The

Mediator

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Preface

Asia-Pacific Nazarene Theological Seminary is known for its motto, "Bridging Cultures for Christ." In any given class, there will be multiple cultures represented by both students and instructors. Every participant comes to the task of theological education with a particular worldview. This worldview is influenced by many factors, including the culture in which one was raised, one's family, the church one attends, and the many personal choices we have made along life's journey. Sharing one's educational experience with people from other cultures is among of the most enriching experiences a person can have.

One of the greatest character qualities developed by those who make the best of their educational experience is humility. Humility enables both students and instructors to listen to one another, which is necessary for understanding the views and insights of others. With the shift in educational methods to be increasingly online and asynchronous, we must learn to listen not simply with our ears but more intentionally with our actions.

The written text has been one of the primary ways to engage with other cultures for millennia. We can pick up a book or read a piece of literature and immediately be transported to a different time and location. In the academic setting of a theological seminary, we must make this cross-fertilization intentional. That is one of the values of having a journal like *The Mediator*. An academic journal usually demands a high cognitive level and requires careful and sometimes slow reading for comprehension. The outcome, however, is always worth the effort. This issue offers readers a rich look at different cultures, social settings, and ministry contexts. We are invited to listen to those who have spent time and significant effort expressing their research. May this issue inspire us to build more and bigger bridges.

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Rebuilding on the Ruins: Biblical Precedent in Jeremiah 30:18-31:14 for Christian Engagement in Social Redevelopment

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The disconnect between middle-class and affluent American church ministries and the condition of urban poor communities is troubling to see. While the sociological principle that "like" groups attract "like" individuals remains true in church settings, one would think that the people of God would be able to rise above usual patterns of social stratification. Unfortunately, this is not always so. To be sure, it is right to seek our particular assignments from the Lord. On the other hand, if we look closely at Jesus' example of gathering to himself the socially disadvantaged (among others) and the directives of the Law and the Prophets to care for the poor, why do many individual churches consist primarily of one social class? Should not the church reflect the socially inclusive Kingdom of God? If given a clearer theological vision of God's intent for restoring devastated people and places, would more Christians engage in rebuilding impoverished communities?

Perhaps it is not for lack of desire or assent with the Scriptures that Christians fail to engage in social rebuilding but rather a lack of theological conviction that would drive us to engagement. Jeremiah's vision of the rebuilding of Jerusalem, and by association, all Israel, speaks volumes about God's vision for rebuilding what was once ruined. This paper attempts to outline a precedent from Jeremiah's perspective for engagement in urban reconstruction physically, socially, and spiritually. By looking closely at Jeremiah 30:18–31:14, we seek to answer the question: what biblical model does the church have in this passage for engaging in rebuilding impoverished or socially devastated communities?

Exegesis

To a people devastated by violence and the effects of deportation, Jeremiah's book is a tragic yet beautiful poetic retelling of the nation's internal and external traumas from their punishment for breaking Yahweh's covenant. In it, Jeremiah attempts to find divine purpose in the tragedies that occurred. Even as the larger book speaks of God's uprooting the nation and meting out her punishment, Jeremiah 30-33 is "a book within a book" and is named "The Little Book of Consolation" by scholars for its hopeful and comforting message. Jeremiah paints a vision of a "past and future . . . both united in God. The future world of joy, salvation, and beauty will interrupt the present weariness and despair without causal explanation."[1] In the midst of darkness and oppressive memories, Jeremiah's "book within a book" breaks out with a song of hope and restoration for those returning to rebuild.

A people traumatized by painful memories of horrific violence, sudden destruction of homes and the Temple, and the death of loved ones strain to find words to describe the impact on their psyche. Apart from words to tell a people's story, healing cannot come, and hope cannot rise.[2] Jeremiah provides this for God's people, frequently in symbolic form. Having found words to express the trauma, people are empowered "to come to grips with it, grieve it, and understand how God was present through its many manifestations."[3] Only then can God's people begin to think about starting over, rebuilding, and making room for a hopeful future. Jeremiah's words open the door to hope.

Jeremiah 30:18–21: The passage begins with the promise of restoration

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[1] Kathleen M. O'Connor, "Building Hope Upon the Ruins in Jeremiah," in *The Bible and The American Future,* ed. Robert Jewett, Wayne L Alloway and John G Lacey (Eugene: Cascade Books, 2009), 12.

[2] Kathleen M. O'Connor, "Rekindling Life, Igniting Hope," *Journal for Preachers*, 2021, 30-34.

[3] O'Connor, "Rekindling," 31.

and rebuilding of the devastated places of the demolished city of Jerusalem:

> Thus says the Lord: "I am going to restore the fortunes of the
>   tents of Jacob,
> and have compassion on his dwellings; the city shall be rebuilt
>   upon its mound,
> and the citadel set on its rightful site." (30:18, NASB)

The Hebrew word for "mound" (or "ruins" in the NIV) is *tel*, such as in the modern city of Tel Aviv or ancient Tel Assar in 2 Kings 19:12, and it refers to new cities that were built upon the ruins of previous settlements.[4] God's compassion for his people will move him to rebuild a new city from that which was destroyed; there will be a complete reversal of a devastating trend.

This will be a physical rebuilding and a restoration of joy and honor as well. Not only will Solomon's Temple be rebuilt, but we read of a citadel ("palace" in the NIV) being rebuilt, referring to a king who will take his rightful place. Instead of the degrading and diminishing of God's people, their numbers will now grow, as will their "esteem of the nations as the Lord honors them."[5] Prosperity will be returned to all of Israel in the political, socio-economic, and spiritual senses when God's covenant relationship with his people is renewed.

Jeremiah 30:21-22: Judah will have a new king, and he will be a native from among them, not a foreign plant. Furthermore, he will have a priestly ministry and identity, as indicated in the phrase, "Who is he who will devote himself to be close to me?" The rhetorical question emphasizes that only God could choose this priestly king and not by someone's own initiative. Priests were chosen by virtue of their lineage. From a New Testament perspective, this reflects the apparent reign of the Messiah, who will serve in the order of Melchizedek as both priest and king![6] Thus, it will be obvious

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[4] Frank E. Gaebelein, et al., *Isaiah - Ezekiel* (Grand Rapids: Zondervan, 1986), 564.

[5] Gaebelein, *Isaiah - Ezekiel*, 564.

[6] Hebrews 5:6.

to the nations that Israel is indeed the people of God.[7]

The essential feature in God's restoration of Israel is the renewal of the covenant. God re-establishes the familial covenant with his people, "the ultimate goal of the divine activity of judgment and redemption."[8] Reversal of the usual declaration of God's relationship with Israel, such as in 31:1, emphasizes God's intent for his people in verse 22: "And you shall be my people, and I will be your God."

Jeremiah 30:23-24: This is a work that only God can do. Now the punishment of God's enemies will begin, but not because Israel has experienced a heart change or is not guilty. God's activity to punish the wicked and rebuild his people will begin because the LORD has declared that her punishment is finished. Walter Brueggemann writes about a change in God's attitude: "The indignant One has become the compassionate One."[9] Israel will receive the healing of the LORD and will see her oppressors no more.

Jeremiah 31:1-6: Just as chapter 30 dealt with Jerusalem and Judah, now 31:1 adds the promises of Judah to "all the clans of Israel." The timing of this points to an undesignated period in the future. When juxtaposed with the priestly king language of 30:21 and the imagery that follows in chapter 31, the vision again appears to be for a Messianic age.

God's concern is to give rest to all his people. Just as he carried them when they escaped their captors in Egypt, so he will carry them on their journey home and bring them into a place of bounty once again. "The LORD appeared to us in the past . . . ." The people had a collective memory of God's love, grace, and comfort of them in the wilderness.[10] God's love for his people is constant; he is just as attracted to them at their return from

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[7] Gaebelein, *Isaiah - Ezekiel*, 564.

[8] Leander E. Keck, *The New Interpreter's Bible Commentary, Volume IV* (Abingdon Press, 2015), 808.

[9] Keck, *The New Interpreter's Bible,* 808.

[10] Gaebelein, *Isaiah - Ezekiel,* 566.

exile as when he called them out of Egypt!

Yahweh describes his covenantal love for Israel in marital terms: "I have loved you with an everlasting love." He had not forgotten his covenant toward her. The verb *ahaba* [loved] and noun *hesed* [loving-kindness] recall Yahweh's eternal faithfulness and divine initiative. He is the same God who betrothed them to himself before they went into exile.

In contrast to mourning the tragedies of her exile, those in Israel will rejoice with dancing and tambourines as they return. Her rejoicing directly responds to Yahweh's goodness and faithfulness, not to some self-effort. It recalls Miriam's leading Israel in celebration after they were delivered from Egypt's army by moving unscathed through the Red Sea.

The rebuilding and replanting found throughout the book is reiterated in 31:5 and includes more than just metaphorical restoration; homes and vineyards will literally be rebuilt in previously devastated places! The city will be rebuilt on its ruins. The curses for rebellion and sin outlined in the Law will be nullified and reversed when Yahweh replants his people in their own land.[11] God had delivered and planted before in Joshua's day, and he will do it again!

The watchmen in verse 6 cry out for those living in the hills of Ephraim to go up to Jerusalem, as it will be established once again as the locus of God's activity. No longer will those living in the North find alternative objects of worship on the high places. God's people will seek to worship in the prescribed way, and according to Jeremiah 31:33, he will write his law eternally on their hearts. This recalls Isaiah's vision of all nations going up to the city to be taught and to walk in the light of the Lord's presence, as described in Isaiah 2:2-5. More than just Israel and Judah will be desirous to worship when he replants Jerusalem; the nations will come to worship!

Jeremiah 31:7-9: The rejected ones and the weakest of nations are now called "the foremost of nations," as God answered their cry of "LORD, save us!" Even those left of the northern tribes, who were nearly wiped out, will

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[11]Keck, *The New Interpreter's Bible,* 809.

be welcomed back as God renews his eternal covenant and bestows honor on them. The weak and vulnerable and those pregnant—the ones too weak to travel—will lead the throng, not the strong, and they will experience joy on the journey! This symbolizes the reality of hope and emphasizes Yahweh's desire and initiative to liberate the weak, oppressed, and needy and infuse them with new life.

"Ephraim is my firstborn." Ephraim, the younger of Joseph's sons, was elevated to the cherished place of firstborn by divine choice, and he will be honored as God's special child again, along with all who return to God with weeping.[12] Israel may have stumbled when led away to judgment,[13] but in returning to the Lord, they will be upheld by Yahweh's own arm. "The breach of many centuries will at last be healed."[14] God's care for his people is lavish.

Jeremiah 31:10-14: The surrounding nations will be caught up as witnesses and participants in Jerusalem's renewal. "The nations among whom the exiles are scattered are recruited as the messengers of the good news . . . God announces redemption and deliverance, providing for all the physical needs of the people."[15] A continuous banquet will commence. The provision referenced here is for the present, although it points to the renewal of all things. "The Lord's redemption of Israel will constitute a new creation, a renewal of God's provision for life."[16]

Theological Implications

One of the central questions that arises out of Jeremiah's "Book of Consolation" is whether the vision presented is specific to post-exilic Jerusalem at one time in history, or if the theological vision is inclusive of any devastated

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[12] Keck, *The New Interpreter's Bible,* 809.

[13] Jeremiah 6:21.

[14] Gaebelein, *Isaiah - Ezekiel*, 564.

[15] Keck, *The New Interpreter's Bible,* 810.

[16] Keck, *The New Interpreter's Bible,* 810.

people desiring to return to the Lord? Can we apply Jeremiah's vision for Jerusalem and all of Israel to the social issues of today? If the vision spans more than one time, the Scripture carries literal and figurative meanings.

To correctly apply a single passage of Scripture, we must look to the whole of Scripture to illuminate its meaning. The prophets Jeremiah, Ezekiel, and Amos all use rebuilding as a theme for a spiritual return to Yahweh. According to Benjamin Merkle, these concepts can be taken figuratively.[17] There are specific references to rebuilding the city in certain places, which did happen, but some of the other descriptive language can be taken as figurative and Christological in interpretation. Graeme Goldsworthy insists that prophecies should not be taken literally if that means looking for their precise fulfillment. For the New Testament writers, "The interpretation of the Old Testament is not 'literal' but Christological."[18] The language in Jeremiah's Book of Consolation seems Israel-centric. Yet, through its message, God extends a welcome to all who are willing to receive it, as shown in the person of Christ and the Spirit's outpouring on the day of Pentecost.

With Jesus's incarnation, the reign of the priestly King began. All of the prophecies given to the Old Testament writers are fulfilled in Jesus. Prophecies spoken at a specific time for a specific people (Israel) also include those Christ has redeemed (future disciples). The feast in the Kingdom of God, which Jesus preached about in Luke 14:12-23 and Matthew 22:1-10, is now and will also be at the renewal of all things under Christ's eternal reign.

The imagery used in Jeremiah 30:18–31:14 gives us a picture of God's heart for restoring any devastated people and the places where they live. The images in 31:8-9 that speak of strengthening the weak and vulnerable declare the inclusive nature of God for the weak and the weary, who are

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[17] Benjamin L. Merkle, "Old Testament Restoration Prophecies Regarding the Nation of Israel: Literal or Symbolic?" *Southern Baptism Journal of Theology* 14, no. 1 (2010): 17.

[18] Merkle, "Old Testament Restoration," 18.

given an equal place at the feast.[19] In the synagogue of his hometown, Jesus, quoting Isaiah 61, declared himself to be the fulfillment of Isaiah's prophecy, anointed to preach good news to the poor and to set prisoners free.[20] Jesus' invitation to "Come to me, all who are weary and burdened, and I will give you rest"[21] harkens to the images of rest in Jeremiah's "Little Book" that Yahweh desires for his people. Indeed, God desires to restore anyone who looks to Jesus for help and salvation.

Even the nations will witness the hope and renewal that Yahweh demonstrates to those devastated by war or calamity. God's action toward future Israel—the Church—was evidenced, typified, and modeled in Jerusalem's rebuilding when his people came home from exile! The multiple layers of this prophetic vision extend to the Gentiles reconciled to God by faith.

Applications for Contemporary Urban Ministry

Today's urban centers are a fusion of peoples laden with the effects of economic disparity, illness, displacement, missed opportunity, inequities, isolation, loss, transition, helplessness, and trauma. Jeremiah might use the Hebrew word *tel* (mound or ruins) to describe such a setting. Government policies and monetary assistance will never meet the soul-spirit needs for the restoration of persons and the communities in which they live. Jeremiah's consolation of Israel points to God's purposes of rebuilding and restoring seen in all of creation, communities, and individual lives.

According to Fletcher Tink, the church is present in places where the government is ineffective in bringing change.[22] Churches can extend the entrance to community life where infrastructure fails to connect. When the church serves as a loving, welcoming community where we point people to

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[19] See Luke 14:21.

[20] See Luke 4:18-19.

[21] Matthew 11:28-30 (NASB).

[22] Lecture notes on lecture by Dr. Fletcher Tink, 06/08/21.

Christ to satisfy their deepest unmet needs, individuals prepared to rebuild their lives will be nurtured and supported, even when rebuilding is messy at first. If we take Jeremiah's vision seriously, we will act as though God can restore those we view as most unlikely to be transformed. They are the showcase of God's desire to honor those who were once disdained.[23] We earn the right to collaborate by humbly entering into a loving relationship with those seeking transformation. Those often seen as the most impoverished in spirit and resources are the ones God performs his best handiwork in!

Rebuilding individual lives is one vital aspect of an inclusive Christian community. According to Jeremiah's vision, the restoration of communities can also include rebuilding physical spaces. "I will restore the fortunes of Jacob's tents and have compassion *on his dwellings*" (italics mine). In a contemporary context, "dwellings" may include homes, parks, yards, playgrounds, streets, and the buildings that occupy them. Through collaboration and collective redistribution of resources, especially from the people of the community being transformed themselves, residents will take pride in their homes and neighborhoods. As physical transformation is combined with relational and spiritual transformation, new attitudes and habits have room to grow. "'I will satisfy the priests with abundance, and my people will be filled with my bounty,' declares the LORD."[24]

Finally, rebuilding on the ruins can take place through the church's advocacy for the economically and spiritually poor. Jeremiah 31:11 declares, "For the Lord has ransomed Jacob and redeemed him from the hand of him who was stronger than he." Those impoverished economically or relationally need advocates to stand with them in their distress against the inequities of powerlessness. This is true of the American poor, especially immigrant and refugee populations. Those who have grown up in privileged homes and neighborhoods are truly the powerful in the USA. Arriving in a new land impoverished in soul and spirit (and often in linguistic and legal

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[23] See Jeremiah 30:19.

[24] Jeremiah 31:14 (NASB).

aid), refugees and immigrants are similar to babies needing to be nursed and taught how to walk. Since we have been appointed by Jesus himself to "bring good news to the humble" and to "bind up the brokenhearted," God wants us to be ready to partner with him to offer welcome, rebuild homes, and be "restorers of the streets in which to dwell."[25] May his vision bring conviction to our hearts, and may he open our eyes to the opportunities to join his work of restoration, reconstruction, and rebuilding on the ruins!

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[25] Isaiah 61:1; 58:12 (NASB).

The Way to Communicate the Message of Holiness to the Uchi-Soto Culture in the Japanese Context Using the Image of God in Genesis

Mototsugu Inaba

When thinking about the sanctification and holiness of Christians, the restoration of the image of God is an important concept and should be pursued by believers. Yet, what exactly is the image of God that believers desire to restore? In this essay, I will provide an exegesis of the image of God in Genesis 1:26–28, 5:1–3, and 9:8. Then, I will discuss the message of holiness that can be read from the phrase "the image of God." Furthermore, I will consider how to deliver the message of holiness to Japanese culture.

The Image of God in Genesis

This section provides an exegesis of Genesis 1:26–28, 5:1–3, and 9:6, which deal with the image of God. Through this exegesis, I will identify how Genesis considers the concrete picture of the restoration of the image of God, which is the great goal of holiness.

Many scholars agree that these three passages should all be classified as coming from the Priestly source. Genesis uses the two words *ṣelem* (צֶלֶם) and *dᵉmût* (דְּמוּת) to describe how humans were created in the image and likeness of God. The *ṣelem* used in these passages is presumed to be derived from the Arabic verb *ṣalama*, which means to *cut* or to *curve*.[1] *Ṣlm* (צלם), the root of *ṣelem*, is used twelve other times throughout the Old Testament beyond its use in Genesis and Daniel 2–3, which is written in Aramaic. Ten of these refer to materials and idols, such as the image of the mice and the tumors and the statue of Baal (Num 33:52; 1 Sam 6:5, 11; 2 Kgs 11:18; Ezek 7:20; 16:17; 23:14; Amos 5:26; 2 Chr 23:17). It is likely that these meanings

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[1] Ludwig Köhler and Walter Baumgartner, "צלם," *Hebrew and Aramaic Lexicon of the Old Testament*, ed. M. E. J. Richardson, trans. M. E. J. Richardson (Leiden: Brill, 1996), 1028.

inherited the Arabic meaning from which the word was derived. The two remaining usages are in Psalm 39:7 and 73:20. *Ṣlm* is used to indicate what is insubstantial in Psalm 39:7, which says, *ʾak-bᵉṣelem yîthallek-ʾiš* (אַךְ־בְּצֶלֶם יִתְהַלֶּךְ־אִישׁ), *surely human walks like a shadow*. The above shows that *ṣlm* is a word used in the dual sense of concreteness and abstraction. Therefore, it is difficult to use this word alone to indicate the specific nature of the restoration of the image of God.[2]

Meanwhile, *dᵉmût* used in Genesis 1:26; 5:1, 3 is the noun derived from the verb *dāmâ* (דָּמָה), which means to *resemble*.[3] Although *dᵉmût* can refer to image (2 Chr 4:3; Isa 40:18) or pattern (2 Kgs 16:10), one characteristic of the word is that it is mostly used in the book of Ezekiel to describe the glory of God and the visions that Ezekiel received (Ezek 1:5, 10, 13, 16, 22, 26, 28; 8:2; 10:1, 10, 21–22). That is, *dᵉmût* is more often used abstractly than *ṣelem*, but it can be taken as a synonym for *ṣelem*, since it is used in the dual meanings of concreteness and abstraction, just like *ṣlm*.[4]

What message do the texts themselves convey by using *ṣelem* and *dᵉmût* to speak of the image of God? The texts claim the following two things. First, the image of God connotes a strong insistence on the value of human beings. In the context of the Ancient Near East, the image of God was used only for kings.[5] However, Genesis 1:26 declares that *ʾādām* (אָדָם) is the image of God. Although *ʾādām* can refer to an individual name or the

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[2] Edward M. Curtis, "Image of God (OT)," *The Anchor Yale Bible Dictionary*, ed. David Noel Freedman (New Haven: Yale University Press, 2008), 389; A. H. Konkel, "דְּמְיוֹן דְּמוּת דָּמָה," *The New International Dictionary of Old Testament Theology & Exegesis*, ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 951; W. Sibley Towner, "Clones of God: Genesis 1:26–28 and the Image of God in the Hebrew Bible," *Interpretation* 59, no. 4 (October 2005): 345–46.

[3] Ludwig Köhler and Walter Baumgartner, "דמה," *Hebrew and Aramaic Lexicon of the Old Testament,* ed. M. E. J. Richardson, trans. M. E. J. Richardson (Leiden: Brill, 1994), 225.

[4] Towner, "Clones of God," 346–347; Curtis, "Image of God (OT)," 389.

[5] D. J. A Clines, "The Image of God in Man," *Tyndale Bulletin* 19 (1968): 92.

whole of humanity, it clearly refers to all of humanity in 1:26–28.[6] In verse 27, the singularized *ʾāḏām* is defined as *zāḵār ûnᵉqēḇâ bārāʾ ʾōṯām* (זְכָ֥ר וּנְקֵבָ֖ה בָּרָ֣א אֹתָ֑ם), *He created them as male and female* (cf. 5:2). That is, the text says that all humans were created by God in the image of God. Thus, Genesis finds and powerfully asserts that all people have special values, not just the exalted people called kings and not just the specific tribe called Israel. In 9:6, there is a command from God that no human being may take away any human life because of such human worth.

The second argument the texts bring is that all human beings created in the image of God are invited to enter into relationships with God, other creatures, and the world. According to W. Sibley Towner, the relationships given to human beings can be classified into three categories. First, humans created in the image of God naturally have a relationship with God as Creator (cf. 1:26–28). The second is the relationship between human beings (cf. 1:27; 5:1–3; 9:6). Genesis 1:27 asserts that the image of God cannot be expressed by one person alone. The image of God is revealed in the plurality and cooperation involved. Also, considering that the image of God is used in the genealogy in chapter 5 and that the image of God has been inherited, it is possible to interpret the relationship between human beings expressed by the image of God as also taking into consideration the relationship between generations. Third, every human being has a relationship with the world that God created. *Rāḏâ* (רָדָה), translated to *rule* in 1:26, means rule by the king (1 Kgs 4:24; 5:16; 9:23; Isa 14:6; Ps 72:8; 110:2). Meanwhile, however, the word rejects domination by violence (Lev 25:43, 46, 53) and is also used in the sense of the shepherd's act of guiding the flock (Ezek 34:4; Ps 49:15).[7] In short, the rule of kings who care like shepherds and rightly lead is required of humans in their relationship with God's

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[6] Gordon J. Wenham, *Genesis 1–15*, Word Biblical Commentary 1 (Grand Rapids, MI: Zondervan, 1987), 32–33.

[7] H.-J. Zobel, "רָדָה רָדָה רָדַד," *Theological Dictionary of the Old Testament,* ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry (Grand Rapids: Eerdmans, 2006), 333.

creation.[8]

In summary, the Priestly writer in Genesis uses *ṣelem* and *dᵉmût* to describe the image of God, but these words are ambiguous terms with multiple meanings. Nevertheless, the Priestly source has firm claims that all human beings are created in the image of God. The text speaks of the value every human being has and the relationships they are expected to build.

The Message of Holiness Conveyed by the Image of God in Genesis

Through the exegesis of the texts referring to the image of God, it was found that human nature is portrayed positively. So, what message of holiness can we speak of based on the exegesis of the image of God mentioned above? In my opinion, the restoration of the relationships is a major key.

According to the results of source criticism, the Priestly source that testifies to the image of God is combined with the non-priestly documents in primeval history (Gen 1–11). For these texts, the recovery of damaged relationships is the major issue. These documents described the sinful reality of humanity quite candidly in the primeval history of the stories of the garden of Eden (3:1–24), the murder of Abel by his brother Cain (4:1–16), Lamech's curse (4:23–24), the flood (6:5–8; 7:1–5, 7, 10, 12, 16b–20, 22–23, 8:2b–3a, 6, 8–12, 13b, 20–22), Noah's drunkenness (9:18–27), and the tower of Babel (11:1–9).[9] The non-priestly documents seem to testify that generations of humans have hurt each other, and they have continued to undermine their relationship not only with each other but with God and this world. One of the important messages of holiness spoken by the image of God is that such damaged and undermined relationships should be the goal of restoration.

Also, in such relationships, humans can easily distort the value of others. The image of God, used only for kings in the context of the Ancient

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[8] Towner, "Clones of God," 349–50.

[9] Richard Elliott Friedman, *Who Wrote the Bible?*, 2nd ed. (San Francisco: Harper San Francisco, 1997), 246–7.

Near East, is applied to all humans in Genesis, and the Priestly writer pro-
claimed that all people are beings of special value. It is easy for humans to
make the mistake of diminishing or overemphasizing and deifying the value
given to the individual. Through the stories of primeval history, the readers
can recognize the need for the redemption and restoration of humanity—
created in the image of God—from such distortions.

Furthermore, it is the God-given relationship of humans with the
creation that they serve this world and manage it appropriately. Humans
and this world are interdependent with each other (1:29). And God com-
manded that human beings, who were created in the image of God, should
serve the land. The verb ʿāḇaḏ (עָבַד) used in 2:15 is a word with the meaning
to *serve* or to *worship*. But as a result of humans disobeying God in Eden,
the earth was cursed (3:17; cf. 4:11–12). Therefore, the editors of Genesis
invite their readers into a life of holiness to serve and manage this world,
which has been damaged by human sins, in hopes of restoring their rela-
tionship with it.[10]

How can the Church Communicate the Message of Holiness to the *Uchi-Soto* Culture in the Japanese Context?

How can the church communicate the message of holiness in the image of
God to the Japanese context? And how can Christians living in the Japanese
culture live such a life of holiness? In this section, I consider how to bring
the message of holiness spoken by the image of God to the Japanese context,
keeping in mind the collectivism characterized by the Japanese culture.

Two Japanese words can be used to describe Japanese collectivism: *uchi
to soto* (内と外) and *wa* (和). *Uchi to soto*, which translates as *in-groups
and out-groups*, is a term used to describe the Japanese people's clear dis-
tinctions as to whether someone else belongs within or outside the same
group of which they are a part.[11] *Wa,* translated as *harmony,* means to

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[10] J. Gordon McConville, *Being Human in God's World: An Old Testament
Theology of Humanity* (Grand Rapids: Baker Academic, 2016), 25.

[11] Paul Norbury, *Japan: The Essential Guide to Customs & Culture*, Revised and

maintain a harmonious integration within a community, namely, *uchi*, in-groups.[12] This cultural value can be found in the *Seventeen-Article Constitution,* written by Prince Shōtoku (聖徳太子) in 604 CE, and in *Nihon Shoki* (日本書紀), written in 720 CE. In Article I, it is stated that harmony must be the most important thing and not fighting with each other.[13] In this way, it can be said that Japan is a relationship-oriented culture.

For the above reasons, it can be said that when communicating holiness to Japanese culture, it is effective to use the image of God to discuss the restoration of relationships. Of course, the Bible uses other terms to describe relationships, such as *oikeioi tou theou* (οἰκεῖοι τοῦ θεοῦ), members *of God's household* (Eph 2:19). However, the emphasis on being members of God's household is not considered appropriate in Japanese culture because for Japanese people under the *uchi-soto* culture, the term *uchi*, in-groups, refers to their own home or the organization they belong to, such as a company or school.[14] Although at first glance it seems to be a good key to conveying the perspective of holiness to Japanese people, it is likely to be swallowed up by Japanese cultural values. The emphasis on being a family strengthens the Japanese sense of family, as it can easily lead to an emphasis on being male-centered, building boundaries that cannot be crossed between those who identify with *soto*, outsider, and placing a greater value

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updated ed., Culture Smart! (London: Kuperard, 2017), ch. 2; Boye Lafayette De Mente and Geoff Botting, *Japan: A Guide to Traditions, Customs and Etiquette*, Revised ed. (Tokyo: Tuttle, 2017), ch. 2.

[12] Chie Nakane, *Japanese Society* (Berkeley: University of California Press, 1970), 49.

[13] "十七条憲法 全文 [The full text of the Seventeen-article constitution]," *十七条憲法 (原文・現代語訳・解説・英訳) [the Seventeen-article constitution: Original text, modern translation, commentary, and English translation]*, accessed May 6, 2020, http://www10.plala.or.jp/elf_/kenpou/2-1.html; Katja Triplett, "The Discourse on Wa or Harmony in Contemporary Japanese Religions and Society," in *Religious Harmony Problems, Practice, and Education* (Presented at the regional conference of the International Association for the History of Religions, Yogyakarta and Semarang, 2004), 179–180.

[14] Nakane, *Japanese Society*, 3.

on the collective than on the individual.[15] *Uchi* is the opposite of the image of God's message, which places great value on the existence of all people. Thus, an illustration that allows the collective consciousness to swallow up individual rights and human rights is unlikely to convey the message of holiness that leads to the restoration of relationships. That kind of illustration would only encourage the bad aspects of Japanese culture.

While avoiding the danger of reinforcing the aforementioned Japanese view of the family that oppresses the individual, it is still possible to use the message of the image of God to communicate holiness-based relationships to Japanese culture. For, as the exegesis makes clear, the image of God has a message that values every human being and cares for the individual. Simultaneously, the editor of Genesis invites us to the restoration of damaged relationships through speaking about the image of God. Therefore, it can be said that in the Japanese context, believers are required to live a holy life by finding the relationships that are damaged in Japanese society and often vulnerable in Japanese culture and working to restore those relationships.

There are two specific relationships that have been damaged in Japanese society as an *uchi-soto* culture and are in need of recovery. First, there are many dishonest companies in Japan, and the existence of such companies and their working environment has become a social problem in recent years. Dishonest companies are those that excessively require employees to work overtime and do not give them an increase in pay in exchange for it or proper holidays. Such companies encourage workers to serve the economy instead of the earth and people, destroying their humanity and sometimes even taking their lives.[16] The message of holiness that the church should convey to Japanese society is to serve the world rather than the econ-

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[15] Roger Davies and Osamu Ikeno, eds., "Uchi to Soto: Dual Meanings in Japanese Human Relations," in *The Japanese Mind: Understanding Contemporary Japanese Culture* (Tokyo: Tuttle, 20002).

[16] Jake Adelstein, "Working Harder to End Death by Overwork," Japan Times, December 3, 2016.

omy and to recognize human beings as valuable beings rather than as personnel expenses or workforces.

Second, the relationship between foreigners living in Japan and Japanese people can be considered. Thinking about the relationship through the *uchi-soto* culture, even if a person has lived in Japan for many years, acquired Japanese nationality, and speaks Japanese fluently, it is likely that he or she will be perceived as belonging to *soto* if his or her appearance and customs are different.[17] Even among the same Japanese themselves, the distinction between *uchi* and *soto* is strongly emphasized. As a result, those who are perceived as *soto*, namely outsiders, in the community are ignored and disadvantaged. In such a culture, the church's continued efforts to build relationships with people who are often perceived as outsiders will lead to holiness for believers. In short, redefining the people who were recognized as *soto* and *uchi* and building a relationship with them will lead to the restoration of the image of God.

What specifically can the Japanese church do to communicate such a holiness message to the Japanese society that needs to experience holiness? I have two suggestions for Japanese churches and believers. First, the church in Japan, which tends to keep certain people too busy with activities for the sake of the church, needs to change its structure and culture in order to take care of the people who gather in the church. Unfortunately, there seems to be a scheme in which busy people within the church are seen to be faithful. But when the church promotes this misunderstanding to believers, it hurts their image of God in two ways. Even if no one feels that way, the church has actually treated those considered to be in the workforce and working in society during the weekdays as resources for church operations in the same busy way. The church may also be hurting the relationships of these people with their families and friends by continuing to let them stay at the church in the name of faith after they have finished their worship services. Japanese pastors are both the aggressors and the victims of this problem because, while they lead the church, many of them are not given

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[17] Davies and Ikeno, "Uchi to Soto: Dual Meanings in Japanese Human Relations."

the proper amount of rest. This is an issue that needs to be given more consideration, especially by the church in Japan, where Christianity is an overwhelming minority. I strongly believe that the message of holiness will be embodied in Japanese society if the church lives in holiness, that is, if the church seriously understands each person as a precious being created in the image of God and takes an attitude of reforming itself rather than extremely trying to fit in with the trends and culture of society.[18]

The second suggestion is for Japanese Christians to get to know foreigners living in the same area, become their friends, and open churches to them. Many churches in Japan hold their services only in Japanese. This may not be a serious problem since many foreigners living in Japan need to learn Japanese. However, many Japanese churches unconsciously assume that their mission is to serve only Japanese and Japanese speakers. They have no connection to the foreigners in the area or are not familiar with their culture and language. We need to learn from foreigners and understand them. As the number of foreigners living in Japan increases, we can be assured that there will be more cultural clashes and bullying of foreigners in the country. But by taking the lead in building a community in the church, learning about each other's culture, and harmoniously living together, the church will be proclaiming the message of holiness to Japanese society.

Conclusion

The book of Genesis testifies that the image of God is used to describe the value of all human beings and the three relationships that humans are expected to build: the relationship with God, the relationship between human beings, and the relationship with the world. The editors of Genesis combined the Priestly source, which speaks of the image of God, with the non-priestly documents, which testify candidly to human sins, to speak of the need for the restoration of these relationships given to humanity. This is

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[18] 吉岡恵生 [Yasutaka Yoshioka], "論壇2.0: 牧師は「24時間」戦えない [Critical Circles 2.0: Pastors Cannot Fight for 24 Hours]," キリスト新聞 [*The Christ Newspaper*] (Tokyo, 1 August 2019).

the holiness that Genesis addresses through the image of God.

In the Japanese context that emphasizes relationships, churches can sufficiently use the message in the image of God to convey the message of holiness to communities with damaged relationships. Specifically, I strongly believe that such a message of holiness is necessary for Japanese society, which has labor problems and will have to invite many foreigners to work in the near future due to the aging society, and that it will have a great impact on that society if the churches and believers are able to properly communicate this message.

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Transformational Leadership Theory and Decision Making

Mark C. Peters

Leadership involves more than exercising influence over others. When leaders and followers value one another and are motivated to work together toward a shared mission they care deeply about, there is a greater likelihood that shared goals and objectives will be achieved. Perhaps more importantly, there is increased potential for followers, leaders, and organizations to be positively transformed for the good of the whole.

The concept of transformational leadership was first introduced in the late 1970s by James MacGregor Burns, an American political scientist and historian. Drawing from nearly four decades of studying the nature of leadership, primarily within the context of national politics, Burns theorized that there are two basic types of leadership: *transactional* and *transforming*.[1] The former, which is most common, is based on the exchange of benefits for services rendered. However, the latter, which is substantially more complex and significantly more effective, appeals to the values and goals of leaders and followers, motivating both to transcend self-interests.

Burns contends that moral leadership begins and ends with the needs and values of those being led.[2] Transforming leadership occurs when people engage with one another in a manner that results in leaders and followers raising each other to new heights of motivation and morality.[3] Both leaders and followers are transformed as they inspire one another to be their best. By endeavoring to understand the motives and values of followers and seeking to satisfy their needs, transforming leaders foster an environment in which followers are transformed into leaders and leaders become moral

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[1] James MacGregor Burns, *Leadership* (New York: Harper & Row, 1978), 4.

[2] Burns, *Leadership*, 4.

[3] Burns, *Leadership*, 20.

agents.[4]

Drawing from human development theories such as Kohlberg's theory of moral development and Maslow's hierarchy of human needs, Burns believed that transforming leadership is able to "elevate" followers by appealing to "higher values" such as social equality.[5] Whereas transactional leadership focuses more on compliance and meeting basic needs, transforming leadership motivates followers to operate on a higher level of moral reasoning and self-actualization. Additionally, leaders experience self-actualization as they develop the capacity to be taught by those they lead.[6]

Burns also asserted that collective purpose is essential for transforming leadership. Working toward a common goal, leaders and followers become dependent on one another.[7] This, in turn, presents opportunities for mutual support and reciprocity of mobilization.[8] Leaders and followers spur one another on to higher-level goals and aspirations.

Building on Burns' concepts of transactional and transforming leadership, Bernard M. Bass formulated the Transformational Leadership Theory (TLT) in the early 1980s. A pilot study led to the conclusion that transformational leaders motivate followers to exceed expectations through increased effort and creativity.[9] Subsequent research revealed transactional leadership is characterized by *contingent reward* and *management-by-exception,* whereas transformational leadership is characterized by *idealized*

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[4] Burns, *Leadership*, 4.

[5] Burns, *Leadership*, 44.

[6] Burns, *Leadership* 117.

[7] Burns, *Leadership*, 426.

[8] Burns, *Leadership*, 425.

[9] Bernard M. Bass, "Theory of Transformational Leadership Redux," *The Leadership Quarterly* 6, no. 4 (Winter 1995): 468.

influence (charisma), *inspirational leadership*, *individualized considera-tion*, and *intellectual stimulation*.[10]

In transactional leadership, there is an agreement between followers and leaders concerning the rewards the leader will provide or the penalties the leader will impose based on what the follower does. The leader's pri-mary role is contingent reinforcement.[11] Because leaders generally want their followers to succeed, they help them set goals and offer incentives for achieving those goals. In an organizational setting, this practice of contin-gent reward may be observed through the creation of employee perfor-mance plans and conducting performance reviews.

Another factor that Bass identified for transactional leadership is man-agement-by-exception. This involves the leader only providing feedback if the follower fails to meet expectations.[12] Also referred to as *criticism-disci-pline*, this approach to leadership differs from laissez-faire supervision in that the latter is intentionally "hands off" while the former typically involves close supervision.[13] While contingent reward and management-by-excep-tion may both influence follower effort, both reinforce a transactional ap-proach to leadership.

As noted earlier, Bass' research revealed four key factors of transforma-tional leadership. First, transformational leaders are charismatic and have idealized influence. They are marked by self-confidence and self-determi-nation. They are aware of the needs, values, and aspirations of their follow-ers and genuinely care for their growth and development. Through their idealized influence, they serve as a role model and effectively articulate the organization's ideology. When followers have a favorable impression of their leaders, they are more likely to trust them and perform at a higher

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[10] Bass, "Theory of Transformational Leadership," 469-71.

[11] Bernard M. Bass, *Leadership and Performance Beyond Expectations* (New York: The Free Press, 1985), 121.

[12] Bass, *Leadership and Performance*, 135.

[13] Bass, *Leadership and Performance*, 138.

level.[14]

Second, transformational leaders are inspirational. They evoke an emotional response in their followers by casting a compelling vision and inspiring them to go above and beyond the call of duty. Inspirational leaders are action-oriented, confidence-building, and inspire belief in the "cause." Their inspirational leadership fosters an environment that encourages creativity and experimentation.[15]

Third, transformational leaders practice individualized consideration. They are development-oriented and take the initiative to help individual followers cultivate their skills and abilities. This includes delegating responsibility to subordinates to "stretch" them and help them gain confidence. Providing individualized attention involves regular one-on-one contact, two-way informal communication, keeping followers informed, recognizing individual differences, tailored coaching, and mentoring. When leaders consider the individual needs of followers, followers have an increased sense of ownership, personal responsibility, and greater fulfillment in their work.[16]

Fourth and finally, transformational leaders provide intellectual stimulation that encourages followers to challenge assumptions, identify and analyze key issues, and develop creative solutions to problems. By demonstrating competence, exercising diagnostic skills, and simplifying complex issues, transformational leaders enable followers to engage intellectually, increase comprehension, and reframe problems.[17] This, in turn, leads to enhanced role clarity and acceptance and, ultimately, performance beyond

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[14] Bass, *Leadership and Performance*, 55.

[15] Bass, *Leadership and Performance*, 68-72.

[16] Bass, *Leadership and Performance*, 86-96.

[17] Bruce J. Avolio and Bernard M. Bass, eds., *Developing Potential Across a Full Range of Leadership: Cases on Transactional and Transformational Leadership* (Mahwah: Lawrence Erlbaum Associates, 2002), 2.

expectations.[18]

Bass and his colleague Bruce A. Avolio note that the profiles of most leaders include both transformational and transactional leadership.[19] For example, it is standard practice for most organizations to link compensation to performance. However, to help organizations develop transformational leaders, Bass and Avolio constructed the Multifactor Leadership Questionnaire (MLQ), which provides managers with a description of their transformational and transactional behaviors based on an assessment by their employees and/or colleagues.[20]

Leighton Ford notes that transformational leadership motivates people to adopt different values and rise above their own interests for a greater cause.[21] He then illustrates how this was exemplified in the life of Jesus, who challenged his followers to challenge their own paradigms. Perhaps one of the best examples of this is found in the discourse that is commonly referred to as the Sermon on the Mount in Matthew 5-7. Jesus raises awareness of "kingdom" values by introducing his teaching on several different topics with the phrase, "You have heard that it was said . . ." followed by "but I tell you . . . ."[22] His disciples eventually came to adopt kingdom values and principles as their own because he consistently and patiently provided an example for them through his words and deeds.

Ford also notes that Jesus called his disciples to partner with him in his ministry. His purpose became their purpose. Ford says, "Jesus created a holy dissatisfaction with what was, and a longing for what would be."[23] The

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[18] Bass, *Leadership and Performance*, 99-115.

[19] Avolio and Bass, *Developing Potential*, 7.

[20] Bernard M. Bass, "From Transactional to Transformational Leadership: Learning to Share the Vision," *Organizational Dynamics* 18, no. 3 (Winter 1990): 28.

[21] Leighton Ford, *Transforming Leadership: Jesus' Way of Creating Vision, Shaping Values, and Empowering Change* (Downers Grove: InterVarsity Press, 1993), 22.

[22] Matt 5:21-22, 27-28, 31-32, 33-34, 38-39, 43-44 (New International Version).

[23] Ford, *Transforming Leadership,* 216.

willingness of the disciples to leave their "comfort zones" and venture out into a new direction was heavily influenced by Jesus' ability to accurately depict the current state of affairs and cast a compelling vision of the abundant life that is found through walking with him. John 6:67-69 says that when many of Jesus' disciples deserted him, he asked the Twelve, "'You do not want to leave too, do you?' Simon Peter answered, 'Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God.'"[24]

In comparing transactional leadership with transformational leadership, Ford contends that the primary difference between the two is that transactional leaders avoid change while transformational leaders embrace it. He says that whereas transactional leaders operate within the status quo, transformational leaders *change* the status quo. Transactional leaders reinforce and conform to conventional ways of doing things, but transformational leaders change the rules.[25] Transformational leaders provoke innovation. They are not careless, but neither are they averse to risk.

One of the criticisms leveled against TLT is it assumes all followers are "transformable." However, recent research suggests that followers' implicit person theories (IPTs) can moderate the extent to which transformational leadership behavior influences follower performance.[26] Individuals who believe that people are unlikely to change who they are as a person are less likely to be positively impacted by transformational leadership than individuals who believe that anyone can change their basic characteristics. Because IPTs typically are not static, a practical implication of this research is that leaders and organizations may find it beneficial to educate followers

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[24] John 6:67-69.

[25] Ford, *Transforming Leadership,* 22.

[26] Stephanie R. Seitz and Bradley P. Owens, "Transformable? A Multi-Dimensional Exploration of Transformational Leadership and Follower Implicit Person Theories," *European Journal of Work and Organizational Psychology* 30, no. 1 (2021): 95.

regarding their ability to grow and change.[27]

Another recent study involving a systematic literature review on TLT revealed there is a lack of empirical evidence for three key assumptions: 1) leaders transform followers; 2) followers transform in specific ways; and 3) the effectiveness of transformational leadership is due to the transformation of followers.[28] The study found that most empirical research on TLT has failed to test all three assumptions. For example, only seven out of 320 primary empirical studies on transformational leadership tested the third assumption. While not discounting the reliability and validity of these studies, this review did reveal significant gaps in the research.[29]

In addition to studies highlighting some of the shortcomings of TLT, other recent studies have illustrated the benefits of applying the theory in an organizational setting. One such study conducted in China in 2011 found that transformational leadership not only affects individual follower performance but can also positively impact team performance as well. The results suggest transformational leadership encourages team coordination which in turn enables teams to employ a cooperative rather than competitive approach to conflict management.[30] Teams are more likely to resolve conflict effectively if they have a common identity and cooperative goals, both of which can be influenced by transformational leaders.[31]

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[27] Seitz and Owens, "Transformable?", 105.

[28] Nathapon Siangchokyoo, Ryan L. Klinger, and Emily D. Campion, "Follower Transformational as the Linchpin of Transformational Leadership Theory: A Systematic Review and Future Research Agenda," *The Leadership Quarterly* 31, no. 1 (February 2020): 3.

[29] Siangchokyoo et al., "Follower Transformation," 13.

[30] Xin-an Zhang, Qing Cao, and Dean Tjosvold, "Linking Transformational Leadership and Team Performance: A Conflict Management Approach," *Journal of Management Studies* 48, no. 7 (November 2011): 1586.

[31] Zhang et al., "Linking Transformation Leadership," 1605.

Finally, a review of empirical research examining transformational leadership and organizational culture shows that transformational leaders typically have organizations with strong cultures.[32] This is significant because the culture of an organization has far-reaching effects on organizational outcomes. When executive leaders consistently demonstrate the four elements of transformational leadership described in Bass' TLT, organizations have a strong sense of purpose, organizational values are reinforced, and productivity increases.[33]

Related to the subject of transformational leadership is the issue of how leaders make decisions. On what basis should decisions be made and why? Three theories that address this issue are the Upper Echelons Theory, the Agency Theory, and the Situational Leadership Theory. Each theory offers helpful insights into how decisions may be made in an organizational setting.

Based on the concept of bounded rationality, or the idea that complex situations are subjectively interpreted rather than objectively known, the Upper Echelons Theory (UET) asserts that leaders interpret situations and make choices according to their personalities, experiences, and values.[34] What organizations do and how they operate reflect the biases and individual perspectives of their executive leaders. The decisions these leaders make are influenced by their educational and professional backgrounds as well as other demographics.

Developed by Donald C. Hambrick and Phyllis A. Mason in 1984, UET challenged the view that the performance of large organizations is primarily

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[32] Roger J. Givens, "Transformational Leadership: The Impact on Organizational and Personal Outcomes," *Emerging Leadership Journeys* 1, no. 1 (2008): 8.

[33] Givens, "Transformational Leadership," 8.

[34] Donald C. Hambrick, "Upper Echelons Theory: An Update," *The Academy of Management Review* 32, no. 2 (April 2007): 334.

determined by the industry of which the organization is a part and its competitiveness within that industry.[35] The composition of the leadership of the organization was not considered to be a significant variable. However, some studies showed that the intentional, strategic choices of an organization play an important role, and these choices are based on managerial perceptions that stem from the knowledge base and values of the organization's executive leaders. Hambrick and Mason proposed that in addition to these psychological characteristics of the upper echelon, other characteristics such as age, functional tracks, and other career experiences also influenced strategic choices.[36]

More recent research on UET has revealed that two moderators of UET are managerial discretion and executive job demands.[37] The more discretion the top management team has regarding how to respond in various situations, the greater their individual characteristics influence the choices made and organizational performance. Conversely, the less discretion they have due to external factors (e.g., market trends) or internal factors (e.g., board influence), the less likely it is that strategic choices will be based on the collective perspectives of the senior executives. Additionally, the degree to which the organization's leaders are able to manage their jobs can predict the reliability of the UET. Leaders who are overwhelmed by the many demands placed on them tend to base decisions on their past experiences and dispositions. However, leaders who have their jobs well in hand have more freedom to analyze situations and be more objective.

Other factors that should be considered when attempting to assess the impact UET has on decision making include the distribution of power within the executive leadership team and the extent to which behavioral

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[35] Donald C. Hambrick and Phyllis A. Mason, "Upper Echelons: The Organization as a Reflection of Its Top Managers," *The Academy of Management Review* 9, no. 2 (April 1984): 194.

[36] Hambrick and Mason, "Upper Echelons," 195-8.

[37] Hambrick, "Upper Echelons Theory," 335.

integration exists in the team.[38] If members on the leadership team share a particular background and those leaders hold more power or influence than other leaders on the team, the strategic choices made by the team are more likely to mirror the perspective of those leaders. Other research indicates that behavioral integration among executive leaders can have significant positive effects on organizational outcomes.[39] If leaders make decisions together, UET can help explain the relationship between leader characteristics and organizational strategy. However, if leaders operate independently and decisions are made at a divisional level, UET essentially becomes irrelevant.

Because UET concerns the effect leaders' values and experiences have on decision making, it is worthwhile to consider the role transformational leadership can play in shaping these values and experiences. A CEO who exercises transformational leadership can have a significant influence on the other members of the executive team. This begins with selecting individuals for senior leadership roles who are highly competent, have diverse experiences and perspectives, and who are able to work together synergistically. The charismatic CEO can also inspire and stimulate top-level leaders to share and uphold the organization's core values. The development of transformational leaders can also be fostered by establishing a management training program that equips emerging leaders with the knowledge, skills, and abilities needed to achieve their leadership potential.

Another theory that can help explain how leaders make decisions is Agency Theory (AT). Originally developed in the 1970s by economists seeking to understand the contractual nature of a principal-agent (e.g., shareholder-corporation) relationship and the inherent challenges of having different roles and perspectives, the theory can also be applied in an organizational setting.[40] For example, in a non-profit organization, the principal-agent relationship could be understood in terms of donors as the

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[38] Hambrick, "Upper Echelons Theory," 336.

[39] Hambrick, "Upper Echelons Theory," 336.

[40] Kathleen M. Eisenhardt, "Agency Theory: An Assessment and Review," *Academy of Management Review* 14, no. 1 (January 1989): 58.

principal and the organization's board of directors as the agent. AT could also be applied to the relationship between the board of directors and the executive leadership team.

In regard to decision making, AT addresses how agents make decisions on behalf of principals despite conflicting goals and varying perspectives on risk-taking. Because agents are accountable to their principals, they must balance the need to fulfill the principal's expectations with making strategic decisions on a day-to-day basis that will best serve the mission of the organization. This could involve setting goals or taking risks that could be at odds with the preferences of the principal. AT also considers how agents may prioritize self-interests at the cost of what is best for the enterprise, at least from the principal's perspective.

Although the principal-agent relationship may be characterized as transactional, how leaders function within each domain can be transformational. For example, the board of directors (principal) for an organization may empower the CEO (agent) with broad decision-making authority because they are empathetic to the immense leadership challenges the leader faces and value the CEO's proven ability to manage complex issues well. This builds the confidence of the CEO and inspires her/him to lead boldly but also act in a manner that does not undermine the trust of the board. Similarly, the CEO (principal) who exercises transformational leadership will value the talents of the individual members of the executive team (agent) and endeavor to understand their needs and the needs of their respective functions. Whenever possible, decisions are made by consensus, but the competence and charisma of the CEO make it possible for the team to defer to her/his judgment if consensus cannot be reached.

Writing on AT and the governance of non-profit organizations, Van Puyvelde et al. note that while managers function as principals and employ-

ees as agents, employees have varying levels of influence on their managers.[41] This is because some employees who are exceptionally qualified have chosen to serve in the organization based on their passion for the mission and are willing to be compensated at a below-market level. To retain these employees, managers may seek to accommodate their preferences and win their approval by altering working conditions.[42] This perspective provides an interesting twist on the concept of "leading up" popularized by Michael Useem[43] and invites exploration on the topic of the relationship between Upward Leadership Theory and TLT and how subordinates can practice elements of transformational leadership for the transformation of their managers.

Finally, the last theory presented in this paper that can help shed light on how transformational leadership can influence decision-making is Situational Leadership Theory (SLT). This theory was developed in the late 1970s by Paul Hersey and Kenneth Blanchard. Based on the premise that leadership is synonymous with influence and influence is key to the performance of followers, SLT holds that leaders influence followers by operating from seven different power bases: 1) *Coercive power* based on fear; 2) *Connection power* based on connections with others who are highly influential; 3) *Expert power* based on expertise and ability; 4) *Information power* based on access to valuable information; 5) *Legitimate power* based on position; 6) *Referent power* based on personal traits; and 7) *Reward power* based on the ability to reward.[44]

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[41] Stijn Van Puyvelde et al., "The Governance of Nonprofit Organizations: Integrating Agency Theory with Stakeholder and Stewardship Theories," *Nonprofit and Voluntary Sector Quarterly* 41, no. 3 (May 2011): 445.

[42] Puyvelde et al., "The Governance of Nonprofit Organizations," 445.

[43] Michael Useem, *Leading Up: How to Lead Your Boss So You Both Win* (New York: Three Rivers Press, 2001), 1.

[44] Paul Hersey, Kenneth H. Blanchard, and Walter E. Natemeyer, "Situational Leadership, Perception, and the Impact of Power," *Group & Organization Studies* 4, no. 4 (December 1979): 419.

Which type of power base leaders use is determined by the maturity of the followers. The maturity of followers is based on their ability and willingness to take responsibility for the tasks they are responsible for managing. Followers become more mature as they increase their confidence and motivation. If followers have a low level of maturity, the leader will exercise coercive, connection, or reward power. Conversely, if followers have a high level of maturity, leaders will exercise expert, information, or referent power.[45] It should be noted that as SLT evolved, "ability" became referred to as "competence," "willingness" became referred to as "commitment," and "maturity" became referred to as "development."[46]

Working with this understanding of leader influence and follower maturity, Hersey and Blanchard proposed that leaders should use one of the four following leadership styles depending on followers' maturity: Telling, Selling, Participating, or Delegating. Each style involves a combination of relationship behavior (the level of support the leader needs to provide) and task behavior (the level of direction required from the leader). This approach to *situational leadership* is effective when leaders are able to effectively assess the maturity level of followers and adjust their leadership style as followers mature.[47]

The "Telling" style of leadership should be used with followers with low maturity. Clear instructions and close supervision need to be provided to individuals who are unable and unwilling to take responsibility. This type of situation requires high task behavior and low relationship behavior from the leader.[48]

The "Selling" style of leadership should be used with followers with low

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[45] Hersey et al., "Situational Leadership," 420.

[46] Geir Thompson and Lars Glasø, "Situational Leadership Theory: A Test from Three Perspectives," *Leadership and Organization Development Journal* 36, no. 5 (2015): 527.

[47] Hersey et al., "Situational Leadership," 422.

[48] Hersey et al., "Situational Leadership," 422.

to moderate maturity. In this situation, the individuals are willing but una-ble to take responsibility for the tasks they perform. The leader should ex-ercise high task behavior to provide the direction that is needed but also exercise high relationship behavior to reinforce the follower's willingness.[49]

The "Participating" style of leadership should be used with followers who are able to perform the tasks assigned to them but lack the motivation to do so. In this situation, the leader must exercise high relationship behav-ior and join with the follower in decision-making. However, low task be-havior is needed from the leader.[50]

The "Delegating" style of leadership should be used with followers with high maturity. Because these individuals have the ability and motivation to perform tasks, the direction and support required from the leader are min-imal. In this situation, leaders exercise low relationship and task behav-iors.[51]

When applying SLT to decision making, several implications should be considered. First, it is essential to be able to assess the situation effectively and accurately. The choices a leader makes in regard to how she/he interacts with followers will depend on several variables. However, these variables may not be easy to assess. A 2009 study involving 80 supervisors and 357 followers from financial organizations found that SLT is less effective if leaders and followers have different understandings of follower competence and commitment.[52]

Second, in addition to the follower's competence and commitment, other factors need to be considered when deciding what style of leadership is needed for a particular situation. A 1987 study of teachers and principals from 14 high schools in the U.S. revealed that there are situations in which

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[49] Hersey et al., "Situational Leadership," 422.

[50] Hersey et al., "Situational Leadership," 422.

[51] Hersey et al., "Situational Leadership," 422.

[52] Thompson and Glasø, "Situational Leadership Theory," 528.

mature followers desire and expect significant direction and support from their leaders.[53] For example, highly competent and motivated teachers who are new to a high school may prefer that the principal provide more structure than SLT would suggest is necessary.

Third and finally, it should be noted that SLT stresses the importance of leaders being committed to helping followers mature.[54] It is at this last point that SLT intersects with TLT. Leaders must be intentional about developing followers. Deciding how to engage with followers should not only be based on their perceived deficiencies but also on their potential. By exercising the four elements of transformational leadership, followers and leaders grow in their capacity to meet shared goals and mutually benefit from each other's development.

TLT and SLT can be applied in a wide variety of leadership contexts. However, there are several considerations that should be kept in mind when applying these theories to global organizations that partner with churches to achieve a shared mission. For example, cultural norms can vary significantly from one geography to the next. How leaders and followers relate to one another will be shaped by what is expected in their particular cultural context. For example, if it is acceptable in a culture for power to be distributed unequally, followers are generally more dependent on leaders, and leadership is rarely questioned or challenged. However, in cultures where the "power distance" is lower, followers are typically less dependent on their leaders and prefer consultation and interdependence.[55] Leaders of global organizations who have followers in diverse cultural contexts must understand these differences and adjust their leadership styles accordingly.

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[53] Robert P. Vecchio, "Situational Leadership Theory: An Examination of a Prescriptive Theory," *Journal of Applied Psychology* 72, no 3. (1987): 450.

[54] Hersey et al., "Situational Leadership," 422.

[55] Geert Hofstede, Gert Jan Hofstede, and Michael Minkov, *Cultures and Organizations: Intercultural Cooperation and Its Importance for Survival* (New York: McGraw-Hill, 2010), 61.

In addition to being able to adapt their leadership approach to the culture in which their followers live, it is also important that leaders of global organizations seek to understand and appreciate the unique perspectives that followers in different cultures can provide. Through individualized consideration, leaders must listen carefully and keep an open mind. This is essential to establish trust and develop rapport. The entire organization benefits when diverse voices are heard and different perspectives are considered when making decisions.

For organizations that partner with churches, the idealized influence of leaders still matters; however, the charisma of leaders springs more from authentic humility and a servant-heart than self-confidence. It is expected that leaders in Christian organizations uphold and model Christian values and leadership principles, not the least of which is to follow the example of Jesus, who took upon himself "the very nature of a servant"[56] and set an example of servant-leadership for his disciples (see John 13:1-17).

By seeking to understand and apply TLT and other leadership theories to their individual leadership contexts, leaders will increase their effectiveness and contribute in positive ways to the development of those they lead. They will have a greater awareness of methods that are evidence-based. They will be better equipped to meet the needs of followers and further the mission and vision of the organizations they serve.

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[56] Phil 3:7.

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The Child in Japanese Christian Context:

Christian Influence during the Meiji Era

Jonathan Edward Wilson

Introduction

The 1906 painting "Attending School," by Japanese impressionist painter Kojima Torajiro (1881-1929), uniquely captures a moment of Meiji era childhood. In it, two sisters are painted in the Western style on their way

1 Figure 1: 「登校」*"Attending School" by Kojima Torajiro*

to school, which itself had only started becoming compulsory for all children during the young painter's own childhood. Despite their traditional dress, the younger sister is wearing a Western hat and the older sister has a Western umbrella and carries a bolt of cloth with which to practice sewing.[1]

In their small way, these represent the revolutionary changes that were happening in society then affecting the lives of children. Fashion and equipment that once would have been rare and strange were now commonplace enough for use by children. Girls who would have previously been expected to stay home and tend to household chores were being equipped to take up roles in newly formed industries of the nation.

The Meiji Era saw Japan rush headlong to adopt Western technology, ideas, and institutions in an attempt to create a strong nation able to avoid colonization after centuries of isolation. The reentry of Christianity to Japan during this period was also due to this embrace of all things Western, and Christian influence on society was greatly disproportionate to the number of Christians. Yet, after the initial rush to modernize, Japan struggled to reconcile the new with the old, with reactionaries seeking a return to older traditions and Christians trying to discover how to be both followers of God and patriotic citizens of the empire. This paper will look first at the Christian bands that studied with the foreigners and received the gospel from them. The second part will consider the influence of Christians on the education system of Japan. The final section will consider the Christian model of practical works of compassion for children.

Christian Thought in Meiji Japan

The periods of time when Japan opened to the West, modernized, and restored Imperial rule after 250 years of the Tokugawa Shogunate is together called the "Bakumatsu" (End of Shogunate) and "Meiji Restoration." It began with the arrival of U.S. naval warships forcing Japan to open its ports in 1853 and lasted through the first decade of the 20th century until the

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[1] Kojima, Torajiro. 登校. Oil. Takahashi: Nariwa Art Museum, 1906.

beginning of the reign of the Taisho emperor in 1912. With strict regulations still in place at the beginning of the period against contact with foreigners or travel overseas, most of the illicit activity of meeting with foreigners happened in places that were far removed from the center of the shogun's power in Edo. In the opposing domains excluded from normal participation in Tokugawa politics, there was an eagerness to learn from the foreigners and bring change to Japan.

Christian Bands

The first generation of converts to Protestant Christianity were largely from these domains with the strongest "bands" emerging from Kumamoto and Sapporo, where schools were opened for "foreign learning" and teachers hired from overseas who influenced the young scholars profoundly for Jesus Christ. "Captain Janes, an American teacher and an earnest Christian with puritanical ideals" converted many of his students in Kumamoto, with many of them making commitments to become Christian ministers.[2] Dr. William Clark, who experienced a similar outcome at the Sapporo Agricultural College, is still remembered in Japan for his farewell message, "Boys, be ambitious." Out of these bands arose a core group of Christians who spread the gospel they received from the foreigners but also sought to reconcile their new faith with Japanese thought and the samurai code.

Studies Overseas

At the same time, the shogunate itself was scrambling to deal with the problems of the forced opening and unequal treaties with Western powers and was seeking to learn how to modernize. As part of this effort, it sent its first mission to the West in 1860. However, there were similar missions sent out by the opposing domains as well as those who set out independently to travel to the West on their own. Many of these young men became Christians during their travels and became convinced that faith in Jesus Christ was the common foundation for the strength of modern societies.[3] After the

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[2] Hiromichi Kozaki, "Christianity in Japan: I," *International Review of Mission* 27, no. 3 (1938): 356.

[3] Aizan Yamaji and A. Hamish Ion, *Essays on the Modern Japanese Church: Christianity in Meiji Japan*, trans. Graham Squires (Ann Arbor, Mich: Center for Japanese

Meiji Restoration in 1868, these Christians came back to Japan to play roles in the new government or to propagate their new-found faith.

Influence and Reaction

These early Christians, who largely laid the foundation for Protestant Christianity in Japan, had much in common. Their background was universally from the privileged warrior samurai class who both enjoyed a higher degree of education and were instilled with a sense of honor and obligation toward society.[4] They were serious-minded young men who lived in a revolutionary time. The great project of their era was to build a strong nation that would not come under the domination of foreigners. But the only way to achieve this was for themselves be influenced by the foreigners from whom they needed to learn. Many of them initially headed overseas with the strategy of mastering Western knowledge for the purpose of expelling the barbarians from Japan.[5]

During the Meiji era and beyond, public opinion would swing violently between headlong embrace of all things Western and reaction against rapid change. The early Japanese Christian leaders were largely concerned with reconciling Christianity with Japanese thought and being an authentic part of the emerging nation of Japan. Unfortunately, most of them were far too serious to touch on Christian views of children or childhood.

Studies, University of Michigan, 1999), 71. One of the men sent by the Shogunate to England was Confucian scholar Nakamura Masanao who saw Christianity as the root of English culture. Nakamura would be baptized as Christian in 1874 as the first prominent public figure. See also Y.-p. Kuo, "'Christian Civilization' and the Confucian Church: The Origin of Secularist Politics in Modern China," *Past & Present* 218, no. 1 (2012): 245. "Mori Arinori circulated an enquiry to the United States' most prominent educators and asked for their honest opinion on education. In response, William A. Stearns, the president of Amherst College, opened his letter by claiming that 'the very foundation . . . of all Western civilization and substantial improvement of nations . . . is the Christian religion.'"

[4] Kozaki, "Characteristics," 355.

[5] Fernanda Perrone, "Invisible Network: Japanese Students at Rutgers during the Early Meiji Period," *Bulletin of Modern Japanese Studies* 34 (2017): 460.

Christians and Education

An arena where Christians were to have a much more far-reaching impact on Japanese children was that of education. Whereas education before the Meiji era was largely limited to the samurai class and the emerging well-off merchant class in the cities, one of the first proclamations in the charter oath of the Meiji Restoration was primary education for all men regardless of class. After a world tour by the Iwakura Mission, the Fundamental Code of Education in 1872 changed this to education for all, both males and females. The following year, the removal of edicts against Christianity allowed Christian missionaries to start many of the first modern schools.

Mori Arinori

One of the young men from the opposition domains that went abroad to study was Mori Arinori, a nobleman who was sent by Satsuma domain to London to study mathematics, physics, and naval surveying. While abroad, he spent a couple of years at a utopian Christian community in America but returned once the Meiji emperor was restored so he could help in the government that was largely being led by samurai from Satsuma. The young men who went abroad were ostensibly sent to learn how to make "big guns and big ships" to expel the barbarians from Japan.[6] But exposure to Christian ideals in the West convinced them that Japanese society needed more than just technology.

As the Minister of Education under first Prime Minister Ito Hirobumi, Mori is considered the father of the Japanese Education system. But much like the early Christian ministers, Mori's views did not simply parrot Western ideals. Mori was committed to the task of creating a strong nation, but not by simply equipping the samurai with more powerful ships or guns but by mobilizing the entire nation to be loyal citizens through education.[7] In

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[6] Perrone, "Invisible Network." John Mason Ferris, secretary of the Board of Foreign Missions of the Dutch Reformed Church in New York, tells of the first Japanese to come to study: "They wished they said, to study navigation, to learn how to build "big ships" and make "big guns" to prevent European powers from taking possession of their country."

[7] Takeshi Soyama, "School Excursions and Militarism," *Japan Review* 33 (2019): 34.

1886, as the new Minister of Education, Mori issued a series of new regulations for universities, teacher training colleges, secondary education, and elementary education, creating a unified system of education for the entire nation.

In Mori's thinking, the goals of education were to produce citizens who would support the constitution and peace and order. The keys to achieving these goals were replacing education based on religious instruction (Confucianism and Shinto) that largely consisted of memorizing ancient texts with giving students opportunities to develop their own ways of thinking. His contribution was to emphasize religious freedom to instill morality while relying on instruction in patriotism and military discipline instead of Confucian ethics and Shinto national history. Mori considered the apex of Imperial ethics to be not the emperor himself but the unbroken imperial system.[8] Mori sought to guide Japanese education away from indoctrination in the national cult of emperor worship while yet strengthening nationalism. It was these views that led to his assassination by a reactionary samurai in 1889 just as the Meiji Constitution was being ratified.

Uchimura Kanzo

With the assassination of Mori Arinori, reactionary forces within the Meiji government gained the upper hand and barely a year later issued the 1890 Imperial Rescript on Education. This document made a hard right turn back towards Confucian and Shinto foundations of education and combined with the modern system of universal education put in place by Mori Arinori. It systematically indoctrinated children in absolute loyalty to the emperor as divine. The Rescript was read with formal solemnity at school assemblies before a portrait of the emperor where all teachers and students were required to bow in allegiance.[9] This new development caught a young Christian teacher, who had come to faith amongst the Sapporo band, by surprise. Uchimura Kanzo refused to bow when the Rescript was read and not only

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[8] Terumichi Morikawa, "Mori Arinori," in *Ten Great Educators of Modern Japan: a Japanese Perspective*, ed. Benjamin C. Duke (Tokyo: University of Tokyo Press, 1989), 39.

[9] William H. H. Norman, "Kanzō Uchimura: Founder of the Non-Church Movement." *Contemporary Religions in Japan* 4, no. 4 (1963): 338.

lost his job, but the incident also became a cause célèbre inciting further reactionary attacks against Christians.[10]

The Imperial Rescript on Education was a crucial turning point on the road to the establishment of national Shinto and totalitarianism. While the Meiji constitution included a clause for the freedom of religion, it held to the view that Shinto was not in fact a religion at all but simply the ceremonial functions of the state.[11] However, since most people considered Shinto to be a religion, the result was an extreme prejudice against all religions except Shinto.

Since the adoption of the post-war Constitution imposed on Japan by the U.S., there has been constant conservative pressure to reestablish the Imperial Rescript on Education to strengthen morality in the schools. While this has not been achieved, a similar threat has manifested in mandatory school singing of the national anthem "Kimi ga yo" and the raising of the Japanese national flag. Uchimura Kanzo had this to say about "Kimi ga yo": "Its purpose is to praise the emperor. A national anthem ought to express the feelings of the people."[12] In 1999, a law was passed stating explicitly that "Kimi ga yo" is the national anthem, and a number of cases have been brought to court by teachers who have suffered discrimination for refusing to stand and sing the song because of their religious beliefs.[13]

Despite the extraordinary influence of many Christians besides Mori Arinori and Uchimura Kanzo on education, most of their thinking is not about the needs of the children themselves but rather the needs of the fledgling nation. They, like their contemporaries, considered children to be empty vessels who could be filled up with whatever would be best for the state.

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[10] Yamaji, *Essays,* 161.

[11] Chido Takeda, "School Education and Religion in Japan." *Contemporary Religions in Japan* 9, no. 3 (1968): 215.

[12] Yamazumi Masami, "Educational democracy versus state control," in *Democracy in Contemporary Japan*. Ed. Gavan McCormack (Sugimoto Yoshio, 1986), 98.

[13] Hotaka Tsukada, "Society and 'Religion': Finale and Promise," *Bulletin of Nanzan Institute for Religion & Culture* 36 (2012): 61.

Christian Works of Compassion

While Christian theologians and politicians concerned themselves with great matters, Christianity continued to have an influence on many from the upper class samurai families. As they studied in the newly opened schools and learned from the Christians and missionaries, some were inspired to put into action the radical love they had seen modeled in Jesus Christ.

While the new plan of education included universal primary education for both men and women, the reality was that girls lagged far behind boys. Mori Arinori believed that the education of women was "important for the strength and the safety of Japan."[14] Christians were instrumental in starting private institutions for women and led the way in the first government schools for women as well. The first public secondary school for women was the Tokyo Women's Normal School (later Ochanomizu University), a training school for teachers. Japan's first kindergarten, based on the methods of Friedrich Froebel, was attached to this school with the support of its founding director, the Confucian scholar turned Christian, Nakamura Masanao.[15]

Futaba Kindergarten

Two graduates of the Tokyo Women's Normal School were Christians Noguchi Yuka and Morishima Mine, who started Futaba Yochien (kindergarten) in one of the poor sections of the city of Tokyo.[16] They first worked as teachers at the Peerage School, which was exclusive to the children of nobility. In rapidly industrializing Japan, poverty, child labor, the absence of caretakers as both parents worked in factories, and the need for older girls

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[14] Ann M Harrington, "Women and Higher Education in the Japanese Empire (1895-1945)," *Journal of Asian History* 21, no. 2 (1987): 171.

[15] Yoko Yamasaki, "New Education and Taisho Democracy: 1900 to 1930's," in *The History of Education in Japan (1600-2000)*, ed. Masashi Tsujimoto and Yoko Yamasaki (London: Routledge, Taylor & Francis Group, 2018), 64. Nakamura's translation of Samuel Smile's "Self Help" became hugely influential in Meiji era Japan.

[16] Kathleen Uno, "Civil Society, State, and Institutions for Young Children in Modern Japan: The Initial Years," *History of Education Quarterly* 49, no. 2 (May 2009): 177.

to babysit younger siblings all were factors that kept the urban poor out of the schools. The connections of Noguchi and Morishima with the elite and foreign missions supported these charity works, which eventually became supported by the Meiji government and served as models for kindergarten and daycares across the country.

Okayama Orphanage

During the Meiji era, much of the work being done to solve the social problems of industrialization was being pioneered by Christians. When asked for leading examples of social work in Japan by the French, all four examples given by the Meiji government were Christians, including Tomeoka Kosuke, who was working with delinquent children and pioneered the first reformatories, and Ishii Juji, who started Japan's first orphanage in Okayama.[17] In these Christians applying the love of Christ to practical situations we begin to see compassion for children as individuals and not just as a way to influence society. Ishii Juji, in particular, allowed Christianity to redirect the radical loyalist influences of his youth in the opposition domains where, although samurai were elite and educated, they were as impoverished as other classes. He vowed to treat the lower orders with only "love without discrimination."[18] At the core of his thinking was compassion: seeing the suffering of others and being moved to do something to relieve it. Poverty was not a result of individual failings but of social conditions beyond their control. Children were the target of his social action because they were the most vulnerable to these social conditions with their potential being destroyed by poverty before it had a chance to take flight.

Conclusion

Theologians in Japan continue to struggle with finding an authentic Japa-

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[17] Masao Takenaka, "Called To Service," *The Ecumenical Review* 14, no. 2 (January 1962): 170.

[18] Tanya Maus, "Rising Up and Saving the World: Ishii Juji and the Ethics of Social Relief during the Mid-Meiji Period (1880-1887)," *Japan Review: Journal of the International Research Center for Japanese Studies* 25 (January 1, 2013): 74.

nese expression of faith that is not simply a reflection of Western Christianity. Japanese education also continues to be influenced by reactionary forces that see it as a tool for indoctrination. Perhaps the deepest and most lasting influence Christians have had in Japan for children has been through faithful acts of compassionate service that see the potential in every child.
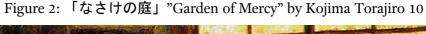
Another 1907 painting by Kojima Torajiro, "Garden of Mercy," depicts the work of Suzuki Yo caring for children in the Okayama orphanage.[19] Suzuki was the daughter of a samurai family and went to Tokyo to study at the Tokyo Women's Normal School to be a teacher. When the Tohoku famine struck, Suzuki left her job as a teacher to care for the orphans in Okayama.[20] She later would marry a Christian pastor and serve the church in Kyoto for many years. The painting won first prize that year in an art exhibition in Tokyo and was recognized by the Empress Meiji and purchased for the Imperial collection.

The painter Kojima Torujiro was himself a Christian who, with his benefactor Ohara Magosaburo, was baptized through the influence of Ishii Juji in Okayama. Ohara was an industrialist and heir to a spinning company and saw as his duty to use his fortune both to relieve the sufferings of those in need and make the world a better place. He not only supported the art work of Kojima but also the Okayama orphanage, and then went on to found schools, hospitals and institutes for higher education.[21]

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[19] Kojima, Torajiro. なさけの庭. Oil. Tokyo: Museum of the Imperial Collections, 1907.

[20] M. William Steele M. William Steele. "The Great Northern Famine of 1905-1906: Two Sides of International Aid." Asian Studies Conference Japan 16th Annual Conference 2012. "The Great Famine of North Japan of 1905–1906, however, was the first major example of joint domestic and international disaster relief, involving extensive media coverage in the Japanese and world press, government and non-government aid projects, the delegation of groups of volunteer workers, and fundraising campaigns throughout the world." *The Christian Herald* reported in 1906 that their final fundraising effort was divided between among the "Tohoku Orphan Asylum and the Okayama Orphanage, which are specially caring for the orphans from the famine districts."

[21] Masaatsu Takehara and Naoya Hasegawa, "Magosaburo Ohara: The Pioneer of CSR Who Challenged the Realization of Labor Idealism," *Journal of Human Environmental*

Figure 2: 「なさけの庭」 ”Garden of Mercy” by Kojima Torajiro 10

  Japan's Meiji Christians were largely products of their times. Many were samurai who felt an obligation to the betterment of the nation of Japan. Much of their thought was concerned more with the needs of the rapidly modernizing society than individual children. It is arguable that it was those who followed the example of the compassion of Christ who ultimately made the most difference for the lives of children. Through these Christians, orphans were cared for, schools were provided for the poor, and girls were included in education along with boys. Numerous other Christians worked to eliminate child labor, combat the trafficking of poor children, and better the lives of juvenile delinquents. These works, though done by believers of a religious minority that frequently still suffered persecution, led to changes across society for children.

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2021 APNTS Thesis and Dissertation Abstracts

Pring, Joy D. "Ugnayan: How the Christian Faith and Filipino Culture Build Relationships that Help Urban Poor Women Survive and Thrive." Doctor of Philosophy in Transformational Development, 2022.

This research explores the experiences of women living in urban poor communities. It aims to identify, understand, and articulate how the Christian faith and the Filipino culture enable them to create relationships for their survival and flourishing as human beings created after God's image. It is also the goal of this study to provide an indigenous theoretical model of development that is both in line with the tenets of the Bible and in touch with the uniqueness and intricacies of the Filipino culture. Transformational grounded theory, a research design that combines principles from participatory action research and grounded theory methodology, was employed for this study. Fifty women from urban poor communities in Antipolo, Taytay, and Quezon City, Philippines, participated in the research. The data shows that women build relationships in two main loci: in their neighborhoods and in the Christian centers in their communities. Also, employing open coding, axial coding, and selective coding, the data shows that the Christian faith and Filipino culture are instrumental to what women consider to be true development. From the participants' data, the interweaving of Christian and Filipino values creates relationships crucial for their progress. Christian values (faith, stewardship, harmony, generosity, wisdom, and love) and Filipino values (*damayan, kapwa, loob, pagkakaunawaan*) are the fiber or the threads to the relationships they share that serve as their organic safety net. An indigenous framework of development, "*Banig*: Development as Building Relationships through the Interweaving of Christian Values and Filipino Values," was drawn from the analysis of the participants' data. The definition development given by of women from urban poor communities of development is not limited to financial and economic bounds—their view of development as having good *ugnayan* (rela-

tionship) with God, with one's *kapwa* (neighbors), and with one's *loob* (inner self) is closer to the Biblical definition of development as *shalom.* This work offers research-based and empirical evidence that when the poor understand development from the finest of their culture together with the power of God's Word, they begin to perceive it as something beyond economics and live lives of meaningful transformation.

Thang, Van Nun. "Happy are the People Whose God is the Lord: The הלע (Whole Burnt Offering) in Leviticus 1 as an Expression of the Greatest Commandment." Master of Science in Theology, 2022.

There are five sacrifices mentioned in Leviticus, and the הלע is listed first. The significance of this offering is that it was one of the most frequently made sacrifices and one of the most important and only sacrifices completely belonging to God. The הלע was completely surrendered to God by the worshipper, and God completely accepted it. The most significant aspect of this הלע can be found in its being voluntary aspect. The difference between voluntary offering and mandatory offering is that the voluntary offering flows out of love, whereas the mandatory offering is offered because of the sin the person committed. Their purposes are also not the same; the voluntary offering is for expressing love, thanks, and paying homage and serves as a gift to God. The voluntary aspect of the הלע can be found in its center in the heart of the offerer. This is expressed by the desire of the offerer to present a costly offering rather than a cheap offering. By the sacrificial death of Jesus on the cross, believers are made holy and acceptable before God. Christ's death is a sacrifice made for all; all the sacrifices are fulfilled in Christ. There is, however, an ongoing aspect that can be drawn out from the הלע. The הלע helps us to understand the self-willingness of Christ to sacrifice himself for us all. As the הלע is burnt totally before God, Jesus asks us to give up everything for Him (Luke 14:33).

Woolery, Brian. "Developing a Curriculum for Christlikeness Using Jesus's Sermon on the Mount (Matthew 5-7). A Ministry Research Project."

Doctor of Ministry in Transformational Ministry, 2022.

The researcher developed a "Curriculum for Christlikeness" for Keystone Nazarene Church, an English-speaking international congregation in Okinawa, Japan, using Dallas Willard's approach to Jesus's Sermon on the Mount from Matthew 5–7 as a biblical foundation for congregant character development. The curriculum was developed to fulfill the church's mission statement of "Making Christlike Disciples" and in response to the reality that Christians often do not obey the teachings of Jesus or reflect his character. The twenty-four-week "Curriculum for Christlikeness" was carried out in three curricular venues: the corporate worship service, a weekly guided reflection journal, and discipleship groups for discussion and accountability. The researcher used a mixed-method approach to evaluate whether congregant growth occurred and whether higher engagement in the various curricular venues brought more change than lower engagement. Research data showed that implementing the Curriculum of Christlikeness at Keystone Nazarene Church played a part in congregant character development in Christlikeness. The data also showed that higher participation across the three curricular venues generally led to greater perceived growth than lower participation.

Yun, Ae-Sun. "The Influence of Maternal Responsiveness on Emotional Health as Perceived by Grade 10 Students in Cupang, Antipolo City in the Philippines." Doctor of Philosophy in Holistic Child Development, 2022.

This study is quantitative descriptive research regarding perceived maternal responsiveness (acceptance/rejection) and adolescents' emotional expressiveness. It investigates the perceived maternal responsiveness and its influence on the emotional health, particularly emotional expressiveness, of Grade 10 students in Cupang, Antipolo City in the Philippines by answering the following sub-research questions: 1) What is the demographic of this group of participants in terms of age, gender, the relationship of the residing female parent/caregiver, and the number of years residing with a significant female caregiver? 2) Do the mothers of Cupang, Antipolo City in the

Philippines demonstrate either acceptance or rejection as measured by CHILD Parental Acceptance-Rejection Questionnaire (PARQ): Mother (Short Form)? and 3) Does the perceived maternal responsiveness, as measured in selected adolescent participants, influence youth's emotional health? The current study utilized the 'Child Parental Acceptance-Rejection Questionnaire (PARQ): Mother (Short Form)' to measure perceived maternal responsiveness and the 'Emotional Expressive Scale' to measure the participants' emotional health, particularly emotional expressiveness. For data collection, 250 Grade 10 students participated in the current study both online (79 students) and offline (171 students).

Data gathered from the two survey questionnaires yielded the following findings: For the first sub-research question on demographics, there are no significant differences in the response in terms of age and gender. However, in terms of the relationship of the residing female parent/caregiver, those who live with their biological mothers perceived a higher maternal acceptance than those who live with their stepmothers or other female caregivers. For the demographics pertaining to the number of years residing with a significant female caregiver, those living with their significant female caregivers were emotionally more expressive than those not living with any.

For the second sub-research question on whether the mothers of Cupang, Antipolo City in the Philippines demonstrate either acceptance or rejection as measured by CHILD PARQ: Mother (Short Form), the majority response revealed maternal responsiveness styles as acceptance in a target area. According to the participants' demographic profile, 211 of the respondents (84%) live with their biological mothers, while five students (2%) reside with their stepmothers and 34 students (14%) with other female caregivers. The researcher focused on the maternal responsiveness of significant female caregivers. Thus, the relationship between respondents and their fathers was excluded as it may be a mediating factor.

For the third sub-research question on whether the perceived maternal responsiveness, as measured by the Grade 10 students, influences youth's emotional health, the perceived maternal responsiveness was correlated with the perceived emotional expressiveness.

Hence, to answer the main research question 'How does the perceived emotional responsiveness of a mother/primary female caregiver, as gauged by the responses of the Grade 10 students, influence the adolescents' personal perceived emotional in the Cupang, Antipolo City in the Philippines?', the findings conclude that participants who perceived a higher level of maternal acceptance showed a higher level of emotional expressiveness than those with a lower level of perceived maternal acceptance. These findings might indicate the importance for significant female caregivers, especially biological mothers, to reside with their sons and daughters, particularly adolescents, as this study focuses on promoting emotional expressiveness as one of the components of emotional health. Furthermore, teachers, counselors, social workers, church, government, and private companies should likewise acknowledge the importance of a strong mother-son/daughter relationship to promote emotional health. With that being said, it is highly recommended for these institutions to consider thoughtful intervention programs that will encourage and empower mothers to practice warm and supportive acceptance and increase the adolescents' emotional expressiveness that will nurture their emotional health. For this purpose, the researcher developed a curriculum that trained practitioners can use (see Appendices R and S).

Call for Papers

The Mediator provides a forum for dialogue about theological issues related to ministry in Asian and Pacific contexts. In keeping with this purpose, the editorial committee seeks quality papers related to Bible, theology, missions, evangelism, and church growth. Also welcome are reviews of publications, including books and music. Contact the editor for more information.

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5. Papers may be of any length, although authors may be asked to condense longer papers.
6. A list of non-standard abbreviations should be provided.

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