

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.

SALVATION OUTSIDE THE CHURCH? TRACING THE HISTORY OF THE CATHOLIC RESPONSE. By Francis A. Sullivan, S.J. New York/Mahwah: Paulist Press, 1992. Pp. v + 224.

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

centuries of the Christian era to our own" (p. 5). He analyzes in eleven chapters the thought of patristic writers, medieval popes, theologians and councils, pre- and post-Tridentine theologians, Vatican II, and post-conciliar discussions. It is an eminently clear and careful survey presentation.

This historical or chronological method of treating the subject is deliberate; it has a theological purpose: to elucidate the questions as well as the context that particular texts were attempting to address. In short, the varied interpretations given *Extra Ecclesiam Nulla Salus* through the centuries are only truly understood rightly when seen in their historical context. And Sullivan is exemplary in his intelligent, methodical presentation of the historical-doctrinal dynamic. Aside from exploring the focused church-salvation question, the book is an informative study on how doctrinal growth is related to historical developments.

This reviewer read the book with the optic of a missiologist, asking questions from the current debate about evangelization, the theology of religions, ecumenical and interreligious dialogue. The chapters that present the thought arising from the Second Vatican Council are most helpful for grounding a theological response to current missiological questions. Thus, Sullivan's work, because of its depth and breadth, proves valuable beyond its immediate subject of "salvation outside the church."

Particular noteworthy highlights of the book deserve comment. Sullivan masterfully presents the thought of Vatican II on the salvation of other Christians as well as the followers of other religions, showing how this emerges from the documents of the Council. Additional sections treat the understanding of the Church as the "universal sacrament of salvation," the debate on the use and meaning of "anonymous Christians," the positive/salvific elements of non-Christian religions, and the principal insights of Popes Paul VI and John Paul II.

When Pope John XXIII opened the Second Vatican Council he noted that "The substance of the ancient doctrine of the deposit of faith is one thing, and the way in which it is presented is another" (p. 199). It is in this spirit that Sullivan provides a cogent presentation of the Church's necessary role in salvation that respects both the traditional substance of the faith as well as the modern insights of Vatican II. Sullivan's foundational and painstakingly clear study is a fine resource for the Church, her pastors, theologians, and missionaries.