John Raymaker has been active in Lonergan studies since earning his PhD in 1978 at Marquette University; he is currently a moderator on the Lonergan Forum and serves on the faculty at Global Ministries University. This is the fifth book he has published on Lonergan in the past fifteen years; others relate Lonergan’s “legacy” and Pope John Paul II, Zen, climate change, and Buddhist-Christian ethics. This text works in a familiar vein: Lonergan scholars seeking ways to engage the broader culture in what they regard as Lonergan’s breakthrough achievements. The present volume’s unique addition to this literature derives from Raymaker’s starting point, a complaint about his colleagues: they are unorganized! To address this problem, Raymaker develops the idea of “feedback matrices” to lay the groundwork for what he believes is a necessary next step for those invested in advancing Lonergan’s legacy: the formation of interdisciplinary committees who would collaborate through what he calls IGEMA, his acronym for an international association of individuals who ground their work in what Lonergan called “generalized empirical method” (“GEM”). Raymaker nicely captures what he hopes this proposal can do for his community midway through the book: “to move us from ungrounded idealisms to GEM-grounded ideals achieved when we appropriate our basic operations first personally, then interpersonally” (107).

Raymaker does not pitch his book simply as an *ad intra* conversation within Lonergan Studies. Indeed, Raymaker criticizes Lonergan scholars for their “parochialisms” (17, 124), and references throughout the need to move beyond the confines, debates, and plateaus of the Western-grounded Lonergan orbit to engage non-GEM individuals, communities, and insights. He peppers his argument with references to, by way of example, debates in the philosophy of science, literature, political theory, historical arguments in other disciplines, interfaith initiatives, and most central to his proposal, the work of sociologist Gibson Winter. His transcultural interests—he repeatedly claims that Lonergan’s “GEM, born in the West, can be adapted by persons from other cultures” (27, see also 66, 87, 98, 101)—comes alive through his references to Zen throughout the book. (Raymaker lived and worked in Japan for over twenty-five years.) But in the end, these *ad extra* gestures serve his primary agenda: to reverse the “GEM-gone-astray’ syndrome” (87), a lamentable inability to make Lonergan work, and to address the “lack of organization” (8, 123n.54) that at best fails to tap “GEM’s unmet potential” (16) and at worse confines Lonergan
to Western ivory tower theology and philosophy departments. It is not that Lonergan scholars have been inactive; it is that their efforts in institutes, websites, publishing endeavors, centers and the like are ad hoc, uncoordinated, and, since Lonergan's passing, lacking in leadership (126). Recognizing that not every Lonergan scholar is called or inclined to collaboration, Raymaker addresses his proposal to “a coalition of the willing” (125). What is this ‘IGEMA’ that he proposes to move this “unorganized diaspora” (8) forward?

Raymaker develops his proposal through five chapters devoted to what he calls “feedback matrices.” While he does draw a bit on Lonergan for this concept, as best I can tell “feedback matrix” is Raymaker's own brainchild. He is enthusiastic about its scope: “my matrices are dynamic heuristic tools that address or lay a ground for the study of ongoing problematics. They examine the past so as to apply valid insights to present problems through sets of incomplete insights that, related to non-Western points of view, may help GEM address secularism more effectively with a dose of what Lonergan calls historical mindedness; they retain and deploy a feedback notion of the habitual if incomplete insights of common sense.” (20) This vision is to be realized in the fifth matrix, his proposal for the IGEMA. He takes the reader there through a presentation of four further matrices.

The first three matrices are historical in nature and focus on Western contexts (65). The first matrix (21–28) traces the dynamics that over the past thousand years has produced our current state of secularized globalization. Brief and topical, it serves more to illustrate the idea of a feedback matrix than to draw conclusions about what Raymaker calls “papal-political histories” (24). The next two matrices draw from Lonergan’s own development and his retrieval of key insights from Aquinas (Matrix two, 46–49) and Galileo (Matrix three, 49–55). Both reveal Raymaker’s interest in a global, interfaith ethic that bridges religious and secular perspectives, key to which is Lonergan’s turn to interiority to relate “reason and the heart’s reason,” which Raymaker cites as a “core feedback-matrix insight” (52, see also 46).

The fourth matrix (87–109) takes us into Raymaker’s constructive interests, drawing out the full and diverse implications of the collaboration of “self-appropriated” individuals, which is “one of the underlying themes of this book” (65). His interest in a religiously-grounded ethics is evident, but now the focus shifts to his agenda to extend GEM beyond its Western roots into a transcultural perspective, one that grounds world-transforming praxis (55). The matrix is developed through an exposition of the eight functional specialties Lonergan introduced in Method in Theology, which Raymaker presents as analogous to “the ways architects use operational models [...] to describe operationally significant strengths and weaknesses” (67). Raymaker’s command of the Lonergan