Robert M. Doran, S.J. and John D. Dadosky, eds.

Collected Works of Bernard Lonergan: A Second Collection, Volume 13. Toronto: University of Toronto, 2016. Pp. 253. Pb, \$30.46.

This is a revised and augmented version of *A Second Collection*, edited by William F. J. Ryan, S.J. and Bernard J. Tyrell, S.J. (Philadelphia: Westminster Press, 1974). This revised version has the same number of essays that was previously published in 1974. Those who have not read the previous edition will find the eighteen papers published in the present volume to be invigorating. They are a collection of masterful essays that the Canadian Jesuit, theologian, and religious philosopher, Bernard Lonergan wrote from 1967 to 1973, i.e., papers written after the publications of *Insight: A Study of Human Understanding*, edited by Frederick E. Crowe and Robert M. Doran (Toronto: University of Toronto Press, 1992 [1957]) and *Method in Theology* (Toronto: University of Toronto Press, 1996 [1972]). Readers familiar with the 1974 edition will already know of the two major themes that run through most of these papers: the primacy of the fourth level of human consciousness, and the significance of historical consciousness and its implications for culture, hermeneutics, and the world church. Some of the themes that Lonergan introduced in *Method*, when he effected a shift from the faculty psychology to intentionality analysis, are well developed in this collection of essays. A few must read essays are “The Transition from a Classicist Worldview to Historical Mindedness” (3–9), “Theology in Its New Context” (48–59), “The Dehellenization of Dogma” (11–30), “The Future of Thomism” (39–47), “Revolutions in Catholic Theology” (195–201), and “The Subject” (60–74). The unifying theme of these essays are the themes of renewal (*aggiornamento*) and conversion. This theme is more explicit in “Theology in Its New Context.”

Even readers already familiar with these essays will find the revised version refreshing for four main reasons. First, the revised volume has been made into a critical edition. The editors have not only augmented the original essays, but they have also supplemented them with materials from the Lonergan archive. Second, the references and footnotes are updated and in line with the archival materials online at www.bernardlonergan.com. Third, there is an index of Latin terms and phrases to help readers unfamiliar with the language. Fourth, the idea of bringing the essays together in the Collected Works Project of the University of Toronto Press advances research in many ways. It makes it easier to grasp the evolution of Lonergan's thought, particularly in the years following *Insight*. It also helps the reader to appreciate the existential and hermeneutical turn of Lonergan's post-*Insight* writings. The one thing missing in this volume, which I would have loved to see, is the fine introduction to the 1974 edition

by Ryan and Tyrell. Although the revised edition has a good introduction, it is not as detailed as its predecessor. Indeed, those new to the writings of Lonergan, would benefit from a more exhaustive introduction. Nevertheless, this is a highly recommended volume for both beginners and specialists in Lonergan scholarship.

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