

varying degrees without needing to be exhaustive: Aquinas and Bonaventure, Kant and Heidegger, Gadamer and Schusterman, Gilson and Maritain, along with architectural theorist Christopher Alexander. Moreover, D. enriches the analysis with vivid examples, including the movement from aesthetic experience to the beauty of God in the conversion of Sergei Bulgakov, and more intimately D.'s own existential quest for and interest in beauty which began in 1994 as he "stepped out of a traditional Diné (Navajo) *hooghan* into the fresh dry air of the Southwestern desert" (xi).

The difficulty of D.'s task is heightened by the fact that Lonergan rarely treated the theme of beauty explicitly. Other scholars have developed Lonergan's account of the aesthetic pattern of experience in *Insight* (1957) and his pithy, yet illuminating, reflections on art in *Topics in Education* (1959) and *Method in Theology* (1972). But, to my knowledge, this is the first book-length appropriation of Lonergan's thought for the development of a constructive theological aesthetics. As such, it is a pioneering work that deserves significant attention from philosophers, theologians, graduate students, and all who share larger concerns about the deleterious eclipse of beauty in Western culture by the apotheosis of practicality and the glorification of violence amplified by new technologies and digital culture.

Having convincingly established the philosophical foundations for a theology of beauty, D. sketches further avenues for development, highlighting the need for critical engagement with non-Western notions of beauty, other Christian ecumenical traditions, ecological concerns, liberation and feminist theologies, and contemporary Mariology. One can only hope that D. continues to pursue these theological-aesthetic questions with the same creative, generous, and integrating style.

Randall S. Rosenberg
Saint Louis University

Icons of Hope: The "Last Things" in Catholic Imagination. By John E. Thiel. Notre Dame, IN: University of Notre Dame, 2013. Pp. xiii + 223. \$35.

In this fascinating book Thiel considers the theme of hope and proposes how we might imagine our final destiny and its implications for Christian life today. He is motivated by two features of post-Vatican II Catholic faith and life that contrast starkly with previous teaching and piety: (1) the widespread reception of the council's teaching about the gratuity, universal scope, and effectiveness of God's saving grace and (2) the loss of anxiety about judgment and the disappearance of purgatory from the Catholic imaginary. While the first is an authentic development of doctrine, the second may be a sign that many take God's saving love for granted, thereby undermining the accountability of human freedom. T. argues persuasively for a reinterpretation of the last things that is faithful to an authentic hope that all will be saved, characterized by a "suspense" that takes human freedom seriously, and marked by a striking conception of all the saints, now and eternally at work at the practice of God's forgiving and reconciling love. In this, they are icons of hope for us all.

In chapter 1, T. appeals to the doctrine of bodily resurrection as both warrant and heuristic guide for his speculative project. He adheres to Rahner's hermeneutical principle that eschatological statements are extrapolations in faith from the present experience of grace. Moving beyond Rahner's apophatic stance, T. takes the NT narratives of the risen Christ's actions as inspiration for a modest yet robust imaginative construal of the resurrected life of the blessed dead.

In chapter 2, contrasting Thomas Aquinas and Jonathan Edwards, T. imagines the life of the blessed dead in an active way, more akin to Edwards. Beyond the (seemingly passive) bliss of the beatific vision, the actions of the risen Jesus, especially promise-keeping, forgiveness, and reconciliation, are a model for discipleship in the afterlife as well, if the blessed dead are to be and remain truly themselves. All the saints are engaged in the "ardent moral behavior" of "defeating the burden of sin" (54).

In chapter 3, T. presents an intriguing reading of the development of the doctrine of purgatory in terms of its cultural contexts, the pervasive anxiety about death and judgment, and the "competitive spirituality" to which these gave rise. The cult of the saints, a sense of judgment based on everyday discipleship (Mt 25), and purgatorial "time" all provided a "more level playing field" (83) in comparison with the martyrs and great ascetics, and offered some relief in the face of death and judgment. By contrast, contemporary loss of purgatory indicates a loss of competitive religion.

Chapter 4 explores the implications of a noncompetitive faith for a Catholic understanding of judgment. T. engages great artistic depictions of the Last Judgment, Reformation theologies, and contemporary apocalyptic best sellers to reflect on the "eschatological anticlimax" he sees among Catholics. Building on this, he argues for the importance of recovering the meaningfulness of judgment and for a kind of "suspense" that arises not from fear but from hope. It is a noncompetitive hope that, looking to Christ as judge on the last day, ardently hopes that all will be saved (152).

Chapter 5 is an insightful, challenging, and at times deeply touching meditation on forgiveness in the communion of saints. Saving grace is both gift and task. True hope that all will be saved demands that we never demonize, damn, or give anyone up for lost. Against the traditional conception of purgatory and its relationship to heaven, T. argues that the blessed in heaven continue in the "eschatological project of offering and accepting forgiveness," of healing the rifts that endure in the communion of saints "not as sin but as the effects of sin" that mark their identities as perpetrators and victims (168). If novel, such a view seems compatible with an understanding of the saints, like the risen Lord, as active persons in eternity, all of whom are drawn into a forgiving and reconciling love that is itself no static superlative but an ever-greater, ever-new comparative (Balthasar).

This is a beautifully written and well-argued book. T.'s theological imagination is rooted in the tradition of the church as it continues to develop. One of his great achievements is an account of Christian hope for the salvation of all that does not diminish either the seriousness of our freedom and accountability before God or the power of God's saving love. T. also helps us better imagine ourselves and our lives in the whole communion of saints, now and in eternity, in a truly personal, communal, and active

way, highlighting the centrality of forgiveness and the fundamental continuity between “this world” and the “world to come.” Perhaps in a future book he might turn his eschatological imagination to the cosmic dimension, to how all creation and all the fruits of human labor will find their place with the saints in the “new heavens and the new earth.”

John R. Sachs, S.J.
Boston College School of Theology and Ministry

Re-Visioning the Church: An Experiment in Systematic-Historical Ecclesiology. By Neil Ormerod. Minneapolis: Fortress, 2014. Pp. x + 444. \$49.

It is not often that a book begins with an acknowledgement of its own failure, but Ormerod proffers far more than a “failed experiment” here (viii). Rather, this is a substantial work that offers a framework for an authentically systematic ecclesiology from a Lonerganian perspective. The author consciously and repeatedly credits the foundational works of Joseph Komonchak and Robert Doran and brings their theoretical contributions to life by engaging the data of the church in history. One of the book’s many strengths is that it does this without codifying the presentation with jargon, an unfortunate feature of otherwise significant theological efforts from many who are rightly devoted to developing Lonergan’s project. The method used here represents an important and even pivotal contribution to an authentically systematic approach to ecclesiology, one that stands simultaneously as a framework for, and an invitation to, further research and collaboration.

The book falls neatly into two parts with substantial methodological chapters (1–5) followed by an exploration of the history of the Catholic Church that is highly schematized but substantially illustrative of the methodological material (chapters 6–10). Chapter 1 specifies what O. means by a systematic ecclesiology, one that is qualified as empirical/historical, critical, normative, dialectic, and practical, and connects to a proper understanding of the relationship between theology and the social sciences. Chapter 2 highlights Lonergan’s account of human intentionality and the drive toward meaning and value over and against accounts of the social sciences that stand as “neutral” but fail to adequately address the problem of evil and the unintelligible. Moreover, the chapter unmasks the ideological distortions of the social sciences, both the myopic secular self-understanding of the social sciences and the theological dismissals of them (John Milbank, for example), thus paving the way for an account of the organic relationship of theology and the social sciences.

Chapters 3 and 4 move the reader to the heart of O.’s project, with the former chapter offering a set of categories for understanding Jesus’ proclamation of the kingdom using Doran’s account of the “scale of values.” These personal, social, and cultural values involve the reconciliation or integration of the two poles of human existence: limit and transcendence. The skewing of the dialectics that comprise these values represents the distortions, reverse insights, and surd of human history. On the other hand,