

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

may be more palatable for Y.'s Buddhist dialogue partners; the question is whether Y.'s Christian community will be as amenable to his proposal.

Comparativists often cut corners. For instance, scholars generally eschew strictly defining theology in comparative projects involving non-theistic religions, such as Buddhism, to allow research to move forward. Y. asks readers to similarly accept the separation of Christ and Spirit for the sake of the dialogue. Imperfect as this proposal might be, it may be promising, if Y. were to successfully dodge the divisive questions of soteriology, but he does not.

Part 3 on divine absence, the very experiment that launched from ontology in order to avoid questions of soteriology ends up returning to soteriology. In so doing, it points out that certain traditions of Christianity and Buddhism agree that the result of exorcising divine absence and its symbol, the demonic, results in persons freer for relationships with others (227). In this way Y. brings the discussion full circle to Part 1 where he explores the presence of the Spirit in creation as emerging through it but not reducible to it. The work is a testament to the systematic nature of Christian theology, how beautiful it is for theology looking inward, and how difficult it can be for outward-looking interreligious dialogue.

To help navigate through these waters, Y. frequently reorients the reader by repeating his theses and the trajectory of the book. His writing is clear throughout and includes rich footnotes as well as a generous index and bibliography. Nonetheless, it is not for the faint of heart. Few books attempt to be both bold and self-aware at the same time. Y. knows the risks he is taking. The result is a glimpse of where the future of interreligious dialogue could go, and what a Christian-Buddhist theology might look like.

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ESCHATOLOGY, LITURGY, AND CHRISTOLOGY: TOWARD RECOVERING AN ESCHATOLOGICAL IMAGINATION. By Thomas P. Rausch. Collegeville, MN: Liturgical, 2012. Pp. vii +169. \$19.95.

With characteristic clarity and control of the tradition in all its breadth and ecumenicity, Rausch offers us a concise, strong, and wonderful book on the relation of eschatology, liturgy, and Christology. He aims to work out a vivid and vivifying notion of eschatology grounded at once in the experience (religious, cultural, and social), historical context, and insights of early Christians and in service to the experience (i.e., religious, cultural, and social), contemporary context, and questions of contemporary Christians. R. seeks to counter individualism's transmutation of the rich and complex Christian understanding of salvation into a privatized and solitary idea. To do this, he focuses on imagination, and at the heart of eschatological