

The core of Teilhard's work circulates on the premise that, in Duffy's words, "the universe seems directed toward union, toward continual differentiation, and to the production of novel forms" (63). Teilhard saw continuity between the human narrative, with all its emotionality, and the emerging of cosmos, a connection that Thomas Berry later articulated in his studies of Asian thought and the book *The Universe Story*, coauthored with cosmologist Brian Swimme. The American Teilhard Society and the Forum on Religion and Ecology similarly have updated the relevance of Teilhard, with some of his key themes appearing in the documentary film *Journey of the Universe*. Teilhard's work of seeing connections between the human and the Earth takes on an urgency in this time of ecological ravage. The human presence within the universe, rather than enhancing human–Earth relations, has become a profoundly destructive force. Teilhard helps encourage a rediscovery of the sacred in the material realm in a way that can help support needed change.

This book should be part of the collection of all university and college libraries. It will make excellent required reading for undergraduate classes and graduate seminars in systematic theology, ethics, and religion and science.

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Experiments in Buddhist-Christian Encounter: From Buddha-Nature to the Divine Nature. By Peter Feldmeier. Maryknoll, NY: Orbis Books, 2019. x + 261 pages. \$40.00 (paper).
doi: 10.1017/hor.2020.29

Feldmeier's book is a work in comparative theology in the vein of James Fredericks' *Buddhists and Christians: Through Comparative Theology to Solidarity* (Orbis Books, 2004), Paul Knitter's *Without Buddha I Could Not Be a Christian* (Oneworld Publications, 2009), and Kristin Largen's *What Christians Can Learn from Buddhism* (Fortress Press, 2009). Like Fredericks, Feldmeier begins by locating his project with respect to theologies of religion since Vatican II, taking us through models of exclusivism, inclusivism, and pluralism, before roughly espousing the position of Mark Heim, that religions like Buddhism and Christianity may have entirely different ends, but can nevertheless inform and benefit each other. Largen's Gadamerian explanation of this process of mutual information is highly recommended.

Unlike Fredericks, whose comparison focuses primarily on Nagarjuna and Aquinas, or Knitter, who focuses mostly on a deconstruction of traditional

Christology, Feldmeier's "encounters" are much further ranging, his cast of interlocutors including Ashvagosa, Buddhaghosa, Nagarjuna, Shantideva, and Kuo'an Shiyuan, in dialogue with thinkers spanning the history of Christian spirituality (St. John of the Cross, Gregory of Nyssa, Meister Eckhart, Teresa of Avila, Ignatius of Loyola, and Thomas Merton).

Given such a range, a reader new to many of these writers could easily become lost or overwhelmed, but Feldmeier excels in providing careful exposition and context, and the work performs an effective and profitable cartography to these figures and the terrain they tread in common. The labor of dialogue does in fact mostly occur in long periods of alternating exposition, while the punctuating moments of encounter consist more of suggestion and association rather than argument. Certain themes do come to the fore—the crucial significance of *shunyata* or "emptiness" in Buddhism, for example, which corresponds in many ways to the Christian emphasis on the limits of language and conception in theology (the *via negativa*)—but while Fredericks, in addressing the same comparison, argued specifically that Nagarjuna's fourfold negation as a whole is incommensurate with the *via negativa* or even *eminentia* (chapter 4), Feldmeier is content to draw the analogy without further analysis.

Feldmeier does acknowledge the need for such analysis. On page 192, for example, he indicates some "extraordinary claims" often made in the context of similar comparative projects, that Christianity is essentially nondualistic, for instance, or that Buddhist nonself is the same as dying to Christ: these claims "require a detailed argument," he intones, and "a case would have to be made metaphysically." But the present book does not seem to be the occasion for this type of analysis. The most distinctive claim Feldmeier himself makes, in a number of places, is that Mahayana Buddhism may be considered *theistic* in its concern for an absolute reality (*tathata*/suchness) and the Buddha nature in all things. This would be an "impersonal" rather than "personal" theism, he suggests, but further analysis, including the relevance of theistic creation and the goodness of created things, is left to the reader's own discernment.

To an extent, a project such as this, doing the work of contextualization of doctrine rather than moving too quickly into processing, is precisely what is needed in comparative theology, and this is perhaps Feldmeier's explicit aim—he does say at one point (11) that "this book seeks to help the reader enlarge her own soul" (i.e., rather than do it for her). For a Christian audience, embedding foreign doctrines more thoroughly in their original contexts of signification helps guard against a commodifying appropriation of those doctrines, in which they lose their ability precisely to enlarge our souls. Readers of Feldmeier should bear this in mind when he elsewhere speaks

of “creative appropriation” and suggests that non-Christian traditions “have religious goods the church does not have and could use” (5).

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At Play in the Lions' Den: A Biography and Memoir of Daniel Berrigan. By Jim Forest. Maryknoll, NY: Orbis Books, 2017. xiv + 336 pages. \$30.00 (paper).
 doi: 10.1017/hor.2020.19

The literary genres of biography and memoir are challenging to accomplish in their own right, but the prospect of a successful hybrid of both—as the subtitle of James Forest’s latest book suggests—would appear nearly impossible. And yet, Forest manages to succeed at precisely this feat. The author of more than a dozen previous books, Forest has honed his skills as an author specializing in both genres, having written earlier biographies of Dorothy Day and Thomas Merton (both of whom he also knew personally) and penning several memoirs about his experience of peacemaking and prayer. This volume on the late Jesuit priest and activist Daniel Berrigan (1921–2016) may very well be Forest’s best. He is able to wed historical context with personal experience in interesting narrative ways, having not only known Berrigan, but also worked closely with him for decades in the area of Catholic peace and justice advocacy.

This book is organized chronologically and episodically; it includes hundreds of photographs and places quotations from Berrigan’s primary sources in the margins, illustrating the engaging prose Forest provides in building the life story of an important and fascinating figure of twentieth-century American Catholicism. The pacing of the book is even, and one feels adequately informed about each period of Berrigan’s life while progressing through the volume. Despite the equal weight given in the subtitle to both biography and memoir, it is mostly the former with occasional first-person narration from Forest about particular events or Berrigan personality traits, which never feel forced or awkwardly situated. In this way, Forest’s book is particularly successful given the temptation a writer might face to make such a “biography and memoir” more about the author himself than about his subject.

Forest presents Berrigan as the “priest, poet, prophet” he was well known to be. These three intersecting identities serve as threads binding together not only the chapters of this book, but also the chapters of Berrigan’s life. At each stage of Berrigan’s faith journey toward activism, this particular kind of *tria munera* was present, growing, and developing along the way. As a member