

indem er sich auf HEGELS *Grundlinien der Philosophie des Rechts* stützt. Aber diese Analyse des Mythos soll eine neue Interpretation seines Inhalts ermöglichen. Die Interpretation, die Ricœur vorlegt, besteht darin, die Strafe, die Sühne nicht mehr als etwas Aktuelles anzusehen, denn die Erlösung Christi hat uns ja von der Notwendigkeit der Sühne befreit. Die Logik der Äquivalenz zwischen Sünde und Sühne ist durch die Überfälle der Gnade Christi gebrochen (vgl. R 5, 12—21). So bleibt der Mythos der Strafe als Erinnerung an die vergangene Epoche der Sünde und des Zornes, während wir nun in der Epoche leben, in der „jetzt ohne Zutun des Gesetzes Gerechtigkeit Gottes offenbar geworden ist“ (R 3, 21). — Das ist eine neue Auslegung des Römerbriefes in Weiterführung des Lutherschen *simul justus et peccator*, die wenigstens das Interesse der Theologen verdient.

Beirut/Münster

Adel-Théodore Khoury MSP

Delekat, Lienhard: *Phönizier in Amerika*. Die Echtheit der 1873 bekanntgewordenen kanaanäischen (altsidonischen) Inschrift aus Paraíba in Brasilien nachgewiesen (= Bonner Biblische Beiträge, 32). Hanstein/Bonn 1969; IX + 58 S.

Der Untertitel der Arbeit gibt zur Genüge zu erkennen, daß Vf. die Echtheit der 1873 bekanntgewordenen angeblich altsidonischen Inschrift aus Paraíba in Brasilien verteidigt. Diese Inschrift berichtet über zwölf Männer und drei Frauen, die von Eziongeber aus nach Südamerika gefahren sein sollen. — Im Anschluß an C. H. Gordon ist Vf. der Meinung, daß altkanaanäische Besonderheiten der Sprache, die einem Fälscher der letzten Jahrhunderte nicht bekannt gewesen sein können, die Echtheit der Inschrift beweisen. — Der neue Versuch des Vf. wird kaum geeignet sein, die allgemeine Ablehnung der als Nachwerk angesehenen Inschrift zu ändern.

Münster

Oswald Loretz

Dumoulin, Heinrich, SJ (Ed.): *Buddhismus der Gegenwart*. Herder/Freiburg 1970; 232 p., DM 39,—

This book, edited by the famous Jesuit scholar of Sophia University in Tokyo, is announced as a "standard work". The list of contributing authors is impressive: HEINZ BECKERT, ERNST BENZ, H. DUMOULIN, ANTHONY FERNANDO, ADELE M. FISKE, HELMUT HOFFMANN, JOSEPH M. KITAGAWA, HAJIME NAKAMURA, YVES RAGUIN, FRANK REYNOLDS, DONALD K. SWEARER, VU DUY-TU and H. WELCH. The intent of this team effort is epoch-making: a study of Buddhism, not as belonging to past history, the cultural background of many Asian peoples or an instrument of personal discipline, but a present reality "fighting for its place in society and confronting the changed cultural conditions" (p. 7). — In the short period of their collaboration, however, the authors have not been able to produce the intended "systematic study of modernization in Buddhism", and so they have had to content themselves provisionally with a "phenomenological description" of this modernization process. Nevertheless it can still be considered rather revolutionary. ROBERT BELLAH's valuable book on *Religion and Progress in Modern Asia* (New York, 1965) represented a different viewpoint: not a modernization of religion itself but religion as a cultural motivation to progress. — The book deals mainly with the reform movement which can be seen in the Buddhism of nearly all Asian countries since the end of the 19th

century and of which DUMOULIN says: "Two significant facts are common to the totality of Buddhism: firstly, that the reform movement was triggered everywhere by an impulse from the West; and secondly, that Buddhism, its stagnation notwithstanding, possessed enough vitality to react to these renovatory impulses" (p. 37—38). — In order to make the book more readily accessible for non-specialists, a first chapter, *The Fundamental Doctrines of Buddhism*, was inserted. Written by one of the leading Japanese scholars of Buddhism, HAJIME NAKAMURA, it is a very valuable description of the Buddhist world of ideas. However, it may be doubted whether its disregard of *concrete* Buddhist life allows it to be the ideal preparation for the following chapters. — Chapter two, *Theravada Buddhism in Ceylon, South-East Asia and India*, might well be the most enlightening chapter for most readers. It shows concretely that, "Theravada Buddhism was not at all a world-fleeing religion of monks, as it is usually represented, but an all-pervading religious culture which drew aristocrats and farmers, monks and laymen, into a world of common thought and activity" (p. 42). — From the third chapter, *Mahayana Buddhism in East Asia and Tibet*, it may be permitted to single out H. DUMOULIN's article: *Buddhism in Modern Japan*. Of its 60 pages, 34 are given to a general survey of "modern folk religions of Buddhist origin", and rightly so, because "the efforts towards modernization of traditional Buddhism do indeed prove the vitality of traditional Buddhism but are, after all, small in comparison with the endeavors of the new religions" (p. 151). In general, this modernization is characterized by: a humanistic reinterpretation of Buddhism with a stress on its scientific character, an effort to provide lay people with a suitable religious motivation for their daily lives and a sense of responsibility for the social life of humanity. DUMOULIN doubts that Buddhism in Japan will ever again be able to play the role of a popular religion; on the other hand, he does not believe those prophets who declare its death. He expects Buddhism to remain vitally active as a religious community of limited dimensions. — In chapter four, ERNST BENZ treats Buddhism in the modern world: the history of its propagation in America and Europe and the reasons for its present rapid spread. — A must for anybody interested in living Buddhism.

Tokyo

Jan Van Bragt, C.I.C.M.

00 ✓ **Dumoulin, Heinrich, SJ:** *Christlicher Dialog mit Asien*. Hueber/München 1970; 110 p., DM 6,—

In the first chapter, *The Preparation of the West for the Dialogue with Asia*, DUMOULIN advances the thesis of the mutual complementarity of Eastern and Western cultures — is not this the only sound basis for dialogue? — and then goes on to show in which points the West has to be complimented and corrected by the East: "Quiet and meditation, (concrete experience of) the human totality of spirit and body, the intuitive approach to truth which touches the mystery of reality" (p. 26) and further "sympathy with nature" (p. 27). We cannot consider this a complete catalogue, but DUMOULIN's points are well taken in their timeliness and they certainly give substance to his thesis of complementarity. In this connection, we cannot but underwrite whole-heartedly the threefold reproach (directed at old Europe) of isolationist, fear-inspired and materialistic lack of interest in things Asian (p. 98—100). — Interesting also is the author's stress on the "providentially fortuitous" fact that "Christian theology is right now rediscovering fundamental human values and attitudes which it lost sight