the "functional specialization" (FS) proposed in *Method in Theology*. The authors claim their "GEM-FS" approach offers a corrective to "inadequate economics" and yields policy solutions both to economic problems (e.g., economic inequality, injustice in the workplace, financial instability) as well as to the environmental crisis (xix).

As this project originates within Lonergan studies, it should be noted that functional specialization as envisioned in *Method* has yet to be widely implemented. Lonergan's macroeconomic theory also remains in need of further clarification and development. In light of this, Raymaker and Whalon's work must be appreciated and criticized as a pioneering and exploratory effort on both fronts.

The first two parts of the book introduce Bernard Lonergan's methodology and offer a "brief annotated history of economics" (67). The chapters of the third and fourth parts seek to situate economic theory, as well as a wide range of economic and environmental problems, within the context of the eight functional specialties. The first four specialties, constitutive of a mediating-creative phase, aim at "correcting inadequate approaches to economics" (121). The second four, constitutive of a mediated-healing phase, aim at "addressing the harm done to the planet" (197). The topics taken up are extremely wide-ranging in scope and include both theoretical issues (e.g., discussion of what constitutes relevant economic data, interpretation of production and exchange, critical excursions into economic history, questions regarding the foundations of economic justice, etc.) as well as a broad range of applied issues.

The main strength of this work resides in its concern to explicate the relevance of economic theory and practice to the environmental crisis. Lonergan started working on macroeconomics in the 1930s, decades prior to environmental alarms sounded by Rachel Carson and others. He understood the economy functionally, as transforming the

potentialities of nature into a standard of living, but never thematized the problematic limitations of those initial potentialities. So the environmental emphasis of this book fills a lacuna and is a complementary development. Furthermore, the authors are correct in assuming that general empirical method and functional specialization systematically heighten human potential for creativity and healing.

Perhaps the main shortcoming of the book is a sense that the project is unwieldy, attempts to do too much. This is a single volume that endeavors to introduce and integrate Lonergan's three monumental achievements in philosophy, theology, and economics; critique the deficiencies of economic history and contemporary mainstream economic theory; reform economic practice; and clarify how the aforementioned offer solutions to the environmental crisis. While conceding the worthiness of the project itself, a one-volume execution of this sort seems to exemplify the kind of cumbersome scholarly overreach Lonergan himself sought to systematically move away from by his proposal of functional specialization. An effective implementation of functional specialization with respect to the problematic relation of economics to the environmental crisis would differentiate dozens of distinct issues, upon which hundreds of researchers would collaborate, in a functionally specialized manner, over decades. The process would be historically informed and dialectically self-correcting and would slowly but progressively yield normative theoretical foundations and effectively communicated policy solutions. The noetic integration made possible by GEM and FS is fundamentally a methodological achievement. Yet this book strives to be substantive and comprehensive. If it had focused more intentionally on clarification of the daunting collaborative *methodological* challenge that will in fact be required, it might have been more cogent and persuasive.

This is not a book without prerequisites. For economists and moral theologians who have already worked through *Insight* and *Method*, and seek to explore a GEM-FS framework, this book does offer some insights, as well as material for dialectical analysis. Those seeking a first introduction to Lonergan's macroeconomic theory would probably benefit by starting with the Editors' Introduction to Volume 15 of the *Collected Works of Bernard Lonergan* or Paul Hoyt-O'Connor's *Bernard Lonergan's Macroeconomic Dynamic*.

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