ment remains enthusiastically faithful to the postconciliar liturgical guidelines but does not hesitate to suggest creative approaches. One might not agree with every recommendation but will appreciate the concern and openness behind them. The book has an attractive format. Its pages abound with charts, illustration, photos and boxed supplementary material. The translation is smooth and readable. Occasional errors appear, as when Luke 24:13f is cited as a reference for the Day of Pentecost (p. 26) or “patten” is given for “paten” (p. 83).

This book will be especially helpful to religious educators in schools and parishes and to all who serve on worship committees. One or other chapter could be the starting point for reflection and sharing in groups. The interested reader will surely be led to a deeper knowledge and love of the Church’s liturgical worship.

James T. Meehan, S.J.


In 1967, Lonergan published a book entitled “Collection.” It contained sixteen essays, of which the last one, entitled “Dimensions of Meaning,” ended with a description of a crisis of culture, the problems it entailed, and a call for complete solutions. Its last four sentences are worth repeating here, for they throw light on the need for the present revision:

Classical culture cannot be jettisoned without being replaced; and what replaces it cannot but run counter to classical expectations. There is bound to be formed a solid right that is determined to live in a world that no longer exists. There is bound to be formed a scattered left, captivated by now this, now that new development, exploring now this and now that new possibility. But what will count is a perhaps not numerous center, big enough to be at home in both the old and the new, painstaking enough to work out one by one the transitions to be made, strong enough to refuse half-measures and insist on complete solutions even though it has to wait.

The formation of the solid right and the scattered left, as then expressed by Lonergan and now observed by nearly everyone, has now grown in momentum in the past two decades, and solutions are not yet clear. Insistence on complete solutions has to be an on-going dynamism, for these are for problems that go on and on.

The problem of understanding the 1967 edition evoked in the minds of
Lonergan scholars the need for its own revision. For the different essays collectively aimed at interfacing cultural change and historical progress, and the progress of history since 1967 has been radical indeed. If further progress is to be under better control of human meanings and values, there is need of clearer and clearer articulation of human insights during this massive transition from classical culture to modern culture. The development is monumental in scale and to grasp it requires communal collaboration. Hence there is need for an enterprise institutionally programmed to broaden the "not numerous center" that will promote the insights needed for complete solutions. Hence, the need for recurrent revisions.

The present revision is the work of an editorial team that elected Frederick Crowe as its reluctant spokesman to preface the revised work. A very apt choice, for Crowe also edited the original Collection. Before writing this review, the reviewer experienced the need to read Crowe's 28-page introduction to the 1967 version. These 28 pages should have been added to this revised edition and entitled "Introduction to the First Edition." It would have been a great help both to students who may be reading the essays for the first time and to scholars familiar with the self-correcting spiral process of understanding Lonergan's thought.

The value of this revision is best seen in the last 102 pages: these contain a Latin and Greek lexicon, a set of editorial notes for each essay, references to Lonergan's works, and two indices. Of these, the most important are the 61 pages of Editorial Notes and its 2-page index.

The Editorial Notes deserve special commendation. Each of the sixteen essays has its own set of notes consisting of a history of the particular essay, how it is related to other works of Lonergan, and important details that have been (or are in process of being) clarified in the light of investigations made since 1967, including those made by Lonergan himself before he died in 1984. Clearly, this is a helpful tool for the future generations of investigators anticipated by Lonergan and the editorial board.

For example, noted on page 309 can be taken as the editor's challenge to educators to innovate educational strategies such that authentic meanings can exercise control over historical progress. (The challenge has been boldly taken up by the editor himself in 1986.)

The magnitude of the problems of meanings and values being interfaced with history is proportional to the length of the waiting time needed for finding complete solutions. It will be a long, long wait, going far beyond the lifetimes of the present investigators (including this reviewer).

Vicente Marasigan, S.J.