

sees room for expansion. Therefore, my one criticism should actually be read as a plea for a second volume that incorporates Gallus' voice into our post-*ressourcement* discussion concerning theological anthropology.

This volume does an excellent job of explaining the intricacies of Thomas Gallus' anthropological interpretation of the Dionysian corpus. Yet, this reader was left wondering in what ways Gallus' voice was and still is influential and how we might incorporate his voice into our contemporary discussions of theological anthropology. Should we read Gallus as a historical voice that was influential primarily in his own day, or is there room in our contemporary discussion to incorporate his unique anthropological outlook? The second option is more likely.

In sum, this book is highly recommended for both historical and systematic theologians, as well as those interested in medieval Neoplatonic philosophy.

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Work of Love: A Theological Reconstruction of the Communion of the Saints. By Leonard J. DeLorenzo. Notre Dame, IN: University of Notre Dame Press, 2017. xiii + 346 pages. \$55.00.
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In this book, Leonard DeLorenzo draws together a variety of sources to answer the questions of why Christians believe in the communion of saints and how this belief is practiced. Through an examination of Christology and ecclesiology, DeLorenzo concludes that Christians venerate the saints because of their belief in Christ's victory over death and humanity's participation in this through the liturgy. From this shared communion as members of the body of Christ, Christians put belief into practice by asking for the intercession of saints, praying for those who have died, and doing acts of charity toward all as a reflection of God's love (237).

Chapter 1 briefly articulates the doctrine of the communion of saints and presents challenges to this belief that arise from understandings of life that have no connection to an eschatological vision of eternal life. Chapter 2 demonstrates these perspectives by looking at the works of Rainer Maria Rilke (and Romano Guardini's reading of Rilke) and Martin Heidegger. DeLorenzo provides a Christian corrective to this interpretation of death in chapter 3 by expounding upon the theologies of Karl Rahner, Hans Urs von Balthasar, and Joseph Ratzinger surrounding death in light of Christ's

paschal mystery. Chapter 4 builds upon this Christology to articulate its ecclesial implications for the faithful, both the living and the dead, as a community of believers in communion with God. Chapter 5 looks at the roles of the saints and the faithful as they journey together toward the beatific vision, in prayer and in deeds. DeLorenzo uses Dante's *Commedia* to illustrate some of these themes and presents the Catholic position on the saints' roles as they relate to the sacramental life of the church. Chapter 6 examines the way Scripture gives examples of the prophets and saints who reflect God's *caritas* in their actions. DeLorenzo puts these concepts into practice by noting that liturgy is the Christian response and assent to what God offers in love through the death and resurrection of Christ: eternal life with God in communion with the saints and all the faithful.

Drawing on a variety of sources (literary, philosophical, and others) to construct his theological understanding of the communion of saints, DeLorenzo's work appeals to a broad audience. DeLorenzo guides readers in considering these different genres so that even those who do not have a strong background in one or the other are able to understand his argument. For example, in chapter 1, DeLorenzo succinctly explains "Kantian epistemology" and its role in a decreased eschatological imagination in the modern world (20–21). This explanation helps the reader to better understand the philosophical discussion that takes place in chapter 2. DeLorenzo begins and concludes each chapter by recalling his previous insights and how they connect to the next step in his investigation, a technique that again contributes to the reader's understanding. For example, he begins chapter 3 by recalling the challenges modern philosophical perspectives on life and death (chapter 2) pose to belief in the communion of saints, and proposes a theological correction (chapter 3) that emphasizes Christ's death and resurrection as the lens through which communion is seen.

This text is best suited to academic readers. Because of its variety of sources (theological and nontheological), it would provoke much discussion in graduate-level seminars and also provide scholars with additional source materials for further study and application. Though DeLorenzo does provide helpful explanations of the literary and philosophical sources he uses, the text assumes the reader has at least an undergraduate understanding of these genres and can critically read them within a theological context. *Work of Love* aims to answer one of the most pressing questions for theological study today—how can one translate belief into practice? Using DeLorenzo's work as a starting point, especially his account of the essential

role played by liturgy, this movement from belief to practice comes into focus as it paves the way for further reflection on daily Christian living in communion with God, the saints, and all the faithful.

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Suffering in the Face of Death: The Epistle to the Hebrews and Its Context of Situation. By Bryan R. Dyer. London: Bloomsbury T&T Clark, 2017. xiii + 209 pages. \$114.00.

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In chapter 1, Dyer surveys ten books and articles that have dealt with the topics of suffering and death in Hebrews. He concludes that prior studies, while making valuable contributions, are incomplete or inadequate. There is a need for a thorough investigation of these topics in Hebrews.

Chapter 2 provides a very useful survey on the history of research on the situation addressed in Hebrews. Dyer offers an assessment for each reconstruction. While each reconstruction addresses particular aspects that are present in the text, none of them accounts for the entire picture. Dyer believes that the situation reflected in Hebrews is complex and addresses multiple concerns. Dyer's study will address one significant concern: "the reality of suffering in the lives of believers and a threat or fear of death" (46).

Chapter 3 lays out the methodology for the study. First, Dyer utilizes semantic domain theory in order to identify the pertinent vocabulary for the study. Second, he adopts M. A. K. Halliday's systemic functional linguistic concept of the "context of situation" in order to provide a theoretical linguistic foundation for understanding how a text relates to its social context. Third, he takes a linguistically rigorous approach to mirror reading in order to determine the social context.

In the first part of chapter 4 Dyer identifies in Hebrews twenty-three terms related to suffering that appear thirty-six times, and twenty-one terms related to death that occur sixty-four times. He then identifies clusters where these terms appear. In part 2, he examines each occurrence of the language of suffering and death in Hebrews. Dyer highlights three motifs that arise from the investigation. First, God's power over death gives hope to believers. Second, disobedience toward God will result in eschatological punishment. Third, Hebrews often links suffering, death, and kinship.

In chapter 5 Dyer applies five principles to the suffering and death language of Hebrews to determine the social context of Hebrews. Hebrews addresses a situation where suffering and the fear of death were prominent.