

of for centuries but which have always been at home in Asia" (p. 14—15; cf. p. 25—26). It is carefully pointed out that these values are present in the Bible and thus, by inference, that "the study of Buddhism can contribute to a more universal and deeper self-understanding of Christianity" (Preface). — The second chapter, *Dialogue with Buddhism*, endeavors to define the aim of the dialogue. I am happy to note that this is seen, not only as cooperation in social activities but, in the first place, as mutual understanding and cross-fertilization. An evaluation of the real attitude of the Buddhist partner (especially in Japan) is also attempted. — The final chapter discusses the relationship between Mission and Dialogue. The importance of this dialogue is strongly emphasized throughout the book (e.g. p. 9: "The East-West dialogue belongs to the decisive events of our era"; cf. also p. 34 and 71), but this does not lead to a depreciation of the traditional idea of mission. On the contrary, it is clearly stipulated how dialogue and mission need one another. — One can also find in this book an evaluation of TEILHARD's vision from the point of view of this dialogue (p. 28—33), a report of the Zen-Christian seminar which took place in Oisa in the spring of 1969 (p. 46—62), and a number of *theses* (p. 15, 30, 36, 40, 64, 68), succinct statements of the author's opinions which could form fruitful points of departure for further discussion.

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Enomiya-Lassalle, H. M., SJ: *Zen-Meditation für Christen*. Barth/Weilheim 1969; 209 p., DM 16,—

The author, a Jesuit missionary in Japan since 1929, has himself been practicing Zen intensively for many years and his professed aim is "to find a synthesis of the two ways of Zen and Christian meditation" (p. 49). The question treated in this volume is: "How can we transform Zazen into a Christian meditation without robbing it of its essential character?" (p. 185). With this in mind, the common points as well as the differences between the two are examined in a very illuminating way. — Many may find fault with some of the author's theoretical considerations (e.g. on the connection of discursive reasoning and corporeity, pp. 32—33 and 73—74), but especially convincing are his reasons for looking to Zen in search of a remedy for the deficiencies in the contemporary Christian life of prayer and faith: separation of theology and faith, mysticism pushed into the background, lack of proper methods for meditation, excessive stress on *object* meditation (cf. p. 20—21, 41—47, 58—60, 89—91, 104, 165). — It remains to be seen whether the "profound desire for faith experience and mysticism" which the author discovers in our present times (p. 91—95) really touches the deepest layers of our civilization, but his efforts to help this movement along are certainly praiseworthy. — If I may add two rather insignificant remarks: this reviewer, being *Flemish* himself, does not like having his compatriot, Ruysbroeck, called a "*Dutch* mystic" (p. 121); and, although Bonaventura was surely a holy man, this does not make his writings "holy scriptures" (p. 96).

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