

tended to rely on old teaching models which developed without Western influence in the premodern Tibetan-Chinese sphere and which emphasize the effects of tantric ritual.

The study of missionizing provides fascinating additional angles of view on difficult questions of what constitutes membership, religious identity, ethnicity, conversion, and social activism in Buddhism. It also provides another body of social studies data about intercultural boundary-crossing and relationship-building. This excellent multidimensional volume does not suggest overarching conclusions about these processes in Buddhism but provides outstanding stimulation to the continuation of the research. A list of contributors and index are supplied at the end, along with extensive bibliographic information throughout.

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Mark R. Mullins, ed.

*Handbook of Christianity in Japan.*

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The aim of this book is, according to the editor's introduction, to "provide students and scholars of religion and Asian studies with a guide to research on Christianity within this larger context of Japanese religions, culture, and society." (vii) Following this principle, the nineteen contributions contained in this volume are divided into three parts, "Christianity in Japanese History," "Christianity in Japanese Society and Culture," and "Resources for the Study of Christianity in Japan."

The historical part begins with articles on the Roman Catholic mission during the 16. and 17. centuries and on the subsequent Kakure Kirishitan tradition, both authored by Miyazaki Kentarō. The next contributions treat various phases and themes of the modern period. The first Roman Catholic, Protestant, and Orthodox missions during the Meiji Period are introduced by Helen Ballhatchet, and the Japanese church during the time of imperialism and nationalism (1895-1945) is treated by Hamish Ion. Thomas Hastings analyzes the relationship between Protestant schools and churches in the context of contemporary mission theory and practice, whereas Ikegami Yoshimasu provides an overview of Holiness, Pentecostal and Charismatic movements in modern Japan. Mark Mullins introduces indigenous Christian movements, and Michael Sherrill treats the churches in the postwar period. The first part is concluded by an article on theology in Japan authored by Nelson Jennings, and one on Bible translations by Bernardin Scheider, OFM. The contributions in the first part of this volume provide a fairly comprehensive treatment of Christian history in Japan.

The articles of the second part concern the social and cultural contexts of Christianity in Japan. The first three contributions treat Christianity in relation to Buddhism authored by NottoThelle, to Shinto by John Breen, and to new religions by Shimazono Susumu. The next article on Japanese Christian literature by Mark Williams is in this part the only one related to the theme “culture.” Next, Karen Seat treats Christian schools and the education of women. Endō Kōichi introduces Christian social welfare in the context of Japan’s modernization, and finally William Steele writes about Christianity and politics.

Part three, on study resources, contains an introduction to archive collections in Japanese institutions by Yoshida Ryō — this section should also have included the important Kirishitan and Jesuit collection of Tenri Library –, and a compilation of relevant research institutes and academic societies in Japan by Kuyama Michihiko. (Concerning the latter, readers should notice that in the meantime the homepage of the NCC Study Center has changed to [www.japanese-religions.jp](http://www.japanese-religions.jp)) The volume concludes with brief introductions to the authors, a general bibliography (additional to the bibliographies of the individual articles), and an index of names and topics.

A brief review such as the present one cannot comment on each contribution, but some remarks concerning selected articles as well as the editorial policy may be appropriate. First, while most previous books on Japanese Christianity were written or compiled from (mainline) denominational positions, the present publication is designed according a broader editorial perspective, which turns out to be an innovative approach. This becomes clear through the inclusion of articles on the Holiness, Pentacostal and charismatic movements, the introduction to indigenous churches, the article about Christianity and politics, or the outlines of the relationship between Christianity and Buddhism, Shinto, and new religions. Until recently, such themes would hardly have appeared in traditional publications on Japanese Christianity because they may have been considered as ‘marginal’ for mainline churches and theologians. However, it soon becomes clear from this publication that the treatment of such subjects provides not only new and important insights into the broader scope of Christian denominations, but (through such a mirror) also into certain characteristics (and limits) of mainline churches and theologies themselves. The editor’s methodological approach based on sociology of religion demonstrates here its advantage. Mullins’ own contribution, a condensed version of his groundbreaking work *Christianity Made in Japan: A Study of Indigenous Movements* (1998; now available also in Japanese translation), is probably the best example. In distinction to the churches which developed out of the work of foreign missionaries with denominational commitments, indigenous churches were founded by Japanese who were dissatisfied with the Western forms of Christianity. This article clarifies the processes of Christian enculturation in such ‘marginal’ groups and thereby opens up new perspectives on mainline churches themselves, such as their insufficient response to the needs of the traditional religio-cultural environment in Japan (ancestor veneration, religious practices (*shugyō*), etc.

Next, while the larger part of the historical treatises are mainly descriptive, the contribution by Thomas Hastings, being itself based on historical sources, provides

an illuminating analysis of the early Protestant dichotomy between evangelistic and educational ministry, including also a negligence of pastoral care. According to the author, this resulted in today's split, or lack of cooperation, between Protestant churches and mission schools, including universities. If a suggestion for a future continuation of such research may be allowed here, a comparison with the Catholic church, whose educational activities and institutions are better integrated in its work as a whole, may add relevant insights to such innovative research. Further, an analysis of the related subject of (generally speaking) the split between Protestant churches and Christian social welfare institutions in Japan could reveal another significant factor for the present stagnation of churches in Japan.

Third, some critical remarks concerning the two last contributions of the historical section may be suggested. Nelson Jennings' article on theology in Japan not only contains a number of vague formulations (e.g., "certain German missionaries in the mid-1880s", p. 190), assumptions (e.g. concerning educational backgrounds of Uemura and Ebina, p. 190), and lacks of reference (e.g., "German[ic] captivity," pp. 194. 197),<sup>1</sup> but unfortunately draws a misleading historiography. Though he treats briefly Hatano Seiichi (p. 192) and Mutō Kazuo (p. 198),<sup>2</sup> and mentions that Kitamori Kazō "had drunk deeply of Japanese philosophy and Mahayana Buddhist notions, particularly through his studies at Kyoto University" (p. 196), he fails to place them into the proper context. With the help of an endowment in the time before WW II, Kyoto University established a chair for "Christian Studies" which subsequently was held by such eminent scholars as Hatano, Ariga Testutaro, Mutō, and Mizugaki Wataru. They trained many able students who later joined the elite of Japanese theological studies. The specific character of the "Kyoto School of Christian Studies" (as I would call it) is that it developed in creative exchange with Kyoto's religious and cultural environment, as well as with the colleagues (or teachers) of the Faculty of Letters. In Mutō's case it was especially with members of the Kyoto School of Philosophy, such as Nishida, Tanabe, Nishitani. The cultural and intellectual climate of Kyoto, both university and city, differs considerably from that of Tokyo or Kantō. Up to now, most historical portrayals of Japanese theology have neglected these scholars' important contributions to the enculturation of Christianity. However, paying attention to this (historiographically 'marginal') Kyoto tradition will not only bring to light a very important stream of theological thought in Japan, but better situate other theologians, such as Kitamori, Takizawa Katsumi and Yagi Seiichi.<sup>3</sup>

Fourth, Bernardin Schneider provides a history of various denominational and recent interdenominational translations. He records carefully the various translation meetings; however, readers who expect to find insights into the theological significance of translations, or the role of intercultural communication in the

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1. Ion's contribution is characterized by an even bigger lack of references.

2. Mutō's book *Shingaku to shūkyō-tetsugaku no aida* has to be translated not as "Between Theology and Philosophy" (p. 198) but as "Between Theology and Philosophy of Religion."

3. An article on this topic is currently prepared for publication in *Japanese Religions*.

process of indigenization, are disappointed. For example, while the author mentions various Japanese translations for “God,” he does not explain their different meanings and connotations, nor their influence in subsequent use (such as *kami*, the transformation of its meaning, and impact on the contemporary Japanese understanding of the word; cf. e.g. JR Vol. 26 No. 2 and Vol. 27 No. 2).

A last critical remark may be voiced from an ecumenical perspective. One would wish that the exemplary comprehensive treatment of Protestant, Catholic and Orthodox mission and churches in Ballhatchet’s article in the beginning of this volume could have been maintained also in Ion’s and Sherrill’s treatises of the subsequent periods. Instead, a reader interested in more detailed descriptions of these denomination during later periods has to look in the bibliographies for further reading.

If a reviewer would be permitted to voice suggestions for a future enlarged edition of this volume, I would name two themes that should be included. One is the medical ministry by mission and church in Japan, which since the Meiji Period contributed significantly to society. Such research would supplement this volume’s treatment of the social work of the church and present a more complete picture of Christian *diakonia* in Japan. The other suggestion would be the topic of Japanese Christian art and church architecture, which could provide valuable additions to the article on Christian literature in the section on culture. Such a study could contribute to a more comprehensive understanding of the ongoing enculturation process in its negative as well as positive aspects.

These critical remarks and suggestions concerning details, though, in no way detract from the outstanding achievements the editor and authors have presented with this book as a whole. Their combined efforts have established a solid basis as well as new standards for future research on Christianity in Japan. Thereby, this volume frequently transcends the character of a mere “handbook.”

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