differing contexts in the formation of the leaders and of the communities themselves.

Renato A. Ocampo, S.J.


The editors of this revision deserve congratulations for achieving the monumental task of re-editing a monumental work. This reviewer has not yet succeeded in reaching the top of the monument. I confess that in the 30 years that I have been trying off and on to understand the 748 pages of the 1957 edition, I have failed to read more than half of these. And I have had to read these over and over again. Let me explain.

Sometime after the discovering the inability of Aristotelian cosmology to answer questions arising from modern mathematics and physics, my search for promising alternatives led me to emergent probability and relativity of space-time in chapters 4 and 5. To understand these, I discovered my need to read the first 3 chapters too. And now I learn from the editors of this 1992 edition that an oral tradition reported by Fr. Thomas Daly indicates that chapters 1 to 5 “came last” (p. xxii). I firmly believe this, for it is consistent with internal indications that Lonergan appropriated his own intellectual and rational self-consciousness not linearly but in a self-correcting spiral.

My own agonizing spiral began with the section on emergent probability and, with the help of the alphabetical index of over a thousand topics, I slowly worked my way through his philosophical reflections on ontology, ethics, epistemology and theodicy. My choices of topics were not in systematic sequence. The actual sequence was dictated by the random events emerging non-systematically in my intellectual and rational self-consciousness. No wonder 30 years were not enough.

This cognitional process of mine, peculiar to some but probably familiar to others, shows the importance of the alphabetical index. For me, this is vastly more important than the textual revisions considered “crucial” by the editors (p. xv). The textual revisions may be crucial to those who have already mastered the contents of all the 770 pages of the 1992 edition. But for beginners like me, some instruction manual that could be
entitled "A Method of Reading Insight" would treat the book as a veritable encyclopedia. In an encyclopedia, the topics lack the systematic integration of Insight, but at least they are listed in alphabetic sequence.

I am very grateful to the editors for reworking the index. The 15 percent increase in the number of indexed topics is truly impressive. And within each topic, some sub-topics have been added, thus facilitating the encyclopedic approach. For example, the topic of emergent probability contained only 14 sub-topics in the 1957 edition but 15 in this 1992 edition. Curiosity led me to discover the added sub-topic of "intelligible vs. intelligent" emergent probability and opened up a rich avenue of further reflections on how man can, through emergent probability, understand and so control world process insofar as the vetera suggested by Darwinian evolution can be enriched by the nova to be constructed by man preparing for the new earth. Or at least, it may help man construct defensive schemes of recurrence against the dysfunctional schemes that afflict macroeconomic circulation.

Investigators interested in probing Lonergan’s mind more deeply will be greatly helped by the 32 pages of Editorial Notes. For example, Editorial Note 4 f. on page 789, referring to page 150, may call attention to a slight need to change the enumerations and indentations on pages 150-51. Lonergan actually enumerated only 11 properties of world process. What all the editions indicate as the 12th property is not a "property of world process" but an enumeration of the 4 properties (generic, invariant, explanatory and immanent) of the 11 "properties of world process." (However, this hair-splitting would be of minimal significance to most readers.)

Of greater significance to future investigators are the Editorial Notes regarding the textual revisions mentioned earlier. I discovered three such revisions, of which each is at least one paragraph long. For these three items, this 1992 edition favors the 1958 and later editions over the 1957 edition, possibly on the grounds that Lonergan tacitly endorsed the later editions. Fortunately, the editors included the replaced passages in the Editorial Notes, thus making it easy for future investigators to trace the historical progression of Lonergan’s insights and perhaps to extrapolate it.

For example, one paragraph in the 1957 version vaguely refers to “a certain looseness” in the notion of probability as used in empirical sciences, and this paragraph is replaced in later versions by a discussion of the unverifiability of an “assumed infinity of occasions.” Is this one case of the “looseness” previously referred to? If so, how can this looseness be remedied by a gradually expanding field of occasions? Any answer to this question may raise further questions about the gradually expanding
scope of a generalized empirical method and about the parallelism between mathematical extrapolation and transcendent knowledge in chapter 19. This is one example of how crucial the textual revisions are and how fruitful for further investigation, thanks to the painstaking thoroughness of the Editorial Notes.

This revision of *Insight* is volume 3 of the *Collected Works of Bernard Lonergan*. The entire set, begun shortly after Lonergan's death in 1984, is planned to come in 22 volumes, of which volume 4 appeared in 1988, followed by volume 5 in 1990, and followed now (1992) by this volume 3. (The editors seem to be following a spiral progression.) At the rate of one volume every two years, volume 22, entitled "General Index," will probably appear around the year 2020! I hope that this General Index will then turn the 22-volume collection into an equivalent of the super-encyclopedia that I envision.

In line with the general policy for the collection, this volume also includes a lexicon of Latin and Greek expressions used, 32 pages of editorial notes, a 3-page list of references to other works of Lonergan, and a 2-page list of Lonergan's lectures on *Insight*.

The book comes in two editions, a small cloth edition directed mainly to the library market, and a paperback edition. This bulky tome weighs about 1,700 grams, but for readers desirous to appropriate their own intellectual and rational self-consciousness, it is worth more than its weight in gold!

*Vicente Marasigan, S.J.*


This creative work is set in a unique frame: the Leonard Feeney story. The author has taken the events of the 1949 notorious "Boston heresy case" as the backdrop for his thorough study of the history of Catholic thought about the salvation of those outside the Church. The narration of the Feeney controversy in the opening section of chapter one captures the reader's attention and serves to focus the theological debate.

Sullivan's goal is clearly stated: "What I do intend is to follow, and try to understand, the evolution through which Christian thinking about the salvation of people 'outside the church' has gone, from the earliest