

would help to hold the book together as a historical reading. With this one limitation Moran's study is a wonderful collection of vignettes of the complex and effective work of the early Jesuits in Japan.

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**Religion and Society in Modern Japan:  
Selected Readings**

Mark R. Mullins, Shimazono Susumu, and Paul L. Swanson, eds

Berkeley: Asian Humanities Press, 1993. x, 310pp. including bibliography. Paper \$22.00, cloth \$50.00. Available in Japan from the Nanzan Institute for Religion and Culture, 18 Yamazato-chō, Shōwaku, Nagoya 466. ¥2,500 plus postage. (Order by mail or fax [052-833-6157]; you will be sent an invoice and a postal or bank transfer form.)

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*Reviewed by David Reid,  
Seigakuin University*

I SHALL GIVE MY conclusion at the outset: this is an excellent anthology. It will be useful not only to the university students for whom it is intended but also to specialists who want to keep abreast of developments in the larger field and of course to the general reader—a formidable achievement. The editors have organized the book under four headings: Japanese Religiosity, Religion and the State, Traditional Religious Institutions, and New Religious Movements. Each introduction concludes with a list of supplementary English-language readings, and each reading is furnished with notes that identify the writer and guide the reader to other sources, both Japanese and English. There are fourteen readings in all, several of which are freshly translated from Japanese and thus appear in English for the first time. The writers, incidentally, come from many countries; Japan and the U.S. predominate,

but also represented are Austria, Belgium, England, Germany, Scotland, and Hong Kong. At the end of the book is a cumulative 10-page bibliography that lists over 200 sources, mostly in English, quite a few in Japanese, and a smattering in German.

One organizational feature that will be appreciated by readers is that the editors have given the book extra-wide left and right margins, using this space to insert occasional *kanji* or Japanese terms in the text.

To give a brief indication of the kinds of readings presented, Part 1, Japanese Religiosity, deals with the place of Shinto in Japanese religious history, with Shugendō, and with religion in contemporary Japan.

Part 2, Religion and the State, begins with a handy collection of historical documents, then presents one article on Japanese civil religion and another on Yasukuni Shrine and Japanese ideas about pacifying the spirits of those who die an untimely death.

Part 3, Traditional Religious Institutions, has five readings that take up the role of Buddhism as a religion of the family, religious rites in a Japanese factory, memorials for the spirits of aborted children, temples where aging people pray for sudden, painless death, and an account of the education and daily life of Sōtō Zen nuns.

Part 4, New Religious Movements, has an article about Sōka Gakkai and its change from militancy to accommodation, another about magic and morality in Japanese exorcism, a third about Christianity as a new religion, and a fourth on the expansion of Japan's new religions into foreign cultures. All in all, quite a smorgasbord!

To individual readers, some of these articles will doubtless be more attractive than others. I myself was especially impressed by the articles on New Religious Movements, not least because of Shimazono's masterful introduction—an illuminating essay in its own right. But each part has arti-

cles worth reading, and some that will bear re-reading.

There is clearly no way to assemble articles that would completely cover a subject as complex as Japanese religion and society, but I do wonder a bit about why certain things were left out. Nearly everybody recognizes, for example, that the *matsuri*, or festival, is the main avenue by which ordinary Japanese people come in touch with Shinto, but one looks in vain for a reading that describes and explains the Shinto festival. Again, it is universally accepted that ancestral rites play a central role in Japanese religious behavior, but one will not find here a description or analysis of rites for the ancestors as practiced by ordinary Japanese people. I have no quarrel with the principle of including the innovative, but it seems a bit odd to omit what is central in a book intended to give undergraduates a reasonably balanced view of the field.

This cavil aside, I commend the editors on having done a superb job. In fact I urge them to bring out a new edition every four or five years, replacing perhaps half the articles in each edition. This would make it possible to extend, little by little, the scope of these readings while preserving what proves to be essential. Such a series of new editions would allow for continuing growth, edition by edition, and the collected editions would prove invaluable reference material for students, teachers, and libraries.

I would further like to suggest that from its next incarnation the book be furnished with a general index. I realize that it is a bit unusual to prepare an index for an anthology, but there is precedent, and it seems a pity not to take advantage of the now available index-generating software to provide future editions with a feature that would considerably enhance the usefulness of the book for student and teacher alike.

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### **Transforming Mission: Paradigm Shifts in Theology of Mission**

David J. Bosch

New York: Orbis Books, 1991. 587pp.

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*Reviewed by John Schmidt, Kobe*

THIS IS A TIME WHEN the values and world-views inherited from past centuries are being seriously reexamined. The former paradigm, shaped by the Enlightenment and long dominant in Western culture, is today being challenged by a disillusioned postmodern culture as well as by thought patterns shaped by non-Western cultures. The new paradigm is asserting itself against the old, and this has brought confusion and discouragement as well as exciting new ways of approaching the task of mission. In *Transforming Mission*, David Bosch does a commendable job of putting this shift of worldview into a biblical and historical perspective, boldly charting out some practical consequences for the church as it engages and embraces the emerging paradigm.

Bosch contends that a proper response to the crisis causing the change in the church's concept of itself and its mission is neither a failure of nerve nor a comforting return to earlier missionary consciousness and practice. Crisis presents the church not only with danger but also with the opportunity to capture a new vision for movement toward a different kind of missionary involvement.

In the task of approaching a new model for mission, Bosch first takes an in-depth look at the changes in missions and the missionary concept during the last twenty centuries. He refuses to give a unified biblical theology of missions. Instead, in Part 1, *New Testament Models of Mission*, he maintains that even within the New Testament period there was a shifting of