

understood. But Śāntideva also provides a rationale for seeing one's enemies and rivals in a new light. Passing over to their point of view one can, paradoxically, free oneself from the negative emotions by way of empathetic comparison and contrast. There is much fruit to Heim's exposition for the reader to digest, and the author's own background in Girard resonates with this Buddhist insight. In short, if Jesus tells us to love our enemies, Śāntideva gives us concrete exercises to accomplish this command in order to effect that love.

Part 3 contains three chapters of Heim's own reflections on Śāntideva's work. Still, Heim's reflections are more occasioned by the former rather than a commentary on it. There are plenty of rich points worthy of further study that cannot be rehearsed in a short review. One of the most relevant points he attempts is to make the Buddhist teaching of *no-self* (*anattā*) palatable for the Christian. He also engages very nuanced questions about a comparison between the Christ and the notion of the bodhisattva. His treatment in this part is thoughtful, careful, nuanced, and irenic for Christians and Buddhists alike.

As a quibble, Heim's irenicism does at times seem to avoid some relevant questions. His quoting of Terence Tilley's unpublished manuscript that "Christians are creatures and Buddhists are not" (129) demands a greater response and provision of a fuller context. As well, he appears to sidestep a response to John Keenan's "rejection" of the inherent Buddha nature of human beings as "not relevant to his immediate point" (303, n. 77) although it would have seemed relevant to his lengthier discussion of Buddha nature.

Heim contributes creatively and fruitfully to the emerging field of comparative theology. Although he does not mention much about any formal participation in dialogues with Buddhists, he admits to a regular meditation practice with a group. I resonated with much of the tone, content, and care in which he embraced the various topics. This book is a valuable resource for any Christian seriously engaged in dialogue with Buddhists.

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Compassionate Christ, Compassionate People: Liturgical Foundations of Christian Spirituality. By Bob Hurd. Collegeville, MN: Liturgical Press Academic, 2019. xi + 244 pages. \$24.95 (paper).

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Bob Hurd defines Christian spirituality as a response to God's mystery, one that requires us to *move with the life of Christ moving within us*. It is an

encounter with the mystery of God mediated to us through our very being. This is the concept of mediated immediacy that Rahner presents and that Hurd applies and explores. He notes that this specifically Christian form of spirituality, which is Christic, kenotic, and ecclesial, is at its heart liturgical. Tracing his concepts through Rahner and Marie-Louis Chauvet, Hurd argues, proficiently, that liturgical celebration is foundational to all Christian spirituality. Hence development of a liturgical spirituality is core to all aspects of Christian spirituality because it is truly source and summit.

Bob Hurd, best known as a liturgical composer, shines in this text as a liturgical scholar. In a thoughtful and clear manner, he presents liturgical celebration as central for the fullest expression of Christian life. The work is divided into two parts. In the first part of the book, he develops his central concept of the mystery of God, a mystery of love, of immediacy and transcendence, as a mystery of relationship between the divine and creation. Through this he presents the definition of spirituality mentioned previously, and then in the second half of the book he applies these concepts to the liturgy itself. As helpful as this is, Hurd goes even further in service to the material by approaching liturgical spirituality in the second half of the book ecumenically, drawing on that primary principal of ecumenical dialogue that focuses on what we hold ritually in common with our Protestant brothers and sisters as the starting point for ecumenical conversation.

In part 2 of the book, Bob Hurd demonstrates how the spirituality of the liturgy expresses the mystery of God. This is a spirituality that forms the baptized to go forth into the world, expressing in their own lives the kenotic, ecclesial, and eschatological movements experienced in liturgical celebration. Hurd's arguments are drawn primarily from the works of Rahner and Chauvet, and his application of this material provides access to the work of these theologians in an approachable, clear manner that does justice to the depth of each of their theologies. In this, especially, he is providing an important service because this book opens the works of these two theologians to new audiences, providing a fresh and insightful use of their theologies.

This text is beautifully written, well organized, and clearly argued. Hurd's use of Rahner and Chauvet make this book an excellent additional resource for graduate courses in liturgical theology or as an initial exposure to this material in an upper-level undergraduate course. It should also find a place in pastoral discussion by Diocesan liturgical commissions and as a deep read for well-formed parish liturgical committees.

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