

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

imagination is the Body of Christ—the resurrected body of the Lord, the eucharistic meal, and the living, yearning people of God.

The introduction maps the path between literalist millennial theological interpretations of eschatology, like the *Left Behind* series on the one hand, and theological reductions of eschatology to this-worldly utopian visions of justice and peace on other. Chapter 1 retrieves eschatological references in the texts of early Christian rituals and prayers as well as instructions on how to pray (e.g., facing toward the east). The chapter also surveys the teaching of the Second Vatican Council and key postconciliar developments including the postmodern ethos, the impact of secular sensibilities on the liturgy, religious indifference, a new emphasis on the historical Jesus, and new directions in theology brought about by engagements with religious pluralism. Discussions of creation, time, and memory—three notions central to eschatology—conclude the chapter.

Chapter 2 traces the shift in the Jewish religious imagination under the influence of prophetic preaching and the press of exile as the ancient Israelite people grappled with the question of the Lord God's faithfulness in the midst of tragedy, evil, and death. From this wrestling the categories of eschatology, apocalyptic, and resurrection of the body emerge.

Chapters 3 and 4 focus on Christology. The former emphasizes the challenge the biblical notion of the kingdom of God presents to modern religious individualism through engaging the work of several theologians including Johannes Metz, Jon Sobrino, Elizabeth Johnson, Peter Phan, and Terrence Tilley. The latter chapter probes the mystery of the resurrection, attending to the thought of theologians Joseph Ratzinger, Brian Robinette, and Dermot Lane; this chapter also calls attention to the social nature of the resurrection.

Chapter 5 begins with exploration of the personal dimensions of human destiny then moves to the *eschata*, the traditional last things (death, judgment, heaven, and hell) and finally the fullness of salvation—in biblical terms, seeing God face to face.

Chapter 6 reengages the eschatological imagination through attending to the liturgy and social justice as well as moments and actors in the sacred drama of the Eucharistic Liturgy. The closing chapter reminds us that the “risen Jesus is not just remembered but encountered in a holy communion that incorporates us into his paschal mystery” (158).

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THE POOR IN LIBERATION THEOLOGY: PATHWAY TO GOD OR IDEOLOGICAL CONSTRUCT? By Tim Noble. Bristol, CT: Equinox, 2013. Pp. xii + 244. \$99.95.

If the risk of idolatry is a perennial challenge to theological discourse, perhaps nowhere does that risk show itself more clearly than in liberation