

Hayama Missionary Seminar

1982

**CAN THE GOSPEL THRIVE
IN JAPANESE SOIL?**

**Guilt, Shame, and Grace
in a Unique Culture**

Major Papers and Critiques

Presented at the
Twenty – Third
Hayama Men's Seminar

“Can The Gospel Thrive In Japanese Soil? Guilt, Shame, and Grace in a Unique Culture”

Amagi Sansoo

5-7 January 1982

Compiling Editor: Carl C. Beck
Published: Tokyo, Japan, 1982

OCR & Word 2000 Format: Lonnie J. Dufty, 2003, 2008
PDF Version 1.2, November 2008

Those who desire to reprint material from this book should obtain permission from the individual authors concerned and give credit to the Hayama Seminar.

Notice Regarding PDF Release of Hayama Archives

Accurate reproduction of the original books is an ongoing process. Errors can be reported to the Hayama Archivist, Lonnie J. Dufty. Before doing so, please check for an updated version at the site you downloaded from or www.jema.org (Japan Evangelical Missionary Association). For the foreseeable future, contact information is available in the JEMA directory. Should the above information be obsolete, request for updated information should be available via www.jema.org .

In making a report, include the following information:

Year of book.

PDF Date and file version (generally located on title page)

Page number(s)

Example: Hayama Missionary Seminar Report 1988, PDF Version 1.1, November 2008

REGISTRANTS



Arai, Koji	Lengefeld, Wm.
Ayer, Harold	Lund, Norman
Beck, Carl	MacLeod, Ian
Benedict, Paul	Maurer, Ron
Bergh, Earl E.	McElligott, Pat
Bergh, Oliver	Metcalf, Stephen
Calicott, Ralph	Moore, David M.
Chapman, Charles	Nelson, Richard
Clark, Dr. C. F.	Neve, Lloyd
Cummings, Calvin	Offnar, Clark
Cunningham, Bob	Olson, George
Dale, Kenneth	Payne, Phillip
Derolf, Chuck	Peterson, Leonard
Drummond, Don	Powers, Floyd
Dyer, Stan	Ray, Marlin
Ediger, Ferd	Reagan, John
Eikamp, Arthur	Roland, Paul
Emmanuel, Wayne	Sims, Harold
Engebretsen, M.	Simmons, Wesley
Fiske, James E.	Snapp, Thomas
Forster, Fred	Stobbe, Vernon
Gano, Glenn	Stott, Melvin
Gooden, Joe	Stroud, Joe
Graybill, John	Sprunger, Fritz
Hayden, S. J.	Sytsma, Richard
Hagele, Lowell	Triebel, Bernhard
Horne, Peter	Walker, Bill
Houlihan, Bob	Warriner, Austin
Howard, Stan	Watanabe, George
Johnson, Gordon	Woods, Wendel
Johnson, Harold	Woyke, Douglas
Johnson, Than	White, Wm. H.
Johnson, Timothy	Yagi, Dickson
Kinley, Phil	Young, Bruce
Kress, Arnold	Young, J. M. L.

TABLE OF CONTENTS

Title Page i Registrants ii Table of Contents iii Foreword iv Profile of Speakers vi

A New Thing An Opening Sermon by James Fiske	1
The Dynamics of Shame and Guilt A Sociological Study by Ian MacLeod Critique: Joe Gooden	6 21
The Concepts of Guilt and Grace in the Bible A Biblical Study by Lloyd Neve Critique: Bruce Young	23 29
The Place of Guilt, Shame and Grace in other Japanese Religions A Comparative Study by Clark Offner Critique: Richard Sytsma	31 47
History of Christian Confrontation with Japanese Culture A Historical Study by Glenn Gano Critique: Don Drummond	50 72
Peculiarities of Japanese Soil The Foreignness of Christianity and the Problem of <u>Nihonshu</u> by Dickson Yagi	75
The Gap Between <u>Honne</u> and <u>Tatemae</u> by Ken Dale	82
The Claims of Christ Versus Competing claims of Society by Arthur Eikamp	88
The Foreign Missionary Faces Japanese Culture A Practical Study by Patrick McElligott Critique: George Olson	95 104
The Gospel Will Thrive in Japanese Soil A Blueprint for Action by Koji Arai Critique: Stan Dyer	107 121
Striving or Thriving? A Closing Sermon by Bob Houlihan	123

FOREWORD

There are five ways to study cultures other than one's own: (1) As an exotic curiosity. (2) As an academic analysis. (3) As a barrier to social intercourse. (4) From that culture's own viewpoint, and (5) As a bridge to communication.

This year's seminar tried to study in depth some of the more baffling differences between Japanese and western cultures. Serious attempts were made to see guilt and shame, honne and tatemae, ancestor worship, Kami, forgiveness and grace through Japanese eyes, to understand what they understand and then to relate the Gospel to that understanding. One would hope that the published papers will vindicate the committee's desire to hone in on numbers four and five above.

As the biographical sketches (p.v) indicate, this year's speakers averaged 27 years of service in Japan. That they should still be wrestling with these fundamental cultural differences indicates that the church has not yet found a good way to adapt the seed of the Gospel to Japanese soil. They may not be ready to doubt with Shusaku Endo that the Gospel can indeed thrive in Japanese marshlands, but after nearly thirty years of "triumphs and heartbreaks" (see James Phillip's The Rising of the Sun Maryknoll, 1981,p.ix) they felt at least like asking themselves the provocative question again.

In Shusaku Endo's novel, Silence, he has the apostatized priest Ferreira say to the younger missionary priest Rodriguez, "This country (Japan) is a swamp. In time you will come to see that for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this wamp." (p.237) Later he observes, "The sapling I brought (to Japan) quickly decayed to its roots in this swamp. For a long time I neither knew nor noticed this." (p.241) Still later the priest Rodriguez, in echo of Ferreira's words, soliloquizes with his own doubts, "Japan was a bottomless swamp. The sapling decayed at its roots and withered. Christianity was like this sapling: quite unperceived it had withered and died." (p.243)

Without fail the speakers and participants in the seminar would admit to very modest results in their own attempts to plant viable seeds. Many of them have poured the best years of their lives into the effort and are rapidly approaching retirement. Yet not one, as the papers

indicate, was ready to give in to the despair of Shusaku Endo. There was a ring of hope in every paper and throughout the conference. The fault is neither in the seed nor in the soil. Therefore, grafting is not the answer. Soil needs preparation and seed needs adaptation. Both need to be so encapsulated in love that inimical, putrifying marshland juices (in this case not stones, thorns and barren roadway) cannot get at the fledgling roots to rot them away. This can be done. It has been done. It will be done.

This set of papers, as perhaps no others in this series of publications, permits the "outsider" an intimate look into the "triumphs and heartbreaks" of the Christian community in Japan. They will disclose disappointments aplenty, sans despair.

It is in hope, then, that the committee sends out this book: hope that it will aid in the process of love encapsulation that will permit future generations of Christians to produce plants of stalwart faith with roots deep and *healthy* in an invigorating Japanese soil.

Carl C. Beck
Compiling Editor
Member of Continuation Committee

A NEW THING

An Opening Sermon by James Fiske
Isaiah 43:15-19a Rev. 21:1-5 John 13:34-35

In this new year as we think of the NEW THING God continually does in our midst, I am aware of my personal newness: I am new at Kobe Union Church; I am new at Hayama. As a preacher with a new assignment I may be overly sensitive. I always hope I will not receive a comment as one minister did from a parishioner: "Pastor, your sermons - each is so much better than the next! They are like a cool glass of water to a drowning Man !" In this new year may all our sermons, lectures, classes bring help rather than confusion.

A Mainichi newspaper article on Christmas Eve caught my eye because it didn't fit into my thinking of Japan as a "shame culture." The incident occurred in 1945. A 39-year-old associate professor of Tokyo University committed suicide. It related that he had (as a doctor) done "human guinea pig" tests during the war. A suicide note to his wife said, "I feel guilty for what I did." I am not in a position to comment on "guilt" in a "shame" culture, but it appears that his action was too much to handle and because of his guilt he saw no hope, so chose death to life.

Keeping this hopelessness in mind, let us turn to the text from Revelation where God says, "Behold, I will make all things new." In the midst of John's vision of the new heaven and new earth (with the possible exception of the statement, "I am the Alpha and Omega" - source and goal) the only thing God said was, "Behold, I will make all things new." I suggest that if the culmination of God's purpose for humanity and for all creation comes in God making all things new, then we would do well to look at our lives, work, and attitudes in light of that promise! I would further suggest that it is a misinterpretation and a misuse of this text to limit the proclamation to some future time of "apocalyptic completion," to say that it doesn't apply until that "end time," to fail to see the fulfillment of that promise within our lives both individual and corporate as we live our lives right now. For is it not apparent that all that God "touches" is made new?

That this is a self-evident theme running throughout the Bible is a fact that I hope I needn't demonstrate to this group. This theme is central. Beginning in the fall (creation), it permeates all of the history of Israel. It centers in and finds its focus in Jesus Christ. It is the culmination of John's vision-, and., of course, or we wouldn't be here today, it is the basis of our own lives. Whatever God touches becomes a "new thing."

For example, let us look at our Old Testament lesson for today. This passage from Isaiah, with its overarching theme of the imminent coming of God, is set in a more immediate context of redemption by grace (Mullerburg). The first two strophes concern deliverance and then it all culminates in the promise, "Behold, I am doing a new thing."

The admonition in v. 18 ("Remember not the former things...") seems strange at first since Isaiah is constantly calling upon Israel to remember. Moreover, probably no Old Testament prophet remembers more or better than he, above all, the very events which we are here told not to remember! Besides, he has himself just recounted the miracle of the Red sea crossing to fortify Israel's faith in this new revelation.

However, the explanation for the admonition is obvious for the poet is here speaking rhetorically. The new event that is about to occur is so much greater than the old, so much more wonderful and glorious, that by comparison, the old is as nothing at all and therefore to be forgotten.

Ah, if only the Tokyo University professor could have heard and heeded Isaiah's call rather than be destroyed by the memory of guilt. For the prophet is calling Israel to turn from memory to hope! To turn from memory of unfaithfulness (wherein they did not call upon God, did not honor God, but rather burdened God with their sins), to turn from that destructive memory of their own past failure to new hope in the new thing God is doing. This hope - what is it?

It is the assurance of God's intervention. God will "make a way in the wilderness and rivers in the desert ...give drink to (his) chosen people..." The very ones who failed him. This is the new thing that God is doing.

The prophet is so certain of the truth of what he is saying, so sure of the imminence of redemption, that he sees it taking place before his very eyes. It is happening now! "Behold, I am doing a new thing; now it springs forth, do you not perceive it?"

Such perception is possible only to the eye of faith, that eye which can see what God is doing at this very moment. This eye, the eye that can see the new thing God is doing now, in our midst, is the eye our generation in the church needs most in order that we do not falter, become depressed and discouraged, from seeing only the deep waters of the raging sea, or scorching sands of the sterile desert of the society that surrounds us.

What is this new thing? Paul: (I Cor. 2:9) "What no eye has seen nor ear heard, nor the heart of man conceived, that is the very thing that God has prepared for those who love him..." That this "seeing eye" is not possessed generally today is demonstrated by a recent article in OMNI magazine, by James Reston, Jr.. "Religion in the 21st Century." By reflections on ten interviews with world religious leaders he attempts to determine the course of religion in the twenty-first century. (The comments by the leaders are generally sensitive and good no matter what side of the religious spectrum you stand on.) But there is one great flaw! Reston assumes that human thinking, trends, sensitivity, etc. control the future of religion. He doesn't understand and can't see that it is the great action of God. It is God's new thing that holds the course of the future. It is that new thing God does in every generation in a way that is new and surprising to the people of that generation.

In the gospel Jesus showed how we participate concretely in this action of God. In this text we read of Jesus laying down his farewell command to his disciples. Jesus' earthly time was short and if ever his disciples were to hear his meaning it must be now. Jesus was going on a journey that he must go on alone, and before he went he gave them a new commandment: a commandment of mutual love.

It is often pointed out that in the fourth Gospel love is not as demanding or as characteristically Christian as elsewhere in the New Testament, but tends to center on love for one another. In view of the fact that the Old Testament enjoins love of one's neighbor (Lv. 19:18 etc.) one may ask just what is new about Jesus' commandment. The answer, of course, lies in the analogy with Jesus' love: "Just as I have loved you, you also must love one another."

This love as Jesus loved is indeed a new thing, a radical new approach to life, for, as we preachers are fond of pointing out, it is love without bounds. And it is a manifestation of God's making all things new! It makes all things new in that it is:

Selfless. Jesus was concerned for his followers (and oppressors), not for himself.

Sacrificial. There is no limit to this love, no demand too great to lay on it (humiliation, suffering, death, etc.)

Understanding. (not blind) He knew his disciples' faults (they lived together for three years), moods, weaknesses, etc. Still he loved them.

Forgiving. For his disciples who forsook and denied him and for those who tortured and killed him, he prayed, "Father, forgive them..."

This is the new thing of God made understandable in the life of Jesus Christ.

Sometimes we get discouraged. The seminar theme, "Can the Gospel Thrive in Japanese Soil?" suggests an underlying sense of lack of fulfillment. Sometimes we get discouraged because self, the Japanese, the Church and society don't measure up. Self doesn't measure up to Christ's example; Church and society don't measure up in terms of the progress which we want to see. The perception of "don't measure up" is reality, but the discouragement comes from a wrong focus, from asking the wrong question.

The question is not, "What am I (we, church, etc.) like compared to Christ, God, Perfection?" for we are not perfect: we are not Christ, not God. Rather, the question is, "What am I (we, Church, society) like compared to what I would be like if the gospel had not begun to take root in me (society, etc.)?" Endo Shusaku's allusion to the roots of the Christian tree rotting in the swamp of Japanese society notwithstanding, how am I (we, etc.) different because of the presence of and working within me of God's new thing? Ah yes, that is the question. Ask that and the excitement of your answer dispels the gloom of your former depression. I hope this conference will go into that in more detail.

Are you discouraged by the "slowness" of the Japanese Church and society? Think how Japan would be different without this new thing that God did/is doing through the Church (wide sense): Think of women in Japan, the handicapped, minorities (Burakumin, Koreans, etc.), workers (Kagawa's early unions). None of these are complete (and we know just how far from complete) but the work of the gospel has taken root in them.

Are you discouraged that Japan has not yet been "won for Christ?" On what do you base your discouragement? What are the questions you ask? Do your questions recognize the new thing that God is doing at this precise moment in you, in those with whom you work, in Japanese society?

Hear the promise God makes in the vision of John: "Behold, I will make all things new." All things! Rejoice!

THE DYNAMICS OF SHAME AND GUILT

A Theological Study by Ian MacLeod

Introduction

First, it is important to take note at the outset of this conference, and especially at the beginning of this paper, that we are dealing, not basically with concepts, but with feelings. We are not going to be experiencing these feelings, in all likelihood, but we shall be conceptualizing about them. You can feel or experience feelings, and you can think about them. We shall be thinking about them, discussing them, but the subject matter of our thinking is going to be feelings.

The subject, therefore, is somewhat unusual for a theological seminar, for theology is concerned, traditionally with events and concepts, and with movements of the will. I venture to suggest that you will find very few works of theology dealing with feelings in any kind of analytical way. Devotional writings refer, of course, to feelings, but do so descriptively rather than analytically. It is going to be our preoccupation, and especially mine in delivering this paper, to examine two very important feelings, and try to understand them conceptually.

You may say that guilt is more than a feeling, that it is a relationship, with much wider ramifications than mere feelings, and you are no doubt right. But it is not these wider theological ramifications that are going to concern us, at any rate at the beginning; for unless we understand the difference between these two very basic feelings, how are we going to understand the wider theological ramifications?

For that reason, our subject is not guilt in its overall meaning, but with the dynamics of guilt, that is, with guilt as a feeling, and with shame, which, it hardly needs to be pointed out, is a feeling.

Very often shame and guilt feelings go together, so much so that people generally do not distinguish between the two, but see them as integrally linked together. How many of you, for that matter, have stopped to try to distinguish carefully

what the difference between them is, and the different sources from which they arise, not to mention the different consequences to which they lead? It is only within the past two or three years, in fact, that the differences have struck me, and some thoughts which I believe are significant have come to me, and these I want to share with you.

I am stating, then, that shame and guilt feelings are fundamentally different in their sources, in their quality, and in their outcome; and, to understand ourselves and one another, we need to be aware of these differences.

THE PLACE OF FEELING IN PERSONALITY STRUCTURE

Before I attempt to analyze these two feelings, I should like to try to look with you at the place that feelings play in our lives. This subject has been the object of the studies of psychology, but it is my conviction that we should not leave it to the psychologists to instruct us on our feelings, but we should know how to incorporate both the experience and the expression, and then the understanding, of our feelings into the fuller range of our lives, which include two other basic modes, modes which have been the preoccupation of theology: our minds and our wills. This is true of religions in general. Religion is, or should be, concerned with finding the truth and with-bringing our lives into line with the truth. And what is true is set forth in certain teachings, which are conceptual, that is products of the mind. The Christian faith comes, of course, not from certain philosophical concepts, but from certain great events in history, and from the ways in which they were interpreted. Interpretation of these events is an exercise of the mind, and the implementation of the beliefs to which our minds have led us is done through the action of the will. Feelings are of course involved in the experience of faith, but the emphasis in the church, I suggest, is not on feelings, but on the right apprehension of truth. The church speaks of "correct doctrine." In so doing, it is indicating that doctrine has to do with truth as perceived by the mind, rather than with truth as something to do with the feelings. To apply the word "correct" to feelings makes nonsense. What in the world is correct joy, or correct sadness? Feelings may be appropriate or inappropriate, but we would not refer to this dimension of our lives with the term "correct."

What I am trying to say, rather awkwardly, is that we have three distinct aspects

or dimensions in our personality structure, these being the mind, the feelings and the will, and these have their own distinct properties and functions, and should not be confused or mixed unwittingly. And I am suggesting that official religion has tended to lay more stress on the working of the mind and the will than on the adequate expression of the feelings, or on understanding the feelings. They have been left to tag along as best they might, with the consequence that people often become ill in the realm of their feelings. We call it mental illness, but the roots of so-called mental illness are in the feelings. There is not time to go into a detailed analysis of the relation between the mind, feelings and will. Let me just say that each has a different function, and let me just point out what these functions are. The function of the mind is to relate us to the truth - to distinguish between what is true and false. This will include the function of value judgment - distinguishing between what is of value and what is worthless. Moral judgments come within the area of the mind.

The function of the feelings is to relate us to one another. Feelings are the link between people. Positive feelings join people together. Negative feelings push them apart. Feelings have nothing to do with distinguishing truth.

The function of the will is to relate us to the concrete world about us, the world of reality and of action. When we put our thoughts or feelings into action, we are performing in the dimension of the will. When the mind and feelings are not working cooperatively, the actions produced are disorganized and harmful, if not outright destructive.

Certain feelings are positive, and have the effect of joining people together in a kind of harmony, such feelings as love, sympathy, gratitude, compassion, joy, admiration, reverence, hope.

Certain feelings, on the other hand, are negative, and push people apart, feelings such as fear, hatred, envy, ambition, competitiveness (that is the gratification of the need to excel others), despair. I include shame in the list of negative feelings.

SHAME

I looked up the definition of shame in Funk and Wagnalls Standard Dictionary, and found it described as 1. a painful sense of guilt or degradation caused by

consciousness of guilt or anything degrading, unworthy, or immodest, 2. the restraining sense of pride, decency, or modesty, 3. that which brings reproach, a disgrace, 4. a state of ignominy; sensitiveness or susceptibility to humiliation.

This definition gives a very confusing picture, and reflects the common failure to make a clear distinction between shame and guilt, using the words almost interchangeably.

This sounds very conceited, I know, but dictionaries merely reflect common usage, and if common usage is unclear, the dictionary definition may well reflect this lack of clarity.

Let me try to give a definition that indicates more accurately the nature of shame. Shame is a feeling of discomfort, ranging from mild to acute, arising from the sense that the person has incurred the disapproval or contempt of another person. Like other feelings, it is an interpersonal relationship. It is a negative reaction to feelings or judgments which the person perceives in someone else as being negatively directed towards him, or towards someone with whom he is closely involved. The object of the feeling of shame is another person, not a law or principle. I have often driven over the speed limit without any sense of shame, even though I knew I was breaking the law. But when a traffic policeman has stopped me and told me I was breaking the law, I felt a certain sense of shame in his presence. Shame is interpersonal, and the standard of judgment is the attitude or feeling of another person. In other words, it is rooted in fear of what another person thinks of me.

It may have nothing to do with a negative judgment which one directs at oneself. You may be doing something which you feel is perfectly all right, but if you catch sight of a look of ridicule on the face of someone else, you feel embarrassed. Embarrassment is a mild form of shame. In other words, shame is a feeling of discomfort at having failed to meet the value judgment of another person. It takes its roots, then, in concern over how others see us rather than in concern for what is true or right. It is the obverse side of pride, that is the desire to be looked on favorably or admiringly by other people. Very often this need for approval is described as "face," and the opposite feeling of shame as "loss of face." "Face," that is, the need to protect your public image, is simply another way of referring to these complementary feelings of pride and shame. Both are essentially self-protective, self-defensive. They have nothing to do with a feeling of responsibility.

Pride and shame are not feelings that draw people together. They push them apart. They are fundamentally self-centered, and therefore self-protective. The obverse side of the need to protect yourself is the impulse to attack anyone who seems to be threatening your safety, or honor. A strong sense of honor may be a euphemism for pride, that is, the feeling of need to protect one's social image.

This is quite distinct from conscience. Conscience is a capacity to distinguish truth from falsehood, goodness from evil, and a strong impulse to obey the truth and avoid evil. Conscience is linked with value judgment, and guilt feelings arise out of a sense of having been unfaithful to the truth, but shame feelings, basically, are not linked with a sense of what is true or good, but with the sense of whether one's own image stands or falls in the eyes of someone else, quite apart from whether one has committed a breach against the truth or not. I do not want to deal with guilt at this point, but merely point out the contrast to enable us to see what shame is not, and therefore what it is. Shame is often associated with guilt, but I should like to leave this to discuss later.

Shame, since it arises out of a felt need to protect one's image in the eyes of others, in other words, to meet the expectations of others, is related to fear. It gives rise to the impulse to escape from the person or situation arousing the feeling, to conceal the reasons that might arouse the unfavorable judgment of another. The need to conceal expresses itself in prevarication, or self-justification, and to avoidance. A person is never drawn towards a person before whom he feels ashamed. He wants to escape from his presence. When discovered he feels, not only shame, but anger. Being unmasked produces resentment.

Shame often arises out of being compared unfavorably with others. It grows out of comparison, and comparison of one person to another rests on no valid grounds. For each person is unique, and is not comparable to someone else. Comparison produces conceit on the one hand, if one is convinced of one's superiority, or shame and envy, if one is convinced of one's inferiority. Inferiority complexes grow out of comparison of oneself unfavorably to others,

and this often has its roots in being compared constantly unfavorably with other people by parents and others. A false standard of excellence, based on a particular quality or gift of another person, is set up and used as a criterion

for passing an overall judgment on a person, giving him the message that, across the board, he is inferior to others. Parents often, with the intention of inspiring their children to greater efforts, appeal to their sense of shame by pointing out how superior an older brother or sister is. This appeals, not to a child's desire for excellence for its own sake or for the achieving of its own potential, but to the power of invidious comparison, which draws its power, not from a child's natural urge to do well, but from its sense of shame, its need to gain the approval of others. By so doing, a parent deflects its child from a true motivation to a false one, and sets up a very destructive dynamic in the child's personality. In fact, the stronger the sense of pride and shame that is inculcated into a child, the more difficult it will find it to get in touch with genuine value judgments, based on truth, and the conscientious desire to obey the truth. In other words, strongly developed shame feelings mitigate against feelings of genuine guilt. There are many people who are actually incapable of having true guilt feelings. The feelings of shame always arise first, and block out the possibility of the other feeling. We shall come back to this later.

SHAME AND ORIGINAL SIN

I think Christian theologians have fairly consistently seen original sin, the sin of Adam and Eve in the Garden of Eden, as being the sin of pride. It was Adam's overweening, prideful ambition to become like God in one leap, one simple operation such as eating the fruit of a tree, which led to his downfall. Whether you take this story as an account of a literal event, or see it as a great myth does not matter, as far as I am concerned. The main thing is to recognize the tremendous truth that is being revealed there about mankind. The temptation was an appeal to man's desire for status, for being looked on approvingly, admiringly, rather than being truly good; the desire to be seen as, rather than the aspiration to be.

And what happened when Adam and Eve realized that their transgression was discovered? They tried to hide in the depths of the garden, and covered themselves with fig leaves. Fig leaves are the symbol of shame. It says that they knew they were naked. There is no shame in nakedness of itself. When we are by ourselves, we have no embarrassment over our nakedness. It is nakedness in the presence of others that causes shame. Their nakedness was the symbol of their fear of the regard of God, and, on the part of human beings in general, their fear of being exposed to the gaze of others, for fear of being

being laughed at or criticized.

It was not the evil they had committed that troubled them, but the fear of its discovery and the shame associated with it. And what did they immediately proceed to do? Acknowledge their guilt, take responsibility for it, and ask God's forgiveness? By no means. They proceeded to make excuses and try to justify themselves. This is the real picture of a human being whose chief feeling is shame - self-protection, self justification, avoidance of blame.

Shame always stands between people and pushes them apart. It never draws people together. It makes for concealment, not disclosure of self. It leads to lies, anger and avoidance of the grounds of the same and the people who instill it. Since shame is other-directed, it is capable of being instilled. It is the mark of slavery to the opinions and attitudes of others, not of autonomy and inwardly, responsibly-formed value judgments. It never leads, therefore, to confession and reconciliation. It leads to concealment and avoidance, and therefore to the perpetuation of the situation that caused the shame. It turns people into enemies. It never makes them into friends. It makes for distrust, not trust, self-defense, not affirmation of the other.

Pride, and its reverse side, shame, is the original sin, the universal characteristic of mankind that keeps him enslaved to other human beings, instead of being free to obey God and do his will.

GUILT

When I use the word guilt, please bear in mind that I am talking about guilt feelings, not guilt as a pronouncement made by an official person or body. Guilt is very definitely a feeling, just as shame is. In what way does it differ from shame?

First let us look at the dictionary definition. Funk and Wagnall's dictionary defines guilt as: 1. the state of one who, by violation of the law, has made himself liable to or deserving of punishment; culpability; 2. wrong doingness, wickedness.

The dictionary treats the nature of guilt as a status before the law, but not in respect of the personal feelings involved. It is quite possible for a person to commit certain acts by which the law, or other persons, would judge him as guilty, and yet have no guilt feelings himself. This is characteristic of a

psychopathic personality. He feels no responsibility for what he does, and therefore harbors no guilt feelings.

In contrast to this, some people feel very guilty for acts or feelings that no one else would judge them for. There is such a thing as pathological guilt feeling, that is, a feeling of guilt that is not appropriate to the actual guilt or responsibility of a person. An example of this might be a girl who has been raped, and who is made by parents or others to feel sinful and defiled, even though the act was performed against her will, and in no way involved responsibility on her part. Any feelings of guilt associated with something that is done to you outside your control, is not appropriate, and is therefore pathological in nature. There is no way for that person to alleviate such feelings, for they are not related to reality and to real values, and so are not amenable to being reasoned with. There is no way to talk a person with pathological guilt feelings out of his feeling of guilt, and no way to help him to feel forgiven. For pathological guilt feelings are experienced as unforgivable.

In opposite contrast to these is the total non guilt feeling of the psychopath. These are pathological non-guilt feelings, or an incapability to feel guilt, even where it would seem to be appropriate. Dr. Paul Tournier, in his book Guilt and Grace analyzes the difference between pathological guilt feelings and true guilt feelings. For a long time psychotherapists failed to distinguish between the two, and they met so many cases of people suffering pathological guilt feelings that they came to think that all guilt feelings were sick and that people had to be rescued from them. This is an enormous, and can be a tragic, mistake.

What, for example, would be an appropriate guilt feeling? One in response to having committed an atrocity, such as a murder. For a person to cause great suffering to another person and have no sense of guilt, or pain, is an indication, not of health but of deep sickness.

What, then, is guilt feeling? I see it as a painful feeling in relation to having committed an act, or held an attitude, that caused suffering to someone, through a neglect or abuse of one's responsibility to treat as valuable every human being, that is, to love one's neighbor as himself. The person may be someone else, or even oneself! Guilt feeling may also be experienced as a result of an infraction of a moral principle, even though the infraction did not cause identifiable suffering to anyone.

It is the painful feeling of having acted irresponsibly in relation to the principles of truth, goodness and love. For Christians, it is felt in relation to God, who is the source of all truth, goodness and love. It is personalized. But I believe that guilt feelings are quite possible to people who do not have a faith in a personal God. They must have something, however, and that is a sense of responsibility, or accountability, for their actions. The Japanese word "zaisekikan" expresses this aspect of responsibility more clearly than the English; zai, meaning sin, seki, meaning responsibility and kan, meaning feeling, i.e. a feeling of responsibility for the sin one has committed.

I am going to suggest that a feeling of responsibility derives from and rests on another feeling, without which it would be impossible, and that is the feeling of concern for others. The person who feels no concern for others has no feelings of responsibility for them. The basis of a sense of responsibility is the feeling of concern, or love.

When you care about people, you feel pain if you realize you have done something to injure them. If you feel no concern for them, injuring them gives you no pain, no feelings of guilt. It is as simple as that. A child, therefore, who has grown up without experiencing love from anyone, and most of all, love from its parents, cannot develop the kind of loving concern for his fellow human beings without which feelings of guilt are not possible. The most he can feel is shame. But shame is not a feeling of responsibility for anyone. It is a feeling that grows out of the need to protect oneself.

The main distinguishing feature between shame and guilt feelings, therefore, is that the former incorporate no feelings of responsibility, while the latter must. Guilt is the feeling of pain associated with having been remiss in the fulfillment of one's responsibility.

This betokens a stage of human development far in advance of mere shame feelings. In fact it is the characteristic of persons who have entered into the level of being truly human. People incapable of guilt feelings are inhuman, and they commit inhuman acts of one degree of enormity or another. Even shame acts as a deterrent to committing many evil acts, and is better than no feelings at all. Such feelings do serve to restrain people, and therefore are often seen as beneficial and necessary. And the Japanese have an expression, "Haji wo shire," (know what it means to feel shame). In fact it is regarded in Japan, and in our own western culture, as a matter of fact, as a virtue. The word "shameless" is one of the most pejorative words we can use to describe

anyone. Usually it comes in the phrase "shameless fellow." The person being described is one who does not care what anyone thinks of him, or care for any moral values whatever. Somehow, in our confusion over the distinction between shame and guilt, we imply by the term "shameless" the meaning of having no guilt feelings as well.

It is true that, where guilt is felt, there is usually a sense of shame, but I am propounding the thesis that, while they may be held concurrently, their source is different, and they are essentially different. To repeat, shame arises from concern about one's social image, that is one's image in the eyes of others, whereas guilt feelings arise from a sense of having violated one's responsibility to be good, truthful, loving.

From what I have said, you may infer that I am saying it is wrong to be concerned with what others think of you. I must clarify this point. This is not what I am saying. To be concerned for others will naturally mean that you are concerned about how they feel and think about you. And if they think badly of you, this will very naturally cause you pain. But the pain of being thought badly of for doing something actually wrong, which will be associated with guilt feelings, and the pain felt over being unjustly condemned or despised, will be very different. And in the case where you have actually done something for which it is appropriate to feel guilty, the guilt feelings will predominate over the feeling of shame. Where shame takes precedence, the guilt feelings will not be dealt with, and you will evade them, and seek refuge in self-justification or avoidance. Where guilt takes precedence over shame, you will confess the wrongdoing and seek forgiveness. This can lead to forgiveness and reconciliation. Guilt feelings, therefore, expressed properly, lead to forgiveness and healing. Shame feelings, where given way to, lead to evasion and a widening of the breach.

When you are misunderstood, and the evaluation of you by others arises from misunderstanding, or a false set of value standards, you will naturally feel the pain of being rejected. But this will not be a sense of shame, for you have not done anything to deserve censure, and you are not dependent on the image that others form of you for your self understanding and evaluation. You have your own inner standard of judgment, by which you rise or fall. You can feel pain at the misunderstanding and judgment and rejection of others, but this is not the pain of shame, but the suffering over a break in human relationship. You can still retain your concern for those who reject you.

If, however, your chief feeling is one of shame, of wounded pride, there is no way that you can retain concern for those who give you that feeling. You cannot possibly feel concerned for people who threaten your existence as a person. All you can do is defend yourself from them either by flight or by attack.

I suggest that Jesus never felt shame. He never did anything of which to be ashamed, and, while he was concerned to retain the understanding and love of his fellow men, when he lost these, he felt sadness, not shame. Nothing could be more shaming, in a sense, than crucifixion, but I do not believe that Jesus felt a sense of shame on the cross. He did not give to others the power over him to make him feel ashamed when he had no reason for shame. As the writer of Hebrews says, "Jesus endured the cross, despising the shame." (Heb.12:2) Jesus felt great sorrow, but neither guilt nor shame.

In contrast, we often feel shame, even though we have done nothing shameful, merely because other people think we ought to feel ashamed. We allow others to dictate to us how we ought to feel. It is a mark of our lack of freedom from the control exercised over us by others.

CONCLUSION

I think it has become clear that, while shame and guilt feelings are different in their sources and outcomes, they are not mutually exclusive in the sense that they cannot be held simultaneously. Very often, and perhaps most of the time, they are held at the same time, and for that reason are confused with each other. But, if we fail to distinguish them, we will not know how to deal adequately with each of them, and we shall often permit the shame feelings to take precedence over the guilt feelings and prevent us from taking the measures appropriate to guilt feelings.

To be more specific, if shame feelings take precedence, a person will respond self-defensively and either take evasive action or attack. If, on the other hand, the guilt feelings take precedence, he will confess his guilt and seek forgiveness from and reconciliation with the other person involved. Shame feelings can be so overpowering that they will overwhelm the guilt feelings and drive them underground, and prevent them from becoming the motivating force. But when guilt feeling takes priority, as it did with Peter, it impels the person to confess his sin and seek forgiveness. If Peter had not confessed his denial of Jesus, the world would never have heard of it. The other disciples must have heard of it from Peter's own lips. The fact is that his guilt feelings took precedence over his shame, so that, through his experience of confession and forgiveness, he could take pride in the forgiving love of Jesus. This experience of the forgiving love of Jesus displaced the shame, and enabled him to glory even in his reason for shame, since that served to enable the forgiving love of Jesus to manifest itself. Once a person experiences forgiveness, feelings of guilt are swallowed up in thankfulness and are relegated to the past.

It is my conviction that, far from being commendable, feelings of shame need to be overcome and outgrown. We need them like a hole in the head. What we do need, when we have committed sin, is a good healthy feeling of guilt, that is, the painful feeling of having been remiss in fulfilling our responsibility to God and to our fellow human beings. This capacity to feel guilt is what marks us out as distinctively human. Those who are incapable of feeling guilt have not yet made the step of becoming fully human, that is, of becoming ethically aware and of acknowledging accountability.

Guilt feelings are the prerequisite of repentance, confession, forgiveness, reconciliation and healing. They are a stage of growth, culminating, if given

the appropriate expression, in spiritual maturing and true sanctity.

Shame, in contrast, is part of our more primitive nature, and appears to be felt even by animals. Where it predominates, it stands in the way of spiritual growth. It marks a person's dependency on the feelings and judgments of others and prevents him from taking responsibility for his own actions and feelings.

Should it not be our goal to rise above feelings of shame, since they are the mark of dependency and self defensiveness? Not only do we want to live in such a way as to have nothing to be ashamed of, but we want to be free of the power of anyone to make us feel ashamed when we have nothing of which to be ashamed.

Instead of shame, we want to have, when the occasion arises, genuine feelings of guilt, that is, the painful sense of having been remiss in fulfilling our responsibility; and we want to have the courage to act on these feelings, make confession and restitution, and seek to heal any breach which we may have caused between ourselves and our fellows.

Much can be said about the tremendous part that shame plays in Japanese society and personality, and about the part that culture plays in inculcating this feeling; but this will be the subject of another paper. Suffice it to say that shame is one of the greatest barriers to human growth, and to the spread of the gospel.

In conclusion, I should like to refer back to the threefold nature of personality structure as mind, feelings and will, and point out that guilt feelings are an expression of a cooperative relationship between these three segments, whereas shame is a feeling that separates itself from a healthy relationship with the mind and the will.

As was indicated, it is the mind which is our link with truth. Through it we recognize and acknowledge certain value standards. A sense of loyalty to and responsibility for being faithful to these standards is an expression of the feelings; and guilt, which is the painful recognition of having been unfaithful to one's responsibility, is a derivative feeling that continues the cooperative link with the mind and its perception of truth. When the feeling response leads to the appropriate action of the will, that is confession, the three segments of the personality are seen as working in harmony in a way that leads to personal integration and growth.

Shame, on the other hand, which is a form of fear for one's security, is related, not to universally recognized value standards, acknowledged by the mind, but to standards set capriciously by other people. It takes leave of the mind and its perception of truth to indulge a person's subjective need for safety, and leads therefore to negative and even destructive acts of the will. This causes a fracturing of the personality.

A person whose three segments are each performing their functions in cooperative relationship with the others is comparable to a three legged stool with legs of equal length. And a person in whom one segment is acting out of relationship with the others is like a stool on which one leg is shortened or even completely missing. Such a person becomes unbalanced and even dysfunctional. His overwhelming sense of need for self-preservation overrides all other considerations and effectively blocks his getting in touch with the deeper personal level of conscience. Thus he is impervious to appeals to conscience. As Jesus said, having ears they did not hear. In such people, fear and its related feelings, pride and shame, are the primary motivating drives, and conscience and its derivative guilt feelings are not yet awakened.

To appeal to such people, then, on the basis of their fear, fear for example, of divine punishment, or on the basis of shame for not being better persons, is to pluck at a chord that is already resounding so loudly that they cannot hear any other notes. It is merely to feed into the prime motivation which they already have, and simply to try to replace their fear and shame objects with other ones. Feelings are the driving forces in our lives, and until our feelings are changed from negative ones to positive, our minds and wills will continue to operate at the behest of these feelings and be dominated by destructive drives.

The Bible offers mankind one remedy for fear, shame, and all the destructive drives, and that is love, unconditional love. "There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The man who fears is not made perfect in love." (I John 4:18 NIV) A person who is preoccupied with fear of punishment and other threats to his safety cannot be devoted to the aim of being good for its own sake.

The salvation of those whose chief driving motive is fear, and its derivative shame, lies, not in appealing to these feelings and directing them to other objects, however good these objects may seem to be. It lies in replacing fear with love. And love grows out of a prior feeling of gratitude. Gratitude is

the first purely positive feeling of which a person is capable. It is the pure response to love which is given unconditionally, and is the first rung on the ladder of growth as a human being. Gratitude is not aroused by appeals to the more primitive feelings of fear and shame, but is given as a response to grace, that is unmerited, unconditional loving goodwill. It is this which we have experienced in Jesus Christ, and this is the only power that can change the hearts of men. It opens for them a hitherto unknown window into the divine truth on which this whole universe rests. By glimpsing that truth through the loving attitude and deeds of a fellow human being, a person whose life has been dominated by a felt need to preserve himself, that is the safety instinct, finds another feeling taking form in his heart, and responds with a flickering trust and appreciation. His feelings of fear and shame are transformed into gratitude, trust, guilt as sorrow for his abuse of his image as God's child, repentance and desire to confess, which lead to forgiveness, reconciliation and life as freedom from destructive drives and power to live by love.

CRITIQUE

By Joe Gooden

The speaker was careful to point out that in this paper we will not be dealing with the concepts of shame and guilt as such, but rather with the feelings as related to these concepts, which means guilt as a feeling and shame as a feeling.

Generally speaking, the church has emphasized the truth, or doctrine, in fact, "correct" doctrine, but has often failed to deal with the feelings arising from such. Official religion has emphasized the mind and the will, but has failed to consider and understand the feelings involved.

The function of the mind is to relate us to the truth, to distinguish the true from the false, including value judgments. The function of feelings is to relate us to one another, the links between people, joining them together, or if negative, pushing them apart. Feelings have little to do with distinguishing the truth. The function of the will is to relate us to the concrete world around us, the world of reality and action. If one's mind and feelings do not work cooperatively, then the individual becomes disorganized.

Shame is a feeling of discomfort, arising from the sense that the person has incurred the disapproval of another. The object of the feeling of shame is another person, not a law or principle.

I may speed down the highway with no sense of shame, but then a policeman stops me. "Don't you know you are breaking the law?" I have a feeling of guilt. Guilt is related to some standard, some law, some truth, some responsibility. I have broken that standard. I am guilty. I am irresponsible. But as he glares down at me and I sense his disapproval, then I begin to feel shame. Shame is interpersonal. There even arises a feeling of fear of what that person may do to me. Shame is not linked to right or wrong, but guilt is.

Shame leads people to make fig leaves, to cover up, to protect themselves, to make excuses, to justify themselves. They want the approval of the other. But guilt feelings are different. A feeling of guilt leads one to acknowledge his guilt, take responsibility for it, and ask God's forgiveness. One knows that he has broken God's laws! This feeling leads to repentance and forgiveness and this is far different than a cover-up. Guilt is a

feeling of pain for having acted irresponsibly in relation to principles of trust, goodness, love, or accountability. Guilt is a feeling of pain on realizing one has been remiss in fulfilling his responsibilities, and so leads to repentance, confession, forgiveness, reconciliation, and healing.

Guilt feelings express a cooperative relationship between the mind and the feelings and the will, but shame feelings separate themselves from the mind and the will.

For evangelists in Japan (whether speaking, writing, broadcasting, telecasting, or in personal contacts) these feelings, I think, have tremendous implications. Paul wrote reminding us that he preached: (1) Repentance towards God, and (2) Faith in Jesus Christ. (Acts 20:21) Too often we present "Jesus." We start there, but Paul started approaching people about the Living God and their relation to Him, and after there was that feeling of guilt for having forgotten (or forsaken, or ignored, etc.) Him, then he presented the remedy, which was Jesus! People have broken God's laws, they have ignored their Creator, they have been rude towards the very One Who gave them life, they go on just doing their own thing. This is sin. They need to repent. There needs to come a feeling of guilt. Then there can be repentance, confession, forgiveness. It is a message of God's love, however, to them in their waywardness, and we must not forget that. It is not just a message of judgment!

Feelings are important and must be understood. Feelings are driving forces in people's lives!

THE CONCEPTS OF GUILT AND GRACE IN THE BIBLE

A Biblical Study by Lloyd Neve

No attempt has been made to be either original or exhaustive in this survey study. The contents of this paper have been taken almost in their entirety from the Interpreter's Dictionary of the Bible.

SIN

The Old Testament does not distinguish between "sin" and the resultant "guilt", so I will use the words interchangeably in this paper.

I. Terminology:

There is a rich and varied hamartiological vocabulary in the Old Testament which uses more than twenty separate terms to describe the act or results of sin. A study of this terminology gives one a broad overview, but does not provide a focus. So I propose that we move immediately into a discussion of concepts.

II. Three Categories:

The various concepts of sin, whether they are found in modern or ancient, Eastern or Western cultures, can be divided into three basic categories: moralistic, monistic (dynamistic), and personalistic. The moralistic defines sin as deviation from an external norm. The monistic relates sin to man's creatureliness and includes, probably, the dynamistic, the transgression of a taboo. In the personalistic conception, the standard is not an external or impersonal norm, but is rather the will of a personal God.

When Old Testament conceptions of sin are considered in relation to these three categories, a focus becomes immediately evident. The moralistic concept appears in the Wisdom literature, Proverbs for example, or in chapters 4-27 of the Book of Job where it is the basic conception of sin held by both Job and the three friends. This conception of sin came to its fullest development in late Judaism but plays only a minor part in the Old Testament as a whole. This is illustrated by the fact that the author of the Book of Job has only included this moralistic conception in order to question and contradict it by his conclusion in chapter 42. This contradicting of the moralistic conception is continued in almost every book of the New Testament, except perhaps James and Hebrews.

Traces of the monistic, in this case the dynamistic, conception can be found principally in those laws which probably have their origin in ancient taboos, e.g., the distinction between clean and unclean animals in Lev.11. But these traces are clearly a remnant of earlier, borrowed concepts which have had little or no influence on the central teaching of the Old Testament. On the contrary, they frequently have been changed and assimilated into the mainstream of covenant theology in a way that moved them from the dynamistic to the personalistic category.

The personalistic category is clearly the mainstream of the Old Testament teaching on sin. It said that sin is first and foremost rebellion against a personal God, a refusal to obey his will as revealed in the creation or later, in the covenant. This concept of sin is found in all levels of the Old Testament, Gen. 3, 4 or 11, for example; Gen. 39:9 (Joseph's attempted seduction by Potiphar's wife); II Sam.12:13 (David after his sin of adultery and murder). Psalm 51:4 makes it explicit: "Against thee, thee only have I sinned." It was the prophets who brought this personalistic concept of sin to its fullest development. Isaiah (6:5) becomes aware of his own, and his people's sin when he stands in the presence of the Holy One, the Lord of Hosts. Hosea, and after him Jeremiah, sees sin as adultery, the lack of fidelity to the Lord to whom they were joined at Sinai. The same prophets also use the loving-father, rebellious-son figure to illustrate Israel's defiant attitude and waywardness. But for all the prophets sin was judged in terms of the covenant which represented and made explicit to Israel the personal will of the one true God.

III. Nature of Sin:

A. Seat in the Heart:

Sin is already internalized, preceding the overt act, in Genesis 3:6 ("saw the tree was good for food... a delight to the eyes ... desired to make one wise." Cf. I John 2:16). Genesis 4:7 describes the psychological process of succumbing to temptation ("sin is couching at the door"). Isaiah 29:13 portrays the problem of the people's sin as being one of formal obedience, "draw near with their mouth", which is not followed up by an obedient will, "their hearts are far from me." It is Genesis 6:5, however, that piles up words to describe the extent of this inner corruption, "the imagination of the thoughts of his heart was only evil continually."

It was Jeremiah who, probably as a result of self-searching, was led to say in 17:9 that "the heart is deceitful above all things, and desperately corrupt." This led Ezekial, 36:26, (cf. Psalm 51:10) to speak of the necessity of receiving a new heart, a new will, before obedience would be possible.

B. Sin Leaves a Permanent Warp:

This is expressed most vividly in one of the Old Testament words for sin, 'awon, which has as its root the verb for rope-making (nau in Japanese). Once twisted, even though the rope is unraveled, it retains its twisted shape. Jeremiah 13:23 uses another figure to explain the chronic, habitual nature of sin, "can the Ethiopian change his skin or the leopard his spots?"

C. A Sinner From the Time of Conception:

Job 14:4 puts this most clearly with the question, "Who can bring a clean thing out of an unclean?" And the Psalmist, in 51:5, confesses the same thing with the words, "brought forth in iniquity."

D. Sin is Universal:

The Psalmist's statement of the universality of sin is especially familiar to us because it is used by Paul in Romans 3:10 to argue that the Jews, as well as the Gentiles are all sinners and stand under the judgment of God. The universality of sin is also found in the Wisdom literature which normally has what is called an optimistic view of human nature. Proverbs 20:9 asks, "Who can say, 'I have made my heart clean; I am pure from sin?' " Ecclesiastes 7:20 states, "Surely there is not a righteous man on earth who does good and never sins."

E. A Threatening, Objective Power:

This is normally thought of as a New Testament doctrine as developed by Paul in Romans 5:12-8:10. But Genesis 4:7, in its use of an image and terminology borrowed from the animal realm, a wild beast of prey lying in wait to ambush its victim, appears to suggest that sin is not only an act and also a condition, but a threatening power as well that stands ready to overtake and control us. This is perhaps an isolated verse, however, and not one with a teaching common to the whole Old Testament.

IV. Individual and Corporate Responsibility:

That each individual is to be held responsible for ones own transgression is the unmistakable message of the Old Testament. It has even been suggested that

that is why the words of seduction were put into the mouth of the serpent, one of God's creatures, in Genesis 3, in order that the first couple would not be able to shift the responsibility for their rebellion to a Prince of Evil. It is obvious that the Lord does not accept their feeble attempts to avoid the responsibility for their act by shifting the blame. They must accept the punishment for their rebellion. This theme is continued in Genesis 4 in the case of Cain. God holds each person to account for his/her wrongdoing.

Israel was also conscious of a corporate involvement in sin. This was a particularly acute problem during the eighth and seventh centuries BC, when the nation, as the corporate people of God, faced what appeared to the prophets to be almost total destruction as a result of national apostasy. This is the tenor of the lament which the few survivors of the total destruction of 587 BC gave voice to in Lamentations 5:7, "Our fathers sinned, and are no more, and we bear their iniquities." When Jeremiah (31:29-30) and Ezekiel (Chapter 18 and 33:10-20) protest the use of a proverb which describes the children bearing the punishment for their fathers' sins, they are not denying corporate involvement in sin. They are only trying to emphasize individual responsibility which was in danger of becoming submerged in the tidal wave of the Babylonian assault and subsequent destruction.

V. Sin in the New Testament

"The presence and the problem of sin are just as much a part of the New Testament as of the Old Testament, and yet one who reads it is immediately struck by an astounding difference. All the old terms and concepts are here in the New Testament, but deepened and strangely transformed. The one factor which makes this great difference is the work of Jesus Christ. He provides something which the saints of the Old Testament yearned for but could never find: real and certain victory over sin." (IDB, Vol 4, pp 370-1)

GRACE

"In the specifically Christian sense of the word, God's unmerited free, spontaneous love for sinful man, is revealed and made effective in Jesus Christ. As such it lies at the very heart of the Christian gospel, and is one of its most distinctive features. Some anticipations of this meaning of the word occur in the Old Testament, but it is in the New Testament that its fullest significance is to be found." (IDB, Vol 2, p 463)

I. Characteristic of Pauline Writings, and Given Its Special Meaning by Paul

In all non-Pauline books the word charis only occurs 51 times and 27 of these are in Acts and I Peter which are thought to have special links with Paul. On the other hand, the word occurs 101 times in the Pauline writings. The conclusion is obvious, then, that it was Paul who took this word, which has the general meaning of "pleasantness" or "attractiveness" in secular Greek, and gave it the specific New Testament meaning found in the above quotation.

II. Nature of Grace

A. Grace of God:

It is possible to be misled regarding the source of grace by familiarity with the Pauline benediction, "the grace of our Lord Jesus Christ..." The New Testament leaves no doubt, however, that it is God himself who is the source of grace. Ephesians 3:7 gives us a typical expression of the fact that grace is a gift bestowed by God. Jesus Christ is the means by which this grace was given to us.

B. Answers to Human Need:

Romans 5, with its three-fold refrain, "while we were yet helpless," "while we were yet sinners," "while we were yet enemies," emphasizes the human condition to which grace was God's answer. There was no possible way that we could earn God's declaration of forgiveness. We can only accept it. As Luther said, "We are only beggars."

III. Quality of Grace: A.

A Free Gift:

Grace is neither a reward nor can it be reckoned in terms of wages, Romans 4:4, 5:15. It is a free gift from God.

B. Abundant:

Grace is unlimited, it abounds, Romans 5:15, II Corinthians 4:15. There is no point at which God says, "Enough! I can give no longer."

C. Through Faith:

Faith is the human response to God's offer of grace. A refusal on man's part does not cancel the original offer of grace. It only means that that person does

does not receive it, that he has not accepted the offer. This, it seems to me, is the meaning of Jesus' parable in Matthew 18:23-35. The king in the parable did not make his forgiveness of the huge debt conditional on the subsequent forgiveness that the forgiven man was being asked to extend to his brother. If it were conditional it would no longer be free and unmerited. When the man whose multi-million dollar debt (10,000 talents) had been forgiven, refused to forgive his brother's \$20 debt, he showed that he had not really accepted the king's offer of grace. If he had, he would have gladly forgiven his fellow servant.

D. An Active and Effective Power From God

Grace is not to be understood, however, as an entity which God dispenses and which can be subject to priestly manipulation, in the sacrament, for example. It was this mistaken notion that Luther protested in 1517. It rather means the energetic initiative which God has taken. It was this mistaken notion that Luther protested in 1517. It rather means the energetic initiative which God has taken. It also describes God in his graciousness, or his gracious approach to man.

IV. Grace in the Old Testament

The roots of the grace concept are found more in the word hesed than in any other word in the Old Testament. Hesed has been defined as the "loyal devotion grounded in love which goes beyond legal obligation and can be depended on to the utmost." (IDV, Vol. 2, p 467) Hesed is generally directed to believers or to God's people, but in a few instances it is shown to the sinful and undeserving. In these cases it could more nearly approximate the New Testament concept of grace.

Apart from the word hesed, however, God's willingness to forgive sinners who are completely undeserving is found in many places in the Old Testament (Psalms 32, 130, 51, 143, for example). His mercy shown to the inhabitants of Nineveh in the Book of Jonah is an act of grace. Finally, Israel's election, insofar as it was not based on any merit that could be found in them, Deuteronomy 7:6-8, was an act of God's grace. So the grace concept is present in embryo in a variety of Old Testament contexts. These were choices pointing forward to that full and complete demonstration of the grace of God in the incarnation, death, and resurrection of Jesus Christ.

CRITIQUE

by Bruce Young

Any discussion on God's grace must be carefully kept in perspective of man's guilt. Mankind is deserving of condemnation and liable to punishment for the violation of God's law. His sin is a direct attack on the great Lawgiver Himself, who is the holy God requiring man to be holy. In all manner of living (II Peter 1:16). Guilt expresses the relation which sin bears to justice or to the penalty of the law. This penalty is naturally and necessarily due the sinner because of his sin. It is in fact a debt that is due to the essential justice of God.

While it is true that the word "guilt" in the old Testament is not often used other than to refer to the trespass offering, nevertheless it is true that God does hold people responsible for their sins, "guilty," and directly acts in punishing them (Ex.32:33, Lev. 26:21, Num. 15:31, I Chron.10:31, Psa. 11:6, 75:8, Isa. 1:24,28). Man is guilty of active opposition to his Creator, a positive transgression of God's law. God deals seriously with this guilt. He requires that man suffer from the natural consequences of his sin, experience physical death, and eternal punishment, the "second death;" and finally suffer from spiritual death which is alienation from fellowship with God.

It is not until we understand the horror with which the Holy and Perfect God must look at sin and begin to understand how it affects him, that we truly can appreciate the magnitude of God's grace. As terrible as man's guilt is before God, so much greater is His grace. It is not that sin and man's guiltiness is an insignificant matter to Him, but that His unmerited love, His grace, is so great! He must punish sin because because of his justice and yet does so in only the way He can: "This is love, not that we loved God, but that he loved us and sent his son as an atoning sacrifice for our sins." (I John 4:10). Elsewhere it states that man's sin has brought God's wrath, and yet because of his incomparable riches in his grace, expressed in Christ Jesus, we have been saved. He has torn down the wall of hostility through His gift of grace which man must simply accept through faith. (Ephesians 2:1-20).

We live, work and teach in a land where man's guilt and therefore, ultimately God's grace, is undermined by a false standard which is determined on a horizontal, social level. Our thoughts, words and deeds are directed toward the holy God who is grieved and pained by our sins. (Gen.6:6)

The Bible looks from both perspectives, from man's perspective, who is the guilty one before His Creator; and God, who is the offended one. God's heart is grieved by sin, and in justice He has dealt, is dealing, and will continue to deal with man's guiltiness, but to those who accept His gift of grace, there is forgiveness and release.

This brief summary is intended to give emphasis to areas of the study of guilt and grace in the Bible that Lloyd Neve's study did not mention, or could have had stronger emphasis. In particular, it was my concern that we look at guilt from God's perspective as is evident from the Bible.

THE PLACE OF SHAME, GUILT AND GRACE IN JAPANESE RELIGIONS

A Comparative Study by
Clark B. Offner

Introduction

Edwin Way Teale has written, "The world's favorite season is the spring. All things seem possible in May." (North with the Spring) It was in that hopeful, optimistic season of the year that I received the request to present this paper and in the month of May, when "all things seem possible", I responded. Following a summer furlough and an especially busy month after my return, I finally set my hand to this task in the fall, which William Cullen Bryant has described as follows: "The melancholy days are come, the saddest of the year, Of wailing winds, and naked woods, and meadows brown and sere." ("The Death of the Flowers") I also found the atmosphere of fall different from that of spring and now I stand before you with mixed feelings - feelings of shame mixed with guilt that this paper did not produce the kind of harvest envisioned when the seed was first sown. I trust it will be received by this group with an attitude of grace.

The original title for this paper suggested by the Committee did not include the word "grace". In my letter of acceptance, however, I indicated my feeling that if the concept of grace was to be included in the biblical study - along with shame and guilt, then it was only fair that it be included in this paper on non-Christian religions, for the Jodo stream of Buddhism in particular has a definite emphasis upon grace that should not be ignored. Furthermore, that was a particular emphasis of my S.T.B. thesis on "A Comparison of 'Salvation' in the Amida Sects of Japanese Buddhism and Christianity" written 31 years ago just before coming to Japan, and I was confident that some of the material in that thesis could easily be incorporated into this paper. However, the place of shame in Japanese religions proved to be a more difficult subject for investigation than I had imagined. (I see that that concept has also been eliminated from the biblical study - although it was in the originally suggested title. If I knew then what I do now, I may have suggested that it be eliminated from the title of this paper as well.) Nevertheless, it is with that concept that this paper will begin.

SHAME

Whether or not the clear-cut distinction between a so called "guilt culture" and

"shame culture", as represented by the U.S. and Japan, is valid will be considered later, but at this point the distinction, as made by Ruth Benedict in The Chrysanthemum and the Sword will be briefly noted. Benedict writes that, "A society that inculcates absolute standards of morality and relies on men's developing a conscience is a guilt culture by definition." (p.222) In such a culture, guilt may be relieved by confession and atonement. "True shame cultures rely on external sanctions for good behavior, not, as true guilt cultures do, on an internalized conviction of sin. Shame is a reaction to other people's criticism", and is only heightened by public confession. Being shamed requires an audience. Guilt does not. (p.223) Shame is rooted in a person's concern for the reaction of society and a desire to fulfill its requirements. Guilt is rooted in one's awareness of having failed to satisfy the requirements of the absolute.

Although it is clear that Benedict's distinctions between shame and guilt cultures are "dated" (insofar as her description of Japanese society is concerned, some would "date" it in the Meiji era), it is obvious that Japanese and Americans do have different incentives and anxieties which encourage or discourage certain kinds of behavior. "Losing face" or feeling shame is a potent element in Japanese society, but how is this manifested in Japanese religion? Is there any peculiarly "religious" facet to this cultural characteristic? Is there any specifically "religious" support or basis for this trait that runs throughout the culture, or is its evidence in religious life a mere reflection of Japanese society in general? My study in this regard has led to the conclusion that there is very little objective, documentary source material that is relevant to this subject. I have found no reference to haji or similar expressions in scriptures or other religious literature and I am reminded of what Kunio Yanagita, the well-known Japanese folklore scholar, wrote in regard to the dearth of written material relating to death: since the Japanese dislike thinking and talking about death, they also avoid writing about it. (Nipponjin, p.43) The same may be true in regard to shame.

Nevertheless, although there is little written about shame, Dr. Kenichi Kishimoto, a respected emeritus professor of Nagoya University who makes use of religious writings of the religion of his patients during counseling sessions, indicates that his patients evidence a deep sense of shame. On the other hand, even when the scriptures he encourages them to read and re-read or even memorize clearly refer to human sin or guilt, it is the rare patient that shows any feelings of guilt or would consider himself a sinner. Thus, despite the fact that feelings of shame permeate Japanese life, there is a scarcity of

reference to shame in religious writings - even in those of the new religions that emphasize emotional states and human relations.

Whether or not Confucianism is considered a religion depends on how religion is defined, but it is clear that Confucianistic thought and its social implications have been a determinative influence in Japanese life. In particular, the Confucian emphasis upon propriety or decorum in social relationships, along with the traditional Japanese sense of loyalty combined to heighten the importance of "face" and the concomitant fear of shame when the rules of propriety or obligation are broken. However, in my cursory survey of Confucianistic literature, I found no specific reference to "shame" as such.

Consequently, while recognizing the strain of shame consciousness that is evident in Japanese society as a whole, and surmising that the subject may be broached in discussion sessions of certain new religious groups, I am unable to refer to any particular reference to shame in Japanese religious literature. In contrast, it may be of interest to note that in Young's Concordance of the Bible, fifteen different Hebrew and Greek words for shame" are listed, with 109 references - including nouns, verbs and adverbs. The same concordance has no listing under "guilt", although there is one reference to "guiltiness" and 22 to "guilty".

Concluding this short section on the place of shame in Japanese religions, it might be noted that descriptions of sexual relationships, which would be considered shameful in the puritanical tradition of the West, are quite frankly, if innocently, portrayed in the early sacred writings of Shinto (which sections were originally translated into Latin rather than into English by the early translators). Also, old stone images of a phallic deity and the phallic festivals of certain shrines in various parts of the country make clear that the content of the concept of "shame" in Japanese religious tradition is quite different from that in the Judaic-Christian-Islamic tradition.

GUILT

In examining the place of "guilt" in Japanese religions, we are immediately faced with a problem of definition or delineation. In Japanese, the same word, tsumi, is used to translate the English words sin and guilt. It does not take a foreign missionary long to recognize that, just as the traditional Japanese concept of kami is quite different from the biblical concept of God, so the concept of tsumi does not correspond to the biblical idea of sin or guilt. (Although not directly pertinent to this paper, it may be well to remind us

foreign missionaries that the Japanese word, yurusu, used to translate the biblical term "forgive", may also mean: overlook, tolerate, permit, allow, or even approve.) Among the translations for tsumi in the Japanese-English dictionary are the following: crime, sin, vice, fault, transgression, punishment, penalty, guilt. Thus the term tsumi, along with many other Japanese religious conceptions, is not very precise. (In all fairness, however, it should also be noted that the biblical terms for "sin" in both Hebrew and Greek are also subject to a breadth of meaning that includes both sinful acts and the guilt and punishment accompanying sin. The Interpreter's Dictionary of the Bible states that, generally, the Hebrews did not distinguish between sin and its resultant guilt. All the leading words for "sin" also express "guilt".)

It is generally acknowledged that the biblical sense of sin or guilt is lacking in Oriental religion in general and in Japanese religions in particular. Edwin A. Burttt writes, "Nothing quite comparable to it is present in the Eastern faiths; they are familiar with moral ignorance, with spiritual lethargy and failure, with missing the tao and adding to bad karma; but they do not know sin in the Western sense of the word." (Man Seeks the Divine, p.300) Hajime Nakamura, in his Ways of Thinking of Eastern Peoples, recognizes that not only is a "lack of sin-consciousness... noticeable among present-day Japanese", but that "it may be argued ... that the Japanese were originally lacking in such a consciousness." (p.518) Professor Masatoshi Doi characterizes "the basic trait of the Japanese mentality as the absence of the sense of ultimacy." "This absence of the sense of ultimacy," he continues, "explains why they lacked the consciousness of sin." ("The Nature of Encounter between Christianity and Other Religions as Witnessed on the Japanese Scene", in The Theology of the Christian Mission, p.169)

Sidney Lewis Gulick writes, "Strictly speaking, the Oriental religions do not recognize sin, for sin is a violation of the will of the Divine Person. They hold there is no such Person, for their Ultimate Reality is impersonal. In the Orient, therefore, sin has been accounted for as illusion." (The East and West, A Study of their Psychic and Cultural Characteristics, p.327f) In his presentation of What the Buddha Taught, Walpola Rahula writes, "there is no 'sin' in Buddhism, as sin is understood in some religions. The root of all evil is ignorance and false views." (p.3) This original Buddhist emphasis is maintained in certain Japanese streams of Buddhism and newer religious movements of Buddhist origin. From this point of view, sin is an illusion, which has no real existence outside of the deluded mind. When enlightenment is attained, the illusion disappears. Thus, sin

is not a moral problem, but an ontological problem. When the true nature of reality is grasped, the illusory character of sin will be recognized.

Shinto

The native Japanese religious consciousness is unsophisticated. Until the introduction of Buddhism, Japanese religion lacked a metaphysical character and was without speculative theories about the nature of reality. Shinto has no set creed or clearly formulated doctrines. It has been defined as "the traditional religious practices which originated in Japan ... along with the underlying life attitudes and ideology which support such practices." (Naofusa Hirai, quoted by Offner in "Shinto", The World's Religions, p.191) Such practices and their ideological bases are flexible and may change with the times. As Professor Sokyō Ono writes, "Moral judgments as to what was considered to be good or bad were not a fixed system of standards, but varied considerably depending on each specific situation. The Shinto method of grasping truth takes into consideration the fact that values are constantly changing. For example, in Shinto ethics nothing - sex, wealth, killing, etc., - is regarded as unconditionally evil." (The Kami Way, p.105)

According to Tsunetsugu Muraoka, the "word tsumi (abomination) was originally identified with pollution (kegare)." "Purification (harai) was a means of removing tsumi." (Studies in Shinto Thought, p.30) Hajime Nakamura also notes that "the Japanese of antiquity regarded sin as a kind of material entity, which could easily be purged by means of a ritual of purification." (Op.Cit., p.518) While purification rituals are performed regularly at local shrines for various purposes, the Great Purification Ceremony, also known as the Nakatomi Ritual, was performed twice a year to purify the whole land. As described by Masaharu Anesaki, this ceremony consisted of "sprinkling water, reciting the ritual, and swinging the symbolic nusa, while human figures made of rice-straw are thrown into the stream, the effigies representing the stained substance of the attendants." (History of Japanese Religion, p.44) The particular sins noted in this ritual are divided into heavenly offenses and earthly offenses. The heavenly offenses refer to the sins committed by the sun goddess' obstreperous younger brother, Susano Ō, to wit, breaking down divisions between ricefields, filling up of irrigation channels, reversing waterpipes, sowing seed over again, planting skewers, flaying alive and flaying backwards. Included in the earthly offenses are: cutting of living bodies, cutting of dead bodies, leprosy, skin disease, incest, bestiality, calamities, killing animals and bewitchments. Here,

social, moral, physical, natural abnormalities are all lumped together as tsumi, which may be ceremonially purified. The various kami will cooperate in removing the pollution and restoring the original purity.

According to the Shinto priest I consulted, since such ancient terminology is no longer relevant nor understood by people today, it is not in common use. Because of the great variety of local traditions, no definition of tsumi or kegare (which are not generally distinguished today) would be universally recognized. Basically, however, tsumi-kegare refers to what is not in accord with normality, that is, the abnormal (ke). According to him, "normal" refers to what is jomeiseichoku (pure/bright/ right/upright) and the most abnormal state is death. In Shinto tradition, death, blood and sickness have always been regarded as polluting influences and purification is required of those who have been in contact with them.

At the heart of traditional Japanese (religious) mentality is the sense of being a part of a community - a community that, on the smaller scale, includes family members - both living and dead, but extends to one's neighborhood and ultimately includes not only the entire Japanese nation/family, but one's whole natural habitat as well. One is linked physically with one's immediate family-including the ancestors to which one owes one's existence, and socially with the community of one's native place. One's life is also inextricably tied up with the forces of nature and the unseen kami, which exert their influence upon the lives of the community members.

In this communal setting, there is no sense of moral responsibility toward an absolute or ultimate being such as the biblical God. Yet, there is a sense of imperfection, of having fallen short of the expectations of others, of not having fully fulfilled one's obligations or of having become ritually impure. Such a condition, however, is not usually seen as a great problem. Rather, it is common to all people and may be simply rectified through a prescribed ritual. The "stain of sin" is easily washed away by ceremonial ablution or purification rites. In all fairness it must be noted, however, that sincere, thinking Shinto priests recognize that the ritualistic observances are merely symbolic and that an inward psychological, if not spiritual, change on the part of the worshipper is needed for them to be truly effective.

Buddhism

When we turn to Japanese Buddhism, we find evidence of a different atmosphere - at least in theory. The Mahayana stream of Buddhism that was

was altered as it passed through China and was again changed to fit the Japanese scene is so far removed from the original teaching and practice of Gautama that some scholars question whether or not it should be called Buddhism. In Japanese Buddhism, as in Shinto, tsumi may refer to an infraction of a religious rule. The simple definition of tsumi in the Bukkyogo Daijiten is "an act that is religiously blameworthy. For example, letting one's nails (not hair!) grow long." However, in the most popular strain of traditional Japanese Buddhism, the Jodo or Pure Land School, doctrinally, a deeper concept of sin and guilt is found. In examining the writings of Honen Shonin, the founder of the Jodo Sect in Japan, and Shinran Shonin, his disciple and founder of the Jodo Shin Sect, we find that their understanding of themselves, in the context of their own world view, has something in common with Christian expressions of guilt.

In Jodo Buddhism, the concept of Amida Nyorai approaches that of monotheism and the pious believer recognizes the impossibility of saving oneself through the older Buddhist path of ascetic discipline and superior knowledge. He confesses his weakness and sinfulness before this Buddha of Infinite Life and Light. Recognizing the differences in philosophical or theological orientation and historical development between traditional Buddhism and Christianity, in Jodo Shin Buddhism in particular, there are feelings expressed that remind one of biblical passages.

According to Fumio Masutani, "the crux of what the teachers of the Pure Land Sect preach is not so much the suffering from transiency, as the agony of sin." "The main emphasis ... is put upon the sinful man. The consciousness of one's sinfulness and inability to do anything good has now come to the fore, and the problem of the suffering from transiency has been left behind. The agony of sin, which did not present itself among the important problems of the primitive Buddhism, has now been taken up with the greatest concern." (A Comparative Study of Buddhism and Christianity, p.111f) Masutani quotes Honen as lamenting, 'Nothing is wrong with me but lack of piety and full of illness.' 'Day and night, I busy myself with futility. Day after day, I concern myself about avarice.' 'Oh wretched man that I am! No instruction is within my reach.' " (p.84)

Nakamura quotes Shinran, "whose profound moral selfreflection made him say, 'There is no end of evil nature. Man's mind is abominable as a viper.' 'Truly I have come to realize, and it is deplorable, that I am an idiotic vulture, drowned in the boundless sea of carnal desires, lost in the enormous mountains of worldly ambitions, not being pleased with becoming entitled to be saved, and taking

no pleasure in approaching the True Evidence. Shame on me; woe is me!" (op.cit., pp.514f) According to Shinran, man is evil by nature, making it impossible for him to perform a truly good act. (Alfred Bloom, Shinran's Gospel of Pure Grace, p.39) The name he chose to refer to himself was Gutoku, "feeble-minded baldhead." In one of his poems, he wrote,

I am false and untrue, And without purity of mind.
With our evil natures hard to subdue, Our minds are like asps and scorpions.
As the practice of virtue is mixed poison, We call it false, vain practice.
(Bloom, op.cit., p.29)

"A Catechism of the Sin Sect" (translated by August Karl Reischauer from the Japanese Shinshu Hyakuwa by R. Nishimoto) clearly indicates that man, being sinful, cannot cleanse his depraved heart. It states, "...we are deeply involved in sin and evil from which it is impossible to extricate ourselves through whatever efforts we may put forth."(x.p.42)

In contrast to the teaching of primitive Buddhism that man's basic problem is ignorance or illusion, the Jodo and Jodo Shin Sects recognize man's problem to be rooted in a sinful disposition that requires cleansing.- In the words of Honen and Shinran, this sinful nature of man is made clear along with their feelings of guilt, and in the established doctrine of the denominations they fostered, this emphasis continues. However, as has been pointed out earlier, there is little consciousness of sin and guilt on the part of the common believers of these same denominations. An earnest Jodoshu priest of my acquaintance, with whom I have talked about this matter, recognizes the predominant influence of traditional Shinto thought regarding tsumi among Japanese. Because of the traditional danka system, whereby it is the house or family that is related to the temple rather than the individual, he also sees most Japanese Buddhists as having a merely nominal religious affiliation. He thinks that Jodokyo faces a similar problem as Christianity insofar as bringing a deeper sense of human sinfulness into Japanese consciousness is concerned. In effect, Japan has not yet been "Buddhisized". Rather, Buddhism in Japan has been "Japanized".

New Religions

One of the characteristics of a number of the new religious groups is their regular meetings in small groups for discussion or, in the case of some, more individualized consultation sessions. In these group discussions or counselling sessions, of which the hoza of Rissho Kosei Kai is probably best

known, individual weaknesses and failings are both indicated by others and confessed by oneself. There are also exhortations given for the person with the wrong spirit to repent.

However, generally speaking, the basic problem referred to is a wrong mental attitude toward others which needs to be changed. Jealousy, hatred, lack of gratitude, self-centeredness and the like are the inner dispositions that require changing. They are usually not referred to as "sins", even though feelings of guilt may be induced by the explicit indication of one's faults by the group leader or other members. Tenrikyo refers to these harmful mental attitudes as a kind of spiritual dust which clouds the mind. They are not serious enough to be called sins and may be simply swept away. God himself is referred to as "the broom" by which one's heart is swept clean. (Modern Japanese Religions, pp.168, 189)

The attitude of Soka Gakkai tends to be more severe in pointing out the religious sins of false worship or failure to worship the right object of worship in the right way. Reiyukai, along with many other new religious groups, emphasizes the need to venerate ancestors. Feelings of guilt may result from the failure to follow the more rigid instruction of such groups. In these cases, there is more than a feeling of shame in the presence of one's peers; there is the sense of failure in the presence of a more awesome, spiritual reality.

GRACE

In Confucianistic writings, there is reference to the blessing of goodness of heaven (ten no on). Shinto thought also may refer to divine favor or the blessings of the kami. However, in such cases, the reference is primarily to the outworking of natural processes or to a generalized beneficial influence. In some of the new religions of theistic inclination, there is more particularized teaching regarding the good will and kindness of God, gods or buddhas. However, in the Japanese religious tradition of the past 800 years, it is primarily in the Pure Land (Judo) stream of Buddhism that teaching regarding divine grace is found and it is the teaching of Honen and Shinran that will be treated here.

According to the teaching of the Jodo or Pure Land Sects, Amida Buddha originally appeared on earth in the person of Hoze Bosatsu (although there is no historical reference to such a person). Having fulfilled all the conditions for attaining buddhahood for himself, he made 48 vows which he vowed to fulfill before entering nirvana. These vows were made out of his deep compassion for human beings and required many ages of good works, reincarnations,

sacrifices and hardships to fulfill. The vows were basically concerned with providing a way of salvation for all beings, conditioned by faith in his name. The most important, crucial vow is the 18th, which states, "If, after my obtaining Buddhahood, all beings ... should desire in sincerity and trustfulness to be born in my country, and if they should not be born by only thinking of me ten times ... may I not attain the Highest Enlightenment." (Bloom, op. cit., p.3) Arthur Lloyd, in Shinran and His Work, gives the essence of this vow as follows: "If I cannot procure salvation for all Beings, I will not accept Buddhahood for myself." (Quoted in Offner, thesis, p.41)

Jodo teaching stresses that it is on the basis of Amida's grace and mercy as expressed in his vows (hongan) that people are saved in this present, evil age. In the past, it was possible to attain nirvana on the basis of ascetic discipline and a holy life for the few who were able to follow such practices, but in this corrupt period of time, it is only by faith in Amida's grace that salvation may be attained. Self-effort (jiriki) is useless; reliance upon the power of another (tariki), meaning Amida Buddha, is the way of salvation taught by Honen, Shinran and the sects they founded.

In Honen's last essay, Ichimai Kishomon ("The Testament in One Piece of Paper"), he wrote:

Our practice of devotion does not consist in that of meditation as recommended and practised by sages of the past. Nor is our 'Calling the Name' (Nembutsu) uttered in consequence of enlightenment in truths attained through learning and wisdom. When we invoke Buddha and say 'Namu Amida Butsu,' with the firm belief that we shall be born in Buddha's paradise, we shall surely be born there. There is no other mystery here than in uttering His Name in this faith. (Anesaki, op.cit., p.178)

Shinran carried his master's doctrine yet further. For him, "no sin was an obstacle to salvation through grace." (Ichiro Hori, "The Appearance of Individual Self-consciousness in Japanese Religion and Its Historical Transformations", in Moore, The Japanese Mind, p.218) He denounced the idea of seeking to purify oneself from sin as an impediment to real faith. All one needs to do is to trust in Amida's mercy. For him, there was no meritorious value in repeating the nenbutsu ("Namu Amida Butsu"), but salvation was by faith alone. The Shin Catechism states: "We are saved by believing on Amida Butsu." (Offner thesis, p.43) "Shinran's Gospel of Pure Grace" (title of study by Alfred Bloom) is clearly seen in one of his famous sayings from the Tanisho. Reversing

a saying of Honen that "even a bad man will be received in Buddha's Land, how much more a good man!", he deemed it more accurate to say that "even a good man will be received in Buddha's Land, how much more a bad man."

In short, 'neither virtue nor wisdom but faith' was his fundamental tenet, and faith itself has nothing to do with our own intention or attainment but is solely Buddha's free gift. He says: 'Whether sage or fool, whether good or bad, we have simply to give up the idea of estimating our own qualities or of depending upon self. Though entangled in sin and depravity, even in living the life of the most despised outcast, we are embraced by the all pervading light of grace; indefatigable faith in salvation itself is a manifestation of Buddha's act of embracing us into His grace, because nothing can impede the working of His grace.' (Anesaki, op.cit., p.182f)

Although it may be difficult to imagine how the teaching of Gautama, who refused to speculate on the existence of a divinity and who taught that the road to enlightenment was by means of ascetic self-discipline and meditation, could be changed or develop into the Pure Land Buddhism of Japan, which some writers have referred to as an Eastern version of the Christian Gospel, nevertheless, it is clear that, in the teaching of these popular Japanese Buddhist sects, salvation is gained by grace through faith, and even that is Amida's gift.

In a gathering such as this, it should be unnecessary to add the observation that, among adherents of any religion, there is often a disparity between doctrine and practice. Even as the number of Japanese Buddhists in the Jodo stream who would admit that they are sinners may be comparatively few, so those who are relying entirely upon the grace of Amida, apart from any merit-producing works of their own, may also not be many. However, the testimony of one sincere adherent quoted by Dr. August Karl Reischauer (who, incidentally, was the person who suggested the topic for my own S.T.B. thesis to which I have referred in this paper) in two of his books, may serve as a fitting conclusion to this section.

I am old and I am a woman, and it is not expected that a woman will know much of such subjects, but I will tell you what thoughts I have. I am weak and sinful, and have no hope in myself; my hope is all in Amida Buddha. I believe him to be the Supreme Being. Because of the wickedness of man, and because of human sorrow, Amida Buddha became incarnate and came to earth to deliver man; and my

hope and the world's hope is to be found in his suffering love. He has entered humanity to save it; and he alone can save. He constantly watches over and helps all who trust him. I am not in a hurry to die, but I am ready when the time comes; and I trust that through the gracious love of Amida Buddha I shall then enter into the future life which I believe to be a state of conscious existence, and where I shall be free from sorrow. I believe that he hears prayer, and that he has guided me thus far, and my hope is only in his suffering love. (Studies in Japanese Buddhism, pp.245f; The Nature and Truth of the Great Religions, pp.56f)

Conclusion

This study has uncovered little or no specifically religious teaching in non-Christian Japanese religions relating to shame, although it is recognized that the same atmosphere pervades Japanese religions as the rest of the culture. In regard to a sense of sin or guilt and to a concept of grace, it was indicated that these are present in Japanese religions. Their particular character, however, in comparison with or contrast to Christian experience and belief, vary according to the difference in the nature of the entity before which one stands or falls. Nevertheless, there are universally common elements of religious experience present also in Japanese soil, which the Christian evangelist can relate to and develop in his proclamation of the Christian Gospel.

In conclusion, I would like to make four comments in regard to the clear-cut distinction between shame and guilt (cultures) made by Ruth Benedict and others.

1) Cultures and people cannot be so easily categorized, and generalizations are misleading. Even within such a homogeneous people as the Japanese, there are countless variations. Benedict focussed on the samurai class and its bushido moral code and applied it to the nation as a whole. Admittedly, shame is a powerful stimulant in Japanese life, but its powerful influence is also evident in the intense commercial competition, social keeping-up-with-the-Joneses and style or fad consciousness of the West. On the other hand, feelings of guilt are also experienced in Japanese hearts - even though they may not be vocalized or, if they are, they may be expressed in a different manner than in the West.

2) In probing Japanese feelings of shame, Benedict did not go far enough. She stressed the outward or public shame, but overlooked what Keiichi Sakuta has

referred to as internal or private feelings of shame. (Haji no Bunka no Saiko, pp.10f)

3) These deeper, internal feelings of shame are not so easily distinguished from guilt feelings as she implies. Not only within cultures is there a mixture of elements of shame and guilt, but this same mixture is evident within individuals as well, regardless of culture. (Cf. Takeo Doi, 'Amoe' no Kozo, p.48) The problem of precise definition was noted earlier in this paper, but the difficulty of making such clear-cut distinctions may be illustrated by reference to the relevant articles in The Interpreter's Dictionary of the Bible and to a few Bible passages. As noted above, the word "guilt" does not appear in the Authorized Version of the Bible, presumably the root of the so-called guilt culture of the West. Under the Dictionary heading for "guilt", we find the words: "See SIN". The definition given for "shame", after noting the seven Hebrew words and eight Greek words referring to "shame" is as follows: "The painful consciousness of guilt, unworthiness, or failure, and the ignominy often connected with it. In the objective sense, shame is the disgrace which a sinner brings upon himself and those associated with him..." "Shame comes as a divine judgment upon sinners..." "Subjectively, shame is experienced as guilt for sin..." (italics added)

In the Genesis account of the Fall, we read that, before the Fall, the man and his wife were both naked and were not ashamed (2:25), but following their disobedience, their eyes were opened and they knew that they were naked and sewed fig leaves together to make themselves aprons and hid from the Lord God (3:7-8). Did Adam and Eve experience feelings of shame or guilt? and can they really be distinguished here? Ezra begins his prayer to the Lord with these words: "O my God, I am ashamed and blush to lift my face to thee, my God, for our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens. From the days of our fathers to this day we have been in great guilt; and for our iniquities we, our kings, and our priests have been given into the hand of the kings of the lands, to the sword, to captivity, and to utter shame, as at this day." (Ezra 9:6-7; RSV; italics added; for "guilt", AV has "trespass") And Jeremiah cries out: "Let us lie down in our shame, and let our dishonor cover us; for we have sinned against the Lord our God..." (3:25, RSV; italics added) Shame and guilt, even in the Bible, are closely related.

4) Finally, even though shame and sin or guilt are often closely intertwined, we may recognize a distinction between them. Professor Takeo Doi points out that a sense of betrayal is basic to feelings of both shame and guilt.

Needless to say, the recipient of the betrayal may be different in either case: the eternal God, man's Creator, or the community of which one is an inextricable part. In the Christian view, man stands exposed before the Absolute, having disobeyed his word, betrayed his trust, missed the mark, broken a deep, spiritual relationship. In Japanese tradition, there is no conception of an "absolute" and probably the closest approximation to it is the community.

Hajime Nakamura makes this Japanese overemphasis upon a limited social nexus as a basic characteristic of the Japanese way of thinking. Human relationships, social connections, the sense of community is of primary importance in Japanese life. "Given a way of thinking which emphasizes social cooperation as the basic structure and the ground of the individual's life," he writes, "it becomes a matter of vital importance what others in the group may think of him." (Op.cit., p.513) Thus, whereas the Christian will put God and one's relationship with God at the center of life, in traditional Japanese thought, one's social nexus holds this place of "ultimate concern."

Recognizing the wide breadth of meaning and variety of expressions included in such words as "shame" and "guilt" (as is also true of words such as "love" and "worship"), depending upon the object in view, at the heart of the sense of shame for the non-Christian Japanese and of the sense of guilt for the Christian, I believe there is a common element that may be apprehended. The Christian evangelist in Japan, cognizant of the god-like place of the community in Japanese thought, must seek to raise the eyes of this people to a higher level, to that "unknown God" who is their true Father and Lord.

BIBLIOGRAPHY
(Reference Materials Referred to)

- Anesaki, Masaharu, History of Japanese Religion, Tokyo: Tuttle, 1963
- Benedict, Ruth, The Chrysanthemum and the Sword, Tokyo: Tuttle, 1946
- Bloom, Alfred, Shinran's Gospel of Pure Grace, Tucson, Arizona: University of Arizona Press, 1965
- Burt, Edwin A., Man Seeks the Divine, A Study of the History and Comparison of Religions, New York: Harper & Row, 1957
- Doi, Masatoshi, "The Nature of Encounter between Christianity and Other Religions as Witnessed on the Japanese Scene" in Gerald H. Anderson, ed., The Theology of the Christian Mission, New York: McGraw-Hill, 1961
- Doi, Takeo, "Amae" no Kozo, Tokyo: Kobundo, 1971
- Gulick, Sidney Lewis, The East and West, A Study of Their Psychic and Cultural Characteristics, Tokyo: Tuttle, 1962
- Hori, Ichiro, "The Appearance of Individual Self-consciousness in Japanese Religion and Its Historical Transformations" in Charles A. Moore, ed., The Japanese Mind, Tokyo: Tuttle, 1973
- The Interpreter's Dictionary of the Bible, New York: Abingdon Press, 1962
- Lloyd, Rev. Arthur, Shinran and His Work, Tokyo: Kyobunkwan, 1910
- Masutani, Fumio, A Comparative Study of Buddhism and Christianity, Tokyo: Bukkyo Dendo Kyokai, 1957
- Muraoka, Tsunetsugu, Studies in Shinto Thought, Tokyo: Ministry of Education, 1964
- Nakamura, Hajime, Ways of Thinking of Eastern Peoples, Honolulu: East-West Center Press, 1964

Offner, Clark B., "A Comparison of 'Salvation' in the Amida Sects of Japanese Buddhism and Christianity," Unpublished thesis submitted to New York Theological Seminary

"Shintoism" in Sir Norman Anderson, ed., The World's Religions, London: Inter-Varsity Press, 1975 and Henry Van Straelen, Modern Japanese Religions, Leiden: E. J. Brill, 1962

Ono, Sokyō, The Kami Way, Tokyo: Int'l Inst. for the Study of Religions, 1960

Rahula, Walpola, What the Buddha Taught, New York: Grove Press, 1959

Reischauer, August Karl, A Catechism of the Shin Sect (Translated from the Japanese Shinshu Kyakuwa by R. Nishimoto), Honolulu: Hongwaji Mission, 1921

The Nature and Truth of the Great Religions, Tokyo: Tuttle, 1966

Studies in Japanese Buddhism, New York: The Macmillan Co., 1917

Sakuta, Keiichi, Haji no Bunka no Saiko, Tokyo: Chikuma Shobo, 1967

Yanagita, Kunio, Nipponjin, Tokyo: Mainichi Shinbunsha, 1976

Young, Robert, Analytic Concordance to the Bible, New York: Funk & Wagnalls

CRITIQUE

by Richard E. Sytsma

Clark began his paper confessing his feelings of shame and guilt for an inadequate paper and pleading for our grace. I think I reflect the feeling of the whole group when I say that Clark's feelings are entirely unfounded. So, Clark, you do not need our forgiveness. But you certainly have gained our admiration.

In his discussion of shame in Japanese religions, Clark has pointed out a puzzling juxtaposition: the deep sense of shame permeating Japanese society and the lack of references to shame in Japanese religious literature. I think Clark is right in suggesting that if the Japanese sense of shame has religious roots, those roots would be Confucian rather than Buddhist or Shinto. Whether or not much is written on shame in Confucian literature, shame as a concept fits the Confucian scheme. Confucius wrote that "to possess the feeling of shame is to be near energy." (Chuyo, xx,10:

"haji o shiru," quoted in Joseph J. Spae, Japanese Religiosity (Tokyo Oriens Institute for Religious Research, 1971),p.75) In the Mencius, Book VII, Pt.I,7 the question is asked, "When one differs from other men in not having this sense of shame, what will he have in common with them?" (Quoted in Spae, op.cit., p.104) Watsuji maintains that the essential spirit of Bushido was "to know shame, to feel ashamed in face of weakness, cowardice, baseness, and servility." (Watsuji Tetsuro, Fudo, Translated by G. Bownas, A Climate (Ministry of Education, 1961), p.155-5, quoted in Spae, op.cit., p.104) Nitobe says, "Mencius had taught centuries before, in almost identical phrase, what Carlyle has latterly expressed, namely that 'Shame is the soil of all virtue, of good manners and good morals.'" (Bushido, p.74)

I agree with Clark that shame and guilt cannot so easily be distinguished. He mentioned that Young's Concordance has no listing under "guilt." He could have added that the New NIV Complete Concordance has 105 listings. As Clark mentions, the Biblical words for sin also express guilt - an emphasis the NIV highlights.

In the Bible shame is a feeling that can be experienced before God, as well as before men. Both Ezra and Nehemiah confess their shame before God. Adam and Eve's shame was not directed toward society (there was not much of a society then) as much as towards God. On the other hand, feelings of guilt can be experienced even by people who do not believe in God or any absolute.

Clark suggests that the distinction between shame and guilt is whether the recipient is man or God. But I wonder whether the difference lies in whether the focus is another person (either God or man) or the law. Subjectively, shame is the feeling of disapproval by another. That "other" may be our heavenly Father; it may be our earthly father. A typical reaction of an ashamed person is the hanging head or the averted eyes. The focus of his negative feeling is that other person, whom he wishes to avoid. A guilt feeling is the pang of conscience felt in connection with the breaking of some moral standard. It may be felt even - or perhaps especially - when alone. The focus of the negative feeling is not the other person to be avoided, but one's own action, one's own motive. A typical reaction of a guilty person might be the washing of one's hands to rid oneself of the guilt, as in *MacBeth*. Objectively, shame is dishonor or ignominy, whereas guilt is the legal status of a lawbreaker.

Buddhist writings, while not emphasizing shame very much, do mention it. Dogen's *Shobo-Genzo* mentions shame for sexual desire (Yuho Yokoi, *Zen Master Dogen, an Introduction with Selected Writings* (New York: Weatherhill, 1976, p.156-157), for being far from enlightenment (*Ibid.*, p.133) and for not recognizing the superiority of the Buddha's teaching (*Ibid.*, p.166) Thus, the innocence of Shinto is balanced, at least a little, by a "puritanical" strain in Buddhism.

I have great admiration for the way Clark threaded his way through all the ambiguities in the concept of *tsumi* in Shintoism, Buddhism, and the new religions. Following his analysis of *tsumi* was very enlightening.

Clark pointed out in his paper that grace, as we think of it, occupies little or no place in most Japanese religions - except for the Pure Land Sect. And so he largely limited his discussion of grace to Honen and more particularly to Shinran. Clark's very clear presentation of the Pure Land teaching of grace raises some provocative issues. Can the Pure Land Buddhism of Japan be called the Eastern version of the Christian gospel? Is the old woman whom Reischauer describes a Christian in disguise? If we would substitute the name Jesus Christ for Amida Buddha in her testimony, we would have a devout Christian - and a Calvinistic one at that. The formal similarities of sin, faith, and grace in Luther's and Shinran's teaching are remarkable. But what about the content of Amida's grace (transfer of merit - *eiko*)? Is the source of transferred merit in Amida Buddha a reliable object of faith. Does Amida actually exist?

Clark has - maybe to stimulate discussion - left some questions unanswered. But I think he has pointed us in the right direction in his conclusion: while recognizing the common elements in the Christian and Japanese concepts of shame, guilt, and grace, we must seek to point the Japanese beyond the norms of their social nexus to the one true God.

HISTORY OF CHRISTIAN CONFRONTATION WITH JAPANESE CULTURE

A Historical Study by Glenn G. Gano

The topic assigned to me, "History of Christian Confrontation with Japanese Culture", is one to which all of us have given thought. I accepted the assignment in the spirit of this Hayama Conference. Few of us are professional scholars and most of us are overextended in evangelistic, educational and administrative assignments with little time for study. But at Hayama each takes a turn and my turn has come. I have profited immensely from the stimulation and fellowship of these conferences and give this paper in the hope that it will give you some new insights, approaches, handles to this vast and crucial subject.

I have kept the assigned topic, but would have preferred the word encounter to confrontation: Christian Encounter with Japanese Culture. Confrontation hints at belligerency and sets Japanese culture in an adversary role. There are certainly aspects of the Christian message which must vigorously confront, aggressively attack, seek to supplant aspects of Japanese culture, but this cannot be the case with culture in its broadest sense. Culture includes a number of components and Harumi Befu, in his *Japan An Anthropological Introduction*, includes ideology, social structure, personality formation and economic development among others.¹ Thus aspects of Christianity respond differently to various aspects of Japanese culture. There is no across-the-board confrontation, but there is across-the-board encounter.

Let me also qualify three other terms in the title. This paper is concerned with only aspects of Japanese culture. The topics under "The Church and Japan" heading in the program for the Second Japan Congress on Evangelism to be held this summer indicate the scope: the Japanese mind, Japanese religions, customs, society, state.² I will limit Christian to Protestant. I apologize for this but feel I cannot handle the Roman Catholic material adequately. I will reduce "history" to the time span since the second introduction of Christianity into Japan in 1859. Therefore this paper considers the impact of Protestant Christianity on aspects of Japanese culture during the Meiji, Taisho and Showa periods.

How best to approach this subject? Richard Niebuhr's book, *Christ and Culture*, came to mind. Niebuhr reduced the variety of ways Christianity encounters culture to several types: Christ against culture, Christ of culture or identification of Christianity and culture, Christ above culture as when Aquinas synthesized Christianity and culture, Christ and culture in paradox, in tension as with Luther, and Christ and the transformation of culture as occurred under St. Augustine and Calvin.

As I continued to read I found another model. In a 1966 ICU publication Kiyoko Takeda Cho wrote an article "The Christian Encounter with the Traditional Ethos of Japan" in which she developed an alternative typology. Dr. Cho, first of all, looked at the encounter, the confrontation, from the point of view of Japanese Christians. How did Japanese Christians adopt or naturalize Christianity into their culture? How did Japanese who had accepted the claims of Christ react to the contradictions with culture? She developed five responses which I want to use in this paper. They are: compromise, isolation, confrontation, apostasy and grafting as when a branch is grafted onto a tree.

I think this will be a helpful approach to the subject. It will be different. Our normal approach is to study the missionary expansion and its confrontation with Japanese culture but this brings in the further complication of the confrontation of two cultures. When we look at the impact from the side of Japanese Christians, the foreign culture factor is reduced, but not eliminated, as it was the foreignness that attracted many early believers. Others may object that in the early Meiji period Japanese Christians were still in the catechetical stage, that Christian roots in this culture were yet shallow and that dependence on Japanese views would be misleading. Be that as it may, I will use Dr. Cho's schema for this presentation believing it will throw helpful light on our understanding of ways Japanese Christians have received Christianity into their culture. The issue is not how outsiders respond or react to this culture, but how some Japanese Christians, led by the Holy Spirit, found their answers to the questions of identity and obedience.

History

Protestant missionary activity became official with the revoking of the ban against Christianity which had been imposed at the beginning of the Tokugawa Period by the Meiji government in 1873. The purpose of the action was to gain repeal of the unequal treaties imposed by the Western governments and in no way indicated a national interest in the religion which until today remains "foreign" in the minds

of many. 5 Christianity remains the "non-mixer" 6, the "stranger in the land" . 7 The initial response was just the opposite however. There was a great infatuation with all things western. Christianity was carried along on the flood tide. In 1884 Fukuzawa Yukichi, a prominent intellectual and publisher who later founded Keio Gijuku, felt Christianity would ultimately become the religion of Japan and proposed that Japan become a nominally Christian nation in order to achieve equal status with Western countries. He praised its "wealth, intelligence, virtue and ability to attract persons of rank". 8 Later Fukuzawa became a bitter critic.

During this period the Christian missionaries witnessed rapid growth. At the Osaka Conference in 1883 one reported:

“The success with which the efforts of Christian missionaries in Japan has been crowned has probably never been surpassed in the history of Protestant Missions, and amply justifies the expectation that, with the blessing of God, the faithful labors of Christian missionaries in this empire will produce in the near future ever more brilliant results.”

The prophecy was fulfilled and the rapid growth continued until 1889. 10 It was the denominations best equipped "to ride the wave of Western popularity" that grew most rapidly. 11

To stem this tide of westernization the Meiji government turned to Shinto and absolutist nationalism. The constitution promulgated in 1899 vested authority in the Emperor and the Rescript on Education was issued in 1890 to produce loyal subjects. Japan modernized her legal and political institutions, convened a national Diet, but treaty revision remained illusive. The enthusiasm for things Western waned and church growth declined. Where there had been 9,850 baptisms and 983 apostasies between 1881-1890, there were only 2770 baptisms but 3,795 apostasies between 1891-1900.

A severe attack against Christianity was led by Inoue Tetsujiru, professor of philosophy at the Tokyo Imperial University. He published a book in 1883, *Kyoiku to Shukyo no Shototsu* (A Conflict Between Religion and Education) in which he charged that Christian love and the traditional Japanese virtues of loyalty and filial piety were incompatible. 13 Also Christian teaching of individualism, universal brotherhood and denial of the Emperor 's divinity were opposed to the spirit of the Rescript. He wrote: “Since (Christianity) places emphasis upon the quality of all before God, it does not accept reverence for the

the Emperor and consequently places no value upon the idea of loyalty. It cares not the least whether the state deteriorates.” 15

The anti-Christian attack broadened to include Christian schools which were a key factor in the rapid growth of Christianity and in the widespread dissemination of Western learning. Thomas states that "schools were first in time of origin and possibly of importance among the methods employed by the missionaries for spreading Protestantism in Japan. 16 Yamamori notes that the school approach was the most effective entrance to the church during the 1880 's. 17

Soon after the unequal treaties were revised and the galling vestiges of extraterritoriality removed in 1899, the government, no longer fearing unfavorable international reactions, moved against Christian education. "Order Number Twelve", the official action taken by the Department of Education to curtail Christian education in schools read:

“The separation of general education from religion is very necessary to educational administration. Accordingly in all schools established by the government and in all public schools (privately) founded and also in all schools wherein the curriculum is fixed by law, religious instruction and the holding of religious services are prohibited even outside the regular curriculum.” 18

After the passage of this order Inoue continued his attack. He declared that Christianity was inconsistent with the Japanese family system which was the foundation of the Japanese state; that Christian individualism tended to destroy loyalty and filial piety and thus to imperil the state; and finally that Christianity was not in accord with kokutai, the national structure.

From 1900 the government emphasized that state ceremonials were not religious services. From the beginning of the public school system in 1872 schools were increasingly utilized for the propagation of national-imperial values and the ethics courses played a key role. 19 In 1937 when Dr. Holtom wrote his major work on Shinto he could write, "A systematic nation-wide effort is being made by the authorities to utilize the schools, particularly the elementary grades, as agencies for inculcating in the minds of the young definite ideas concerning the nature of Shinto deities and human obligation to them. 20

With public education as the base the rise of modern nationalism in Japan rapidly accelerated with victories over China in 1895 and Russia in 1905. In defeating Russia

Japan gained a measure of equality with the West, but full equality remained a national goal. A period of national confidence was introduced and continued, with occasional setbacks, until 1941.

Against this background, let us look at some of the ways Japanese Christians reacted to the claims of their culture.

COMPROMISE

The advocates of the compromise approach were seeking to minimize Christian divergence from Japanese norms and to facilitate its adaptation into the life of the people as a true Japanese religion. The Imperial Rescript on Education, the Uchimura incident and the attack on Christianity by Inoue and others marked the end of the period of rapid growth. Thomas catalogues a dozen reasons for retarded growth and while some were mission and church related, the major ones were related to the state and resurgent nationalism. 21 The attacks against Christianity were creating prejudice against Christians in people's minds. They were being considered disloyal.

One way Christians could show their loyalty to the nation was through patriotic activity. When war with China began, a Wartime Service Association was formed and aid for troops was provided. Five chaplains were sent to Manchuria under army auspices. The Bible Society provided tracts and Christians visited hospitals and prisoner camps. 22 The YMCA also participated in organizing relief and service activities. 23

Both Congregational and Presbyterian-Reformed churches officially supported the Russo-Japanese War and the Evangelical Alliance set up another national commission with Honda Yoichi as chairman. Eighteen teams of YMCA men went to serve the troops in Manchuria and Northern China. They received a 10,000 yen gift from the Emperor in recognition for this service. 24 The Christians were proving their loyalty.

Adaptation was not limited to just one aspect of national polity. In seeking to gain full recognition some Christian leaders became enamored with the concept of a Japanese Christianity. One factor preparing the way for this movement was the impact of German liberal theology in the 1890's - the so-called New Theology. Accompanied by higher criticism and followed by unitarianism it shook the young church which had a strong ethical and moral orientation without deep theological grounding. Yanagita writes of the German theologians "Sneering at the belief in the supernatural and the orthodox interpretation of the gospel by

Anglo-American missionaries, in the name of science they inspired a spirit of liberalism and historicism in the Japanese Church which destroyed faith in the inspiration of the Bible". 25 This theology became most influential in Doshisha and led to an attempt to form a "Japanese" Christianity which would be compatible with Japanese traditions.

The leader of this radical liberal movement was Ebina Danjo, converted by Janes, a member of the Kumamoto Band, pastor, theologian. The New Theology provided a width of doctrinal interpretation which enabled Ebina to move towards Japanese intellectuals with a message more culturally comprehensible. This approach permitted non-Christian elements to enter as when he identified Ameno-minakanushi-no-Kami, the Shinto creator god, with Jehovah. Ebina "concluded that Christianity was nothing more than the religious development of the Japanese spirit". 26 "His emphasis was service to Christ through service to the nation" according to Best. 27 This was called "Shintoic Christianity". Others were developing "Buddhistic Christianity" and "Confucian Christianity". 28 A series of books demonstrating the mutuality of Christianity and culture were published under the general title "Japanizing" Christianity. 29

While some Christian leaders were seeking for a closer identification with their national culture in nationalistic terms, Dr. Kato Hiroyuki of Tokyo Imperial University in a book written in 1907 pronounced it impossible.

It is altogether impossible to assimilate Christianity to the national structure of Japan. If Christianity were to be assimilated to the national structure of Japan, the fundamental teachings of Christianity would have to be completely destroyed. As long as Christianity possesses its characteristic nature, it can never be said that it is not injurious to our national structure. Sovereignty in Japan is vested in a single Race-father, a form of government without peer among all nations of the world. It is, therefore, not to be tolerated that a sovereign would be accepted who receives reverence above and beyond the Emperor and the Imperial Ancestors. 30

Cary understood the position of Christian leaders when he wrote: "Doubtless the charge laid against them charging lack of patriotism led them to be more earnest in displaying their patriotism, and the morbid nationalism thus fostered 31 increased friction between them and the foreign missionaries". Certainly patriotism merged into nationalism which stimulated independence movements. These movements, in their positive aspect helped the churches mature, but negatively became anti-missionary and anti-foreign.

In 1912, the last year of Meiji, the government sponsored a "three Religions Conference". Seven Christians were invited to attend, along with fifty-one Buddhists and thirteen Shintoists, in the Hall of Peers. (The seven Christians represented the Congregational, Methodist, 32 Baptist, Nikki, Episcopal, Catholic and Orthodox Churches). A statement was published following the meeting. It read:

1. We agree each to encourage his own religion to assist Imperial prosperity and to foster popular morals.
2. We hope that the government officials will respect religions and facilitate relations between government, education, and religion, thus contributing to the national welfare. 33

One authority reported, "The conclusion had no relevance to the social distress of the times and had no meaning in terms of religion; it was nothing but a nationalistic statement. 34 Yanagita concluded "Christianity was employed as a mere political tool on the same level as Buddhism and Shintoism. The compromise of these leaders was a sad turning point for by it Christianity surrendered to nationalism, deserted its traditionally unique and independent position and degenerated into a service organization to foster patriotism, according to Shinto ideology. 35 Christianity received official recognition, but criticism of the government became more difficult.

Some months later, the Ministry of Education announced that attendance at shrine ceremonies was obligatory for all schools. Since the purpose was ancestor veneration the order did not violate the freedom of religion granted by the Constitution. This problem continued to burden Christians until 1945. In 1936 the National Christian Council, speaking for its member churches, submitted with the statement: "We accept the definition of the government that the Shinto Shrine is non-religious." 36 Six months earlier the Office of the Sacred Congregation of Propaganda Fide at Rome instructed Japanese Catholics to accept the government's definition of shrine ceremonies and to participate. 37

In his chapter on "Wartime Theological Currents" Germany is aware that "non-theological patterns of emotion doubtless played a large role" in positions adopted by Christian leaders. One of these positions sought to reconcile devotion to the state with devotion to God. The twofold purpose was first to help Christians understand their place in a period of rapidly intensifying nationalistic fervor and second, to help the nation understand that Christians did not oppose the national structure. 38

The NCC established a "Committee on Emergency" and issued four pamphlets identifying the position of the Japanese churches on national issues. These booklets discussed patriotism and Christianity, Japanese and Christian ethics with the aim of reducing points of conflict and contradiction. Another approach attempted to show that a choice between the Japanese kami and the Christian W was unnecessary because they were two different things. 39

Hiyane Antei, a Christian historian on the faculty of Aoyama Gakuin wrote a book, *Kirisutokyo no Nihonteki Tenkei* (The Japanese Development of Christianity) in which he asserted:

The Japanese Christian bears a heavy responsibility in relation to world Christianity. The Christianity of all other countries of the world moved ahead marking commas. Now we may say that Japanese Christianity will bring the process to a close with a period. 40

Ebisawa Akira, wartime secretary of the NCC identified the Kingdom of God on earth with the expanding Japanese empire. While speaking of the Fatherhood of God and the brotherhood of man in the Christian faith, he declared:

The basis of the Japanese spirit also consists in this, and thus, wonderful to relate, it is one with Christianity. Nay, this must indeed be the Great Way of Heaven and Earth. 41

Many have seen the formation and subsequent action of the Kyodan itself as a supreme example of the church compromising its principles in exchange for its continued existence. Kitagawa sums up the prewar years in these words:

In those critical years it became very apparent that Christians in Japan, with the exception of some martyrs and prophets, found no other recourse except to succumb to the principle of "immanental theocracy", exemplified by the throne in which both God and Caesar were rolled into one. This unhappy situation lasted until the end of the Second World War. 43

I have intentionally focused on compromise in terms of church and state because the two are so closely identified in Japanese tradition and are located together at the heart of Japanese culture. Sansom states that the earliest word for government in Japanese tradition was *maturigoto*, a word meaning religious observance. In the period before the introduction of Chinese culture administration was an aspect of worship. 44 In more modern times the phrase *saisei itchy*, the identity of

religion and politics is understood in both Buddhism and Shinto. The concept is not unrelated to the Nihonkyo (Nihonism) of Isaiah Ben Dassan. A powerful centripetal force swirls all the cultural elements towards a cohesive center which was the imperial throne, occupied through long centuries, but now empty of power. It is with this center that Christianity has to deal. It is with this center it compromises or confronts. The pressure to conform comes from both without and within. The external force has been the state, the internal one, in the words of Charles Germany, "the theological rationale for the 45 closer approximation of Christianity to Japanese culture." 45

Dr. Cho recognized compromise as an effort of Christians to secure a place in the daily life of Japan, but in emphasizing adaptability they lost sight of their true mission and became one religion among other Japanese religions. 46

Isolation

The isolation approach seeks to protect the purity of the faith by isolating it from all possible contamination by cultural surroundings. In this manner compromise can be avoided and truth protected. "Wherefore come out from among them, and be ye separate, saith the Lord", 47 is taken as a command to be followed with rigid literalness. In most cases these Christians belong to groups with a strict theological framework and strong western missionary ties. Their doctrine, polity and church order are usually identical to that of the parent group as are the hymns and the preaching styles. These Christians in order to avoid accommodation with Japanese culture have sealed themselves up in their churches. Contact with the world is avoided as much as possible and strict discipline seeks to prevent members from losing their faith. Every effort is made to avoid compromise with or capitulation to aspects of Japanese cultural tradition which are considered to be anti-Christian.

A recent example of this position came to me by mail last fall. You probably received one too. It was a Guide to Conducting a Truly Christian Funeral in Japan. I am not here discussing the content of the booklet, but the approach, which is isolationist in the sense we are discussing. The booklet lists about forty Japanese cultural traits which have become part of general Christian funeral practice. These are clearly identified as demonic and thus forbidden to Christians. Even the aisatsu at the end of the service is forbidden since it is made in behalf of the spirit of the deceased. 48

The focus of the isolation approach is heavenward and social and political problems such as peace, economic justice, human rights and separation of religion and politics are not matters for the children of light.

The Hidden Christians of Nagasaki Prefecture are a classic example of the end result of the isolation approach. The protected faith becomes something unrelated to the gospel of our Lord. In these communities there could be and has been no evangelistic outreach beyond the families of believers. Worship becomes ritual and the arm of service withers. The living gospel becomes a secret rite, a gnosis only for the initiated. The Bible becomes their world and it loses contact with the real world. As Dr. Cho stated, "The purpose of the Christian gospel is to judge and save mankind; but when it is isolated from reality, it becomes a mere abstraction." 49

Later we will refer to Uchimura's entering the "Parousia Movement" with Nakada and Kimura. Neither of these men succumbed to an isolationist stance, but in extreme cases the potential is there. I know of no Japanese groups waiting on mountain tops, but perhaps there have been some. Those who hold too strongly to a limited view of Christ's return can isolate themselves from secular reality. Uchimura participated in this movement for about a year, but his rational mind led 4w to lose interest in the movement, according to Howes. 50

Denominationalism in itself can become a form of isolation from other Christians if not necessarily from society. Ecumenical movements within conciliar and evangelical camps (unfortunately not between them) reduce the separateness, but when doctrinal purity and separation from all worldly contamination becomes a sacred goal, apostasies and excommunications increase and isolation settles in. Remember the small ultra-radical studentworker group which systematically murdered its members for what seemed minor doctrinal divergences in the mountains around Karuizawa a decade ago?

The author of the survey of Japanese religions sponsored by the Agency for Cultural Affairs of the Ministry of Education concluded his chapter on Christianity by referring to the rigid institutional structures which have developed. He wrote:

"Today, the Christian organizations of Japan are so inflexibly institutionalized that they cannot respond adequately to social or human needs. 51

This is one result of isolation.

Sincere Christians have struggled and continue to struggle with the challenge and threat of indigenization which is the opposite of isolation. Some may equate indigenization with cultural compromise and a case can be made for particulars, but Japanese Christians often describe as Western Christianity what we define as New Testament. Joseph Kitagawa concludes his book, *Religions in Japanese History* with these words:

Holding that the universal truth and the path to salvation for all mankind were revealed solely in the Christ event, Christianity has tended to reject not only all the rival religious systems, but also the values and meanings of the cultural and historical experience of the Japanese. Inevitably, the insistence on the universal validity and the transcendental reference of the truth of Christianity tends to make Japanese Christians become uprooted - but not always liberated - from their social, cultural, and spiritual traditions and surroundings ... One of the greatest problems for contemporary Christianity seems to be its lack of capacity to take seriously the analysis of human existence and religious insight gained by the historic cultures of Japan as well as a lack of willingness to enter into the spiritual struggle of the present-day Japanese people. 52

CONFRONTATION

As there have been many times when the Church has taken the road to compromise there are also many times when individuals and groups have stood resolutely against all powers and pressures. Among the many early converts to Christianity were some who became the outstanding leaders of the early church: Uemura Masahisa, Kozaki Hiromichi, Ebina Danjo, Niijima Jo, Uchimura Kanzo. These and many others took forceful stands against their religious cultural traditions to embrace Christ and his gospel. Their biographies reveal moving stories of the confrontations the young men made and the price they paid.

One of the first to make a national stand was Uchimura Kanzo. After returning from study in America Uchimura was employed as a teacher of English at the Dai Ichi Koto Chu Gakko, a Tokyo school which prepared students for the Imperial University. On January 9, 1891 a copy of the Imperial Rescript on Education was placed on a pedestal before the student body and each teacher was expected to bow, but Uchimura refused. In a letter to an American friend he wrote, "Hesitating in doubt, I took a safer course for my Christian conscience, and in the August presence of sixty professors... and one thousand students I took my stand

and did not bow." 53 He was forced to resign his position and was severely criticized in the press. Professor Inoue Tetsujiru claimed Uchimura's act of lese majeste proved Christians did not respect kokutai (national polity) and failed to practice loyalty and filial piety. Christian universalism and egalitarianism contradicted both. Uchimura did not oppose the Rescript but had not had time to make up his mind about it. He later agreed to bow but it was too late.

Others spoke out as well. Uemura Masahisa wrote an article on the Uchimura case in *Fukuin Shuho*. As a result of the article the journal was closed down by the government but Uemura reopened it immediately as the *Fukuin Shimpo*.⁵⁴ He wrote:

“We, as Protestants, do not worship even the portrait of Jesus. How can we worship the portrait of a man? Nor do we bow to the Bible which is the revelation of God. There is no reason for us, therefore, to make obeisance to the Imperial Rescript or to the portrait of the Emperor. There are many unreasonable things in the ceremonies of man, but nothing is more ridiculous than the worship of the Imperial Rescript usually done in schools. 55

Also in 1891 Uemura and four others published a strong statement on Emperor Worship. "If they press us to believe that the Emperor is God and that we should worship him as such, we cannot but oppose the 'order with our death.," 56

One year after the Three Religions Conference which the government went to such trouble to produce, Uchimura ridiculed the concept:

“It was neither Shinto, Buddhism or Christianity, but a new religion which the government concocted for its people. But what has happened to it? One year later no one ever mentions it. It was just a temporary diversion. What I thought would be a rare and beautiful bird turned out to be a monster, a dayfly which was born only to die immediately.”

Uchimura took a stand against imperialist war. At first he declared the war with China a "just" war, but later changed his position and attacked his country for oppressing the Koreans and profiting from the war. He refused to condone the war with Russia and resigned his position on the editorial staff of the influential *Yorozu Choho* newspaper believing the press would be required to present the government line. 59

Japan annexed Korea and joined the Allies in World War I. After leaving the newspaper and renouncing his role as social critic, Uchimura turned to Bible study, teaching, and publishing his own journal. In 1917 he began preaching the Second Advent of Christ and the next year briefly joined Nakada Juji and Kimura Seimatsu in joint lecture meetings. At this time he became a pacifist, waiting for the peace he longed for to be ushered in at the Second Coming. 60

Where Uchimura's pacifism took a Biblical stance, Kagawa Toyohiko, who had long been a pacifist, spoke out against military expansionism and increased armaments. The Friends of Jesus, founded by Kagawa in 1921, held world peace as one of their objectives. In 1928 Kagawa founded the National Anti-War League. As the military buildup continued into the 1930's, his opposition increased even as it became more dangerous to oppose. 61 He pleaded for forgiveness in an open letter to the Chinese people claiming the average Japanese had no control over the military. Later in 1937 he was arrested as a traitor to the nation. 62

The quest for peace was part of the legacy Uchimura gave his followers. John Howes, after extensive study of the life and work of Uchimura, concluded an article saying: "Uchimura's more tentative acceptance of the Japanese state gave his followers a sense of responsibility to transcend their nationality if the state did not live up to their ideals. 63

Yanaihara Tadao, a disciple of Uchimura and staunch Mukyokai member, lecturing in colonial policy at Tokyo Imperial University, spoke out against the forceful imposition of Japanese policies on China before the invasion. In 1936 he published *Minzoku to Heiwa* (The Nation and Peace) and began privately circulating a magazine first called *Tsushin* (Communication) and later *Kashin* (Auspicious News) devoted to Christian pacifism. In a public lecture in 1937 he declared, "I have something to say to the Japanese people. Stop this war quickly! Today we witness the burial of the 'ideal' of our beloved Japan... Please, everyone, if you have understood my remarks, let us bury this country in order to revive the ideal Japan." 64 That speech cost him his position at the University. Though he could no longer teach or write for the press, he continued to publish *Kashin* and to criticize government policy. Ienaga Saburo, in his book, *The Pacific War*, comments:

“Yanaihara's Christian faith inclined him away from a direct clash with the authorities. Yanaihara firmly believed that God's justice would

prevail in the end. He never wavered in his determination to use the power of his pen against the storm of oppression sweeping over the earth.” 65

Issues were frequently banned, but *Kashin* was published on schedule until the spring of 1945. Yanaihara became the second post-war president of Tokyo University.

Ienaga concludes that there was almost no organized illegal resistance in Japan. "Most dissenters believed that to have even a little influence on society, it was more effective to operate within the law, doing so as courageously as possible." 66 The line between compromise and confrontation thus became dim. The Christian Church, by and large, tried to walk this narrow edge.

There were those who resisted, but it was primarily in defiance of laws concerning matters of doctrine that their resistance expressed itself. The Holiness Church, by its strong belief in Christ's return to judge and rule, denied the supremacy of the Emperor and was under strict surveillance before Japan began the Pacific War. Over one hundred fifty Holiness pastors were arrested after interrogation. The last of the prisoners were released at war's end, but some died in prison. 67 Leaders of the Jehovah's Witnesses, Plymouth Brethren, Seventh Day Adventist groups also went to prison as did pastors of the Korean Church in Japan and any others who refused state control of religion.

TREE GRAFTING

In Dr. Cho's definition this is the "transforming" approach. Practitioners of this approach selected certain values from Japanese tradition and sought to graft Christian truths to these selected traditional values. "They interpreted Christianity as a new way of life and tried to graft it to those positive elements they had selected from the spiritual traditions of Japan; they did so in order that the interaction between the two would give fruition to this new life. 69

Uchimura Kanzo was discussed in the section on confrontation, but Dr. Cho lists him as a tree-grafter and others agree. She begins her description of Uchimura by quoting from his introduction to the German edition of his book, *Daihyoteki Nihonjin* (Representative Japanese).

“This book does not reveal my present self. It does reveal the

trunk of the tree upon which I as a Christian was grafted. I thank my God that I did not come into the world as a naked barbarian. Even before my mother conceived me, I had already been formed by various influences. God's hand of selection had worked on our nation for some two thousand years and selected me as one to be used by our Lord Jesus Christ. I was taught what religion is, not by foreign missionaries, but by such honored men as Nichiren, Honen and Rennyō and others. They are the ones who led my predecessors and me to know what religion is. Many men like Toju Nakae were our teachers; many men like Yozan Uesugi were our overlords; many men like Sontoku Ninomiya were our agricultural leaders; and many like Takamori Saigo were our statesmen. I was formed in this way before my present life, and then I was called to bow at the feet of the divine man of Nazareth. One must not believe that a nation or an individual can be converted in a day. Conversion in its true meaning is a task that takes centuries. Indeed the following words by Walt Whitman, one of the greatest of Americans, are true. ... "The preparation for me was infinite; The arms that helped me were genuine and kind." 70

Uchimura chose five men to represent Japanese culture. Saigo Takamori was a Confucian scholar and Meiji statesman Uesugi Yozan was a feudal lord concerned with social reconstruction and Ninomiya Sontoku was a farmer-sage. Nakae Toju, a village teacher, distinguished between eternal truth and man-made laws and chose the former. Nichiren was a monk with no fear of political power. He fought for his beliefs against any odds.⁷¹

In another place Uchimura wrote about Japanese Christianity. We discussed one aspect of this under compromise, but look at it again.

“When a Japanese truly and independently believes in Christ, he is a Japanese Christian, and his Christianity is Japanese Christianity. It is all very simple. A Japanese Christian does not arrogate the whole of Christianity to himself, neither does he create a new Christianity by becoming a Christian. He is a Japanese, and he is a Christian; therefore he is a Japanese Christian. A Japanese by becoming a Christian does not cease to be a Japanese. On the contrary he becomes more Japanese by becoming Christian. A Japanese who becomes an American or an Englishman or an amorphous universal man is neither a true Japanese nor a true Christian.

Again he wrote:

“Japanese Christianity is not a Christianity peculiar to Japanese. It is a Christianity received by Japanese directly from God without any foreign intermediary; no more and no less ... The Spirit of Japan inspired by the Almighty is Japanese Christianity. It is free, independent, original and productive as true Christianity always is. 72

His reason for going abroad was related to his sense of duty as a Japanese.

“The land which gave me birth requires from every one of its youth some unstinted contribution to its honor and glory; and that I might be a faithful son of my soil, I needed experience, knowledge, and observation extending beyond the limit of my country. To be a man first, and then a Patriot, was my aim in going abroad.”

His was not a narrow patriotism as we have seen and his followers elevated patriotism to a plane above that of the jingoistic military leaders. Uchimura, himself, could never free his mind of Japan nor could he free it of Jesus.

I love two J's and no third, one is Jesus, the other is Japan. I do not know which I love more, Jesus or Japan. I am hated by my countrymen for Jesus' sake as yaso, and I am disliked by foreign missionaries for Japan's sake as national and narrow... Jesus and Japan; my faith is not a circle with one center, but an ellipse with two centers. My heart and mind revolve around the two dear names. And I know that one strengthens the other, Jesus strengthens and purifies my love for Japan; and Japan clarifies and objectifies my love for Jesus. Were it not for the two, I would become a mere dreamer, a fanatic, and amorphous man.⁷⁴

The Mukyokai movement developed from the teachings of Uchimura. Raymond Jennings has shown how appropriate it is to Japanese culture.⁷⁵ Whether it has kept pace with changing conditions or not would make an interesting study. Still the belief that the Christian revelation takes root in Japanese soil and produces fruit that is Japanese is a profound concept for those of us in the foreign missionary movement. The metaphor of tree-grafting is pregnant with possibilities for those with courage to follow them. Endo Shusaku, in Silence, called Japanese culture a mud swamp in which foreign roots rot.⁷⁶ Perhaps grafting is a surer way.

CONCLUSION

This paper has dealt primarily with the pre-war world. What has happened since? Are these categories still valid? Compromise continues as Christians seek closer approximation to their cultural traditions. Indigenous forms of Christianity occur. Compromise with government is less noticeable, although some believe the trend for church kindergartens to become *gakko hojin* (educational juridical person) opens the door to future compromise. Those who attacked the Kyodan leaders for supporting the Christian Pavilion at Expo '70 in Osaka accused them of compromising with the government efforts at self-aggrandizement. The Isolation approach is still familiar to us. The process of converting individuals out of their culture into the "foreign" Christian community continues. Also the ghetto church is listed as isolationist by some. Professor Yamagawa Keiichi, a specialist in the science of religion at Tokyo University responded to Joseph Spae in an interview by laying the blame for non-growth at the *genkan* of the ghetto-like city church.

Christianity should shake off its caste consciousness and the mood of contradiction and tension with which it traditionally faces the world. To this effect, the presence of non-Christians within the group of the elect is a constant necessity. Unfortunately, once the physical buildings are up, priests and ministers often lose much of their missionary ardor and seem to forget this need. They feel satisfied with a little group of like-minded devotees who, for the sake of inner cohesion, draw a taut line between themselves and the outside world. Hence, one wonders whether in their innermost heart, they really care to admit outsiders and grow...⁷⁷

Confrontation with government can be seen as Christians cooperate in anti-war, anti-nuclear (both peaceful and military uses) and ecological movements,. The Kyodan confronted its own past with the Confession of War Guilt, but confrontation with culture is muted these days as the Church, along with the rest of society, enjoys material abundance, religious freedom and peace.

I have not touched on apostasy, which Dr. Cho considered a Japanese Christian response to culture, but I think this could be seen during the *funso jidai* in the schools in the late sixties. Ardent Christian youth, including numerous seminary students, gave themselves to the overthrow of the social institutions of this nation and having failed, left the church.

What of tree-grafting? Dr. Cho in her paper discussed Uchimura, but gave over one half of its length to another - Nitobe Inazo. The limitation of time prevents a discussion of this unique Japanese Christian. Are there tree-grafters in the post-war period? Carl Furuya suggests the Protestant novelist Shiina Rinzo as a man of this stamp. Perhaps in our discussion time you will suggest others who represent the type of Japanese Christian who has grafted Christian faith to his or her culture and produced fruit which is Christian and Japanese.

NOTES

1. Harumi Befu, Japan: An Anthropological Introduction, (Tokyo: Charles E. Tuttle Co., 1981), p.2.
2. Japan Harvest Supplement, December 18, 1981.
3. Richard Niebuhr, Christ and Culture (New York: Harper and Brothers, Publishers, 1951).
4. Kiyoko Takeda Cho, "The Christian Encounter With the Traditional Ethos of Japan", Asian Culture Series No. Five, (Mitaka: International Christian University, 1966) p.1.
5. Ken Arai et al, Japanese Religions, A Survey of the Agency of Cultural Affairs, (Tokyo: Kodansha International Ltd., 1972) p.71.
6. Raymond Hammer, Japan's Religious Ferment, (London: SCM Press Ltd., 1961) p.91.
7. Robert Lee, Stranger in the Land, (London: Lutterworth Press, 1967).
8. Winburn T. Thomas, Protestant Beginnings in Japan: The First Three Decades 1859-1889, (Tokyo: Charles E. Tuttle, 1959) p.179.
9. R. S. MacLay, "Missionary Itinerating in Japan", Proceedings of the General Conference of the Protestant Missionaries of Japan held at Osaka, Japan, April 1883, (Yokohama: R. Meiklejohn and Co., 1883), pp.38-9.
10. Cf. Thomas, op.cit., pp 14ff and Tetsunao, Yamamori, Church Growth in Japan, (Pasadena: William Carey Library, 1974), pp.45ff.
11. Yamamori, op. cit., p.63.
12. Hideo Kishimoto, editor, Japanese Religions in the Meiji Era, John F. Howes, translator (Tokyo: Obunsha, 1956) p.248.
13. Joseph M. Kitagawa, Religion in Japanese History, (New York: Columbia University Press, 1966), p.243.
14. Kenneth B. Pyle, The New Generation in Meiji Japan, Problems of Cultural Identity, 1885-1895, (Stanford, CA: Stanford University Press, 1969), p.129.
15. Delmar Brown, Nationalism in Japan, An Introductory Historical Analysis, (Berkeley and Los Angeles: University of California Press, 1955), p.120.
16. Thomas, op. cit., p.115. 17. Yamamori, op. cit., p.62.
18. D. C. Holtom, The National Faith of Japan, A Study in Modern Shinto, (London: Kegan Paul, Trench, Trubner and Co. Ltd., 1938) p.72.

19. Wilbur M. Fridell, "Government Ethics Textbooks in Late Meiji Japan", Learning to be Japanese, Edward R. Beauchamp, editor, (Hamden, Conn.: Linnet Books, 1978) pp.120-136.
20. Holtom, op. cit., p.73.
21. Thomas, op. cit. pp.184-206.
22. Charles W. Iglehart, A Century of Protestant Christianity in Japan, (Tokyo: Charles E. Tuttle Co., 1959), p.101.
23. Ernest E. Best, Christian Faith and Cultural Crisis: The Japanese Case, (Leiden: E. J. Brill, 1966), p.150.
24. Iglehart, op. cit., p.119.
25. Tomonobu Yanagita, A Short History of Christianity in Japan, (Sendai: Seisho Tosho Kankokai, 1957), p.51.
26. Kishimoto, op. cit., p.274. 27. Best, op. cit., p.158. 28. Yanagita, op. cit., p.54.
29. Charles H. Germany, Protestant Theologies in Modern Japan, (Tokyo: International Institute for the Study of Religion, 1965), p.15.
30. D. C. Holtom, Modern Japan and Shinto Nationalism, (Chicago: University of Chicago Press, 1947), pp.81-2.
31. Best, op. cit., p.149.
32. Yanagita, op. cit., p.62. 33. Kishimoto, op. cit., p.299. 34. Ibid., pp.298-9.
35. Yanagita, op. cit., p.62. 36. Holtom, op. cit., p.97. 37. Ibid., p.99.
38. Germany, op. cit., p.164.
39. Holtom, op. cit., p.120.
40. quoted in Germany, op. cit., p.165. 41. Holtom, op. cit., p.110.
42. Kun Sam Lee, The Christian Confrontation with Shinto Nationalism, (Philadelphia: The Presbyterian and Reformed Publishing Co., 1966), pp.141-151, Cf John M. L. Young, The Two Empires in Japan, (Tokyo: San Shu Sha, 1959), pp. 99-112.
43. Kitagawa, op. cit., p.248.

44. G. B. Sansom, Japan, A Short Cultural History, Revised Edition (New York: Appleton-Century Crofts Inc., 1943), p.51.
45. German, op. cit., p.15. 46. Cho, op. cit., p.115. 47. I-Corinthians 6:17 KJV.
48. Mino Mission, Guide to Conducting a Truly Christian Funeral in Japan, second edition, (Yokkaichi: 1981) p.2.
49. Cho, op. cit., p.115.
50. John F. Howes, "Japanese Christians and American Missionaries" in Changing Japanese Attitudes to Modernity, Marius B. Jansen, editor, (Princeton, N.J.: Princeton University Press, 1965), p.365.
51. Arai, op. cit., p.87.
52. Kitagawa, op. cit., p.338.
53. Quoted in Wm. Theodore du Bary, editor, Sources of Japanese Tradition, (New York: Columbia University Press, 1958), p.853.
54. Richard Henry Drummond, A History of Christianity in Japan, (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1971), p.211.
55. quoted in Takaaki Aikawa and Lynn Leavenworth, The Mind of Japan, a Christian Perspective, (Valley Forge, PA: The Judson Press, 1967) p.78.
56. Ibid., p.78.
57. Kishimoto, op. cit., p.299. 58. Iglehart, op. cit., p.101. 59. Ibid., p.118.
60. Kun, op. cit., p.130.
61. James M. Phillips, "Today's Legacy from Yesterday's Leaders", in The Response of the Church in Changing Japan, Charles Germany, editor, (New York: Friendship Press, 1967), pp.32-3.
62. Kun, op. cit., p.158. 63. Howes, op. cit., p.368.
64. Ienaga Saburo, The Pacific War, World War II and the Japanese, 1931-1945, Frank Baldwin, translator, (New York: Pantheon Books, 1978), pp.120-1.
65. Ibid., p.210.
66. Ibid., p.208.
67. Iglehart, op. cit., p.256, Cf Young, op. cit., pp.113-121.

68. Ienaga, op. cit., p.217. 69. Cho, op. cit., p.118. 70. Ibid., p.118.
71. Ibid.
72. quoted in Raymond P. Jennings, Jesus, Japan and Kanzo Uchimura,
(Tokyo: Kyo Bun Kwan, 1958), p.72.
73. Uchimura Kanzo, Diary of a Japanese Convert, (New York: Fleming H.
Revell Co., 1895), p.98.
74. du Bary, op. cit., p.857.
75. Jennings, op. cit., pp.62-88.
76. Endo Shusaku, Silence, William Johnston, translator (*Tokyo*: Charles H.
Tuttle Co., 1969), p.292.
77. Joseph J. Spae, Christianity Encounters Japan, (*Tokyo*: Oriens Institute for
Religious Research, 1968), p.152.
78. Carl Furuya, "Role of Christianity in Japanese Thought from 1868 to 1968",
in The Japan Christian Yearbook, Hallam C. Shorrock and Joseph J. Spae,
editors, (Tokyo: Kyo Bun Kwan, 1968) p.30.

CRITIQUE

by Don Drummond

The interaction of religion and culture in general and Christianity and Japanese culture in particular is an area that greatly fascinates and intrigues me. Though a novice in the area of Japanese studies, I was very pleased to be given the opportunity to critique Gerry Gano's paper, a "History of Christian Confrontation with Japanese Culture." I suspect that one reason why my name was brought up in conjunction with this paper was my dad's work on A History of Christianity in Japan on the dubious assumption that knowledge is transmitted through genes or by osmosis: like father, like son. Nothing can be further from the truth. Nonetheless, I maintain an intense interest in Japanese culture, most especially its religious aspects, and appreciated reading this summary of Christian interaction with Japan.

Rev. Gano limited his study to Protestant interaction which beginnings coincide with the changes of the Bakumatsu period and the Meiji era. Only brief mention was made of pre-war or post-war Showa years, with primary focus being placed upon late Meiji and Taisho as this interaction was particularly expressed through such Japanese Christian figures as Uemura, Ebina and Uchimura.

My task in this, however, is not to be a reviewer of what has already been said, but a critic. Thus I shall limit my comments to points of appreciation, of divergence or of lack. I heartily concur with Rev. Gano's preference for the word "encounter" in contrast to "confrontation". Not only does it describe the actual historical case, for not all interaction has been confrontational, but it places him theologically in the mainstream of Christian experience throughout the Church's long history, beginning with Peter and Paul (in contrast to Tertullian and Tatian) and despite Augustine and continuing down to our own day. To be sure, it has not always been a distinguished record, but to use a biblical image, its fruit bears reckoning. Rev. Gano cites a number of factors derived from Befu's "Japan An Anthropological Introduction" which go to form an understanding of culture, but I would have preferred a clear-cut definition, rather than assuming that we all know what he is talking about.

The paper's analytical, interpretive scheme is derived from the work of Kiyoko Takeda Cho who has distinguished encounter from the perspective of

Japanese Christians as: 1) compromise, 2) isolation, 3) confrontation, 4) apostasy and 5) grafting.

Rev. Gano has very succinctly dealt with these in the body of his work, leaving out apostasy. I would have hoped that he had made recourse to the careful work done by Carlo Caldarola in his Christianity: The Japanese Way. His analysis in terms of 1) alienation - denial of traditional ways and consequent marginalization with respect to both cultures, 2) reorientation - movement toward the normative structure of the foreign culture and denial of certain indigenous elements, 3) reaffirmation - reviving, perpetuating indigenous elements reinforced with borrowed elements from the foreign culture and 4) integration - evolution of new cultural traits as a result of encounter, a synthesis. Caldarola's work might have allowed for theoretical refinements as well as considerable information regarding Uchimura and Mukyokai to which Rev. Gano paid considerable attention. Insights into another form of encounter or may we say indigenization (dochakuka) in the form of the Makuya Movement (also Genshi Fukuin Undo) may be of value, though this latter might have taken him outside the scope of his investigation.

A major concern of this paper and indeed a source of much concern in Christianity's interaction with Japanese society is the tendency of government in Japan to place loyalty to political and social structures on the level of ultimate concern: "I have intentionally focused on compromise in terms of church and state because the two are so closely identified in Japanese tradition and are located together at the heart of Japanese culture" (p.9a). This continues to be a very difficult and thorny subject, e.g. Yasukuni Shrine, the Tsu City case, the Nakatani case, with no easy answer or response. All analytic categories mentioned by Rev. Gano - compromise, isolation, confrontation, tree-grafting - are affected by this fundamental component of Japanese culture. In truth, however, this phenomenon is not unique to Japan. It finds expression, to name but two examples, in Muslim cultures and Marxist cultures, particularly as they are before our attention at this time. In Japan Jan Swyngedouw calls this the "Religion of Japanese-ness." It has been able to accept religious traditions of foreign origin and adapt them to fit into the pluralistic pattern of mutual tolerance and relative role-differentiation: each tradition with a specific primacy function (especially applicable from Tokugawa period on). Swyngedouw speculates that the accepted plurality of religious institutions may be one of the reasons the state took the cultural integration at socio-structural levels in hand: thus kokutai. R e v . G a n o focussed his attention upon this church-state issue under his rubric,

"Compromise." It would have been interesting to have seen in this section and in the one dealing with "tree-grafting" some discussion of what is being called in evangelical circles "Christo-paganism", a new word that joins the ranks of such dubious terms as "syncretism", all in the spirit of Tertullian's question: "What is there in common between Athens and Jerusalem, between the Academy and the Church?" The issues involved with the perception or rather misperception of Christopaganism in "acculturation", "adaptation" or "indigenization" are vital: issues of whether or not there is a supracultural core to the gospel; whether or not "western" Christianity has done service to its original inspiration in Jesus and the New Testament church; whether or not, in intercultural encounter, categories or values of one culture are "utilized" to express truths from another or rather in fact are incarnated within the new culture's categories and values to produce new insights, e.g. logos speculation.

Because of Rev. Gano's self-limitation to prewar Protestant Christianity, little could be said under tree-grafting outside of Uchimura and Mukyokai attempts. This is an aspect of encounter I would like to see explored further, especially with the experience of the postwar years. Allusion was made to a vital aspect of Japanese culture in reference to a Guide to Conducting a Truly Christian Funeral in Japan, the area of death, funerals, ancestor veneration, etc. Much needs to be done in this area.

On the whole I was excited and informed by this paper, but I feel that more could and should have been done to elucidate the topic: 1) recourse to more primary and secondary Japanese sources, 2) to studies already available in English by such scholars as Morioka, Mori, Yanagita, Smith, Reid, Swain, Offner, Swyngedouw, Woodard, Fridell, Burkman, Doerner, Caldarola, Thelle, Harrington, Davis, and further work by Spae and 3) examples of this problem of cultural interaction in other countries which might have bearing on our specific context, e.g. China, India, Thailand.

For a critic or a reviewer with text, hindsight and no restrictions, the sky is the limit. But for the author who has a variety of constraints, my appreciation goes out to him who works within his limitations, self-imposed or otherwise.

THE FOREIGNNESS OF CHRISTIANITY AND THE PROBLEM OF NIHONISM

A Sociological Study by Dickson Kazuo Yagi

I. THE PROBLEM OF NIHONISM

A. Summary

Isaiah Ben-Dasan {pseudonym?} in his book, The Japanese and the Jews, argued that the constellation of attitudes common to Japanese people unite them in such a way as to constitute a reality more truly a religion than are Buddhism, Shinto, or Christianity. The sacred literature of this religion he calls "Nihonism" includes the Kojiki, Nihon-Shoki, Man'yoshu, Genji Monogatari, Makura no Soshi, Heike Monogatari, and the works of Soseki Natsume, and Yasunari Kawabata.² Saigo Takamori is its major martyr.

The central principle of Nihonism is devotion to humanity. Rules and laws are for human benefit to be obeyed only when helpful to man, not absolute commands of God. Another theme is that finite life must be returned without resistance to the eternal universe which gave it birth.⁴ This contradicts the apocalyptic element in biblical literature by which eternal life in a doomed, finite universe limits its commitment to the present age through an eschatological lifestyle.

Nihonism sees the God-man relationship as a natural, eternal bond existing between parent and child, whereas biblical religion views the relation as extraordinarily achieved by contract in which Israel is an adopted child.⁵ Amae, permissive dependence, results instead of absolute obedience. In communication Nihonism employs implication, rather than direct words. Emotionalism in Nihonism's view of sex makes the virgin birth unpalatable.⁶ Japanese Christian converts are only outwardly Christian. At heart they will always remain stalwart adherents of Nihonism.

B. Critique

Isaiah Ben-Dasan achieved clarity of thought -(and some shock value) by maximizing contradictions and ignoring common themes between biblical and Japanese attitudes. Contrary to Ben-Dasan's thesis, Old Testament religion tempers blind obedience to absolute laws of God by the prophetic call for justice (humanity), while the New Testament cushions faith in Jesus Christ by a

a co-central principle of love for neighbor (humanity).⁷ The primacy of human welfare was the battleground when Jesus contradicted counter-human rabbinic taboos by the slogan, "The Sabbath was made for man, and not man for the Sabbath." Obedience to divine commands become consistent with concern for humanity when the God to be obeyed is in truth the "Suffering Servant (of humanity)."

The book presented the eschatological outlook as characteristically Jewish. The apocalyptic element, however, is not the consistent world view of Scripture, but an alternative perspective adopted whenever the present age became demonic and hopeless. Condemnation for the demonic Roman Empire castigated as Babylon in Revelation is balanced by Paul's confidence in the Roman government's faithful service to God in Romans 13. The apocalyptic sayings of Jesus are in striking contrast to his parable about the lilies of the field and the birds of the air, which imply total harmony of God's will and our world. Concerning Japanese mentality, Ben-Dasan ignored the Buddhist eschatological teaching of mappo (末法), the key presupposition of all Kamakura-era Buddhism, especially Nichiren, by which all chaos in nature and society is seen as convincing proof for the impending end ^{4D} the progressively evil history of a doomed society.

II. THE FOREIGNNESS OF CHRISTIANITY

A. The Prejudice Against Nature

The miracle of life displayed in nature testifies to vibrant divinity. Nature is one of the primary windows for the religious dimension of the Japanese people. In contrast, the main vehicle of revelation for Christianity is history - the events of Exodus, Prophecy, Exile, Incarnation, Cross, and Resurrection. The antagonism between the Christian faith and Japanese religiosity lies not only in difference of antennas for revelation, but also in the biblical prejudice against nature.

Jewish tribes invading Palestine were nomads with a desert God. Winning possession of land by sword and shield, they settled down and switched to agricultural living. The switch in economy produced a major crisis in religion. There was doubt that the desert God knew how to grow beans and carrots. Many Jewish regimes abandoned Yahweh for the experienced agricultural gods of their neighbors. The most dramatic collision of Yahweh and the Baals came about with Elijah as catalyst.¹¹

Through this confrontation, biblical religion was stricken with a prejudice that saw nature mainly as a dangerous temptation to apostasy - a prejudice that remains to this day. Psalm 91 speaks of the heavens declaring the glory of God, and Romans 8 speaks of the redemption of nature. Both passages stand out as bright lights in the very poverty of good words for nature in biblical literature. Karl Barth went so far as to deny any authentic revelation in nature in denying general revelation. Although nature as revelation of God shines through on the level of sermons and Moody Science Films, the trained theologian writing serious theology too often feels committed to view nature only negatively as temptation to idolatry. Man's natural attraction for the wonders of nature, which might have been a point of contact between Christianity and Japanese religiosity, becomes in this way one pole for the foreignness of Christianity in Japan.

B. The Prejudice Against the Dead

Besides nature, the other foundation for Japanese religiosity is concern and care for the dead. Many Japanese have no heart for religion until the death of a close family member. Services for the dead (soshiki and hoji) constitute the bulk of the activities and income for the priests of the mainline branches of Japanese Buddhism, prompting the derisive epithet, "funeral Buddhism (soshiki bukkyo)." Because of the "clean-unclean" principle, animistic Shinto neglected the dead. It was through this open door that Buddhism found a foothold in Japanese society.

That the living actively do something to honor and benefit the dead is a natural human longing that is very well fulfilled in Japanese practices. Within Christianity baptism for the dead by proxy, prayers for the dead, and indulgences maintained a vital connection with departed loved ones. The abuse of the practice of indulgences in Germany during the Reformation era prompted Luther and Protestants to sever all ties with the dead. This may have been a proper reaction to the outrageous abuse. Unfortunately, the reaction has too far outlived the abuse. To this very day Protestant theology has a totally blank space in describing the relations between living and dead believers.

The Protestant church has tried to maneuver around this blank space in theology by appropriate practices, such as memorial day services, cemeteries on church grounds, and, in Japan, church storage for crematory ashes. This unnatural and unnerving vacuum in Protestant theology may go unnoticed in European churches, but in Asian societies accustomed to proper respect for the

dead it creates the second pole for the foreignness of Christianity. Many former Japanese Buddhists feel a stunning spiritual blow in converting to Christianity by the realization that they have cut themselves off completely from the spiritual heritage of their ancestral line - a feeling of utter estrangement and loneliness. Missionaries can only condemn Buddhist practices that care for the dead, but they have nothing to offer to replace them.

C. The Foreignness of God to all Cultures

If goldfish could speak, they would describe human beings as giant hands that drop fish food in the aquarium every morning. We humans, amused at such inadequate interpretations of us, may forbid goldfish the right to interpret man. At that, goldfish would probably say: "We must speak of man, because we cannot live without the hand that drops the food. Although human beings in the human world must be much more than hands, our interpretation is necessary and adequate for us goldfish."

In the same way, it is impossible to speak with precision of a non-human God in human language that is limited by human intelligence and human experiences. Every human attempt at religious expression must amuse God no end. To other beings in other worlds God must be continents beyond anything we could imagine. Yet we believe that the Christian Gospel is a necessary and adequate message for the salvation of men.

The big question, then, is not the foreignness of Western Christianity to the Japanese mentality, but (1) the legitimacy of theologizing in any human language at all, and (2) the legitimacy of the Western brand of the Christian faith. Since Jesus Christ was too big to be contained in Jewish conceptions alone, he burst forth into Greek philosophical terminology - the basis for Western theological formulations (homoousios, hupostasis, etc.). This being the case, who is to complain if Christ should now burst the bonds of Western culture and take on Japanese dress? Although Jewish culture is the primary clothing for the Christian Gospel, Greek ideas also invade the Gospel of John and parts of the Epistle to the Hebrews. "Christ for all cultures," then, is a biblical principle.

NOTES

1. Isaiah Ben-Dasan, *The Japanese and the Jews* (New York & Tokyo: John Weatherhill, Inc., 1981). The Japanese original, *Nihonjin to Yudayajin*, was published in 1970, and the first English translation was published in 1972.
2. *Ibid.*, p.119.
3. See Chapter 8, "A Martyr to Nihonism," *Ibid.*, pp. 119-31.
4. *bid.*, p.131. ⁵ *Ibid.*, p.140. ⁶ *Ibid.*, pp.149-51.
7. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing," I Corinthians 13:1, 2 (RSV). "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" 1 John 3:17 (RSV).
8. Mark 2:27.
9. Matthew 6:25-33.
10. According to Buddhism, the law goes through three periods. The first period is that of the right law or shobo, which, after Buddha's death, teaching, practice, and realization carried out according to the doctrine, will result in the fruit of enlightenment (shoka). The second period is that of the semblance of the law or zobo, in which only teaching and exterior manifestations exist, but without ascetic practices or fruit of enlightenment. The third period is that of the end of the law or mappo, in which only the doctrine remains ... In Japan, it was generally thought that two thousand years after the death of Buddha, or 1051, corresponded with the latter period of the law. This belief resulted not only from numerical calculation, but also from the actual circumstances, which corresponded with the Buddhist description of conditions during the latter days. From the middle to the end of the Heian period, the bonzes were degenerate, and, following the Hogen insurrection (Hogen no ran), political confusion grew. Besides, famine and many natural calamities of the time seemed to fit the description," Joseph M. Goedertier,

A Dictionary of Japanese History (New York & Tokyo: Walker/Weatherhill, 1968), pp.177-78. See also E. Dale Saunders, Buddhism in Japan (Rutland, Vermont & Tokyo: Charles E. Tuttle Company, 1976), pp.230-31; Masaharu Anesaki, History of Japanese Religion (Rutland, Vermont & Tokyo: Charles E. Tuttle Company, 1963), pp.149-50. Originally published in 1928. Though salvation by works (Hinayana) sufficed in the first millennium, only salvation by grace (Mahayana) is effective in the last degenerate era.

11. Yahweh was victorious and the new farmers were assured of the agricultural expertise of this desert God. The victory of Yahweh was not total nor final, however, as seen in the condemning prophecies of Jeremiah. The disease of defection to nature gods and goddesses was not to be healed until the Exile.
12. As a result, however, pure Buddhist faith in Japan has been overwhelmed by pre-Buddhist ancestor worship. Basic Buddhist terminology has been contaminated in the process. Buddha, hotoke, in popular Japanese usage has come to mean any dead man. To attain Buddhahood, jobutsu suru, has come to mean simply the act of dying. See Robert J. Smith, Ancestor Worship in Contemporary Japan (Stanford, California: Stanford University Press, 1974). For most Japanese interest in the household altars, butsudan, is no evidence for adoration of Buddhas or Boddhisatvas - only service for the benefit of the dead.
13. We have seen ... the rise of the issuance of indulgences in the eleventh and twelfth centuries and the belief that through them the Pope could draw on the treasury of the saints to remit the temporal penalties for sin not only for the living but also for the souls in purgatory...

In 1517 indulgences were being hawked through parts of Germany by clever promotional methods by one Tetzl, a Dominican. Tetzl later defended his claim that as soon as the money fell into the coffer a soul was released from purgatory. It was announced that the proceeds were to aid the building of the new St. Peter's which the Popes were erecting at Rome. Actually, half of them were to go to pay a debt which Albert of Brandenburg, of the aristocratic Hohenzollern family, had acquired in purchasing the Archbishopric of Mainz, a post which made him the ranking ecclesiastic of Germany...

In crisp, vigorous language Luther challenged the indulgences. He protested against despoiling Germans to pay for the construction of St. Peter's, saying

that few Germans could worship there, that the Pope was rich enough to do the building with his own money, and that he would do better to appoint one good pastor to a church than to give indulgences to them all. Luther said that indulgences did not remove guilt and that the Pope could remit only those penalties which he himself had imposed on earth and that he had no jurisdiction over purgatory. He denied that the saints had accumulated surplus credits. He held that indulgences bred a false sense of security and so were positively harmful...

[Later] a Papal bull clarified the position of Rome on indulgences, saying that they could only reduce the temporal penalties on earth and in purgatory, that they could not release a soul from hell, and that they could be applied only when guilt had been removed through the sacrament of penance. While affirming that the Pope could remit the penalties on earth it said that for those of purgatory he could only petition God, presenting the surplus merits of Christ and the saints," Kenneth Scott Latourette, A History of Christianity (New York: Harper & Brothers Publishers, 1953), pp.707-09.

14. The basic Jewish conception of "this age" in contrast to "the age to come" is replaced in the Fourth Gospel by the Greek categories of the world "above" and the world "below." ("He said to them, 'You are from below, I am from above; you are of this world, I am not of this world,' John 8:23 RSV. See also 3:31) The Epistle to the Hebrews argues for the superiority of Christianity over Judaism by the use of Platonic philosophy - that the sacrifice of Christ was accomplished in the invisible, eternal world (of ideas) above, while the Jewish sacrifices are carried out in the world (of shadows) below. Technical terminology of "pattern," "copy," and "shadow" appear in these passages.

"They [priests] serve a copy and shadow of the heavenly sanctuary; for when Moses was about to erect the tent, he was instructed by God, saying, 'See that you make everything according to the pattern which was shown you on the mountain,'" Hebrews 8:5 RSV.

"For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf," Hebrews 9:24 RSV.

PECULIARITIES OF JAPANESE SOIL: THE GAP BETWEEN HONNE AND TATEMAE

A Psychological Study by Ken Dale

In this brief discussion of one of the peculiarities of Japanese culture we shall take several different approaches to honne and tatemae in an attempt to help us better understand what goes on here. First, a definition of terms: Honne refers to one's true feeling, real intention, or "gut-level" thinking, while tatemae refers to publicly stated principles and the formal expression of socially acceptable thoughts. It is commonly said that the Japanese people, more than people of other societies, leave a gap between these two aspects of themselves and their thinking. This gap can, of course, easily give rise to misunderstandings and to a kind of expression that seems hypocritical or deceptive. It makes honest communication difficult. We will look at a few different facets of this phenomenon in order to try to understand it.

I. A PROBLEM WITH ROOTS

First, I would like to suggest that this phenomenon should not be called "hypocrisy" or "deception" or given some such moral condemnation. It does indeed have moral ramifications, but let us first consider other roots. Hajime Nakamura, in his Ways of Thinking of Eastern Peoples, devotes a chapter to what he calls the "non-rationalistic tendencies" of Japanese thinking.

"It is historically true that the neglect of logic is one of the salient features of traditional Japanese ways of thinking." (p.543) He notes that the study of logic has made poor progress in Japanese in comparison with developments in other fields of liberal arts studies. He makes a very great point of showing how the Japanese language itself is not a suitable vehicle for logical expression. The frequent absence of a subject and of pronouns, and of the relative pronoun in many sentences is an example of the tendency toward nebulous linguistic expression.

This tendency is seen in the way Japanese assimilate other cultures into their own. It is obvious to anyone who lives in this country that there is a strange and sometimes baffling coexistence of heterogeneous elements in the whole style of life in Japan, including the language.

Nakamura also speaks of the abysmal gap between doctrine and reality and sees that there is little attempt to bridge that gap with reflective thinking. He says Japanese are very reluctant to do any theoretical reflection upon discrepancy between doctrine professed and actions performed. This he sees as a lack in thoroughgoing logic and a lack of the spirit of criticism. (p.402) Although Nakamura is talking about cultural assimilation in general it seems to me that these comments apply to and indicate the roots of the gap between honne and tatemae - actual feeling and stated principle.

Thus the well-intentioned Western missionary who points out the "sin" of deception or hypocrisy in the actions of a Japanese brother might very well be shouting to deaf ears, because to the Japanese the gap between words and intentions is not a matter of the moral/ethical sphere at all; this is simply the way his mind works. That is, he would say that private feeling isn't and shouldn't be necessarily identical to publicly expressed statements. It is as though the private arena and the public arena are two different worlds which call for different types of expression, and it would be inappropriate to make them coincide.

The different levels of politeness universally employed by Japanese are an indication of this same thing. The bowing and smiling and use of polite phrases is sometimes an act of genuine respect, but in his more frank moments a Japanese would be the first to admit that on many occasions - for instance, when he is doing a transaction with a stranger - he is doing no more than performing a ritual which is expected of him. And when the ritual is NOT required, as in the case of boarding trains at rush hour, extreme rudeness can suddenly replace the extreme politeness, with no feeling of accompanying guilt. (See Halloran, JAPAN: Images and Realities, p.2. Again, here is a kind of non-rational inconsistency.

Or the attitude of the Japanese toward law and legal documents also sheds light on this phenomenon: Halloran, in JAPAN: Images and Realities, has his typical Japanese saying, "We Japanese do not have much respect for law, as we think power is more effective." (p.234) He quotes the Yomiuri Shimbun as saying, "It is said that the Japanese are the least law-abiding people in the world." Then he continues by having his typical Japanese respond: "I must agree with that. I know in my own thinking that I do not regard law as important, but rather pay attention to custom and power to determine how to conduct myself." (p.235)

Tatemae of course, the expression of law;
honne, feeling which motivates action, is determined by custom and power.

Or,

tatemae is the polite facade;
honne is doing what one needs to do for self-preservation.

It might be helpful to consider the relevance of the "shame culture" theme to this issue, although this angle is pointed up in other presentations at this conference. Ruth Benedict, in The Chrysanthemum and the Sword, states that "true shame cultures rely on external sanctions for good behavior, not, as true guilt cultures do, on an internalized conviction of sin. Shame is a reaction to other people's criticism ... Guilt does not (react this way). In a nation where honor means living up to one's own picture of oneself, a man may suffer from guilt though no man knows of his misdeed and a man's feeling of guilt may actually be relieved by confessing his sin." (p.223) A guilt culture is one which is based on absolute standards of right and wrong; a shame culture relies on external sanctions of the group for good behavior. External sanctions are extremely important in Japanese society, and this is the basis of tatemae: external alignment with external standards.

Westerners make a sincere attempt to integrate their thoughts, feelings, behavior and words. Not to do this is felt to be either moral sin or psychological disintegration, or both. But Benedict points out the ability of the Japanese to swing from one behavior to another without psychic cost, and insightfully says that the circles into which the Japanese divide life do not include any "circle of evil." "They do not see human life as a stage on which forces of good contend with forces of evil. They see existence as a drama which calls for careful balancing of the claims of one circle against another... each circle or course of procedure being in itself good." (p.197) That is, tatemae expressions are good in the appropriate situation, and honne expressions are good in their appropriate situations.

Throughout this discussion we cannot get away from the concepts of relativity and subjectivity which are so much a part of the Japanese mentality. This relativity stands in contrast to the absoluteness of our Western, Jewish-Christian religious background which honors an absolute Word from the Lord, the almighty Judge of all mankind. We see our total self - our thoughts, words and deeds - as standing under the single judgment of the Righteous One. The

Japanese do not share this religious background; they have never known this kind of an absolute God. The Japanese kami (gods) are relative to time and place; they exist more in subjective feeling than in objective reality. It seems to me that the ability of the Japanese "to swing from one behavior to another without psychic cost," to quote Benedict, is ultimately based on the relativity of their archetypal images of the divine and of man in his essence.

We began this paper saying that the gap between tatemae and honne could not be solved by simply pointing the finger and crying, "Deceitful, dishonest, immoral!" I still believe that is true, but now we have come full circle to see that at a deeper level the gap between tatemae and honne is indeed essentially a moral and religious problem, and a very deep one! It is a problem which will not be solved until people have encountered the absolute God and let their whole way of thinking be transformed by Him.

At least for the time being, this syndrome of illogicality, failure to revere law, conformity to external norms, dividing life into circles which need not have coinciding values - this syndrome of relativity is so deeply ingrained into the social system and into the mentality of this non-Christian nation, that we must reckon with it as it is, and not delude ourselves into thinking that a little preaching will change the tatemaehonne pattern overnight.

II. A POSITIVE GOOD

I could stop here, but I would like to go on to a different perspective. I would like to point to a positive good in some manifestations of this honnetatemae phenomenon. I will play the devil's advocate with reference to what I have just said, and see what positive thing might come from what we have just called a deep-rooted problem.

The psychologist Carl Jung speaks of the mask and the shadow both of which are integral parts of individual personality. The mask is the manner we assume and the words we use in playing our role in society. Every person has a proper role to play if the larger corporate group is to run smoothly. And that role in all probability does not express the fullness and uniqueness of the individual. In contrast to the mask is the shadow, which is the inner, private, emotional level of a person's existence. These two aspects of personality are quite different and contrasting, but the healthy person should be aware of both of these expressions of his/her nature.

Paul Tournier, the Christian Swiss psychiatrist, has picked up Jung's theme and

puts it in terms of person and personage. The personage is the outer, predictable, role-playing, public aspect of an individual, and the person is the spontaneous, free-moving, ever-growing and changing, impulsive aspect. These two, person and personage, will never be absolutely identical. Salvation lies not in trying to harmonize them completely, but in recognizing and admitting the disharmony, and living with it, making an attempt to keep the personage from actually belying or betraying the person.

I'm sure you see the relevance of these concepts for the honne-tatema problem. Are any of us ever completely integrated? Is it possible to express one's honne fully and accurately? Are there times when tatema expressions are necessary to keep the group running smoothly?

It seems to me that we can say that tatema is in part the product of the deeply ingrained sense of gimu (obligation) in Japanese people. Japanese conduct is largely motivated by this sense of obligation - obligation to do the right thing at the right time in the right way to the right people. This is certainly not a bad thing. It may not be the same as, but is surely kin to the sense of responsibility, which is a dominant ethical virtue. A strong sense of responsibility keeps the honne from taking control; and the impulse of honne DOES need to be controlled in order to do one's duty to others and to fulfill one's tasks. Likewise, tatema is often the expression of consideration or kindness toward others, and thus inhibits the honne from following its often self-centered motivations and intentions.

The Japanese are experts at self-discipline and control. They reserve their energy for doing what they are supposed to do rather than dissipating energy in ways that are nothing but temporary explosions of what Americans call "honest feeling." So, putting a positive construction on these concepts, we can say that tatema is often the expression of disciplined responsibility toward others, and as such serves a valuable role in both individual and social development. This is a kind of expression which many Westerners need to learn, for we tend to put too much emphasis on the open and honest expression of self-centered feelings. Social obligation and the consideration of the neighbor's feeling are not infrequently sacrificed for the wonderful experience of having catharted all my gut-level feelings. Sometimes honne is best left covered!

III. CONCLUSION

Now, have we merely confused the issue by bringing in these positive aspects? Perhaps so, but culture is complex and confusing. There is some positive aspect to almost all systems of human behavior; if there were not, they wouldn't last because they wouldn't work. There are positive aspects to a shame culture, because a shame culture is sensitive to the feelings of the neighbor, and that is a virtue by the standards of any religion.

I would like to close leaving both of these aspects open for your discussion, seeing whether we can make something consistent out of the inconsistencies of honne and tatema.

REFERENCES:

Halloran, Richard, JAPAN: Images and Realities.

Nakamura, Hajime, Ways of Thinking of Eastern Peoples. East-West Center Press, Honolulu. 1964.

Benedict, Ruth, The Chrysanthemum and the Sword. Charles Tuttle Co., Tokyo. 1946.

THE CLAIMS OF CHRIST VERSUS COMPETING CLAIMS OF SOCIETY

By Arthur Eikamp (A Practical Study)

If there is one thing I have learned in my more than 32 years here in Japan, it is the foolishness of being dogmatic in saying, "The Japanese are this" or "The Japanese are that." When the exceptions become more numerous than the rule, then the rule loses most of its validity.

Another thing I have learned is that we are always in danger of being out of date when making some sweeping statement about this dynamic and swiftly changing society. Let me illustrate by mentioning a few observations that I made during my first months in Japan.

"Hair cuts cost 60 yen in Japan - about 16 cents in American money."

"There are almost no cars on the streets. There are a few taxis that run on charcoal. If you come to a steep hill the passengers have to get out and help push."

"People are curious about everything western and that includes the church. We built the church in Toyama and in less than six months we had over 400 children in Sunday School and 125 adults in the morning service."

Well, that should be enough to illustrate what I mean by changing times and changing situations in this country. There are, however, certain constants that seem to be particularly Japanese and seem to remain relatively unchanged. I will touch on some of them, but rather than give you a theoretical paper, I prefer to be somewhat more personal and illustrate from my own experience some of the observations, frustrations, and differences that I have run into in trying to proclaim the gospel here in Japan.

I readily admit that while I would like to unload my frustrations and failures onto the back of Japanese society, honesty compels me to recognize that probably much of the frustration has come from my own slowness in learning how to adapt to the new situations I faced in Japan and that many of my failures stem from my own lack of perception rather than from any inherent resistance to the Christian faith by Japanese society.

The topic given to me is "The Claims of Christ Versus the Competing Claims of Society." First, let me speak briefly about the first half of this title: The Claims of Christ. I am assuming that in a group like this all of you already know something about that. I assume it is in response to the claim Christ made on your life that you are here in this country. I will speak briefly on only one aspect of the claims of Christ - the absolute nature of that claim. It is because of the absolute nature of Christ's claim on men's lives that that claim comes into conflict with the claims of society - Japan's or any other country's.

Let me quote just a few passages from only one Gospel, Matthew, to illustrate the absolute nature of Christ's claim.

Then Jesus said to his disciples, "If anyone would come after me, he must deny himself and take up his cross and follow me. For whoever wants to save his life will lose it, but whoever loses his life for me will find it. (16:24-25)

Anyone who loves his father or mother more than me is not worthy of me; anyone who loves his son or daughter more than me is not worthy of me; and anyone who does not take his cross and follow me is not worthy of me. (10:37-38)

Another man, one of his disciples, said to him, "Lord, first let me go and bury my father." But Jesus told him, "Follow me, and let the dead bury their own dead." (8:21-22)

No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money. (6:24)

All men will hate you because of me, but he who stands firm to the end will be saved. (10:22)

And everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (19:29)

Well, perhaps that is enough to show what I mean by the absolute nature of Christ's claims. Now, it seems to me that a conflict arises because there are institutions in Japan which also make claims that are absolute - or nearly so - upon their constituents. I would like to speak briefly about three of those

institutions: the school, the company and the home.

Any of you who have pastored a church or operated a Sunday School in Japan will be aware of the claims of the school on the life of the child. Ordinarily the elementary school child is free to attend Sunday School on Sundays, but if there is an activity at the school involving him - and there often is - it will be taken for granted by the school and the child and the family that even if that activity is on Sunday, the claims of the school take precedence over the claims of the Sunday School on the child. To even hint that any other loyalty would be equal in weight to the loyalty to the school would put the child and the family into immediate difficulty. The same would be true of the PTA responsibilities of the parents.

When the child enters middle school the conflict usually deepens. The children choose a club activity and many of those activities take place on Sundays. The student must give his first loyalty, outside of study hours, to his club. If he does not, he will be disciplined by the other members. Then, of course, before examinations the student is a zero as far as church activities are concerned. He may want to attend church himself but often his parents will insist that he stay home and study.

But doesn't anyone ever try to buck the system?

Yes, once in a while. One of our pastors, Kudo Sensei, has three daughters in middle school. When the oldest child entered middle school she naturally joined a club. Then she found out that they practiced on Sundays. Her father said he could not permit her to give up her responsibilities in church and miss worship also. When she reported that she could not practice on Sunday the response from the club members was swift and predictable. "If you can't be loyal to the club, then drop out." She answered as she felt she must, "Then I'll have to drop out." But in her case, she was a well-liked member and after consideration the members decided there was no real reason why their practice had to be on Sunday mornings. They changed the time and Miss Kudo was welcomed back into the club. When his two other daughters entered middle school, Kudo Sensei told them to be sure and choose clubs that did not meet on Sunday.

Senior high school students seem to spend much of their third year taking practice examinations for college entrance. They are usually held on Sunday. Here again, it is not only the student's own desires that are involved. Often the parents are the ones who put the pressure on him.

When the student leaves school he usually enters some company. Here again he is in an institution that demands his complete loyalty. He has been screened, of course, through an examination and a personal interview. Through this "crisis rite" he transfers the focus of his group identity from the school to the company. Aside from retail stores and the like, most businesses are closed on Sundays, so a man is free to participate in the worship of his church. Conflicts will come if he is pressured by his colleagues to do things that are against his Christian convictions. Company outings are usually not much like Sunday School picnics. Sometimes company parties include opportunities for sexual relationships which he as a Christian husband or father cannot accept. Company outings usually involve a good deal of liquor, the drinking of which may or may not offend his conscience, depending on his own background. It is a fact, however, that his advancement in the company may be greatly affected by his willingness or reluctance to go out and drink with the members of his section after working hours. For some this may be no great problem; for others it is.

The conflict between the claims of Christ and the claims of the family is most pronounced where there is one believer in a non-Christian family, a situation often encountered here in Japan. Let me give you the experience of one young man whom I will call Yamada, though that is not his real name. Mr. Yamada is a young man 24 years of age who works for the city government. He is unmarried and lives at home. When he was still a college student his father introduced him to us so he could study English. Through that contact he began coming to church, became a vital Christian and was baptized. His father objected to his being gone to church every Sunday. There was more conflict when young Yamada begged off from helping carry the o-mikoshi at the annual Shinto shrine festival. The family had always been represented there. He planned a trip to America to an international church convention with other members of the church. His father forbade his going. He didn't go. His family is pressuring him to get married and they arrange o-miai for him with what they think are eligible girls. They don't know that he has chosen a pastor's daughter whom he plans to marry. He tries in every way to be an obedient and faithful son, but he stubbornly refuses to give up his Christian faith. His father told him that the one regret of his life was that he had ever introduced him to Eikamp. His father doesn't realize that someone far more influential than Eikamp has been talking to his son. The son is continually torn between his loyalty to his family and his loyalty to Christ. Such conflicts are not confined to Japanese society, of course; they can be found in every society, but the problem does seem to be more acute in Japan.

We as missionaries must be careful not to make problems where none exist. We must be sensitive to the problems that come as a result of our prejudices and pre-conceptions, which are not necessarily a part of the Gospel. In that context let me read a portion of a letter that appeared in the Japan Times recently.

Lately I have been acutely distressed by the peculiar beliefs and habits of a colony of foreigners - so-called missionaries (and then he tells where these missionaries live).

Why do the missionaries constantly accuse us – as a nation - of being irreligious? Are not our Shinto deities and Buddha enough? Do we not visit and maintain our shrines and temples just as they do their churches? Must we be as gregarious and presumptuous as they are before they admit that we too are spiritual? Were this allegation based on knowledge of our traditions, we could take it seriously; but it appears to spring from ignorance and prejudice. Where is the missionary who has sympathetically studied Shinto and Buddhism? ... Granted that Christianity has its attractive points and a certain universal applicability, does it not stand to reason that the missionaries would accommodate themselves to Japanese ways, at least insofar as lifestyle is concerned? But where is the missionary who lives in a "rabbit hutch" instead of a "spacious mansion".. Why do they not acquire our language and enroll their children in our schools? ...

As for the usual service offered by missionaries, language instruction, why do they use it as a cover for evangelism, like bait to catch fish? Would it not be preferable to learn from qualified and dedicated atheists than from pretenders whose motives are less than straightforward?

There is more but that is enough. Even if the picture he draws certainly would not fit most missionaries, I find it very sad that some of us who call ourselves followers of Christ should have given such an impression to a citizen of this country. This letter serves to remind us that not all the problems are "out there" in Japanese society somewhere.

Still, the fact remains, that when a man accepts the claims of Christ on his life he

will come into conflict with this society at many points. He will be in some sense an "outsider". Perhaps that is not so strange considering that the early Christians were also outsiders in their society. Not only will the Christian be in some sense and at some points an outsider, but it is also true that in most cases someone who is already in some sense an outsider to society will be more quick to embrace the Christian faith. Two instances come to my mind.

A young Sunday School teacher in our church had been engaged to a young man since she was in junior high school. The families had agreed that when the two were old enough they would marry. One day this girl came to our house sobbing. It seems that the young man, whom I did not know, had been arrested for stealing money from his company. The girl's family demanded that she cut off all relations with him immediately. But she said, "Now is the time he needs friends. He is in trouble. I can't abandon him when he is in trouble." We prayed together and she became calmer. Then she asked me to help him find a job. He was out on bail until his trial, but his family had cast him out and he had no way to live. We went to a church-related institution, told them the whole story and got him a job there.

Later I talked to him about repentance and forgiveness and following Christ. He responded eagerly. So one Sunday we had a baptismal service for him in the forenoon and a wedding for the two of them in the afternoon. Later I was asked to testify at his trial. The defense attorney showed the judge the baptismal certificate I had given him. The judge said to me, "Why did you baptize this man?" I answered, "Sir, I baptized him because he has repented and been born again. He is a new man." Since all the money had been returned, the judge let him off without a sentence. These two people have been working in social work and prison evangelism for 25 years and two of their sons have felt their call to the Christian ministry.

I think of another instance. A man had been sentenced to death for murder and was on death row awaiting his execution. It was while he was there that one of our missionaries and one of our pastors visited him. They left a Bible for him to read and then came back later and talked to him about Christ. There on death row he accepted Christ as his Savior. He began talking to the other condemned prisoners and started a Bible study with them.

A peculiarity of the system in Japan is that although a man is sentenced to death he is never told when that sentence will be executed. So it is always tense along

death row in the morning because executions are carried out then. Everyone wonders if this is his last day. Then about ten o'clock they begin to relax. They have another day to live.

One morning the guard came and said to this young man, "Today is the day." He was given time to write a few letters. One of the letters he wrote was to the pastor who had brought him to Christ. In that letter, one of the things he wrote was this: "In a few minutes now I will climb the scaffold and drop to my death. My body will drop to its death, but my soul will go straight to heaven." He concluded his letter with "Hallelujah, hallelujah!"

It would be foolish to minimize the conflicts with society, but it does help to remember that the last word is not always "conflict"; it may be "Hallelujah".

THE FOREIGN MISSIONARY FACES JAPANESE CULTURE

A Testimonial by
Patrick McElligott

INTRODUCTION

I first came to Japan in 1964, single but engaged. At the time of writing my wife and I live, with our three daughters (aged 12, 10, 8) in a fifth floor apartment (4dk) in the suburban and semi rural area of Ishiyama in Shiga Ken, just east of the city of Kyoto. This is our third term in Japan, and we have been back two years. Our first two terms were six years each.

We are engaged in church-planting and our responsibility is to see a congregation formed in this area. At present about 20 adults attend worship services regularly. During our previous term we spent six years in a far more rural area living in a Japanese house next to the local shrine in a very old part of the community. The congregation there now has about 40 adults regularly at worship and they are led by a Japanese pastor.

At the outset, let me say that my wife and I have enjoyed our service in Japan and rejoice at the privilege of having been used in some small measure in the establishing of the church of Jesus Christ in this land. We have, however, experienced a good measure of heartache, tears, frustrations and disappointments, as have no doubt many of you here today. I feel, however, that I must begin by declaring that the joy of seeing the power and love of Jesus Christ evidenced in the lives of some, albeit few, of those among whom we have ministered has, and still does, far outweigh the problems we have had and still do experience in our lives and ministry here.

THE SENSE OF FOREIGNNESS

No doubt a sense of foreignness is inevitable in any land but one's own, but through my conversations with missionaries to other lands I have come to the conclusion that the situation here is somewhat unique, and that Japanese history and culture has created in the Japanese mind an attitude towards foreigners which intensifies within the foreigner any natural sense of foreignness he may already have. Some may feel this sense of foreignness far more deeply than others and reactions toward it are no doubt as varied as our personalities, but to me it was a problem, and to some extent still is. I have come to understand to some degree why the sense of foreignness

is so strong here: the homogeneity of people, the oneness of basic speech and custom throughout the land, the strong sense of national unity, the ability to know what the other person is thinking without clear verbal communication, etc., etc. Such understanding has helped me to some degree, but far greater help has come from a different quarter.

One of the results of this intensified sense of foreignness here in Japan has been the continual tendency to insulate myself from situations which aggravate it. This tendency is one of the symptoms of culture shock in any country, but is normally quickly overcome. For the church-planter to succumb to this tendency will curtail greatly any evangelistic activity and result in a continual sense of defeat and discouragement, feelings to which I am no stranger. As a church-planting missionary, I have very little choice but to seek to present the gospel of the Lord Jesus Christ to those I have never met before, but I discovered that those methods which I had found to be successful in my own culture were the very methods that exposed me most to this strong sense of foreignness, namely visitation evangelism and literature distribution. I also found that in my case these methods were not in any way fruitful, compared with the amount of time and energy put into them.

Very early in my career as a church-planting missionary I made the mistake of equating certain activities with "evangelism", namely the distribution of literature, house-to-house visitation, and the holding of meetings for evangelism in local public halls. I have had the experience of personally visiting 900 homes in two weeks and afterwards seeing absolutely no response at all, and at the same time struggling with my own personality and feelings that this kind of activity is not really very suited to Japan and that in my case because my sense of foreignness was acute at times, particularly unsuited to me. However, at that time I did not know what the alternatives were and I found myself constantly struggling with little response, I became a very frustrated missionary.

Frustration led to despair on my part and a cry to God for help. Such praying led me to three conclusions. (a) Of myself I could do nothing. (b) A determination to trust and praise God anyway. (c) A search for ways of evangelism that were different to those I normally engaged in. In regard to (c) I began to think and pray about methods of evangelism that would be (1) Adaptable to my local situation. (2) More suited to my personality in Japanese

culture. (3) More acceptable culturally.

Such thinking and praying changed my attitude to evangelism considerably. At times I still engage in door-to-door visitation to complete strangers, and the holding of evangelistic meetings, but I no longer equate such activities with "evangelism" per se. I rather pray that God will reveal to me what He wishes me to do in any given circumstance or locality. I ask Him to open doors for me, and give me culturally acceptable opportunities that are more suited to my personality. As a result I have seen families come to faith in Christ through holding baptismal preparation of one family member, whether it be husband, wife, or child, in the home, in front of the whole family rather than in the church. I have got to know a good number of non-Christian husbands through inviting the whole families of Christian wives to "onabe" evenings in our home. I have increased the number of homes I can visit in the locality as something more than a complete stranger by coaching the local boys' football team, cooperating with the local chonikai by giving lectures on the bringing up of children and family life, teaching the local children English in the local hall, speaking at PTA meetings on childrens' problems. Just recently the local post office asked me to speak to them and representatives of all the post offices in the prefecture on personal relationships at the place of work. At all these opportunities I speak of the love of God as revealed through the cross of Jesus Christ.

I have found that such activities have greatly increased the acceptance of my family and me in the local community and have been a tremendous help in reducing that sense of foreignness that was at one time very acute. I have come to the conclusion that God truly has "prepared good works for us to walk in" and as a church-planting missionary I feel it is my first responsibility to discover just what God's way is for me in any given circumstance and not to assume that certain methods are applicable to all circumstances or localities.

I have found too that I must be alert for the reaction of my children to this "sense of foreignness" and seek to understand and help them in their struggle with it and reactions to it. One other thought has helped me to overcome this sense of foreignness. I hesitate to share it lest I be misunderstood by national brethren, but as a missionary called to serve God in Japan there is a sense in which I belong here as much as the Japanese themselves, possibly even more so, for the Japanese are born here under the general providence of God, but, as a missionary who came here in answer to guidance given by God, my presence here is due to a specific, rather than a general, leading of God.

GIRI-NINJO

"Be ye kind one to another ... even as God has forgiven you." It is the Christian instinct to be kind to others as an expression of the response to the kindness of God toward us. It is always a three-way relationship. We have found, however, that to "be kind" to one's neighbors has never been an easy thing, because of the two-way giri-ninjo concept in personal relationships here. At the commencement of our second term we moved into the village mentioned earlier. We visited our neighbors with the customary greetings and gifts. All went well. Our next-door neighbors were a young family in our own age group; both mother and father went out to work each day. Sometimes the wife would go to her work after putting her futon out to air. My wife always did her laundry at the back of the house, which faced the next-door house. Every now and again it would begin to rain on our neighbors' futon before she returned from work. Since there was no wall between the two houses, it was the easiest thing in the world for my wife to take in the futon before it got wet. This she did. She could not bear the thought of standing there and seeing it get wet. To my wife it was a natural and simple act of kindness, but each time she did it the neighbor would come with the customary little gift and profuse apologies. My wife was confused; she was unable to bear the thought of letting the futon get wet, yet was embarrassed to receive a gift every time she took it in. Her only solution was to fold it neatly and put it carefully in the sheltered doorway of the neighbor's house. In this way the neighbor never knew who had done it. We realize that if my wife had not taken the futon in, another neighbor who was on more familiar terms with the lady next door may well have done so, and in this instance would not have expected or received a little gift. The problem was, however, that my wife could never be sure that such a neighbor would appear in time to save the futon. This is just a simple illustration of the kind of situation that can cause stress, and in which the giri-ninjo concept makes it difficult for the newcomer to be kind.

These days we live in an apartment where neighbor hood relations are far less complicated than in the villages and there are no problems that we are aware of.

However, the concept and practice of giri-ninjo has always been somewhat of a problem to me when seeking to encourage practical fellowship within the church. I have often wondered if the giri-ninjo concept is not largely responsible for the apparent "intellectual" nature of the churches' fellowship in this land. Christians themselves are very reluctant to fellowship freely lest they incur reciprocal responsibility and thus complicate further the personal relationships with which their lives are often already entwined in the daily course of events. Even Christians do not seem to be able to enjoy fellowship which is free from the giri-ninjo concept and this tends to make for a less than positive attitude toward fellowship outside the weekly program of the church, e.g. sharing meals together in the homes and together with the families of fellow believers.

I must confess that I did at first see the giri-ninjo concept as an enemy of fellowship and longed to see a fellowship formed that was completely free of it. Consequently, I rarely mentioned it in my preaching, but rather tended to concentrate on the positive teaching of scripture like "We must love one another freely;" "It is better to give than to receive;" "Let not your left hand know what your right hand is doing." I did at that time see the giri-ninjo concept as more anti-scriptural than as simply a neutral cultural factor, something to be chased out of the fellowship of the church, rather than something to be clothed with the gospel.

My Japanese pastor friends have told me clearly that it is a cultural concept deeply ingrained within the Japanese heart and mind, and that we must seek to fill it with Christian values within the fellowship of the church. I have come to agree with them. "It is better to give than to receive", but for the Japanese it is much harder to receive! It is better to give than receive, but be careful that in your giving you do not overburden the receiver so that he or she returns more than was received!

My conclusion has been to teach that the giri-ninjo concept within the Christian fellowship must be to urge us to pray for each other, to pray prayers of thankfulness for brothers and sisters in Christ, to pray for others by name. I now teach that we should ask each other what those prayer requests are when we feel indebted toward each other for deeds of kindness done to us, and then promise to pray. There will be times of course when such "spiritual" repayment alone will not be enough, but as a basic principle

it helps to free the congregation from the bondage that the normal concept of giri-ninjo can place upon a fellowship, and enables individuals within the fellowship to render acts of kindness as unto the Lord and thus put interaction within the fellowship on a three-way basis instead of the customary two-way and purely human plane.

JAPANESE THOUGHT AND SPEECH PATTERNS AND PASTORAL COUNSELLING

My bitterest experience as a missionary in Japan was very much the result of cultural factors, though not entirely. I and my family were pioneering a congregation in a rural part of Japan. The congregation was still in its beginning stages with less than ten attending regularly. Among these was a young family, members of a church too far away for them to attend. They attended the little group to which we were ministering. Both husband and wife were baptized Christians, but their relation to the group was that of kyakuin, or visiting members. Though Christians of some years' experience, they had both experienced considerable difficulty in their Christian lives, and their life as a Christian family had some quite obvious shortcomings. At their request, I at times spent many hours talking with them and counseling them concerning difficulties they encountered in the neighborhood and in the home. There were times when I was with them even into the early hours of the morning. Also, I helped the husband one evening a week with difficult and technical translation work to help him at his place of employment. I had placed myself at their disposal and felt that I was fulfilling my pastoral responsibilities toward them. There invariably was, however, a cloud of heaviness over the wife in particular, and though I at times attempted to speak to her about it, I never got very far.

I had studied the differences between English and Japanese thought patterns and had in my pastoral counseling in general worked on the principle that it is always wise to avoid a direct confrontation. With this couple being visitors, I had sought to be careful in this respect. When dealing with anything that was a problem to them, I tried to avoid a direct confrontation, while adhering to Christian principles in any advice I gave them. I felt that I was giving them sound scriptural advice and teaching and that they were understanding what I was saying to them, even though I deliberately spoke in rather oblique terms, lest I give them offence in the way I presented what I felt I should say to them.

However, their general attitude within the fellowship of the church, particularly the wife's, did not change. This became a problem to me. This situation went on for many months.

One Saturday afternoon I received a phone call from this couple saying that the wife wished to talk heart-to-heart about her spiritual condition and her attitude within the church. I was very happy to get this phone call and went to meet them. We sat in the church; the wife was obviously very burdened and upset. She seemed reluctant to speak and so I spoke first. I only said one sentence, but it resulted in a misunderstanding so great that we were not able to speak together that day at all. The words I said were, "Watashi wa kono hi o nagaku matte imashita." At this, the wife burst into tears. What I meant was that I had prayed for the day when we could really talk together about her problem and that I was glad the opportunity was now here. I later learned that what she thought I meant was that I was judging her from some sense of spiritual superiority. I had obviously chosen the wrong words for the occasion.

The following day I spoke with them again, but we were unable to really understand each other. The husband finally concluded that he felt that I had never truly loved them in Christ and the reason given was that I had seen them slipping into sin and had not reprimanded them as a pastor should. He felt that when I saw them with attitudes that were not honoring to God I should have confronted them with the scripture and told them clearly that they were wrong. Later he concluded that my waiting was because of a nationalistic and spiritual pride and that I was not fit to be a missionary of the gospel in Japan.

This was an extremely painful experience for me. I have often reflected upon it. My first reaction was to consider the opinion I have heard from both missionary and Japanese workers that the culture of Japan is such that it is virtually impossible for the missionary to engage usefully in pastoral work and that it is best left entirely alone. However, it would not have been possible for me to relinquish my responsibilities to the group that was forming.

Confronted with the candid opinion of a Japanese Christian that I was unfit to be a missionary in Japan and that he and his wife had seen in me both nationalistic and spiritual pride gave me a very sleepless night. I prayed and turned to the scriptures, and the verses through which I feel God spoke to me were John 10:11 and 13. "...The Good Shepherd giveth his life for the sheep." "...The hireling fleeth because he careth not for the sheep."

It seemed to me that the scriptures, or God Himself, was agreeing that I had not cared for these two Christians as I should have. It is certainly much easier, for me at least, to be less than direct when counseling. Over concern for the cultural aspect of avoiding a confrontation, I had complicated the matter to such an extent that obviously when I thought I was giving quite clear advice, the man and his wife felt I was avoiding the issue, or at best, talking around it.

All efforts at a reconciliation proved fruitless and the couple left and joined the fellowship of another church.

In retrospect, I feel I made the basic error of overemphasizing a cultural trait to the extent that I sacrificed clarity of expression. I was so concerned that I did not use the scripture to "confront" another that I was not being true to scripture itself.

The outcome of this episode bears recording because to me it is a good example of the way God can use our failures in a different culture. Through the scriptures quoted above, I felt I had failed this couple and feared that there were probably others in the fellowship that I had failed in a similar way. Consequently, at the next communion service for church members I explained this aspect of the situation and made a public confession. Almost to a man the dozen' or so members present wept quite openly and committed themselves afresh to God and to each other. The little church experienced something of a spiritual rebirth and from that time on grew steadily to the extent that they were able to call a Japanese pastor before we left for furlough. The church has grown ever since then.

From this bitter experience I feel I have learned that in pastoral work clarity is of the utmost importance and that I must not avoid confronting others with scriptural standards, even though I might be misunderstood in my lack of appreciation of Japanese thought patterns and ways of expression and attitude.

I have also learned that mistakes of ignorance, though to be avoided if at all possible, can be turned into a means of blessing if the right attitude is adopted.

Recently I have been reading a little book entitled The Love that Motivates Others (Hito o Ugokasu Ai) by Manabe Akira. The subtitle of this book is

"The Secret of Interpersonal Relationships" (Taijin Kankei no Hiketsu). It is a simple, straightforward little book written by a pastor about getting along well with others. He states quite clearly that indirectness is the Japanese way, but also says that it should never be at the expense of clarity.

SPIRITUAL CLIMATE AND SPIRITUAL WARFARE

I am by nature an optimist and it is not difficult for me to put a positive construction on almost any situation. I do expect God to work through me and on my behalf, but I have found during the time of my service in Japan it has become increasingly necessary for me to exercise myself in definite acts of faith to maintain a sense of expectancy in my ministry and a sense of spiritual buoyancy in my personal life. If I do not take time to make these positive acts of faith, I feel a constant tendency toward discouragement in my ministry, and despondency in my own spirit, resulting in ready satisfaction in small things and little results. I believe that the reason for this is the spiritual climate of this land, which is in turn influenced by, or through, cultural factors. I would divide these factors into two: (1) The religious aspect of Japanese life, which is in my opinion still very strongly influenced by the butsudan, and the failure of the church in general, and myself in particular, to provide Christian cultural substitutes for Japanese religious activities. (2) The web-like structure of society, the power of local opinion and the success-oriented materialism which creates a very strong reluctance on the part of men in particular to step outside their pattern of life.

These formidable barriers to the progress of the Gospel and the growth of the church can only be met by a wise and Spirit-filled ministry, and it is, in my experience, necessary for the missionary to pay careful attention to his spiritual walk, lest the spiritual battle which is fought in outward terms largely within the two areas mentioned above is lost, and the missionary falls into pessimism and spiritual hopelessness.

I have found it necessary myself to constantly receive by faith a renewed awareness of the fulness of the Holy Spirit.

CRITIQUE

by George L. Olson

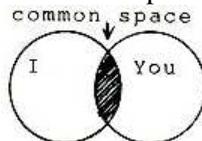
I want to begin with what came at the end. In dealing with Japan's spiritual climate which was characterized by devotion to the Buddhist home altar, the butsudān, and the controlling factor of Japan's weblike society, Rev. McElligott revealed an important practice of his. He said, "It has become increasingly necessary for me to exercise myself in definite acts of faith to maintain a sense of expectancy in my ministry and a sense of buoyancy in my personal life." He takes concrete acts of faith to avoid falling into the rut of routineness. This practice could help us all to cultivate a creative faith.

May I suggest that each of us here think of some one act of faith which we can do tonight - one action that will become our most important omiyage (souvenir) from Hayama.

He warned us against the temptation to insulate ourselves. How do we do this?

In connection with the feeling of foreignness which he feels is particularly acute in Japan, he told of his early attempts to use imported evangelistic methods such as visitation evangelism, personal distribution of Christian literature, and evangelistic meetings in public halls. But he experienced a transformation in his ministry when he came to see the need to be (1) adaptable to the local situation, or what I'd call "surveying the market." (2) involved an activity suitable to his own personality - not a David in Saul's armour, and (3) doing what is appropriate culturally. We all might well use his prayer, "O God, open doors for me and give me culturally acceptable opportunities that are suited to my personality."

His custom of hosting onabe dinners with the families of seekers and also the subsequent baptismal instruction in their homes was especially noteworthy. This and his other activities in the community are creating what communication theorists call a "common psychological space." This can be diagrammed with two intersecting circles, mine and the other with whom communication can occur in our common space which we share together.



He is very situational - meeting people in their conditions. His methodology reminded me of the statues of Moses and Joshua in the entrance lounge of the Evangelical Academy Movement headquarters in Bad Boll, Germany. The features of Moses are clear, but Joshua's features are still not formed. It symbolizes an openness to new situations. Moses' spirit is passed on to Joshua, but with no blueprint as to how Joshua should act. That could only be determined by the Spirit when the time came.

His comments on helping his children accept their foreignness are well taken, and his reversal of the common way of thinking about responsibility in Japanese evangelism a helpful, new twist. Usually people say, "Evangelism here is primarily the responsibility of the Japanese," but Patrick has discovered in his own call by Christ to Japan a uniqueness which makes his own contribution especially important. He's not here merely under some general call because he happened to be born here; God has called him here from the outside. He has insights and contributions which no Japanese perhaps could ever have. That ought to encourage us all to see our foreignness as actually an asset - one recognized by the very fact of Christ's call.

On fellowship, where he deals with giri-ninjo, find him in line with Dietrich Bonhoeffer's thinking in Life Together. Relations for the Christian are not merely two-way; they are three-way. Between the Christian and his neighbor there is always Christ. His suggestion that we offer to pray for our neighbor's needs may be a real breakthrough for us as we think of how to build our congregations into more intimate fellowships. Anthropologist Kazuko Matsuzawa of the Department of East Asian Studies of the National Museum of Ethnology in Kyoto says churches rarely move beyond the stage of associations to something like a family. But McElligott has offered us a way to overcome the giri-ninjo "hang-ups" characteristic of most congregations.

He shared with us an example of his failure in pastoral counseling. Like many counselors, including those in telephone counseling, he faithfully adhered to the indirect methods usually attributable to Carl Rogers. But in the pastoral situation, the counseled couple were very disillusioned by his unwillingness to be more direct. I hope some of you here involved in counseling will comment on this. However, Patrick, you might have caused many more problems if you had started dishing out advice. But we really should hear from the veteran counselors on this.

This failure led McElligott to make a public confession to the congregation. He let his failure hang out for all to see. What might happen if each of us next Sunday would confess his failure to his congregation? How would our transparency affect people? Oh what some straightforward honesty might produce! This is not unrelated to what Professor Naohiro Kiyoshige said to us last night about witnessing. We share what Christ has done for us; we shouldn't preach at people or argue with them - just tell them what he means to us.

THE GOSPEL WILL THRIVE IN JAPANESE SOIL

A Blueprint for Action by
Samuel K. Arai

The Guidelines for this year's Hayama Papers reads as follows: "The purpose of next year's Hayama Seminar is to explore the climate in Japan, define problems, and hopefully discover some ways of overcoming these barriers so that the Gospel can thrive in this country."

According to the above-mentioned purposes for this seminar, I present my paper following three major points these guidelines indicate.

- I. Explore a spiritual climate in Japan.
- II. Define problems.
- III. Present some blueprints for action.

In any field of study there are three basic study methods which have been accepted as such.

1. Deductive method - a reasoning from a known to an unknown, from a premise to a conclusion. This "study" may be called "study science", meaning that this type of study is often done in a study room depending heavily upon an authoritative document of stored knowledge of the past. As we can readily see, almost all of our Christian messages fall in this category, since we take the Bible as the authoritative book and infer from it to preach or teach.

2. Inductive method - a reasoning from particulars to the general. This study may be called "laboratory science". This is generally accepted as "scientific method" because it is usually used in the field of natural science. This method follows six steps as any science student knows. (1) Observation (2) Analysis (3) Hypothesis (4) Experiments (5) Facts ascertained, formula formed (6) Application.

This method is taken to be so valid that no one dares to question the validity of a conclusion arrived at through this study method. But realistically speaking, a laboratory science is originally designed to prove a hypothesis which is made out of observations and analysis of a somewhat already-selected "artificial nature". It means that a man who does a laboratory project has already selected some

kinds of specimen to be tested to prove his point. Also, conditions in a laboratory room are artificially created and are different from nature. So it may be said about any view of, say, history, theology, world, or evangelism.

We have been trained in this type of thinking only too much to see a fallacy of some types of evangelistic methods as "tested and proven". Validity of any particular method must be presented as "tested and proven" in a given area and not in all areas.

3. Abductive method - an effort to try to clarify things through a series of activities using data gathered out of real nature (not artificially created). So this method is called a "field" science.

A reason for our meeting for this kind of study seems to tell that we acknowledge a need for this "field science" in the field of Japan where we see a different soil from Europe or USA.

And also a reason for inviting me to speak on this topic seems to be that I have been involved in direct evangelism in Japan for the past 25 years, through failures and successes. So let us be creative in our field to follow abductive method, along with the other two methods which are also important.

Having said that much for my introduction, I will get into my topic following this outline:

- I. Explore spiritual climate in Japan.
 - A. Peculiarities of "post-war" Japanese
 - 1. Denial or distrust in "absolutes".
 - 2. Loss of an ultimate purpose in life.
 - 3. Unbalanced personality.
 - 4. Healthy dissatisfaction.
 - B. Decision-making steps found often in ordinary Japanese
 - 1. Seven steps often observable in Japanese.
 - 2. Eight steps presented by Viggo Soggard.
- II. Define problems
 - A. Facts in Japanese churches
 - 1. Nature of "conversion".
 - 2. Difficulty of "conservation" of "converted".
 - B. Problems
 - 1. Clear grasp of the Gospel itself.
 - a. Essence of the Gospel.
 - b. Experiences of the Gospel.
 - c. Expressions of the Gospel.

2. Communication of the Gospel.
 - a. Problem of communication itself.
 - b. Japanese concept of "Christianity".
 - c. Language.
 - d. Human relationships.
- III. Blueprint for action.
 - A. Christ the living Real Person.
 - B. Inclusiveness of His salvation.
 1. Individual salvation
 2. Collective salvation
 - a. Family
 - b. Society
 - c. Nation
 - d. International
 - C. Realistic approach to ordinary Japanese.
 1. Understanding human nature (cf. Maslow)
 2. Progress from -7 to -1
Felt need to unconscious REAL need.
 - D. Dependency on the Holy Spirit as an indwelling Real Person.
 1. Be a good Samaritan.
 2. Be a good Gospel communicator.
 3. Be a vessel to carry His Name, the Reality.
- IV. Last remarks

I. Explore spiritual climate in Japan.

In prewar Japan, there used to be an absolute claim personified in the emperor. Among the intellectuals that was taken as a mere symbol deified and a system placed upon people as absolute. But in reality, the nation as a whole had been existing under that claim, and people had been educated under this slogan as his people. This is already in history past.

This type of authority may be made again by men, but can be abolished easily the next day, and can never be an absolute thing. The young today do not believe in Absolutes.

The contemporary Japanese do not have a really big dream. What are reported in newspapers as "adventures"? Mountain climbing, yacht sailing over the ocean, or expeditions of some kind. They seem to belong to a completely different dimension than that which pertains to world peace, justice, equality, vision for the welfare of the people in the world. What kind of vision does the nation of Japan provide for the youth to aim at or aspire? A race for GNP is

the only dream for youth. NON-purpose, NON-concern, NON-responsibility, and apathy are everywhere.

Under an educational system formed to aim at the financial prosperity and materialistic affluence, a central part of education, which ought to be a rearing for manhood, is actually replaced by training of technical experts, leaving out an ideal manhood. Being astonished at campus uproars, educational authorities began to talk about personal education, only too late. Lives and deeds of older people who are now in control of the affairs of the nation do not give the youth an impression that there is an undeniable link between intellect and conscience, claims and actions. And also people who can criticize others do not have an assurance that they can be better than they.

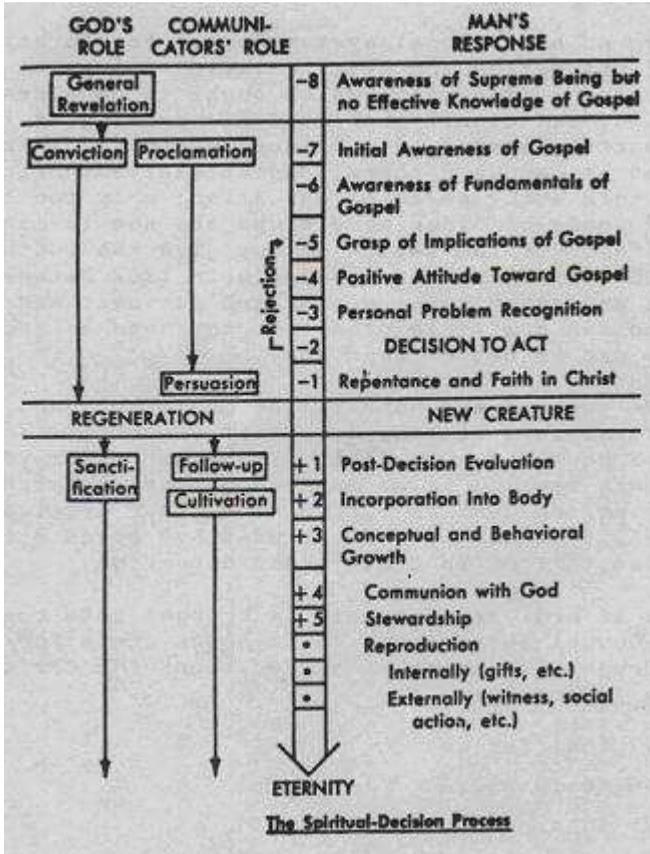
If we can see any hope in the present Japan, that hope is found in a healthy dissatisfaction that Japanese themselves have begun to feel. It is not clear yet whether this feeling is an outcome of their search for ideal living, or just an outburst of their critical spirit, still it can be called "healthy" because it causes them to look in a different direction.

When an ordinary Japanese is brought into contact with the Gospel there seems to be seven steps for him to go through till he makes a "decision" for Christ (often so expressed).

1. -7 Indifference
2. -6 Resistance
3. -5 Interest
4. -4 Understanding
5. -3 Search
6. -2 Awareness of personal need 7. -1 Ready to accept and commit.

Interestingly enough, these seven steps are rather clearly indicated in the record of a Samaritan woman found in John 4.

Jim Engel presents "The Spiritual Decision Process" in his book, What's Gone Wrong With the Harvest?, p. 45. You can compare his chart with the above seven steps, which are the result of research done throughout my ministry from thousands of questionnaires among Japanese.



II. Define problems

Dr. McGavran of Fuller Theological Seminary once made a remark about Japanese churches, saying that it looks strange or tragic to see so many trained ministers serving such small flocks. After many years of ministry in religious freedom in this country, we all know that only one percent of Japanese is known as Christian. In many crusades, evangelistic meetings, mass media evangelism and church activities, not many are converted to the Lord. Even after baptism, not all of them are found faithful in church attendance and activities for the Lord.

There seem to be two basic difficulties in this apparent phenomenon. One is about the nature of the "conversion" experience itself among Japanese, and another is "conservation of the converted" in the churches.

We use terms to mean this kind of experience: conversion, repentance, faith, new birth, making decisions, commitment and a host of others. Some Japanese words which are supposed to translate those English words may or may not mean the same thing. If Japanese use the word kuiratame (repentance), what do ordinary Japanese think of? The same type of difficulty is found in kesshin-suru (making a decision). Quite often the Japanese conversion experience takes place in the realm of intellectual understanding and volitional action, or emotional sympathetic response plus some kind of volitional action. But the new birth experience is in the realm of the spirit, by the Spirit. Yes, we know all that. But do they really go through this Spirit's new birth or just go through baptismal doctrinal teachings?

Church growth is often talked about as numerical growth at the risk of internal spiritual growth. Counting numbers of baptized members does not tell anything about the nature of those who are thus baptized. How can we be sure that his/her "experience" is spiritual or not? We sometimes say "only God knows", but then we do not give any answer. Unless we are able to discern spiritual conditions of people to whom we minister, we cannot make sound judgments about it. For many years Christianity has been known as Kirisuto-kyo in this country, and the church as Kyokai, both using kyo (teaching or doctrine) to tell to the world that this is another teaching. The Gospel is not just teaching.

If the baptized members are only those indoctrinated people or those enrolled in the church school situation, they will naturally graduate sooner or later. So we have many "graduated" church members who say, "I used to go there".

Even if they are really spiritually born again, they are still in peril, as is stated by Paul in Galatians, of becoming legalistic in their growth period. (Gal. 3:3)

If one is growing spiritually, forming a group called a church has still another phase of difficulty. Church is an organism, according to the Bible, with Christ as the head. A group often needs to be organized. Organizing a group of people without losing individual freedom of thinking and making a contribution to that

group is a very difficult task indeed.

As a result, an increase of baptized members is recorded on one hand, but at the same time, a loss of membership is also recorded, and the total number is only gradually increasing. Naturally the voice of Christians as a whole is not heard strongly on public affairs, so people at large do not pay much attention to the church, and do not come to church for advice and salvation. The vicious circle does not end.

Why is this, after so many years of sweat and toil and tears? I myself asked the same question over and over again and tried to find reasons why.

It seems to me that there are two basic problems which cause this seeming failure in evangelism.

1. We may have missed a clear grasp of the Gospel itself in the following three areas:

a. Essence of the Gospel. According to the evangelical stand, there seems no disagreement of the nature of the Gospel itself. Is it true? Unfortunately, there are still differences of opinion about so basic a thing as this. What is the Gospel? Is it news? Good news? A bundle of information which can be passed on to others intellectually? Is it a creed to believe in and put a signature to in order to get saved? Is it a ceremony to go through? Or is it the Reality of the Person of Jesus Christ which is understood intellectually, emotionally responded to, morally agreed upon, volitionally accepted and spiritually experienced?

b. Experiences of the Gospel. There was a time in Christian history when a present assurance of salvation or new birth was not taught or grasped.

Justification by faith itself was not clearly preached in the past until Luther came along. Sanctification of heart as preached by Wesley in the 18th century is still a topic of discussion and debate. Does Christ save man in his soul, spirit, or body? And when and how far? Some believe in spiritual salvation, but not so much in change of attitude and change of or renewal of mind. Some believe that Christ can heal the sick in this age, but others do not and criticize those who minister to the sick with healing power. Is Jesus Christ the same yesterday, today and forever or is He changed a bit from the One whose life, words of power and ministry are recorded in the New Testament?

c. Expression of the Gospel. Various kinds of expressions of the Gospel have been seen in many countries where different cultures exist. Music, forms of worship, styles of buildings, life styles of Christians differ in many ways. Which one is Biblical and which is not?

This area of expressions of the Gospel is rather vital and realistic compared to the aforementioned two areas in terms of evangelism, since the people outside the church can only see and observe these expressions. If they are so varied, people tend to think that there are so many Christianities in the world and they have difficulty making selections.

These expressions do form a culture within a given society, so if there is an established culture in that society, they do create conflicts in the realm of culture, and because of these conflicts people tend to lose sight of the Essence itself.

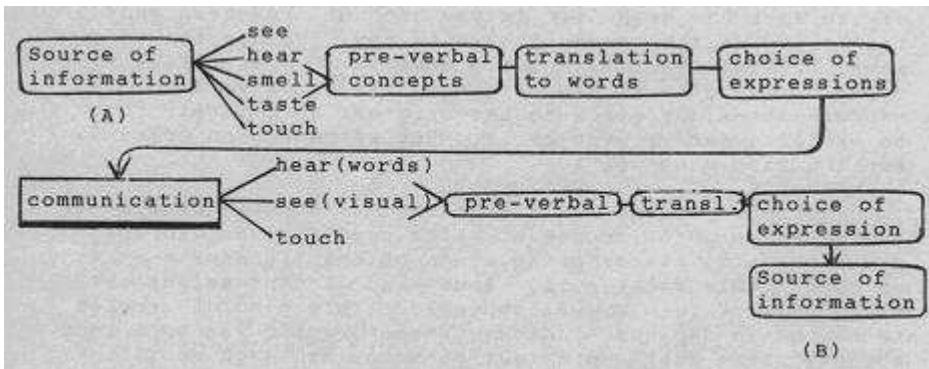
2. Communication of the Gospel.

As mentioned above, these expressions are the media of communication to help people grasp the Gospel itself.

There are four things to think about.

a. Problem of communication itself.

Usually communication works in the following fashion.



If a source of information (A) is transmitted through the above process and is expressed at the end to produce the same information (B), the communication is rightly done, but if not, then we have to say there is a communication breakdown. If we place the gospel at the beginning of this process as the source of information, then what is to be expected as the final result of communication? It is not just reproduction of words heard and understood, but personal changes wrought in the receiver by the Holy Spirit. This is unique in the Gospel communication. We can readily see that this type of communication of the Reality through not only verbal, but also whole personal communication, is only possible by the Holy Spirit.

b. Japanese concept of "Christianity".

As we already mentioned, Japanese have been using the term Kirisutokyo to mean Christianity, saying by that word Kirisuto-no-oshie. So it is natural for ordinary Japanese to take Christianity as another teaching like Bukkyo. (Buddhism) If Christianity is taken as another form of religion, then quite often it is taken as another way of escape from reality. As mentioned above, we have to clarify the Essence of the Gospel in Japanese to the Japanese so that their concept must be radically changed.

c. Language.

When the Bible is translated into another language from original Hebrew and Greek, there is always difficulty in semantics, how to equate the meaning in translation. Particularly is this true in the case of Japanese, which has had its meanings in so many religious terms of Buddhistic significance. When the translators did the work, they had to pick up those terms without successfully putting a new Biblical meaning to those terms. That part of the work has been left in the hand of preachers and teachers. So the teachers have to say, "We use the word Kami, but this Kami is not the same Kami we are thinking of." It would have been better to use a new word to express Theos, or stick to the original word itself than to explain what we mean by it. But we have been doing so for the past many years.

Not only in the realm of technical terms, but also the Japanese peculiar use of keigo, and similar expressions, usually place in the minds of the listener what kind of person this speaker is. Some kind of expressions are taken to be vulgar or unacceptable. This kind of problem is rooted in Japanese language itself, which was born in a society where there were four classes, and each social class was distinguished by its use of its own language. The Samurai class used a Samurai

language, Chomin used their own expressions, and so on. This feeling is still lingering on.

d. Human relationships.

Alongside of these class distinctions, there have been prefectural associations, clanish feelings, family history, and company relationship. It is said that there are three "ens" in Japanese society: blood-en (relationship), geography-en, and company-en. Those ens are not easily cut off. Another very formidable en is with the ancestors, and used by Buddhistic people as an inseparable relationship.

What kind of relationships does Christianity offer to those en-conscious people? God the Father, brothersand-sisters relationships? How strong are they compared to family ties which have been binding them for centuries? In the U.S., the ministers can tell the youth, "Back to the faith of your forefathers," but in Japan we must say, "Away from the faith of the forefathers and their relationships to these new ones," but if they are not strong enough in reality, they have a tendency to return to their ens in time of trouble as we see it happening in Jewish Christians in early days such as recorded in the book of Hebrews.

III. Blueprint for action.

A. Christ the living Real Person.

His ministry on earth, both of words and deeds, seems to be conventional in a good sense. He ministered and responded to people "case by case". Our ministry tends to be constitutional, setting some tangible rules and then abiding by them. A constitutional approach can be legalistic without flexibility, but a conventional one may become situational without principle. The only safeguard against both extremities is for us to depend on the Person who can lead us in every situation, theoretically. We must depend on Him practically if we say that He is a real person living within us.

If the same Jesus is living today, then we can expect Him to do things He used to do while He was on earth in and through us all, since He made that promise in John 14:12.

B. Inclusiveness of His salvation.

He can save us in our body, soul and spirit from bondage which binds us in each realm. He can save us from collective bondage which binds us in the realm of family, society, nation and even international relationships.

That part of salvation has been often overlooked by the evangelicals, confining His salvation only in the individual realm, and thus failing to present a sound blueprint for the new order of things. People who want to find out what kind of life and social order Christians can produce in our day feel discouraged if they are not presented with those blueprints. They then turn to other religious groups which claim to present blueprints for action in society'.

C. Realistic approach to ordinary Japanese.

This is really the heart of my paper for this seminar, and if I cannot present anything practical in this point, my paper is nothing but an analysis without solution. To be honest, I ought to present this point particularly in Japanese, not in English, since we are all ministering in Japan in Japanese and for Japanese. But there is no way to do so. I ask you to try to understand what I am presenting here in my limited English.

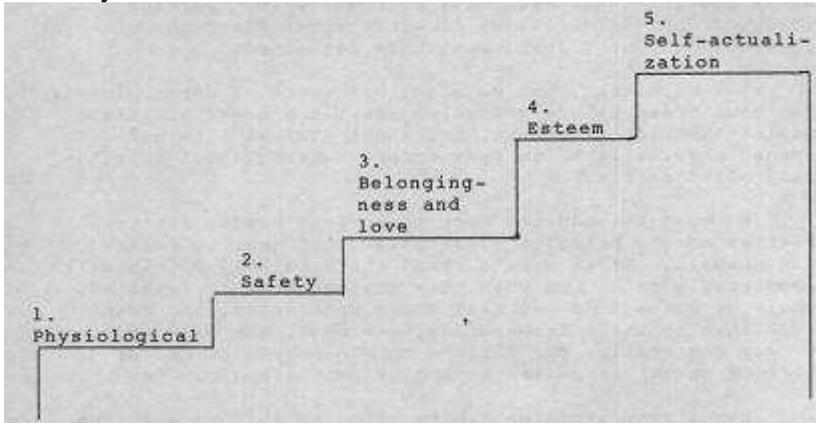
1. Understanding human nature.

Shingakko (theological seminary), is a school where students are expected to learn about God and theology as the term denotes, but evangelism by its demand necessitates the study of humanity. Unfortunately, there has been a lack of study of human beings in those disciplines. Psychology, sociology, political science, and literature and arts are often treated lightly, if they are ever taught at all in a Christian framework. Almost nothing has been taught in the regular seminary in the role of imagination in human behavior.

Among Japanese, it is said that philosophy has never become a leading opinion of the public, but literature has. This phenomenon tells us that Japanese are rather emotional people who produced and enjoyed Naniwabushi, full of humane manners and customs of people. Humanness, ninjo, is one of the contact points among Japanese people, not logical consistency. I have observed in my own experience in the past that some of the leading Christian ministers did say publicly that they need to keep the personal relationship based upon humane nature at the risk of logical consistency. You may say that it ought not to be so. But if you faced that reality, what would you say or do about it?

Vital Christian life cannot be taught in a classroom situation, but is often demonstrated and caught by someone who also seeks to live with the same vitality.

In order to understand properly Japanese characteristics, Maslow's concept of a hierarchy of needs or desired states should be considered.



Jim Engel gives the following comments:

Physiological or bodily needs are foundational, and each of the others is considered to be of a different or higher order. The significance lies in the fact that no higher-order desired state will serve as a motivator until the levels below it are satisfied. The hungry man, for example, will not be very much interested in ideological discussions until he has had a good meal. Each level is full of significance in terms of understanding people." (p.70, What's Gone Wrong With the Harvest?)

His view is found true as we see elderly people now in the churches who were seldom found coming to church of their own accord until the 1970's. They were working hard to secure a financial basis for their living, but now they have gained what they wanted and have discovered that there is still more beyond material things.

Progress from -7 to -1.

This discovery is also substantiated in my chart given earlier about the Japanese decision-making process. They are indifferent to spiritual things because they are interested in physiological or material things until their felt needs in that realm are met.

Unfortunately, there has been a divorce between so-called evangelicals and the social wing of the church regarding human needs. Evangelicals often talk about spiritual needs, somehow disregarding the plain teaching about meeting needs

of man in the material level found in James 2:15, 16, and also in I John 3:17, 18. Particularly, I John 3:17 follows directly after the much preached 3:16 of I John, but it is neglected.

Not only that, but we also lost sight of Jesus Himself who gave bread before preaching about the bread of life, healed the sick before talking about eternal life, and opened physically blind eyes before talking about spiritually blind people.

We must be ready to meet their felt needs, not to flatter nor to practice opportunism, but just to follow His example. If we take a stand that the Holy Spirit will send people to church when they are spiritually awakened, while we can and do not meet their felt needs, and then lead them to their unconscious, yet real, eternal needs, we may rationalize our failure to win people to Christ through our wrong understanding of people and our Lord.

Many, many examples can be cited in this regard from cases of healing to salvation, of counseling to salvation, material help to salvation, and such like.

We must be more alertly concerned about people in need, both materially and spiritually, and individually and socially.

D. Dependency on the Holy Spirit as an indwelling Real Person in us.

Japanese, as people in general, respond more readily to lives and deeds of people than to their words. It has been said that people will say, "Your actions speak so loudly that I cannot hear your words." This seems to be universal.

An example of a good Samaritan gives us a good lesson to learn. ordinary people will come to church to listen to the messages of a speaker if they know that the speaker is a good man to be associated with. Shop workers know that the best merchandise they can sell is aiso, e.g. a good service with a smile.

We have to earn the right to be heard through our genuine loving ministry to the people when they are in need. The Holy Spirit can make us good Samaritans if we let Him do so.

In order to communicate the Gospel with all its ingredients, we ministers must

be trained to be good communicators of the essence of the Gospel in its fullness. The use of understandable language is basic for verbal communication. Loving attitudes to people with many different views and opinions can open their hearts. An ability of reasoning to help thinking people grasp logical aspects of the Gospel helps them. A power from on high to heal the sick opens the door which may be kept shut without it.

Yes, we have to be vessels to carry His Name, the Real Essence of His life. As Peter and John told a man born lame at the gate called "Beautiful", we may not have some things they want, but we can give what we have, the Name of Jesus of Nazareth, which is an expression of His own nature and power.

IV. Last remarks.

Paul says in his letter to the Corinthians, "I am made all things to all men, that I might by all means save some." (I Cor. 9:22) Since we are called of the Lord to win Japanese, let us be Japanese to Japanese. Let's be creative in our own respective field of labor, sharing the best we get in order to give glory only to Him who alone is worthy to receive all the honor and glory forevermore.

CRITIQUE

by Stan Dyer

It was certainly a refreshing experience to have Rev. Arai share with us some insights about the thriving of the church in Japanese culture. Personally, I deeply appreciate the optimism of the theme. Anything anti-Christian in any culture is abnormal since culture is a system of learned patterns of behavior in any given society. Society is a grouping of human beings. Humans were made in the image of God and are all included in God's redemptive plan, even the human beings within the "marshland" of Japanese culture.

I concur with Rev. Arai that a "healthy dissatisfaction" could be a favorable sign in any culture toward evangelism, and in the bringing of many to their place of decision. The mention of the Engel scale of decision making process was especially enlightening in light of research done in Japanese churches. Charles Kraft has suggested a similar but less rigid scale that may be more applicable to Japanese with their variety of responses.

One major problem of the church in Japan is its preservation of converts. As the paper suggested, the educational nature of Kyokai may intimate that one can graduate from it for other "post-graduate" experiences. There may be a general need in the Japanese church for a deeper understanding of Biblical concepts of "body-life" and functions, principles and purpose of church life.

I heartily agree with Rev. Arai that the matter of communication principles is of great importance in Japanese evangelism. George Olson in the 1976 Hayama Conference presented an excellent paper on this subject. One factor not mentioned in the current paper is the need to understand the encoding and decoding process in the complicated science of communication. Culture distance can greatly hinder message understanding since what you say may not be what they hear!

Social concern, though often overemphasized by some, is extremely important. Rev. Arai rightly admonished the missionary community to seek to "go the second mile in community concern". Missiologists have pleaded for deep empathy and identification of missionary workers with their national brothers. The inter-systemic nature of human experience calls for the meeting of needs in the totality of man's physical, mental, emotional and spiritual development. The recognition, then, of social as well as individual felt needs is of paramount importance.

The subject of contextualization was not mentioned in this or any of the conference papers, although the matter of linguistic signs and cultural understanding was mentioned several times. The church can thrive in Japan only if the clear message of the Scriptures is understood through careful Biblical contextualization of the message. This subject could have added meaningful input to Rev. Arai's fine paper.

Finally, this paper could have dealt with matters of human relationships within the church body. The church is born in love. It must grow and develop in love.

There is a unique quality of togetherness that could be a dynamic answer to the gross loneliness evidenced in Japanese society. The relationship of trust, love, and caring fellowship can become a stabilizing factor within the church as well as a witness to those outside. A laity that is trained and guided into such a ministry could bring in a new day of church growth in this nation. Rev. Arai could have added some practical insights in his own experience of developing his laity in the warmth of personal fellowship and witness. Every Christian has a part to play, a function to perform in order that the church will thrive.

Robertson McQuilkin aptly wrote,

The apostolic church did not take the great evangelistic mission as the responsibility of a select group of full-time professionals. The early church accepted the mandate as the responsibility of every disciple of Christ. Together they won men, each contributing his share. The body as a whole reproduces. We might call this "evangelism through the total church-in-witness." (Glasser, ed. Crucial Dimensions in World Evangelism Wm. Carey Lib.

As we consider this current paper we are assured again that through divine direction and empowering the church of Jesus Christ can and will thrive in Japanese soil.

STRIVING OR THRIVING?

Closing Sermon by Bob Houlihan

Several years ago I was deeply disturbed by Endo's novel Silence. Endo carefully describes the soil of Japan and demonstrates the early Catholic difficulty in planting the Gospel in this country. The reader is taken to the heart of the issue that we have been discussing for these days: Can the Gospel thrive in Japanese soil?

Rodrigues, a priest from Portugal who was Endo's main character, was forced to confront this same question. The answer he heard from one Japanese was:

"A tree which flourishes in one kind of soil may wither if the soil is changed. As for the tree of Christianity, in a foreign country its leaves may grow thick and the buds may be rich, while in Japan the leaves wither and no bud appears. Father, have you never thought of the difference in the soil? The difference in the water?" 1

This answer didn't devastate Rodrigues so much as the one he heard from a former priest who had recanted and given up trying to plant Christianity in Japan:

"The country (Japan) is a swamp. In time you will come to see that for yourself. This country is a more terrible swamp than you can imagine. Whenever you plant a sapling in this swamp the roots begin to rot; the leaves grow yellow and wither. And we have planted the sapling of Christianity in this swamp." 2

Is Japan a spiritual swamp? Or is there some soil that is receptive to the Gospel of Christ? We who are laboring in this country would opt for the latter position, yet is our understanding of Japan, her culture and language tied indirectly to this "swamp-like" image? Are we bound to a deficient understanding of Japan's soil because of our lacks, failures and isolation?

The question for us to consider is not so much, "Can the Gospel thrive...?" but, "Am I planting the Gospel in Japan?" To refresh our thinking, I believe we need to reconsider two truths: God becoming Man and man becoming like God.

THE MODEL

John, the Gospel writer, opens his book with one of the most profound statements of communication: "In the beginning was the Word and the Word was with God and the Word was God." This Word is God's communication. The Second Person of the trinity, the living Word of God, is God's voice speaking to humans in a form and content they can comprehend. "God after He spoke long ago to the fathers in the prophets in many portions and in many ways in these last days has spoken to us in His Son..." (Heb.1:1-2)

From Israel's history, we know that the preincarnate communication of Jehovah even though it was given in "many ways" was not always comprehensible to man. Man confused the fire of Sinai, the pillar of cloud, the thunder in the desert with the full communication of God. Even God's gracious provision in the brazen serpent was misunderstood and worshipped for seven hundred years.

Crossing this communication barrier from the Kingdom of God to the realm of man is not easy, even for God. God could have easily labeled man's world a swamp not fit for the entrance of God's Communication. Man, who was created in the image of God as the administrator of the creation, chose to live in a swamp rather than a palace. Because of the context of man's existential situation he:

- didn't understand God's voice ... thought it was thunder
- didn't understand God's law...thought it was control
- didn't understand God's liberation ... thought it was license
- didn't understand God's presence ... thought it was judgment
- didn't understand God's prophets ... thought they were eccentrics
- didn't understand God's Son ... thought He was a devil.

Even though man was estranged and separated from God by sin, God the Father sent His Communication and this Word became flesh and dwelt among us. (John 1:14) God's model for solving the "cultural" barrier was to become the "logos" and live in man's world.

Man not only misunderstood God's communication before the incarnation, but he also confused God's message. The message of God is the Light of men. (Jn.1:4) The pervasive power of light was demonstrated in the incarnation as well as the creation. The contrasts are obvious.

The incarnation moves man from:

- darkness to light
- illusion to truth
- fantasy to reality
- deception to knowledge
- sin to righteousness
- rebellion to belief
- hatred to love
- anxiety to peace
- loneliness to fellowship
- separation to unity
- isolation to community
- chaos to cosmos.

This message, the Gospel, is the hope of man. Through it man is transformed to live in a new kingdom with new life as new people in a new community with new freedom and new meaning.

After the "Word" and the "Light", John speaks of "His Glory". (John 1:14) Not only did God communicate and send His message, He also demonstrated the communication and the message in the cultural context of man's world. Man, bound as he was by the prison of his own "world", finally began to understand the message when it was spoken from a Man with whom he could identify. John of his own experience shared, "What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled ... we proclaim to you also..." (I John 1:1-3)

John watched Jesus minister to man: on the mount teaching, at the wedding rejoicing, on the hill sharing, in the villages healing. He also witnessed Jesus' ministry to the Father: in the river obeying, in the Temple cleansing, on the mount worshipping, in the garden praying. The God-Man from another "culture", yet fully involved in the cultural matrix of man's world.

The ramifications of the incarnational model are obvious for missions. God has called us to become His communication in "flesh", to live out Kingdom life in the midst of an alien culture which is estranged from His Truth, Life and Way. We are both to live among, yet speak from above that lost man may hear, see, behold and handle the Word of truth. In John's great commission, he records the words of Jesus that give the ongoing effect of missions: "As the Father has sent

me, so send I you." (John 20:21) Just as the Father sent the Son to be the Word, communicating the Gospel in a real and understandable form and content, so has the Son commissioned us to be His living communication, to live and speak His Word in the midst of the Japanese cultural matrix.

How then can we live and speak effectively in Japan if this land is a swamp? One problem we might have is the tendency to have a fixation on the difficulty of the problem rather than looking to the Model for strength.

Christ experienced the same loneliness and rejection that we have for "He came to His own and those who were His own did not receive Him." (John 1:11) Yet, Christ fully understood the power of the Gospel (John 1:12) and how it can change soil from swampland to bedrock. In the midst of the diversity of hellenistic humanism and Judaistic ceremonialism, Christ called out men that were bogged down in both swamps.

What heart could have been more like a swamp than Peter's? Yet, upon hearing this disciple's confession of His identity, the Lord proclaimed that upon this rock He would build His Church. The power of the Gospel is to exact change, and this change can take place in the quality of the soil as well as the life which sprouts forth from it. Who could deny that God's "environmental control" could dry up a soggy swampland in preparation for the planting of a stronger Church on the rock of the true confession of Christ?

STEPS IN FOLLOWING THE MODEL

To follow the Model of God, we should consider again the radical nature of the Gospel. Christ's call is to repentance and change, a whole new life. Our Lord fully understood how revolutionary His message was. As A. W. Tozer has written, we must be aware of the "shift" as well as the "gift" of the Gospel.³ The Gospel will bring change which may be rejected by many. "I came not to bring peace, but a sword" were just as much the words of the Lord as "My peace give I unto you."

To contextualize the Gospel doesn't mean that we accept as much as we can of the Japanese culture to make the Gospel as "Japanese" as possible. Wilfred Cantwell Smith states that a "missionary is that person who deliberately seas out to participate in the history of another community". To him the model for us would be a person like Martin Buber, a Jew, who without preaching or trying to convert, helps Christians learn something about God.

To the contrary, we must preach a radical Gospel of repentance and liberation. In preaching the Gospel we must endeavor to understand how it is to be contextualized in this culture, that is, how the Gospel takes on the form (in the flesh) of Japan yet maintains a critical stance and seeks to transform it.

It is impossible to preach the Gospel in Asia without disturbing the oriental cultural structures and philosophical systems. Lit-sen Chang has said in his Strategy of Missions in the Orient, "Unless we are able to meet this challenge and make a theological penetration into their cultural structures ... (which) is the stronghold of pagan religions...our world evangelism will always remain a dream.

We have received a cultural mandate (Gen. 1:26-28) as well as an evangelistic one (Matt.28:18-20). God has a plan for all of creation for all things will unite in Jesus Christ through the Church (Eph. 1:10; 20-23; 3:10). Carl Henry summarizes this for us in these words: "The Bible envisages nothing less than a new man, a new society, a veritable new heaven and earth in which universal righteousness prevails ... both in perspective and practice, the Christian is to bear witness to the divine spiritual and moral dimension in work and leisure, in learning and the arts, in family and public life.

Another step in following the incarnational model is by our commitment to communicating or preaching the truth. Undoubtedly, there are certain risks inherent in communicating. Yet, God placed great importance upon communication, words and messages. It was not enough for the Son of God just to live among us, He preached the Kingdom of God is at hand. (Mark 1:15) Being sent by the Son means that we also are committed to communicating the Gospel.

There are many ways of communicating: gestures, visuals, instrumental music and art forms; yet the verbalization of the Gospel is always primary in the Model we are following. Jesus preached wherever He went. The Apostles preached the "kerygma" as they traveled in response to the Great Commission. Our mission is incomplete until we also communicate the content of the Gospel through preaching no matter what form it may take.

Preaching is more than just teaching. As J. I. Packer has stated, "Teaching the Christian faith as an academic discipline is not strictly communicating the Gospel, for although the relevant themes are analyzed, the thrust of the application is not present." The power of Christ's preaching was the authority by which He spoke. This authority had its roots in His character.

His preaching was teaching plus application. As has been well stated: Christ didn't practice what He preached, He preached what He practiced. In the same way, we must be committed to the verbal communication of the Gospel out of transformed lives.

The next step we might consider is the reaffirmation of our Christian humility. Paul in describing the incarnation states, "But made himself of no reputation and took upon him the form of a servant and was made in the likeness of man, and being found in fashion as a man, he humbled himself..." (Phil. 2:7-8) How do we in an affluent, twentieth century society, identify with this humility? Most basically, by having the servant attitude of Christ.

Our humility should acknowledge our limitations in understanding and solving the problems of culture. Crosscultural communications is not like a game we play at which we become more adept the longer we play. Rather, it is more like a many-faceted diamond that unfolds its complexity the more it is studied.

Christian humility must also recognize the importance of the work of grace in others in the Body of Christ. "My church"shugi has too long permeated the spiritual atmosphere of Japan. God has broken down the middle wall of partition between us, so that in Christ there is no distinction. This is true for race, sex and denominational affiliation. Anyone who recognizes "Jesus is Lord" is part of you and me. God speed the day when we will affirm the work of grace in others rather than criticize it because it isn't a carbon copy of what we think God is doing.

Also, Christ's model of humility helps us understand how dependent we are upon the Holy Spirit. Jesus stated that no man comes to the Father except by the Holy Spirit. We are completely dependent upon the Spirit for the Word, the Gospel, and the Truth. He alone is able to call sinners to repentance, transform them and then establish them in the community of the King.

If the Son of glory was begotten of the Spirit (Luke 1:35), baptized by the Spirit (John 1:32,33), led by the Spirit (Luke 4:1), anointed by the Spirit (Luke 4:8), raised by the Spirit (Rom. 8:11), and gave commandments by the Spirit (Acts 1:2), how much more should we recognize our utter dependency upon the Spirit in order to plant a thriving church in Japan.

A further step in following our Model is the level of our commitment to identify with people. The mystery of God "in the flesh" is understandable to

some degree because of the identification of the Son with man. He who "existed in the form of God" humbled Himself and identified with all men, in all places, in all times to the greatest extent.

The pain of identification was made clear to me on a recent trip to America. I had to fulfill a mission requirement for a medical check-up. During one of the tests, my doctor discovered an intestinal parasite. In order to take more complete tests, I had to make several trips to the Los Angeles County Hospital contagious disease ward.

Much to my concern, when I went for my first test, I found myself in a waiting room with pimps, prostitutes and derelicts. Here was I, a "holy" man of God in the same room with ten others who were waiting for a VD treatment.

The first question that came to mind was, "What if one of my friends or supporters sees me in here? What would he think?"

As I sat as far away from the others as I possibly could, I suddenly began to understand the depth of Christ's identification. He who knew no sin was made sin for me. He who was truly holy, sat in rooms of this world with the despised, the depressed and the diseased.

Throughout the Gospels, we find Christ crossing barriers in order to identify. He crossed the barrier of society and identified with the poor, outcast and tax collectors. He crossed the barrier of cultural groups and identified with Jews, Samaritans, and Gentiles. He crossed the barrier of religiosity and identified with Pharisees, Zealots and Romans. He crossed the barrier of geography and identified with all men, all races and all classes.

The test of the degree of this identification is seen in the responses of those to whom He ministered. John, the beloved, articulated his view for the rest of the apostles when he said, "What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life ... we proclaim to you..." (I John 1:1-3) What are the Japanese I know saying about my attempts to identify with them?

Is part of the difficulty of planting the Church in Japan concealed in our personal reluctance in being so vulnerable to this people? Are we afraid of having our lives so closely inspected by sinners that we only present a plastic facade of the "Super-Christian"? Am I so wrapped up in my personal Christian

pursuits that I am unwilling to invest the time with my national co-workers so that they can witness and identify with the real me? God help us identify with this people so that we may discover ourselves, our calling and our commitment.

The last step I will mention in following the incarnational model is to recognize anew the victory of Christ. Paul states that because Christ emptied and humbled Himself, "God highly exalted Him and bestowed on Him the name which is above every name that at the name of Jesus every knee should bow ... and every tongue confess that Jesus Christ is Lord..." (Phil. 2:9-11)

We the followers of Christ should not be discouraged to the point of ineffectiveness. Our long history of endeavoring to plant the church in this culture should not render us negative and pessimistic about the future of the Body of Christ in Japan.

Christ is Lord over culture. He isn't thwarted by the confrontation of authentic Christianity with the aspects of the Japanese culture which have been tainted by the fall of man, sin and the devil. He is now Victor for He has redeemed man by His death, judged sin at the cross and overthrown Satan's power at the tomb.

Recognizing this lordship means that we have changed our allegiance from ego-controlled, with its myopic view of the world, to a Christ-centered view of history and the future. A change which the Bible calls repentance or conversion, which effects our own world-view, behavior and relationships. Since conversion means an end of life on our own terms, we are free to give unrestricted obedience to Him who controls all things.

Since Jesus is Lord, final responsibility belongs with him. We are not ultimately responsible for the success or failure of the Church in Japan. We are responsible to be found faithful to the task at hand. Christ said, "I will build my Church". (Matt. 16:18) That liberates us to worship the Lord and not the church; the Creator rather than the creation.

The incarnation teaches us that the path to victory is not glorifying humanistic efforts to try to be better or emphasizing the positive aspects of a culture, but rather surrendering ourselves, our ambitions, our programs to the lordship of Him who upholds all things by the word of His mouth. When we give up "all", then God will raise up His Church in Japan with great power and authority to establish His name among those who walk in darkness.

"Let us lay aside every encumbrance and the sin which so easily entangles us and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame and has sat down at the right hand of the throne of God." (Heb. 12:1,2)

In conclusion, I would like to refer you to an experience of missionary Bruce Olson recorded in his book, For This Cross I'll Kill You. Olson, as a very young man, left Minneapolis to work among the Yuko and Motilone tribes of Colombia, South America. He was the first white man to enter, make contact and subsequently live to tell about the experience. After several unsuccessful attempts to make contact with the Motilone people, he was finally received by this primitive tribe and lived among them for five years before he had the opportunity to "preach" the Gospel.

One day while walking on a trail, Olson and three Motilone companions heard some loud shouting. Investigating the sound, he found two tribesmen yelling. One was shouting into a hole in the ground in a desperate voice, "God, God, come out of the hole." The other was at the top of a tree stuffing leaves into his mouth and trying to chew them shouting, "God, God, come from the horizon."

Olson was amazed by the incident and learned that the brother of one of the men had died from a snake bite away from his home. According to the Motilone tradition, this meant his "language", which is the same as his spirit, could never go to God. The two men were trying to look for God to get him to bring their brother's language back to life.

After many hours of shouting, the two men came over to Olson and his companions and with a sigh of disappointment said, "It's no point; we've been deceived." According to the Motilone tradition, a false prophet that the Motilones had followed, had deceived them; he had led them away from God.

At that point, the Spirit of God began to move in Olson's heart. He began to sense that this was the moment for which God had let him live. He was there to tell them how they could find God. But how could he explain things like grace, sacrifice and the incarnation? How could he communicate real spiritual truth?

About that time, one of the men reminded the others of the legend about the prophet who would come carrying banana stalks. According to this legend God would speak out of these stalks. Olson couldn't quite understand the legend until

another tribesman cut out a cross section of a banana stalk. Then he accidentally split it in half causing the layers of the stalk to "unfold" like pages in a book. Suddenly, the word "Book"! raced through Olson's mind. He took his Bible out of his pack, opened it and said, "This is God's banana stalk. This is God's message to you."

But how could he explain the Gospel to these men? How could he describe Jesus? All at once, another of the Motilone stories about a man who became an ant came to mind. According to the legend, a Motilone was sitting on the trail and noticed some ants trying to build a house. He wanted to help the ants build a home like a Motilone home, but he was so big and so unknown that the ants were frightened and ran away.

Then, miraculously, the man became an ant. He thought, looked and spoke like an ant. After the ants had come to trust the new ant, he told them that he was not really an ant, but a Motilone. He had wanted to help them build a better home, but they were scared of him. At that moment, he was turned back into a Motilone and began to build a Motilone house. Since the ants knew he would not hurt them, they now let him teach how to build a house. According to the Motilones, that's why anthills resemble Motilone homes.

Olson, with some concern, used the word for "becoming like an ant" to explain the incarnation. When the tribesmen heard it used in this manner they were stunned. "When did God become a man? Where did He walk? What trail did He walk?" With his heart pounding, Olson answered, "Jesus Christ is God become man; He can show you God's trail."

At that moment, the man who had been shouting in the hole asked in a soft whisper, "Show us Christ." From that day, men, things, and some of the culture of the Motilone began to change. People who had lived by killing had seen a great Light and began the trek out of the land of darkness. To them, Jesus was a Motilone who had walked their trails and sent a true prophet to speak out of the banana stalk in their day.

May we also, who have committed ourselves to communicate Christ be
 humble enough to serve,
 interested enough to learn,
 large enough to give,
 big enough to forgive, and
 patient enough to wait
 until this people also realize that Jesus was a Japanese.

NOTES

1. Shusaku Endo, Silence (1969), p.179.
2. Endo, op. cit..., p.237.
3. A. W. Tozer, The Divine Conquest (1950), p.35.
4. Gerald H. Anderson, et.al, Mission Trends No. 2 (1975), p.219.
5. Lit-sen Chang, Strategy of Missions in the Orient (1970).p.188.
6. Carl Henry, A Plea for Evangelical Demonstration (1971), p.107.
7. Robert T. Coote and John Stott, et.al., Down to Earth (1980), p.98.
8. Bruce Olson, For this Cross I'll Kill You (1973), pp.153-161.