faithful who do not live by the name of Jesus. *In patria*, every knee will bow at the name of Jesus (Phil. 2:10). To begin doubting the validity of Christian exceptionalism is to set out across the theological Rubicon toward pluralism. For a recent recanting of inclusivism and a rejection of Alan Race's triadic typology by a heretofore committed defender of inclusivism and the triadic typology, see D'Costa, "The Impossibility of a Pluralist View of Religions," 223–32.

17 Although I disagree with and even find objectionable the characterization of the Dalai Lama as a "false friend," I would agree with Jane Compson that the Dalai Lama's tolerance of other religions lies not in his being a religious pluralist but in seeing other religions in light of the Buddhist notions of emptiness and skillful means ("The Dalai Lama and the World Religions: A False Friend?" *Religious Studies* 32 [June 1996]: 278). D'Costa makes a similar, if less pointed, criticism of the Dalai Lama (D'Costa, *ibid.*, 232). There he also claims that underlying the pluralism of the Indian philosopher Sarvapelli Radhakrishnan is the nondual stance of Advaita Vedānta. Jacob Neusner is unabashedly exceptionalistic in his representation of Judaism in *A Rabbi Talks with Jesus: An Intermillennial, Interfaith Exchange* New York: Doubleday, 1994), xii-xiii, xiv, 7. Thus the Dalai Lama, as well as Ward, Neusner, and Radhakrishnan, are exceptionalists with respect to their home traditions.

18 D'Costa suggests that eventually pluralist theologians such as John Hick and Paul Knitter may no longer "properly be regarded as Christians (*ibid.*, 226).

19 Hick, *A Christian Theology of Religions*, 30.

20 Hick writes respecting this choice: "we have either to seek a more comprehensive view, or else each return to the absolutism of our own tradition . . . " (ibid., 48).

Saints? Where are they these days?

What to do with the institutional church?

Encourage its disintegration.
Subvert celibate bureaucracies,
disrespect clerical authorities.
(Deadweight pharisaisms.)

Demand the experience of God.
Insist on the gifts of the Spirit.
Try to behold the world of light
in an air filled with light.
Heart light.

By their What you will know them?
This side of too many centuries
let us pray directly to God
with violence.

Michael Kelly

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