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Missionary Survival before A.D. 2000

Editor

Russell Sawatsky

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Christian Education and Mission

Missionary Survival before
A.D. 2000

TWO SEMINARS:

INNOVATIVE STRATEGIES
CONTEXTUALIZING THE GOSPEL

Editor

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Foreword

The Hayama Missionary Seminar is an annual gathering of Christian missionaries for the purpose of missiological study, exchange of ideas, mutual sharing and fellowship. (The name "Hayama" is taken from the town Hayama in Kanagawa Prefecture where the earliest meetings, beginning in 1960, were held.) There is no official sponsorship; the Hayama Missionary Seminar is a volunteer association of missionaries in Japan. All persons engaged in Christian mission are welcome.

The 1994 Seminar was organized in a format that was rather different from the usual pattern in previous years. The portion of the seminar entitled "A.D. 2000 and Beyond: Christian Education and Mission," consisted of two papers presented in plenary session. The second portion of the seminar, entitled "Missionary Survival before A.D. 2000," was itself divided into two mini-seminars that ran simultaneously. One mini-seminar, "Innovative Strategies" consisted of a series of papers presented by missionaries who are engaged, as the title indicates, in mission activities that could be considered "innovative." Veteran missionary Kenny Joseph chaired these sessions. The second mini-seminar, presented in this report as a single paper, was a series of presentations on "Contextualizing the Gospel," by Robert Lee.

Offering a two-track approach to this year's seminar gave participants the option of picking and choosing from either mini-seminar or of staying exclusively with one or the other option. Some found the smaller numbers that resulted from a divided group to be conducive to good discussion. Others found it frustrating that choosing one session meant missing the other. Be that as it may, with the publication of this Report participants at the 1994 Seminar now have the opportunity to see what they were missing.

Recognition is owed to the 1994 Hayama Seminar Program Committee: Robert Lee (chairperson), Tim Boyle, Javan Corl, Nathan Elkins, Kenny Joseph, Philip Kinley, Charles Shenk and Marvin Yoder. In addition, personal thanks to Nathan Elkins for advice regarding computers, and to Robert Lee for advice regarding the editing of this Report.

Russell Sawatsky, Editor

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Mission and Education:
The Perspective from Japan

by

**Tadataka
Maruyama**[1]

According to the latest Christian Yearbook, the Christian population amounts to 0.85%, that is 85 Christians out of 10,000 Japanese. In the post-WWII period the Christian population has remained at about 1%. It seems as if Christianity is under the spell of a 1% barrier. Or, if we use a more appropriate Biblical concept, Japanese Christianity has always been a "diaspora."

I have often thought that this "spellbound" or "diaspora" character was caused by the internal weakness of Japanese Christianity. This may be the case. The longer I look into the matter, however, the more I am convinced that the real picture is not so simplistic and that the 1% barrier reflects rather a "forced" or "destined" character which Christianity has been compelled to bear in Japan.

If we could discuss the given topic, "Mission and Education: the Perspective from Japan" in any meaningful way, I believe, it has to be in this particular Japanese context.

1. What Are the Issues?

Our first inquiry is this: What are the real issues of "Mission and Education" in the Japanese context? I suggest three and each of the three issues will be discussed later in sections 2 – 4.

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1.1.__ Integration

In 1902 Uchimura Kanzo wrote in a short essay entitled "Faith and Learning", "Faith deepens a person; learning widens him. Learning without faith lacks passion; faith without learning lacks light."[2] This is Uchimura's succinct statement on the age-long issue of faith and reason.

From the very beginning of the Protestant mission to Japan in the second half of the 19th century, likewise, the integration of "Mission and Education" has been an important issue. Unfortunately, however, the issue has been often posed as antithetical rather than integrated. It is well known that the early missionaries to Japan, many of them from North America, were engaged in various educational activities and used them as a means for the sake of mission. In essence their engagement was in educational missions. On the basis of their kind of integration of "Mission and Educaton" many of the so-called mission schools were established.

As the mission schools were drawn deeper into the national education system of Japan and their leadership was handed down to the Japanese, gradually they turned into what we may properly call "Christian schools" (*Kirisutokyo Shugi Gakko*). In these schools the integration became more difficult and there was a tendency to separate mission from education. Evangelism was no longer their primary concern. Their goal was to educate young Japanese in a Christian atmosphere and to serve the human, cultural and national interests of Japan. The trend of the secularization and liberalization of Christian schools lasted long through the Taisho and the Showa eras until the late 1960s when it met serious challenges by the student movements and campus unrest. Since the mid-1970s, however, there have been some new trends which seemingly are attempting afresh a kind of integration of "Mission and Education." It seems that the issue of integration is as fresh and relevant now as it was in the late 19th century.

1.2. Discrepancy

Despite the fact that the Japanese Church claims only 1% or less as the Christian population, the following figures are to be seriously taken into consideration.

(1) According to the Ministry of Education the Christian influence extends to 7-10% of the total population. It is assumed that this figure takes into account those who are in Christian schools as well as their graduates.

(2) According to a recent Christian Yearbook, Christian schools of Protestant origins total over 35 universities, over 50 junior colleges and nearly 100 high schools. Catholic schools are not counted in these figures.

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[2]*Uchimura Kanzo Shokanshu*, ed. by Suzuki T. (Iwanami, 1973), p. 62. My translation.

(3) There are over 300,000 students who are enrolled in Christian schools, ranging from kindergarten through university. This figure is almost equal to one third of the professed Christian population of Japan.

How can we reckon and examine this discrepancy seriously for a better understanding of "Mission and Education" in Japan?

Both "preaching" (kerygma) and "teaching" (didache) are the church's vital activities and they can be properly claimed by the church. When the mission schools became Christian schools, however, the Japanese church in general failed to take over and manage the mission schools. This was partly due to the church's attitude toward education as secondary to its preaching ministry and also partly due to the church's naive optimism toward the State which exercised in reality a very strong control over the Christian schools.

On the other hand, the Christian schools were also to be blamed. Their start as mission schools provided an excuse for not relating their work to the life of the Japanese church. In addition, there was a particular Japanese aspect which placed the responsibility for education predominantly on the schools' shoulders. In the Christian West, for example, the church, the Christian home and the schools share the responsibility for religious education. As both the young Japanese church and its Christian homes failed to shoulder their proper shares, the Christian schools were forced to bear a disproportionately large responsibility.[3] Along with their social status and influence being increased, furthermore, their increasing accomodation to the system of national education became pronounced and naturally their Christian character declined.

The issue is: Whose responsibility is "Mission and Education"?

1.3. Conformity

A recent book by a Dutch journalist, Karel van Wolferen, *The Enigma of Japanese Power* (first published in English in 1989 and in a Japanese edition in 1990) caused a considerable stir in Japan. The author's sharp analysis and critical attitude toward the Japanese power structure is remarkable. In particular, I was impressed by the way the author treats Christianity and its influence. To be brief, he sees the Christian impact on Japan in general and its influence on education in particular to be very marginal. His point seems to be this: Although the Christian message itself could have confronted the so-called "system" of Japanese power, instead of confrontation the Church chose conformity. Naturally he pays some attention to the introduction of the Catholic missions in the 16th century,

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[3]Muramatsu Katsumi, "Shukyo to Kyoiku," Kwansei Gakuin U., *Shingaku Kenkyu*, vol. 7 (1958), p. 382f.

the pacifist appeal of Uchimura Kanzo and the social ideals of some Christian socialists in the early 20th century as exceptional and challenging cases to the Japanese power system. In sharp contrast, however, he treats the history of the liberated postwar Christianity only briefly in four lines, saying that no basic changes have taken place as to the place of Christianity in Japan and that the long established image of Christianity as a foreign and dangerous religion has not been changed. [4] According to this line of reasoning, it could be said that Christian "Mission and Education" has played only a nonconfrontational role and thus a marginal role in Japan.

Now, the third issue we raise is this: how much has Christian "Mission and Education" been successful in confronting Japan and its political, religious, and cultural structure? Also at issue is how much the Christian identity, values, lifestyle, worldview, etc. have been formed through "Mission and Education"? Deep at the heart of the issue lies a confrontation between Christianity and the state. In a country where a very strong state controling both the church and the school is a reality, what properly will be Christian "Mission and Education"?

2. In Search of the "Mission and Education" Integration

2.1. Mission Schools

It may be reasonably safe to portray an early Protestant missionary, or a Christian who had ventured to come so far to Japan, as a Christian of the Puritan-pietistic background and as a believer of both evangelism and higher education. Even when Christianity was banned, some of these early missionaries were engaged in such educational activities as teaching English, translating, etc. until they were allowed to evangelize. After the ban was officially lifted in 1873, their mission schools flourished. According to an analysis, 70% of the Christian schools for girls and 60% of those for boys started as mission schools in the period between 1870-1889.[5]

Since the term means a school for mission, as we noted before, mission schools used education as a means for evangelism. Their use, however, was basically not utilitarian but was motivated by their high vocation for education. It is well known in the history of Japanese education that they greatly contributed to Japan's modernization especially in their early years.

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[4]K. van Wolferen, *Nihon / Kenryoku Kozo no Nazo* (Hayakawa, 1990), vol. 1, p. 173, vol. 2, pp. 94-97.

[5]Nishiya Kosuke, "Nihon no Shingaku ni okeru Kyoiku no Rongi," *Kyoiku no Shingaku* (Jordan, 1987), p. 100.

Naive though it may have been, they took both "Mission and Education" seriously and believed that the Japanese as well as Japanese society could be changed by both of them. A noted scholar on the history of mission schools, Kudo Eiichi, remarked: "A great contribution which Christianity, especially, Protestantism, made in the early years of the Meiji era was to liberate the Japanese youth from their traditional mold and teach them the equality and dignity of human beings."[6]

2.2. Christian Schools (*Kirisutokyo Shugi Gakko*)

During the first two decades of the Meiji era, the government had an open policy toward the West. The Education Act (1879) and School Act (1886) helped Japan to turn from the feudalistic past to a modern state. This was a pro-Western education policy period. Mission school education helped to enhance the modern, individualistic and liberal ideal of the West.

Then a reactionary, nationalistic period followed. Nationalism, the revival of Japanese religions, especially Confucianism and Shintoism, political unrest and economic difficulties, which generated an anti-Western sentiment among the people, helped to turn the tide.[7] A symbolic event was the promulgation of the Constitution in 1889, and the Imperial Rescript on Education in 1890. Their impact was strongly felt on education and signaled that education could no longer be considered just for human freedom and equality but decisively for the national consensus and for the standards to unify the thought of the populace. Mission schools needed to reorient their education. A more decisive blow to them was Directive No. 12 of the Education Ministry (1899), which read in part that "in the schools regulated by the education laws of the State neither religious education nor religious cult were to be excercised even as extracurricular activities." The Directive was particularly aimed at mission schools. Some of the mission schools opposed the Directive to the extent of forsaking their government accreditations but many others followed it.[8] In general, however, a new trend of accomodation set in.

As a result of this accomodation process many mission schools evolved to be *Kirisutokyo Shugi Gakko* (Christian schools, more literally however Christian-ism schools). Some factors in this process were:

(1) Largely due to external pressure, their leadership was handed over to the Japanese.

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[6]Kudo Eiichi, "Nihon Kindaika no Katei ni Okeru Kirisutokyo Kyoiku no Mondai," Meiji Gakuin U. Kirisutokyo Kenkyujo, *Kiyo*, vol. 1 (1967), p. 87. My translation.
[7]T. Yamamori, *Church Growth in Japan* (William Carey Library, 1974), pp. 66-70.
[8]Cf. Kudo E., op. cit. pp. 83-112.

(2) "Mission and Education" were separated. Their goal was no longer evangelism but for the sake of education per se or for the nation.

(3) Their curriculum was secularized and involved in the political, economical, and cultural life of the nation.

(4) Their Christian standards, Christian code, and theological position, etc. were compromised.

After Japan's defeat in 1945, the infamous Directive No. 12 was completely abolished and religious freedom was restored to Christian schools. However, it is rather amazing to see that their basic stand on "Mission and Education" was not drastically changed. With their new freedom, furthermore, many of them flourished and became universities of high reputation and soon were imbedded in the national program of the postwar resurgence of the Japanese economy.

2.3. Reaction

At the height of the postwar recovery, in the late 1960s and the early 1970s, many universities in Japan experienced severe campus unrest. The so-called student movement was ideologically and politically motivated and was directed against Japanese society, its status-quo. Many Christian universities, including Meiji Gakuin, Kwansei Gakuin, Kanto Gakuin, Tohoku Gakkuin and ICU, were involved. There, in particular, the heart of the issue seemed to be the very identity of Christian schools and inevitably the issue touched on the question of "Mission and Education."

In 1969 a book symbolically entitled as *Kirisutokyo Shugi Daigaku no Shi to Saisei* (*Death and Rebirth of Christian Universities*) appeared. The author was Takao Toshikazu, one of the radical critics of Christian schools and himself then Associate Divinity Professor of Kanto Gakuin University, which later abolished its divinity school in 1973. He criticised the pretense of a "Christian" university as hypocritical, the school's Founding Spirit (*Kengaku no Seishin*), Christian code, chapel, chaplaincy, and the compulsory courses on Christianity as both antiquated and illusory to the reality of the school. His reformatory proposal amounted to a thorough separation of "Mission and Education." He said that "since the Christian faith establishes freedom and enhances it, what is called a Christian university must, paradoxically speaking, cease to be "Christian-ism" (*Kirisutokyo Shugi*) in order to be truly "Christian" (*Kirisutokyo Teki*)."[9]

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[9]Takao Toshikazu, *Kirisutokyo Shugi Daigaku no Shi to Saisei* (Shinkyo, 1969), p. 65. Cf. pp. 46-71.

2.4. Beyond the Cloud of Dust

The campus unrests died down in the 1970s. Although Christian universities lost some teachers and students as well as one divinity school and a theological faculty, they survived as a whole. No fundamental changes have taken place among them. Yet, there seem to be some new trends, thoughts, and attempts emerging since the mid-1970s on the question of Christian schools' identity as well as their "Mission and Education." If I am not mistaken, a general direction points to a search for the integration of "Mission and Education" in Christian schools. Some of the trends can be mentioned below.

(1) *Missio Dei* as service for humanity

Although sharing the "death of Christian universities" sentiment, some tried to find a supposedly higher calling of *Missio Dei* as a new goal for Christian universities. "As the calling of Christian schools is over," Saito Masahiko said, "from now on they have to search for a new calling of serving humanity, being sent out by the church and serving in the educational situation."[10] The key to *Missio Dei* seems to be, on the one hand, the direct connection of the gospel with the world as *Missio Dei* and, on the other hand, the subordinate role of the church in service for the world. The effect of this concept, however, is greatly curtailed by the current predominance of secularism, religious pluralism and particularly by the fact that Christian schools are also heavily subsidized by the state.

(2) Church positivism

This is a widely observed trend which tried to rectify Christian schools' past faults and redefine Christian schools in terms of the church's ministry. Being influenced by Barthian theology, this trend advocated a positive approach to both the Christian church and its "Mission and Education." An early advocate, Takasaki Takeshi, Professor of Christian Education at Tokyo Union Theological Seminary, wrote that "a Christian school is a school established and managed by the Christian church (denomination, individual church, church member) exercising general education on the basis of the Christian faith."[11] Another advocate, Kumagai Kazutsuna, Professor and Chaplain of Kwansei Gakuin University, wrote in 1976 that religious education in Christian schools should not be simply for old style evangelism but should reflect the church's mission and "mission in classrooms."[12]

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[10]Saito Masahiko, "Kirisutokyo Gakko Kyoiku to Kyokai," *Fukuin to Sekai*, vol. 27 (1972), September, p. 24f. My translation.

[11]Takasaki Takeshi, "Kirisutokyo Gakko," in *Kirisutokyo Kyoiku Koza* (Shinkyo, 1958), vol. 3, p. 166. My translation.

[12]Kumagai Kazutsuna, *Kirisutokyo Shinko to Kyoiku* (YMCA, 1976), p. 145f.

(3) Theological reorientation

Today, perhaps, this trend is the most active and productive of all. It aims to revitalize Christian schools by means of theological reexamination of their "Mission and Education." (Since its advocates try to make the Christian school more distinctively Christian, they seem to prefer *"Kirisutokyo Gakko"* to the older term of *"Kirisutokyo Shugi Gakko"*).

Among the earlier advocates for the reorientation were such notable figures as Kitamori Kazo and Kumano Yoshitaka. Among more recent advocates the most vocal figure is Ohki Hideo. It is interesting to note that Tokyo Union Theological Seminary (TUTS) which also earlier experienced campus unrest, is behind this trend. Perhaps a 1987 publication, *Kyoiku no Shingaku* (*Theology of Education*), represents the best of this trend. The contributors to this volume include Ohki Hideo, Sato Toshio, Kondo Katsuhiko (TUTS), Kuramatsu Isao (Tohoko Gakuin) and Furuya Yasuo (ICU).

In its lead article also entitled *"Kyoiku no Shingaku,"* Ohki proposes to establish theology of education in place of Christian education. As the title itself strongly suggests the influence of Paul Tillich's *Theology of Culture*, the author considers education as a vital portion of a culture and suggests that the theology of education in Christian schools should bear a wider impact on education and culture at large. In closing he suggests that a Christian school must be the "heart" rather than the "appendix" of public education.[13]

(4) Furuya Yasuo, *Daigaku no Shingaku* (*Theology of the University*)

The most recent and thought provoking publication on our topic is Furuya's 1993 book. The author is a well-known ICU professor and chaplain and belongs to the above mentioned theological reorientation trend. He addresses the issue not only to Christian schools but also to a wider circle of higher education in Japan. Citing Robert Bellah's thesis that today's university is the "church" in secularized society, the author says that Christian theology which is responsible for the Christian church should also be responsible for the secular church, i.e. the university.[14] This is the idea behind the title of the book.

The author draws a great deal of the case study materials from some American universities of Christian background and applies them to the Japanese situation. Citing Alan Bloom's controversial book, *The Closing of the American Mind* (1987) and its thesis that "Higher education has failed democracy and impoverished the souls of today's students," the author contends that the issues concerning truth and ethics are two major issues

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[13]*Kyoiku no Shingaku* ed. by Gakko Dendo Kenkyukai (Jordan, 1987), pp. 12-30.
[14]Furuya Yasuo, *Daigaku no Shingaku* (Jordan, 1993) p. 306.

confronting today's universities. He seems to be encouraged by some American universities' attempts to counter relativism in truth issues and the lack of ethical standards.[15] Reflecting on the recent American attempts, the author optimistically views Japan's Christian universities as confronting a great opportunity to influence. As a token of his optimism, he cites the result of a 1991 poll conducted by Recruit Company concerning the satisfaction degree of some well known universities in Japan and notes that five out of the ten top ranking universities are Christian and that these five are ICU, Sophia, Doshisha, Tsuda and Rikkyo.[16]

(5) An Evangelical Attempt

In 1990 Tokyo Christian University (TCU) was founded in Chiba Prefecture. It was an evangelical attempt to integrate afresh "Mission and Education". In my understanding, TCU's inauguration was significant in the following respects:

(a) As the evangelical wing of Protestantism in the post-WWII period had largely been a mission (evangelism) oriented movement, TCU's university status and its goal of "Mission and Education" integration was remarkable.

(b) In reality TCU is a theological college having only a theological faculty. It was started in a climate of declining interest in the ideal of the Christian university and especially that of the theological faculty.

(c) TCU is the first theological faculty which has, beside a theology major, a new major in International Christian Studies. Accordingly, TCU's curriculum aims to integrate general education, theological and international studies for the higher goal of world evangelism.[17]

3. To Make the Christian Church, Theology and Education Responsible

In a 1958 article entitled *"Shukyo to Kyoiku"* [Religion and Education], Matsumura Katsumi attempted a theological analysis of Christian schools. He proposed what he termed "a double conversion theory," namely conversion to Christianity and conversion to Christ. He ascribed the first conversion to be the task of Christian schools and the second to be that of the church. Then he made the following remark: on the one hand, many Japanese flocked to the church and were baptized yet only a handful of them remained in the church; on the other hand, among many who attended

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[15] Ibid., pp. 102-107.

[16] Ibid., pp. 281-289.

[17] Cf. Maruyama Tadataka, "Shingakudaigaku no Rinen," *Kirisuto to Sekai* (TCU Journal), no. 1 (1991), pp. 2-16.

Christian schools only a handful were led to baptism but they remained in the church and their drop-out rate seemed extremely low.[18]

I am not able to examine this theory. In view of the discrepancy cited earlier, however, Matsumura's observation seems to give us a hint toward our understanding of "Mission and Education."

3.1. *Kerygma* and *Didache*

As a New Testament scholar, C.H. Dodd noticed, the gospel presentation in the New Testament consists of both preaching (*kerygma*) and teaching (*didache*) and the order is preaching first and then *didache*. So in Jesus' great commission narrative of Mt. 28:18-20, "go and make disciples" comes first and then "teach them." In this context, Christian education or religious education in Christian schools can be called a form of gospel presentation through educational means. In order to make this *didache* aspect effective, however, the preceding condition of discipling through *kerygma* is necessary. And here the ministry of the church and Christian homes becomes so vital. In the Christian tradition of the West, the linkage of the Christian church and home with Christian schools can make the *didache* aspect of Christian schools very effective. However, can this be the case for Japan?

I understand that there have been some discussions of the possibility of "a Japanese Christian School." It is assumed that this type is distinct from ordinary Christian schools in admission policy and Christian code as well as in its curriculum. From the viewpoint of *kerygma* and *didache*, this type seems to be ideal and, if materialized, it may be a kind of breakthrough in Japanese education. Yet, I believe, it is important to secure the understanding and cooperation of the church.

As to the idea of many already established Christian schools making such a drastic shift, I am pessimistic. It would be a financial disaster. For many Christian universities, where the founding spirit is a dead letter and where the Christian code is compromised, the tide will be strongly against such a shift.

3.2. Conversion to Christianity?

According to Matsumura's double conversion theory mentioned above, Christian schools can be an arena where "conversion to Christianity" as a preparatory step to "conversion to Christ" takes place. In other words, didache precedes kerygma. This is a part of a peculiarly Japanese picture. Since 300,000 children and youth attend various kinds of Christian schools, for sure, many Christian schools are where they first come into contact

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[18]Matsumura, op. cit., pp. 379-381.

with Christianity. How can Christian schools help them to become converts to Christianity (if not to Christ) or symphasizers (if not antagonists)? Who can be responsible for this seemingly enormous yet opportune task?

As mentioned above as church positivism, some may claim that this task must be borne by the church. For sure, there is a noble cause in this claim. But is it realistic? Can the church provide enough administrators and, especially, teachers and students to Christian schools? Can the church be responsible for even a part of their finances? Asami Sadao, a noted critic of Christian schools during the period of campus unrest, examined this possibility with pessimism and said that the church's claim "will have no realistic meaning for a considerable time."[19]

Realistically speaking, therefore, the task has to be borne by Christian schools themselves, especially by Christian administrators and Christian teachers. For sure many of them are taking this task very seriously. However, an advocate of Christian schools, Furuya's *Daigaku no Shingaku*, is even critical of the present state of Christian schools. Furuya worries about them being too content with conducting chapel worship and holding to a Christian code as such, instead of seriously challenging students with Christian ideas and making the gospel known to them.[20]

3.3. Conscience of a Nation (*Ikkyoku no ryoshin*)

Mission schools with their predecessors provide one root of the Japanese Christian school tradition. If we look for another and Japanese root, without any hesitation, we can find it in Niijima Jo, who founded Doshisha in 1876. A distinguished journalist of the Meiji era and being baptized by Niijima himself, Tokutomi Soho once cited Fukuzawa Yukichi and Niijima as two giants of Japan's education and said that "the education of materialistic knowledge is represented by Fukuzawa and that of spiritual ethics by Niijima." In the founding chapter of Doshisha, Niijima set his educational goal of raising leaders for Japan: the leaders "who solely believe in God, love and truth, trust in Christian ethics which enhances humanity, and keeps Christianity as the basis for a virtuous life." Then he called this type of leader "a conscience of a nation."[21] He did not say to raise exclusively Christians or Christian leaders but to raise leaders definitely educated in the Christian spirit. A noted Christian scholar, Takeda Kiyoko, sees this spirit of Niijima as Christianity's basic task of

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[19]Asami Sadao, "Kyokai to Kirisutokyo Shugi Daigaku," *Fukuin to Sekai*, vol. 27 (1972), p. 29.
[20]Furuya, op. cit., pp. 281-289.
[21]Cited in Takeda Kiyoko, "Nihon no Kyoiku to Kirisutokyo," *Kirisutokyo Kyoiku Koza* (Shinkyo, 1958), vol. 1, pp. 102, 105. My translation.

challenging education in Japan.[22] Can this also be the goal for today's Christian schools? Can this be a kind of bridge which can fill the discrepancies surrounding Christian schools?

3.4. Women's Education

It is widely acknowledged that women's education was one of the greatest contributions which early mission schools made. As a matter of fact, out of 44 mission schools established before 1891, 34 schools were for women. And, I recently learned that Yokohama Kyoritsu Gakuin, one of the earliest mission schools, was founded by women missionaries sent by an American board, the first of its kind, composed exclusively of women members. This phenomenon was indeed revolutionary in a country where Confucian ethics kept women in the lowest social position.

Today, the situation surrounding women is totally different; yet, there are still struggles for women to acquire equality and dignity in society. It is also important to note that in both the church and Christian schools women outnumber men in both membership and enrollment. In addition many sympathizers of Christianity are women. Furthermore, education in Christian homes is a key to the future of both the church and Christian schools, and women must definitely fulfill their important role in this area. In a country where the Minister of Education is a woman and the Speaker of the Lower House is a noted Christian woman, how much and how widely have women's rights and social advancement made inroads into the still male dominated Christian schools? Or, can there be a theology of women's "Mission and Education"?

4. Conformity and Challenge

A unique Christian journalist and social critic of the Meiji-Taisho period, Yamaji Aizan, graduated from a mission school and became a pastor and later a Christian socialist. His activities mostly took place in the reactionary period when Christianity was regarded as a foreign as well as a dangerous religion to Japan. He was convinced that the gospel had the power to change society but that the church which was to bear witness to the gospel was small and weak. Then he said that a reformatory force comes from the shadow of the age (*jidai no kage yori*).

In the entire history of Christianity in Japan there were a few events and factors which bore an enormous and lasting impact on Christianity and naturally the concept of "Mission and Education." Such were, for example, Hideyoshi's ban on Christianity in 1587 which was the first summary, anti-

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[22]Ibid., p. 106.

Christian action by the state, the Christian conflict with the imperial system in the Meiji Era, and Directive No. 12 of the Education Ministry of 1899. Since the first is out of our paper's scope and the third already mentioned above, I shall briefly mention the second below.

4.1.Imperial Nurture

In 1919 the famous American educationist and philosopher, John Dewey visited Japan and examined its educational system, especially history and ethics in school textbooks. As a champion of democrary and the author of *Democracy and Education* (1916), he was astonished by the fact that the imperial cult had systematicaly and thoroughly penetrated the children's life and mentality. He thought that the imperial cult stifled the individuals from making rational judgments.[23]

Inoue Tetsujiro was the most noted critic of Christianity and was convinced that Christianity as an international religion was alien to Japan's nationalism. He saw Japan as a whole as "a general family-system" and the emperor as the general head of this household. Education therefore had to be imperial nurture and this was the spirit of the Imperial Rescript on Education issued in 1890.

Now, we all know how the Japanese church and Christian schools struggled to confront the situation and failed greatly. Also we know that even the drastic defeat of WWII in 1945 and the introduction of democracy shortly afterward did not seem to change the fundamental nature of this system. The imperial system survived as symbolic imperialism and flourished as much as Japan's economic recovery. The issue is with us today as acutely as it was in the 1890s. Since the 1960s the so-called "Yasukuni Shrine Issue" has gradually revealed the fact that for many Japanese the imperial system still occupies the place of the most sacred "Holy of Holies." This seems to be one of the reasons why Christian schools' challenge to the system has been inarticulate. There have been a few exceptions. One such exceptional case was a protest made in April 1990 by the presidents of four Christian universities (Kwansei Gakuin, ICU, Ferris and Meiji Gakuin) claiming that the state funeral for Emperor Showa according to Shinto rites violated the principle of church-state separation and thus was unconstitutional. Another case involved some Christian scholars. For example, *Nihon no Seijishukyo* (*Japan's Political Religion*) by Professor Miyata Mitsuo of Tohoku University examined the current symbolic imperial system and concluded that it has a dangerous potentiality of becoming a political religion. *Tenno to Kempo* (*Emperor and Constitution*) by Professor Kobayashi Kosuke of Aoyama Gakuin

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[23]Ibid., p. 104.

University sees contemporary Japan as "a country of contradictions," having two faces, that of "a super modern, high technology, industrial country" and "an extremely medievalistic sacred (imperial) country."[24] In short, any serious considerations of "Mission and Education" have to face this issue.

4.2. Secularism, Pluralism and New Religions

By far the most pervasive and formidable challenge, which Christian schools have faced in the last decades of this century, comes from a combined force of secularism, religious pluralism and often new religions. Secularism erodes traditional Christian belief and practice while religious pluralism bites at the truth issue in general and the exclusivistic claim of God and his revelation in particular. In addition, there has been a worldwide resurgence of new religions. According to French sociologist Gilles Kepel's recent book (originally published in French in 1991 and translated as *Shukyo no Fukushu* in 1992), these new religions have some elements in common, such as the post-modernistic element to oppose whatever is modern and rational and a strong yearning for spiritual and extraordinary powers. [25] In Christian circles, the charismatic movement, Neo-Pentecostalism and New Age movements fall into this category. What is troublesome is the fact that they can internally disrupt the normal and rational _operations of Christian schools. How can Christian schools counter-challenge secularism, pluralism and new religions?

Just over a hundred years ago in England, William Booth's famous book, *In Darkest England and the Way Out* (1890), appeared. It was indeed a voice "from the shadow of the age." It depicted England, then the richest and most advanced country in the world, in darkness and boldly challenged her low spiritual and moral state, secularism and injustice. Just a century later, at the end of the 20th century, I believe today's Christian "Mission and Education" in Japan has to face Booth's challenge.

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[24]Cf. Miyata Mitsuo, *Nihon no Seijishukyo* (Asahi Sensho 185, 1990); Kobayashi Kosuke, *Tenno to Kempo* (Kyoikusha, 1989), pp. 4, 16, 17.

[25]Gilles Kepel, *Shukyo no Fukushu* (*La Revanche de Dieu*; Shobunsha, 1992), pp. 17-35.

Living as Children of Light

by

Bruce Hekman[26]

1. Introduction

There is a war going on for the minds of young people all over the world, and the church is losing. In too many instances the new faith of Japanese parents is not being passed on to their children. New Christian parents are not being equipped to disciple their own children, and those who begin in Sunday school programs drift away during their middle and high school years, all too often for good. The church is too often seen as irrelevant or ineffective in dealing with the "real issues" that young people face.

There is a serious need for missions and the Japanese church to consider the role of a Biblically based, Christian education for the children of Christian parents in Japan. The continued neglect of this issue will stunt the growth of the church in Japan because a generation of new Christians is necessary to provide ongoing Christian leadership in the church and society. We are losing our young people to the pagan influence of the public schools and the substitute religion of popular culture.

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[26] Bruce Hekman was a missionary for 8 years with the Christian Reformed Japan Mission. He was Headmaster, until the summer of 1994, of Christian Academy in Japan, Higashi Kurume, Tokyo. He holds the BA degree from Calvin College, the MA from the University of Michigan and the PhD from the University of Illinois. See "Tributes" for further information.

2. The Signs of the Times: Young People and Popular Culture

There have been profound changes for young people in the past 50 years. Sociologists and marketing specialists now characterize young people as a separate group within the population, with its own subculture. Youth culture is characterized by the following characteristics:

1. Young people as a group are identified by their sexuality—these are people in their courtship years, which now range (in American culture) from age 10 to over age 25. The average age for marriage in the U.S. is now 26 for men and 24 for women—a trend to waiting longer and longer before marriage. One of the consequences of this older age for marriage is that more and more people are finding their marriage mates after they leave college, in the work place or some other social setting.
2. Young people are in general a tremendously affluent group, and a great deal of their money is spent in pursuit of entertainment outside the home.
3. Young people are separated institutionally from casual contact with adults, because of the increasing demands for more and more schooling, and because of the shrinking demand or need for employment until after school is complete. Young people spend vast amounts of time with their peers, and very little time with adults. Almost all of their spare time is spent with their friends. The proliferation of portable, personal tape recorders and compact disc players now makes it possible to move through the world of adults securely wrapped in a cocoon of our own personally chosen sound environment, completely oblivious to the adult world around us.
4. The most important issues for young people are identity and intimacy—topics that school curriculum and the church ignore. Thus, many young people see their schooling and the church as irrelevant to their real concerns as young people.
5. The entertainment industry now dominates the lives of young people, and has become a quasi-educational, multi-billion dollar business. The entertainment industry has replaced the roles of churches, homes, and schools as a source for reliable information for young people. In a recent survey on teen attitudes about sexuality, Josh McDowell discovered that 75% of the teenagers surveyed got most of their information about sex from their friends and from popular culture—movies, popular music, MTV. The church came in last as the source for information about

sexuality. Most of what young people know about the war in Vietnam has come from the Hollywood movies made on this topic.

In summary, there has been a profound paradigm shift in the last 50 years in the lives of young people. The family has lost its position as the primary nurturing institution and has been replaced by the entertainment industry. Popular culture now fills the lives of young people, providing enculturation into social dynamics. Young people are learning their maps of reality, their strategies for making their way through life from their music, TV shows, movies, and videos.

3. Rock Concerts: Cathedral for the Young

One of the most interesting and striking youth culture phenomenon during the last 25 years has been the proliferation of rock concerts by the gurus of young people: rock musicians. Rock concerts have redefined the meaning of the word "concert" during this period. In a recent book, *Dancing in the Dark*, which critiques popular culture from a Christian perspective, there is an extended description of one of America's biggest rock stars of the mid-eighties.

A powerful illustration of the complex interplay of myth, audience, psychology, and popular entertainment appears in the phenomenal success of Bruce Springsteen, a major rock figure of the mid-eighties. "I generally try to write songs about real life, not fantasy material," says the New Jersey rock artist. "I try to reflect people's lives back to them in some fashion. And if the show is really good, your life should flash before your eyes in some way.... I think on a night you're really good you can come and hopefully you can see your relationships with your parents, brothers, sisters, your town, your country, your friends, everything—sexual, political, the whole social thing. It should be a combination of a circus, a political thing and a spiritual event."

Like Springsteen's live concert performances, his record-breaking album of 1984, *Born in the USA*, blends personal, societal, and spiritual dimensions in lyrics and music.... His lyrics and music— sober ballads and hard-driving rock—fuse together into a realistic but hopeful portrait of the frustrations and grand dreams of American life.... The gap between expectations and reality is an overriding theme in Springsteen's music, but it is frequently tempered by a defiant hope. In a faithless world so filled with

disappointments and fears that nothing seems to make sense, music can impart passion for living in the here and now. In fact, Springsteen's albums have functioned like worship services for young people, enabling them to go back to their worlds with renewed strength.

The 1984 release of the *Born in the USA* album sold over 10 million copies in the USA alone, and over 18 million worldwide, thereby becoming Columbia Records' all time best-selling album. An international tour in support of the album reportedly grossed between $80 and $90 million in ticket sales alone (with millions more in T-shirts and other concert sale items).

Springsteen...made the world and its experiences clear and, on occasion, showed the way amid life's confusion. As a cultural icon, Springsteen performed the numerous cultural functions of mapping and mentoring that have become the province of a wide assortment of media figures—this rock band or that movie star—who cumulatively construct teendom's portrait of life and how to get along in it.
(Schultze et al, *Dancing in the Dark.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1991, pp.100-103.)

4. God's Response to This World

God's response to this youth culture is the cross. The cross is God's remarkable intrusion into the world; the most vivid demonstration of his love and determination not to leave us to our own devices. Those who pick up their cross to follow Jesus become citizens of another kingdom, and a member of the body of Christ. That body, that colony of resident aliens is the church of Jesus Christ. Membership in this body, this colony, calls for a commitment to follow the authority of Jesus Christ in every area of life.

In the Bible, the Christian's authoritative guide to life, we find many texts that offer us direction for the way life is meant by God to be lived. One such passage is found in Philippians 2: 12-16. "Therefore my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation in fear and trembling, for it is God who works in you to will and to act according to his good purpose. Do everything without complaining or arguing, so that you may become blameless and pure, children of God without fault in a crooked and depraved generation in which you shine like stars in the universe as you hold out the word of life—in order that I may boast on the day of Christ that I did not run or labor for nothing."

In this passage we find a metaphor for the way life ought to be lived; in this dark world, Christians are to "shine like stars" as we hold out the word of life. That "word of life" is clearly the message of salvation—the "good news" of the gospel. But it is very important for us and all Christians to understand the comprehensive nature of the change that takes place in us when we become Christians. As someone has observed, it takes 5% input to become a Christian, but 95% input to live as a Christian—to grow and develop into the kind of Christian God wants us to be.

Proverbs 2 reminds us that this growth in the knowledge and understanding of the "fear of the Lord" and the knowledge of God's claims upon us require effort, diligence, time, and energy: "My son, if you accept my words and store up my commands within you, turning your ear to wisdom and applying your heart to understanding, and if you look for it as for hidden treasure, then you will understand the fear of the Lord and find the knowledge of God" (Proverbs 2:1-5). After we have experienced the great and wonderful salvation through Jesus Christ we spend the rest of our lives discovering the depth and height and wonder of what it means to "be made new in the attitude of our minds; to put on the new self, created like God in righteousness and holiness" (Ephesians 4:23, 24).

5. The Christian Way of Life

As we grow in the knowledge of God we learn that to be a Christian is not just a matter of believing certain facts or doctrines; it is not just a matter of having certain spiritual feelings or emotions; it is not just a matter of learning how to pray or worship God according to a certain formula; but rather that to be a Christian is to become a disciple of Jesus Christ in every part of our life. We discover that life is not divided into categories of "sacred" and "secular." There is no fundamental division between what we do and say and think on Sunday and what we do the rest of the week. All of life either reflects our worship of God and submission to Christ as the Lord of our lives, or our devotion to "living as the Gentiles do, in the futility of their thinking" (Ephesians 4:17).

The Christian life then, has a profound effect on the way we think about our spouses, our families, our nurture of children; our attitudes about our jobs and what it means to be successful; our identity as persons; our use of time and the material resources we have been given by God; our view of the proper role of government and our definition of ethical behavior; the role of popular culture, the arts, and athletics; our proper roles and relationships as male and female; our responsibility to our neighbors and even to our enemies. In all of these things—in every thing, we are "adapting ourselves no longer to the pattern of this world, but letting our minds be remade and

our whole natures transformed," as Paul describes it in Romans 12:2.

6. The Christian Mind

The "mind of Christ" that the Bible describes as the goal of every Christian may be defined by at least five characteristics, most of which are clearly at odds with the prevailing values of our culture.

1. The Christian mind has a supernatural orientation. The Christian believes that human life and history are in God's hands and that the universe is sustained by his love and power. The world is a way station on the road to heaven, not our true and final home. The cross is an act of God who is determined not to leave us to our own devices, but has instead intervened in a direct and clear way to lay his claims unmistakably upon all of his creation.

2. The Christian mind is aware of evil. The Christian knows that the universe is locked in a struggle between the forces of good and the forces of evil. In the Christian mind's moral framework, the key sin is pride: seeing the self as the center of the universe. The key virtue in the Christian's moral framework is obedience to Jesus Christ (I John 2:3-6).

3. For the Christian, truth is supernaturally grounded; it is not a matter of opinion, or theory, but a matter of revelation. Furthermore, those who seek supernatural truth will be wise (Proverbs 2).

4. In the Christian's world, the ultimate authority is God. That which is divinely established and divinely guaranteed calls for bending submission. In response to the authority of God, the creator and sustainer of the universe there are only two responses: the bowed head or the turned back. For the Christian, obedience to the authority of God is the condition of freedom, not the antithesis of it.

5. The Christian vision for life is an outward reaching vision. God's covenant with Abraham and all of his descendants called for him and us to "be a blessing." This outward looking vision is expressed in the great commission; in the sermon on the mount; in the Bible's clear call for servanthood by bringing justice, mercy, and healing, by being "good Samaritans" who bring comfort, food, and clothing to a needy world in the name of Christ.

All education by Christians for their children must clearly include these five basic characteristics of the Christian mind. But the Christian life is not just another "head trip." It is a way of life. In Jesus, and hopefully in our churches and in our modeling of the Christian life, our young people will not only encounter a presentation of basis ideas about God, his world, and humanity, but an invitation to join up, to become part of a movement, a people with a divinely ordained calling, a member of the family of God. Right living is our challenge, fully as much as right thinking. Education for this way of life must therefore be experiential, personal, engaging, and indicate clearly that "graduation" in the form of baptism or church membership does not end our growth as Christians.

7. The Role of the Church

God has created the church to accomplish four specific tasks in this world:

    a. To bear witness to what God has done in our lives and the lives of his people throughout history in the cause of renewal.

    b. To serve all people, working and praying for healing, liberation, justice, and fulfillment in all of life.

    c. To give evidence in its own lifestyle of the new life to be found in Jesus Christ; to be an exemplary community in its work, its worship, its fellowship, and its service to the world.

    d. To disciple all people who respond to the witness and the call to repent and believe, and to share in the work of being witness, servant, and evidence of God's work. The church, through its members is charged with the responsibility for educating not only its new recruits, but its long-time members, pointing them to a certain way of living and acting in obedience to the authority of God's will, as agents and ambassadors of God's kingdom in this world.

The church has been described as a colony of resident aliens; an island of one culture in the middle of another, often antagonistic culture; a beachhead, an outpost, a place where the distinctive language and lifestyle of the resident aliens are lovingly nurtured and reinforced—a place to which the world might look and know that God is busy.

Christian education, then, is one of the primary tasks of the church; it is the process of recruiting and training new recruits. The issue, the question we face as members of the church is this: how can we teach our young so that they will not forsake the colony and its work at the first opportunity?

8. The Nurture of Children

8.1. The Responsibility of Parents

The Bible is very clear in assigning the responsibility of the nurture of children to parents. To his called out people, the Israelites, God gave this command in Deuteronomy 6: 5, "Love the Lord your God with all your heart and with all your soul and with all your strength. These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the door frames of your houses and on your gates."

This commandment to be a comprehensive witness to our children is echoed in the words of Psalm 78: 1-8. "O my people, hear my teaching; listen to the words of my mouth. I will open my mouth in parables, I will utter things hidden from of old—things we have heard and known, things our fathers have told us. We will not hide them from their children; we will tell the next generation the praiseworthy deeds of the Lord, his power, and the wonders he has done. He decreed statutes for Jacob and established the law in Israel, which he commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands. They would not be like their forefathers—a stubborn and rebellious generation, whose hearts are not loyal to God, whose spirits were not faithful to him."

This nurture must include time to read and study the Bible every day, and time to praise and worship God with songs and prayers. The church must model, equip, and instruct its members for conducting a regular family devotional life, led by Christian parents who tell and retell the wonderful story of salvation throughout history up to the present day.

8.2. The Role of the Church

The church must model and train Christian parents to follow the Biblical model of nurture for children which combines discipline with love wherever we are led by our sinfulness to do what is wrong. Our children need to experience and learn the Biblical pattern of confession of sin, forgiveness given and received, and restoration to fellowship. Their fears and concerns, temptations and values must be held up to the light of Scripture; they must learn to find comfort in God's proven promises; they must learn to trust God for their cares and concerns, and to learn from their study of the Bible "what is right and just and fair, every good path," as Proverbs 2:9 describes.

It is particularly important that we nurture the children of believing parents in the fundamentals of the faith applied to the present realities of life for our children. We must always remember that although God is our father he does not automatically become the grandfather of our children. In church school and in family worship our children must learn that this is God's world, every day, in every situation.

Church programs must include adult-led lessons and discussion about real issues for young people—issues of identity and intimacy from a Biblical view. The trend to five day school and work-weeks in Japan creates opportunities for church sponsored retreats, seminars, workshops, and service projects for the members of the church as an alternative to spending more time shopping, hanging out with friends in the entertainment districts of cities, or going to *juku* all day.

To concentrate on evangelism at the expense of education is to invite one generation into the colony and neglect the second and third generation. To neglect the issue of Christian education will lead to a colony that is weak because its members have no solid spiritual food to sustain them in the face of the difficulties and challenges to the colony in this anti-Christian age. Popular culture offers an enticing alternative to young people in the spiritual vacuum that exists in Japan today, and unless the church acts quickly and responsibly we will lose this generation of young people to this new religion.

8.3. The Role of Christian Schools

In this modern world, in contrast to the Old Testament world in which Moses lived, or even in which our grandparents lived, our children are not with us very much of the time. In many families both parents work and the children are being nurtured by nursery schools or relatives. At an earlier and earlier age our children begin to attend formal schools, where for many hours every week they are being raised by someone other than their parents. Do these people to whom we have turned over our children impress the commandments of God upon the hearts of these children? What kinds of models do our children learn from for the 40, 50, or 60 hours a week they spend with their teachers and friends at school? How many waking hours are left for their Christian parents, or their Sunday school teachers or pastors to teach and model the way of the Lord? Can the influence of non-Christian models and teaching that takes places all week long be counterbalanced and corrected in a few hours on Sunday? Can we be said to honor our responsibility to God for the nurture of our children in his truth and his ways if we turn them over to non-Christian teachers and friends for most of their formative years?

In the face of this problem, many Christians around the world have turned to their Christian friends who are teachers to create truly Christian schools, where the Bible is the foundation of all truth and all learning, and where children are taught every day in word and deed by Christian teachers, who not only teach school subjects with the mind of Christ, but also nurture children spiritually in a context of care and compassion for every student.

The church must take up the challenge of finding ways to "train up a child in the way he should go, so that when he is old he will not turn from it" (Proverbs 22:6). A way must be found here in Japan to create a place where Christian teachers can be trained to give leadership in the creation of Christian schools so that there is a source of well-trained Christian teachers for such schools. The church in Japan must be challenged to see Christian education at home and at school as an essential discipling responsibility. There are many books available to parents that provide models and materials for family devotions in the home. The church must make these available to parents and visit homes to encourage families to structure their family life in ways that are obedient to the Biblical model. As a colony of resident aliens we must recognize and fight against all efforts by schools and social pressures that take children and young people away from their families to be educated by the state, or by private schools who not only do not have the mind of Christ, but whose teaching is antithetical to the values Christians cherish.

Christian adults in the church must accept their rightful role as the models for children. Christian ethics and the Christian way of life is not something that comes naturally. It can only be learned. And the best way to learn the Christian way of life is to learn from the saints—those personal, palpable, mature examples of the Christian faith that are the present members of the church. An essential role of the church is to put us in contact with those ethical aristocrats who are good at living the Christian life. We must remember that such contact with such saints is the way that most of us came to know the way of salvation. We must remember what Jesus taught the day he set a child in the midst of his disciples—that we cannot know the kingdom unless our eyes are opened to see it.

We must find ways to bring our young people into regular proximity to exemplary older Christians who will invite these young people to look over their shoulders as they attempt to live the Christian life—a kind of mentoring system that is based on Paul's instructions to the Philippians: "join with others in following my example, brothers, and take note of those who live according to the pattern we gave you" (Phil. 3:17). And, "whatever you have learned or received or heard from me, or seen in me, put it into practice" (Phi. 4:9).

The most natural way to achieve this goal is through the creation of Christian nursery, kindergarten, elementary, middle and high schools, and colleges where the children of Christians will come into daily contact with adults who are committed to following the example and model of Jesus Christ. Within the church we must invite children and young people to take an active role in service and ministry to others by joining the adults in ministry teams, evangelism, visits to the poor and lonely.

In this dark world, where rock concerts serve as cathedrals for thousands of young people, the church of Jesus Christ must take the education of its young people seriously: at church, at home, and in Christian schools. How else can we honor our responsibility to God for our children and raise up "children of God without fault in a crooked and depraved generation in which (they) shine like stars in the universe as they hold out the word of life"?

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Missionary Survival Before A.D. 2000

Seminar One:

Innovative Strategies

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Introduction: Fifteen Waves in Postwar Japan

by

**Kenny
Joseph**[27]

To introduce the innovative, first-ever dual-track mini-seminar at the 35th Hayama Missionary Seminar, here is a brief historical background to give perspective to the four panelists.[28]

1940-45:
Before and during World War II, the big noise was, "Missionary, go home! You embarrass us as we bring 'peace and co-prosperity to Asia under *Hakko Ichiyu*' (All Asia under our big Shinto roof!)." So all but 10 missionaries left Japan. Germans and Italians could stay under house arrest. Then Pearl Harbor ended in Hiroshima. After Japan's defeat, the expelled missionaries came trickling back beginning in 1945. At least 15 missionary waves have passed over post-war Japan in these 48 years.

1946
1. The first wave in 1946 screamed, "Bring enough food for five years!"

1947
2. The next wave was, "Buy land. Buy land!" Some land was three yen (one cent) a tsubo (36 square feet). Some was 60 yen (20 cents). A high price was 3,000 yen (9 dollars) a tsubo. "Buy land even if you haven't got a church."

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[27]Kenny Joseph, serving with the Reinforcing Evangelists & Aiding Pastors Mission, Inc. (REAP), has been a missionary in Japan for 43 years. He holds the BA degree from Bob Jones University and the MA from Winona Lake/Fuller Theological Seminary.

[28]Editor's note: The four panelists were Ralph Cox, Nathan Elkins, Phil Foxwell and Belva Rae Kotlarczyk. Unfortunately, Phil Foxwell's paper, based on his experience as a Christian businessman in the Japanese business world, was not available in time to be included for publication.

Mainline churches, and especially the Southern Baptists, did. Evangelicals hesitated. A missionary could live on 125 dollars a month. Who needed land? And anyhow, Jesus was coming back in 1952! CIM from China said, "Just rent. We lost our shirts in Red China!"

1951

3. The "comity" wave rolled in when China fell to Communism and kicked 2,000 missionaries out. Many came here with the word, "Not only buy land, but divide the country into comity plans so missionaries don't overlap as they did in China." The Lutheran Brethren took Akita, CBFMS took Sendai, CIM took Hokkaido, etc.

1952

4. The next big wave was, "Forget buying land. Win souls on the street. Mass evangelism. Evangelize or fossilize! The big Youth for Christ (YFC) World Congress, the Pocket Testament League (PTL), OMS soul-winning crusades and campaigns saw 33,000 decisions garnered.

1953

5. Now the shibboleth was, "Follow-up, follow-up! Don't burn the land, but follow-up." The Navigators came along with follow-up offices at YFC, then PBA, then WLP's Every Home Crusade, Emmaus, Conservative Baptists, etc., launched free Bible correspondence courses.

1954

6. The next big wave was "indigenous principles" screaming. "Train the Japanese to do the job. Mr. Missionary, don't become a pastor. You just train the Japanese as they did in Korea with the Nevius method and the three-self program: self-supporting, self-propagating, and self-teaching."[29]

1955

7. Then came the revival wave. God did send a genuine, sovereign revival to Japan, mostly to and through the missionaries. Revival teams traveled the country holding mini-revival prayer meetings. It started to spill over to the Japanese. Some received. Some resisted. When one group tried to "bottle it and sell it with their label," the gentle Holy Spirit flew away.

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[29] Editor's note: The classical "three-self" theory advocates that churches be self-supporting, self-propagating, and *self-governing*.

1956

8. Next was the "Toyama" phenomenon, which, in the words of one missionary to his colleagues was, "You've sown much and reaped little; now watch us. We'll sow little and reap much," as they and 20 others left their missions and went to Toyama city. There was a genuine move of God there, but with zealous, inept leadership, it withered and most went back discouraged to their home countries. Two stayed.

1957

9. The next wave was, "Preserve and train the fruit." Little Bible schools and Bible camps sprouted all over. Some exploded. Many expanded and some later amalgamated.

1959

10. The following wave was "church planting." If you weren't a "church planting" missionary, you were zilch. So para-church missions specializing in needed evangelistic ministries leanded over backwards, stretched and did mental gymnastics to make their ill-prepared missionaries "plant churches" or die trying. Some prevailed. Many quit.

1960

11. Now "short-termers" were the answer to "so few recruits for lifetime career missionaries." It became the next wave. Many came and went. Japanese pastors wailed, "We finally get to know the missionary and he leaves." But some good men and women of this group remained to carry on.

1962

12. The newest yet oldest wave was, "Teach English. Teach English. They won't come to hear the Gospel anymore, but they'll come for English and you can give them the Gospel." So off flew "Captain English" to the rescue. But thousands have heard the Gospel in this way and many more will respond down the road from what they heard in English classes. Evangelist Honda came for cookies, tea and English (in that order) and found Christ!

1966

13. "Muddle through somehow." "SOS" (Same Old Stuff) was the answer to "What's new in missions?" "Keep on keeping on," was the motto.

1987

14. The next wave was "Christian weddings." Some felt it was a Christian "racket" to make money while others saw it as an avenue for "pre-evangelism." There are 80 to 100 unsaved who had never been to church

before coming to a Christian wedding chapel. In this way tens of thousands hear the minimum Gospel during the wedding ceremony. Bibles and tracts are given away to the bridal couple and other guests. The entire message and ceremony is video-taped and will be replayed to hundreds of friends for years to come.

1988

15. Entrepreneur ("One who assumes the risk and management of a work; enterpriser, undertaker") evangelists. The next tidal wave is "tentmakers" – self-supporting, pay-your-own-way-business-for-Jesus Maverick ("a recalcitrant individual who bolts his group and initiates an independent course – after Mr. S.A. Maverick, a Texas cattle owner who did not brand his calves!") missionaries. But after a 7 a.m. to 7 p.m. work and commute, dinner, TV and sleep beckon. Still, there's Sunday! And they reach some people the preachers can't.

Through it all for the last 48 years, missionaries have seen at least 15 waves come and go. We admit that the Holy Spirit has used many methods and men and women and avenues in Japan. Each left an impact. Some more than others. Only eternity will reveal the final results. God never orders a great seed-sowing unless He plans a great harvest.

Short-term Workers Aid Church Planting

by

Ralph Cox[30]

How can it be that the total, combined output of 139 missionaries in Mission A, or of 50 in Mission B, or the output of 125 missionaries in Mission C cannot equal the output of one missionary who discovered the revolutionary New Testament method of planting little churches in Shikoku? I don't want to name Missions A, B and C, but each of their combined missionaries after 40 years of huffing and puffing in Japan has produced less than one man. He stands before you: Ralph Cox. He has had arrhythmia in his heart for 20 years controlled by medicine. Recently on his way back from preaching, he collapsed at Okayama Station, fell flat on his face, broke a tooth and was knocked unconscious for half an hour. When he woke up in an ambulance, he told them to go to a certain hospital in Okayama where his own doctor (who treated him for 20 years) was stationed. When I called and asked if he was still coming to Hayama, he said (and his wife admitted) that he wouldn't stay away for such a little thing as that!

Let's see now how this man, receiving this revolutionary method from the New Testament, has started or helped start over 63 churches, and his goal is 100. In a nutshell it is, "Quit building this one, big, white church castle, pastor and missionary, and build ten smaller cottage churches. **K.J.**

1.   Background – Shikoku Church Planting: 1955-1993

1.1. From 1955 to 1969

The Coxes and six other career TEAM couples using conventional evangelistic methods devoted a total of 67 career missionary years to establish seven small churches.

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1.2. From 1969 to 1993

In the next 24 years short-term missionaries (STMs) and one career couple (the Coxes) tied up with Japanese churches to start 28 new churches. Eight former STMs, now back as career missionaries, started 11 more churches. Japanese churches and several other career missionaries and STMs started 14 new churches. Thus of the 60 churches (in various stages of development) 53 were started in 24 years – averaging 2 per year.

Thus 74 churches were started in 9 prefectures. Fourteen were closed for various reasons (note statistics below).

Note: 60+ Japanese have gone into full-time Christian service.

Note: From 1955 to 1969 we could not recruit anyone to come to Japan as a career missionary. However, since we began using STMs in 1969, 35 have gone on to become career missionaries (including spouses) and all but one single woman are in pioneer church planting – many of whom are also using STMs.

In 1968 four Japanese pastors and I, representing seven struggling "churches" (total attendance was 104) launched a plan to triple our work in 10 years by rapidly planting new churches. In 1969 we started using STMs to help us plant these churches. God actually enabled us to triple our work in 10 years *through the planting of 18 new churches*. STMs were an important part of this process. It was during this period and the five years following that we came to understand the principles and methods that underlie our present plan to produce 100 new churches in 15 years (1983-1997). I will share these principles and methods briefly.

In 1982 we presented to our 12 pastors a 15 year plan to produce 100 new churches from our base of 357 attendants in 24 churches. The idea was simple: each church would seek to multiply every five years (theoretically almost 200 would be produced). We would seek to produce churches that produce churches that produce churches..., etc. STMs, Japanese believers, and back-up churches would all help start and maintain these new churches. On December 31, 1987 the first five years were completed with 21 (our goal was 23) new churches actually started – an average of 4.2 per year. On December 31, 1992 the second five years were completed with 25 (our goal was 32) new churches actually started – an average of 5 per year. Our goal for the last five years is to start 45 new churches. Only God can bring this to pass and it will not happen unless churches continue to produce churches.

To evaluate the results recorded below, remember that the average attendance of an urban church in Japan is around 30; in rural areas it is about 20.

2. Statistical Table as of December 31, 1993

24 Years of Growth	1969	1983	1993	Growth (%)
Total no. of churches	7	24	60	857
Totally self-supporting	4	10	30	750
No. of Japanese pastors	3	12	25	833
No. of Japanese lay pastors	0	0	5	
With land and bldg	3	13	27	900
in lay pastor's special facility	0	0	2	
in rentals	4	13	31	775
under Japanese pastors (churches)	4	17	39	975
under missionaries (at least partially)	3	11	21	700
Total attendance	113	357	800	707

3. Methodology in the New Testament

3.1. A summary of Christ's and Paul's evangelizing and church planting methodology:

3.1.1. Discipleship was central.

    3.1.1.1.   Always a team effort.

    3.1.1.2.   Teams always had novices (in a sense STMs) who assisted as they were discipled.

    3.1.1.3.   Rapid, intensive evangelism and church planting – on the job training.

3.1.2. Foundation laying was normal.

    3.1.2.1.   Usually did not stay long enough to lay more than a foundation.

    3.1.2.2.   Evangelized and *laid foundations* over vast areas rapidly.

    3.1.2.3.   Did not tarry long but moved on and started another.

    3.1.2.4.   A key to Paul's methodology was *making sure that others continued building on the foundations*.

    3.1.2.5.   Continued oversight – even from a distance.

    3.1.2.6.   A turning over to the local nationals (many times Jews with a solid background in biblical teaching) of the responsibility for the "foundation" so that they could move on to another pioneer area.

    3.1.2.7.   A trust in the Holy Spirit to keep, build, and multiply.

3.2. A Summary of New Testament *Discipleship* Methodology:

3.2.1. The Lord Jesus Christ, our great example, before giving the command to go into all the world, modeled a life, ministry and a method to a team of 12 *novices* (STMs?) and a small group of women. This group of on-the-job trainees all started out, in a sense, as short-termers who somewhere along the line made a "full-time" commitment. He led them over what in those days was a *vast area* – all of Israel – in a *training while evangelizing* ministry.

Was evangelizing the most important?
or
Was the teaching and modeling for imitation the most important?

Most would affirm the latter. Most of the people that he touched did not join his team but remained in their local areas to continue talking about Jesus. But he asked his team of "novices" to walk with him night and day over vast areas in touching people for eternity. *He wanted this group of trainees with him so that he could model a life, a ministry and a method.* Later they would, he hoped, make a full commitment to doing the same thing that they had seen him do, in the same way, over vast areas. Only after three-and-a-half years of on-the-job training, it seems, were they really ready to make a "full-time" commitment. Only then was the "Great Commission" issued to go into all the world.

3.2.2. The book of Acts and the rest of the New Testament record similar activity by those trained by the Master. There are at least 10 different church planting teams traceable in the New Testament. An analysis of the composition of these teams will show a similarity to the team of novices that Christ trained. Just as Peter, James and John gradually took more responsibility and leadership, we see the apostolic teams usually composed of a senior apostle (missionary), a junior apostle, and a group of novices (potential missionaries) in training. From missionary activity that reached from India to Spain and from southern Russia to Ethiopia the teams of trainees led by Paul are selected by the Holy Spirit to be recorded in detail in the New Testament.

3.3. Biblical Basis for STMs – A Summary:

3.3.1. Our Lord Jesus Christ modeled a life, a method and a ministry for three-and-a-half years to 12 novices (in a sense STMs).

3.3.2. The book of Acts and the rest of the NT record similar activity by those trained by the Master.

3.3.3. Conclusion: Trainees (STMs) were an integral part of NT evangelism.

4.   Our Methodology Explained

4.1. Apostolic Calling

4.1.1. Those called apostles in the NT other than the Twelve: Paul, Barnabas, Silas, Timothy, Andronicus, Junia, Epaphroditus and two unnamed brethren in 2 Cor. 8:23 (Acts 14:14, Rom. 16:7, Phil. 2:25, 1 Thess. 2:6).

4.1.2. A study of the NT ministry of these individuals and the writings of Paul indicate that they were sent out by the church to preach the gospel to the unreached and to establish churches. They were pioneers sent by churches to initiate a new work that would result in permanent churches with recognized local leadership to continue evangelizing their local areas.

4.1.3. We therefore conclude that the apostolic gift was a special gift and calling to pioneer. It is therefore listed as "first apostles..." in both 1 Corinthians 12 and in Ephesians 4.

4.1.4. An integral part of our methodology is the strong conviction that ours is an apostolic calling to pioneer.

4.2. Apostles as Pioneers

4.2.1. Apostles in both the Gospels and Acts were always moving on – pioneering.

4.2.2. Therefore in our methodology, even though we have to start *pastoring* to some extent as soon as one person comes to Christ, we feel that to the extent that we get involved in *pastoring*, to that extent we move out of our apostolic calling. Ours is a calling to always pioneer – to always move on – to lay foundations – to plant and let others water – to turn over foundations so that others can "build thereon."

4.2.3. We, therfore, seek to carefully guard this high calling both for ourselves and the novices training with us by:

4.2.3.1.   starting churches that are already tied into existing churches so that we can more quickly turn them over to others;

4.2.3.2.   involving new churches in starting daughter churches as soon as possible so that local believers can get practical training in church planting; can also help with pastoral responsibilities right from the beginning; and can start freeing the apostles to move on.

4.3. Teams of Novices Under an Apostle, or *Principles to Govern the Usage of STMs*

4.3.1. Our main goal is to establish indigenous, self-supporting churches that are not dependent on foreign funds *or foreign personnel* and *that reproduce themselves rapidly*.

4.3.1.1. Missionaries and STMs should, therefore, not become like staff members of a local church.

4.3.1.2. Dependence on foreign English teachers should be removed as soon as possible.

4.3.1.3. Missionaries and STMs are only temorary – scaffolding.

4.3.1.4. We will therefore, as a rule, only supply STMs to beginning and continuing "foundation-laying" efforts.

4.3.1.4. STMs will also be used to lead national churches into pioneering new churches and to reproducing themselves.

4.3.2. Our secondary goal is to train STMs to become career church planters (an apostolic calling) using the same methodology they have observed and to lead Japanese into career service. Therefore we will:

4.3.2.1. jealously guard our *and the STMs'* apostolic calling;

4.3.2.2. always assign STMs to a senior apostle or junior apostle/missionary (not a Japanese pastor) because a missionary can best do this training;

4.3.2.3. loan the STM only to national churches that will involve themselves in church planting efforts – pioneering;

4.3.2.4. make assignments (with agreed on guidelines) for two to four years and extend them if needed.

4.4. Apostles as Trainers – Discipling

4.4.1. When I first started using STMs I considered them English teachers to relieve me from this task. As I saw how helpful they were to make new contacts and help plant new churches, I used more of them. Gradually I saw our true role – as an apostolic team pioneering new churches and composed of a senior apostle (myself), sometimes a junior apostle (a career missionary out of language school), and novices (STMs and Japanese believers). Here I saw the tremendous opportunity *and responsibility* to *disciple* these young people.

4.4.2. I now consider one of my main ministries to be that of discipling STMs, junior missionaries (who in most cases were former STMs with me), Japanese believers, and young national pastors. I can use my know-how and experience to guide them into an apostolic ministry of church planting. They, I trust, will also use novices and work with Japanese pastors and believers in planting churches. Discipling is very demanding in time, patience, prayer, emotional stress, etc., because they all have different degrees of maturity and dedication. There are many problems to confront – sin, worldliness, sickness, accidents, etc. Our home, our life, our time, etc., must be open and available to them. We must not just lecture, but live and work with them. There must be the daily modeling of a life, a ministry, a method before them. This I now see as part of the apostolic calling and ministry that is of equal importance with evangelism and church planting.

4.4.3. It is definitely a "two-way street" that greatly deepened our prayer life and walk with the Lord. It has also greatly expanded my ministry of actual church planting and multiplied my life in the lives of many young people – Japanese lay people, young Japanese pastors, and STMs returning as career missionaries.

4.5. Tent-making

4.5.1. "Tent-making" – Biblically defined:

4.5.1.1. Tent-making activities were engaged in by the Pauline teams as recorded in Acts. These teams' major activity was evangelism and church planting. Tent-making was primarily a way of meeting their immediate necessities in order that they could fulfill their *apostolic calling*. Salary, living quarters, etc., were subjugated to their first calling – an apostolic calling. Income from these tent-making activities was primarily used to enable the teams to keep on evangelizing and planting churches. Therefore in the Pauline tradition and in the tradition of Christ and his Twelve tent-making is: *leaving regular employment to devote full-time to ministry* (evangelism and church planting activities) and when necessary to provide for immediate needs, working part-time in secular employment.

4.5.1.2. Biblical tent-making was not:

4.5.1.2.1. working in secular employment full-time and being a witness for Christ on the job;

4.5.1.2.2. changing the place of one's employment to a foreign country and being a witness on the job there (a trip across the ocean maketh not a tent-maker);

4.5.1.2.3. working full-time and using as much of one's spare time as possible to witness for Christ;

4.5.1.2.4. working in a foreign country and witnessing for Christ while using most of the salary for self:

4.5.1.2.4.1. to pay off debts;

4.5.1.2.4.2. to establish a savings account for whatever;

4.5.1.2.4.3. to experience a different culture;

4.5.1.2.4.4. to learn a foreign language, etc.

4.5.1.3. Biblical tent-making in our methodology:

4.5.1.3.1. Short-term workers come to the field *as missionaries* supported at a minimal level by churches and friends. Any subsidy from tent-making activities in Japan is only used for work fund-related expenses.

4.5.1.3.2. When the area for church planting is selected, we rent a house in that area for the STM worker to live in. Sometimes the Japanese believer assisting will live there too as a language teacher and fellow-worker.

This house also becomes the church so a sign and a cross are erected. Advertising that announces the new church and English Conversation school (for kindergarten through adults) is broadly disseminated. Enrollees paying to learn English serve at least five purposes:

4.5.1.3.2.1. They provide sufficient income to pay all expenses – advertising, monthly rental costs, etc., and some remuneration to the Japanese worker.

4.5.1.3.2.2. The enrollees become our first group to regularly hear the gospel and usually some of them come to know Christ.

4.5.1.3.2.3. They bring their friends and in many ways serve as bridges to others.

4.5.1.3.2.4. This "tent-making" activity provides important goodwill in the community – especially in Japan where education is so important.

4.5.1.3.2.5. It gives the cooperating Japanese pastor *status* and appreciation in the community that he otherwise could not secure.

4.5.1.3.3. If there are excess funds, they are used to help us start in another area later or to subsidize new efforts that do not have sufficient income.

4.5.1.3.4. Our immediate goal is to establish a group of believers as quickly as possible whose own tithes and offerings will cover all expenses (rent, utilities, evangelism, etc.) except pastoral (covered by the back-up church) – so that this "foundation" can be turned over to the back-up church to continue building thereon without it being a financial liability to that church. Then, even if the English were stopped, the new group could still pay for all necessary expenses except pastoral expenses which are cared for by the mother church. In some cases we have seen "self-supporting" foundations established in two years.

4.5.1.3.5. At this point, career missionary activity is withdrawn or greatly curtailed, so that he is not a threat to the pastor. The STM worker continues to assist, but his participation will also be gradually withdrawn. Thus his major efforts can be used once again in pioneering in a new area. Usually one STM assists in at least three beginning churches – one major and two secondary. This does not allow him to work in just one location, but trains him to travel and help establish several churches at once – important training for career service.

4.5.1.3.6. The STM is from the beginning made to understand that he is part of an apostolic team and that his activities are going to be the main thrust in planting a new church. Guidance and instruction in practical methods to influence Japanese for Christ is provided but much of the planning and carrying out of these activities is left with the STM, the Japanese helper, and the cooperating church and believers. As seekers'

hearts are opened the missionary or pastor is there to deal with them and lead them to Christ.

        4.5.1.4.   **A secondary consideration: finances resulting from English teaching can become *primary*, so... before God we will keep our primary goal *primary*.**

        4.5.1.4.1.   **STMs are missionaries – not English teachers. Therefore:**

        4.5.1.4.1.1.   **we will, as a principle, not use STMs in situations that seem to have remuneration as primary;**

        4.5.1.4.1.2.   **we will not assign them to churches that we perceive to be using them primarily for this purpose.**

        4.5.1.4.2.   **Recognizing the biblical "tent-making" value of this remuneration, we will follow the biblical example and utilize it *totally* to accomplish our major goal – the establishment of new churches.**

4.6. Apostles as "Foundation Layers" – Not Church Planters

    4.6.1. **From actual experience and from a deeper study of Paul's methodology I saw that when Paul said, "I laid a foundation and others built thereon," he was actually describing his method. Through a study of expositions of Acts by F.F. Bruce, William Sanford LaSor and others I was surprised to learn that Paul's three journeys consumed only 11 years, while he started between 20 and 35 churches. On average then, he started a new church every four to six months. Even with *Jewish* converts for a nucleus in some areas, a "developed" church would take more than six months to be established. Yet Paul moved on – making sure that there were others to build thereon.**

    4.6.2. **In 38 years I have helped establish around 25 developed churches – all of them from "scratch" and some in very difficult rural areas. All of them were turned over in their infancy to Japanese to continue building them into mature churches. Many more foundations are still growing into maturity under the care of Japanese pastors and back-p churches.**

4.7. "Building Thereon" – Back-up Churches

    4.7.1 **To establish a developed church one of the key essentials is time – especially in heathen soieties devoid of any Christian influences. It will take a lot of time to win idolators to Christ, train them in basic doctrine, lifestyle, etc., and then nurture them into a "developed" church with dependable leadership. And if "developed" means self-supporting, self-governing, and self-propagating and also includes land, building, and supported pastor, it will take 10 to 20 yeas in Japan' smaller cities, towns and rural communities.**

4.7.2. Paul never stayed that long. He left foundations for others to build on. A key to his methodology was *making certain that the building thereon continued.* **That has also been the key to our methodology - no matter how weak the foundation when turned over. We and back-up churches assume the responsibility to see that somehow the building process continues. There, of course, are failures.**

4.8. Local Elders (Pastors) a Key

4.8.1. Both in the New Testament and in our work the local elderpastors are the key to producing developed churches. In the NT Paul could move on more quickly because Jews with an Old Testament background could soon take responsibility for foundations. he could trust them under the Holy Spirit to continue "building thereon." In our work where mature laymen are available or where young Bible college graduates could be called as pastors, we also can turn our foundations over much sooner.

4.8.2. Even after this, Paul, though not a part of the growing local organization, appealing to his "apostolic authority" ("in Christ Jesus I have begotten you..." I Cor. 4:15), continued to oversee and assist many developing churches. We also, in imitating this methodology, experienced Paul's "...care for all the churches." *If we will see rapid church plantingG there is no other way.* **The turning over of "foundations" to elder-pastors as soon as possible is essential. The problem of land and building thus naturally becomes the concern of the developing church and so may explain why it is not chronicled at all in the New Testament apostolic ministry.**

5. Conclusion

5.1. The biblical basis for short-term missionaries (novices as trainees and church planting assistants) is firmly established and is the very heart of the whole New Testament methodology.

5.1.1. The Holy Spirit in the Gospels and Acts records and emphasizes the activity and training of the evangelistic *teams of novices* **far more than the training of nationals to remain and take over local leadership. Yete we missionaries, worldwide, concentrate on the latter.**

5.1.2.   New Testament results were tied into this methodology. So should we not strive to be biblical in doctrine and lifestyle and also in training disciples and in basic church planting methodology?

5.2.   Some searching questions:

5.2.1. How have we missionaries gotten so far away from the New Testament hermeneutic established by Christ and the apostles that we busily try to plant churches all by ourselves? We understand clearly the need to disciple nationals to carry on the church that we establish. In some cases

there is a modeling of a sort going on with one who is *already* a missionary but a junior missionary. But where is the group of novices that was such an integral part of the New Testament? In most cases we are not training anyone to do the same thing we are doing, but we feel that to do so would take away from the time that we have to evangelize and plant churches?! We tend to look at short-termers with suspicion – of doubtful value. And in many instances they are only given "busy-work."

    5.2.2.   **What would happen all over the world if:**

        5.2.2.1.   **every church planting missionary tried to recruit and work with a group of from two to 12 novices in meaningful, well-planned, aggressive evangelism and church planting that sought to utilize each one and their gifts to the maximum?**

        5.2.2.2.   **these novices returned to the field as career missionaries with a knowledge of the language, culture, church planting methodology, etc., and determined to plant churches rapidly in conjunction with the national church over vast areas?**

        5.2.2.3.   **these novices also returned to the field with a burning desire to recruit and train a group of novices to do just as they were trained to do?**

        5.2.2.4.   **every church planting missionary, by utilizing short-term workers, could, every term, lay the foundations for several more churches that would be, as quickly as possible, turned over to the national church to continue the "building thereon"?**

        5.2.2.5.   **the national church cooperating in this effort would catch a vision of multiplying "daughter churches," too?**

        5.2.2.6.   **the national believers assisting this effort also began to surrender themselves for full-time Christian service in increasing numbers?**

    5.2.3.   *Would not a multiplication process start taking place* **of churches, career missionaries and national workers? I am convinced from the New Testament and my own experience on a very difficult field that a new day would indeed dawn for Christ and his church.**

    5.2.4.   *May God grant it for his glory!*

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Performing "Christian Weddings" in Japan

Tent-making with an evangelistic value

by

Nathan Elkins[31]

I was on the planning committee for a Tokyo crusade featuring evangelist Koji Honda to be held at the Aogaku Kaikan. One year of 20 committees, maybe 100 pastors included, met and worked for a year to prepare this crusade which finally ended up turning out 600 people. Five hundred were Christians. So a year's work got 100 people out to hear the Gospel. At the same I heard things about the "Christian" wedding business, with big mission leaders saying it was a "racket." To make money teaching English is "pure." To make money having weddings is "unclean." So I parroted that line, too, until someone said, "Don't knock it 'til you try it."

So I said, "OK, I'll try it and then knock it."

I was asked to preach at six weddings at a certain wedding hall in Tokyo every half hour. I was unaccustomed to it, so I got out my Missionary Language Handbook and turned to the Wedding section and read it. But halfway through it dawned on me that here were 100 unsaved people who had never been to a Christian church before. This was their first impression of Christianity.

So the next wedding, I took them back to the first wedding in the Garden of Eden and introduced God and his Son, the only way, truth and life, and that no one can come to the Father but through Jesus. I took them to the cross where Christ died for their sins, sacrificed his life for us as the husband must do for his wife, and then I had Jesus rising from the dead in the triumph of love. I preached to the 80 people over the heads of this couple. I got warmed up by the sixth one and then as I was walking home I though, "I would pay money to do this, and here they pay you an honorarium." There were 50 unsaved people out to hear the "minimum Gospel" which is now being taught in seminaries as "Pre-evangelism 101." A hundred preachers huffed and puffed for a year to get out a total of 100 unsaved people at the expense of three million yen. To get 500

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unsaved people out on a Sunday would take 10 million yen of advertising. So you see why I believe that this is a good way to open Japan's hearts: through weddings. an NHK poll of those between 16 and 24 revealed that if they were asked to choose a religion, 3% would choose Shintoism, 11% Buddhism and 35% would choose Christianity.

At the Nihon Kaku, Japan's oldest wedding hall there were no Christian weddings before and after the war, but now it's up to 35–40%, chosen by the bride-to-be, against her Shinto parents' wishes. One young independent missionary kid, maverick, entrepreneur is doing just this in addition to running his own translation company: Nathaniel Elkins. **K.J.**

The wedding industry is a big business in Japan. The methods and traditions involved vary greatly depending on the region, but none are nonchalant. As the younger generation seeks more and more freedom from the formalities of the ancestors, "Christian" style weddings are more and more in demand. I have been asked for advice concerning how to go about performing these weddings by several missionaries, as I have been performing them commercially for 8 years, and would like to share with you my experience concerning this subject.

First, I must explain why I am putting the word "Christian wedding" in quotation marks. That is because the Bible gives no prescribed method for a wedding ceremony, and in fact, requires no ceremony at all. While great feasts were held that went on for days, all that was required for a man and woman to be recognized as husband and wife was when a guy took a girl into his tent with the clear intention of becoming husband and wife. While we keep the laws that govern marriage in our present society, the ceremony itself that we refer to as "Christian" is not scriptually prescribed, but rather a development of a culturally "Christian" society, therefore better described as "Western" style, with Christian overtones or doctrines being described within. This will have bearing on what I will be talking about later.

No matter how "Western" the form of wedding you are performing, you must understand the cultural background of marriage in Japan in order to perform weddings in Japan in a responsible manner (unless you want to denounce Japanese culture itself as satanic, of course). To start off with, an average wedding in Japan will cost around seven million yen, despite the fact that only a dozen or so of the 80~100 guests will attend the ceremony itself. In a Shinto wedding (the most common form), only the immediate relatives are permitted to view the ceremony. One important point: *never* assume that couples are followers of Shinto just because they have a Shinto wedding. (Just the same as with "Christian" weddings). In a questionnaire that I took several years ago, most answered that religious belief was of very low priority when choosing the style (i.e., religion) of a wedding ceremony.

So, where does all the money go? The great portion goes to the *hiroen* (presentation banquet), where the new bride and groom are presented to the guests. The reason that so much money is spent on the *hiroen* is because the traditional concept of marriage in Japan is not so much "the two shall become one," but the marriage of house to house, family to family. When I married my wife, a Japanese, her parents said that we could have our wedding any way we wanted it, just as long as it was not "cheap." The class of wedding is not a reflection on the couple, but on the parents and relatives. Since her father is the president of a small company, having a cheap wedding would not only make him lose face with the relatives (25 of them came to Tokyo from Fukuoka), but possibly put him down in the eyes of his business counterparts. In other words, going ahead with our "American" reception plans could have caused great harm to others. This is one point you must seriously consider when making plans for an untraditional wedding in Japan.

Another point we must keep in mind when we consider how to set up a wedding ceremony is the legal aspect. Japan has the simplest system in the world when it comes to getting married. Both parties put their name and seal on a form, two witnesses do the same, and when the form is turned into any town or city hall anywhere in Japan, the marriage is complete. No waiting period, no vows, no ceremony. Anything of the kind you want to do is up to you, and nothing of the kind that you do can invalidate that piece of paper. In other words, you are free to do anything that you want. For example, there is no legal reason to have the vows, but I do it, because I think that it's nice.

Now, let's consider the sort of places in which weddings are performed. I am referring to the marriage ceremony itself, not the *hiroen*.

1.   Religious institutions
Churches, Shinto shrines, Buddhist temples, etc. I will not be discussing the latter two, and will go into detail concerning weddings in churches later.

2.   "Wedding halls"
These are the most common places in which to get married. These are facilities which have a shrine and possibly a chapel for the purposes of weddings. These are not religious institutions, which means the non-religious public can go through a quick ceremony without any funny feelings about religion. These places also have the most thorough facilities for the banquet. Nihonkaku, the wedding hall that I do a good deal of ceremonies for, was the first to perform commercial "Christian weddings,"

starting about 70 years ago. Ever since, "Christian weddings" have enjoyed booms of popularity every time that a popular actress or public figure gets married Christian style, only to swing back toward Shinto style every time that a popular actress or public figure gets married Shinto style.

3.   Commercial chapels

These are actually wedding halls dedicated to "Christian" style weddings, posing to be "churches" for the public. There are not so many of these in operation.

4.   Hotels

Most respectable hotels (and some not so respectable) would not be found without some kind of wedding facilities. Some wedding halls also carry hotel facilities.

5.   None of the above

Some department stores, restaurants, etc. may provide such services, either all the time or on demand. Also, as the young get more and more untraditional, some choose to have their ceremony with their friends in untraditional places, such as on a mountain, underwater in scuba gear, while skydiving, or in a tavern. It is quite likely that those with such preferences would not want to have their ceremony performed by someone who looks like their Uncle Shozaburo, but would be thinking of a serene Caucasian priest, with golden locks spilling over his shoulders. In fact, if you have your name in the telephone book, there is always the possibility that you may receive a surprise call from a couple in a nearby motel, to come in and perform a ceremony for them to "sanctify" what they have just done.

Now, let's reorganize these as they pertain to performing "Christian" weddings, and as evangelism works into the scene.

1.   Churches

It's your church, do whatever you want. However, wherever you choose to perform weddings, I would strongly advise to study Japanese weddings inside out (not so much the ceremony part but everything else), so that you don't unnecessarily offend anyone. Many of the relatives may be quite on edge just because of the fact that they are being asked to attend a nontraditional ceremony, and their patience is wearing thin. Figures show that 50% of young people would prefer a "Christian" style wedding (mainly because the girl has been watching too many American movies), but the actual percentage is less than 10%. The discrepancy of 40%

is mainly because of strong opposition from parents and relatives – not because of religious differences, but because being nontraditional is practically a crime with many older folks.

With the above in mind, I would advise the hiring of a professional catering service to bring a respectable banquet for the reception, or even better, have the reception at a professional location suited for the job.

You can preach the gospel or whatever you want, but be careful how you use *imikotoba* (such as *shi* or *wakareru*). Most churches have counseling classes for the couple several weeks before the ceremony, so use this opportunity wisely.

2.   Wedding chapels operated by churches

These are churches which have seized the opportunity to use weddings as a means for evangelism and/or revenue, and have facilities for the banquet or have tied up with a nearby business which can provide such. These locations pretty well have the same conditions for evangelism and counseling that regular churches do.

3.   Non-Christian commercial operations (including chapels not operated by churches)

This is what we want to talk about today. Unless these places are really hurting for someone to perform weddings for them, you most likely will not have the opportunity to talk with the couple for more than a minute before the wedding (many times not even that), and will be strongly discouraged from preaching the Gospel directly. So, why do I do it? Whenever I begin a wedding, I keep in mind that probably all 80 of these folks are not Christians (definitely the bride and groom are not, because they would be having the wedding in their own church, if otherwise), have never been to church, and very possibly will never go to church on their own. So I have to think of what to do and say to let them understand that there is a God who loves them beyond all imagination, and leave them with an impression that they might want to go to church sometime. I will give some examples of what I do, and perhaps we can discuss some other ideas.

The program for the order of events is generally prepared by the management, and although you are allowed to deviate a certain amount from it, you're expected to follow this program in general. There will be the groom entering, the bride entering, a prayer and hymn, scripture reading, a short message, the rings, vows, blessing, possibly signing a fake certificate, the doxology, and sending the new couple on their way, all in a matter of 15~20 minute, and 10,000 ~ 20,000 yen for the holy man. This may seem like pretty good pay, but if you want to keep your job doing this,

you have to remember one key word: commercial basis. If you insist that a proper wedding takes at least 30 minutes (and it does), you will soon find yourself out of a job. The wedding halls and hotels are there to make money, and pay the clergy that money to keep the customers coming. And of course, there is nothing wrong with that. So, do something that will bring tears of reminiscence to the eyes of the bride's father. Say something wise yet jolly that the couple will remember every time they page through their photo album. Make it memorable!

On the other hand, if that's all that you do, there's no evangelism involved, and you're just doing it for the money. How do you get the Gospel in there? In my case, I grandly read from Ephesians 5 to begin with, using the Bungotai, since they don't understand anyway. Then I explain that getting married is actually two people laying down their life for each other, and that Jesus gave us the example for this kind of love on the cross. I take special care to make up for the "dry" parts, giving them both a smile and handshake before turning them around to march out. Presenting the couple with a Bible (preferably signed and with a card inside) is acceptable in most cases.

There are many things that you can do, there is no one way that is best; just do what you feel is most effective and pertinent.

There is much more that I would like to discuss, such as the matter of Baishakunin vs. Shonin/Tachiainin, but my time is limited. One final point: when you begin, make it clear what you can and cannot do. Since most folks prefer to get married on Sunday morning, you will soon find if difficult to be in church at all, if you let them lead you around. I just told them, No.

So, how is my "wedding ministry" doing? Since I have no way to contact anyone that I have performed a wedding for (unless they contact me), and absolutely no way to contact the guests, I have to answer, I don't know. I have received several contacts from some of the couples that I have married, but none of them are coming to church. I did have one very nice experience, though. After one wedding, one of the guests came up to me and told me that she had been a guest at another wedding that I performed, several years ago. She said that the message of Jesus laying down his life for his friends stuck with her, so she went to church, and was saved and baptized. She told me how happy she was to be able to hear the same message again, this time understanding what it meant.

It is a ministry of sowing seeds blindfolded, who knows where. But God knows where. While I am able to partially free myself from the devaluated $, the Lord surely has his way of making a few of the seeds grow.

Homeschooling

by

**Belva Rae
Kotlarczyk**[32]

A missionary mother said, "That may be OK for her, but if I were to homeschool my three kids, I'd need a permanent seat up the wall. She's probably a trained teacher and God bless her, but it's not for me. I could never do that. You'd carry me home on a stretcher and deprive my children of a well-rounded social life at a Christian school. Of course it's expensive, but I could never homeschool!"

So many missionaries think. Now 30 to 40 missionary parents throughout Japan are homeschooling for two reasons: 1) they think it's better than any Christian or secular school, and 2) they can't afford to send their children to the Christian school of their preference.

To a non-missionary, the average cost is about $9,000 U.S. for one child in school. Belva Rae Kotlarczyk trains hers for $800. Can this be true? She is the first, full-fledged 100% woman speaker to break the bars of Hayama's male bastion. So we feed this "kitten" to you hungry "lions" so please be nice to her as she explains the pluses of homeschooling right in front of Headmaster Hekman of the Christian Academy in Japan, who will also be on the panel and answer questions along with her. **K.J.**

1. Introduction

I have learned with age that dogmatism is not always the best path to take. My aim in sharing this wonderful adventure of homeschooling is not to put down any other mode of education, but I would ask for open minds from the readers and plead for a bit more respect and understanding for those of us who are seeking to train up our children in the way God has called us.

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We as a family have read this manuscript and laughed together at times when we considered what the ideal for homeschooling is and how short we fall many times.

I dedicate this to my vivacious five children who have allowed our family to embark upon this road of adventure together. May each of them reach adulthood with true satisfaction for the upbringing they received and may each strive for the utmost for His Highest.

2. The History of Homeschooling

"Homeschooling is a very old way of educating children. Throughout most of history children have learned from their parents at home. It wasn't until the mid-nineteenth century that a movement began to make education the responsibility of the government and school attendance compulsory" (Taylor 1993, 36).

As things began to change, people started to question all of the changes in the education system. Samuel Blumenfeld writes in his historical account:

> I had wanted to write a critique of contemporary public education, giving some historical background as a means of explaining the origin of some of our present dilemmas. But one question particularly intrigued me. Knowing that our country began its remarkable history without public education – except for some local common schools in New England – and that the federal Constitution did not even mention education, I was curious as to why Americans had given up educational freedom for educational statism so early in their history, adopting the notion that the government should assume the responsibility of educating our children. I thought I could find the answer quickly and put it in an opening chapter. Instead it took me four years and twelve chapters to get the answer. The result is a book in its own right – telling a history that has, until now, not really been told (Blumenfeld 1981).

Blumenfeld suggests in his book that one of the purposes of the public schools and the progressive education they provide, is to take away or to some extent greatly weaken the influence of parental beliefs on their children. Public education – a tool of social and cultural reform – was never intended to support Christian beliefs in the original way the Calvinists' schools were established. This is the reason many are returning to the original homeschooling method of raising their families to emphasize

the development of intellectual skills in the context of moral instruction based on Judeo-Christian teaching.

3. The Reasons for Homeschooling

3.1. Biblical Convictions

Many of us argue that as believers there are clear biblical instructions indicating the spiritual training that our children should receive from us. I will explain later our rejection of the distinction between the spiritual and intellectual dimensions of education.

> These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on the door frames of your houses and on your gates (Deuteronomy 6:6-8).

> Train up a child in the way he should go, and when he is old he will not turn from it (Proverbs 22:6).

I am not a theologian, but it seems that these verses suggest a strong parental influence in the lives of one's children. Not just as you inhale some breakfast together, but throughout the day in the activities that you do together. Many argue that when the children are sent out the door to be educated, these verses cannot be fulfilled because parents spend relatively less time with their children compared to the amount spent in the public school setting, thus giving others the major role in forming your children's morals and character. Especially here in Japan we as missionaries "for the sake of the ministry" may tend to neglect personal input in our children's lives, and thus expect the institution to which we send them to carry the burden that is rightfully ours.

While many may not agree with this passage as a mandate or even a suggestion for homeschooling, you cannot deny the biblical role of a father with his home. He is ultimately responsible for the areas of growth in his child's life – even the teaching area, whether or not he delegates that teaching to another. This means you must take charge of every area of your child's development. All too often the fathers neglect this role. See Ephesians 6:4, Psalm 78:5-6, Proverbs 4, Proverbs 13:1, Isaiah 38:19, Joel 1:2-3.

3.2. Moral/Character Building

As born-again believers our utmost goal for our child is to see him develop into a godly adult. One homeschooling mother describes a godly adult this way:

> One that is saved, and has seen their sin and has repented of their sin and received Christ as their Saviour. And (who) goes on to live a life of devotion to Christ in a great way, so that they can be lights in this world for Him and not live for themselves but for Him (Taylor 1993, 76).

We do not separate the idea of mothering (parenting) from homeschooling, but see them as intertwined. Homeschooling is just a part of developing that goal of godly adulthood. This is not to say that we are perfect role models and will never fail, but our children will see those flaws in us and understand that is part of a real walk with God. I fail many times, but my children are quick to forgive because they know my real heart.

We have many times during our "school hours" when we are able to put aside the books and discuss the biblical perspective that needs to be dealt with. The children have opportunities to interact with their siblings or associates either positively or negatively. It can be praised or dealt with immediately. As a parent you know your child best and can be on the look-out for the rough diamond edges. My goal is not to overlook irritating behavior and "put up with it" until they are out of our home, but to see it sanded away. Not to deal with it shows a lack of consideration for their future mate, employer, employee or friends.

3.3. Socialization

This is a silly argument that many often bring against homeschooling. Studies have proven that children who are socialized by their peers are not given true advantage to full development. We often see "normal" institutionalized children that can only deal with their present age group. There is not only a "generation gap" between parents, but with all other adults, as well as a lack of desire to associate with any younger that oneself.

A truly socialized child is one who is well-rounded and can enter any age group and interact adequately. Most homeschooled children have opportunities to be involved in church choirs, Awanas or similar programs, plus community affairs thus giving them plenty of occasions to interact with others. (This is one negative here in Japan because our churches are usually not established enough to have these activities available, but this factor can be overcome by including them in your ministry).

One advantage in this area is that studies have also shown clearly most homeschooled children become leaders in a group setting. If good character has been taught, they will be good leaders. The Moores' books especially bring out this fact.

3.4. Academics

Raymond and Dorothy Moore, leaders in the reestablishment of homeschooling, have done extensive research in this area and their studies show that most homeschooled children in the U.S. rank nationally above the 80th percentile. When a child is left to do explorative learning through eight to ten years of age, his mind will be uncluttered by the rote memory systems and unnecessary busy work that he would receive in a "normal" setting. Then as he is given more formal instruction, comprehension will be faster, and he will readily learn and welcome challenges.

Homeschooling also affords the freedom to direct each child toward his own learning style instead of pressing him through the sausage-maker system where all come out alike. If U.S. history would have had this past, we would lack the great leaders and inventors we have had. For example: George Washington, Abraham Lincoln, Robert E. Lee, Lottie Moon, Thomas Edison, General Douglas McArthur and Sandra Day O'Connor.

3.5. Financial Considerations

For those of us that believe in Christian education, we find this an area of consideration. Whether in Japan or your home country, Christian schools are expensive.

Homeschooling can be as economical as you choose. On the average I spend $800.00 per year per child. This is liberal because we raise more in our support package than I use, but your costs could be lower. However, I do not believe that my children should be shortchanged in order to save money, so consider balance here.

4. The How-tos of Homeschooling

There are many kinds of homeschoolers, and as you read material on homeschooling, you will see many ways of carrying it out. Let me suggest some things for you to ponder.

First of all, there is a big difference between conducting school at home and homeschooling. Conducting school at home simply means setting up a classroom, purchasing curriculum, and sitting at desks for seven hours or so a day. In the beginning this is fun because it feels like we are playing

school, but it does not take long before the "burn-out syndrome" begins. You begin to yell at the kids, they resent themselves and you and what is trying to be accomplished. *It does not work!!*

The sad part about this is we are pressured by the other school systems to conduct our children's education this way. Also, our own grid of instruction came this way, so we try to imitate what seems natural to us. This type of education requires lots of textbooks and workbooks, little creativity and certainly less interest.

Compare this to homeschooling. Homeschooling is a gentle, loving atmosphere into which your children are born and nurtured with responses that encourage them to go on exploring what the world and life is all about. The place where their whys and hows can be answered by directing them towards the answers and learning together. It is a disciplined home though, free from chaos. A place where a child is safe – not ridiculed by peers because he "didn't get it," his clothes "look dumb," he's too quiet, or he learns differently. A place where he is loved and reassured time and time again.

A decision to homeschool requires much thought and time spent with the Lord so that when the commitment is made, there will be somewhere to go for support. For some of us it is a natural, willing decision, but for others it will mean overcoming the influences that have molded our thinking in this modern world and will require a definite turning over of the will and telling God you surrender your own ambitions and desires.

4.1. Finding Curriculum

There is so much available to homeschoolers now. I recommend enrollment with an organization that can guide you along and offer you accountability. Generally, a homeschool organization is a better option because they understand your philosophy of education, whereas a school organization tends to smother the creativity and freedom you want to develop. The organization will test your child at the appropriate time/age and will interact with you so that you can feel some support. They also keep records for you for any reasons of need.

Mary Pride's *Big Book of Home Learning Manuals* and Cathy Duffy's *Christian Home Educator's Curriculum Manuals* are excellent places for you to begin looking for availability. Each has reviewed thousands of available curricula complete with pros and cons. They give recommendations for certain situations and a lot of good advice. I, myself, am using a myriad of different publishers.

The age of each child and your personal philosophy of education will determine which curriculum you would use. For example, for younger ones, K-3 especially, I would use Pre-Math It, do lots of art and music fun, use

Bob Jones history books to read from as well as lots of other materials of many subjects for oral reading from you. Eventually, as the child is ready to begin phonics, I recommend Play 'N Talk, Saxon Math, again Bob Jones history and science, some think/skills books, spelling, Modern Curriculum Press and some A Beka for language arts (You have to be selective because A Beka books tend to be very repetitive and advanced.). Enough freedom for activity learning needs special emphasis. We have, for example, taken lots of field trips to places of history, watched tofu making and tatami making, visited zoos, and helped plant and harvest rice. When we studied Indians, the kids made model villages of the different styles of living. Our solar system study found them molding planets and displaying it across our yard ending with a reporting time on video tape. They are encouraged to write journals, stories, and letters.

You need to keep in mind that your books are merely guides – do not be tied strictly to them. This will keep your schooling more interesting, more flexible and definitely, produce brighter students.

4.2. Organizing a Place

No matter what method of teaching you embark upon – whether freestyle or more structured – having a definite area for supplies and displays, books, and studying is necessary for everyone's sanity. You may choose your dining table or a separate room to set up. Organize it with shelves for the books and supplies and let your creativity flow. Some put desks in the children's rooms for individual study time, others keep it all together. This area may have to be evaluated after time and re-designed.

Whatever nationality you are, put up your country's flag. This is your chance to get your children to love their root country and prepare them for re-entry someday. Put up pictures, charts, children's work, a whiteboard and go to it. My children named our school, Ome Christian School, and designed and made their own flag for it. *We love homeschooling!!*

4.3. Setting Schedules and Rules

A basic day might look like this:

7:00 A.M.   Rise and Shine
8:00 A.M.   Breakfast, morning chores
9:00 A.M.   School hours begin: opening (pledges, songs, prayer, etc.) followed by Bible, Math, Language Arts.
10:30 A.M. work/play break
11:00 A.M. History, Science, Music, Art, etc.
12:00 P.M. Lunch: preparation and eating
1:00 P.M.   Quiet time – naps for younger; reading for older

2:00 P.M.   Cottage industry, service to others, lab time, exercise, free time
5:30 P.M.   Supper and family time
7:00 P.M.   Bath and bedtime routine
8:30 P.M.   Bedtime

Generally, the morning hours are best for learning, but sometimes you have to adapt. Keep in mind that you must remain flexible. We usually begin study time at 9:00 a.m. until noon. After lunch the little ones take naps and then if there is more study time required, the older girls and I go on. Otherwise, they are free to read, work on projects, help with housework, play with friends. We try to have them do any homework about 4:00 p.m. on or after dinner. The children usually help with dinner preparation. Often they are totally responsible for this with my input once in awhile. My seven year old makes excellent salads. The others plan the menu often and shop for me.

I should mention here the reason for shorter hours. Basically, you are one-on-one with your child/ren thus making it a more intense study time and shorter periods. As they get older they will require more time, but a lot of this can be done on their own with your guidance.

In order for a home to run smoothly, there have to be guidelines for everyone. We are not the perfect home and have a lot of room to grow in this area. Gregg Harris has put together a good set of household rules that you can purchase from him. (See Resources page). Only you know your situation, so you must decide what works best.

4.4. A Good Plan by Thirds

Dr. and Mrs. Moore have recommended what I consider an excellent formula for homeschooling.

1/3 Studies – 1/3 Work – 1/3 Christian Service

Of course we want our children educated and not coming to adulthood with educational holes, so we recommend that a third of their time be spent learning from scholastics. But, one who is all head and cannot work is *totally useless*. Especially in today's schooling attempts, students are spending entirely too much time with their noses in the books or in institutionalized programs. Most children today hardly lift a finger in their own homes to help. We as parents are not slaves to our children, but directors to prepare them for life. If a girl aspires to be a doctor, has high musical abilities or whatever, but cannot manage a home, she is useless. If a young man conquers the world because of his brains, but cannot become an

employee because he cannot fulfill simple tasks of physical labor, or likewise, cannot lead a home for the Lord, he is useless.

It is vital that children learn to do menial tasks and become good, dependable workers. Put them to work! A good book to help you get started is *401 Ways to Get Your Kids to Work At Home* by McCullough and Monson.

Another vital thing we need to teach our children is learning to serve others. There are so many areas where they can become involved. As missionaries there are obvious places to involve them. And in homeschooling, there is time for them to do these ministries. My children have made things at Christmas and Valentine's Day for a nursing home. They have helped a nearby farmer plant and harvest rice along with keeping his barn clean. Presently, they are a big part of our ministry at Okutama Bible Camp in meal preparation. They help us prepare, serve food and wait tables in our dining room. They have even had to cover for us when we had mission meetings. Many people are hurting – you can impart the way for your children to meet people's needs through Christian service. This will get their eyes off themselves and cause them to be more sensitive to others. In your particular situation you will be able to find a place for them to learn to be servants to God and others.

5. The Realities of Homeschooling

Michael Farris, a well-known leader in the homeschooling movement, an active defense lawyer in homeschooling lawsuits, as well as a homeschooling father of eight, makes this statement in his recent book, *The Homeschooling Father*:

> Home schooling holds greater potential for spiritual success than any other form of education. Satan knows this fact well. He will not willingly let your home schooling thrive. The forces of darkness do not want children to be raised who can not only read and write but also reason biblically and conduct spiritual warfare through godly family living (Farris 1992, 4).

This is a very real part of homeschooling. We are in spiritual warfare and in coming to grips with this fact, it helps me to be better able to see the opposition for what it is – from the devil.

5.1. Opposition
I have found it difficult to believe the opposition we have faced. First of all from family. We periodically get letters of harassment trying to coerce us

into putting our children into a "real" school. This has caused great discouragement for me because we look for approval and prayer support from our families. Basically their harassment comes from ignorance and lack of trying to understand what we are doing. Fear that these kids will be weirdos enters in here too, I believe. I have often said to my husband that if we were really doing something indecent to our children, then it would be understandable. But the Lord has brought us to this place, so why their negative attitudes?!

Criticism and lack of support from your own mission agency and fellow missionaries is also a real aspect of Satan's attack. It causes you to live continually in fear of what they may try to do to you. It has taken a very long time to get our mission leaders to feel comfortable with our choice of homeschooling. I give thanks to God that just this past year our mission leadership told us they support what we are doing. I have tried to quietly go about my business and let the Lord do the rest.

Most institutional school staff are not in favor of what we homeschoolers are doing either. It is interesting though that there are teachers across America that have their wives homeschooling their own children. I find it especially disappointing that Christian school staff are so opposed to homeschooling. Because they have seen failures, especially in former years, they are quite closed-minded about homeschooling. Some of it is also lack of knowledge of what real homeschooling can be which leads them into trying to force us to have school at home, which usually does not work.

5.2. Unaccomplished Goals

It is a good idea to have goals to guide your schooling. I write out lesson plans each week. This really helps me keep focused and frees me inside. There are many times when interruptions of some sort keep us from doing all that my lesson plans say. When this happens often, it brings in feelings of fear that your kids will turn out "dumb," fear that someone will say, "I told you that you couldn't do this homeschooling thing right" and brings great discouragement to you the teacher for lack of goals accomplished.

5.3. Uncooperative Children

There is not a child that is an angel. Some days my children daydream, lollygag around or just simply refuse to do what they are told. I get really fatigued at prodding them to get their act together. The chores are not done. Ugh! The homework is not completed for the next day. Ugh! There is an attitude that is not right. Ugh! Guess what! Homeschoolers are real people too!!

These are all areas of discouragement, but if we name them for what they are, we are able to overcome the difficulties and go on to see God work in us and our children.

This is by no means an exhaustive discussion of homeschooling, but I hope I have opened your eyes somewhat. I challenge you to seriously consider homeschooling as a lifestyle for your family and discover the richness in family that it can bring. God bless you!

References

BLUMENFELD, S. L.
    1981   *Is Public Education Necessary?* Old Greenwich, CT.

FARRIS, Michael P.
    1992   *The Homeschooling Father*. Hamilton, VA.

TAYLOR, Lesley
    1993   *At Home In School: A Qualitative Inquiry Into Three Christian Home Schools*. Unpublished PhD dissertation, Stanford University.

Resources for Homeschooling

The following is a comprehensive, although not exhaustive, listing of resources for homeschooling available in the United States.

A. Organizations

Hewitt Research Foundation
P.O. Box 9, Washougal, WA 98671 (206) 835-8708

Institute in Basic Life Principles
Box 1, Oakbrook, IL 60522-3001 (708) 323-9800

The Moore Foundation
Box 1, Camas, WA 98607

Christian Life Workshops
Gregg Harris and Family, 182 S.E. Kane Rd, Gresham, OR 97080

Home School Legal Defense Association
P.O. Box 950, Great Falls, VA 22066

Bob Jones University Press
Greenville, SC 29614

A Beka
Box 18000, Pensacola, FL 32523

B. Publications

The Teaching Home Magazine
8731 N.E. Everett Street, Portland, OR 97220-5954

The Moore Report
Box 1, Camas, WA 98607

Growing Without Schooling (magazine)
Holt Associates, 2260 Massachusetts Ave, Cambridge, MA 02140

God's World Publication (newspaper)
P.O Box 2330, Asheville, NC 28802

C. Books

Macaulay, Susan Schaffer. *For the Children's Sake*.

Moore, Raymond and Dorothy. *Home Grown Kids; Home School Burnout; Better Late Than Early; School Can Wait; Home Spun Schools; Home Style Teaching.*

Harris, Gregg. *The Christian Home School.*

Farris, Michael. *The Homeschool Father.*

Shackelford, Luanne & Susan White. *A Survivor's Guide to Homeschooling.*

Butterworth, Bill. *The Peanut Butter Family Home School.*

Pride, Mary. *The Way Home: Beyond Feminism,Back to Reality.*

Colfax, David & Micki. *Homeschooling For Excellence.*

Guterson, David. *Family Matters: Why Home Schooling Makes Sense.*

McCullough, Bonnie Runyan & Susan Walker Monson. *401 Ways To Get Your Kids To Work At Home.*

Wilson, Elizabeth. *Books Children Love: A Guide to the Best Children's Literature.*

D. Curriculum Resources

Duffy, Cathy. *Christian Home Educator's Curriculum Manuals.*

Pride, Mary. *Big Book of Home Learning Manuals.*

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MISSIONARY SURVIVAL BEFORE A.D. 2000

Seminar Two:

Contextualizing the Gospel

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CONTEXTUALIZATION:
SELF-IDENTITY AND CONVERSION
IN JAPANESE CULTURE AND SOCIETY

by
Robert Lee'

Author's note: This paper is broader in scope and more limited in detail than the materials presented in the three mini-seminar sessions. There, time constraints limited the discussions to the material from the first two of the three topics announced in the program. Here, I review the material from the first two topics on Japanese self-identity from Japanese early socialization practices and cultural history, discussed in the mini-seminar sessions, before introducing missiological issues alluded to but not developed in those sessions.

Introduction

The most difficult missiological issue in Japan and a perennial topic at Hayama Seminars is the contextualization of the gospel in Japanese culture and society. Successive past Hayama Seminars have dealt with "The Gospel Encounters the Japanese Worldview" (1987),

1 Robert Lee has served in Japan for 14 years as a missionary under the Mennonite Board of Missions (Elkhart) and is the Director of the Tokyo Mission Research Institute and Professor at the Tokyo Biblical Seminary and the Asia Graduate School of Theology/Japan. He is a graduate of Goshen Biblical Seminary and holds a PhD degree in the Study of Religion from Harvard University.

"Incarnating the Gospel in the Japanese Context" (1988), the end of the (Showa) emperor system (1989), the continuation of the (Heisei) emperor system (1990), "The Enigma of Japanese Culture" (1991), and "A World [Japan] in Shambles..." (1992).

Japanese Christians are in agreement on this issue. The first topic chosen for study and publication by my Japanese colleagues at the Tokyo Mission Research Institute was An Examination of the Emperor System: The Inescapable Japanese Missiological Issue.2 The immensity of the problem has been articulated by the Japanese Christian writer, ENDO Shusaku, in his famous novel, Silence, where he described Japanese culture as a "mud swamp." "Japan is a swamp because it sucks up all sorts of ideologies, transforming them into itself and distorting them in the process. It is the spider's web that destroys the butterfly, leaving only the ugly skeleton" (p. 13 f). For many Japanese conversion to Christianity has meant a denial of one's cultural identity, leading to a self-identity crisis and alienation from one's own people.

Conversion as a Missiological Issue

Evangelical Christianity has claimed that a personal faith in Jesus Christ is a fundamental criterion of a Christian. This personal faith in Christ, understood in pietistic terms as a conscious conversion experience, was a central feature of the modern missionary movement from the time of William Carey's arrival in India at the close of the eighteenth century.3 However, in the postmodern period with the end of the so-called "modern mission movement," the

2 Published in Japanese: Tennosei no kensho: Nihon senkyo ni okeru fiikahi na kadai.
English translation forthcoming, January 1995.
3 See William Carey, An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens, 1792. In discussion with faculty at Asbury Theological Seminary, colleagues corrected my critique of the "pietistic conversion experience," which reflected better the idea and practice of missionaries from the post-second great awakening period than those of the earlier period. For example, such outstanding figures of the first great awakening as John Wesley and Jonathan Edwards had a more holistic understanding of conversion. The postsecond awakening conversion experience was shaped by the distortions of the fundamentalist and modernist debates. For discussion of "The Pietist Breakthrough," see David J. Bosch, Transforming Mission: Paradigm Shifts in Theology of Mission, pp. 252-55.

nature of the conversion experience itself has become a missiological issue .4

For us at Hayama "conversion" as a missiological issue was raised acutely at the 1993 Hayama Missionary Seminar on the topic:
How Wide is God's Mercy? Christian Perspectives on Religious Pluralism.
In particular, our Japanese guest speaker, Dr. MASE Hiromasa, returning from the West with an advanced theological and philosophical education, proclaimed "The Fall of Christian Imperialism"(pp. 53-62), because Christianity, identified with western civilization, is but one of several historically great religious traditions. The responses to Dr. MASE's claims unfortunately were confined to polemical or apologetical concerns and, hence, failed to face the missiological challenge of the end of the age of western imperialism.5

From a historical perspective Wilbert Shenk has shown that the 19th and early 20th century modern missionary movement came to an end when the "modern missionary paradigm" that informed this movement collapsed externally because of historical changes in the international scene and internally with the rise of indigenous churches in the post World War II period .6 This paradigm featured five missiological principles-agreed to by both Roman Catholic and Protestant missionaries-including such principles as a "conscious conversion experience" and a "one-way movement" of the gospel from Christendom in Europe and North America to the "pagan mission fields."7

From still another perspective, "conversion" euphemistically called "evangelism," is at the heart of the dual mini-seminar structure of this 1994 Hayama Missionary Seminar. Here the issue of conversion reduces to those, on the one side, whose primary focus on evangelism is quantitative, reflecting a concern for the "survival" of the missionary mandate as defined by the early modern missionary movement. On the other side are those who have accepted the

4 For a historical discussion of the collapse of the modern missionary paradigm, see Wilbert R, Shenk, "Mission in Transition: 1972-1987," Missiology XV: 419-430 (Oct. 1987).
5 See "Response" by David Moore in the 1993 Hayama Report, pp. 62-66.
6 Shenk, "Mission in Transition: 1972-1987," Missiology XV: 419-430 (Oct 1987). 7The five principles also included the Great Commission, the indigenous church, the scope of the message (both spiritual and physical). See Shenk, Part 1, chap. 2, in Korekara no Nihon no senkyo: hasso no dailenkan, TMRI,1994.

historical end of the modern mission paradigm-granted that for some because of decisions by their respective mission boards and others by their integration into the Japanese church. For this latter group there is a "paradigm shift" from primarily a quantitative to a qualitative concern in evangelism.

Among Japanese, this concern is high lighted by a recent Doctor of Ministry dissertation by a Japan Holiness Church pastor and Tokyo Biblical Seminary professor, who showed that conversion of individuals who were first generation Christians often could not be sustained if the family members were not Christians .8 In short, first generation converts often left the church at the first signs of family conflict, company disapproval or community opposition.

This shift from quantitative to qualitative concerns also can be seen in the critique of missionary anthropologists, such as Jacob Loewen, Paul Hiebert and others, who have pointed out that missionaries tend to clone or replicate themselves in their converts. That type of conversion experience has produced in Japan an experience of alienation from one's own family and society, leading many to abandon their "conversions" in times of personal or social crises.

In different ways these several perspectives indicate that the quality or nature of the Christian conversion experience itself has become a central missiological issue-one that has become prior to resolving the quantitative issues. Sociologically, the immediate issue is the highly individualistic personal self-presupposed in the typical western pietistic conversion experience-that has been the basis of many conversions that have led to alienation. Contemporary sociocultural studies have shown that the western experiences of the personal self differ greatly from the experiences of the self of those raised in the socio-cultural context of a less individualistic understanding of the self and society. Contextualization in Japan will require confronting the historical reality of "the end of western imperialism" as the termination of a one-sided conception of faith in Jesus Christ, one that has often led to cloning Japanese converts to their foreign mentors.

Before asking what conversion might mean in the Japanese context, we need to develop below a heuristic model of the self and its

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8 See MATSUKI Yuzo, "Ie no henkaku ni yoru fukuin no dochaku," Part II, chap 3 in Korekara no Nihon no senkyo: hasso no daitenkan, TMRI,1994.

relation to society by examining the rise of the personal self in Japanese cultural history and socialization practices.

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Early Socialization in Japanese Society:
The Rise of a Personal Self

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As westerners many missionaries understand the self in terms of a western psychology formulated by Sigmund Freud at the turn of the century. Since then neo-Freudians, such as Erik Erikson and DOI Takeo, have modified Freud's work; nevertheless, Freud's basic conceptions remain in use. For example, the process of early socialization of the child in the home, according to Freudian theory, follows three major stages: a mother-child love-identity (oral) stage, a mother-child love-dependency (anal) stage, and a final Oedipal stage in which the child acquires a centered self, the first steps toward an independent personal self-identity.

In Japan DOI Takeo, one Japan's earliest psychoanalysts, offered a critical revision of Freud's Oedipus complex theory in order to account for the Japanese experience of the self. Upon returning from training and practice in the United States, DOI discovered that Japanese patients in psychoanalysis did not fit the Freudian model. Rather than a problem of developing an individuated autonomous self (the Oedipal stage), the Japanese male cathexed upon the lovedependency stage. DOI noted that in the West male patients in therapeutic sessions were reluctance to admit their dependency needs. In contrast, Japanese males in these sessions immediately focused upon their dependency needs, especially when they felt their needs were not being satisfied.

In other terms, Japanese homes continue the warm parent-child, love-dependency relations into adulthood, never really abandoning them. In contrast North American socialization practices emphasize "growing up," becoming independent of parents and family. Robert Bellah and his colleagues in their famous book, Habits of the Heart: Indiz-idualism and Commitment in American Life, describe this stage as "leaving home." In contrast, in Japan one never really leaves home, except in those radical instances of shukke, of abandoning this world as taught in Buddhism. This does not mean that Japanese adulthood is to be confused with the early childhood, parent-child identity diffusion. Rather, Japanese adulthood includes a high evaluation of

dependency relationships between not only parent and child, but also in extended fictive kinship types of relationships, such as patronclient, teacher-student, senior-junior types of relationships, that permeate the social structure.

To correct Freudian theories, DOI filled traditional Japanese terms, which described these dependency feelings and relationships, with psychological meaning to provide an alternative model to describe the rise of a conscious self among the Japanese. Such tradi tional terms as amae, honne and tatemae, ura and omote, and uchi and soto were used to depict a two-fold Japanese self consciousness. Omote (literally, front) refers to the self that is presented in public, and ura (literally, rear) refers to the self that is hidden or private. In public one practices tatemae, formal principles that maintain the harmony of the group, while in private one can express honne, private or personal feelings. The development of this dual self-consciousness (discussed further below) represents for DOI the mature adult, the individual who knows precisely when, where and how to act accord ing to honne-for example, at home (uchi) where amae or love-depen dency relations can be presumed-and when, where and how to act according to tatemae, the behavior appropriate to one's role outside of the home (soto) in society. An immature person is one who confuses the appropriate time and place for amae or tatemae types of behavior.9

Although DOI's observations are profound, they were presented in popularly written books that did not offer a social analysis of how this Japanese type of dual personality arises. Now, recent early child hood studies, such as the work of,Lois (Taniuchi) Peak in her study, Learning to Go to School in Japan: Transition from Home to Pre-school Life, have provided the analysis of early socialization practices in Japan.lo

Peak in her book begins with an observation and a question about Japanese childrearing: at home young Japanese children are indulged, dependent and undisciplined [amae type behavior], but by the age of six they become obedient, self-reliant and cooperative students [tatemae type behavior] (Peak, p. xi). How, when and where did this transformation take place? Peak discovered, contrary to early

9 Doi Takeo, The Anatomy of the Self. The Individual Versus Society, pp.158ff
10The early work on Japanese socialization is that of William Caudill (listed in bibliography), an early mentor of DoI. For an excellent recent summary, see "Symposium: Social Control and Early Socialization," Journal of Japanese Studies, Vol. 15: 1-157 (Winter 1989).

socialization theory following Freud, that this remarkable change did not take place in the home, where amae or love-dependency relationships remained salient, but outside the home in pre-schools, such as kindergartens and nursery schools, where shudan seikatsu or group life is developed.

In other words, the task of the home and the kindergarten are clearly differentiated. At home the mother continues to indulge the child by assisting the child in such tasks as dressing or going to the toilet, even though the child may be capable of doing these tasks unaided. The mother feels that her child needs and wants the close mother-child dependency relationship that expresses amae feelings.

In contrast at the kindergarten the role of the teacher is never to serve as a surrogate mother. The pupil is left to his/her own resources to dress, to go to the toilet, and to do other tasks. The teacher never assists a child who seems incapable of putting on a pullover sweater or fears going to the toilet alone, but patiently encourages, coaxes and waits for the child, even to the extent of holding up the entire class. In cases, when a child is hopelessly entangled in changing his/her clothing, the teacher may help the child dress properly to show the child how to do it. Then, immediately she undresses the child so that the child must now dress himself/herself properly.

From early on in pre-school the children are organized into peer groups in which the children learn to cooperate doing common tasks. Western observer-teachers are amazed at the seemingly lack of direct control by the Japanese teachers. Even in disruptive situations, such as noisy behavior or fighting among pupils, the Japanese teacher does not intervene directly. Later the teacher may discuss a difficult situation with the entire class, explaining that the disruptive child was lacking amae and needed the understanding of the peer group.

Group life in the kindergarten is highly structured, that is, time and activity are ritualized (according to bells). Rituals are a time when all must do things together. There are no punishments for the recalcitrant. Rather the teacher will offer encouragement continually and finally overwhelm resistance by outsmarting the child. Despite some highly structured time, much of the time is free time for children to play. Thus, the kindergarten experience is seen as a joyful experience, providing the motivation to participate in group life. Peer group pressure becomes the basis for socialization of each child into a group self-identity.

When Peak asked why Japanese teachers uniformly followed the above practices in training children, the teachers responded in surprise that there might be alternative ways. Peak concluded that these practices were "based upon Japanese folklore," or as discussed below Japanese culture.

Summary. Peak's empirical study provides an analysis of the early socialization practices that lead to the Japanese type of personality described by DOI above. Amae or love-dependency relations are not abandoned as the child become an adult but are maintained, especially in the home, to provide a locus of security, support, sympathy, and even indulgence. The home is the inner space (ucht) for indulgent behavior, which is not only condoned but even encouraged.

At the same time the child has learned that in group situations (shudan seikatsu) there is an appropriate behavior (tatemae) that maintains the harmony of the group. At first this is the peer group, such as in the kindergarten, in which one learns to play roles that provide mutual support of each other. This experience, including the bells or musical cues, then is repeated at later stages of life as the child joins peer groups in primary, middle and high school, college and later in the work place and society.

Further, since Japanese society tends to form fictitious kinship structures that pyramid from the home to the nation-often described as the emperor systemll-the superior-inferior dependency relations developed in the home and peer-group cooperative relations developed in pre-schools are extended throughout Japanese society. As DOI has pointed out the Japanese mature adult is highly socialized to act appropriately in each situation, in the home and in different social groups. The mature adult will fulfill the role expectations of society (tatemae) and find more intimate groups to express his amae or honne feelings.

From a missiological perspective this psycho-social explanation of Japanese, personality raises questions concerning the qualitative meaning of a personal conversion experience and how this differs

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11 For a thorough discussion see Tennosei no kensho: Nihon senkyo ni okeru fukahi na kadai [An Examination of the Emperor System: The Ii escapable Japanese Missiological Issue], TMRI, 1991 [English translation, January 1995]

from the pietistic conversion experience central to the modern mission paradigm.

Before turning directly to the missiological issues, we need to provide material content to Lois Peak's "Japanese folklore," specifically how Japanese personality is shaped by its cultural heritage.

Modernization: The Historical Rise of a Personal Self

What we know today as an autonomous centered or personal self arises for the first time in human history during the first millennium before Christ, during the "axial age" (c. 800-400 BC), when simultaneously and independently in three widely separated geographical areas, the world's great religions arose.12 In India the unknown authors of the Upanishads provided the basis for Jain, Buddhist and Hindu religions. In China the teachings of Confucius, Lao Tsu and other sages became the basis for Chinese philosophy and religion. In the Ancient Near East Moses and the biblical prophets established the religious basis for the later rise of the Jewish, Christian and Islamic religions of today.

All these religions featured a doctrine of world-rejection in which this earthly world and society were devalued relative to a transcendent source of ultimate meaning. Because of the gulf between ultimate reality and a negated world, all these religions offered to believers salvation or a new self identity in nirvana, liberation (moksha), heaven, nature (tao), Yahweh, Christ or Allah-a personal identity independent of their negated societal identities in caste, family or tribe. At first this salvation and new identity were limited to the religious elite; but during the succeeding historic and early modern eras, religious salvation became available to the masses.

For example, in early Japan Buddhist salvation ideally was limited to the extraordinary person, who abandoned society (shukke) to enter the monastic orders. However, in the thirteenth century through the teachings of Honen, Shinran and Nichiren, salvation based upon personal faith rather than self effort became normative, initiating the mass religious movements of the Jodo and Jodo Shinshu

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12 The "axial age" is a term used by Robert Bellah, following the philosopher, Karl Jaspers. See, Bellah, "Religious Evolution," American Sociological Review 29:358-74 (1964).

and Nichirenshu. Three centuries later in Europe Martin Luther preached a salvation based upon personal faith to set off the mass movement called the Reformation.

To summarize, personal faith in a transcendent reality, unmediated by the religious elite, made possible the strong sense of a personal or true self, deeper than the flux of everyday experience, a self identity that was above and beyond one's societal identities derived from the family, community, society or the state. Salvation by faith provided the individual believer an independent self-identity, a responsible self that could say "no" to father, priest, chief or king. In short, in the historic and early modern periods the rise of an autonomous personal self with the capacity for decision making and responsibility for one's self identity religiously and socially became characteristic of entire societies with a world-rejecting religious tradition. According to the philosopher Karl Jaspers, the fundamental categories by which different people today think about their personal existence were conceived in the religions of the axial age. 13

Although all modern societies share this sense of a strong personal self, these self-identities differ greatly, because each of the underlying historic or world religions understood ultimate reality differently, offering different paths to salvation and correlatively different understandings of the self and its relation to society 14 These religious differences developed radically different ethical precepts or authority codes that gave the ensuing civilizations their distinctive ethos that continue today. For example, what is already known: Japanese workers neither behave nor experience themselves like British ones, and those differences are even more true for the managers involved.15 The continuity of these cultural differences in societal and personal identities becomes a primary missiological issue, since the enlightenment (and Western) image of a universal "man" remains improbable.

The continuity of these religiously based self-identities today, even in the largely secularized modern societies, is confirmed by contemporary sociology. Rainier Baum, a sociologist who studies modernization, argues that in spite of the massive economic, social

13 The Origin and Goal of History, pp. 1 f.
14 The classic discussion is by Max Weber, The Sociology of Religion, pp. 138-183. 15 See discussion by Ronald Dore, British Factory-Japanese Factory.

and political changes in the modern era-such as brought about by the industrial revolution and the American and French political revolutions-modernity did not totally converge. Convergence refers to premodern societies becoming more similar as they modernize. For example, although modernization in all cases involves radical structural changes leading to industrialization, urbanization, and the bureaucratic nation-state, the basic understanding of the individuated self and its relation to society has not changed.

Based upon the case studies of many nations, Baum proposed his "invariance hypothesis." "Invariance denotes the continuity of culturally distinct identities as societies undergo modernizing changes;" namely, those nations, which had a great religious tradition in which an individuated self-identity had developed before industrialization or modernization took place, did not change their selfunderstandings, specifically, they did not follow the first models of modernization, the example of the United States or northwestern Europe.16 Correlatively, those countries or areas, where a great religious tradition had not developed before industrialization, modernization brought new and more differentiated personal identities, but these new self-identities and social structures did not necessarily replicate the primordial or United States' model of modernity.

As late as 1960 in such studies as Political Man by the renown sociologist, Seymour Lipset, political modernization theory required convergence, that is, a western type of democracy, including the development of an independent personality as a prerequisite. Baum's hypothesis, following the work of S. N. Eisenstadt, offered an important corrective, namely, that modernity not only did not converge, but that subsequent cases of modernization may be achieved by very different types of personalities and socio-political structures than those of the primordial case of the United States.17

To generalize on this invariance and divergence in modernity, Baum proposed two ideal types of personalities and social-political structures in modern societies based upon the different types of

16 Rainer C. Baum, "Authority and Identity: The Case for Evolutionary Invariance," in Authority and Identity, ed. by Roland Robertson and Burkhart Holzner. 65.
17 For discussion see Gino Germani, "Industrialization and Modernization," 771e New Encyclopaedia Britannica, 1984, and S.N. Eisenstadt, Tradition, Change and Modernity, ch. 1.

identities developed prior to modernization. This typology is applicable cross-culturally to different individuals within the same society, to different groups within the same nation or region and, for our purposes, to different nations in the world. While every society has both types, one type may dominate in a given society. For comparative purposes the United States and Japan can be represented by these two polar ideal types.

Two Ideal Types of the Modern Self and Society

Rainer Baum posits two types of modem individuals and their correlative social orders: ex parte and ex toto, which are differentiated in terms of whether fundamental reality resides in the individual or in society as a whole. In the ex parte case the individual self emerges as an independent reality, that is, the self is simple and real. Society is never more than a negotiated order by its constituent members, who have greater reality. The ex toto type is the polar opposite. Because reality is immanent, society-as-a-whole has deeper reality than its constituent parts, whose lesser reality is derived from its participation in the whole.18

According to Baum, the relation of the individual to society can be seen in the authority codes implicit in each case. Under the ex parte code, authority rests on that notion that it has been negotiated by all the particular individuals (or individual groups) together with their special interests. An example is found in the formation of the consti

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18 HAMAGUCHI Eshun in his controversial book, Kanjin shugi no shakai: Nihon [Japan: A Society of Human Relationships] developed a similar dual typology to differentiate between western and Japanese understandings of the self and society, a differentiation by either objectification of the self [ex partel or objectification of relationships between the self and other selves [ex toto]. See my discussion and critique in "From Ancient Jerusalem to Modern Japan: Contextualization in Japanese Culture and Society," in the 1988 Hayama Report, pp. 43-45. At that time I was less convinced because Hamaguchi's understanding of the Western model of the self was too atomistic; however, his understanding of the Japanese self was insightful. Here, I have followed Baum, whose models, based upon many case studies (but did not include the Japanese case!), intends to be crosscultural. The advantage of Baum's approach is his broad understanding of the self in its historical, cultural and social contexts, whereas Hamaguchi's approach is limited to the socio-psychological dimension and intends to be a critique of all studies of the Japanese which use western methodology, including Dot Takeo's psychoanalytical (neo-Freudian) approach.

tution of the United States, where different individuals and groups together negotiated a new socio-political order. One obeys or accepts this authority because diverse individuals have constructed a common purpose. The true self then emerges in this constructed group affiliation, that is, one's self identity is the product of a biography of group affiliations. This concept will be developed further below.

Under the ex toto code, authority resides or is immanent in society-as-a-whole, which is seen as permanent relative to its constituent members. For example, groups-such as the family, church, army, society or nation-continue to survive long after its individual members die, come or go. Because the true purpose of the "eternal" group is immanent, the diversity of the particular interests of finite individuals is subordinated to the eternal purpose of group. One obeys the central authority of the group because the common purpose has been mobilized to defeat diverse individual interests. By participation in the eternal group, the finite individual discovers it's essence or true self as "immanence of soul." Thus, in contrast to the individual under the ex parte code, the ex toto self-identity cannot be constructed simply from the affiliations in the groups in which one participates. According to Baum:

> One way to formulate this difference is that a sense of personal identity compatible with an ex toto code demands that one seeks the source of one's uniqueness outside the members of one's immediate group affiliation and use these near-others as contrast-resources to separate constantly "personal" and "social" selves. Individualism under an ex toto code involves a more direct relation between the individual and cultural standards .... Since immanence connotes a given essence, the focal points of a sense of personal self are ideals rather than concrete others and their practice. Such ideals, furthermore, are not chosen as one chooses the parts of a menu but are, in however incoherent form, givens to which one must yield. The sense of personal identity is realized in some kind of a struggle over what one must be and must do, never just over what one wants. (p. 98, italics Baum's)

The Japanese ex toto Personality

Baum's description of the ex toto personality fits well with DOI Takeo's two-fold consciousness of Japanese personality. The mature Japanese adult by fulfilling tatemae requirements knows "what one must be and must do," which is different from "what one wants" (honne). As an ex toto individualist a Japanese acquires a sense of self by conforming totally to the demands of tatemae, but at the same time is consciously aware that one's personal identity is more than the sum total of one's social identities. "Paradoxically, it is the very sacrifice of one's personal interests, feelings, and pleasures that one gets a sense of individuality;" because even as one perfectly fulfills these everyday social obligations of tatemae, one is always more than the internalization of these concrete affiliation ties. According to the logic of ex toto individualism: "How can there be a sense of personal self ... if one is never more than a progamme of societal identities?"i9 Because of honne the Japanese self identity can never be reduced to that of a mere social actor fulfilling social roles.

Beyond conformity to one's group, the Japanese acquire a sense of personal identity (honne), "in however incoherent a form," in the love-dependency experiences of early socialization practice and in the ideals immanent in Japanese culture. In other terms, the love-dependency feelings of amae are transferred to the cultural ideals described by Japanese as tennoseido, the Japanese emperor system, in which one finds a self identity independent of the politicians, bureaucrats, business leaders, and others of the social, political and economic orders in which one must fulfill tatemae roles.

As I have argued elsewhere, the Japanese emperor system remains a powerful symbol of the unity of the Japanese people, symbolizing the eternal moral order that provides ultimate meaning to the land, people and nation of Japan. It includes all the traditional idealism of the Japanese people, such notions that the spirit of human personality is pure and true, that human relations are based upon a hierarchy of loyalty, that the Japanese people, land and society are unique in human history. Below the emperor and sharply differentiated from him are the "men of action" who function in the (dirty)

19 Baum (op cit) in part quotes David McClellan is on the ideal typical German ex toto individualist, p. 99.

realm of politics, administration and business. While the emperor remains pure, transcendent of society and eternal, the "men of action" are often less pure, involved in the ambiguities of daily life, and therefore always expendable. In other words, the Japanese self identity is symbolized by the emperor-not in the literal sense of a divine emperor, since younger Japanese understand the symbolic value of myth-but in the sense all that is pure and true of being Japanese is embodied in the emperor, whose being coincides with the history of Japan.[20]

The (American) ex parte Personality [21]

Although ex parte individualism assigns greater reality to individuals and relegates the group to the status of a negotiated order, in implementing that order individuals acquire a sense of personal identity through a deep identification with the group. The ex parte individualist gains a sense of a personal self throughout time in a series of group affiliations, each of which is a source of deep identification. What the individual wants becomes the focal point of the universe in which one seeks a personal sense of self. In a kind of tenuous "group individualism" one feels, thinks, and acts in line with one's associates without this leading to a sense of permanent obligation to the other. Ex parte individualism is extremely voluntaristic. According to Baum:

> As McClellan put it for his ideal-typical American, he acts according to the formula, "I want to freely choose to do well what others expect me to do." This type can really believe in the particularist group perspectives with which he is engaged, but then also. leave them behind if an opportunity arises, join an other group and take on another set of perspectives.. ..The best

20 Taken from "Unchanging Emperor System," 1989 Hayama Report. For a full discussion see my essay, "Japanese Identity, the Emperor System, and Moderni
zation (in Japanese) in Tennosei no kensho: Nihon senkyo iii okeru fukahi na kadai. English translation forthcoming, January 1995.
21 According to Robert Bellah in Habits of the Heart, American individualism has roots in four traditions-the biblical, republican, utilitarian individualist, and expressive individualist. Baum's ex parte model fits the utilitarian and expressive individualist traditions, which Bellah calls "ontological individualism," while the biblical and republican traditions give rise to both ex parte and ex toto characteristics.

short formula to describe this type may be that ex parte individualism amounts to group-conformism without a belief in any sui generis reality of groups. (Baum, p. 99 f)

Illustrations of the above type of individualism abound in American life. Consider the mobility in church membership, in work careers, and even in marriage. In each instance one is involved in a deep, but temporary, identification, followed by voluntaristic changes of group affiliations throughout one's life.

To summarize simply: Ex parte individualism insists on consistency between outer and inner reality, but permits freedom of choice where and with whom to seek it. Ex toto individualism implies constraint of outer behavior and freedom of inner experience. To quote Baum again, describing the differences of American (ex parte) and French (ex toto) children:

The French child learns that life has been compartmentalized by man and that the limits of each compartment must be recognized and respected. The American child learns that life is a boundless experience. The Frenchman recognizes that rules are a convenience, but that they are man-made and therefore artificial. The American believe he has discovered his rules for himself and they reflect the essential structure of reality. For the Frenchman, reality is dual; there is the official reality of manmade rules, but it is only a facade concealing a deeper, more mysterious reality which may be felt by the individual in moments of introspection or revealed by art or religion. For the American, reality is unity, and any apparent discrepancy between the ideal and actuality is essentially immoral. (p. 103)

In Japan children soon learn that reality is dual by differentiating ura and omote, uchi and soto, honne and tatemae. The outer(soto) official reality has rules (tatemae) that must be respected by a public self (omote), but in private (uchi) one discovers an inner self (ura) in the love-dependency (amae) relations towards one's parents, the emperor, or Amida; or in an enlightenment experience through a Zen riddle or meditation; or evoked in the aesthetic (aware, wabi, sabi) experiences of poetry or a tea ceremony. In a sense, all experiences, public and private, are compartmentalized, each with its given order, the rules of

which must be recognized and respected. But precisely in the dutiful fulfilling of one roles and obligations in each instance, one also discovers a true self (honne) that at once is immanent but also transcends the artificial compartments.

Toward Contextualization

Above I have offered a heuristic model of Japanese society and culture as a basis for discussing contextualization, a very complex subject. Fortunately, there is an abundance of literature on contextualization, although much of it is pedestrian.

Three significant books from different perspectives may be suggested as representative of the breath of the field: the massive book on contextualization, Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-cultural Perspective by Charles H. Kraft, an evangelical anthropologist teaching at Fuller Theological Seminary; a modest and better focused book on inculturation, Constructing Local Theologies by Robert J. Schreiter, C.PP.S., a Roman Catholic missiologist teaching at Catholic Theological Union, Chicago; and a more comprehensive book, Apologia: Con textualization, Globalization, and Mission by Max Stackhouse, a theologian and ethicist from Andover Newton Theological Seminary.

For simplicity (and to avoid redundancy), my point of departure in this paper follows the program suggested in my 1988 Hayama Seminar paper, "From Ancient Jersualem to Modern Tokyo: Contextualization in Japanese Culture and Society."

As argued in my earlier paper and suggested in the study above, sociologists, psychologists and anthropologists have taught us that contextualization implies cultural diversity, that is, human beings are both creatures of their particular cultures and culture-creating beings. This modern understanding of humankind is a rejection of the enlightenment view of human nature as universal and therefore static. The enlightenment viewed "culture" like clothing, as external and sometimes exotic. When different peoples shed their peculiar customs, mores, and habits, they all have underneath the same being or human nature.

In contrast, anthropologists have argued that culture is not peripheral but constitutive to what it means to be human, which is to say,

to be a particular human being.22 Much earlier, Uchimura noted that there is no "amorphous universal man," only "an American or an Englishman... [or] a true Japanese..." etc. (Zenshu XV: 519). As discussed in this study, culture and the socialization process provide people their basic personal identities, which in modern society are neither simple nor static. As Robert Bellah stated in his now classic essay, "Religious Evolution":

...the fundamental symbolization of modern man and his situation is that of a dynamic multidimensional self capable, within limits, of continual self-transformation and capable, again within limits, of remaking the world, including the very symbolic forms with which he deals with it, even the forms that state the unalterable conditions of his own existence.

This sociological conception of modern human beings and their social world as continually self-transforming is central to understanding the conversion process in the contemporary or post-modern world, as I shall develop below. Correlatively, the gospel itself is both shaped by its cultural history and interpreted by cultural beings. Hence, there is no easy way to leap from the first century to the twentieth century, from the civilization of ancient Jersualem to the modernity of either the West or Japan. In other words, contexualization of the gospel in Japan for the foreign missionary is at least two-fold, requiring wrestling anew with the biblical story in new and ever changing cultural contexts, as well as learning to be bi-cultural. Although important, the biblical and theological aspects of contextualization are beyond the scope of this paper and need to be presupposed in this study. However, a brief statement on the meaning of conversion is necessary before continuing.

In terms of the heuristic historical and psycho-social model of the self and society developed above, conversion became a historical human problem when mankind encountered a transcendent reality,

22 The now classic discussion is by Clifford Geertz in The Interpretation of Cultures. See especially chap. 2, "The Impact of the Concept of Culture on the Concept of Man."

which involved a devaluation of this worldly reality. In particular, radical transcendence, as in the biblical understanding of Yahweh or God, required salvation from beyond the limits of human society. In the Christian case salvation was found in the incarnation of Jesus Christ-including his life, death and resurrection. Christian conversion required a shifting of loyalty from local chiefs to a new Lordship, that could not be reduced to the realities of this world, but became a new historical, social and cosmic reality (the Kingdom of God). Hence, the conversion experience included but could never be limited to an inner (often, other-worldly) experience, but was the appropriation of a new self identity in Christ, that is, a new identity that participated in the new historical, social and cosmic reality established by the incarnation.

Further, this new self and new social order (church) are both discontinuous and continuous with the psycho-social models developed above, that is, participation in the Kingdom does not mean leaving this world but living eschatologically in this world. Finally, the new reality is not reducible to this world, either in its ex parte or ex toto form but is a transformation of our given reality.

Within this all too brief biblical /theological perspective, we can turn directly to the models themselves for indications of directions that contextualization must take.

Conversion: Transformation of the Modern Self

Bellah's description of the modern self as multidimensional and continually changing refers to the complexity of the self in modern societies. In modern social structures with built-in fluidity and change, individuation of the self cannot be achieved simply by socialization, enculturalization, or direct social control, but requires the internalization of highly abstract evaluative standards.

For example, traditional societies, such as those in the Old Testament, had authority codes (case laws) that involved detailed prescriptions of conduct in concrete situations. (For examples, see Exodus 21-22). Socialization (teaching from sun up to sun down) and enculturation (in rituals such as the covenant renewal ceremonies) were essential to maintaining the identity of the children of Israel as the people of God.

Already in the Old Testament the Decalogue moved toward greater generalization that continued in the New Testament in the Sermon on the Mount and in the "great commandment" of loving God and one's neighbor. These generalities, now internalized, required the individual to work these out in specific situations. Thus individualism required both inner and outer controls, a balance between cues, information, and laws from the outside and a conscience or ego ideal structured with commitments to highly abstract evaluative standards.

Inner controls refer to conscience, the internalization of role models, and ego-ideals, the internalization of ideals and principles. Outer controls refer to other people, social conventions, laws, religious values and teachings. In other words, because of the abstract nature of one's commitments, the modern individual needs to be sensitive to the teaching, preaching, or opinion of others in order to be able to implement one's generalized commitments and ideals. Hence, the formation of one's self identity is never totally individual (inner) but also social (outer).

As Bellah and other sociologists have indicated, modernity is characterized by continual change and increasing complexity, resulting in multidimensional selves. Externally, the modern individual belongs to highly differentiated society-to a family, a workplace, a community or church, and to a bureaucratic state. Each of these groups have different demands, which often come into conflict. Internally, as psychologists have pointed out, the modern self is selfrevising, living in a continually self-revising society. How does the individual decide between conflicting demands?

A partial answer to how individuals respond to the tensions of conflicting demands from one's inner and outer life has been described above in the two personality types, ex parte and ex toto. The ex parte personality through deep identification in group affiliation tends to adopt the purposes, traditions and attitudes of the group. The ex toto personality seeks uniqueness outside immediate group affiliation by, turning to often abstract ideals or feelings that are given or immanent in society.

As suggested above, both solutions are flawed. The ex toto self has the danger of escaping into oneself to dwell in one's private domain of feelings and thought. In society one conforms fully in order to be free privately and emotionally. However, because society

is so compartmentalized, one plays many different roles, so that finally there can be no consistent set of morals. Conformity becomes an empty ritual.

The ex parte self strives for unity in group affiliations to realize what one's believes, with the danger that everything becomes moral. Further, because the self-revising self moves easily from one group to another, what one's believes turns out to be so vague that no one knows what is real. The spiral of change becomes change for the sake of change.

To these tensions and paradoxes in human society, Christian conversion offers a real solution, a transformation of the self and its social relations. Here change is not from one type of personality to the other (although not excluded) or an inner rectification of each type, but a transformation leading to a new being in Christ.

Transformation involves internalizing Jesus as both role model and ideal. Jesus as role model cannot be reduced to the traditions, purposes, and attitudes of what Bellah has called "lifestyle enclaves," whose "members express their identity through shared patterns of appearance, consumption and leisure activities."23

As argued earlier, Jesus as ideal cannot be limited to a vague inner or private experience, especially an experience of dependency upon human love or absorption into nature. Following UCHIMURA Kanzo, Japanese Christians need to redirect their love dependency to a transcendent Lord, who empowers one to live in this world.24 In short, one's true identity in Christ must be actualized socially both in the church (worship) and in the world (mission). Jesus as model is the suffering servant on the way to the cross. As ideal he is God's selfgiving love that provides human beings a new identity.

Because Christian conversion is both an inner and a social experience, the church needs to become the body of Christ, a community of believers that provides support for a strong sense of a self, a self dedicated to Christ as role model and ideal. This commitment to Christ frees the self from fragmentation in the entanglements of conflicting demands in this world by providing a new identity of wholeness in the church. Hence, the function of the church is to

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23 Habits of the Heart, pp. 71-75. This, of course, is the model of the "sweet Jesus" of popular piety in the West.

24 For discussion see my essay, "Service to Christ and Country: Uchimura's Search for Meaning."

empower the self to serve in a fragmented and compartmentalized society. In short, socialization cannot be left entirely in the hands of kindergartens and society in general. Rather, the church, as well as Christian families, needs to become an agency to develop Christian character.

Finally, Stanley Hauerwas offers a "narrative theology" to integrate mind and body, thought and action, inner and outer life.25 The Christian life can be seen as story shaping story. Christian conversion is the biblical story shaping fallen humanity into a new humanity. As Christians embody that narrative in their thought and practice, they not only are renewed, but they continue the writing of that narrative, the story of missio dei.

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25 Hauerwas, now at Duke University, has written many books on the narrative formation of Christian character. See his, A Community of Character: Toward a Constructive Christian Social Ethic.

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Hayama Missionary Seminar

Tributes

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Registrants

Tributes

Bruce Hekman, with his wife **Ruth**, arrived in Japan in 1986 as a missionary of the Christian Reformed Japan Mission. With their return to the United States in June, 1994, he will have given eight years of distinguished service in the field of Christian education as Headmaster of Christian Academy in Japan. Many a missionary family feels deeply indebted to Bruce for his expertise as the chief administrator of this English language Christian school whose main mission is to children of expatriates.

Upon his return to America, Bruce will assume the position of superintendent of the Kalamazoo Christian Schools Association in Kalamazoo, Michigan. Here, new challenges await him since he will have under his administration three elementary schools and one high school.

We thank him for his contribution to the 1994 Hayama Missionary Seminar and pray for him God's sustenance and guidance in his new field of service.

Javan R. Corl

Charles and **Ruth Shenk** arrived in Japan in 1957 with the Japan Mennonite Mission. Following two years of language study in Tokyo, Ruth and Charles proceeded to Hokkaido where until 1984 they were engaged in numerous church planting projects. During these years they were based in the following Hokkaido towns in this order: Shibecha, Kushiro, Nakashibetsu and Obihiro. While engaged in one church planting project after another, Ruth and Charles were instrumental in founding Eastern Hokkaido Bible School (EHBS) and served on the faculty.

In 1984 they moved to Tokyo where they were involved in church renewal, counseling and evangelism in the Honancho Mennonite Church in Suginami-ku. More recently they moved to Kashiwa in Chiba Prefecture where they serve as cooperating missionaries of the Tokyo Area Fellowship of Mennonite Churches.

After long years of fruitful and faithful service, Ruth and Charles will bid farewell to Japan in November, 1994, to return to the United States. They will be living in Columbus, Ohio. Both will be engaged in some church itineration for their mission society while seeking to relate to the influx of Japanese business and industrial personnel in Ohio. In retirement they will be available for pulpit supply and interim pastoral responsibilities among the Mennonite churches in Ohio.

Charles in particular has given much of his time and talents to make many a Hayama Missionary Seminar a success. We salute both him and his wife and pray for their future service.

Javan R. Corl

Arthur and **Carol Shelton** arrived in Japan in 1953 and served with OMSI until their retirement forty years later. After spending two years in the Naganuma School of the Japanese Language they were stationed in the Nagoya area to assist pastors who were planting new churches.

On their return to Japan in 1959 the Sheltons were invited to teach at Tokyo Biblical Seminary in the area of Christian Education, English as a Second Language, Synoptic Gospels, and Psalms. However, beyond their classes they endeared themselves to the students by having them in their home regularly and upon graduation visiting and communicating with them in their pastoral assignments. They are remembered fondly by the graduates of the seminary for this personalized concern.

In addition to his teaching responsibilities Mr. Shelton served as the director of Japan OMSI from 1979 to 1993. His style followed the caring model he set with the students as he provided for maximum participation by all members on the field. In addition he served on boards and committees of many other denominational agencies like CAJ, JEMA and EPA.

The Sheltons have now returned to the USA to live in the Portland, Oregon area, where two of their children also live. They minister to Japanese living in the area in addition to sharing in the surrounding churches which supported their ministries here.

Helmut Schultz

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