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.

Transforming Mission: Paradigm Shifts in Theology of Mission

David J. Bosch

New York: Orbis Books, 1991. 587pp.

Reviewed by John Schmidt, Kobe

THIS IS A TIME WHEN the values and worldviews 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 worldiew 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

paradigms. Therefore he treats separately the issue of mission as presented by Jesus, Matthew, Luke/Acts, and Paul. Without setting the New Testament figures in opposition to each other, Bosch makes the reader aware of the ways in which differing ministry contexts have significantly shaped New Testament views of mission. After extended exegetical treatment, he ends each subsection with a summary of the individual author's "missionary paradigm."

In Part 2, Bosch examines historical paradigms of mission. Heavily indebted to the work of Thomas Kuhn and Hans Kung for his basic historical analysis, Bosch claims that theology doesn't grow and change gradually and cumulatively but rather has relatively stable periods of shared worldview (paradigms) that are challenged, and to a great extent replaced, in a short period of time. Each paradigm, however widely believed at the time, is partial, incomplete, and socially and culturally biased. Yet this incompleteness, Bosch asserts, does not make them relativistic, as though anything is acceptable in theology. It is true that we only see in part, but we do see. We must be committed to our understanding of revelation, yet we should also maintain a critical distance from that understanding.

He proposes viewing church history as subdivided into six major paradigms:

1. the apocalyptic paradigm of primitive Christianity;
2. the Hellenistic paradigm of the patristic period;
3. the medieval Roman Catholic paradigm;
4. the Protestant (Reformation) paradigm;
5. the modern Enlightenment paradigm; and
6. the emerging ecumenical paradigm.

Bosch examines these six historical paradigms individually, emphasizing especially how they defined the church's sense of mission. The reader senses how each not only built upon the foundation of the previous paradigm but also confronted and essentially replaced it. For Bosch, each paradigm had strong points within its limitations, and he gives an exceptionally sympathetic treatment of every one. Again and again I felt treated to an "insiders" look into each historical paradigm. After reading Bosch's section on the medieval Roman Catholic paradigm, for example, I was better able to understand how a sincere, theologically astute Christian like Augustine could advocate the use of state pressure to compel the Donatists to surrender their erroneous beliefs, although I strongly disagree with the stance.

Part 3, entitled Toward a Relevant Missiology, offers a superb survey and analysis of twentieth-century Roman Catholic, World Council of Churches, and Lausanne publications. Bosch highlights and evaluates a far-reaching variety of changes affecting the church. Nearly twenty pages of the book are dedicated to sketching out the emerging paradigm, which Bosch terms the "ecumenical missionary paradigm." Since we are still in a time of great change, all the characteristics of the developing worldview are not yet clear. Through the use of several definitions of "mission," however, Bosch attempts to compare and contrast the newer view to the ones being challenged. By defining mission variously as "*missio dei*," "mediating salvation," "the quest for justice," "evangelism," "contextualization," and "liberation," among others, he provides a forum for revealing some of the theoretical and practical differences being accepted by the church that are changing its concept of itself and its mission.

Bosch's ideas and observations may not be new to some readers, but I personally found it helpful to have, in one volume, such a broad and thorough treatment of the biblical and historical issues affecting the church's concept of mission. He subjects to

rigorous biblical and historical analysis many issues I had only tentatively examined. Although I had already observed many of the pieces of the emerging views, I needed a work like this to help me put them together into a more coherent concept of mission.

A careful reading of this book will benefit anyone concerned about the mission of the church. Regretfully, the author's untimely death precludes further opportunities to benefit from more of his work.

That Far-Off Self: The Collected Poetry of Maruyama Kaoru

Robert Epp, translator and compiler
Stanwood, Washington: Yakusha, 1992.
320pp. Introduction, appendices, indexes.

Egg in My Palm: Selected Poetry of Tsuboi Shigeji

Robert Epp, translator and compiler
Stanwood, Washington: Yakusha, 1993.
278pp. Introduction, notes, appendices.

Rats' Nests: The Collected Poetry of Hagiwara Sakutarō

Robert Epp, translator and compiler
Stanwood, Washington: Yakusha, 1993.
250pp. Introduction, appendices.

Reviewed by Noah S. Brannen, Tokyo

THESE THREE VOLUMES, each presenting representative works of an individual poet of the modern period, are a welcome addition to a comparatively sparse section of the library of Japanese literature in English translation. A few anthologies, such as *The Penguin Book of Japanese Verse*, present selections from various poets of the modern period in the context of Japan's nearly 2000-year poetic tradition, and a few collections, such as Shiffert and Sawa's *Anthology of Modern Japanese Poetry*, concentrate on the modern period, but rarely has a volume been dedicated to a single poet. One notable exception is Tanikawa Shuntarō, who has appeared in English in a number of individual collections, chiefly through the efforts of Elliott and Kawamura. (Tanikawa Shuntarō. *62 Sonnets and Definitions*, translated by William I. Elliott and Kawamura Kazuo. Santa Fe: Katydid Books, 1992).

Especially welcome is the volume on Hagiwara Sakutarō (1886-1942). This groundbreaking work for the modern period of Japanese poetry has been translated into English a number of times, and a single volume of his first published collection, *Tsuki ni hoeru* (1917), has appeared in English. (Satō Hiroaki. *Howling at the Moon*. Tokyo: Tokyo University Press, 1972). However, Robert Epp's careful selection, editing, and chronological presentation in *Rat's Nests* provide the reader with valuable insights into the poet's thought, feelings, and technique as he developed during his poetic career.

Hagiwara is a spokesman for the Later Symbolists (1912–1935). Influenced by the "new poetry" movement, part of which may be termed a literary renaissance that emerged in the wake of the Meiji Restoration, these poets were inspired by translations from French, German, and English as well as by *Shintaishi-sho* ("Collection of Poems in New Forms"), the epochal 1882 publication produced by a group of professors at Tokyo University that introduced new forms and emphasized the use of colloquial language. In short, though the "new poets" maintained the 5-7-5 rhythm that appears to be an inherent feature of the Japanese language, fixed lines and stereotyped seasonal words and images that characterize the mainstream tanka and haiku forms were abandoned.

Cat's Carcass

Kaimen no yo na keshiki no naka de
Shittori to mizuke ni fukurande iru.