succeeded in fine-tuning the harmonizing aim of Asian religions for one missioned like himself to intone the Good News of Christ to Asia. His lyrical mode shows promise. However, terms lifted from philosophical language and transferred to this mode should not be expected to retain their original precision. Are they perhaps volatilized here into artistic symbols? If so, readers who seek a philosophical critique of the symbolic expressions used must not expect it from this reviewer. For symbols do not address the critical consciousness. Symbols are concerned with multiple meanings that tend to evoke resonances in a contemplative's intuition. Asian contemplatives who have emptied their minds of concepts are open to the outpouring of harmonies between their spiritual traditions and the Spirit of Jesus poured into the heart of these traditions.

Philosophical inquiry and Asian theology of harmony are diverse but complementary, just as the expertise of a humble piano-tuner is very important for a concert pianist’s virtuosity.

Vicente Marasigan, S.J.


As yet, there is no standard textbook for cosmic history. One attempt to approximate such a standard is made by Swimme and Berry. In their book of 13 chapters interfaced with as many illustrations, they trace the 15 billion years of cosmogenesis in a meditative style reminiscent of Teilhard de Chardin. (The authors acknowledge Teilhard’s contribution in their endnote on p. 293 that the emergent universe had a psychic dimension from the beginning.) The latest theories of physics, chemistry, biology and astronomy come alive in their poetic prose that combines scientific data with dramatic, awe-inspiring imagery.

Functioning like the primitive shaman dramatizing the story of a tribe, Swimme and Berry span the 15 billion years of cosmic growth, beginning from the magical Flaring Forth that gave birth to the countless subatomic particles, dancing their seemingly random dance, alluring each other and innovating their motions and groupings with ever newer
spirals of beauty and power, generating galaxies, supernovas, suns and planets. The process is adorned with modes of differentiation, self-organization and communion among the participants, involving much suffering, yet leading to the emergence of living cells, plants, animals and human beings. The humans become more and more aware of the cosmic modes and trends and learn to utilize them consciously in the formation of their villages, civilizations and nations. The rest is “history,” spanning five thousand years and replicating in novel ways all the triumphs and all the sufferings of previous eons.

What triumphs? What sufferings? Cosmic growth is seen by scientists as a trial-and-error process of transformations of states by probabilities. It involves a forward movement in three successive modes (differentiation, self-organization and communion) and a backward movement (disunion, disorganization and back to differentiation or fragmentation). This reverse process of disunion, disorganization and fragmentation occurs when galaxies and star groups explode into their constituent parts, waiting in a state of obediential potency to re-group at a higher level of self-organization and communion.

The 15 million years of cosmic history can now become a gigantic set of heuristic events that constitute what may be called a macrocosmic “tradition” somewhat analogous to a revelatory tradition. This tradition is not unanimously seen by astro-physicists as “fatalistic,” as though the cosmos were predetermined to die an entropic death. There can be anti-entropic processes that tend to recycle stellar and galactic fragments into newer and newer heavens. On a planetary scale, such probabilities allow for the emergence of a new earth out of the biodegraded materials of this plundered planet, out of the mountains of garbage and oceans of toxic wastes dumped by human bias.

Except for the fatalistic antithesis, this is more or less the idea perceivable in Mueller’s “role of Theological Symbols” in the concluding chapter 14 of Communication and Lonergan as arranged by editors Farrell and Soukup. Mueller marshalls insights into the symbolic meanings and values in the resurrection event as anticipatory of world-culture.

The preceding nine chapters may be seen as specialized explorations of potential applications and extensions of Lonergan’s thoughts on communication. The four chapters before these are more general backgrounders on rhetoric, writing, preaching and the spectrum of “Communication.” A scaffolding for all 14 chapters is given on pp. xxxi-xxxv, and this reveals the structure of the book, chapter by heady chapter. A few readers may smile wryly at the name of Shirley Maclaine in the paragraph of acknowledgements and perhaps blame her rightly
or wrongly, for the incongruous inclusion of “New Age” in the subtitle of this serious book.

The Foreword is written by Robert M. Doran, acknowledged by Lonergan to have successfully extended the conversion process to include psychic dimensions. Doran also succeeds in digesting in eight pages the almost indigestible contents of *Insight, Method in Theology, and Third Collection* relevant to communication.

Of special interest to this reviewer is Crowe’s discussion of trinitarian communication, communication internal to the human subject, interpersonal communication, and communication between God and humankind. Crowe’s remarks about intersubjectivity invite further reflections on the intersubjective communion between the Creator and the created universe mystically experiencing itself as being-in-love. These resonate with Swimme’s and Berry’s cosmic mystique about “self-organization” and “communion” evolving among the galaxies and stars. Perhaps this is implicit in Lonergan’s remarks about the mystic withdrawing from the desire to objectify his cognitional process and mediating a return to immediacy.

*Vicente Marasigan, S.J.*