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different traditions such as Reformed, Revival, Catholic, and Orthodox. This ecumenical strategy is largely successful, though occasionally it seems hurried and too determined to make connections. One may occasionally sense that the authors' choice of "historical sites" could be more telling—for instance, given Barth's revision of the doctrine of election, would Edwards's treatment of Federal theology not be a more fruitful engagement than that of analogy? Or would Edwards's fascinating, nuanced anthropology, his understanding of freedom, love, and desire, produce a more penetrating conversation with Ignatius of Loyola than the rather sketchy treatment of discernment? Likewise, where Edwards differs with contemporary trends might also be more illuminating than those areas where there is a convergence. But these are not so much points of criticism as evidence of the discussion and appreciation this excellent work will foster.

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DESIRE IN RENÉ GIRARD AND JESUS. By William Lloyd Newall. Lanham, MD. Lexington, 2012. Pp. ix + 230. $65.

Girard's theories on mimesis and scapegoating have become important tools for creative theological reflection. For Newell, "studying Girard is like having someone walk into a room of the sacred and familiar and finding things one has never even alluded to, let alone seen" (136).

In a 1996 interview, Girard disclosed that his work focuses on three main insights related in both a logical order and the order in which he discovered them (*The Girard Reader* [1996] 262). The first work, *Desire, Deceit, and the Novel* (1961), examines modern literature and concludes that human desire is mimetic and dangerous: we want what others want because they want it, and this leads to increasingly violent rivalries. The second discovery, made in the context of cultural anthropology and presented in *Violence and the Sacred* (1972), is of the way mimetic rivalry can lead to scapegoating and how such sacrifice of innocents provides the foundation for myths, rituals, and other elements of human civilization. *Things Hidden since the Foundation of the World* (1978) discusses the Bible's unique revelation of the innocence of victims and how this revelation has produced spontaneous sympathy for victims and set up communities based on imitation of divine love.

The book reviewed here reflects on these ideas in light of the sacrifice of the Mass. N. has managed to capture not only Girard's principal ideas but also his rambling, polemical style, so much so that at times it is unclear where Girard's thoughts end and N.'s begin. Some lack of clarity is also due to a dearth of citations, including, unfortunately, those for a number of direct quotations.

N. only loosely presents the material in Girard's threefold order put forward by Girard. The introduction begins with the tenth Commandment's prohibition against coveting, and relates this to mimetic desire in *Desire, Deceit, and the Novel*, which focuses on *ressentiment* and snobbism. Chapters 1–6 draw from the three works mentioned above as well as from *I See Satan Fall like Lightning* and *The Scapegoat*. These chapters intermingle Girard's insights into the Bible's revelation of scapegoating with his analysis of ancient myths, romantic novels, and modern philosophy, as well as his criticism of romanticism, rationalism, relativism, and secularism. N.'s somewhat stream-of-consciousness style is frustrating because of its frequent repetition and lack of clear organization, but it is also rich in insight and surprises the reader with fresh metaphors like calling the scapegoat "a collective Tylenol or cultural tranquilizer" (39).

N.'s primary contribution begins in chapter 7 with his criticism of Girard's claim that Jesus' passion was not a sacrifice. For Girard, the passion and other biblical narratives are not sacrificial because, unlike other foundational myths, the Bible does not turn innocent victims into scapegoats or normal human victims into divine objects of worship. N. praises Girard for his desire to avoid the mistake of Christians and anti-Christians alike who believe Christ's death was demanded by a wrathful God (159). And he agrees that the cross is the product rather than the producer of God's love, a result of the divine friendship for all—in contrast to the way human societies form by determining who is loveable and who is not.

N. argues that while Jesus is not a scapegoat, he is the lamb of God as understood in the context of the Bible's take on sacrifice: not something to appease God, but a sign of God's graces and our gratitude for them (173, 215). In addition to scriptural sources, N. cites multiple theologians and conciliar doctrine that affirm the crucifixion is a sacrifice, in fact the sacrifice to end all sacrifices. But more important than the ideas of theologians and the conciliar teaching is the church's liturgy and the Mass that have been understood throughout the ages as a sacrifice, an anamnesis of Christ's crucifixion, resurrection, and ascension (208–18). In other words, if the Mass is a commemoration of Christ's cross, and the Mass is a sacrifice, then the cross is a sacrifice, and Girard must be wrong.

N.'s criticism is an important one, but it has long been discussed in Girardian circles, notably by John Milbank and Rebecca Adams. And Girard himself has acknowledged that he was wrong to dismiss the sacrificial understanding of the cross in Paul's letter to the Hebrews and elsewhere (*The Girard Reader* 272; *Evolution and Conversion* [2008] 40, 215). Girard now distinguishes between the murderous sacrifice of the scapegoat mechanism and the loving ego-renunciation of Christ-like self-sacrifice.

Still, such concessions are only a beginning, and N.'s book serves as a reminder of and a guide for the work to be done, particularly the conclusion's

brief sections on how Christ is present during the Mass as a sacrifice—in the Eucharist, in the priest's standing in the person of Christ, and in the whole church's role as body of Christ.

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PNEUMATOLOGY AND THE CHRISTIAN-BUDDHIST DIALOGUE: DOES THE SPIRIT BLOW THROUGH THE MIDDLE WAY? By Amos Yong. Studies in Systematic Theology. Boston: Brill, 2012. Pp. xx + 301. $182.

Since the Second Vatican Council the Catholic Church has affirmed that other religions are also salvific and revelatory, but the extent and manner of God's activity in other religions has remained a question for theologians to investigate. Amos Yong, a Pentecostal Christian, has responded bravely to this challenge.

A seasoned author, Y. draws from his wide breadth of interests to investigate the possibility of moving Christian-Buddhist dialogue forward by approaching Buddhists through Pneumatology rather than Christology. He views a christological approach as too limited for Christian-Buddhist dialogue because of the particularity of the person of Jesus Christ, his life, and resurrection. Thus, Y. grounds his approach in the pneumatological categories of divine presence, activity, and absence. He addresses them in each of the three parts of the book, in each case following this pattern: a Christian approach, a Buddhist approach, then the fruit of the comparison.

Y. could expand each part to stand on its own as a separate book and present his thesis as a trilogy. Instead, he asks his readers to take the dialogue of divine presence, activity, and absence all at once. As a result the book quickly travels through several traditions of each religion spanning from Pentecostalism to Eastern Orthodoxy, on the Christian side, and from Kyoto School Zen to Sinhalese Theravada, on the Buddhist side. Along the way, he invokes several other traditions of each religion and adds a touch of science of mind. Such a project is ambitious, to be sure, but the span of traditions and methods is not the greatest challenge of the book. The larger, more difficult part of the book is the move from ontology to soteriology.

In the opening chapter, Y. states that the central purpose of the book is to propose Pneumatology over Christology as a viable approach to dialogue with Buddhists (6–7). The person of Jesus Christ and what he did are stumbling blocks for Christian-Buddhist dialogue because Christ immediately makes the field of dialogue asymmetrical. His life, death, and resurrection all imply a Christian view of the human condition and the meaning of salvation. To solve this problem, Y. wants to separate Christ from the Holy Spirit for the sake of dialogue. The Holy Spirit offers possibilities that