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Non-Christian, Japanese College Students' Perspectives of Engaging with God through the Participatory Components of Christian Worship

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Abstract

This study seeks to examine the extent to which non-Christian college students in Japan perceive their engagement with the biblical God while participating in daily chapel services at Kyūshū Lutheran College. The research employs a mixed-methods approach, analyzing survey and focus group data to explore whether a relationship exists between students' participation in chapel committee activities and their perceived spiritual engagement. Responses to Lynn Underwood's Daily Spiritual Experience Survey, the Centrality of Religiosity Scale, and the Centrality of Buddhist Religiosity Scale are combined to create a general spiritual profile of respondents.

Worship leaders and missionaries who are in positions of presenting the gospel of Jesus Christ in primarily non-Christian communities will be both encouraged and challenged by the results of this research project. Christian leaders serving in Japan may be surprised by the findings that previous notions that Japanese tend to identify and live with co-existing realms of spirituality are corroborated, but in this study, the belief and behavioral distinctions typically attributed to Shintō and Buddhist beliefs or worldview contradict existing literature.

Analysis of survey data shows that the strongest indicator of engagement during worship is chapel committee participation. The components with which students perceive the most heightened engagement includes singing, listening to Scripture being read, and the benediction. Participation in music groups shows a slightly elevated correlation to spiritual engagement during worship, and seems to be a context within which healthy forms of pre-evangelization can take place. Data from this research provides practical starting points for meaningful future research possibilities and reveals opportunities for continued ministry and evangelism in Japan.

Dedication

Believing that the fruit of missional labor is often unseen, often happening in the deepest places of human consciousness, it is in the hope of John 6:12 that I persevere, knowing that none shall be lost to the God of mercy and love. As His beloved, we are called to gather in His name, to profess his glory and majesty over all of creation, and to live out His love for us just as Christ poured out His love for us on the cross. May this same missional God receive this study in itself as a small act of worship, in hopes that more may come to see His goodness and profess Him above all other worldly gods that claim our attention and devotion.

Acknowledgements

I am not the kind of person who can "do it all." To do anything, I need a lot of help, and the PhD journey was no exception. I would like to express my deepest thanks to my dissertation advisor, Dr. Scott Connell, for both challenging me and encouraging me throughout this journey. His commitment to excellence and advocacy was immeasurably helpful, and I remain thankful for his ability to turn my ridiculous questions into thoughtful inquiry. And to think that this research topic came about because of a "comment in the margin!" I remain indebted as well to the many who have offered their insight, perspective, time, and direction throughout the long journey, including Dr. Street for his help with statistics, Dr. Siddons for his remarkable insight into the enigmatic character of Japan and persevering as my dissertation reader, Murakami Yasuko for her translation assistance, and Dr. Lynn Underwood for agreeing to expand her DSES into the Japanese language.

I am grateful to the students and staff of Kyūshū Lutheran College who took the time out of their busy schedules to encourage, evaluate language, work through the various stages of research, make announcements on my behalf, and generally support this endeavor. I sincerely believe that their willingness to participate in this project will benefit the institution for many years to come. Pastor Choi Daebom, Kaneto Kiyotaka, Koga Shiyuri, Horikawa Aika, Takeo Koharu, Fuchigami Saki, Ogata Ayano, and Kawahara Mana, *taihen osewa ni narimashita* 大変お世話になりました！ To my "Lutheran Scholars Theology Crew (LSTC)," the Reverend Dr. Philip Baker, Reverend Dr. Franklin Ishida, and Reverend Dr. Chandran Paul Martin, who agreed to tackle some of the complex questions about worship as it is understood through the lens of Lutheran theology, thank you for the long Zoom calls and being willing to "geek out" (your words, not mine) about these topics. Your wisdom and longevity in missions continues to

be a powerful inspiration to me and I remain humbled by your commitment to the proclamation of Jesus Christ.

Finally, to the members of my family who accompanied me with their companionship, fresh cups of coffee, translation help, editing assistance, and occasionally thick skin when the kitchen got a little hot, I wish to express my thanks. My beloved husband, Patrick, without your constant flow of grace, mercy, and support, this would never have gotten done. Emilie, I know that translating for your mom while you had your own college work to do was not easy–thank you. Hannah, the cups of coffee with plenty of whipped cream meant I could work another few hours on a weekend afternoon, which was exactly what I needed for many, many weekends. Dad, I am never too old to hear "Atta girl!" from my dad. Mom, you are not here for me to say thank you in person, but your modeling of the pursuit of excellence in education during your short time on earth continues to inform me now. May this work honor your memory.

Soli Deo gloria. To God be the glory.

Prologue

“In the future, foreigners who do not belong to your people Israel will hear of you. They will come from distant lands when they hear of your great name and your strong hand and your powerful arm. And when they pray toward this Temple, then hear from heaven where you live, and grant what they ask of you. In this way, all the people of the earth will come to know and fear you, just as your own people Israel do. They, too, will know that this Temple I have built honors your name” (2 Chronicles 6:32–33).

また、外国人があなたの偉大な力を耳にし、あなたをあがめるために、はるばる遠方から出かけて来て、この神殿に向かって祈るときにも、お住まいの天からその祈りを聞き、願いをかなえてやってください。そうすれば、地上のすべての民はあなたの名声を耳にし、イスラエルの民と同じように、あなたを恐れかしこむようになるでしょう。また、私が建てたこの神殿が、ほんとうに神様の住まわれる所であると知るようになるでしょう。（歴代誌Ⅱ6:32-33 Japanese Living Bible (JLB)）

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Glossary

catechesis: The formal educational or training process where an unbaptized individual is preparing for the full initiation into the Christian church.

conversion (religious): The internal shift that occurs in an individual signifying a change of religious or spiritual orientation; this can mean a change from the absence of belief to the existence of belief, a shift in religious affiliation (usually a denominational change), a heightening of existing faith, or a significant worldview shift from believing life to be haphazard and random to a conviction of God's existence, presence, and sovereignty in world order.

evangelism: This is understood as the work of the Holy Spirit. This dissertation presupposes Luther's teachings that people cannot come to Jesus Christ by their own efforts. Understanding this part of Lutheran doctrine is an important distinction for the context of this study.

evangelization: Evangelization is the dynamic proclamation of the Christian message, where salvific and transcendent truths pertaining to Jesus Christ are explicitly conveyed.

God: The deity whose character and attributes are described and revealed in the Holy Bible as the ultimate authority over Creation. For the purposes of this dissertation, "god" (lower-case "g") will pertain to "humanized gods" that are worshiped or understood in Japanese expressions of Buddhism, Confucianism, Taoism, and Shintō, and may include physical artifacts, spiritual aspirations or cognitive conditions.

kerygma: The explicit, contextualized conveyance of the gospel message.

non-Christian: A non-Christian is understood to be an individual who has not internally converted to Christianity. It is presumed in this dissertation that an individual can spiritually convert to the Christian faith despite not undergoing Holy Baptism.

proselytization: Proselytizing is a pejorative term associated with coercive or manipulative means of gaining (often inauthentic) converts or adherents to Christianity.

pre-evangelization: Pre-evangelization is a stage in the conversion process whereby incarnational witness to Christianity builds trusting relationships, engages in dialogue, and fosters healthy spiritual inquiry in preparation for the more explicit proclamation of Jesus Christ.

worship: Worship is the internal and external offering to God of the body, mind, and heart that is submitted as an as a response of humility, glorification, and surrender. Christian worship is distinguished as being purified and made holy and acceptable as an offering to God exclusively through the salvific work of Jesus Christ.

Abbreviations

CBRS	Centrality of Buddhist Religiosity Scale
COVID-19	Coronavirus Disease identified in 2019; SARS CoV-2
CRS	Centrality of Religiosity Scale
DSES	Daily Spiritual Experience Scale
ELCA	Evangelical Lutheran Church of America
Gen Z	Generation Z (those born between 2001 and 2015)
JELA	Japan Evangelical Lutheran Association
JELC	Japan Evangelical Lutheran Church
KLC	Kyūshū Lutheran College
MEXT	Japan Ministry of Education, Culture, Sports, Science, and Technology
NIV	Holy Bible, New International Version
SPSS	Statistical Package for Social Sciences

Chapter 1

Introduction

Background

The researcher has worked at a small, Lutheran college in southwestern Japan since 2006 as a teacher of both music and English. In 2011, she was challenged with the task of developing a sacred music program by the (then) president of the college, Dr. Kiyoshige Naohiro, who felt that having someone serve in that capacity was in the interest of deepening the spiritual life of the students and faculty. Since she was deployed by the Evangelical Lutheran Church of America as an Associate Missionary—the spouse of an assigned missionary—and because she had the time, interest, and determination, she accepted Dr. Kiyoshige's call.

Starting with ten students in what was called the *seikatai 聖歌隊* (*holy song group* or *chapel choir*) and a handful of students who had expressed some willingness to play the organ for corporate singing, the sacred music arm of the chapel life has grown to include about twenty-five students in the choir, fifteen student organists, and twenty-one students on a handbell team. In addition, student and faculty instrumentalists are encouraged to offer their skills to help with special events in the chapel. In total, roughly fifty to sixty students participate throughout the year in the music activities of chapel life at Kyūshū Lutheran College. These students are members of a larger chapel committee whose main work is to support the chapel worship and associated service activities.

Through their participation and their attendance at the daily chapel services, these students are experiencing a sustained exposure to the gospel over a three-to-four-year period. If someone with no knowledge of these students and their cultural history were to observe a daily chapel service at Kyūshū Lutheran College, it would be easy to assume that the students are,

indeed, worshipping the biblical God, perhaps even with Christian convictions. After all, each day, students and faculty who choose to attend the service sing the appointed hymn and listen respectfully while the Scripture passage is read; they are attentive to the pastor's message or to the musical groups that bring a special musical offering to the service; they close their eyes and fold their hands while the pastor asks them to join their hearts with his in a moment of prayer; at the end of the service, they stand and receive the Aaronic benediction, sing the threefold "Amen" and a final stanza of the hymn; finally, while the candles are extinguished and the postlude is played, they sit quietly and respectfully wait until the chaplain finishes any post-service announcements. Visibly and audibly, all indicators point to these activities as having the qualities of Christian worship.

However, when the majority of those students are non-Christian, the question arises about what is actually happening in that situation. Those observable behaviors could be attributed to other phenomena, such as curiosity of its otherness,[1] or an attempt to reflect or conform to the surrounding Christian activity for that brief period of time each day.[2] The orientation toward group thinking and behavior in Japan is well-documented, and participation could simply be a manifestation of this cultural attribute.[3] Students might be attending and participating simply because a friend is in the choir and they want to be supportive. The intention behind attendance and participation does not necessarily seem to reflect a posture of seeking God or anything spiritual, but rather being satisfied with the possibility that something supernatural or spiritual

[1] Ian David Miller, "Choosing the Other–Conversion to Christianity in Japan" (PhD diss., University of Manchester, 2010), 44.

[2] Agnes M. Brazal and Emmanuel S. de Guzman, "Intercultural Church: A Challenge in the Asian Migrant Context," in *Christianities in Migration: The Global Perspective*, ed. Elaine Padilla and Peter C. Phan (London: Palgrave Macmillan, 2016), 72.

[3] Niwako Yamawaki, "Within-Culture Variations of Collectivism in Japan," *Journal of Cross–Cultural Psychology* 43, no. 8 (November 2012): 1191.

might occur by virtue of their presence in a sacred space. Investigating the nature of this phenomenon is the primary intent of this research.

Statement of the Problem

The tumultuous history of Christianity in Japan has given rise to widespread challenges for missionaries. Despite the efforts by both Protestant and Catholic missionaries, only 1.1% of the Japanese population professes Christianity as the faith system to which they adhere.[4] Considering the incredible dedication of resources both in terms of finances and personnel, this figure has remained stable since the end of World War II.[5] Today, most Japanese perceive religious affiliation as merely lifestyle options that are marked by certain events such as festivals and holidays, but are not an essential part of everyday life.[6] There are many credible theories that seek to address this disparity between evangelization efforts and low rates of conversion. Historical precedents of missions,[7] lack of contextualization,[8] imperial cultism,[9] spiritual

[4] United States Department of State, 2019 Report on International Religious Freedom: Japan, 2. https://www.state.gov/report/custom/fc960e21ce/#!.

[5] Michael J. Sherrill, "Christian Churches in the Postwar Period," in *Handbook of Christianity in Japan,* ed. Mark Mullins (Boston: Brill, 2003), 165.

[6] Kanan Kitani, "Emerging Christianities in Japan: A Comparative Analysis of Brazilian and Filipino Migrant Churches," in *Christianities in Migration: The Global Perspective*, ed. Elaine Padilla and Peter C. Phan (London: Palgrave Macmillan, 2016), 90.

[7] Kentarō Miyazaki, "Roman Catholic Mission in Pre-Modern Japan: The Encounter Between Japan and Catholicism in the Age of Discoveries," in *Handbook of Christianity in Japan,* ed. Mark Mullins (Boston: Brill, 2003), 4–5.

[8] Atsuyoshi Fujiwara, *Theology of Culture in a Japanese Context: A Believers' Church Perspective* (Eugene: Pickwick Publications, 2012), xix.

[9] David Peterson, *Engaging with God: A Biblical Theology of Worship* (Downers Grove: InterVarsity Press, 1992), 263–64.

dissonance,[10] language barriers that required syncretism,[11] relevance,[12] and tacit proscriptions[13] are many issues that, when combined, result in a society that is difficult to permeate with biblical truth. Furthermore, while many spiritual metrics, descriptions, and models of religious persuasion or conversion exist in academic arenas in western cultures,[14] similar metrics for such matters in Japan have little reason to be created, given the syncretic religious worldview and the relatively small number of Christians. Without a reliable metric for a Japanese context, it is difficult to characterize the authentic spiritual condition, attitudes, or tendencies toward monotheistic Christian belief.

Despite the continually low numbers of clearly defined or self-proclaimed Christians, mission in the form of Christian evangelism continues, albeit in declining numbers.[15] As to why there continues to be a perceived need for a strong Christian missionary presence despite the resistance to full cultural acceptance, Michael Sherrill provides a succinct perspective:

> The Christian Church in Japan at the end of the millennium clearly faces a formidable challenge. The traumatic events of the 1990s, including the collapse of the "bubble" economy and subsequent recession, the Kobe earthquake, and the sarin gas terrorist attack in Tokyo by Aum Shinri-kyo, have all contributed to a growing sense of self-doubt and crisis of identity. In addition, there is evidence of a stronger individualistic orientation among many Japanese. In postmodern Japan, however, the center of

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[10] Notto R. Thelle, "The Christian Encounter with Japanese Buddhism," in *Handbook of Christianity in Japan,* ed. Mark Mullins (Boston: Brill, 2003), 228.

[11] Aldo Tollini, "Translation During the Christian Century in Japan: Christian Keywords in Japanese," in *Between Texts, Beyond Words: Intertextuality and Translation*, ed. Nicoletta Pesaro (Venezia, Italia: Univerità Ca' Foscari, December 2018), 15–16.

[12] Hiroshi Miura, *The Life and Thought of Kanzō Uchimura, 1861–1930* (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 65.

[13] David Lu, *Overcoming Barriers to Evangelization in Japan* (Eugene: Wipf and Stock, 2019), 73.

[14] Peter Hill, "Measurement in the Psychology of Religion and Spirituality: Current Status and Evaluation," in *Handbook of the Psychology of Religion and Spirituality,* ed. Raymond F Paloutzian and Crystal L. Park (New York: Guilford Publications, 2014), 43.

[15] Thomas John Hastings, *Practical Theology and the One Body of Christ: Toward a Missional–Ecumenical Model* (Grand Rapids: William B. Eerdmans Publishing Company, 2007), 47.

> individual identity is unclear. This has prompted many to seek new meaning in life and human relationships.[16]

To help address this spiritual chasm, the Japan Evangelical Lutheran Church (JELC) continues to partner with the Evangelical Lutheran Church of America (ELCA) to provide personnel support for outreach and missional activities. Kyūshū Lutheran College (KLC) in Kumamoto, Japan, is one institution that continues to request missionary support for the evangelistic outreach to the student body. This relationship between KLC, the JELC and the Lutheran church(es) of the United States has been in place since the founding of the school campus by Lutheran missionary Martha Akard in 1926.[17]

At KLC, a daily worship service is offered where those in attendance or engaged within the music ministries are primarily non-Christian students and faculty. This situation presents an interesting and complex theological conundrum. When the intersection of what is biblically considered "acceptable worship" (John 4:23, New International Version) intersects with the concomitant command for Christians to proclaim the gospel and make disciples of all the world (Matt. 23:19), there is the potential to claim non-Christian students' participation as false worship, unacceptable worship, or idolatry. These behaviors may look like worship externally, but in fact are not directed toward God as much as they are directed toward fulfilling the needs of the individual self (Isaiah 58). On the other hand, research has shown that attendance and participation in a consistent Christian worship experience is a powerful mechanism to teach and foster students' spiritual engagement while maintaining the integrity of biblical and doctrinal

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[16] Sherrill, "Christian Churches in the Postwar Period," 174.

[17] Benjamin Paul Huddle, *History of the Lutheran Church in Japan* (New York: Board of Foreign Missions, the United Lutheran Church in America, 1958), 139.

tenets[18] (1 Pet. 2:12 and 1 Cor. 14:23–25). The intersection of missional outreach and worship, then, becomes a complex network of spiritual quest and peripheral reasons that motivate non-Christians to spend time in an explicitly Christian worship context on a regular basis.

The external appearances of worship do not always accurately depict the state of belief that the worshiper is experiencing, even in worship services that are predominantly comprised of Christians. John MacArthur writes about contemporary Christian worship in this way:

> [Jesus Christ] is often carelessly overlooked by those who are supposedly celebrating Him, and the result is spiritual catastrophe. Much of what is done in the name of worship nowadays actually dishonors Christ. We have many activities and little worship. We are big on ministry and small on adoration. . . We are so entrenched in the doing that we miss the being. . . We have our functionaries, our promotions, our objectives, our success-driven, numbers-conscious, traditionalistic, even faddish efforts. But too often acceptable, true, spiritual worship eludes us.[19]

What is visible in Christian worship are often simply the external behaviors that are expected in a corporate context as individuals attempt to experience an encounter with God. However, as D. A. Carson claims, it is not in the seeking of joy, peace, or even holiness that we find those things. It is in the worship of Christ alone that those things are found. He writes:

> In this area, as in so many others, one must not confuse what is central with byproducts. If you seek peace, you will not find it; if you seek Christ, you will find peace. If you seek joy, you will not find it; if you seek Christ, you will find joy. If you seek holiness, you will not find it; if you seek Christ, you will find holiness. If you seek experiences of worship, you will not find them; if you worship the living God, you will experience something of what is reflected in the Psalms.[20]

Carson's claim eloquently depicts the intersection of the behavioral or experiential components of worship as well as potentially misdirected intentions in worship. This is the crux

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[18] Stella Y. Ma, "The Christian College Experience and the Development of Spirituality Among Students," *Christian Higher Education* 2, no. 4 (2003), 325–26.

[19] John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 2012), 51.

[20] D. A. Carson, *Worship: Adoration and Action* (Eugene: Wipf and Stock, 1993), 15.

of spiritual engagement in Christian worship, where there is alignment of intention (to glorify God) and behaviors (those activities that demonstrate or illustrate the glorification of God). Quantifying the behaviors of non-Christians in a Christian worship setting is relatively straightforward, as they are generally visible or audible. However, ascertaining (1) what students are experiencing in the area of internal spiritual engagement during that worship and (2) identifying the trajectory of conversion or personal transformation are difficult to confirm without methodical examination.

Significance of the Study

This research methodically examines the beliefs and perceptions of Japanese non-Christian college students while they participate in Christian worship as non-Christians. What non-Christians are thinking or believing while encountering Christianity provides the bedrock of their initial engagement with God, and is therefore an area worthy of critical analysis. Responses help to provide insightful data about the individual spiritual condition of students as well as how those spiritual conditions are tied to their overall engagement with Christianity. The data also points to which aspects of participation within Christian worship are easier to understand and engage with as students are introduced to the gospel's teachings.

Religious conversion continues to be an enigma in the context of Japan.[21] There is scant evidence or data in academic research to trace the Japanese first-person voice of those who have been exposed to the gospel primarily through participation in Christian worship and subsequently choose to embrace it, reject it outright, or who simply feel sympathetic or ambivalent toward Christian faith. The examination of this small demographic unlocks some of the mysteries

[21] Michael Roemer, "Religious Affiliation in Contemporary Japan: Untangling the Enigma," *Review of Religious Research* 50, no. 3 (March 2009), 316.

involved as students attend Christian worship as non-Christians and participate in the activities related to the facilitation of worship. Analysis of the results yield meaningful information about the effectiveness of the ministries in which students participate. Japanese students who are exposed to the gospel over a sustained period of time had interesting and insightful personal stories to contribute to the study of faith development in an area of the world considered to be impervious to the gospel.

The geographical context of Japan holds unique attributes, but the college-age generational traits are fairly recognizable across cultures.[22] The influence and availability of technology, the permeation of social media in culture, heightened social consciousness, increased tendencies for egalitarianism, and other generational characteristics are similar in Japan to what might be observed in most millennial and Generation Z populations throughout the West and increasingly in non-Western countries.[23] Therefore, for missionaries, particularly those who work in areas of the world where syncretism and pantheism dominate the mechanics of culture, this study provides some much-needed data on the extent to which observable behaviors of the non-Christian during worship align (or dissociate) with beliefs and spiritual trajectory. To that end, those working in seeker service capacities in other locations may find some meaningful parallels from this research that can inform their ministries. Finally, the overarching theological discussion regarding how Christian worship is defined and the complexity of its praxis when the dominant group in attendance is non-Christian is worthy of consideration for all Protestant worship leaders when working with an assembly.

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[22] Arthur Asa Berger, *Cultural Perspectives on Millennials* (San Francisco: Palgrave Macmillan, 2018), 22.

[23] Julie Coates, *Generational Learning Styles* (River Falls, WI: Learning Resources Network, 2007), 116–17.

Purpose of the Study

The purpose of this study is to examine the cognitive, affective, and behavioral experiences of non-Christian, Japanese college students who attend and participate in Christian worship. These experiences are considered participatory, and as such the study explores the extent to which observable participation behaviors accurately reflect the less visible, internal workings of thoughts and beliefs. The combination of thinking, feeling, sensing, and behaving are the primary factors of engagement. The extent to which students believe they are engaging with the biblical God of worship is measured and analyzed quantitatively, with special attention given to whether correlations exist between those internal processes of engagement and students' participation in the chapel committee.

Theoretical Framework

This study did not aspire to prove or disprove a particular framework of spiritual engagement or theory of conversion. Instead, the models provided in Scripture provide the mooring and descriptive measures of worship, evangelism, and conversion. The academic work of James Fowler[24] in faith formation and the work of Lewis Rambo[25] in the area of religious conversion informed the construction of the survey questions that were created by the researcher. As the field of religion and spirituality shares much common ground with psychology and sociology, the work of Fowler and Rambo provided substantive input in the construction of questions and informed the direction of the research questions. This was necessary in order to build continuity and structure into the quantitative measurement tool.

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[24] James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper and Row, 1981).

[25] Lewis Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993).

Research Questions

In order to discern the specific nature of what is happening when Japanese non-Christian college students participate in Christian worship, a methodical examination is necessary. Students' arrival and orientation at Kyūshū Lutheran College is usually the first time for them to be challenged to consider the veracity of who the God of the Bible is, the plausibility of monotheism, and the ways in which humanity is called to respond to God's love. Pondering ideas of heaven and the afterlife while concomitantly being introduced to God's redemption of those who believe in Jesus Christ is often the first time for which they have been challenged to question their pre-existing beliefs.[26]

It should come as no surprise that these initial encounters have powerful consequences and implications for the spiritual development of these young adults. Yet, what this development looks like is often hidden in the *honne* 本音 of Japanese persona. *Honne* 本音 "refers to a person's deep beliefs or intentions as these are shaped, encouraged, or suppressed by the norms of the majority."[27] *Tatemae* 建前 is the opposite idea, which refers to the socially required, politically correct, or opinion that is influenced by social norms. This differentiation is critical to understand in the context of Christian worship, as what is visible in the way of behavior is not necessarily indicative of the internal processes that are occurring. Samuel Lee writes, "When it comes to becoming a Christian, one has to keep one's convictions to oneself (*tatemae* 建前) in order to maintain the group/social harmony (*wa* 和) or not disturb the *wa* 和 of other groups. Of course, this does not make the work of evangelism easy."[28] This also means that authentic,

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[26] Hastings, *Practical Theology and the One Body of Christ*, 80.

[27] Samuel Lee, *The Japanese & Christianity: Why is Christianity Not Widely Believed in Japan?* (Amsterdam: Foundation University Press, 2014), 46.

[28] Lee, *The Japanese and Christianity,* 47–48.

internal conversion to Christian faith has the potential to occur without undergoing the public sacrament of Holy Baptism.

Authentic and acceptable worship in both spirit and in truth (John 4:23–24) must begin somewhere. For those who are raised in a Christian home, this process often starts at infancy with pedobaptism and the parental fulfillment of the covenant language spoken during the sacrament. Such is the case for most mainline Protestant denominations such as Lutheranism, the denominational context for this study. In the Lutheran liturgy both in North America and in Japan, parents are bound in a covenantal relationship upon presenting the child for baptism:

> PASTOR: As you bring your child to receive the gift of baptism, you are entrusted with responsibilities: to live with (him/her) among God's faithful people, bring (him/her) to the Word of God and the Holy Supper, teach (him/her) the Lord's Prayer, the Creed, and the Ten Commandments, place in (his/her) hands the Holy Scriptures, and nurture (him/her) in faith and prayer, so that your child may learn and trust God, proclaim Christ through word and deed, care for others and the world God made, and work for justice and peace. Do you promise to help your child grow in the Christian faith and life?[29]

Typically, particularly in the context of North America, beyond baptism and confirmation of faith during the teenage years, continued exploration of their faith tradition is a logical next step in deepening their faith at the young adult stage of life.[30] Christian communities of various sizes generally offer programs to nurture faith development alongside and in addition to parental guidance.

However, for Japanese students who have no exposure to Christian culture or theology as children, when they attend a Christian college by choice and are concomitantly encouraged to attend chapel services to generate a holistic education through Christian teachings, there may be

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[29] Evangelical Lutheran Church of America, *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress, 2006), 236.

[30] Ma, "The Christian College Experience," 326.

more internal or hidden motivation for spiritual guidance and teaching than what is often presumed. College students are increasingly "disenchanted with social structures, and they are fearful, sexually active, socially isolated, and consumer oriented. Furthermore, they are more locally focused, less globally aware, hardworking, career minded, ethnically diverse but divided, and are weak in basic skills."[31] While students may not explicitly say as incoming freshmen, "I want to study Christianity in order to become a disciple of God," they do reveal an openness to exploring and even receiving the teachings as evidenced by their gravitation toward chapel activities and voluntary participation in the chapel committee.

This research examines the attitudes, perceptions, beliefs, and cognitive processes of college students who are participating in daily Christian worship at Kyūshū Lutheran College. These mechanisms for engaging with God work in tandem with participation in Christian worship, which refers to any behavioral or interactive activity of the non-Christian such as listening, reading, watching, singing, standing, bowing heads, or praying during the daily chapel worship service. For example, when a Christian believer stands and receives the Aaronic benediction, presumably that individual believes (1) that the biblical God exists (monotheistic); (2) that God is blessing them through the Holy Spirit in the name of Jesus Christ (Christian); and (3) that they are, in fact, receiving this blessing (faith in a relational God of creation). For the Christian, receiving the benediction (blessing) is considered an activity of worship.[32] However, when Japanese non-Christian college students stand, bow their heads, and sing "Amen" in response to the Aaronic benediction, it is not clear what they think is happening and to what extent they believe any of the doctrine that is embodied in the blessing.

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[31] Ma, "The Christian College Experience," 324.

[32] Lorraine S. Brugh and Gordon W. Lathrop, *The Sunday Assembly*, vol. 1, *Using Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress Publishing, 2008), 232.

The primary research question for this study examines the extent to which students believe they are engaging with the biblical God as they participate in various components of Christian worship during the daily chapel services. Related to this question is whether the additional participation in one of the music ministries (choir, handbell team, organist) is correlated to any significant differences in their spiritual engagement. By using several frameworks of faith formation and a biblical worldview to create a metric and solvent narrative, this research uncovers some of the rich and complex processes that are taking place in the minds and hearts of these college students.

The following hypotheses were derived from the theory and research elaborated in the literature review, and were tested in the current study using a combination of the Daily Spiritual Experience Survey (DSES), components of both the Centrality of Religiosity Scale (CRS) and the Centrality of Buddhist Religiosity Scale (CBRS), a scale of animistic thinking to examine Shintō adherence or belief, and researcher-developed questions.

Null Hypotheses

1. Japanese, non-Christian students who attend Christian worship are passive and not-engaged in cognitive, behavioral, or spiritual capacities.
2. There is no correlation between students' participation in the chapel committee to their spiritual engagement during worship.
3. Japanese, non-Christian students who attend Christian worship will not show evidence of spiritual transformation during chapel.
4. Japanese, non-Christian college students reflect an aversion to religiosity.

Active Hypotheses

1. Japanese, non-Christian students who attend Christian worship are actively engaged in cognitive, behavioral, and/or spiritual capacities during the worship service.
2. There is a positive correlation between students' participation in the chapel committee to their spiritual engagement during worship.
3. Some Japanese, non-Christian students who attend Christian worship will show some evidence of spiritual transformation in their chapel participation.
4. Japanese, non-Christian college students reflect the long-standing conditions of multiple, co-existing religiosities.

Since most students at Kyūshū Lutheran College do not explicitly reveal a religious conversion within the four years of their college participation, it was not expected that this research would reveal evidence of full conversion (either internally or manifested in the sacrament of Holy Baptism) to a Christian faith. However, it was anticipated that there would be some evidence that by participating in Christian activities, they would move or settle on the suppositional continuum from a position of agnosticism as it relates to Christianity (not knowing or not caring about the existence of the biblical God) or atheism (not believing whatsoever in the existence or reality of the biblical God of creation) either (1) toward fuller cognizance and acceptance of that reality or (2) toward conscious rejection of the Christian gospel.

It was expected that students' responses to the investigation would reveal that there are moments of Holy Spirit intervention that seem to move their hearts in the form of understanding, repentance, and transformation toward an authentic experience of Christian belief during the worship services. Those types of responses would suggest that engagement with the biblical God may be occurring over short, specific periods of times as the divinity of God's transcendence

allows them to experience the process of transformative participation and/or illumination of His existence.

Terminology

The term *non-Christian* is used throughout this discussion to refer to the students or individuals who (1) have not experienced infant baptism and been raised in a Christian home or (2) any adult individuals who have not made a (denominationally appropriate) commitment to Christian faith in Jesus Christ. The researcher recognizes the unfortunate negative nuance that implies being an outsider that surrounds the prefix *non-* and intends no disrespect. However, at this time a more appropriate term has not been found in the existing literature to accurately depict the distinction between the individual who acknowledges specifically Christian creedal affirmations from individuals who have not yet affirmed or professed, internally or externally, faith in God or Jesus Christ.

Therefore, to maintain clarity throughout the ensuing discussion, it is with the understanding that a non-Christian is not intended to hold any derogatory meaning, and can include anyone within a broad range of strength of convictions toward Christianity who has not yet, or is not prepared to, express creedal statements in response to the revelation of God. The exception to this is for those who have experienced infant baptism within their denominational tradition and who have been raised in a Christian faith. In these cases, individuals would be referred to and presumed to be Christian according to the pedobaptism tradition.

Due to the nature of Japanese religiosity—which involves multiple religions—and the monotheism of Christianity, the term *God* (capitalized) will always refer to the God of the Bible as revealed in Holy Scripture. The term *god* (not capitalized) has multiple meanings in Japanese culture depending on the religious or spiritual context, but is used primarily to differentiate

general deities from the biblical God of worship, usually deities that are believed to live within nature or the concept of Buddha as a god. The distinction was also made in the Japanese survey questions so respondents were clear about which deities the questions are referencing.

Although the terms *false worship* and *idolatry* are both biblically correct, for this discussion, they will be avoided as descriptors for the experience of non-Christian Japanese students as they participate in worship services for two reasons: (1) There is no indication that students would be engaging in intentionally deceptive spiritual practice. Thus, due to the potential interpretation of *false* as being a deliberate, calculated, or intentional action of deception or dishonesty, the term *false worship* will not be used to describe the students' worship experience. (2) The fact that idolatry of gods, statues, relics, and icons continues to be a pervasive and inherent element of both Japanese Shintō and Buddhist culture and everyday lives adds an overlapping layer of complexity that is beyond the scope of this discussion. Therefore, neither will the experience of Japanese non-Christian students be called *idolatry.*

Instead, for the purposes of this discussion and for the sake of simplicity, their experience as they attend and participate in the daily Lutheran chapel service are referred to as *participation in worship*, *formative worship*, or simply *worship*. As the need arises to distinguish Christian worship (the worship of individuals who have accepted the atonement of Jesus' death as their means of salvation) versus what the students are experiencing, the researcher will attempt to clarify those distinctions.

The study conducted with students at Kyūshū Lutheran College operated with the presupposition that acceptable Christian worship can only occur once the individual has encountered the biblical God through the intervention of the Holy Spirit, experienced a repentance of the soul that is ultimately consummated through the sacrament of Holy Baptism.

The researcher will attempt throughout the remainder of this document to be explicitly clear when the discussion involves acceptable Christian worship to make that distinction. Other uses of the term *worship*, in general, will refer to the students' formative experience of faith, characteristics of spiritual engagement, and the particularities and behaviors that are often associated with Christian worship, but understood to be without the explicit conversion, commitment, decision, or baptism that signals an initiation into the Christian faith community.

Limitations of the Study

1) This study has limited generalizability due to the small sample size and the specificity of the context.
2) The researcher is operating from a Christian, monotheistic perspective, so although every attempt has been made to neutralize this bias, questions in the survey and interview may still reflect this partiality.
3) The study was conducted during a global pandemic. The sudden and persistent conditions of remote learning, closed school facilities, limited recruitment into the chapel committee, and online worship services are assumed to impact student experiences. This in turn may not be representative of experiences that would have transpired under normal school operations or health conditions.

Delimitations of the Study

The parameters of this study are inclusive of a limited niche of students who attend a small, liberal arts college in southwestern Japan. The experience of these students is further limited to that which they perceive to happen in daily chapel worship at Kyūshū Lutheran College. As such, the investigation is comprehensive only insomuch as it is specifically targeted to this population. As much as they would be interesting and perhaps even influential to the

results in this study, factors such as motivation to attend chapel, reasons for choosing the college, and spiritual experiences related to Christian worship outside of the daily worship at Kyūshū Lutheran College are not included in the examination.

The sample (*n*=44) of Group 1 was limited to students who claimed regular chapel attendance, were at least 18 years old, and who are enrolled as undergraduate students at Kyūshū Lutheran College. The survey period was limited to just over one week, creating a focused time period for response consistency with regard to the rhythm of the semester activities. The survey was structured such that respondents were automatically dismissed from the survey if they did not agree to the informed consent or if they did not meet the other eligibility requirements. Of the 51 total respondents, seven were dismissed for the following reasons: Two students were not yet 18 years of age, two students did not agree to the informed consent page, and three students were dismissed because their chapel attendance was fewer than the required minimum of once per week or more. After the screening, 44 respondents remained eligible and their data was used for the analysis.

Group 2 (*n*=4) participants were selected by the researcher based on their seniority as well as their consistent participation in the chapel committee. Five students were originally asked to take part in the focus group but due to other commitments, one student had to withdraw. While a larger group might have yielded a wider variety of opinions and feedback, it would have necessitated either a longer interview time period or multiple sessions, so a smaller group was chosen in the interest of time.

Assumptions of the Study

(1) All surveys and interviews were administered and conducted in Japanese. However, preliminary research, analysis, and findings are communicated in English. The possibility of error in translation in either direction cannot be discounted.

(2) This study is conducted through both a phenomenological and quantitative methodology (mixed-methods). The underlying assumption is that documenting the experiences of students both as a cohort and individually is worthy of exploration and will yield meaningful results.

(3) The researcher uses the established system of referring to Japanese people by their surname first followed by a given name if one exists, e.g., Nakamura (surname) Kenji (given name). This same format will pertain to all citations if the original work was for a Japanese publication. However, if the work was for an English publication, the name formatting in citations will abide by standard Turabian guidelines.

(4) For the focus group interviews, to maintain both anonymity and congruence with cultural patterns of respect, participants are referred to as A-san, B-san, etc., with no reference to gender. In addition, any references to third parties within the focus group interview transcripts are redacted. Finally, because the researcher operates from a monotheistic perspective and for whom Japanese is not her native language, and in order to achieve optimal objectivity and to best represent the voice of the participants in an ethical manner, once the transcription was completed, participants were provided a two-week window of opportunity to rephrase, redact, or remove information that pertained to their contribution(s) to the conversation.

(5) In the cases where an English rendering of a Japanese word is not in the common vocabulary, the word is italicized and immediately followed by its appropriate Kanji character(s), such as *kakure Kirishitan* 隠れキリシタン.

(6) For Japanese words that are well-established in the English lexicon, the Hepburn-Reischauer system of Romanization is used in combination with the macron sign for distinguishing long and short vowels (e.g., Shintō).

Summary and Organization of the Remainder of the Study

The research conducted for this study is the result of the researcher's long career spent working as a missionary at Kyūshū Lutheran College. The researcher has discovered through the teaching of music and English to undergraduate students, and through the forging of friendships and colleagues over seventeen years that there is much to be learned about what is occurring beneath the appearances of Japanese spiritual life. The historical encounters between Japanese people and Christians, as well as the ways in which mission and evangelism has shifted over the last century are key contextual areas for this research. In addition, in order to understand how Japanese non-Christian college-aged students engage with God or even their own spiritual senses, a robust discussion of how faith conversion emerges and draws non-Christians into the ethos of worship is necessary. That which is both visible and invisible when non-Christian Japanese college students participate in Christian worship is the result of a complex web of historical, cultural, and even psychological influences, and it is these influences to which the discussion now turns.

The remaining chapters are organized based on the structural parameters stated in chapter one. Chapter two provides a broad overview of the history of Christian mission in Japan, definitions and parameters for Christian worship and evangelism, and the theories and models of

conversion and spiritual transformation as described by James Fowler and Lewis Rambo. In chapter three, the methodology of the current research study is detailed in terms of both the process and content. In addition, the rationales for the use of various metric instruments and scoring procedures used in the study are provided. Chapter four is a comprehensive report of the findings of the research. Data procured from the survey and the focus group are analyzed together to create a narrative that helps to describe the perceived spiritual experiences of the respondents. The final chapter, chapter five, provides summary statements and addresses the need for future research in various areas related to the results of this research.

Chapter 2

Literature Review

Introduction

The discussion of Japanese non-Christians' engagement with God during Christian worship necessarily warrants the examination of several disciplines and their convergence. First, one must understand the historical precedents of Christianity in Japan and the tacit or explicit attitudes that surround Christianity in its contemporary setting. Second, the term *worship* has a complex body of meaning, both historically and in contemporary conversation. Discernment between that which is distinctively *Christian worship* and what behaviors and attitudes characterize faith formation requires consideration and definition. Thus, a robust discussion of the term *worship* will help to frame the research context particularly as it pertains to evangelism as a by-product of worship. Equally important to defining worship is to fundamentally understand the theological principles and biblical foundations that provide the scaffolding for evangelism and mission. Because this study will employ a correlational analysis to compare the results of students involved in music ministries and those who are not, a brief discussion of the role of music in worship and as a tool for evangelism is warranted. Finally, an examination of existing models and theories of religious conversion and faith development will be fundamental to understanding the dynamics of belief formation and conversion.

Historical Encounters with Christianity

The study of contemporary Christian mission work contexts requires a robust understanding of the issues and circumstances that preceded the current situation. The history of Christian mission in Japan is complex and deeply rooted in a combination of political strife and

spiritual pluralism. The historical encounters of Japanese with Christianity has, until recently, been divided into three primary time periods, including the initial engagements with Catholic missionaries during the late 1500's and early 1600's until Christianity was banned, the second encounter—which now included Protestant missionaries—following the lifting of the ban in the late 1800's until it was once again heavily suppressed during the years of World War II, and the third encounter during and immediately following the years of the American occupation of Japan.

The decades following the war, which included the American Occupation of Japan, saw a worldwide shift in the theology of mission across denominations. The American Occupation was the next period of Christian mission proliferation while the heavy suffering and physical needs were met by Christian ministries and as Japan regained its economic footing. After the economic bubble burst in the 1980's, however, another context has emerged whereby the fulfillment of deeper, spiritual needs has taken precedent over the filling of physical needs. The emerging generations of millennials and Gen Zs in recent decades have a unique set of spiritual circumstances that contribute to a context that can effectively be considered a fourth encounter with Christianity.

Initial Encounter with Christianity (1549–1640)

Christianity had a challenging start in Japan. With the arrival of Portuguese Catholic missionary Francis Xavier (1506–1552) in 1549 after a century of wars to unify Japan, the initial encounters between the West and Japan were initially fairly positive.[1] These historical encounters were well-documented by Francis Xavier and the subsequent Jesuit priests who

[1] Dorothy Pape, *Captives of the Mighty: Christ and the Japanese Enigma* (Chicago: Moody Press, 1959), 15.

followed. In addition to proclaiming the gospel to the extent possible with their limited proficiency in Japanese, and in hopes of forming a native clergy as soon as possible, the Jesuits formed two seminaries, a college, and schools for young boys who learned Latin, Japanese, and music.[2] A printing press was brought to Japan so that curricular materials could be created. Having met little resistance or hostility during the first two to three decades of evangelization, "Christianity reached its numerical peak in 1597 with a conservative estimate of 300,000 believers or 1.6% of the population."[3]

Despite this perceived success story of relatively fast rates of conversion to Christianity, the trajectory was short-lived. Four successive *daimyō* 大名 (political leaders), each of whose reign was only a period of several years before being succeeded, had an increasingly severe view of how Christians and Christianity ought to be handled. Oda Nobunaga (1532–1582), Hideyoshi Toyotomi (1536–1598), Tokugawa Ieyasu (1543–1616), and Tokugawa Iemitsu (1604–1651), were the dominant political figures of this era who deeply influenced policy and persecution tactics regarding the Jesuit mission efforts. Masaharu Anesaki described the final leader, Tokugawa Iemitsu, as "a wonton child of the aristocracy, who had no other standard of conduct other than his own capricious will."[4] Declaring Christianity a "subversive creed. . . which placed loyalty to God before loyalty of one's lord,"[5] it was under the brutal reign of Tokugawa Iemitsu

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[2] Christal Whelan, *The Sacred Book of Japan's Hidden Christians* (Honolulu: University of Hawai'i Press, 1996), 6–7.

[3]Keith E. Webb, *Overcoming Spiritual Barriers in Japan: Identifying Strongholds and Redemptive Gifts with Prayer Guide* (Next Church Resources, May 2010), Kindle, 15.

[4] Masaharu Anesaki, *History of Japanese Religion: With Special Reference to the Social and Moral Life of the Nation* (Tokyo: Charles E. Tuttle Company, 1963), 251–252.

[5] Japan Ministry of Education, *Japanese Religion: A Survey by the Agency for Cultural Affairs*, ed. Horii Ichiro (Tokyo: Kodansha International, 1972), 77.

where the religious landscape of Japan was permanently damaged. It is worthwhile to note here that "the earliest Japanese word for government is *matsuri-goto* 政, which means religious observances or worship."[6] With government and religiosity so deeply enmeshed, there was considerable discomfort with new religious practices that were perceived to have the potential to undermine the fledgling government.

Understanding the horrific means of Christian persecution during the Edo period (Tokugawa era) that characterized Japan during the late 1500s to the early 1600s sheds light on the subsequent and contemporary aversion to Christianity and the pervasive attitudes of Christianity as something to be avoided or eliminated. Some of the well-known incidents that occurred during this period included the martyrs of Nagasaki, where twenty-four men and two teenage boys were crucified for not renouncing their faith, and the 1637 Shimabara Rebellion, where over thirty thousand Christians—mostly women and children by that time—were massacred.[7] By 1640, "an estimated 6000 people were martyred and 280,000 were made to apostatize."[8] Punishment and unpredictable executions were enforced, with seemingly unlimited tolerance for the utmost cruelty and horrific forms of torture.[9] This period of time also gave birth to the *kakure Kirishitan* 隠れキリシタン (hidden Christians), a group of people who, after Christianity was banned, continued to pass along their faith in complete secrecy over the span of 250 years until the first of these people came forth to a priest in Nagasaki in the late 1800s.[10]

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[6] Robert Bellah, *Tokugawa Religion: The Cultural Roots of Modem Japan* (New York: Free Press, 1985), 87.

[7] Anesaki, *History of Japanese Religion*, 253.

[8] Webb, *Overcoming Spiritual Barriers,* 24.

[9] Ivan Morris, *The Nobility of Failure* (New York: Holt, Reinhart and Winston, 1975), 148.

[10] Whelan, *Japan's Hidden Christians*, 9–11.

Second Encounter: Protestant Mission (1873–1939)

As the Edo period of conscription came to a close and the Meiji era took root, a seismic shift in the domestic political and cultural climate was already underway.

> Diplomatic pressure on Japan for more access to the country continued, and in 1851, the Americans took a decisive step with the arrival of Commodore Perry and four naval ships near Edo, present-day Tokyo. By 1858, a treaty was signed between Japan and the United States, and a number of ports, including Nagasaki and Yokohama, were opened to trade. In addition, Christian missionaries were permitted in the treaty ports for the foreign traders, but were not allowed to evangelize the Japanese.[11]

Despite these negotiations, however, "the anti-Christian edicts of the Shōgunate remained in force. . . since Christianity was still illegal."[12] The exile of more than three thousand *kakure Kirishitan* 隠れキリシタン prompted a massive diplomatic outcry from both Europe and North America. In 1873, the anti-Christian public edicts were taken down.[13] As both Catholic and Protestant missionaries were allowed into Japan but confined to working in treaty ports, they focused their energies on the learning of Japanese and translating the Bible.[14] The importance of this work cannot be overstated and is underscored by the unfortunate communication gaffe by missionary predecessor, Francis Xavier. Xavier had relied on an ex-convict named Yajirō—sometimes referred to as Anjirō—who was a Japanese man wanted for manslaughter but who had been baptized in hopes of receiving eternal salvation. He became the first Japanese convert and missionary to his own people. However, in these first months of proselytizing:

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[11] Kate Allen and John E. Ingulsrud, *The Norwegian-American Lutheran Experience in 1950's Japan: Stepping up to the Cold War Challenge* (Boulder: Lexington Books, 2016), 12.

[12] Allen and Ingulsrud, *The Norwegian-American Lutheran Experience*, 13.

[13] John Breen, "Beyond the Prohibition: Christianity in Restoration Japan," in *Japan and Christianity: Impacts and Responses,* ed. John Bren and Mark Williams (Houndsmills, UK: Macmillan Press, 1996), 81.

[14] Mark R. Mullins, *Christianity Made in Japan: A Study of Indigenous Movements* (Honolulu: University of Hawai'i Press, 1998), 13.

> People came from outside the city to hear the preaching of the foreigners from the "homeland of Shaka."[15] This misperception—that since the Christians had come from India, the religion they brought with them was, in effect, a sect of Buddhism—was partially Yajirò's fault. An uneducated man, Yajirò could not read kanji (Chinese characters), but nevertheless Xavier had to depend on him as a translator and interpreter of Japanese culture. Yajirò, a Shingon Buddhist, had only a superficial knowledge of Buddhism, and he had translated "Deus" as Dainichi (Buddha Mahavairocana), the supreme deity of the Shingon sect. Thus Xavier, unwittingly, had initially preached salvation through Dainichi. Not until 1551 in Yamaguchi did he realize the error and send Brother Fernández through the streets to tell the people not to worship Dainichi.[16]

Translating the Bible into a language that is non-Western is often difficult because the existing lexicons often do not reflect common historical, cultural, linguistic, or geographical patterns.[17] Furthermore, when religious or transcendental concepts are communicated without a shared or intertwined history, those concepts are often met with either a conflation of pre-existing notions of the transcendental, syncretism, or flat-out incomprehension.[18] Darrell Guder suggests that the reduction of the many terms in Scripture as they have been transliterated, has resulted in problems "with regard to the corporate understanding of the church."[19] Tony Gittins expands this to how culture and faith are translated, writing that, "Those who bear the Good News of Jesus Christ must not only be able to interpret other cultures; they must be able to transmit a message that makes sense to other people. It is not sufficient if something makes sense to the one who speaks, if it leaves the hearer mystified: without mutual understanding there *is* no

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[15] Georg, S.J. Schurhammer, *Francis Xavier: His Life, His Times,* vol. 4*, Japan and China, 1549–1552.* (Rome: Jesuit Historical Institute, 1982), 109.

[16] Whelan, *Japan's Hidden Christians*, 4–5.

[17] Aldo Tollini, "Translation During the Christian Century in Japan: Christian Keywords in Japanese," in *Between Texts, Beyond Words: Intertextuality and Translation*, ed. Nicoletta Pesaro (Venezia, Italia: Univerità Ca' Foscari, December 2018), 16.

[18] Tollini, "Translation during the Christian Century," 23.

[19] Darrell L. Guder, ed., *Missional Church: A Theological Vision for the Sending of the Church in North America* (Grand Rapids: William B. Eerdmans Publishing Company, 1998), 108.

communication, no dialogue [emphasis original].”[20] Without appropriate contextualization, it could be presumed that there is also no authentic proclamation.[21]

Translation of the Scripture into Japanese was and continues to be only one of many steps necessary to proclaiming the gospel in a way that potentially opens the doors for the Holy Spirit to work in the hearts toward conversion. Proclaiming the gospel to Japanese non-Christians requires an extensive defining, contextualizing, and teaching the very foundational concepts and theology on which Christian worship is built. To do any less than this risks the mission itself, taking the form of spiritual relativism, syncretism, pessimism, or apathy.

The opening of the trading ports in 1859 “constituted a significant easing of previous policies and a valuable opportunity for those organizations that, drawing inspiration from the so-called Second Awakening—a revival movement that started in the United States and that was especially concerned with the spread of the Gospel to non-Christian countries—were committed to evangelizing in this part of East Asia.”[22] With heightened sensitivity to the context of Japan and with an eye toward future permission to engage in evangelism legally, the first Protestant church was established in Yokohama, and because the founders wished to avoid the complications of theological confusion in their mission efforts, it was established as non-denominational.[23] This soon gave way, however, to the economic reality that supporting mission

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[20] Anthony J. Gittins, *Ministry at the Margins: Strategy and Spirituality for Mission* (Maryknoll, NY: Orbis Books, 2003), 40.

[21] Hoyt Wayne Lovelace, “Toward a Contextualized Understanding of Conversion for the People of Japan: An Evaluation of the Effects of Worldview and Epistemology on Salvific Faith and Repentance” (PhD diss., Mid-America Baptist Theological Seminary, 2008), 124–25.

[22] Massimiliano Tomasi, *The Dilemma of Faith in Modern Japanese Literature* (Oxfordshire, England: Routledge, 2019), 42.

[23] Tsunetarō Miyakoda, “The Road to Church Union in Japan,” *The Japan Christian Quarterly* 56, no.4 (1990): 239.

agencies often required denominational identities in order to maintain a strong sense of connection. By 1873, denominational fractions became normative for church planting and evangelistic efforts.[24]

In 1888, the Lutheran United Synod of the South resolved to establish a mission in Japan. In 1892, the Reverend J.A.B. Scherer arrived in Tokyo to begin language studies. In that same year, Reverend R. B. Peery joined him as they studied language together and sought a suitable location to establish a mission.[25] Tokyo was "the most progressive and enlightened part of Japan—the heart of the empire. . . . It was also profitable in bringing [new missionaries] into contact with the various large missionary bodies, and in showing the methods used by them in the work of evangelization."[26] In January 1893, Reverend Scherer accepted a position as an English teacher at a government school in Saga Prefecture in southwestern Japan on the island of Kyūshū. Rev. Scherer "felt that in accepting the position in the school he would be able to make an entrance into the city, and inaugurate the work, without exciting the animosity and opposition of the anti-Christian party."[27] And thus, the first Lutheran mission was established in Saga.

Finding a space to rent to use a chapel where preaching could occur was much more challenging. "Several suitable places were for rent, but as soon as it was known that we wanted the house for a Christian chapel it was not to be had at any price. At last we found a physician who dared to rent us a dilapidated old house that no one cared much for."[28] Such were the

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[24] Mullins, *Christianity Made in Japan*, 16.

[25] R. B. Peery, *Lutherans in Japan* (Newbury, SC: Lutheran Publication Board of the United Synod, 1900), 20.

[26] Peery, *Lutherans in Japan*, 20–21.

[27] Peery, *Lutherans in Japan*, 22.

[28] Peery, *Lutherans in Japan*, 24.

prevailing attitudes of most Japanese toward Christianity in the late 1800's and early 1900's. The two and a half centuries of legal proscription continued as tacit proscription.

The appeal of Protestant missions to Japanese people was closely associated with industrial advancement, Western ideas, and technology.[29] However, it was not long before the first notions began to emerge that in order to proliferate, Christianity would need to indigenize. Uchimura Kanzō was one of the principal theologians who spearheaded the effort to consider how Christianity can and must be embraced by Japanese.[30] Uchimura insisted that Japanese Christianity must reflect the values and ethos of the Japanese culture, writing, "We might receive germs of the truth from abroad, but we cannot save both ourselves and our fellow men with the truth that has not been cultivated at the bottom of our heart."[31] His insistence that he could be both Japanese and Christian was a contentious claim, as was evidenced in 1891 when he refused to bow before the Imperial Rescript on Education (a document that cites the source of education as the Imperial Ancestors) that included the Emperor's signature.[32] This action was quite possibly "one of the most important events in modern Japanese intellectual history… (introducing) disharmony into a situation that, according to old Confucian ethics, should be harmonious."[33]

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[29] Helen J. Ballhatchet, "The Modern Missionary Movement in Japan: Roman Catholic, Protestant, Orthodox," in *Handbook of Christianity in Japan*, ed. Mark R. Mullins (Boston: Brill, 2003), 36–37.

[30] Hiroshi Miura, *The Life and Thought of Kanzō Uchimura, 1861–1930* (Grand Rapids: William B. Eerdmans Publishing Company, 1996), 66.

[31] Uchimura Kanzō, "Nihon wo Sukuu no Kirisutokyō" 日本を救うのキリスト教 [The Christianity Which Would Save Japan], *Tokyo Dokuritsu Zasshi*, no. 30 (5 May 1899), in *Works* 7:59, quoted in Hiroshi Miura *The Life and Thought of Kanzō Uchimura, 1861–1930,* 65.

[32] Miura H., *Life and Thought of Kanzō Uchimura*, 37.

[33] Miura H., *Life and Thought of Kanzō Uchimura*, 38.

In response to this and other indicators that Japan was becoming too Westernized and losing its identity, political leaders devised a strategy to counter this trajectory. This strategy was to "focus on developing and promoting a form of State Shintōism centered around a divine emperor."[34] Such contention between Christianity and the nationalistic interests were common as Japan sought to build political scaffolding in a world that had been closed off for over two centuries. In the subsequent decades, "tension between the foreign transmission and native reception of the gospel"[35] continued to pervade missions in Japan.

The intensifying nationalism and social unrest that was brewing in Japan in the early 1900's led to the penetration of militarism advanced within educational institutions. The infancy of Japan as a nation on the world stage combined with economic stress produced an environment ripe for the spirit of revolt and fanaticism. The unexpected illness and death of Emperor Meiji in 1912 was the event that ended five decades of seeing Japan move from a feudal state to a constitutional state, an agricultural society into an industrial one, and a country of spiritual complacency to spiritual chaos. This fermenting turbulence created a rich soil for Shintō to experience a resurgence, "partly because [it] appeals most to the instinctive aspects of a religious mind and partly because its unorganized form is favourable to any variety of ideas and practices."[36]

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[34] Allen and Ingulsrud, *The Norwegian-American Lutheran Experience*, 15. Whereas both Buddhism and Shintō received generous support from the government in terms of favorable treatment and financial backing, only Shintō was explicitly installed as formal praxis and policy into Japanese government in a specific attempt to strengthen emperor worship. Simultaneously, the Meiji government covertly sanctioned the destruction of Buddhist statues and temples, further destabilizing the Japanese society.

[35] Thomas John Hastings, *Practical Theology and the One Body of Christ: Toward a Missional–Ecumenical Model* (Grand Rapids: William B. Eerdmans Publishing Company, 2007), 70.

[36] Anesaki, *History of Japanese Religion*, 397.

As early as the 1920s, only fifty years after opening the political doors to the world beyond Japan's borders, participation in Shintō was already "viewed as the 'patriotic' duty of all Japanese regardless of personal religious convictions."[37] The increasingly totalitarian government finally used its power to disband all religious organizations "whose teachings were in conflict with the Imperial Way."[38] This included Christianity and all denominations therein. The response of both the Roman Catholic Church and the Protestant Church was the following:

> Given the legal measures and intense government pressures noted above, it is not surprising that most transplanted churches and Christian institutions gradually accommodated themselves to the nationalistic environment. After varying degrees of resistance to the claims of the state, the Roman Catholic Church and most Protestant denominations eventually instructed their members to participate in the rituals of civil religion. By the late 1930's most churches had also created some form of theological rhetoric to legitimize the Imperial Way, including support for Japanese military expansionism.[39]

The government's creation of the United Church of Christ in Japan (*Kyōdan* 教団) in 1939 forced all thirty-four Protestant denominations to unify under one organizational umbrella.[40] While a unified witness of the Christian church is precisely what many Christian missionaries and leaders had been striving for in the decades preceding World War II, "for many of the participating churches this was a less than happy union that resembled a forced or arranged marriage." The *Kyōdan* 教団 was controlled with such strict governance that, "under the circumstances the church [had] only two roads open to it: persecution and martyrdom or compromise and accommodation. The Japanese Christian church has chosen the latter."[41]

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[37] Mullins, *Christianity Made in Japan*, 19.

[38] Mullins, *Christianity Made in Japan*, 19.

[39] Mullins, *Christianity Made in Japan*, 20.

[40] Allen and Ingulsrud, *The Norwegian-American Lutheran Experience*, 16–17.

[41] A. Hamish Ion, *Modern Japan and Shintō Nationalism: A Study of Present-Day Trends in Japanese Religions* (New York: Paragon, 1963), 95.

Third Encounter: Post–World War II and the Dissolution of State Shintō (1945–1990)

The fundamental political changes that occurred in the aftermath of Japan's defeat in World War II became the backdrop for a resurgence in missionary activity. In addition, the relocation of many Japanese people to urban areas in an effort to rebuild Japan "helped to create a more favorable environment for Christian missionary activities, since Christian organizations were largely concentrated in the metropolitan areas."[42] Religious freedom that was written into the Constitution meant that denominational distinctions could resume. The Lutheran Church was one of many churches that opted to pull out of the *Kyōdan* 教団 and resume worship according to its doctrine.

As missionaries in Japan sought to regain their footing amidst the devastation within the psychological, social, ideological, and economic realms, many Japanese Christians were left with a serious identity crisis. The fractions and discord that was fueled by a rush to re-establish denominational distinctives did not help to unify the Protestant churches. Instead, Sherrill writes, "The lack of any imperative to bridge this gap coupled with the general frenzy to draw as many people as possible into the Church put some Christian organizations and churches in competition for new converts. This cast the Church as a sectarian faith that called individuals to make an exclusive commitment to a specific church community, which made it difficult for Christians of one church to relate to Christians of another church."[43] Furthermore, Sherrill continues, "Western missionaries also had difficulty understanding the group-orientation of Japanese society. Consequently, nurturing group solidarity in the process of evangelistic work was not

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[42] Michael J. Sherrill, "Christian Churches in the Postwar Period," in *Handbook of Christianity in Japan,* ed. Mark Mullins (Boston: Brill, 2003), 165.

[43] Sherrill, "Christian Churches in the Postwar Period," 166.

something given serious attention."[44] This resulted in evangelical efforts being targeted toward individuals, and subsequently deep resentment toward the church "because it drew household members away from their family traditions and customs."[45] While all of this was happening in the 1950s and 1960s, changes were underfoot globally in the theology of mission itself.

Post–World War II: Emergence of Missional Theology

The theological focus of the Reformation and the emergent Protestant church was focused on "a major theological course-correction having to do with the doctrine of salvation."[46] However, following World War II, a complex set of variables intersected to set the stage for dramatic shifts in overseas church engagement. By the mid-twentieth century, (1) the Second Vatican Council (1962–65), (2) substantial changes in global political situations, and (3) a reconsideration of the methodologies of mission activities were underway. These seismic shifts culminated in the development of the *Missio Dei* (mission of God) to frame the church's concept of mission.[47] Originating with the work of Protestant theologian Karl Barth decades before the Second Vatican Council, *Missio Dei* embodies a much deeper meaning than the literal translation 'mission of God.' Instead, *Missio Dei* is "the mission of God, the mission that belongs to God, the mission that flows from the heart of God. *Missio Dei* speaks of the overflowing of the love of God's being and nature into God's purposeful activity in the world."[48]

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[44] Sherrill, "Christian Churches in the Postwar Period," 166–67.

[45] Sherrill, "Christian Churches in the Postwar Period," 167.

[46] Guder, *Missional Church,* 185.

[47] Paul Avis, *A Ministry Shaped by Mission* (London: T&T Clarke, 2005), 5.

[48] Avis, *Ministry Shaped by Mission,* 5.

Within the approach to mission in the postmodern era, where pluralism and identity are characterized by so many more influences than previous eras, methodology has diversified, and the theology that empowers the methodology has also expanded.[49] In previous centuries, "The missionary enterprise was a commitment and engagement of Western Christendom, emerging out of its modern revivals and awakenings on both sides of the North Atlantic, and imbued with the unquestioned assumption that the Western Christian tradition represented normative Christianity,"[50] In contrast, mission and missional theology is "always and essentially 'local,' that is, working out of and in critical interaction with a particular strand of Christian tradition in a particular cultural context."[51]

This was evident in the early Christian church as Paul engaged with various cultures and peoples who held widely disparate beliefs. Acts 17 provides an illustration of how a model of mission was accomplished in Thessalonica, Berea, and Athens. It is noteworthy that Paul begins his ministry by observing the context, and then by acknowledging the religiosity of the leaders without disparagement or accusation. Instead, he simply points out the deficiencies in their existing belief system and teaches them of the God who was revealed in Christ. Paul was able to engage with religious leaders and townsfolk, speaking the languages of the people and using elements of culture that were relevant and meaningful to teach and proclaim.

Another powerful example of the importance of keeping gospel proclamation locally contextualized is found in 1 Corinthians 9:19–23. This passage provides a vibrant example of how necessary it is for the missionary to build meaningful relationships with people in order that

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[49] Lewis Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993), 80.

[50] Guder, *Missional Church,* 4.

[51] Guder, *Missional Church,* 14.

the gospel message might penetrate through the layers of cultural practice that often act as a barrier to the hearts of humanity. Throughout his career, New Testament scholar David Bosch examined the intersection of the Bible and mission as being established within the context of relationships that were extensions of the relational God. In 1991, he introduced biblical insights to the academic community that opened up a "watershed not only in theology of mission, but also in the area of a missional hermeneutic" through his substantiative work on missional theology.[52]

Mission praxis is continuing to undergo a shift that understands and reflects God's eternal presence in all corners of the earth. Avis writes, "The Church does not import Jesus Christ into a situation, for he precedes every action of the Church and does not need the Church's permission to be present. Neither does it transport him into places where he was not present already, for he is present, at work and found by many in every place and time, through the universal Spirit of God."[53] This statement illustrates biblical grounding of the omnipresence of God as it is described in Psalm 139:7–10 (New International Version):

> Where shall I go from your Spirit?
> Or where shall I flee from your presence?
> If I ascend to heaven, you are there!
> If I make my bed in Sheol, you are there!
> If I take the wings of the morning
> and dwell in the uttermost parts of the sea,
> even there your hand shall lead me,
> and your right hand shall hold me.

[52] Michael Goheen, ed., *Reading the Bible Missionally* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 2016), 12.

[53] Avis, *Ministry Shaped by Mission*, 3.

John Franke, one of the strongest voices of missional theology in contemporary discussions, writes, "It has become increasingly clear that Western mission has traditionally been very much an Anglo-European church centered enterprise and that the gospel has been passed on in the cultural shape of the Western church."[54] From there, "mission became only one of the many programs of the church."[55] The prevailing attitude was that by exporting Western culture along with the gospel, the distant recipients of the Western benevolence would benefit from both the cultural artifacts as well as the moral teachings,[56] and the home church could claim that it was doing their part in fulfilling the Great Commission.

Scripture shows that Christian worship across cultures has never been a smooth process. Acts 15 provides one of the first examples of how the gospel and a major cultural barrier intersected. As the early church was formed initially by those of Jewish descent, a controversy arose around the issue of circumcision. Until that time, only Jews had been considered part of the covenant, but it was not found to be reasonable to try and make Gentiles into Jews in order to become Christian. Dean Flemming writes, "Not even the original, divinely sanctioned culture of God's elect nation has the right to universalize its particular expression of Christianity."[57] With this shift in the earliest Christian body, no longer were God's people expected to converge and gather in Jerusalem. Instead, through the redeeming work of Jesus, and through the teaching poured out through the Holy Spirit, God and His singular truth was set for dissemination

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[54] John R. Franke, *Missional Theology*: *An Introduction* (Grand Rapids: Baker Academic, 2020), 57–58.

[55] Guder, *Missional Church,* 6.

[56] Franke, *Missional Theology,* 59.

[57] Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downers Grove: InterVarsity, 2005), 52.

throughout the earth, unbound by culture and nations. Mission had ceased to become centripetal and instead became centrifugal.

These theological considerations are of particular relevance to this study as the examination will seek to discover the pervading attitudes of college students whose parents and even grandparents were born after World War II. This chronology is significant because it was immediately after the war when State Shintō was constitutionally separated from the government and when missionary activity was largely functioning in a capacity of helping the country to rebuild after the complete devastation from the war. Social work and economic aid to the suffering were priorities for mission agencies. Furthermore, when the emperor announced his "non-deity" status and the subjugation of Japan to the Occupation Forces, the very identity of Japanese spirituality was stripped.[58] Missionaries were proclaiming monotheism at the same time that the Japanese god (the emperor) was being stripped of power, a collision of events that resulted in deep, spiritual chaos.

Present-day Context

The current economic situation is vastly different than post–World War II. In this highly skilled, hardworking, literate, technologically-advanced, and relatively crime-free society, mission in Japan is no longer aimed primarily at social support or physical relief efforts. Instead, evangelism needs to be wrapped in meaningful spiritual activities suitable to this particular context, such as education, global participation, and most importantly, Christian worship, in order to penetrate the hearts of the Japanese people and fill the void that was created and

[58] Mullins, *Christianity Made in Japan,* 22.

sustained over centuries of persecution. Having the capacity to address deep and often difficult questions pervading society is the complex work of the church and its continued mission.

The proclamation of the gospel in contemporary Japan—which remains the second largest unreached people group in the world[59]—necessitates an approach that is anchored in biblical truth and concomitantly sensitive to the unique needs of the complex spiritual climate that continues to exist. Young adults continue to suffer the consequences from natural disasters such as the triple catastrophe of the earthquake, tsunami, and Fukushima nuclear accident on March 11, 2011, as well as the economic instability and concomitant mental health crisis connected with the COVID-19 pandemic. These, combined with substantial shifts in social structures that have occurred since the 1990s can be directly linked to the confused spiritual condition of today's college students, most of whom were born between 2000 and 2004. John Mehn writes that these young adults "have been labeled the 'lost generation'; characterized by depression, social withdrawal, escapism, and lack of opportunity, they now embrace values divergent from cultural tradition."[60] Ironically, at the same time that these proclivities for isolation exist, they are bombarded with the need to "rely heavily on crowdsourced opinions. . . . as a part of their decision-making process and [to] shape how they view themselves."[61]

The social disorder called *hikikomori* 引きこもり is widespread, with an estimated 1.2 million Japanese men suffering from it.[62] *Hikikomori* 引き籠もり literally translates as "to pull

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[59] Japan Mission Research (JMR), *JMR Chosa Repōto 2014 Nen* 日本宣教研究調査レポート 2014 年 [Japan Mission Research Survey Report 2014], Inzai-Shi, Chiba Prefecture, Japan: Tokyo Christian University, 2015.

[60] John Mehn, *Multiplying Churches in Japanese Soil* (Pasadena: William Carey Publishing, 2017), xxi.

[61] Greg Carson, "The M Word: We Aren't Who You Think We Are," *Media Post*, June 19, 2017, in *Cultural Perspectives on Millennials*, ed. A. Berger, (San Francisco: Palgrave Macmillan, 2018), 123.

[62] Stephen T. Brown, *Japanese Cyberpunk: Posthumanism in Japanese Visual Culture* (New York: Palgrave, 2010), 117–18.

away" (*hiki* 引き) and "to seclude oneself" (*komori* 籠もり). The term refers to both the disorder itself and is a label for those who suffer from the disorder. As this disconnection pervades the population, it is imaginable that not only are young adults disconnecting from one another, they are also disconnecting from hope. This increasing disconnection seems to convey a sense that conforming to society and collective beliefs are not valued in the same way as historical precedents have revealed. As Arthur Berger writes, "The epidemic of social withdrawal has created a 'lost generation' that will be a burden on Japan's health and welfare system for many years."[63] Instead of consistently turning to pop culture, such as animation characters that depict social and spiritual problems through lighthearted and even silly illustrations,[64] or perpetuating more religious movements prompted by malintent,[65] young adults need to have an opportunity to experience meaningful and transformative spiritual practice. The Christian church has a responsibility to work side-by-side with these individuals—many of whom are college-aged—and repeatedly share the gospel of hope.

To accomplish the work set forth in Matthew 28 to "make disciples of all nations" (Matt. 28:19, NIV), the church and the worship that occurs therein must be involved, since the church is central to the mission of God. "Christ established his church to fulfill the mission of God; consequently, the church possesses God's missionary nature. This missionary nature of the church needs deeper exploration in Japan to produce a renewed missionary understanding of the

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[63] Arthur Asa Berger, *Cultural Perspectives on Millennials* (San Francisco: Palgrave Macmillan, 2018), 55.

[64] Theodore Bonnah, "Kimo-kawaii Catharsis: Millennials, Depression and the Empty Healing of Sanrio's Gudetama," *Japan Forum* 31, no. 2 (2019), 188.

[65] Erica Bafelli and Ian Reader, "Competing for the Apocalypse: Religious Rivalry and Millennial Transformations in a Japanese New Religion," *International Journal for the Study of New Religions* 2, no. 1 (2011), 6.

church and to practically carry out God's mission."[66] The provision of simple Christian worship services at KLC to which Japanese college students are invited to attend and in which they are encouraged to participate affords a practical way to proclaim biblical truth with minimal cultural noise to detract from the central message.

Worship and Evangelism

Dimensions of Biblical Worship

Martin Luther based his Reformation on man's desperate need to reform and develop true worship practices. Despite his impassioned work in this area, "[Luther] did not devote so much as a single volume of his many books wholly to the doctrine of Christian worship."[67] At most, Luther treated the doctrine of worship peripherally in his Catechisms and some of his writings, but never explicitly, perhaps because at the time what was considered worship was self-evident.[68] Allen Ross writes, "The Bible itself does not give a comprehensive definition of worship; it simply describes things that people have done or should do when they receive the revealing words and works of God."[69] Scripture holds some explicit direction, such as Romans 9:4 (NIV) where Paul refers to worship (*latreia)* as the "rites instituted by God and regulated by the laws of the Old Covenant."[70] Romans 12:1 (NIV) also offers a reference to worship, but in this case the meaning is that of spiritual worship—"the undivided surrender of their entire

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[66] Mehn, *Multiplying Churches*, xvii–xix.

[67] Walter Buszin, foreword to *Worship in the Name of Jesus*, by Peter Brunner (St. Louis: Concordia Publishing House, 1968), 7.

[68] Peter Brunner, *Worship in the Name of Jesus* (St. Louis: Concordia Publishing House, 1968), 8.

[69] Allen Ross, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation* (Grand Rapids: Kregel Publications, 2006), 50.

[70] Brunner, *Worship in the Name of Jesus,* 11.

physical existence to God."[71] However, other terms, such as the *threskia*, *synaxis*, *shachah*, *prokunesis, kampto, collecta, abad, sebesthei, yārē, sébomai,* and *leiturgia*, despite having loaded and complex contextual meanings related to worship throughout the Old Testament, New Testament, and early church history,[72] have all come to be embodied under the single umbrella English term *worship*.[73] The resulting loss of expressive power of the term *worship* is incalculable.

Despite the fact that no single definition of worship exists in Scripture, many theological descriptions of what Christian worship is—and is not—have been attempted. The study of biblical context and culture combined with what have become historical Christian traditions have aided in the development of comprehensive definitions. Lutheran theologian Jeffrey Truscott asserts that much of the problem in defining worship is a result of not fully understanding "what (or who) we think is central in worship."[74] What is done in worship, what is sung in worship, or what is preached in worship is not worship. It is the experiencing of and encounter with the real presence of God through these mechanisms that ultimately becomes worship. Evangelical theologian John MacArthur would agree, and states that in the simplest of terms, "worship is honor and adoration directed to God."[75]

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[71] Brunner, *Worship in the Name of Jesus,* 11.

[72] In *Worship in the Name of Jesus,* Peter Brunner offers an extensive discussion about many of the original words in Scripture that have been compromised in meaning by the limitations of the English language (11–21). Allen Ross, in *Recalling the Hope of Glory* and Daniel Block in *For the Glory of God* also provide a broad overview of the terminology often associated with worship.

[73] Jeffrey Truscott, *Worship: A Practical Guide* (Singapore: Genesis Books, 2011), 4–5.

[74] Truscott, *Worship: A Practical Guide*, 3.

[75] John MacArthur, *Worship: The Ultimate Priority* (Chicago: Moody Publishers, 2012), 43.

According to D.A. Carson, "worship has come to be understood as something *we* experience, or what *we* do, or how *we* participate, or what *we* should sing [emphasis original], [so] that we return to self-centredness by another route."[76] This observation of worship being erroneously practiced as primarily inward is supported by the work of Daniel Block, who suggests that much of the flawed thinking about worship is due to it being viewed as a singular dimension of life. Instead, Block asserts, worship has three primary dimensions, including attitude, physical gesture, and cultic ritual.[77] Block defines true worship as "involve[ing] reverential human acts of submission and homage before the divine Sovereign in response to his gracious revelation of himself and according to his will,"[78] which illustrates the primarily vertical directionality of worship.

However, the weakness in Block's definition it that it seems to overlook the mysterious interactive quality of worship that involves the heart or the spirit and places primacy on the behavioral and cognitive aspects of worship. His definition also does not include the pervasive theme of horizontal work that is often embedded in other theologians' definitions. John MacArthur also uses the word *dimensions* to try to aptly define the parameters of worship, which include the outward dimension, the inward dimension, and the upward dimension.[79]

In contrast to MacArthur's definition, which starts with horizontal motion and ends with vertical motion, Block's definition is exclusively vertical. Both Block and MacArthur's frameworks for conceptualizing worship as having multiple dimensions are important to

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[76] D. A. Carson, *Worship: Adoration and Action* (Eugene: Wipf and Stock, 1993), 15.

[77] Daniel Block, *For the Glory of God: Recovering a Biblical Theology of Worship* (Grand Rapids: Baker Academic, 2014), 8.

[78] Block, *For the Glory of God*, 23.

[79] MacArthur, *Worship: The Ultimate Priority*, 45–46.

understand when discussing worship settings that are the primary vehicle for evangelism. Non-Christians encountering Christianity for the first time are often at risk of thinking of worship as an inward expression. Both Block and MacArthur strongly support the importance of teaching about worship as both an internalized and externalized experience; the internal heart and mind are transformed, and as a result the overflow of worship is expressed externally in behaviors and bearing witness.

Even the phrase "what is done by the people," as connoted in the word *leiturgia,* nudges the idea of worship squarely in the arena of human-centered activity. When understood this way, "'Worship' then becomes a means of self-justification or a cause of undue anxiety about whether we are doing it 'correctly' or with sufficient 'sincerity.'"[80] While this work is necessary, to counter this tacitly understood definition, Truscott defines Christian worship as "our listening to and experiencing God in Word and sacrament and responding with prayer, praise, and thanksgiving."[81] Authentic worship pulls the individual from within themselves and directs them toward a God who challenges us to fix our gaze upon Him. God responds to our worship, as limited as it is, with grace and mercy. Franklin Segler and Randall Bradley write:

> As we believe, so we worship. The doctrines we hold determine the nature of our worship. If we view God as only divine principle, we will seek to conform to the principle. If we view God as idea, we will seek to know God through intellectual understanding or reasons. If we view God as a personal being, we will seek to know God in personal relationship. If we conceive of God as Spirit, self-revealed in history, we will worship God in "spirit and truth."[82]

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[80] Truscott, *Worship: A Practical Guide*, 8.

[81] Truscott, *Worship: A Practical Guide,* 4.

[82] Franklin M. Segler and Randall Bradley, *Christian Worship: Its Theology and Practice,* 3rd ed. (Nashville: B&H Publishing Group, 2006), 49.

Further clarifying the difference between *worship* and *Christian worship,* Segler and Bradley continue:

> Christian worship is not dependent on what worship can do for us or how it can affect our lives; it is dependent on Jesus' sacrifice on the cross. . . .Worship depends on revelation, and Christian worship depends on the revelation of God in Christ Jesus. Worship is therefore a revelation and a response which springs from God's initiative in redemption. . . .Worship is the experience of conscious communion with God.[83]

This distinction that Segler and Bradley point out is particularly important for the present study because it illustrates how easily the term *worship* can be assumed to be *Christian worship*. Without the elements that Segler and Bradley describe above, what is commonly understood as worship is likely more accurately described as faith formation, engagement in worship behaviors, learning about worship, feeling worshipful, or other peripheral spiritual experiences. These attributes, feelings, and behaviors tend to be easier to explain for both Christians and non-Christians when describing worship. This is possibly because the English language has a much larger lexicon for these nouns and verbs, or it could also point to the possibility that Christians do not always clearly understand what worship is beyond what is perceived physically or emotionally.

The phrase *false worship* in Isaiah 6:9–10 and 29:13 can be used to describe what appears externally as true worship but in reality, falls short of acceptable worship because the internal postures of the heart and mind are more accurately described as the idolatry of tradition, desire, or other human constructs. *"Idolatry* [emphasis original] can refer to the worship of other gods besides the true God, or the reverence of images,"[84] such as territorial gods (2 Kings:33–35),

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[83] Segler and Bradley, *Christian Worship,* 49–50.

[84] G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: InterVarsity Press, 2008), 17.

functional gods (Isaiah 65:11), physical idols (Deut. 18:10), or natural manifestations (Deut. 17:2–7). This is certainly a reality in the context of Japanese Buddhist culture and within many of the Shintō traditions where home altars are ubiquitous, and where temples and shrines permeate the physical landscape.

However, in the practice of contemporary Christian worship, such as the attendance and participation in worship, idolatry has a more profound theological meaning. Beale expands Luther's definition of idolatry ("whatever your heart clings to or confides in, that is really your God"[85]) by adding "whatever your heart clings to or relies on *for ultimate security* [emphasis original]. "[86] Idolatry has a broader meaning in the New Testament as Jesus explains how the Israelites were continuing to commit themselves to something besides God in ways other than explicit veneration of pagan gods or physical artifacts believed to contain deities, as is described in Colossians 3:5.

Christopher Ellis states, "Worship is an encounter in which God and humanity are active participants and in which something happens."[87] Referring to a variant of traditional or liturgical worship, Ellis describes the recent development of "'the seeker service,' and [the] attempt to provide a worship event aimed at the interested enquirer. . . . It shares a hope that God will move among *the worshippers* [emphasis added] in the latter part of the service and lead to a response."[88] Ellis addresses the sincerity of the heart in worship as being key to an openness to

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[85] Martin Luther in *Luther's Large Catechism: God's Call to Repentance, Faith and Prayer,* trans. John Nicholas Lenker (Minneapolis, MN: Luther Press, 1908), 44.

[86] Beale, *We Become What We Worship,* 17.

[87] Christopher Ellis, *Gathering: A Theology and Spirituality of Worship in Free Church Tradition* (London: SCM Press, 2004), 6-7.

[88] Ellis, *Gathering*, 64.

God. He writes, "Devotion asks more of the worshipper than confession of sin alone. There is a concern that worship should be sincere, not only through a lifestyle which is congruent with the affirmations of worship, but through a transparency and honesty of heart in worship itself."[89] Ellis' argument points to an important posture of worship, or worship praxis, that can and often does precede the baptismal covenant or decision to become Christian.

All of these things that characterize worship—honor, submission, devotion, sincerity, transparency, and honesty—are subjective and difficult to define or measure, even for the believer. For the non-Christian, sometimes referred to as the *seeker* in North American contexts, these attributes are likely to be present to some degree during their initial engagements with God, whether it is only one time or over a period of years. These attributes and characteristics of worship as described by Ellis help the individual to prepare not just for the sacrament of Baptism, but for the discipleship that follows during that maturing Christian life. These are important characteristics of worship that are shaped and even nurtured by the various encounters during faith formation activities. However, the explicit movement and transformation of the heart is work that is entrusted to the Holy Spirit.

Lutheran theologian Gordon Lathrop describes worship as based historically on the way the Bible "[has been] understood and alive among modern people. . . . Whatever the assembly means, it means by juxtaposing an old book and this present people."[90] He writes:

> One of the great tensions between Christian communities has been the tension over this schedule. Must one learn the faith first and then come to the bath, choosing to come to it? Or must the priority of the bath be respected? Can one be bathed as an infant and then come to learn its meaning? The very existence of this tension between Christians points to the tension between the baptismal events themselves. Catechesis and bath: one learns to be a Christian, and yet one can never learn the faith; it is always given, like a surprise,

[89] Ellis, *Gathering*, 241.

[90] Gordon Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Augsburg Fortress Press, 1993), 16.

> a birth, a resurrection from the dead. *One is given the gift of faith and the bath, and yet that gift draws to perpetual learning and to a change in one's life* [emphasis added].[91]

Patterns of Christian worship arose as a juxtaposition of people believing in the risen Jesus Christ while continuing to observe Jewish traditions and practice.[92] "People are traditionally brought into the community and its faith by being led through a great chain of linked and mutually reinterpretive events, a chain of juxtapositions."[93]

When the juxtaposition of worship and mission collide, there is the potential for the worship experience to be diluted, or even absent. The following scenario called "Outside In," where the action of mission overrides and is ultimately disconnected from the worship experience:

> The second way of thinking about worship and mission can be described as "Outside In." In this approach, mission overcomes worship. Worship becomes a tool of mission in the congregation. Worship is radically inclusive. "No experience necessary" and no assumptions are made (except maybe that visitors have no church history). Symbols may be limited because they are perceived as off-putting. Plain speech and cultural expressions of music prevail. Sacrament and ritual may be decreased. Worship may look a lot like other secular entertainment venues. Worship may become a platform for specific causes and world issues. This moves toward a different kind of disconnect wherein worship is overshadowed by mission.[94]

Not only is "worship overshadowed by mission," but worship ceases to exist. Herein lies the danger of prioritizing evangelism over worship. When mission and evangelism are prioritized over worship, instead of pointing the members of an assembly toward Jesus Christ (the primary work of worship), worship becomes a secondary or peripheral behavior, if it occurs at all. This

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[91] Lathrop, *Holy Things,* 60.

[92] Lathrop, *Holy Things,* 54.

[93] Lathrop, *Holy Things,* 59.

[94] Evangelical Lutheran Church of America, "Worship and Liturgical Resources: Worship and Mission Leader's Guide," 15, https://www.elca.org/resources/worship#Liturgy.

contradicts the fundamental reason why a community should be gathered together. If mission and evangelism are to be an extension of corporate worship into daily lives, then the centrality of worship alone cannot be usurped by peripheral goals. To this end, as college students at KLC participate in the full range of worship, including the music, fellowship, study, and service activities that extend the worship into their daily lives, they are able to reflect on what it means to "be Christian" and to be a member of God's community of faithful believers, but are not internally participating "as Christians" or in a posture of Christian worship.

Evangelism

Moravian preacher Peter Böhler once said to John Wesley, "Preach faith until you have it. And then, because you have faith, you will preach it."[95] To begin a discussion about the interconnected and often conflated terms of mission, evangelism, evangelization, catechesis, and their intersection with conversion, clarifying their definitions and common usage patterns as well as the typical misunderstandings or is necessary. To begin this complex discussion, Figure 1 may prove useful, showing that pre-evangelization, evangelization (*kerygma*), catechesis, and baptism all fall under the umbrella of *evangelism*, which is the work of the Holy Spirit. The primary distinction for Lutheran theology is that evangelism cannot be done apart from the work of the Holy Spirit.

One common misunderstanding is that evangelism is a singular, specific task, one with a concrete start, and with an end goal resulting in the conversion of an individual to another faith system.[96] Another misconception is that evangelism is equated with missions. Whereas

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[95] Ernest Rhys, editor, "The Journal of the Rev. John Wesley, A.M., Vol. 1" (New York: E. P. Dutton & Co., 1921), 121. Quoted in "The Chronicle of Peter Böehler, Who Led John and Charles Wesley to the Full Light of the Gospel," by Albert F. Jordan. *Transactions of the Moravian Historical Society* 22, No. 2 (1971): 100.

[96] David Wheeler and Vernon Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville: B&H Publishing Group, 2011), 10.

"evangelism is the passionate proclamation of the message of the gospel to the end that people will be redeemed as they trust Christ and His saving work at the cross to receive forgiveness and eternal life,"[97] missions (as typically understood) is an intentional border crossing, be that of cultures, nations, generations, economic situations, clans, or any other divisions that are human constructs. This is what is referred to in contemporary apologetics as *kerygma*, the heralding of the gospel of Jesus Christ in explicit terms, made understandable for the hearer and appropriately contextualized. In Lutheran doctrine, *evangelism* and *kerygma* are not the same thing, and is an important distinction in the realm of praxis. Evangelism is the work of the Holy Spirit, not human effort. While not necessarily a strict chronological process, there is a general trajectory found in evangelism (fig. 1).

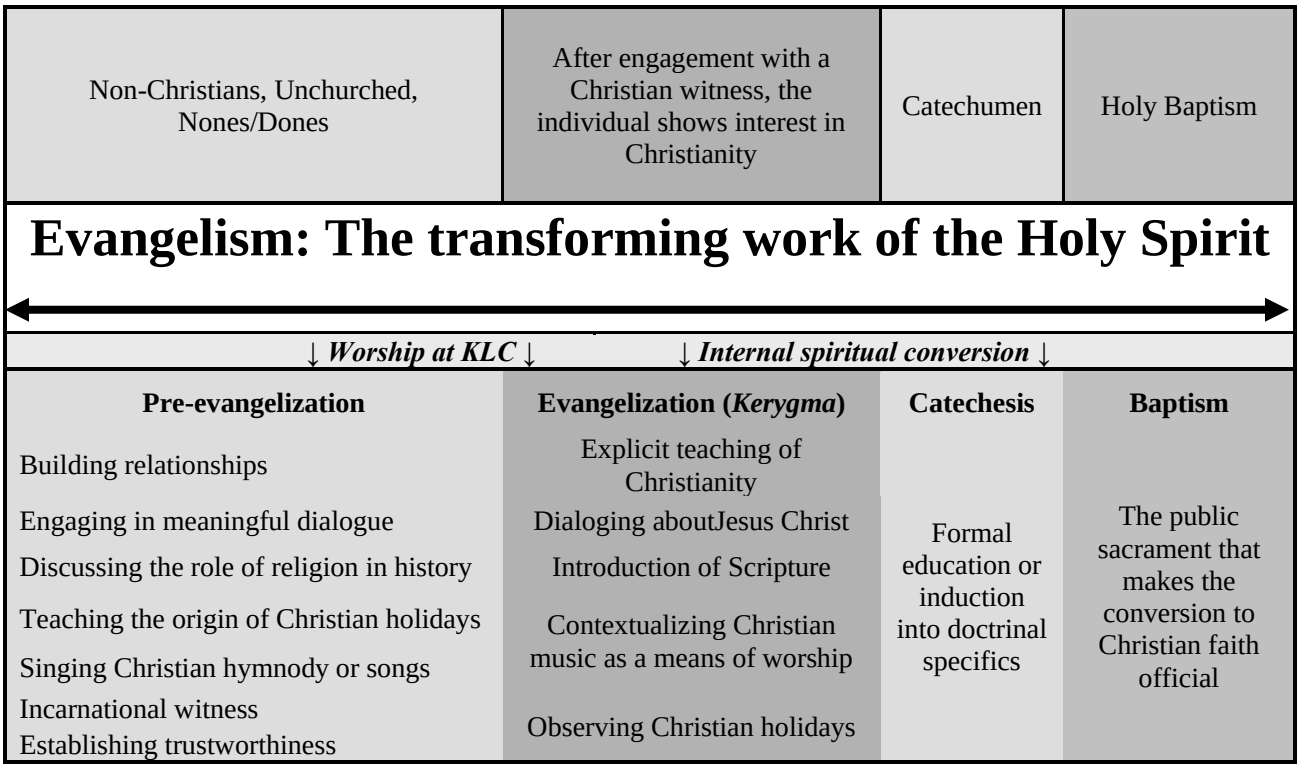

Figure 1. Evangelism sequence

[97] Wheeler and Whaley, *The Great Commission*, 15.

One final, widespread misunderstanding is the commonly interchanged terms of *evangelism* and *evangelization* as having the same meaning or referring to the same process. While they have similar connotations, John Westerhoff distinguishes the differences in the following way:

> The place of evangelization is "in between" evangelism and catechesis. Whereas the focus of evangelism is on attracting persons to the church and that of catechesis on life-long learning and growth, evangelization has to do with initiating persons into the faith and incorporating them into the life of the Christian community.[98]

He continues by clarifying the historical arenas in which each of these practices occurred:

> In the early church . . . the objective was to attract persons to the church with its good news concerning God's reign. I call this "evangelism," and it took place in the society where people lived and worked. Persons who were attracted to the Christian community of faith and its way of life through acts of evangelism were brought to an initial commitment to Christ and incorporated into the life of the Christian community of faith. This process I term "evangelization," and it took place within the life of the church. . . . Accordingly, evangelization, along with prescribed rites, may be defined as a formative process of initiation through participation in and the practice of the Christian life of faith. It aims at conversion and the preparation of persons for Baptism.[99]

While initially plausible and even logical considering the typical sequence in which a non-Christian encounters God, one major problem with Westerhoff's definitions is that they do not take into account the work of the Holy Spirit, which in Lutheran theology is said to be the primary agent of evangelism—not human efforts; the Holy Spirit is the One who initiates engagement and draws humanity toward God. According to Westerhoff's definition, it is plausible that that which occurred "where people lived and worked" was something called *pre-evangelization*, which will be discussed shortly.

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[98] John Westerhoff, "Evangelism, Evangelization, and Catechesis: Defining Terms and Making the Case for Evangelization," *Interpretation* 48, no. 2 (April 1994): 156.

[99] Westerhoff, "Evangelism, Evangelization, and Catechesis," 157.

Another important distinction is that of evangelism and proselytism, which are also often conflated in meaning. Evangelism is not to be equated with proselytism that characterized much of proclamation of the gospel in the Christian century. In Scripture, a *proselyte* is a designation for a Gentile's conversion to or toward Judaism. Matthew 23:15 says, "Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Matt. 23:15, English Standard Version Study Bible). Herein lies a critical element of biblical missional methodology and an unfortunate reality of historical missional praxis. Whereas proselytizing puts the onus of trying to elicit a conversion on the part of the one who is said to be proclaiming the gospel, evangelism needs to be understood as fundamentally the work of the Holy Spirit. Paul Hinlicky writes:

> When Luther teaches Christians to confess that they cannot come to their Lord Jesus Christ by their own reason or effort. . . he takes the "success" of proclamation and witness out of the hands of Christians. He puts Christians at the mercy of the Spirit so that, like Paul the apostle, they must renounce shameful things, refuse to practice cunning or to falsify God's word, and instead commend the ministry of the gospel to the conscience of all people "by the open statement of the truth" (2 Cor. 4:2, NIV).[100]

One of Martin Luther's major contributions to reform was his development of the Small and Large Catechism. *Catechism* is a pedagogical term that denotes learning by repetition. While such learning by rote is often eschewed by education practitioners today, the pendulum swing to learning through experience has arguably compromised the process of habituation, the muscle memory of learning. Paul Hinlicky writes:

> Evangelization without catechesis is like cotton candy, a quick high and then a glucose collapse. It casts the seed on rocky soil unprepared to nurture growth after the seed sprouts. . . .It is no accident, then, that from the beginning. . . the church saw in catechesis the appropriate pedagogy for socializing the neophyte (the young as well as the newcomer) into the faith "so that [God's Word] may penetrate deeply into [pupil's]

[100] Paul Hinlicky, *Luther for Evangelicals: A Reintroduction* (Grand Rapids: Baker Academic, 2018), 63.

> minds and remain fixed in their memories,"[101] as Luther puts it. By the same reasoning, Luther retained liturgical worship to sing Sunday after Sunday the words of God into hearts and minds until they would become second nature.[102]

Hinlicky provides this definition of catechesis:

> Adapted for Christian purposes, catechesis, whether liturgical or pedagogical, is the process of in-forming faith with texts of Scripture, the matrix of faith, which work by the Spirit to re-form the mind's ideas about God and self and so to redirect the desires of the heart.[103]

Current definitions of mission widely recognize the importance of partnerships and the building of unity of the Body of Christ by engaging the *other*.[104] This requires a high degree of cultural understanding, whereby, "Understanding culture becomes part of praxis (practice informed by reflection), as we [the Lutheran church] guard ourselves against the temptation to identify a particular notion of culture with Christianity, or interpret mission as 'teaching others how we do things.'"[105] The question of how the gospel can be communicated so that others will understand it must never be confused with how the gospel can be communicated so that others will accept it. Paul Tillich writes, "To communicate the Gospel means putting it before the people so that they are able to decide for or against it. . . . All that we who communicate this gospel can do is to make possible a genuine decision. Such a decision is one based on understanding and on partial participation." [106]

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[101] This statement is in Luther's Preface to the Large Catechism under the subheading "Concerning the Sacrament." The entire Large Catechism can be accessed online at: http://bookofconcord.org/large-catechism/.

[102] Hinlicky, *Luther for Evangelicals,* 107.

[103] Hinlicky, *Luther for Evangelicals,* 108.

[104] Sherron Kay George, *Called as Partners in Christ's Service: The Practice of God's Mission* (Louisville: Geneva Press, 2004), ix; Mark Thomsen, *Jesus, the Word, and the Way of the Cross: An Engagement with Muslims, Buddhists, and Other Peoples of Faith* (Minneapolis: Lutheran University Press, 2008), 4.

[105] Evangelical Lutheran Church of America, "ELCA Glocal Gathering: Culture and Accompaniment," 2013, https://www.elca.org/Resources/Global-Mission#Accompaniment.

[106] Paul Tillich, *Theology of Culture* (New York: Oxford University Press, 1959), 201.

Just as God is a missional God, missional worship will be evident in the attitudes and behaviors of the Christian. Feeding the hungry, clothing the naked, comforting the broken-hearted, showing compassion toward those who are in need are all non-vocal forms of evangelization (sometimes referred to as being an *incarnational witness*[107]), but equally as powerful expressions of faith as they provide tangible witness to what is proclaimed in worship services. Living in harmony with one another "is one of the very best ways to give testimony that we are worshippers."[108] As David Wheeler correctly states, "It is impossible to divorce Jesus' message from the Person He represented. Therefore, true evangelism must always embrace the whole being in both words and deeds."[109] Wheeler continues, "A proper understanding of evangelism must include both the act of sharing redemption, as well as being the message itself. Therefore, assuming that Jesus' main purpose in coming to the world was to provide redemption, is it not logical to presume that His church should also prioritize the sharing of that same redemptive message?"[110]

As one can see, the overlap in meaning and praxis as well as the distinctions between these interrelated words can be difficult to discern. Finding a succinct definition of evangelism that encompasses everything from the Holy Spirit-guided, pre-evangelistic activity through Holy Baptism is difficult, if not impossible. In 1970, the United Methodist Church provided a broad

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[107] Roberta R. King and William Dyrness, eds., *The Arts as Witness in Multifaith Contexts* (Downers Grove: InterVarsity Press, 2019), 65.

[108] David Wheeler and Vernon Whaley, *The Great Commission to Worship: Biblical Principles for Worship-Based Evangelism* (Nashville: B&H Publishing Group, 2008), 111.

[109] David Wheeler, "Outreach: Back to Basics in Strategic Planning," in *Innovate Church*, ed. Jonathan Falwell (Nashville: B&H Publishing Group, 2008), 85.

[110] Wheeler, "Outreach," 85.

approach to defining the dimensions of evangelism. Its holistic approach to evangelism remains foundational for conciliar Protestant theologians:

> Evangelism is the proclamation in the Spirit and in its biblical integrity of the good news of God's love manifested in Jesus Christ. This means:
> The *announcement* of the total saving message of Jesus Christ;
> The *denunciation* of all idols or powers which are opposed to God's purpose for mankind;
> The visible *witness*—collective and personal—to the Word which addresses, calls in question, transforms and makes [humankind] conscious;
> The engaged *participation* in the struggle for a more just and human society, inspired by the love of Christ;
> A *call* to men [and women] to be converted to Jesus Christ and to be incorporated here and now into his people.[111]

This holistic and biblical definition that holds tight parallels to Isaiah 6 succinctly encapsulated the reality that evangelism (and subsequently, evangelization) embodies both an incarnational witness of Christian faith as well as the vocal proclamation of the gospel, and furthermore is not confined to or exclusively attributed to human activity. Evangelism occurs when a lifestyle of worship is evident and on display as a witness to both Christians and non-Christians alike. Because the term *evangelism* is commonly used to connote *kerygma* or *evangelization* in Protestant mission conversations, the ensuing discussion will concede and use the term *evangelism* when referring to both pre-evangelization and evangelization activities at Kyūshū Lutheran College, and assumes as a matter of faith that the Holy Spirit is at work through the human endeavors.

Pre-Evangelization

One of the discussions currently percolating in contemporary mission communities is that of the role of pre-evangelization. The term *pre-evangelization* formally emerged in the 1950s in

[111] Bishop Mortimer Arias, "Manifesto to the Nation," in *Classic Texts in Mission and World Christianity*, ed. Normal E. Thomas (Maryknoll, NY: Orbis Books, 1995), 163.

Catholic discussions but has recently gained traction in Protestant missions because of its critical importance in reaching current unreached, unchurched, or *nones*[112] living in North America. As Gen Zs are increasingly untethered in their denominational adherence or leaning into moral relativism,[113] scholars are examining ways in which the gospel can reach this generation of skeptics who are, like many non-Christian cultures, unfamiliar with Christianity at the most basic level. It can no longer be assumed, for example, that young adults in North America will have any degree of biblical or theological literacy or have (even a loose) affiliation with a church community.[114]

Pre-evangelization is understood as "a necessary stage of preparation for the *kerygma*[115] which, taking man as he is and where he is, makes a human dialogue possible and awakens in him the sense of God, an indispensable element for opening his heart to the message."[116] This stage of preparation is critical, as Tamra Fromm correctly observes, because there has historically been heavy reliance on a deductive method in missions, "meaning that instructors in religious education began with the assumed facts of faith and then moved to human experience."[117] This methodology also assumes that Christianity is normative in schools and

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[112] P. Schwadel, S.A. Hardy SA, D.R. Van Tongeren, C.N. DeWall, "The Values of Religious Nones, Dones, and Sacralized Americans: Links Between Changes in Religious Affiliation and Schwartz Values," *Journal of Personality* 89, no. 5 (Oct. 2021): 868.

[113] Darrell Hall, *Speaking Across Generations: Messages that Satisfy Boomers, Xers, Millennials, Gen Z, and Beyond* (Downers Grove: InterVarsity Press, 2022), 105.

[114] Tamra Hull Fromm, *Pre-Evangelization and Young Adult "Native Nones": A New Paradigm for Reaching the Unchurched* (Eugene: Pickwick Publications, 2021), 32–33.

[115] Here, *kerygma* is understood through Alfonso Nebreda's definition as "the dynamic heralding of the substance of the Christian message, hav[ing as] its goal personal conversion or initial acceptance of Christ as the Lord." Nebreda, Alfonso, *Kerygma in Crisis?* (Chicago: Loyola Press, 1965), viii. For an expanded definition of *Kerygma* as it pertains more specifically to international missions, see Alfonso Nebreda, "East Asian Study Week on Mission Catechetics," *Lumen Vitae* 17 (1962), 717–30.

[116] Nebreda, *Kerygma in Crisis,* viii.

[117] Fromm, *Pre-Evangelization,* 40.

neighborhoods to foster continued or peripheral awareness of Christian ethos. Since Christian ethos can no longer be presumed to be normative, the methodology has continued to lose its effectiveness. Pre-evangelization assumes that there is not a shared lexicon or universal understanding of God and begins the effort by establishing trusting relationships, engaging in preliminary dialogues, and pursuing individuals according to their needs in order to find common points of dialogue.

Like the Japanese non-Christian college students in this study, North American youth and young adults have a heightened sensitivity about conveying opinions that may be considered offensive and are subsequently reluctant to listen to or be open to messaging that will have a firm position of truth.[118] These, among many other transitions occurring both culturally and generationally give credence to the notion that many unchurched or non-Christians are simply not even ready to listen to the gospel. This begs the question for those in outreach or missional positions, how can we be faithful to God's command if *the*y are not ready to listen?

The answer may lie in pre-evangelization,[119] or the kind of tilling of the soil described in Matthew 13, known as the *Parable of the Sower*. Whereas in generations past, the church could assume that there was enough Christian cultural couching for youth to mature in such a way as to prepare them for the gospel message, this is no longer the case. Religious pluralism, the declining collective memory of Christian pervasiveness in culture, complex ethical questions resulting from biotechnological developments, political polarization, isolation due to COVID-19, and accelerating relativism are all competing against the gospel in post-modern cultures.[120] With

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[118] Fromm, *Pre-Evangelization,* 28.

[120] James E. White, *The Church in an Age of Crisis: 25 Realities Facing Christianity* (Grand Rapids: Baker Books, 2012), 19.

very little distinctively Christian input during formative years, adolescents and young adults are simply not equipped to hear the gospel without intentional relationship (trust) building, witness, testimony, and holding explicit conversations about spiritual matters, all of which require time, patience, and above all, the presence, intervention, and reliance upon the Holy Spirit.

The students at KLC, like an increasing percentage of North American college students, do not have a religious background, are unfamiliar with the specialized lexicons of Christianity, and perhaps more importantly, psychologically and spiritually embody values and attitudes that reject Christianity solely on their pre-conceived ideas of what evangelism is, or what it has historically represented (e.g., colonialism, cultural superiority, slavery, exploitation). Fromm writes, "Premature proclamation of the *kerygma* could be repelling and have the undesired effect of pushing the unchurched young adults away from exploring the faith."[121] The key word here is *premature*. Non-Christians need to be readied for the transformative and life-giving gospel message.

For the Protestant who recognizes that "God must be the absolute agent of conversion,"[122] the idea of pre-evangelism may be superfluous, since *evangelism*—a term that is close to *evangelization* but holds a separate meaning—is understood to be the intervening work of the Holy Spirit. However, the area of apologetics has seen an acceleration of theory, terms, and methodology that point to the need for addressing preparation for *kerygma.* Randy Newman, a prominent evangelical Christian "describes pre-evangelism as 'leveling the playing field' in relation to dialogue between Christians and nonbelievers. He suggests that nonbelievers'

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[121] Fromm, *Pre-Evangelization,* 28.

[122] Karl Barth, *Church Dogmatics: Vol. 4 - The Doctrine of Reconciliation Part 2 – Jesus Christ, the Servant as Lord,* ed. and trans. G. W. Bromiley, ed. T.F. Torrance (London: T&T Clark Bloomsbury, 1958), 535.

preconceived understanding and prejudices against the Christian faith can be overcome by questioning and challenging their allegations."[123] The relational encounters outside of the church, similar to what Rambo describes in the fourth stage of his conversion model, are often where Christians are in a position to "till the soil," rendering the heart porous and permeable, in order to prepare an individual for a more explicit or intensive encounter with the gospel. While this illustration may be simplistic, it helps to provide a visual representation of a trajectory from non-belief toward belief with these aforementioned terms.

The arena of students' experience of chapel at KLC is a unique position of being a combination of pre-evangelization and evangelization. With the exception of the few Christians in the assembly, their experience cannot be called *Christian worship* since they are not believers. For the most part they are experiencing intentional preparation of their hearts by participating in the chapel activities while simultaneously being presented with the gospel message through the Word, sermon, hymnody, and other elements that portray Christian worship.

During their four years at KLC, students primarily engage intentionally with God during chapel (versus outside of the worship context). It is unclear where and how students begin that journey, spiritually, and how it unfolds for them personally throughout their time at the college. As teachers and missionaries, the final stretch of preparation for initiation into the Christian faith is rarely witnessed, although it is not uncommon to have graduates attend local churches to continue their learning and engagement. It is reasonable to speculate that these are the students

[123] Randy Newman, "Leveling the Playing Field: A Strategy for Pre-Evangelism," *Knowing & Doing* (Winter 2015), 1, in Fromm, *Pre-Evangelization and Young Adults "Native Nones": A New Paradigm for Reaching the Unchurched* (Eugene: Pickwick, 2021), 65–66.

who may be continuing their spiritual inquiry and moving toward catechesis, which is concerned with how individuals "are initiated and grow into the Christian faith community."[124]

The Non-Christian and Biblical Worship

Most scholarly work on the topic of Christian worship is predicated on the notion that an assembly of worshippers consists primarily of professed or baptized Christians. In a typical western worship gathering, there is only a small number of individuals who are either non-Christian or have a nominal affiliation with the Christian church. Very little research exists that considers contemporary, non-Western, non-believers encountering Christianity in an explicit worship context.

As Japanese college students wrestle with Biblical truth and reckon their understanding of the persons of God in the Holy Trinity against their previous experiences of religiosity during their initial encounters with God in a worship context, it is likely that there is considerable intellectual and spiritual activity happening. The nature of this activity can be likened to cross-cultural communication. Anthony Gittins writes about how missionaries learn to communicate cross-culturally, saying that "A participant observer [such as a missionary] accepts indebtedness, vulnerability, and participant outsidership. . . . It is at times emotionally painful and always intellectually demanding. And yet its successful practice can be life-giving for missionaries and those they hope to serve."[125] This statement does not only hold truth for the aspiring missionary, but also serves to help one understand antecedent experience of what a non-Christian might be experiencing in a Christian worship context. Grappling with new ideas, truths, expectations, and

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[124] Jack Seymour and Donald Miller, *Contemporary Approaches to Christian Education* (Nashville: Abingdon Press, 1982), 20.

[125] Gittins, *Ministry at the Margins*, 20.

behaviors is challenging. While on the one hand, the challenge may be exciting and novel, the opposite may also be true. There may be discomfort in recognizing one's sinfulness, and accepting this realization can be a first phase toward the acceptance or rejection of Christianity.[126]

For the typical Japanese college student, monotheism is a divergent belief that does not align with either Buddhism or Shintō, two of their pre-existing religious structures.[127] Coming to an understanding and acceptance of monotheism is only one of the first steps toward Christian faith.[128] Christian worship, which is rooted in Judaic law, assumes the acknowledgement and worship of a single God who demands our worship.

> You shall have no other gods before me. You shall not make for yourself an idol, whether in the form of anything that is in heaven, or that is on the earth beneath or that is in the water under the earth. You shall not bow down to them or worship them, for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and fourth generation of those who reject me (Exodus 20:3–5, NIV)."

A study of Japanese converts to Christianity reveals that "understanding God as the Creator and the Absolute was the most influential doctrinal factor [in conversion]."[129] It is from that point of understanding that students can begin to appreciate Scripture as the Word of God, and that God Himself is projected toward and within humanity in the form of Jesus Christ and the Holy Spirit. As a people for whom a god is perceived as a life-force (Shintō) or as teachings that enable (or not) the soul to enter Paradise (Buddhism), understanding God as one who is

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[126] Rambo, *Understanding Religious Conversion,* 100.

[127] Samuel Lee, *The Japanese & Christianity: Why is Christianity Not Widely Believed in Japan?* (Amsterdam: Foundation University Press, 2014), 71.

[128] Hastings, *Practical Theology and the One Body of Christ*, 86–88.

[129] Eiko Takamizawa, "Factors of Continued Commitment among Japanese Christians in the Japan Evangelical Church Association of Tokyo and Yamanashi" (PhD diss., Trinity International University, 1998), 116.

inextricably relational is a radical shift of perceiving the world. Japanese Christian theologian Yōji Inoue expresses Japanese traditional spirituality in this way: "Japanese people have been interested in and valued most of all not *a world as an object which is apart from subjects*, but *something, as it were, a deep fountainhead of life-force* [emphasis original] which contains both subject and object . . . from where both men and nature derive, something which cannot be grasped in a pattern of subject and object."[130]

At KLC, students' beliefs about the primacy of worship are being formed while they are still non-Christian and therefore not conformed to the will of God. There are three possible biblical perspectives of the experiences of non-Christians during Christian worship. First, there is the interpretation that students who do not profess a belief in one God, or more specifically the Holy Trinity, are in some way defiling the ideal Christian worship service. MacArthur refers to this as unacceptable worship that occurs in one of four categories: (1) worship of false gods (Rom. 1:21), (2) worshiping the true God of the Bible but in the wrong manner or form (Ex. 32:7–9), (3) worship of God in a self-styled manner (Matt. 15:3), and (4) worship of God in the right way, but with the wrong heart (John 4:20–24).[131] In a context such as the one at KLC, it is plausible that all of these proclivities may be embodied simultaneously. However, anecdotal observation seems to indicate that MacArthur's fourth principle would align most closely, given that the conversion of the hearts of students has not occurred.

On the other hand, Paul has also stipulated in his letter to the Corinthians that:

> Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is not for unbelievers but for believers. So if the whole church comes together and everyone speaks in tongues, and inquirers or unbelievers come in, will they not say that you are out

[130] Yōji Inoue, *The Face of Jesus in Japan*, trans. Hisako Akamatsu (Tokyo: Kindai-Bungeisha, 1994), 23–25.

[131] MacArthur, *Worship: The Ultimate Priority*, 22–24.

> of your mind? But if an unbeliever or an inquirer comes in while everyone is prophesying, they are convicted of sin and are brought under judgment by all, as the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, "God is really among you!" (1 Cor. 14:22–25, NIV)

This passage seems to imply that there is a qualified space for the non-believer in a service of worship if for no other reason than to witness the worship of God by believers, presumably even if the believers are in the minority. However, it also has the antecedent effect of implying that the worship that is being witnessed is a performance for a captive audience. Even if not perceived as a performance, while students may not witness the phenomenon of speaking in tongues, they are being exposed to a new cultural lexicon. Bob Kauflin writes, "Your church may not believe in the present-day use of tongues, but to many non-Christians, that's exactly what some of our meetings sound like. Whether it's raised hand, formal liturgies, or unspoken standards, we need to see them through the eyes of an unbeliever."[132]

The third lens through which to examine this phenomenon is through a missional theology, where it is understood that all biblical texts—

> emerged out of conflicts, struggles, or crises, in which the people of God were engaged with the constantly changing and challenging task of articulating and living out their understanding of God's revelation and redemptive action in the world. . . . Most of Paul's letters were written in the heat of his missionary efforts; wrestling with the theological basis of the inclusion of the Gentiles: affirming the need for Jew and Gentile to accept one another in Christ and in the church: tackling the baffling range of new problems that assailed young churches as the gospel took root in the world of Greek polytheism: confronting incipient heresies with clear affirmations of the supremacy and sufficiency of Jesus Christ, and so on.[133]

Regarding this chronological juxtaposition of non-belief within a Christian worship context, Gordon Lathrop writes, "Talk about the 'chosen people' in Christian liturgical use can

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[132] Bob Kauflin, *Worship Matters: Leading Others to Encounter the Greatness of God* (Wheaton: Crossway Books, 2016), 203.

[133] Goheen, *Reading the Bible Missionally*, 109.

never be directly applied to 'us.'. . . Among Christians, such talk, even biblical talk, must be run through Christ, through his stance with the little ones and the outsiders, through his cross, indeed, through the Crucified One, the one made to be among criminals and the unclean."[134] Lathrop makes it clear in *Holy People* that passive participation in worship reduces Christian faith to an idea. Without the Word read, sung, and preached communally, and with no demands being made upon the audience, Christianity simply becomes an individually useful commodity with limited worth. Lathrop also acknowledges the historical practice of *disciplina arcani*, when those who were not fully initiated into the Christian faith "were not allowed to even *see* [emphasis original] the mysteries of the Eucharist, yet alone participate."[135] Regarding seeker services of North America, Lathrop continues, and decisively articulates the theological conundrum:

> This cultural artifact ran—and still runs—the very real danger of betraying the gospel of Jesus Christ. . . . It belonged to. . . ideas of "purity" and of "the elect" unbroken by the Christian reversals, to "church" as an insider. It currently belongs to the "shadow side" of our cultural individualism, the longing for intimate and "true" community, but it is still our own cultural artifact. It does not belong to the ecclesiology of the Lord's Prayer. It does not belong to the deepest spirit of the liturgy.[136]

Lathrop insists that biblically acceptable participation in worship will have a—

> Strong center and an open door. It will be based not on the vigorous identification of *us* [emphasis original] as the in-group, but on a vigorous and engaging, holy and hospitable presentation of Scripture, bath, and meal as full of God's mercy, drawing a community freely into their network of meaning. . . . It will be profoundly personal, drawing each person's emotions into the common work. . . . Everyone who comes to the assembly, each of the leaders included, needs to understand herself or himself as together with the outsiders and seekers, representing a seeking earth.[137]

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[134] Gordon Lathrop, *Holy Ground: A Liturgical Cosmology* (Minneapolis: Augsburg Fortress Press, 2003), 65.

[135] Gordon Lathrop, *Holy People: A Liturgical Ecclesiology* (Minneapolis: Augsburg Fortress Press, 1999), 93.

[136] Lathrop, *Holy People*, 93.

[137] Lathrop, *Holy People*, 94.

Non-Christians' experience as an engagement with the biblical God may not be considered fully acceptable Christian worship as Jesus described to the Samaritan woman at the well:

> "Woman," Jesus replied, "believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth" (John 4:21-26, NIV).

Nor will non-Christians' worship experience be a full reflection of the conversion described in Hebrews:

> So, as the Holy Spirit says: "Today, if you hear his voice, do not harden your hearts as you did in the rebellion, during the time of testing in the wilderness, where your ancestors tested and tried me, though for forty years they saw what I did. That is why I was angry with that generation; I said, 'Their hearts are always going astray, and they have not known my ways.' So I declared on oath in my anger, They shall never enter my rest.'" See to it, brothers and sisters, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called "Today," so that none of you may be hardened by sin's deceitfulness. We have come to share in Christ, if indeed we hold our original conviction firmly to the very end (Heb. 3: 7-14, NIV).

However, it can be conceded that participation and engagement in Christian worship has strong potential for faith formation and is an important and even necessary part of the praxis of worship. Kathy Black refers to this intentional learning stage of Christian formation as *precatechesis,* whereby "an outsider approaches the Christian culture to ascertain if there is any spiritual fulfillment to be obtained there."[138] Seymour writes about the catechetic experience in terms of being nurtured in a community of faith. He writes, "In the faith community approach, Christian education becomes the natural process through which a community embodies its faith

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[138] Kathy Black, *Culturally-Conscious Worship* (St. Louis: Chalice Press, 2000), 108.

and passes it on from generation to generation."[139] Praise, prayer, singing and the reading of Scripture continue to be the medium for encountering God and are the mechanisms for teaching Christ crucified and Christ resurrected. As the texts of Scripture are read and as the hymns are sung, and as they are received and perceived with reverence and humility, they are transformed by the Holy Spirit into a communication and encounter with God and His grace.[140] Daniel Benedict and Craig Miller assert that the service plays an important role in discipleship both as worship for believers and as evangelism for seekers.[141] Understanding worship in this way allows space for the non-Christian attending and participating in worship to engage in a formative experience of God.

Black writes, "A participatory style of worship is more common among long-term believers. . . . Multicultural congregations, like any other congregation that does intentional evangelism, will be faced with the need to balance *precatechesis* and *catechesis* [emphasis original]."[142] The Christian worship services at KLC encourage and affirm Christian belief through a simple liturgy that does not include either a baptismal rite or eucharistic rite. The straightforward shape of the liturgy is both a time for worship for those who are Christian, and a time for worshipful reflection and participation for those who are not yet ready to accept the gospel as truth. The symbols, practices, and teachings are carefully maintained in alignment with the historical patterns of Christian worship.

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[139] Seymour and Miller, *Contemporary Approaches to Christian Education*, 23.

[140] Lathrop, *Holy Ground*, 20.

[141] Daniel Benedict and Craig K. Miller, *Contemporary Worship for the 21st Century: Worship or Evangelism?* (Nashville: Discipleship Resources of the United Methodist Church, 1994), 42–43.

[142] Black, *Culturally-Conscious Worship*, 109.

One consideration for worship leaders in Japan is to be cognizant of syncretic proselytizing—the attempt to unite or conflate opposing principles. The danger of syncretism has been present since the first missionaries set foot in Japan. Notto Thelle writes, "The Jesuits, eager to find indigenous terms in order to make their faith more easily understood, were led to adopt a considerable amount of Buddhist terminology. From the Buddhist point of view, consequently, Christianity seemed to be just another form of Buddhism."[143] However, it is important to remember that "God is not new to Japan. He was in Japan before the first missionary set foot here."[144] In Psalm 139: 7–12 we are reminded of God's omnipresence and the stark reality of God's presence in all areas of life—including worship—whether or not we see Him or understand His presence. Maximus the Confessor (c. 580-662) wrote that *all* should be exhorted to participate in worship because "[God's] grace transforms and changes each person who is found there and in fact remolds him in proportion to what is more divine in him and leads him to what is revealed through the mysteries which are celebrated."[145]

Rev. Peery observes the following in his early work in Japanese missions: "If St. Paul were to come here he would find much the same state of things as he found in Athens—altars and gods innumerable. The countless temples are full of idols, and even in the streets and along the highways solid stone gods stare at the traveller."[146] About preaching, Rev. Peery writes, "Often, when I am preaching, someone in the audience will interrupt me with low, insulting

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[143] Notto R. Thelle, "The Christian Encounter with Japanese Buddhism," in *Handbook of Christianity in Japan,* ed. Mark Mullins (Boston: Brill, 2003), 228.

[144] Roger W. Lowther, *The Broken Leaf: Meditations on Art, Life and Faith in Japan* (Eugene: Wipf and Stock Publishers, 2019), xii.

[145] Maximus the Confessor, trans. George C. Berthold, *The Church's Mystagogy,* in *Maximus Confessor: Selected Writings*, (Mahwah, NJ: Paulist, 1985), 206.

[146] Peery, *Lutherans in Japan*, 39.

language, and the people will laugh. They sometimes wilfully make such a noise that one cannot be heard, in order just to laugh at his discomfiture."[147] Perry continues, "Like St. Paul, we try to be all things to all men, in order that we may win some of them."[148]

The responsibility to be true to the gospel in the Japanese context requires that Christian worship bring diligence and consistency to understand this tension. Without placing primacy on worship as the venue for proclamation, Japanese are left to perceive Christianity as something that either offers compassionate services for the disenfranchised, or as foreign and irrelevant for them, personally. If students are not accepted as authentic participants in an assembly of Christian worship where witness can be born to them of the saving message of Jesus Christ, where then can the direct teaching of Christ take place that has not been reduced to a mere psychological and anthropological phenomenon, or categorized as a western cultural import that needs modification to adapt to the spiritual and cultural climate of Japan? This is a relevant question not just for the context of Japan, but for all of Christian leaders to consider. Regarding evangelism and its place in Christian worship, Mark Michael refers to John 4:19–24, the story of the woman at the well:

> The church of God has the awesome task of not simply making disciples but also making worshipers. But there is something even deeper in this text, for Jesus speaks to this Samaritan woman and acknowledges that she is a sinner but does not condemn her. Instead he tells her that God wants her to worship Him in spirit and in truth. Jesus affirms worship as the essential factor that will liberate her from sin. Jesus in this text also prophesies that the hour is coming and now is that the true worshipers shall worship the Father in spirit and in truth. By this Jesus signifies that the coming of the Holy Spirit would be important for worship. If "God is a Spirit" then worshiping him must take place "in the spirit." Moreover, if God is a Spirit, then the coming of the Holy Spirit will be to

[147] Peery, *Lutherans in Japan*, 118–19.

[148] Peery, *Lutherans in Japan*, 127.

> aid humanity in its search to find and worship God. Any man who is not in touch with God's Spirit cannot worship God.[149]

This puts a major trust and responsibility on the worship experience to be an environment where the assembly is, by the intervention of the Holy Spirit in the worship practice, teaching one another to worship.

Another question worth considering in the broader arc of worship and evangelism is what characterizes or defines the worship of a pre-Christian who has turned toward God in an interest to know Him and understand Him as their creator but has yet to understand that they are invited to participate in the covenant with Him through Jesus Christ? John Franke writes, "Worship is a fundamental expression of the mission of the church, not an activity separate from that mission. It is a part of the comprehensive calling for which the church has been sent into the world: to bear witness in thought, word, and deed to the love of God for the world."[150] Franke's definition is an eschatological expression of Revelation 7:9–10 (NIV) where "a great multitude that no one could count, from every nation, from all tribes and people and languages" stands before God. This is God's will but is not a present reality, and requires mission and evangelism for this eschatological future to be established and perfected by the Son of God.

In the Lutheran church, prior to adult baptism, a period of instruction occurs, called the catechumenate. "Such instruction in faith and life constitutes training in discipleship. . . . This training in discipleship continues for the life of the baptized." Non-Christian or non-churched adults who are attending Christian worship prior to baptism are learning and practicing not only the doctrine of denomination, but how to practice a lifestyle of worship. The Holy Spirit is

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[149] Michael, Mark Dennis, "Worship as Evangelism: How Worship Services can be Used to Reach College Youth" (PhD diss, United Theological Seminary, 2000), 22.

[150] Franke, *Missional Theology,* 54.

believed to be present in a Lutheran worship service, and it is understood that the non-believer will experience the Holy Spirit within God's perfect timing. "The community of the baptized is, therefore, the body of Christ, continuing God's mission in the world and sharing in the hope of the world to come (1 Cor. 12:12, NIV)."[151]

While it is hoped that students will eventually be led to knowledge of and belief in the one God of creation revealed in Jesus Christ, a literal interpretation of John 4:23–24 is explicitly clear that when these students participate in the chapel activities, they are not, in fact, worshiping God. Furthermore, it is equally explicit in Scripture that no human worship is acceptable to bring to God without the atonement of Jesus Christ. Isaiah 64:6 (NIV) states that "All of us have become like one who is unclean, and all our righteous acts are like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away." This text refers to the faithful of the time, whose worship even under the most righteous and holy of intentions and circumstance, is inadequate.

Missional theology claims that, "When we attempt to ease the difficulties of the multiple perspectives in Scripture to make matters more compact, clear, and manageable, we suffer the loss of plurality and diversity that is woven into the very fabric of Scripture and, by extension, the divine design of God. This reminds us that a single description of the Christian faith can never be sufficient for all."[152] Franke continues, "This plurality should not be construed as leading to an "anything goes" sort of relativism. . . . The Christian conviction that God speaks

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[151] Lorraine S. Brugh and Gordon W. Lathrop, *The Sunday Assembly,* vol. 1, *Using Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress Publishing, 2008), 324.

[152] Franke, *Missional Theology,* 112.

rules out this sort of approach, and the acknowledgement of diversity and plurality in the Bible must not be used as an attempt to support such a perspective."[153]

It is a prayer of the ministry at KLC that through continuous exposure to the gospel in structured environments and under the guidance of sound theology provided by the Lutheran chaplain and Lutheran missionaries, that the mustard seeds of faith will be planted in the minds and hearts of those who attend and participate in the daily worship. Lutheran theology asserts that the directionality of worship is instigated by God, and individuals are gathered by the Holy Spirit to respond to God's call for worship. "God initiates our gathering: we respond with our presence in a local assembly. . . . This cycle contains God's continuing invitation [for believers] to participate again and again in this life-giving, faith-developing event."[154] God's grace alone is sufficient for believers to bring their imperfect worship to the gathering and for non-believers to attend and be witnesses of the faithful while they grapple with the truth that is presented within the worship context. Lutheran theology would assert that to require baptism as a pre-requisite for formative worship would imply that God's grace is not sufficient, that we must also perform a specific work or demonstrate an external behavior in order to be justified to participate in worship. The important distinction is that the internal conversion that occurs through repentance and commitment is a fundamental pre-requisite to Christian worship.

When Jesus said, "Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these (Mark 10:14, NIV)," He was not simply referring to children as "the young" or representing a certain youthful age. The deeper reference here is that they were welcomed because they were humble, needy, and dependent in a way that unbelieving

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[153] Franke, *Missional Theology*, 113.

[154] Brugh and Lathrop, *The Sunday Assembly*, 103.

or unyielding adults should emulate. Their lowly worship is welcomed and even praised by Jesus when He said, "Therefore, whoever takes the lowly position of this child is the greatest in the kingdom of heaven (Matthew 18:4, NIV)."

John MacArthur asserts that "everyone worships. . . The drive to worship is one of the basic human needs God designed into our hearts."[155] Children who do not know Jesus as the Savior still understand that they need proximity to Him. "All those the Father gives me [including the unbelievers] will come to me [marking the move toward conversion], and whoever comes to me [the converted believer] I will never drive away (John 6:37, NIV)." We see here that the very first initiative—"All those the Father gives me"—in the development of faith or moving toward conversion is foundationally the work of God: In light of this final verse, it is fair to suggest that by attending and participating in worship at Kyūshū Lutheran College, when the heart reflects a desire to lean in to God's teachings, that cognizance of the living God's existence at some level of significance is occurring.

James Smith writes, "While the Christian university and the church are different institutions, they have the same end, the same goal: to draw the people of God into union with Christ in order to thereby shape, form, equip, and prime actors—doers of the Word."[156] He further suggests that it is in our practice of worship that we are able to form actionable and authentic faith. "While liturgical formation sanctifies our perception for Christian action, Christian worship is primarily a site of divine action."[157] As both believers and non-believers (or non-churched) engage and practice their worship together, "the church's practices are

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[155] MacArthur, *Worship: The Ultimate Priority*, 21.

[156] James K. A. Smith, *Imagining the Kingdom: How Worship Works*, Volume 2, *Cultural Liturgies* (Grand Rapids: Baker Academic, 2013), 6.

[157] Smith, *Imagining the Kingdom,* 15.

fundamentally divine works of descent and accommodation, not human works of ascent and transcendence."[158]

> We cannot be sincere when we pray *"Thy kingdom come* [emphasis original]*"* (Matthew 6:10; Luke 11:2) unless we are doing what we can to hasten the coming of that kingdom—by our gifts, our prayers, and our service. We cannot be sincere in praying for the conversion of the ungodly unless we are willing to speak a word, write a letter, or make some attempt to bring him under the influence of the gospel.[159]

Certainly, the context was different during the apostle Paul's period of mission compared to that of today. Nevertheless, some of these major theological and existential questions remain alive today. As T.W. Hunt correctly writes, "Time will not bring new techniques but a sharpening and refining of what He has provided from the beginning."[160] Those serving in a missional or evangelical capacity in Japan must be equipped with a wide, biblical lens from which to observe and make wise decisions about how to effectively proclaim the gospel.

Whether or not a transformation of the soul is happening through this experience of attending and participating in Christian worship is a complex question worthy of exploration. The purposes of this study are to reveal some of the internal cognitive and heartfelt spiritual processes that non-Christian college students who are participating in Christian worship are experiencing and whether their participation is leading them into a fuller understanding of monotheism and the Christian faith that is born from that belief in the one God who has been revealed through the Scriptures and completed in Jesus Christ.

Music and Worship

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[158] Matthew Boulton, *Life in God: John Calvin, Practical Formation, and the Future of Protestant Theology* (Grand Rapids: William B. Eerdmans Publishing Company, 2011), 227.

[159] Anonymous, *The Kneeling Christian* (New Kensington, PA: Whitaker House, 2013), 129.

[160] T.W. Hunt, *Music in Missions: Discipling Through Music* (Eugene: Wipf and Stock Publishers, 2002), 53.

Martin Luther understood very well how music could be an effective tool for the proclamation of the gospel. Andrew Loewe writes of Luther:

> Spurned on by his insight that music was an ideal means to communicate theological truth. . . . Luther intentionally began to use popular song as a means to broadcast his message effectively to a large cross-section of society. His popular vernacular hymns were able to reach people swiftly, regardless of their ability to read, their social standing or their actual location, and effortlessly crossed national, cultural, and socio-economic boundaries. They skillfully bridged the divide between the secular and sacred, the domestic and the public, the here-and-now and the eternal.[161]

Through Luther's efforts, music became a powerful vehicle for the transmission of theology and doctrine during and outside of liturgy. In a move of practical genius that would set the stage for the use of music in the expansion of missions, Luther acknowledged the importance of integrating language and cultural music to make the message speak more potently. In his word-setting as well as in his translation of scripture, he closely imitated the way people spoke: "Both text and notes, accent, tune and manner of rendering ought to grow out of the true mother tongue and its inflection."[162]

Music has long been an established component of Christian worship.[163] While the styles have changed dramatically since the early Judeo-Christian worship practices, the function remains largely the same, which is to enable, augment, and facilitate the worship of God. Scripture has many references to the importance of music in worship, but has little to say about the parameters of music except that it be used for the worship of God.[164] Music missionaries

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[161] J. Andreas Loewe, "Why Do Lutherans Sing? Lutherans, Music, and the Gospel in the First Century of the Reformation," *Church History* 82, no. 1 (2013): 72–73.

[162] Martin Luther, "Wider die Himmlischen Propheten, 1525," WA 18:123, 22–23. Quoted in Loewe, J. Andreas, "Why Do Lutherans Sing? Lutherans, Music, and the Gospel in the First Century of the Reformation," *Church History* 82, no. 1 (2013): 74.

[163] Tim Dowley, *Christian Music: A Global History* (Minneapolis: Augsburg Fortress Publishers, 2011), 1.

[164] Jeremy S. Begbie, *Resounding Truth: Christian Wisdom in the World of Music* (Grand Rapids: Baker Academic, 2007), 59.

(*musicianaries*) who are charged with the responsibility of proclaiming the gospel of Jesus Christ in predominantly non-Christian cultures and contexts face unique issues that require a mindful approach when designing and implementing music ministries for the purpose of teaching and evangelism.[165]

The Bible illustrates how music offers a powerful means of expressing the attitudes and beliefs of worship. Scripture offers repeated commands to sing praise or sing to the Lord, as we read in Psalm 32 and Psalm 96. In the Old Testament, music signifies the anointing of God's chosen vessels (1 Samuel 10:5, NIV). In both the Old and New Testament, music is often referenced in association with the development and expression of faith (Acts 16:25, NIV), commanding attention (Judges 5:3, NIV), joy (Psalm 100, NIV), and for worship (Revelation 5:9–10, NIV). T.W. Hunt correctly writes, "If music is a communicative vehicle as well as a means to personally express spiritual joy, community, and praise, then we may expect the divine genius to have provided inherent communicative advantages in music."[166]

There are several ways that participation in worship music operates as an evangelical activity. Musical participation is an agent for engaging non-Christians with Scripture and is a meaningful tether to the liturgical and historical traditions of the Christian church.[167] Corporate singing is a mechanism for non-Christians to become familiar with and even commit to memory biblical principles and references to Scripture.[168] In the Japanese context, music as a collective

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[198] Black, *Culturally-Conscious Worship,* 109.

[166] Hunt, *Music in Missions,* 45.

[167] Robert Morgan, *Then Sings My Soul: 150 of the World's Greatest Hymn Stories* (Nashville: Nelson Publishers, 2003), xi.

[168] Keith and Kristyn Getty, *Sing! How Worship Transforms Your Life, Family, and Church* (Nashville: B&H Publishing Group, 2017), 17.

activity appeals to the cultural tendency for people to function and explore new ideas in groups as opposed to individually.[169] For students who are not explicitly seeking Christian teaching, the participation in Christian music offers an opportunity to build musicianship and relationship-building skills while concomitantly witnessing the elements of worship.[170] Finally, participation in Christian music ministries under the guidance of a committed Christian with an understanding of pedagogy and culture is an opportunity for individual discipleship for students or adults who are seeking a deeper level of conversation and engagement than basic group participation.[171]

Undergirding all of these musical mechanisms of worship is the commitment to excellence and to building a solid foundation of knowledge of the biblical God of worship. The pursuit of excellence in the preparation of choral or handbell repertoire for special musical offerings or for the organist who will accompany the daily hymns is not simply a desired educational outcome. The pursuit of excellence is rooted in Scripture, noting that the term *pursuit* implies a process. As Harold Best writes, "Excellence is the process—note that word process—of becoming better than I once was. . . . Excelling is simply—and radically—the process of improving over yesterday or, in the apostle Paul's words, "press[ing] on" (Philippians 3:14, NIV).[172] The pursuit of excellence occurs not only in the making of music such as perfecting intonation, rhythms, or desired tonal colors, but also in the care taken to seek meaningful relationships that build bridges of community and invitation.

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[169] Peery, *Lutherans in Japan*, 184.

[170] Frank Fortunato, Paul Neeley, and Carol Brinneman, *All the World is Singing: Glorifying God through the Worship Music of the Nations* (Tyrone, GA: Authentic Publishing, 2006), 119–20.

[171] Vernon Whaley, *Exalt His Name: Understanding Music and Worship, Book 1* (Calumet City, IL: Evangelical Training Association, 2018), 86.

[172] Harold Best, *Music through the Eyes of Faith* (New York: Christian College Coalition, 1993), 108.

Building a knowledge of God for Japanese college students requires a consistent and persistent message of monotheism that reflects a God of the universe—not a God of the West as is often perceived. To this end, the selection of repertoire and hymnody must reflect a plurality of styles, and must represent both global and intergenerational worship. Harold Best writes, "To love our own musical ways brings us the resilience, assurance, and freedom to look lovingly into the ways of others and even to be nurtured by them. This is simply the Golden Rule stated musically: If and as I truly love my immediate musical world, I will be able to understand the love of others for their ways."[173] It is *through* the pursuit of excellence and *through* the introduction of a variety of musical expressions that missionaries are able to communicate the gospel. These operate as conduits for the formation of liturgy, artistic expression, metaphor, and other creative practices that contribute to the non-Christian's understanding of the one biblical God of creation and His Son who continually invites us to worship Him alone.

Much has been written about the formative role that music and hymnody play in the spiritual development of Christians. Not only does it impact the road toward conversion, but it is also critical for sustaining faith after conversion.[174] Hymnody can tether a long-term commitment to faith after conversion particularly if a certain hymn is associated with a conversion.[175] Singing is often thought of as the primary musical vehicle for spiritual engagement and is supported in many studies,[176] but Takamizawa's study shows that other forms

[173] Best, *Music through the Eyes of Faith*, 72.

[174] Takamizawa, "Factors of Continued Commitment," 209.

[175] Black, *Culturally-Conscious Worship*, 95.

[176] Morgan, *Then Sings My Soul*, xi.

of musical engagement such as playing the organ or other musical instruments could be equally as helpful in fostering Christian commitment.[177]

In his book entitled *Music in Missions: Discipling Through Music,* T.W. Hunt offers practical guidance for missionaries serving in cross-cultural contexts. Indeed, that is the audience Hunt was considering when he authored the text. However, his work offers valuable insight for the music leader within a domestic worship context as well. The following passage, while lengthy, can be read through the lens of the cross-cultural worker as well as the music leader at home:

> We are the agent of the Holy Spirit, communicating Christ to those to whom the Holy Spirit wants to give birth. In terms of communication, the evangelist is the *initiator* [emphasis original], a Christian who assumes the responsibility of providing information on Jesus Christ and His salvation to a non-Christian. The initiator's task is to translate the gospel into meaningful terms for another human mind, a *receptor* [emphasis original]. . . The receptor must grasp what the initiator is talking about (or singing about): he must receive the information, sort it out, put it into the framework of his own mentality and background before he can even understand that the gospel demands acceptance of its reality and its terms.[178]

Understanding this has significant ramifications for the worship leader or musician missionary. The Great Commission as written in Matthew 28 is a binding component of Christian faith. Missionaries, worship leaders, evangelists, initiators, or advocates, "are under biblical constrain[t] to adjust their frame to the receptor's informational (conceptual) modes."[179] Paul demonstrates the importance of this in 1 Corinthians 9:19–22 and again in Philemon 6 where the non-Christians are alluded to as partners or receptors rather than targets. "Passages from St. Paul's writings assume that worship will be planned in such a way that the gospel will

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[177] Takamizawa, "Factors of Continued Commitment," 209.

[178] Hunt, *Music in Missions,* 46–47.

[179] Hunt, *Music in Missions,* 50.

speak to believers and unbelievers alike in a culturally relevant way."[180] Furthermore, these passages illustrate how ministry is largely about building trusting relationships. For music ministries, the application is extended in the equalizing, reciprocal nature of music-making.

Music ministries offer ample opportunities for evangelistic efforts that are not only broadly applied, such as in a group setting, but also in individual discipleship. Individual voice or instrumental lessons or training are settings where a missionary can focus on meeting the deeper needs of students. The one-on-one lesson context offers an opportunity for confidential sharing and conversation about topics that are off-limits in a group setting but nevertheless important for the student's personal growth and development. This is especially important for Japanese students who have matured in what is understood now as a shame-based society.[181]

> Collectivity is more important than individuality, and there is tremendous pressure to follow the crowd. There is less incentive and encouragement to be original and to act outside the norm for fear of alienation and censorship. Asian students are afraid of making mistakes or failing because they do not want to lose face, which means the loss of respect of others or the experience of public disgrace.[182]

The practice of recalling Jesus' teaching and story is the service of liturgy, and it is within the parameters of repeating and reflecting on that story that music is able to offer a parallel universe of considering ourselves as living works under the artistic hands of God. Romano Guardini writes, "The practice of the liturgy means that by the help of grace, under the guidance of the Church, we grow into living works of art before God, with no other aim or

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[180] Bruce A. Peffer, "Worship Evangelism Within a Lutheran Context" (D. Min diss, Austin Presbyterian Theological Seminary, 2001), 5.

[181] Ruth Benedict, *The Chrysanthemum and the Sword: Patterns of Japanese Culture* (Boston: Houghton Mifflin, 1946).

[182] Kwok Pui-Lan, "Mentoring Perspectives from East Asia," in *Mentoring: Biblical, Theological, and Practical Perspectives,* ed. by Dean K. Thompson and D. Cameron Murchison (Grand Rapids: William B Eerdmans Publishing Company, 2018), 172.

purpose than that of living and existing in His sight."[183] This is a practical reminder for both Christians and those who do not yet know God to revel in the mystery of the purpose for their existence.

Musical engagement during Christian worship allows non-believers to both witness and experience the very meaning of *leitourgia,* defined by Alexander Schmemann as "an action by which a group of people become something corporately which they had not been as a mere collection of individuals— a whole greater than the sum of its parts."[184] Through a simple liturgy of Word, music, and prayer, non-Christians are able to encounter and under the guidance of the Holy Spirit witness through multiple senses the spiritual practice of Christian worship through interrelated Word, music, and prayer. As W. J. Moon observed, "When observing religions around the world we find that rituals are often at the heart of the discipleship process. Rituals help to express commitment to God for both the sake of individual participants and the entire faith community."[185]

Transformation and Conversion

Defining Conversion

Examining what happens for non-Christians in a Christian worship service is an incredibly complex endeavor. Not only is there a lack of consensus on a single, broad definition of what conversion is, but researchers also disagree on the stages of conversion, what

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[183] Romano Guardini, *The Spirit of the Liturgy*, trans. Ada Lane (New York: Continuum, 1998), 71, cited in Bruce Ellis Benson *Liturgy as a Way of Life : Embodying the Arts in Christian Worship* (Grand Rapids: Baker Academic, 2013), 127.

[184] Alexander Schmemann, *For the Life of the World ,* 2nd ed. (Crestwood, NY: St. Vladimir's Seminary Press, 1973), 25.

[185] W. J. Moon, *Intercultural Discipleship: Learning from Global Approaches to Spiritual Formation* (Grand Rapids: Baker Academic, 2017), 92.

characterizes those stages, and whether self-described experiences are reliable data for analysis.[186] When examined through theory and research, conversion seems to fall into two major groupings. Classic conversion theory or narratives parallel the biblical example of Saul on the road to Damascus, where the conversion is sudden and results in an immediate transformation of internal spiritual identity. Contemporary paradigms of conversion are, on the other hand, viewed as gradual, deliberate cognitive processes that intersect with the individual's sense of spiritual identity, resulting in a shift from one faith system to another or a transformation within the same faith system.[187] Within these two broad categories, conversion experiences can be further analyzed according to patterns of conversion, stages of conversion (or stages of faith), and the depictions of the transcendental, mystical, or psychological conditions surrounding the experiences as perceived by individuals.[188]

Ora Limor importantly notes that the term *conversion* itself "is Christian, and it reflects a Christian frame of mind. Only Christianity produced a voluminous body of literature on conversion."[189] Limor continues with the following characterization of conversion: "In Christianity, Judaism and Islam alike, conversion is considered an irrevocable decision that entails a rejection of reversion, of syncretism and of the compartmentalization of truth."[190] Lewis Rambo opposes the idea that conversion is a singular decision, defining it broadly as "a process

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[186] Brian J. Zinnbauer and Kenneth I. Pargament, "Spiritual Conversion: A Study of Religious Change Among College Students," *Journal for the Scientific Study of Religion* 37, no. 1 (1998): 161.

[187] Ralph W. Hood, Bernard Spilka, Bruce Hunsberger, and Richard Gorusch, *The Psychology of Religion: An Empirical Approach* (New York: Guilford Press, 1996).

[188] Zinnbauer and Pargament, "Spiritual Conversion," 162.

[189] Ora Limor, "Conversion in History," *Reading Religious Conversion Lecture Notes* (The Open University of Israel: Center for the Study of Conversion and Inter–Religious Encounters, 2013), 2.

[190] Limor, "Conversion in History," 2.

of religious change that takes place in a dynamic force field of people, events, ideologies, institutions, expectations, and orientations."[191] This definition is not specific to conversion to or within Christianity. Instead, this definition can be applied between major faith systems such as Islam to Christianity, within faith systems, such as Catholic to Protestant, or from a posture of "no faith" to "having faith." Dr. Kurewa, president of the African Methodist Church maintains a position that points to Scripture as defining the parameters for conversion to and within Christianity. He writes:

> Conversion is an ongoing experience, a growth process to Christian maturity. There can be no growth without, first, the willingness to turn to the living Christ. Neither is there a shortcut to Christian maturity. One is constantly being challenged to appropriate "the unsearchable riches of Christ" (Eph. 3:8) to the realities of life in human community.[192]

Kurewa's definition is an example of the often bifurcated and yet concomitant process of both first "turning to Christ," as he wrote, which happens once, and then the subsequent journey of spiritual conversions that shape Christians along their life journey and lead to maturation of faith.

While no specific definition of the term *conversion* exists in Scripture, there are areas in both the Old Testament and New Testament that portray examples of the various contexts and processes of full conversion. Conversions throughout Scripture occur in dreams such as Mary's husband, Joseph, through light and sound as Paul experienced on the road to Damascus, or in visions or imaged revelations, such as Abraham, the prophet Isaiah, or John in the Book of Revelation. In each of these examples, God initiates an engagement, followed by a revelation of one's sinfulness and subsequent repentance, and finally a surrendering and submission to God. Kurewa suggests that these are dramatic examples of "Confrontation by Christ," a critical

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[191] Rambo, *Understanding Religious Conversion,* 5.

[192] J. N. Zvomunondita Kurewa, "Conversion as Sacrificial Identity with Christ," in *Classic Texts in Mission & World Christianity,* ed. Norman E. Thomas (Maryknoll, NY: Orbis Books), 165.

component of the conversion experience. While the biblical examples are exceptional in their vividness, Kurewa suggests that Christ continues to confront humanity through culture and context.

According to Kurewa, "Conversion also involves identifying oneself with Christ Jesus."[193] This includes repentance and re-orientation as evidenced with Isaiah after witnessing the glory of God (Isaiah 6:1–6, NIV). New Testament conversion, however, requires a sacrificial element, such as that about which Paul writes in his letter to the Galatians, "The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me (Gal. 2:20, NIV)." This identification with Christ lays the groundwork and is critical for the behavioral changes that result from conversion.

Martin Luther experienced a conversion during what is commonly known as the "Tower Experience" after decades of wrestling with the term *conversion* and its relevance to Christian faith and for the proclamation of the gospel.[194] Marilyn Harran writes, "[Luther was] deeply concerned with the problem of preparation for conversion as it occurs in baptism and penitence. . . . That his statements are often ambiguous, sometimes contradictory, and occasionally unclear demonstrates his struggle to formulate his own understanding of conversion."[195] Even while he was writing and forming what would later become known as a reformed theology, Luther was struggling with his own spiritual conversion. Luther's Tower

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[193] Kurewa, "Conversion as Sacrificial Identity with Christ," 166.

[194] William David James Cargill Thompson, "The Problems of Luther's 'Tower–Experience' and Its Place in His Intellectual Development," *Studies in Church History* 15 (1978): 187.

[195] Marilyn J. Harran, *Luther on Conversion: The Early Years* (Ithaca, NY: Cornell University Press, 1983), 20.

Experience references the period of time when Martin Luther experienced a conversion in his theology as the true meaning of Romans 1:17 was divinely revealed to him.[196]

While it can be conceded that some individuals experience intense conversion moments like that of Saul on the road to Damascus, or Luther in his Tower Experience, or Augustine of Hippo's conversion which was prompted by a child's voice and the spontaneous reading of Romans 13:13–14,[197] even these individuals had long trajectories of faith formation before they occurred. Thus, it is reasonable to accept that some degree of faith formation or internal dialoguing with the gospel is occurring while an individual is experiencing and encountering God in worship.

James Fowler's Model of Faith Development

Over the centuries, many frameworks or theoretical paradigms have been developed to describe and define variables related to religious conversion. The interest in developing a model for conversion can be traced as far back as seventeenth-century England, when William Perkins described his own conversion as a ten-stage process.[198] Measuring these feelings, attitudes, and beliefs that are embodied in worship requires the ability to put words to them and to be able to somehow quantify them so as to be able to visualize them in relationship to one another. There have been many attempts to do just this through qualitative measures.

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[196] Roland H. Bainton, *Luther's Struggle for Faith* (Cambridge University Press on behalf of the American Society of Church History) 17, no. 3 (September 1948): 197.

[197] Romano Guardini, *The Conversion of Augustine* (Spain: Barakaldo Books, 2020), 155.

[198] David Hay, "The Cultural Context of Stage Models of Religious Experience," *The International Journal for the Psychology of Religion* 11, no. 4 (2001): 242.

John Lofland and Rodney Stark made a major contribution to this area when their landmark study of religious conversion was published in 1965. [199] This qualitative study used observation and interviews over the course of two years to procure useful data sets. Lofland and Stark created a seven-factor descriptive framework of conversion, which was the first of its kind. Based largely in the field of sociology, these factors are generally recognized as occurring on a chronological continuum and included predispositions, types of problem-solving perspective, seekership, a turning point, cult affective bonds, extra-cult affective bonds, and intensive interaction. This spectrum of conversion has been widely-cited by researchers such as Parucci, [200] Kox, Meeus, Hart *et al.*,[201] Richardson, [202] and Xiao[203] since its proposition in the mid-1960s. As the present research study is not exploring the precursors to conversion nor the manifestations of post-conversion behaviors, the area Lofland and Stark describe within and between *seekership* and *turning point* are most relevant for the purposes of this study due to its descriptive alignment with publicly observable behavior.

James Fowler approaches the stages of faith differently.[204] His model also examines faith as a process that happens along a somewhat chronological continuum. Fowler asserts that faith

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[199] John Lofland and Rodney Stark, "Becoming a World–Saver: A Theory of Conversion to a Deviant Perspective," *American Sociological Review* 30, no. 6 (Dec. 1965): 862–75.

[200] Dennis J. Parrucci, "Religious Conversion: A Theory of Deviant Behavior," *Sociological Analysis* 29, no. 3 (1968): 144.

[201] Willem Kox, Wim Meeus, and Harm 't Hart, "Religious Conversion of Adolescents: Testing the Lofland and Stark Model of Religious Conversion," *Sociological Analysis* 52, no. 3 (Fall, 1991): 227.

[202] James T. Richardson, "Comment on Austin's Article "Empirical Adequacy of Lofland's Conversion Model" (RRR, Spring, 1977)," *Review of Religious Research* 19, no. 3 (1978): 320.

[203] Haifan Xiao, "Investigating Religious Conversion among Chinese College Students: Testing the Expansion of the Lofland and Stark Model and the Impact of Media" (PhD diss, Iowa State University, 2018).

[204] James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper and Row, 1981), 33–34.

goes through two types of transitions. Fowler states that transitions are both *evolutionary*, which are changes in the way faith imagines (development) and *revolutionary*, which pertains to how the centering changes in conversion.[205] Divided into six stages, Fowler's framework lands more firmly in the discipline of psychology. Borrowing from the research of educational psychologist Erik Erickson[206] and moral psychologist Lawrence Kohlberg,[207] Fowler's stages are described as intuitive-projective faith, mythic-literal faith, synthetic-conventional faith, individuative-reflective faith, conjunctive faith, and finally universalizing. Fowler's assessment of how faith develops is age-based and closely parallels principles of developmental psychology. The problem with this is that most of the subjects used to illustrate Fowler's claim were raised in Christian homes, so absolute applicability of this framework cannot pertain to the present research. However, Fowler's description of stage three seems to hold some strong parallels of the demographic for this study.

Stage three, usually associated with adolescence and early adulthood, is described as the phrase when—

> God undergoes a recomposition. . . . God—when God remains or becomes salient in a person's faith at this stage—must also be re-imaged as having inexhaustible depths and as being capable of knowing personally those mysterious depths of self and others we know that we ourselves will never know. Much of the extensive literature about adolescent conversion can be illumined, I believe, by the recognition that the adolescent's religious hunger is for a God who knows, accepts and confirms the self deeply, and who serves as an infinite guarantor of the self with its forming myth of personal identity and faith.[208]

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[205] Fowler, *Stages of Faith*, 34.

[206] Erik Erikson, *Childhood and Society*, 2nd ed. (New York: Norton, 1963).

[207] Lawrence Kohlberg, "Stage and Sequence: The Cognitive-Developmental Approach to Socialization," in David A. Goslin, ed., in *Handbook of Socialization Theory and Research* (Chicago: Rand McNally, 1969), 350.

[208] Fowler, *Stages of Faith*, 153.

Japanese college students who have been raised with the perception of distant gods with whom no personal connection is available may find the belief in a single God who cares for them quite comforting and attractive. One of the dangers that Christian evangelists must be aware of in the Japanese context is the deep belief that Shintō gods exist for the sake of personally benefiting humans through "this-worldly benefits,"[209] similar to ideas of prosperity gospel. Unfortunately, this leads to disillusionment in the same way it does in existing churches in the West. Glyn Ackerley writes:

> In churches from what is known as the Health, Wealth, and Prosperity Movement (HWPM), it is common for people to be taught that, if they have enough faith and follow simple steps, or consistently apply specific principles to their lives, they will never be sick or poor but will be healed of all their diseases and will never be in financial want. . . . Although they have devoutly and obediently followed their churches' teaching, they have still remained sick or poor.[210]

Stage four of Fowler's model is characterized by two phenomena that may have cross-cultural applicability. These are "the critical distancing from one's previous assumptive value system and the emergence of an executive ego."[211] These are indicators that an individual is creating a new or more fully established identity. Major life events such as college, marriage, travel, moving, or even trauma tend to nudge an individual's maturation into this stage four area. Given that the demographic for the present research is precisely within such a potentially formative experience, stage four may also have parallel applicability in this cultural context. About the transition from stage three to stage four, Fowler writes:

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[209] Hitoshi Miyake, "Religious Rituals in Shugendō," in *Religion & Society in Modern Japan*, ed. Mark Mullins, Shimazono Susumu, and Paul L. Swanson (Honolulu: Nanzan Institute for Religion and Culture, Asian Humanities Press, 1993), 31.

[210] Glyn J. Ackerley, *Importing Faith: The Effect of American 'Word of Faith' Culture on Contemporary English Evangelical Revivalism* (Cambridge: Lutterworth Press, 2016), 5.

[211] Fowler, *Stages of Faith*, 179.

> The movement from Stage 3 to Stage 4 . . . . is particularly critical for it is in this transition that the late adolescent or adult must begin to take seriously the burden of responsibility for his or her own commitments, lifestyle, beliefs and attitudes. . . . The person must face unavoidable tensions: individuality versus being defined by a group or group membership. . . . self-fulfillment of self-actualization as a primary concern versus service to and being for others.[212]

This has strong implications for the effectiveness of evangelism in Japan because of the increased risk of losing identification with their established groups. If students choose to identify with Christianity, that would mean losing the distinction of fully belonging to their family, friends, colleagues, and even society. Because religious conversion often means identifying with a new group, the conversion experience of a Japanese college student is of particular interest. Group identity is such an extremely pervasive cultural and spiritual stronghold in Japan[213] that shifting a religious identity from the mainstream tripartite Buddhist, Shintō, Confucian identity to a monotheistic Christian identity is of major consequence for consideration.[214] This dissociation with cultural identity is confirmed by Kanai, who writes, "[Christian] believers, while being Japanese, float on the edge of society. They are actually Japanese who aren't really Japanese."[215] It may be a burden or responsibility they are not willing to bear.

There is another problem that Japanese non-Christians face when confronted with the gospel and experiencing transformation. In conversion to Christianity, Fowler asserts, there is an expected cancellation of the old being as it transforms to being a new creation. However, in

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[212] Fowler, *Stages of Faith,* 182.

[213] Lee, *The Japanese & Christianity*, 40.

[214] Ian David Miller, "Choosing the Other – Conversion to Christianity in Japan" (PhD diss., University of Manchester, 2010), 9.

[215] Kanai Shinji, Gendai Shūkyō eno Toi : Shūkyō Būmu kara Ōmu Shinrikyō 現代宗教への問い―宗教ブームからオウム真理教へ [An Enquiry into Contemporary Religion–from the Religious Boom to Aum Supreme Truth Sect] (Tokyo: Kyōbunkan, 1997), 42.

many cases, this is often interpreted as an obliteration of one's past. "To honor the new being required that there be a separation from all that was before. It meant seeing the people in one's past and the person one was in one's past as hopelessly fallen and sinful. . . . The problem of this strategy of obliterating the convert's past life is that it short-circuit's the conversion process."[216] Instead of obliterating a past and not acknowledging the struggles and circumstances that led to a conversion, Fowler recognizes that in order to be complete, "[Conversion] involves a revisiting, a revalencing and recomposing of the stages of one's past faith in light of the new relationship to God brought about in the redirecting phases of the conversion."[217] By doing so, those who are converted are able to reintegrate their identity and outlook, allowing them to mature and eventually engage in discipleship, which would otherwise not be possible.

Despite its ground-breaking and comprehensive character, critics of Fowler's theory have emerged. Some claim that Fowler's theory assumes that faith is universal,[218] and that if the alternative is considered, would shape the understanding of faith quite differently. Fernhout argues that Fowler's theory does not concretely establish the parameters and definitions of faith, resulting in a lack of clarity and an inability to distinguish faith development from basic human development.[219] Other researchers, such as H. Richard Neibuhr, C. Ellis Nelson, and Sharon

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[216] Fowler, *Stages of Faith,* 264.

[217] Fowler, *Stages of Faith*, 265.

[218] Craig Dykstra, "What is Faith: An Experiment in the Hypothetical Mode," in *Faith Development and Fowler*, ed. Craig Dykstra and Sharon Parks (Birmingham, AL: Religious Education Press, 1986), 49.

[219] J. Harry Fernhout, "Where is Faith: Searching for the Core of the Cube," in *Faith Development and Fowler*, ed. Craig Dykstra and Sharon Parks (Birmingham, AL: Religious Education Press, 1986), 71.

Parks find much to be gleaned from Fowler's work, but suggest various ways to augment, expand, enrich, or improve the theory with different methodologies and lateral studies.[220]

Lewis Rambo's Model of Conversion

The most recent comprehensive examination of conversion was done by Lewis Rambo in the development of his compendium entitled *Understanding Religious Conversion.* Rambo's approach was one of the first to examine conversion as a phenomenon that occurs in a variety of ways. Conversion within a faith system, such as an intensification of Christian faith, and conversion from one faith system to another, such as Muslim to Christian, are perhaps the two most commonly held images of conversion. He also demonstrates, however, the role of apostasy or defection as being a pre-cursor to the conversion, as well as the role of cultural transitions that occur when a convert moves from one communication to another, such as Presbyterian to Lutheran. Rambo acknowledges that "the conversion process is different under different historical circumstances,"[221] and that "much of theorizing about conversion has been complicated by the fact that some scholars talk about conversion as if it were a single, universal process."[222]

Instead, Rambo demonstrates convincingly that there are multiple stages within which conversion takes place. The stages are set forth as linear, but Rambo is clear that there is sometimes a spiral effect, where an individual undergoing conversion may toggle back and forth between stages before landing squarely into the processes that characterize a single stage. The

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[220] Craig Dykstra and Sharon Parks, eds., *Faith Development and Fowler* (Birmingham, AL: Religious Education Press,1986), 10.

[221] Rambo, *Understanding Religious Conversion,* 12.

[222] Rambo, *Understanding Religious Conversion,* 16.

study of conversion that Rambo proposes adapts the model of Lofland and Stark to organize data, but unlike most conversion theorists who are more interested in the psychological or sociological foundations of conversion, Rambo leaves plenty of room for the transcendent. He writes, "Scientific understanding of conversion is merely a human attempt to comprehend a phenomenon that is an encounter between a mysterious God and an individual of vast potential, perversity, and extraordinary complexity."[223] Rambo identifies the stages of conversion as: context, crisis, quest, encounter, interaction, commitment, and consequences.

The first stage—context—is the only stage that does not ever come to an end. It is the confluence of all factors that shape, facilitate, or repress conversion. These factors may remain fairly stable throughout the conversion process, or a substantial shift in a context—internal or external—may result in a conversion. The second stage that Rambo identifies is crisis, and the crisis is often tied in some way to the context. Most crises that precede conversion are religious, political, psychological, or cultural, and have varying degrees of intensity and duration. The crisis does not always amount to political upheaval, poverty, or economic despair. Sometimes, the conversion crisis may simply be the response of an individual to a powerful sermon that inspires self-reflection and a subsequent search for salvation.[224]

The third stage Rambo identifies is the quest. The psychological presupposition to this stage is that humans seek meaning and purpose for their lives. Psychoanalytical studies of conversion suggest that a psychological deficiency or emotional illness and the subsequent search for resolution prompts spiritual quest and conversion. The biblical response to this presupposition would assert that humans are created by God, and that God has created humans to

[223] Rambo, *Understanding Religious Conversion*, 17.

[224] Rambo, *Understanding Religious Conversion*, 46.

worship Him. It is through this divinely created desire that humans pursue connection to the divine, to God. Augustine's conversion experience remarkably illustrates this quest as he travelled and sought God's holy presence.[225] This stage has a tendency to emerge in the early adult years, which was confirmed in Mark Michael's study of worship as evangelism. Michael found that the offering of college worship was an effective means of evangelizing students due in part to this concomitant notion of spiritual quest that parallels the educational or scholarly quest.[226]

Rambo couches stage four−encounter−in a lengthy discussion about the role of what he calls the *advocate*. In Christian mission, this would be the missionary or an individual who gives witness or testimony about their personal conversion story. The importance of connection through relationships and becomes vitally important and indicative of possible transformation. This is also the stage whereby intensified conversion takes places, such as a passive acceptance of faith (born, baptized, and raised in a Christian family) to a deeper commitment and understanding of Christian faith in the adult years.

Stage five−the interaction stage−is at the point where the integration of impression points (the point where the religion intersects deeply with the individual's life and is internalized)[227] serve to make the full conversion plausible and desirable. Stage six is the commitment stage, where the fulcrum of transformation occurs. The text of Deuteronomy 30:15-20 refers to this as a decision initiated by God's provision of His law. This is often the most painful stage, as it requires saying both *no* and *yes*. There is a certain degree of apostasy to the

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[225] A.D. Nock, *Conversion: The Old and the New in Religion from Alexander the Great to Augustine of Hippo* (Baltimore: Johns Hopkins University Press, 1933), 265.

[226] Michael, "Worship as Evangelism," iv.

[227] Peter G. Stromberg, "The Impression Point: Synthesis of Symbol and Self," *Ethos: Journal of the Society for Psychological Anthropology* 13 (1985): 57.

former way of thinking and believing that occurs simultaneously with the inclination to take what will likely be a dramatic step in an individual's life.

Rambo's model offers a solid framework for religious conversion, along with the parameters, characteristics, and particularities among the various types of conversion. For this study, Rambo's model will inform the type of questions that are asked of students to explore their perceptions of their perceived engagement with God during Christian worship, despite not having moved into the later stages of conversion. Rambo's depiction of stages one (context), three (quest), and four (encounter) are especially significant because of the defining characteristics of conversion that align with the context of this study. Stage two, which deals more with the psychological aspects of personal crisis that tend to precede conversion are beyond the parameters of this study and will not be deliberated at length.

This research will be conducted with a biblical worldview. As such, it is necessary that any tools, including theoretical frameworks such as Rambo's model, be examined through the reality proclaimed first in Scripture. As Allen Ross correctly writes, "Christian worship, whether individual or collective, is the *structured and ordered expression of the proper response* [emphasis original] of the people of God to the revelation of God in Christ."[228] That is, in order to get to the point of being able to worship God in spirit and in truth, God has designed a chronology of revelation, acknowledgement, confession, surrender, and transformation. Isaiah's conversion as he recognized the glory of God provides a provocative biblical mooring for Rambo's model in that it provides context (the year that King Uzziah died), a crisis (seeing himself as a sinner before a holy God), a quest (no longer able to accept the status quo),

[228] Ross, *Recalling the Hope of Glory,* 50.

encounter (angels touching Isaiah's lips with the coal), interaction with God, commitment, and then finally consequences.

Measuring Conversion and Spirituality

Measurement of spirituality, spiritual engagement, religiosity, belief, and transformation of belief (conversion) has been attempted by many researchers. However, despite the existence of over 125 measurement scales,[229] many of these instruments are grounded in monotheistic traditions and therefore cannot be broadly applied to those who hold beliefs in multiple spheres of religiosity. [230] Furthermore, the concept of spirituality or spiritual engagement is often conflated with religiosity or distinct theological affiliation, so the related particularities for an individual with multiple or transitioning beliefs would not be elucidated by using such an instrument. Roof *et al* notes that current research of spiritual engagement has a tendency to be "fragile and underdeveloped" with studies often incurring issues of construct validity. [231] Tests such as the Daily Spiritual Experience Scale (DSES) created by Lynn Underwood and the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS) created by the Fetzer Institute are better equipped to measure individual spirituality or spiritual practices, but not the broader construct of "multiple and connected behaviors, attitudes, and beliefs which all seek the pursuit of a deeper relationship with God and result in individual spiritual growth,"[232]

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[229] Peter Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999), 3–4.

[230] Leslie J. Francis, "Comparative Empirical Research in Religion: Conceptual and Operational Challenges Within Empirical Theology," in *Empirical Theology in Texts and Tables: Qualitative, Quantitative and Comparative Perspectives,* ed. Leslie J Francis, Mandy Robbins and Jeff Astley (Boston, Brill: 2009), 128–29.

[231] Richard Roof, Mihai Bocarnea, and Bruce Winston, "The Spiritual Engagement Instrument," *Asian Journal of Business Ethics* 6 (2017): 218.

[232] Roof et al., "The Spiritual Engagement Instrument," 217.

particularly when concomitantly divergent beliefs are occurring, such as the Shintō/Buddhist/Confucian context of Japan.

There is no single tool that has widespread use for a context such as this study, where those whose experience in Christian worship is as a Japanese non-Christian with limited or no exposure to Christianity prior to attending worship or participating as a musician or in another capacity in the mechanics of the worship service. The most generous statement that can be made about western metrics of spiritual life comes from Chatter, Taylor, & Lincoln, who assert that measures of religiousness and/or spirituality do not reflect sensitivity to cultural variables.[233] David Hay supports this sentiment in his study of religious experience in cultural contexts, stating, "The term *religious* experience is itself culture-bound. . . . It is extremely difficult to see how any general scientific statements about the spiritual life can be built out of an examination of culturally specific human experience."[234] Hay illustrates his point with the example that there is no equivalent term or phrase for *religious experience* in Urdu to describe Islamic spiritual practice, despite many attempts at circumlocution of the words.

Nevertheless, many attempts have been made since 1986 to create a valid metric for assessing the functions and dispositions of spiritual growth, commitment, and shifts.[235] Peter Hill writes, "While one cannot say with authority that no new religious or spiritual measures should be developed, it is safe to say that many existing measures have been underutilized and researchers can find adequate measures for religious and spiritual constructs of substantial

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[233] L. M. Chatters, R. J. Taylor, K. D. Lincoln, "Advances in the Measurement of Religiosity Among Older African Americans: Implications for Health and Mental Health Researchers," in *Multicultural Measurement in Older Populations,* ed. J.H. Skinner and J. A. Teresi (New York: Springer, 2002), 199–200.

[234] Hay, "The Cultural Context of Stage Models," 244–45.

[235] Hill, *Measures of Religiosity*, 45–46.

variety. Researchers are thus encouraged to refrain from constructing new measures and instead to utilize and, if necessary, modify existing assessment instruments."[236]

Cornwall *et al* developed a measurement of religiosity that showed three major areas that can be empirically tested, including cognition, affect, and behavior.[237] While other researchers such as McDaniel and Burnett suggest that the affective part of measurement can be omitted because the belief and behaviors are sufficient indicators of religiosity,[238] most researchers tend to include some items related to the affective properties of worship and belief.[239] Carlos Biaggi conducted a meta-analysis of seven existing questionnaires totaling 156 items and assessed them for content validity, face validity, and construct validity. In addition, the questions were subjected to factor analyses and two tests of reliability. After excising items for duplication and low reliability, 34 items were retained and categorized into two categories of walking with God (behavioral), and belief in God's truths (cognitive).

In Japan, Buddhist and Shintō beliefs and practices are the dominant religious forces in most students' lives outside of the explicitly Christian context of chapel services. Given that students typically enter KLC with syncretistic pre-existing belief systems, some attention needs to be given to this phenomenon. The extent to which students are replacing pre-existing beliefs with another belief or simply adding on one more religious possibility will likely yield some

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[236] Hill, *Measures of Religiosity*, 44.

[237] M. Cornwall, S. L. Albrecht, P. H. Cunningham, and B. L. Pitcher, "The Dimensions of Religiosity: A Conceptual Model with an Empirical Test," *Review of Religious Research* 27, no. 3 (March 1986): 227.

[238] S. W. McDaniel and J. J. Burnett, "Consumer Religiosity and Retail Store Evaluative Criteria," *Journal of Academy of Marketing Science* 18 (1990): 103.

[239] Carlos Biaggi, "Christian Spirituality Scale (CSS): Development and Validation of an Instrument to Measure Christian Beliefs and Actions," *International Journal of Current Advanced Research* 7, no. 10A (October 2013): 15753. DOI: 10.24327/ijcar.2018.15758.2888.

interesting contradictions. The Centrality of Buddhist Religiosity Scale (CRBS) is a fairly short survey that was adapted from the Centrality of Religiosity Scale developed by Huber and Huber in 2012.[240] The Centrality of Religiosity Scale surveys five core dimensions of belief and religiosity including intellect, ideology, experience, private practice, and public practice. The variation of this scale was adapted for use and application in a Buddhist context by Nguyen et al and found to be both valid and reliable.[241]

Summary

Over the centuries, many factors have contributed to the continued resistance of Japanese to the gospel. While the initial missional efforts of Jesuit priests were met with receptivity, in only a few decades Christianity was banned. The second encounter of the Japanese with Christianity occurred in a vastly different global context and included Protestant missionaries. However, this effort, too, was met with skepticism in the highest levels of governance and the spiritual pendulum once again swung to reinforce the pre-existing models of religiosity as central to society. After World War II, mission in Japan was more closely aligned with the global movement and advent of *Missio Dei*, whereby mission efforts were more thoughtfully contextualized to meet the coexisting spiritual and physical needs of a country decimated by war. The current spiritual climate of Japan reflects the global trend of increased apathy and resistance to legalistic religiosity. As such, the Protestant church finds itself operating in a complex intersection of committing to convey biblical truth with cultural and generational variables that in most respects are not receptive to the binary nature of gospel teachings.

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[240] Stefan Huber and Odilo Huber, "The Centrality of Religiosity Scale (CRS)," *Religions* 3: 710–24, 2012.

[241] Hang Thi Minh Nguyen, Michael Ackert, Christoph Flückiger, and Herbert Scheiblich, "Centrality of Buddhist Religiosity Scale: Adaptation and Validation of the Centrality of Religiosity Scale in a Buddhist Sample in Vietnam," *Religions* 12, no. 79 (2021): 1.

The context for the proposed study necessitates grounding in several different areas, including cultural context, evangelism, mission, conversion, and the role of music as a correlate to each of these areas. While the participants in the study are students who are primarily non-Christian, they share strong cultural and generational attributes that will hopefully convey meaningful information that can be generalized for other missionaries in similar situations.

The evangelism that occurs in ministry arms of chapel life is an extension or byproduct of the daily Christian worship patterns that occur in chapel. Christian worship forms the potential catechetical arena where Scriptural truths are conveyed unambiguously without the noise of culture. Like the worship services, this study is informed and moored by Scripture, and is supported by the psychological and sociological research of James Fowler and Lewis Rambo, preeminent scholars in the area of faith formation and religious conversion. Mission has long been understood as a separate arm of ministry that extends to unreached peoples in distant lands, and was (and continues to be) conflated in meaning with evangelism. However, the work of contextual theologians and missional theologians such as Karl Barth, Leslie Newbigin, and Reinhold Niebuhr, have helped establish better definitions that distinguish mission as integral to all worshipers.

Through a biblical theology of worship, evangelism is best understood as a complex matter involving proclaiming the gospel in such a way as to allow listeners to understand it, without compromising its integrity by proclaiming it in such a way as to entice listeners to accept it. If non-Christians are manipulated into accepting Christianity, then as Fowler's and Rambo's examinations reveal, the acceptance and conversion are not authentic shifts and are better described as conformity, adherence, or acquiescence.

The role of music is deeply rooted in Christian worship practice. The consistent exposure to the message of Scripture is known to be more profoundly absorbed by musicians, whether as a singer in the assembly of those gathered together, or as an accompanist, or a member of a choir singing a special anthem. As such, when used in the context of evangelism or a spiritual formation program, music has the potential to reinforce ideas, penetrate the heart, examine a well-known idea through a new lens, and provide some of the necessary elements through which non-Christians are shaped and prepared for a revealing of the Holy Spirit and conversion.

The intersection of Christian worship and non-Christians as they experience Scripture, singing, and praying is complex and has great potential for growth. That growth can be exclusively intellectual or it can be a combination of cognitive, spiritual, and affective. James Fowler and Lewis Rambo's work in the area of faith formation and spiritual conversion offer practicians frameworks for understanding the general trajectories of how faith is formed and some of the common stepwise motions that occur in spiritual conversion.

When non-Christians are introduced to Christianity through worship, they are inevitably going to be faced with multiple challenges to their current worldview. To begin with, these are often challenges involving truth. Learning of the existence of the biblical God of worship is merely the first small step toward understanding God, and even beyond that, believing that He exists. Add to that the truths of sinfulness and salvation through Jesus Christ, as well as its historical precedents, and it is understandable that the path toward conversion is often long and difficult. Understanding what is happening "in spirit and in truth" within the minds and hearts of Japanese non-Christian college students requires the evangelist to ask questions that are often difficult to answer for mature Christians. This study hopes to uncover some of those answers and

examine that data through the lens of Scripture and using specifically Lewis Rambo's model of conversion.

Chapter 3

Methodology

Rationale for Design

To examine the extent to which Japanese non-Christian college students are engaging with the biblical God, the researcher used a mixed-methods approach for the research design. A mixed methods study was considered the best approach to depict the complex picture of spiritual participation and engagement as comprehensively as possible. While quantitative data can paint a limited picture of a situation, qualitative methods allow a researcher to grasp a fuller meaning of students' experiences.[1] This chapter describes (1) the development of the measurement tools, (2) the process of implementing the study, and (3) the methods used to collect, organize, and analyze the data.

Protection of Human Subjects

The researcher provided specific directions for respondents to determine their eligibility and capacity to complete the survey and associated interview. The consent to participate in research abided by the approved policies of both the Institutional Review Board (IRB) at Liberty University and the Research Oversight Committee at Kyūshū Lutheran College. Prior to completing the electronic survey, all participants were required to electronically agree that they had read and agreed to the material provided in the informed consent page. A bilingual version of the informed consent documents for both Group 1 and Group 2 is provided in Appendix I. Students participating in the focus group were required to sign and submit an informed consent

[1] Harold G. Koenig, *Spirituality and Health Research: Methods, Measurements, Statistics, and Resources* (West Conshohocken, PA: Templeton Press, 2011), 116.

form (Japanese version) at the time of the interview. All data from the survey and focus group was stored in a password protected computer and stored in a locked office.

Researcher's Role

The researcher was in charge of administering the survey, conducting interviews, transcription and translation of survey materials, interviews, and procuring all necessary permissions to conduct research in accordance with the policies of Liberty University, Kyūshū Lutheran College, copyright laws, and in the spirit of Christian compassion and ethics.

Permissions for Copyrighted Material in Survey

Permission to translate, modify, and use the Daily Spiritual Experience Survey (DSES) (Appendix A) was secured from Lynn Underwood, the author and creator of the DSES (Appendix C). Registration for use of the test was completed on November 13, 2021. A Japanese translation was provided to Dr. Underwood (Appendix B), as well as an English back-translation, and all modifications were mutually approved and documented on January 5, 2022. Permission to use selected components of the short version of the CRS was secured from Dr. Stefan Huber (Bern, Switzerland) on November 18, 2021. The five items from CRS and CBRS (ten items total) had already been translated and verified, and the questions used in this study reflect approximately 30% of those in the original instruments (Appendix D). The four items included slight modifications which were approved by the survey developers. Permission to use the short version of the CBRS was secured from Dr. Hang Thi Minh Nguyen (Vietnam) and Dr. Michael Ackert (Bern, Switzerland) on November 18, 2021.

Permission to Conduct Research

Formal permission to conduct the research at Kyūshū Lutheran College was secured through both the Liberty University IRB and the Research Oversight Committee of Kyūshū Lutheran College. Typically, research done for an institution outside of Kyūshū Lutheran College is reported or summarized in the annual non-peer-reviewed college publication called *Visio*. This option to provide a shortened version of these research results remains available to the researcher.

Data Collection

Participants were divided into two groups. Group 1 consisted of students who completed an online survey and Group 2 consisted of students who were selected to participate in the focus group. Both groups were required to (1) attend chapel a minimum of one time per week, and (2) be willing to participate having read the informed consent.

Participants for Group 1 were recruited from the student body of Kyūshū Lutheran College in Kumamoto, Japan. To be eligible to participate, students had to meet the following criteria: (1) be between ages 18–22 at the time of the survey and (2) be a current undergraduate student at Kyūshū Lutheran College. The primary recruitment was from the assembly of students who regularly gather for daily worship. Post-worship announcements were made several days prior to the opening of the survey to actively explain the opportunity to take the survey. In addition, faculty were made aware of the survey collection plan at a regularly scheduled faculty meeting and asked to encourage students to consider participating. Information about the survey and a copy of the informed consent were made available as a flyer for students to take upon leaving the chapel. This flyer included the unique weblink in the form of a QR code that was to be used to access the informed consent and survey. The survey was open for a total of ten days.

Group 2 consisted of four students who were selected by the researcher based on the following criteria: (1) must be between the ages of 20–22 and (2) must be a current junior or senior student at Kyūshū Lutheran College. In addition to those basic criteria, these participants had established a positive and trusting relationship with the researcher and had demonstrated profound familiarity with the chapel service due to their consistent involvement over their time as students.

These students were asked to participate in a focus group interview for the purpose of elucidating their opinions and perceptions about why the quantitative data showed the particular results under investigation. Thus, the interview questions were drafted after the survey data had been partially analyzed in order to avoid unnecessary redundancy and to open up discussions regarding significant patterns that were noticed from the data. Interviews were conducted in a focus group in hopes of clarifying some of the patterns observed in the survey and to corroborate the survey responses with more detailed or expansive replies.

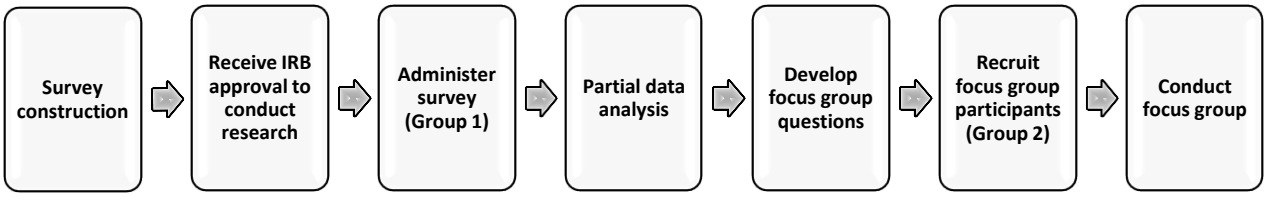

Figure 2. Sequence of data collection

Delimitations of Samples

Eligibility for all respondents to take the survey rests on the criteria that respondents (1) are currently enrolled as undergraduate students at KLC, (2) age 18–22, and (3) willing to sign the informed consent. The survey was administered electronically over the period of ten days. The delimitations of the Group 1 sample were determined by those students who met the above-stated criteria for eligibility. The delimitations of the Group 2 sample were determined by (1)

students who have an established, trusting relationship with the researcher; (2) have demonstrated a comfort level when talking about spiritual matters; (3) regularly attended chapel throughout their college years despite the ongoing challenges of the pandemic, and (4) showed exemplary commitment to the ongoing work of chapel life during their three to four years at KLC.

The survey was structured such that respondents were automatically dismissed from the survey if they do not agree to the informed consent or if they did not meet the other eligibility requirements. Of the 51 total respondents, 9 were dismissed for the following reasons: Two students were not yet 18 years of age, two students did not agree to the informed consent page, and five students were dismissed because their chapel attendance was fewer than the required minimum of once per week or more. After the screening, 44 respondents remained eligible and their data was used for the analysis.

Methodological Design and Research Process

In the interest of identifying how long the full survey would take to complete, the researcher requested the cooperation of a pilot group of three individuals to take the survey in its entirety. These individuals were not eligible to participate in the research due to student enrollment status (they would be graduated before the survey would be administered), but because of their close historical affiliation with the chapel services were able to contribute meaningful feedback for Japanese translations, wordings, grammatical accuracy, clarity, flow of the question format, redundancy, and questions that were potentially difficult or impossible to answer. In addition to measuring the time it took to complete the survey, any confusing wording or sequencing issues were addressed and reworked for the administration to a larger sample. See Appendix G for the form that students used to guide their pilot experience.

After permissions were secured from the Research Ethics Oversight Committee at KLC and the IRB of Liberty University to begin research, the survey was administered online and minimal identifying information was procured (no names, addresses, reference to academic major, gender, etc.). The anonymity provided in an online format had two specific benefits, including (1) heightened protection of privacy for human subjects and (2) a measure to counteract the potential for social desirability bias which can happen if a respondent wishes to respond in a favorable manner. Students had a period of ten days to respond. The time period selected to administer the survey was the beginning of June. This corridor of time was selected because it allowed for potential freshmen respondents to have had two full months of chapel experience before being asked fairly significant questions about their spiritual experience. The beginning of June also allowed the maximum number of sophomores, juniors, and seniors to participate before they were engaged in student teaching, internships, and job search activities that would take them off campus during the latter part of the term.

The survey questions and focus group discussions aimed to examine responses to the difficult questions, “What do you believe?” “To what extent do you believe it?” and “How is this being evidenced or experienced in or through your chapel participation?” Because of the complex spiritual identities associated with Japanese culture (fusion of Buddhist and Shintō), alongside their consistent exposure to Christian teachings, the survey was extensive and needed to address multiple areas. Four instruments of spiritual engagement that had already been vetted for validity and reliability were used either in their entirety or in part. The survey included the full Daily Spiritual Experience Scale (DSES), five items adapted from the translated version of

the Centrality of Religiosity Scale (CRS),[2] five items from the Centrality of Buddhist Religiosity Scale (CBRS), and five items from the animism scale developed by Hiromi Ikeuchi to examine students' observance of Shintō belief and practice.[3] The survey was augmented with additional items developed by the researcher that were specifically aimed to address Christian worldview and chapel participation at Kyūshū Lutheran College.

Preliminary analysis of the data took approximately two weeks, after which time several threads were selected for follow-up and questions were created to be used in the focus group (Group 2). The questions were based on the analysis of the survey results. Five students were contacted by email to request their participation in the focus group. They were provided the informed consent form in an email, where the details of the focus group protocol, including the primary questions, were outlined. Due to a scheduling conflict, only four of the five students were able to participate in the focus group. The focus group met for a period of one hour and fifteen minutes in a quiet and comfortable classroom for the discussion.

Survey Development

The survey included questions that examined the two following areas: (1) a basic measurement of Buddhist and Shintō beliefs as they occur concomitantly to Christian teachings and (2) a measurement of perceived spiritual or religious engagement as experienced in daily chapel as characterized by behavior, thought patterns, affect, and beliefs. The survey measured spiritual engagement of non-Christian individuals who hold pre-existing Buddhist and Shintō belief systems while concomitantly participating in Christian worship. In order to examine the

[2] Toshimune Kambara, Tomotaka Umemura, Michael Ackert, and Yutao Yang, "The Relationship Between Psycholinguistic Features of Religious Words and Core Dimensions of Religiosity: A Survey Study with Japanese Participants," *Religions* 11, no. 673 (2020), 18.

[3] Hiromi Ikeuchi, "Animistic Thinking in Adults: The Memorial Service for Dolls as a Voluntary Loss," *Japanese Journal of Social Psychology* 25, no. 3 (2010), 170.

specific beliefs, the survey incorporated questions that aimed to elucidate data in the following areas:

1) demographic information to act as independent variables
2) the existence of multiple coexisting beliefs (Animism Scale, CRS and CBRS)
3) current beliefs related to Christian teachings (self-created questions)
4) cognitive, affective, and spiritual experiences during chapel worship (DSES)
5) belief, cognition, and behavioral responses during specific participatory chapel experiences (self-created questions)

Additional questions outside the purview of the five categories included:

1) one retrospective self-perception question about spiritual development, which helped to confirm whether any perceived changes occurred as a result of their participation in the music groups during their time as a student.
2) several easier questions about basic preferences in worship which were added in strategic places to alleviate the intellectual fatigue associated with deep spiritual probing.

Application of Lewis Rambo's Framework for Conversion

As a Christian college, one of the primary aims is to provide students meaningful opportunities to wrestle with their pre-conceived ideas of truth, belief, and provide spiritual guidance that is Christ-centered, biblical, and concomitantly balancing the human proclivity to advance a personal agenda (such as increasing the number of converts) or encourage conformity for non-biblical reasons (such as sustaining a program). Because spiritual development is not limited to singular or one-time experiences, it was important to structure the questions of experience around engagement as a process that is aiming for transformation. The researcher

expected that each component of worship would engage students in different ways and in varying levels of intensity. Lewis Rambo's model of conversion was used as the framework to both identify the current religious profile of students as well as create the questions of engagement during the components of worship.

Rambo, stage 1 (context): The context for this study is Kyūshū Lutheran College in southwestern Japan, which is a Christian college in an area of Japan with a long and deep history of Christian mission actvitiy. This context will, according to Rambo's theory, inherently and often unconsciously embody and exert influences on the students that have the potential to encourage conversion. On the other hand, these same influences of post-secondary college studies within a Japanese culture may be strong enough to force a rejection of the conversion opportunity. Another contextual factor includes their classification as college students with certain academic expectations that are tied to family or economic expectations. The fact that this study is being undertaken with emerging adults carries with it the contextual phenomenon of being an important time in life for questioning one's individual beliefs.[4]

Rambo, Stage 2 (crisis): This stage is heavily psychological in nature and was beyond the scope of this research.

Rambo, Stage 3 (quest): The survey that was created for use in this study applies this stage the most prominently. At KLC, attendance at daily worship services is voluntary. Students attending these services could be said to be operating this area of quest, since there is not an external pressure for them to internalize any of the teachings or experience. The ways in which students experience this quest was illuminated through the survey and focus group data.

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[4] James Fowler, *Becoming Adult, Becoming Christian: Adult Development and Christian Faith* (San Francisco: Jossey-Bass, 2000), 114–15.

Underlying perceptions, attitudes, knowledge, questions, and systematic formation of beliefs about God are by and large internal processes, invisible to the observer.

Rambo, Stage 4 (encounter): Encounters with Christianity for students at Kyūshū Lutheran College occur through worship, chapel activities, and many of the internships at social service institutions that students undertake during their sophomore and junior years. For missionaries serving in evangelistic settings, it is important to realize that conversion is a cumulative process that pulls together the encounters both within the worship experience and through the various arms of the ministry and can often be the stage at which potential converts decide to remain in their current faith system. Rambo writes, "As a simple linear continuum, the outcome of the encounter can range from total rejection at one end of the spectrum to complete acceptance at the other."[5]

Rambo, stages 5 and 6 (intensified interaction and commitment): These two stages—five and six—are not observed frequently at KLC so there was not as much attention given in the survey to attempt to find characteristics that simply have not had time to develop. The seventh stage is unique to Rambo's model. It characterizes the open-ended period of time after the conversion where consequences are articulated. These consequences range from the behavioral shifts that occur in one's life, to psychological and sociological consequences, including political fallout as was the case in Japan in the early 1600s. Again, these stages are rarely observed among KLC students but the survey items do leave room for the possibility.

[5] Lewis Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993), 87.

Rationale for Using Established Instrumentation

The Daily Spiritual Experience Scale (DSES) (Appendix A) was selected for several reasons. First, it has been successfully used in a wide variety of spiritual communities and culture, and it has been tested successfully for validity and reliability within those applied contexts. Secondly, the sixteen-item survey is manageable for students to complete in one sitting. Thirdly, the researcher has secured permission from the creator of the survey to translate, modify, and use it for the purposes of this research. The translation is included as Appendix B and has been approved by the author. The letter of understanding and registration is included as Appendix C.

Four items from the Centrality of Religiosity Scale (CRS) were slightly modified and used to identify specific Christian religiosity within belief patterns. To complement the CRS, five of the fifteen-item Centrality of Buddhist Religiosity Scale (CBRS) were also modified and included in the survey to ascertain whether students are able to separate their Buddhist beliefs from Christian beliefs. Both the CRS and the CBRS, when administered in full, have been used successfully in other countries to test for validity and reliability. The bilingual questions for the selected items from both CRS and CBRS are included as Appendix D.

The survey for animism has been used in several studies in Japan to measure the extent to which people adhere to Shintō beliefs. The full eight-item tool is included as Appendix E. Ideally all items would have been included, but only five items were included due to both time restraints and content. The first three items used in the current research were selected due to their clear connection to perceptions about the divine. Another two items were selected to see whether peripheral beliefs about the human spirit world concomitantly characterized the respondents' beliefs. These five items selected for use in the survey conveyed an adequate measure of Shintō

religiosity to compare to the other measures of Buddhist and Christian religiosity. The three items from the animism scale that were not included in the survey may have been interesting, but are highly associated with psychological conditions of guilt, regret, memory, and grief. To prevent obfuscation and conflation of psychological conditions with beliefs about the divine, those three items were eliminated.

The researcher-developed questions (final portion of Appendix F) were examined for face validity and Japanese clarity by two individuals who were ineligible to participate in the survey. These questions were designed to examine specific components of worship where an individual would typically engage and how they might experience those components as non-Christians. They also aimed to discern the extent to which students know or sense that their participation in the specific components of worship (1) expand their broader knowledge of Christian belief, (2) whether Christian teachings are being taught through the worship service, and (3) the extent to which spiritual transformation is occurring during or through their participation in Christian worship.

Scoring the Survey Data

Quantification of data was done through the use of Likert scales with numerical representation of self-reported data points. For the established instruments such as the DSES, CRS, CBRS, and Animism scale, the scoring systems designated by the authors were used. For the self-created questions, low scores were representative of disagreement or rejection of Christian belief or negative engagement, such as hostility, discomfort, ambivalence, or apathy, and higher numbers represented varying degrees of positive engagement in the various components of worship in alignment with Lewis Rambo's scaling of the spiritual engagement stages from "encounter" to a converted spiritual state.

The categories of rejection and apathy were determined as being necessary by the researcher in order to create a plausible space for students who attend chapel but are minimally engaged or for those who are negatively engaged, such as through a negative reaction to or perception of what is being heard, sung, preached, and so forth. The higher score related to the categories of encounter, interaction, and commitment, are drawn from Lewis Rambo's approach to religious conversion.[6]

One of the difficulties with this scoring system is that low belief scores could potentially be equated with low levels of engagement. While that potential exists and needs to be considered when evaluating the validity of the quantitative results, it can also be understood that disagreeable engagement is also engagement, even if it is not the desired outcome. A strong negative score can be indicative of a high level of participation, but simply that the engagement is not pleasing to or comfortable for the participant.

Students who are being met with a new truth often must reconcile it through multiple lenses, including multiple religiosities as well as the overall aversion to religiosity that is reflected in surrounding culture. The process of disagreeing with a new theology can be perceived as a positive mechanism for spiritual growth insomuch as one is being challenged with a new perspective. Being asked to decide on a position in a survey such as this forces an individual to land on what might feel like an arbitrary number on that day and at that time. However, it must be understood that responses of agreement or disagreement are all a part of a larger educational experience aimed at having students explore what they believe and why they believe it.

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[6] Rambo, *Understanding Religious Conversion*, 21.

The primary independent variables for the correlational study (table 1) include several data sets: (1) Frequency of attendance at chapel, (2) current year in school, (3) level of participation in chapel committee activities, and (4) attendance at a Christian junior or senior high school prior to entering KLC. These independent variables were coded numerically and Spearman's rank correlation coefficients were calculated using the software "Statistical Package for Social Sciences (SPSS)." In general, higher numbers reflect more consistent participation, longevity, and/or a more intense involvement in chapel activities through their group affiliation. Since attendance at a Christian Junior or Senior High School was either a yes/no response, no numerical score was necessary for analysis.

Table 1. Scoring of independent variables

Frequency of chapel attendance	**Score**
1-2 times per week	1
3-4 times per week	2
Every day	3
Year of school	
Freshman	1
Sophomore	2
Junior	3
Senior	4
Participation in Chapel Committee	
Choir	3
Handbell Team	3
Organist	3
Reader	2
Acolyte	2
Chap. Com., but not in above groups	2
Not a member of chapel committee	1

Dependent variables were grouped into cohorts to provide a streamlined mechanism for larger scale quantitative analysis. For pre-existing instruments, including the DSES, CRS, CBRS,

and animism scale, survey responses were coded numerically to conform to the authors' intended scoring systems. In all cases, including the researcher-developed questions, a Likert scale was applied.

The Shintō belief (animism) scale (table 2) was based on a scoring system (1, 3, or 5) where participants rated the level of adherence to various items. A score of five indicated a high level of deification of or within nature, whereas a score of one would indicate low deification.[7] For the current study, a score of five indicates high deification (strong Shintō adherence) since they are responding with an affirmation that they believe the statements. A score of three indicates an inability to respond in one way or another, and a score of one (inverse score of affirmation) indicates no evidence of deification or a clear rejection of Shintō belief. An inability to respond one way or another is generally perceived throughout this study as the position of wrestling with a belief. The first three questions (4.1–4.3) are aligned with the theistic views or ideas of divinity within nature, and the last two questions (4.4–4.5) examine Shintō beliefs regarding the nature of human spirit.

Table 2. Scoring of Shintō belief (Animism scale)

SHINTŌ BELIEF	SCORE
a. I believe this statement.	5 (High Shintō)
b. I do not believe this statement.	1 (Low Shintō)
c. I'm not sure what I believe.	3 (Wrestling)
4.1 I believe that gods live within large rocks and trees.	
4.2 I believe that gods of the sea and the mountains exist	
4.3 When humans cut down trees for selfish purposes, I believe that they will be cursed.	
4.4 I feel that keepsakes and relics hold the spirit of the person who used them.	
4.5 I feel that the heart of the creator is in handmade things.	

[7] Hiromi Ikeuchi, "Animistic Thinking in Adults: The Memorial Service for Dolls as a Voluntary Loss," *Japanese Journal of Social Psychology* 25, no. 3 (2010): 171.

The authors of both the Centrality of Religiosity Scale and the Centrality of Buddhist Religiosity Scale examine five core areas of religiosity and spiritual engagement, including intellect, ideology, experience, private practice, and public practice.[8] Of the fifteen original items in the long form of both parallel scales, the researcher selected five of the most applicable items to the research questions to include in the survey. Since the population targeted for this research is specifically college students who are being asked about their chapel experience, it was important to contextualize the items for this niche of study. In addition, since the DSES (table 5) would be examining the broader spectrum of general spirituality, the researcher changed (with permission) the CRS items slightly to reflect a specificity of Christianity in order to compare and contrast the five core areas of religiosity.

Table 3. Scoring of attitudes toward Christianity and Buddhist religiosity

BUDDHISM AND CHRISTIANITY (PAIRED)		
	Frequency	**Score**
	Never	1
	Occasionally	2
	Quite often	3
	Always	4
5.1A	How often do you think about Christianity?	
5.1B	How often do you think about Buddhism?	
5.3A	How often do you pray to God?	
5.3B	How often do you pray to Buddha or practice Buddhist meditation?	
	To what extent	**Score**
	Not at all	1
	A little	2
	Quite a bit	3
	Definitely	4
5.2A	To what extent do you believe that God exists?	
5.2B	To what extent do you believe that Buddha is a god?	
5.4A	How interested are you in learning more about Christianity?	

[8] Nguyen et al., "Centrality of Buddhist Religiosity Scale," 2.

5.4B	How interested are you in learning more about Buddhism?
5.5A	To what extent do you believe in life after death?
5.5B	To what extent do you believe that your ancestors are influencing your life?

For example, the first question on the CRS is, “How often do you think about religious issues,” and on the CBRS, the first question is, “How often do you think about Buddhism?” In an attempt to put the two contrasting faith worldviews on a similar trajectory, the CRS question was changed to read, “How often do you think about Christianity?” The question, “How much do you believe in Buddha and Bodhisattvas” was changed to “How much to you believe that Buddha is a god” for two reasons. First, Japanese Buddhism is less likely to observe the existence of Bodhisattvas than sects of Buddhism in Southeastern Asia, for which the CBRS was created. Secondly, the phrase “believe in” proved to be very difficult to translate into Japanese, so a more precise wording (“to believe in the existence of”) was selected. The researcher added a follow-up question to Questions 5.5 later in the survey to attempt to bring slightly more clarity to what students believe happens to the soul after death.

There are many beliefs that are very specific to Christianity that do not have a parallel in Buddhism or Shintō, including those ideas of purpose, surrendering to God, and soteriology. Table 4 depicts three items that were developed by the researcher to seek out whether students are comprehending the daily teachings of Christianity as a part of their identity. A score of one reflects a rejection of those teachings, whereas a score of five reflects a strong tendency toward belief of uniquely Christian beliefs apart from Buddhist or Shintō beliefs. A score of three reflects the position of the respondent that they do not know what they believe, do not have a strong spiritual leaning in one direction, or possibly simply do not feel equipped to answer the question with directionality. Furthermore, in the analysis of the data, it is important to recognize that a score of one does not reflect non-participation or non-engagement. In this case, for

example, the respondent may be interacting with the teachings quite dynamically, but instead of the experience of worship leading the respondent toward a path of belief, the respondent is (or is continuing) to reject those teachings.

Table 4. Scoring of Christian worldview (Researcher-developed)

CHRISTIAN WORLDVIEW	
Extent of agreement	**Score**
Strongly disagree	1
Disagree somewhat	2
No opinion	3
Agree somewhat	4
Strongly agree	5
6.1 I exist as a part of God's plan.	
6.2 I believe that I belong to God, and that my life is not entirely my own	
6.3 I believe that Jesus is God.	
Extent of belief	**Score**
Not at all	1
Not really	2
It's hard to say	3
Quite a bit	4
Definitely	5
6.4 To what extent do you believe the afterlife is spent with God?	
6.5 A sense that my ideas about God might need correction	
6.6 A sense that my ideas about Jesus might need correction	

Lynn Underwood's DSES (table 5) was designed to measure an individual's general sense of spiritual engagement. After securing permission to translate the DSES and modify it for the purposes of this study, the following questions were used to begin to guide respondents into considering their perceived spiritual engagement during chapel. The scoring system used was the same as indicated in the original instrument, which is a basic Likert scale that associates a higher frequency of experience to a higher number.

Table 5. Daily Spiritual Experience Survey (DSES)

DAILY SPIRITUAL EXPERIENCE SURVEY		
	Frequency	**Score**
	Every day	5
	Most days	4
	Some days	3
	Once in a while	2
	Never	1
7.1	During chapel worship, I feel God's presence.	
7.2	During chapel worship, I experience a connection to all of life.	
7.3	During chapel worship, I find strength in religion or spirituality.	
7.4	During chapel worship, I find strength in religion or spirituality.	
7.5	During chapel worship, I find comfort in religion or spirituality.	
7.6	During chapel worship, I feel deep inner peace or harmony.	
7.7	During chapel worship, I ask for God's help for daily activities.	
7.8	During chapel worship, I feel guided by God in the midst of daily activities.	
7.9	During chapel worship, I feel God's love for me, directly.	
7.10	During chapel worship, I feel God's love for me, through others.	
7.11	During chapel worship, I am spiritually touched by the beauty of creation.	
7.12	During chapel worship, I feel thankful for my blessings.	
7.13	During chapel worship, I feel a selfless caring for others.	
7.14	During chapel worship, I accept others, even when they do things that I think are wrong.	
7.15	During chapel worship, I desire to be closer to God or in union with the divine.	
	Intensity of experience	**Score**
	Not at all close	1
	Somewhat close	3
	Very close	5
	As close as possible	6
7.16	In general, how close do you feel to God?	
7.17	During chapel worship, how close do you feel to God?	

The subsequent questions of the survey (table 6), developed by the researcher, sought to create a more qualitative approach to engagement, which required the inclusion of multiple layers of cognition, affect, belief, and behaviors during the individual components of chapel worship. Each component, which included the gathering, singing of hymns, listening to Scripture, hearing a short sermon, prayer, blessing (benediction), and the dismissal, was viewed

as having potentially different typologies of engagement, so the researcher ascribed a baseline response of apathy (no engagement) and determined students' engagement level by the extent to which they agreed with the response. Several questions were presented in reverse patterns in order to avoid acquiescence bias.

The scores were aligned with Lewis Rambo's stages of spiritual conversion experience, whereas those in the lowest realm provided a space for students whose experience of participation or engagement with the chapel worship is either unpleasant or for whom the theological teachings are disagreeable. This is generally the place where someone who is encountering a new truth may reject its veracity outright and the engagement is more a matter of social congruity or acquiescence. A lower score does not necessarily indicate less engagement, but it is conceded that if an individual is rejecting an idea, their behavior may likely be incongruent with the internal processes. For the full version of the questions and responses, see Appendix F.

Table 6. Scoring of spiritual engagement during chapel components (Researcher-developed)

ENGAGING WITH GOD DURING THE CHAPEL SERVICE	
Response	**Score**
8.1 Gathering: What set of words best describes your heart and mind?	
A. Dread/hostile.	1
B. Apathy.	2
C. Interesting.	3
D. Thought provoking.	4
E. Transformational.	5
9.1 Theological engagement in hymns	
A. Disagree	1
B. Don't Understand	2
C. Enjoy and Engaged	3
D. Transformational.	4

ENGAGING WITH GOD DURING THE CHAPEL SERVICE	
Response	**Score**
9.2 (Old) Traditional style and language helps me to understand Christianity	
A. Firmly Disagree	1
B. Disagree Somewhat	2
C. Agree Somewhat	3
D. Firmly Agree	4
9.3 The organ feels more connected to Christian worship	
A. Firmly Disagree	1
B. Disagree Somewhat	2
C. Agree Somewhat	3
D. Firmly Agree	4
10.4 Contemporary music style feels more connected to Christian worship	
A. Firmly Disagree	1
B. Disagree Somewhat	2
C. Agree Somewhat	3
D. Firmly Agree	4
10.5 Contemporary Japanese language helps me to understand Christianity	
A. Firmly Disagree	1
B. Disagree Somewhat	2
C. Agree Somewhat	3
D. Firmly Agree	4
10.6 Contemporary instruments are inappropriate for worship	
A. Firmly Disagree	4
B. Disagree Somewhat	3
C. Agree Somewhat	2
D. Firmly Agree	1
11.1 When you hear the Scripture passage, what statement best describes your thoughts?	
A. Disagree	1
B. Apathy	2
C. Interesting.	3
D. Thought provoking.	4
E. Transformational.	5
12.1 When you hear the sermon, which statement best describes your reaction?	
A. Disagree.	1
B. Apathy	2
C. Interesting.	3
D. Thought provoking.	4
E. Transformational.	5

ENGAGING WITH GOD DURING THE CHAPEL SERVICE	
Response	**Score**
13.1 When the chaplain prays aloud, which statement best describes your experience?	
A. Disagree	1
B. Apathy	2
C. Do not understand	3
D. Tending to believe	4
E. God hears the prayer	5
14.1 When the chaplain offers the benediction, do you usually:	
A. Not believe	1
B. Believe	3
C. I am not sure	2
14.2 During the Amen, which of the following statements best reflect your thoughts?	
A. Social Compliance	1
B. I believe in Trinity	3
C. Other	2
15.1 Dismissal: Which statement best describes your experience?	
A. Waste of time	1
B. Apathy.	2
C. Interesting.	3
D. Thought provoking.	4
E. Transformational.	5

Language Considerations for Survey Construction

The survey was developed as a bilingual instrument but was administered in the Japanese language. Presentation of the data in this report is exclusively in English. The Japanese translation was created using back-translation technique.[9] That is, the original English version, created by the researcher, was translated into Japanese by one translator. The translated Japanese version was then translated back into English by a second translator and incongruencies were

[9] Dagmar Abfalter, Julia Mueller-Seeger & Margit Raich, "Translation Decisions in Qualitative Research: A Systematic Framework," *International Journal of Social Research Methodology* 24, no. 4 (2021): 469.

identified and corrected. This widely accepted technique was also used for the DSES and for the animism scale.

In the survey, the distinction between the God of the Bible (with a capital G) and the thousands of gods (small g) or Buddhist-related terms for god was made in the instructions. This was an attempt to alleviate confusion for pluralistic interpretations of the divine. Because there is not a visual or character distinction in the Japanese vocabulary word for God or god—they are both considered *kamisama* 神様—this distinction and desired framework for the questions was communicated explicitly at the beginning of relevant sections so students could respond appropriately when questions were asked about their beliefs in these areas.

Focus Group

Once a preliminary analysis of the data was completed, follow-up questions that would eventually be used in the focus group were developed. The survey data showed that there seemed to be a strong disconnect between how individual students responded in the areas related to their spiritual engagement and their perception of their own spiritual growth. It became clear to the researcher that students had potentially differing ideas about (1) what characterizes spiritual growth, (2) what factors or experiences directly or indirectly contribute to spiritual growth, and (3) how individual factors of motivation contribute directly or indirectly to chapel participation and engagement. In addition, because this research took place in 2022, two full years after the COVID-19 pandemic began and resulted in multiple disruptions in students' personal and academic lives, inquiry related to their reasoning for remaining committed to chapel-related participation and work was deemed to be important scaffolding for understanding the specific nature of the context of responses. For these reasons, six questions were developed to help provide a more robust narrative to respond to these questions (Appendix H). Lastly, the survey

data showed wide variance in respondents' proclivity toward Shintō and Buddhist beliefs, so several follow-up questions were created to trace that line of inquiry if time permitted.

Five students were contacted, all of whom were either juniors or seniors and who met the eligibility criteria for participation in this part of the research. Their willingness and availability to participate in a focus group were ascertained before extending the formal email invitation. Once the students had tentatively agreed to participate, a formal invitation, along with a copy of the questions and the informed consent form were sent to them via email. When a mutually agreed upon date and time were set, a location on campus was reserved, and the interview ensued. Due to a last-minute scheduling conflict, only four of the five students were able to participate. All participants were senior students, and all were psychology majors. Three participants were female and one participant was male. Students were provided a pseudonym (A-san, B-san, etc.) to preserve anonymity.

Upon arrival students were asked to sign the informed consent and leave it with the researcher. The interview lasted approximately one hour and fifteen minutes. Due to time constraints, the questions regarding Shintō were discarded in favor of other questions that more directly addressed the research questions. Both transcription and translation were prepared after the focus group. Students were provided a copy of their portion of the transcript for evaluation and possible redactions. They were asked to respond to the researcher with any requested changes within ten days. No alterations or redactions were requested.

Qualifications of the Researcher

The researcher is a 30-year veteran teacher with advanced proficiency in Japanese language. She holds a B.A. in Music Education from Gustavus Adolphus College and an M.A. in Music Education and International Education from the University of Minnesota. She has served

as an associate missionary at Kyūshū Lutheran College for eighteen years and is trained in the procedures for conducting research at the college as well as the research ethics and protocols established by the Japanese Ministry of Education (MEXT). She has received training in doctoral research methodologies, including both qualitative and quantitative methods, in preparation for this mixed methods dissertation.

Chapter 4

Results and Discussion

Introduction

The data procured from this mixed-methods study allowed the researcher to understand more fully the extent to which students are perceiving engagement or interactions with God during or through their participation in chapel worship and the chapel committee activities. While the data is not broadly generalizable to the entire Japanese population, the researcher was able to create a basic spiritual profile of Japanese college students at KLC based on the survey data and the focus group responses, which showed an array of distinct religious tendencies or leanings, including some distinct beliefs or proclivities associated with Christianity.

Survey responses and focus group data confirmed the researcher's hypothesis that students were engaged in various capacities during the various components of chapel, including cognitive, affective, and spiritual dimensions. While almost all correlations between chapel committee participation and overall spiritual engagement were either nil or very low, there were strong correlations between chapel committee participation and specific arenas of chapel worship engagement. This suggests that (1) there is a small degree of carryover of the teachings that occur in chapel committee activities to the daily worship engagement, and (2) through students' involvement in various leadership capacities and intensified involvement in the day-to-day work of chapel services, they are compartmentalizing their encounter with Christian theology, beliefs, and worldviews as they occur within the context of the worship service. However, their ability or desire to apply or integrate what they are learning or absorbing in worship to their overall belief system outside the chapel context remains extremely limited.

Data procured from the focus group interview also confirmed that (1) students' perceived experience of spiritual engagement changes over time as Christian teachings take on deeper meaning with repeated exposure, and (2) can vary according to the diverse encounters with Christian worship practices or people. Notable was the extent to which the isolation brought about by COVID-19 restrictions seemed to be a strong underlying motivation for both attending chapel worship services and for maintaining commitment during this period. The need for students to feel "safe" as they explored Christianity in a group context such as worship or in the peripheral activities was identified as an important factor in students' sustained engagement over time.

Context of the Research

The research for this study took place in what is called a *mission school,* and as such, it is necessary to clarify some of the terminology surrounding this context, as it may have different meanings and historical-cultural associations depending on the cultural context.[1] In Japan, the term *mission school* refers to private Christian schools in Japan, both Protestant and Catholic. Miura writes:

> Originally, this term was used to designate those private Protestant schools that were established by the support of the North American Mission Board after the Meiji restoration. While this is the definition of "mission school" in a narrow sense, today the Japanese people usually employ this term to signify the Christian schools in general. Most Protestant schools now articulate that they are 'Christian schools' rather than "mission schools," however.[2]

[1] Judith D. Chapman, Sue McNamara, Yusef Waghid, and Michael J. Reiss, *International Handbook of Learning, Teaching, and Leading in Faith–Based Schools* (Netherlands: Springer, 2014), 5.

[2] Nozomi Miura, "Religious Education in Japanese 'Mission Schools': A Case Study of Sacred Heart Schools in Japan," in Judith D. Chapman, Sue McNamara, Yusef Waghid, and Michael J. Reiss *International Handbook of Learning, Teaching, and Leading in Faith-Based Schools* (Netherlands: Springer, 2014), 620.

In the case of Kyūshū Lutheran College (KLC), both *Christian school* and *mission school* are terms that have been and continue to be used interchangeably by faculty and administrators." Mission schools in contemporary Japan are permitted by the Ministry of Education and Technology (MEXT) to offer three venues of religious education. These include the teaching of religious knowledge, religious sentiments or ethos, and denominational education.[3] At KLC, the one semester of required "Introduction to Christianity" and the daily chapel service serve to initially impart the gospel of Jesus Christ through the doctrine of Lutheran faith.[4]

In 1926, the Janice James School was established and managed initially by Lutheran missionaries from the Women's Missionary Conference of the United Synod South (United States of America) for the purpose of taking girls out of devastating rings of poverty and prostitution.[5] It was eventually renamed Kyūshū Jogakuin High School and was expanded to include a two-year women's college on its campus. This two-year college was re-established as a four-year co-ed liberal arts college in 1996, and was named Kyūshū Lutheran College, the context for the present research study.

The offering of a daily chapel service at Kyūshū Lutheran College has been ongoing since the founding of the high school from which it grew. At each chapel service, students (1) sing Christian hymns (and they do this with zeal that is uncharacteristic of what might be

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[3] N. Miura, "Religious Education in Japanese 'Mission Schools'," 621.

[4] N. Miura, "Religious Education in Japanese 'Mission Schools'," 621–22. The doctrine of Lutheran faith in the Japan Evangelical Lutheran Church is not specifically appropriated from one national version. Lutheran missionaries from Finland, Germany, and the United Synod South (United States, prior to the merger of Lutheran churches in 1988 which is now recognized as the Evangelical Lutheran Church of America) had a strong presence in Japan prior to the official establishment of the Japan Evangelical Lutheran Church and as such, have all contributed to the current Lutheran doctrine in Japan.

[5] Yoshikazu Tokuzen, *Japan Evangelical Lutheran Church in Mission from 1893 to 1993*, trans. Ronald Hays (Tokyo: Japan Evangelical Lutheran Church, 1993), 12.

expected from non-Christians), (2) are invited to join their hearts in prayer to the biblical God of worship, (3) read and listen to Scripture passages, (4) hear a sermon from the (Christian) chaplain, (5) receive the Aaronic benediction, (6) and close with a moment of quiet reflection while the candles are extinguished and the postlude is played. Some students have an even more intense experience with the daily service because they participate in the service as acolytes, readers of Scripture, and musicians (organists, chapel choir members, instrumentalists, handbell choir, etc.). These acts of worship are behavioral and allude to the rituals and activities that are rendered toward God. Each of these activities help to welcome KLC students' participation in chapel worship, and each activity is an essential part of worship. But full engagement in Christian worship nevertheless requires faith and an understanding of the affective components of worship, however diverse they may be in individual students.

Aaron Smuts writes, "To worship is, at least in part, to feel respect, gratitude, and love. It is, perhaps, best described as a complex of attitudes that includes intense reverence. One cannot worship that which one does not highly revere. Further, on most accounts, to worship is to venerate, to honour, and to love, perhaps unquestioningly—to feel unworthy in the presence of awe-inspiring greatness."[6] God does not simply demand apt or compliant behaviors of worship; He demands those characteristics that comprise the human attitude and emotion of worship. While God commands humanity's worship, it continues to remain a choice for humans to offer it. Thus, the experience of worship is concomitantly a gift and compliance. Deep, validated inquiry of these often-unquantifiable characteristics and stages has a relatively short history, to which the discussion now turns.

[6] Aaron Smuts, "The Power to Make Others Worship," *Religious Studies* 48 (2012): 222.

One notable distinction that was observed in both the survey and focus group results was the extent to which spirituality or worship was conflated with emotion or sentiment. Respondents seemed to understand that behaviors associated with worship were experiential and distanced from the act of authentic Christian worship, but they were less sure about how the internal workings of the heart contribute to the full expression of worship. The idea of spirituality is deeply influenced by Japanese notions of harmony, peace, and gratitude, perhaps more than western, systematic ideas of spirituality, which deal more with ideas of the relationship between an individual and God than the relationships between individuals to one another and to the world. This points to the continued stronghold of Shintō in Japan. Regarding the extent of Shintō permanence in Japan, Hoyt Lovelace writes:

> Another major proponent of theological differences is in the practical necessity of the religion to have a positive impact upon the whole of the community. In many ways, people within the shame-based culture are in search of a way to improve their communities. Theologically, one could say that they are looking for corporate sanctification above individual justification.[7]

One's personal sanctification through a specific religiosity such as Christianity is not perceived to be a priority when measured against the importance of maintaining the strength of cultural religiosity.

As shown in this study, students in attendance or participating in the ministries are not passively observing the worship and yet their experience cannot be concretely defined as Christian worship. Each component of the chapel worship has liturgical meaning for Christian worship, but the extent to which that meaning is communicated to or understood by students is diverse. For example, whether they understand the nature of biblical prayer or not, Miura states,

[7] Hoyt Wayne Lovelace, "Toward a Contextualized Understanding of Conversion for the People of Japan: An Evaluation of the Effects of Worldview and Epistemology on Salvific Faith and Repentance" (PhD diss., Mid-America Baptist Theological Seminary, 2008), 96.

"Even non-Christian teachers and students have no resistance to the silent time that permeates the air of the school. As a Japanese, everyone shares and knows the quality of silence. . . . [We at this school] presume the existence of a transcendent being-something (someone) beyond our ordinary experience but intriguingly innate to our souls."[8] Understanding that prayer is important, however, does not necessarily mean that it is considered *Christian worship* since there has not been an acceptance of Jesus Christ as the one through whom all prayer is sanctified before God.

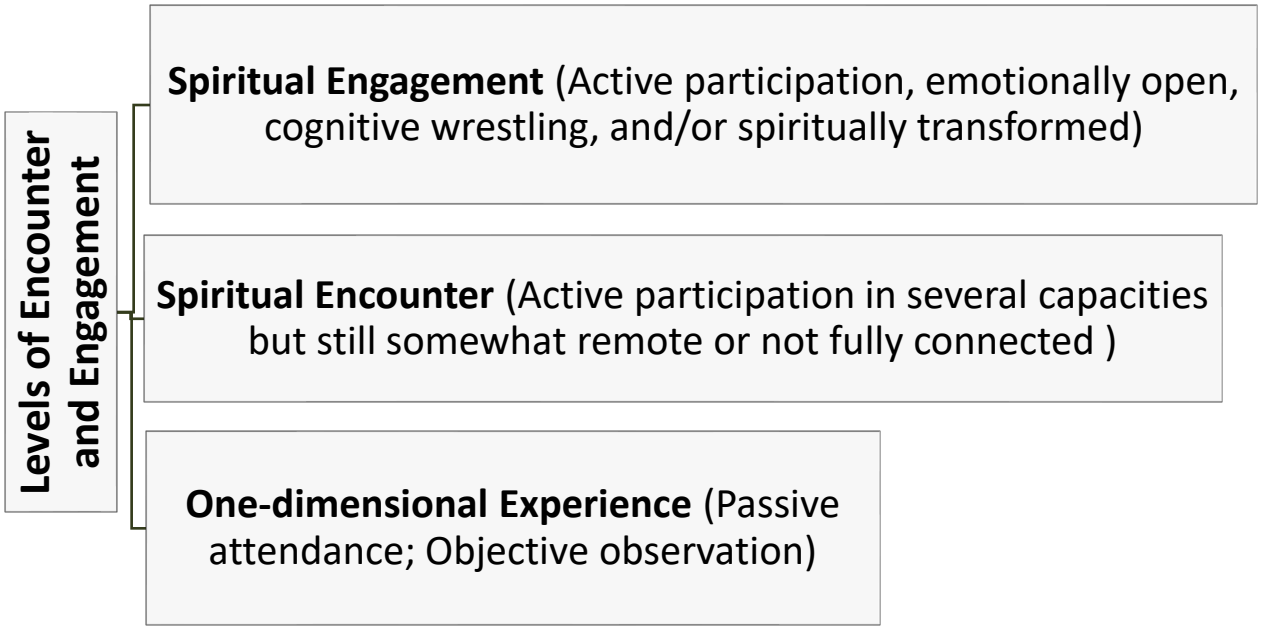

Figure 3. Levels of encounter and engagement

On the lower end of the theoretical spiritual engagement spectrum, the experience of students at KLC can be described as a one-dimensional experience with Christianity, characterized by passive attendance and limited cognitive or emotional activity. High levels of

[8] N. Miura, "Religious Education," 630.

spiritual engagement with God will be characterized by activity in all realms of cognitive activity (thinking), emotional sentiment (feeling), and the touch of the Holy Spirit (experience of the transcendent and/or an inexplicable movement of the human spirit that leads to transformation). These steps will typically precede any indication that an individual is either growing in an understanding of Christianity or even leaning toward Christian faith.

Because the chapel ministry is occurring at an educational institution, students are encouraged to explore, encounter, and engage with new ideas that will help them form their adult identity. Sometimes, these encounters are simple and focused on the novelty of experience, as the following respondent in the focus group articulates: "I am not a Christian because I have my own God, but it is refreshing and fun to actually experience Christianity." Other encounters can be profound and seem to pull at the spirit of the individual, as these two respondents show in their responses:

(1) When I attend a worship service, I feel relieved, and sometimes I cry when I hear the passage of the Bible, the content of the sermon, and the lyrics of the hymns. On the other hand, when I can't attend worship, or when I attend worship after a long time, I feel like a sly person and feel guilty.

(2) When I was in a spiritually [depressed] state, my feet naturally went to the chapel, even though I am not a Christian. I was surprised by this.

In ministries of all kinds, those in positions of teaching or leading are introducing non-Christians to God in a way that is provocative and allows them to process and encounter Christianity through a positive and interactive lens. Because missionaries are generally operating through peripheral ministries that augment or bear witness to the gospel, this is often not explicit *kerygma*. Instead, students are experiencing the gospel through the mechanisms of incarnational witness or of pre-evangelization. That is, their hearts and minds are being prepared for the explicit message, which is proclaimed by the chaplain during the chapel service. One respondent

in the survey wrote about the synthesis of encountering the gospel through music and the explicit *kerygma* that they hear during the daily sermons:

> I enjoy singing many songs during the praise and worship service. I like some songs so much that I hum them at home, and I feel they are all good songs. I think it is good to celebrate birthdays. Singing "You Were Born to Be Loved by God" afterwards raises self-esteem. The sermons in the worship service often make me discover new things and think again. Although I don't believe in God completely, I think that listening to the sermon helps me learn.

The particularly high level of engagement and willingness to join together with the chaplain's heart as he prays aloud suggests that students are keen to lean into the conversation that is occurring. Two things that distinguish the chaplain's prayer from individual prayer that may occur in front of a Buddhist *butsudan* (home altar) include (1) the intercessory nature of the prayer and (2) the nature of communicating with God in a dialogue and as submission to His will, as opposed to being simply a request or transaction that benefits the individual.

The music ministries at KLC fall under the formal umbrella of the Chapel Committee, a formal committee in the humanities department of the college that organizes and facilitates the daily worship. Led by an ordained Lutheran pastor, there are generally five adult faculty and staff members who function as collaborators and supporters of the chapel life. The students who belong to the committee are invited to participate in the chapel committee during their freshmen orientation, at which point they volunteer for the choir, handbell team, or as organists, among other non-music subcommittees. The primary role of each of these ministries is to support the KLC chapel worship, although the groups are also occasionally asked to bring their musical ministry to an affiliated Lutheran church for Sunday morning worship.

Respondent 15

In the week after the survey was administered, one student approached the researcher and identified themself as (1) having taken the survey and (2) that they are Christian (raised in a

Christian home since birth). This individual had a particular profile that allowed the researcher to identify them as Respondent number 15 out of the 44 eligible responses. For this discussion and to maintain anonymity, that individual will be referred to as R15 and dissociated with gender identification. Until R15 identified themself, it was unknown to the researcher that any Christian students had taken the survey. In fact, the researcher had assumed that all respondents would be non-Christian because of the infrequency of having Christian college students.

Knowing which of the respondents was Christian within the pool of data offered an unexpected lens through which the overall survey data could be viewed. Upon further discussion with R15, the researcher asked if R15's survey results could be analyzed separately as well as within the group results. R15 agreed (enthusiastically), and it was mutually agreed that to do so would require the researcher to dissociate all information that could potentially dox the individual and use only data related to belief and engagement to augment the discussion parameters. The data set from one individual cannot be widely generalized so cannot reasonably be used for general comparisons, but as the researcher discovered, the assumptions of what Christians do and do not believe in Japan are not predictable and warrant future research.

For example, despite having a distinctly Christian identity, R15 indicated a strong leaning toward a Shintō worldview. The overall mean Shintō proclivity was a fairly strong score of 2.412 (out of a possible 3), and R15's score was 2.4. In other words, despite identifying as Christian, R15: (1) still retains beliefs or questions about divinity existing in nature and (2) believes in the existence of the human spirit world transcending into the physical realm. The explanation for these findings warrants further research, but anecdotal conversations and experience seem to suggest several possible contributing factors.

First, the idea (belief) of the biblical God as a singular divine power ruling a humanity confined within nature could be posited as a Japanese Christian version of Shintō belief. That is, the explicit distinction of God as the creator of nature, residing in His heavenly kingdom apart from humanity, and not dwelling or residing in a confined microcosm of His hand is not commonly addressed in typical exegesis or preaching of the Word. The resulting confusion is likely not unique to R15, and warrants some discussion as it likely offers some insight into the difficulties of conveying Scripture through an appropriate contextual perspective.

Ontological dichotomies are presented throughout Scripture that have the potential to reinforce pre-existing (prior to a faith conversion) notions about the world. Passages that describe God as ruling over creation present a different image of His reign than those passages that depict God as dwelling within or among natural phenomenon. For example, it is clearly written in Psalm 24:1–2 (New International Version) that one God reigns over His creation:

> The earth is the Lord's, and everything in it,
> the world, and all who live in it;
> for he founded it on the seas
> and established it on the waters.

This idea is reinforced in the New Testament, in Colossians 1:16–18 where it is written that:

> For in Him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through Him and for Him. He is before all things, and in Him all things hold together. And He is the head of the body, the church; He is the beginning and the firstborn from among the dead, so that in everything He might have the supremacy.

God's role and rule over nature can be easily confused for someone with a Shintō worldview when read alongside passages such as Psalm 65:9–14, where images of God dwelling more simply within nature and being an agent working alongside of humanity are reinforced:

> You care for the land and water it;
> you enrich it abundantly.

The streams of God are filled with water
to provide the people with grain,
for so you have ordained it.
You drench its furrows and level its ridges;
you soften it with showers and bless its crops.
You crown the year with your bounty,
and your carts overflow with abundance.
The grasslands of the wilderness overflow;
the hills are clothed with gladness.
The meadows are covered with flocks
and the valleys are mantled with grain;
they shout for joy and sing.

With its multiple references to creation in anthropomorphic or language of personification, Psalm 97:1–6 has perhaps the most potential for syncretism with Shintō. Areas in italics are passages that assign human characteristics to nature, a phenomenon that is also typical of animistic (Shintō) religiosity.

The Lord reigns, *let the earth be glad*;
let the *distant shores rejoice*.
Clouds and thick darkness surround Him;
righteousness and justice are the foundation of His throne.
Fire goes before Him
and consumes His foes on every side.
His lightning lights up the world;
the earth sees and trembles.
The mountains melt like wax before the LORD,
before the Lord of all the earth.
The heavens proclaim His righteousness,
and all peoples see His glory.

These passages from the Psalms have potential to be misinterpreted through a Shintō worldview as God dwelling within nature and working with its physical parameters. While the Christian would read these passages through a lens of recognizing God's immense power to evoke these supernatural shifts, a Japanese Shintō worldview would see these passages as corroboration of how God (or gods) live in nature and influence the natural order.

Secondly, eastern and western Christian ideas of cursing and the transcending of human spirit world are culturally bound by how cultures attribute and label consequences of actions and behaviors. Apart from vulgar vocabulary, the biblical context uses the term *curse* to imply wishing ill will upon another individual. In Shintō, however, a curse is considered a reaction or consequence of poor behavior. For example, while western logic may attribute volatile weather patterns to climate change which is a result of cutting down rainforests, carbon emissions, etc., and thus is a logical and natural consequence of poor stewardship of the earth, Shintō belief would ascribe the consequences as a spiritually initiated bad consequence (a curse) in response to a behavior that disrupted a god's residing place. Interestingly, R15 does not view dichotomous or contradictory beliefs about God's whereabouts or character as problematic or in need of correction, theologically.

As expected, R15's scores that measured Christian worldview were significantly higher than the overall mean scores. Furthermore, R15's scores on the CBRS showed a firm rejection of the six religiosity traits associated with Buddhism (thinking about Buddhism, Buddha is a god, interest in learning more about Buddhism, ancestor veneration and intervention, meditation). With the exception of "think about Buddhism," which R15 responded with "occasionally," all other responses were "not at all" or the equivalent of a nil score. This is an interesting contrast to the almost full embracing of Shintō belief that is concomitantly present with R15's Christian faith.

Demographic Results of Independent Variables (Survey)

Responses to the survey had a fairly even distribution between freshmen and sophomores (36% and 32%, respectively) and between juniors and seniors (16% and 16%, respectively) (fig. 4). The gap that exists between sophomore and junior respondents illustrates a natural decline in

overall chapel attendance that is observed perennially among the various grade levels. In addition, students who were juniors at the time of the survey were the first class admitted during the COVID-19 pandemic, where the first half of their college experience was done online. In addition to not being able to experience many other clubs, organizations, or other activities related to campus life, they did not have the advantage of chapel orientation and other activities that may have led them into higher levels of regular participation. Attendance of senior level students also tends to have a significant drop off since many students participate in off campus internships, student teaching, job search meetings, part time jobs, or other responsibilities that preclude them from participating in chapel. Senior students, therefore, have not heard the announcements or seen the invitation to participate in the survey, partially explaining the smaller number of respondents in this age bracket.

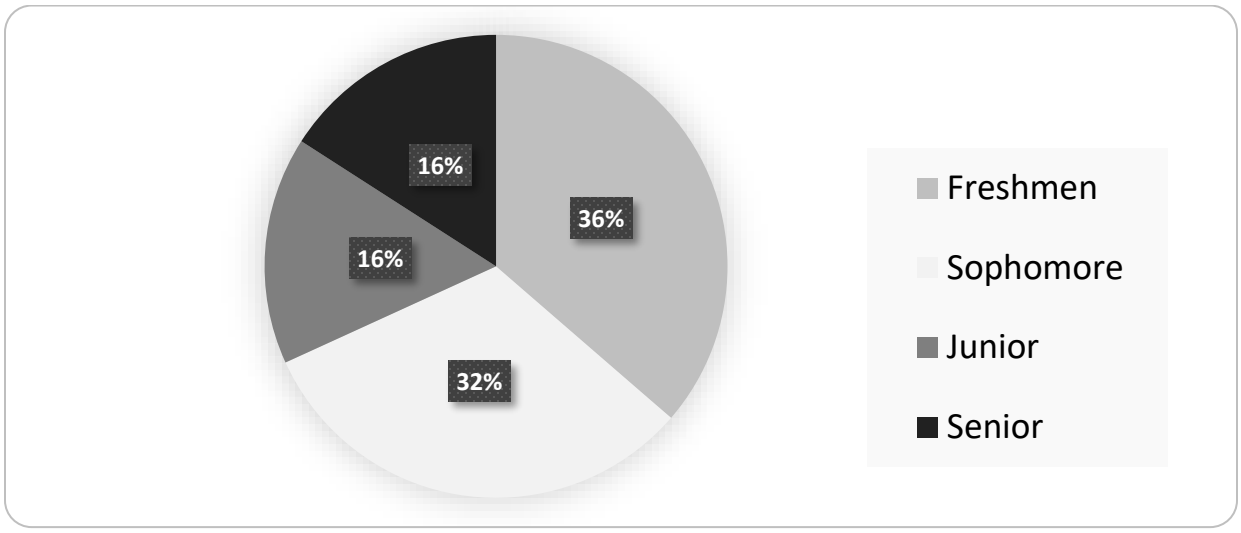

Figure 4. Independent variable 1: Respondents' year of enrollment

Approximately one-third of respondents reported attending one of the Christian junior or senior high schools prior to attending KLC (fig. 5). This figure is slightly higher than the overall percentage of students admitted to KLC from Christian junior or senior high schools, which has

averaged 18–20% over the past four years.[9] Notable is the weak or even nil correlation between whether students attended a Christian junior or senior high school and their level of engagement during worship, which will be discussed below (table 12). This warrants some reflection for those in positions of spiritual guidance for students at the secondary school level. Questions regarding what is driving the rejection or attrition at the younger grade levels need to be asked in order to understand what teaching methods or venues of proclamation should (or should not) be used with this vulnerable yet keenly inquisitive age group.

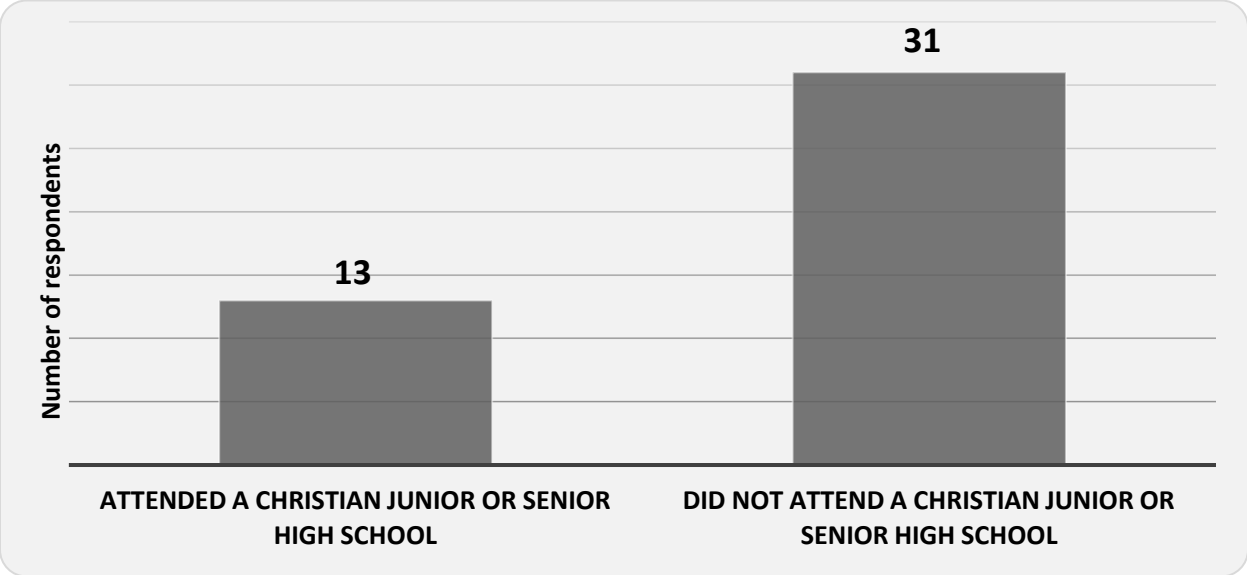

Figure 5. Independent variable 2: Attendance at a Christian junior or senior high school

The highest representation of chapel attendance frequency (fig. 6) was in the range of one to two times per week (69% of respondents). This corroborates the researcher's anecdotal observations and the realities of most students occasionally having scheduling conflicts during the week, making the reality of daily chapel attendance a particularly difficult task. Nevertheless,

[9] Kyushu Lutheran College Admissions Demographic Reports, 2018-2021 九州ルーテル学院大学入試人口動態報告書：2018―2021 年度. Admissions Office, Kyushu Lutheran College. Retrieved September 15, 2022.

over 30% of respondents reported that they do, in fact, maintain that they attend anywhere from three to five times per week and five respondents (11%) reported that they attend chapel every day of the week. This is a significant figure, considering the potential for scheduling conflicts that occur throughout the school year and tend to be used as reasons *not* to attend chapel for some students.

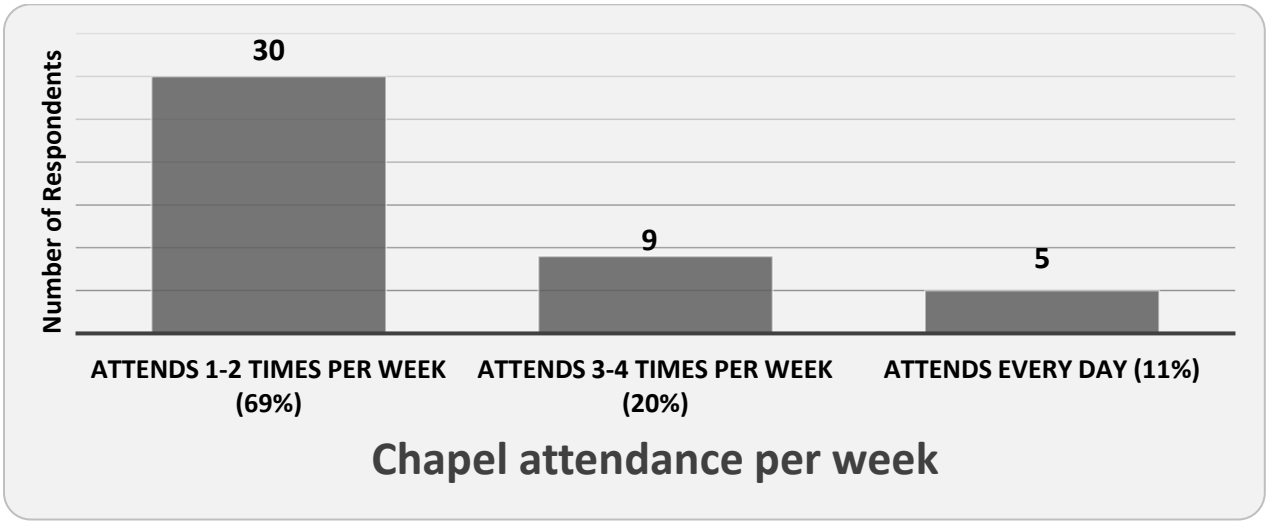

Figure 6. Independent variable 3: Frequency of chapel attendance

Freshmen and sophomores comprised the only group of students who reported daily attendance at chapel (fig. 7). Of these students, five were members of the chapel committee and one student was not affiliated with the chapel committee in any way. The largest group of respondents were those whose active involvement in the chapel committee was comprised of three roles, including participation in one of the music groups, as a reader of Scripture, and as an acolyte (fig. 8). This is a fairly typical combination for freshmen members of the chapel committee who are still exploring which areas of participation are a good fit for them during the first semester of school. As sophomores, chapel committee members will often specialize in an area where they feel the most comfortable. The exceptions to this are the students who are part of

the music groups who, once committed, tend to remain members for at least three years before having to drop due to internships or other off campus responsibilities. Only a small number of respondents (10%) had no affiliation with the chapel committee.

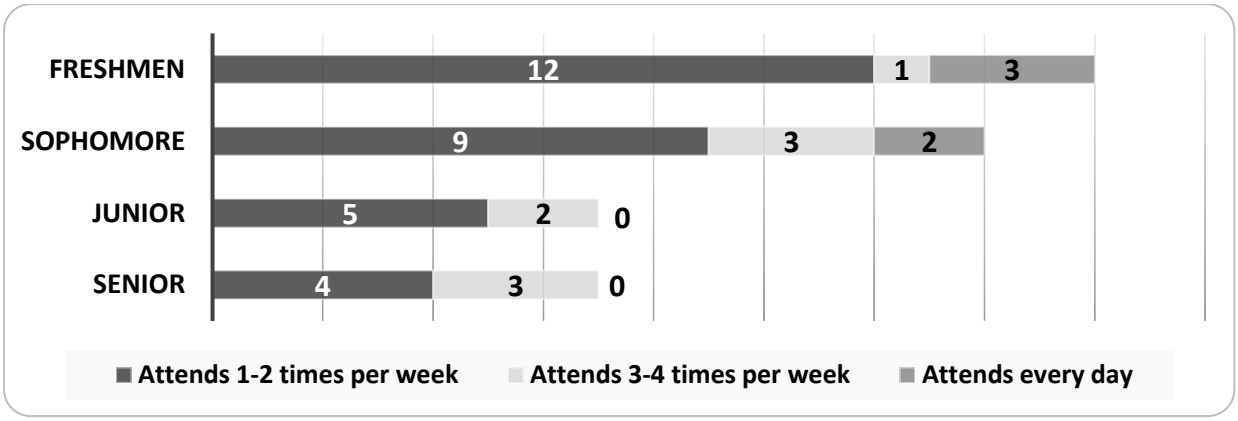

Figure 7. Independent variable 4: Participation in chapel committee by enrollment year

DSES Results

The Daily Spiritual Experience Scale (DSES) is designed to measure spiritual experiences of respondents. The creator of the instrument, Lynn Underwood, writes the following about its mechanism:

> The Daily Spiritual Experience Scale (DSES) is a 16-item self-report measure designed to assess ordinary experiences of connection with the transcendent in daily life. It includes constructs such as awe, gratitude, mercy, sense of connection with the transcendent and compassionate love. It also includes measures of awareness of discernment/inspiration and a sense of deep inner peace.[10]

The metric was built based on the premise that spiritual experience is a multi-dimensional experience, and as such, the instrument attempts to measure ordinary spiritual experiences as opposed to dramatic encounters with the divine or mystical experiences that are beyond what might be considered pragmatic. While attempting to capture the parameters of

[10] Lynn Underwood, "The Daily Spiritual Experience Scale: Overview and Results," *Religions* 2 (2011): 29.

spiritual experience in succinct terms, Underwood explains that, “For many people these experiences may have a highly charged emotional tone, for others, the sensations may seem less specifically emotional, and more like direct sensation or awareness.”[11] For this study, the researcher relies heavily on the assumption that *experience* shares a wide overlap with the term *engagement.* What respondents are experiencing is presumed to influence how they perceive and interact with spiritual stimuli. Therefore, as respondents recorded their perceptions of chapel experiences, they were simultaneously reflecting upon the notion that they were active participants in the experience, appropriately engaging in the cognitive, affective, and spiritual realms.

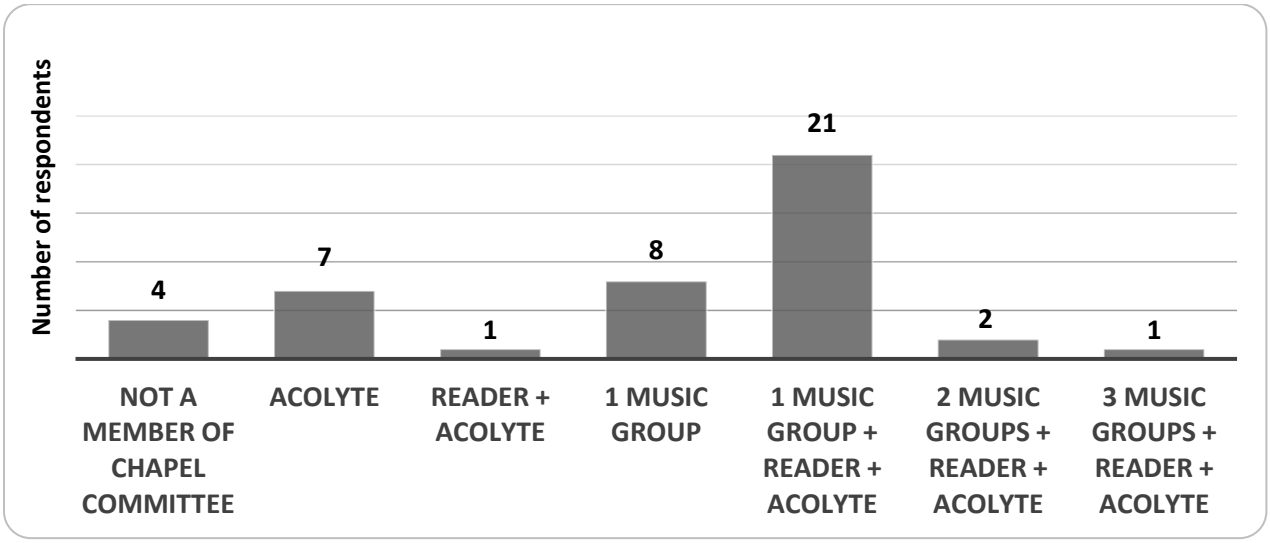

Figure 8. Independent variable 5: Respondents’ role(s) in chapel committee

For this study, the language of the questions was modified to specify spiritual engagement *during the chapel service*. The strongest area of perceived engagement during chapel worship is unsurprisingly, the area of “feeling harmony,” question 7.6 (fig. 9). The term means “Japanese style,” but is literally translated as “harmonious.” The character *wa* 和 is, in

[11] Underwood, “The Daily Spiritual Experience Scale,” 31.

fact, the oldest character recorded for the name of the country of Japan and is the same descriptor for anything that is considered "Japanese style." The character itself is divided into two parts: 禾 and 口. The left character (禾) refers to an ear of rice grain and the right character (口) means mouth. When combined into one character (和), it suggests the idea of a delicious meal that brings together many different ingredients or flavors into a whole to satisfy the palate. The idea of both *doing* and *being* in harmonious relationship is a sign of collective cooperation toward unity, and is highly valued in Japanese society. The fact that this element is the highest-ranking form of engagement is an indication that the experience in chapel meets (or is contextually perceived as) a cultural criterion for something that is socially positive, meaningful, and acceptable.

The importance of this need to be connected to, or in harmony with others, was corroborated in the focus group discussion with several participants who mentioned the importance of thinking of others as an important part of spiritual development. For an individual who is encountering Christianity for the first time, "thinking of others" can also involve levels of metacognition, such as thinking about how others view God. One respondent said the following about her experience of spiritual engagement:

> I think I feel the most spiritual environment when I am listening to a sermon on a biblical passage during a worship service, or when the choir or other musicians are singing or playing music. I think that the stories in the sermons and the music contain the thoughts of the people in the sermons, whether they are from God or the people who wrote the Bible. When I am in contact with them in a relaxed state, I am in touch with the thoughts of other people, in their words, but in my mind. This, to me, is spiritual engagement.

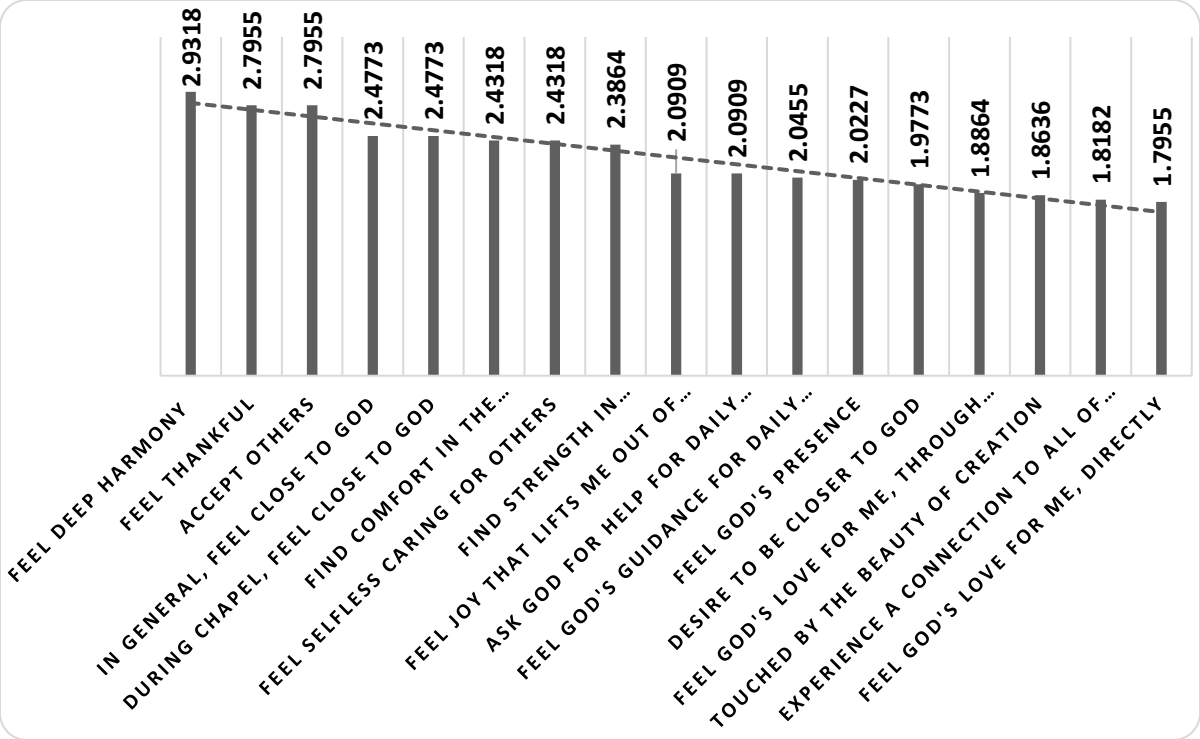

Figure 9. DSES mean scores, in descending order of strength

The next strongest area of engagement (feeling gratitude) is also exceptionally prevalent and highly valued in Japanese society at large. At the beginning of a meal, expressing thanks with the word *itadakimasu* 頂きます, which means "to humbly receive," is said with a bowed head and hands in a posture of prayer is a custom to which is ardently adhered, even when eating alone.

One interesting dichotomy between Christianity and Shintō or Buddhism is that in Shintō, the main prayerful activity is to ask for a particular blessing at a shrine, especially on auspicious holidays such as New Year's or when bringing a newborn for the first time. The actual process is for an individual to purchase an amulet that is associated with a pre-written prayer, such as success on an examination, fertility, finding a spouse, earning a high income, etc., and to assume that the Shintō priest will make one's request to the right god. In Shintō religious

observances, there is no direct request or interaction between an individual and a god, but all the appropriate actions (clapping twice, bowing, walking on the correct side of the lane, etc.) are done to appease a god so that an individual's request might be granted. In short, the religious activity in Shintō is extremely transactional.

Typical Buddhism religious adherence with regard to prayer differs quite a bit, insomuch as it involves the spirit of a known descendent. Before a prayer to an ancestor, there may be a bell rung at a deceased ancestor's altar to invoke the spirit of the deceased. The individual may hold a private or internal process of asking the ancestor for help in their life's work or for guidance, or like in the Shintō situation for a blessing to invoke success on a forthcoming challenge. Expressing gratefulness and respect toward the ancestor is internal as well as external in the postures of bowing, *zazen* 座禅, which is a form of meditation in a cross-legged or folded-knees position, and maintaining closed eyes. Buddhism religiosity is much more relational and arguably more sentimental or heart-felt than Shintō, likely because of the personal connection to the decedent.

This makes the position of "asking God for help" and "feeling God's guidance" on the DSES in the lower half of the engagement findings all the more interesting since their predisposition for religious behavior is predominantly in the form of asking for help. Instead, what is shown in this study is a profoundly different engagement with God (or the divine as is expressed in the survey language), whereby the respondents are possibly beginning to see the vastness of God's character and attributes. Their primary engagement strategy is to draw what they know and understand (*wa* 和 and gratitude) into their engagement and momentarily setting aside their ideas about God being an entity from whom favors are extracted upon request.

The trend of the scores follows an interesting trajectory in that the strongest scores are aligned with sensing God as working in harmony with and for the group, whereas the lowest scores are strongly aligned with the idea of God having an interest in the respondents individually. This finding is a noteworthy confirmation that cultural conviction that the group is more important than the individual is not only pervasive, but it is not even perceived to be experienced in the context of a Christian worship.

Table 7. Correlation: Music participation to DSES scores

Music group	Spearman correlation coefficient *(ρ)*
Choir	0.176
Handbell	-0.062
Organist	0.157

While a more comprehensive discussion of correlative data is included below, one of the surprising findings in this study related specifically to the DSES data was the *negative* correlation between respondents' mean DSES score and whether they participate in the music ministries of the chapel (table 7). When analyzed using a Spearman correlation coefficient *(ρ),* the relationship between students' DSES score (their spiritual experience during chapel) and whether they participate in a music ministry was found to be -.2. A correlation coefficient in this range is understood to be weak or even nil. This would imply that contrary to expectations (as music participation increases, the DSES score would also increase), there was a slightly negative correlation, meaning that music participation through the chapel committee does not significantly influence the spiritual experience of overall chapel worship experience. Further exploration of the multifaceted nature of the spiritual experience and engagement of students, however, paints a more complex picture. Broken down by musical groups (choir, handbells, organists), the correlation to the DSES score appears more starkly weak.

This data gives those involved in music ministries pause to reflect upon the extent to which music participation is in fact a spiritually-formative experience or if it merely is perceived as an enhanced experience within the overall arc of the worship experience. This warning is given in Matthew 15:8–9 when Jesus recalled the words of Isaiah to the crowd where He was preaching: "'These people honor me with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules.'"

While much attention and plenty of resources are devoted to music as being one of the central activities of Protestant worship, this data does not support the notion that participation as a musician in a specialized ensemble or solo accompaniment enhances spiritual engagement. An important clarification to note is that this does not mean that "music does not enhance spiritual engagement." In fact, as discovered and discussed below, quite the opposite is true. This data point simply shows that participation in a specialized music group *independent of other factors* does not lead to spiritual engagement.

Shintō Profile of Respondents

Overall, respondents showed a very strong Shintō leaning (fig. 10). Out of a possible score of 3 (strongest tendency toward Shintō belief), the overall average score was 2.41. Detailed analysis revealed that respondents showed a weaker tendency toward belief in the existence of many gods permeating nature (questions 4.1–4.2), but a very strong belief in the transcendence of the human spirit between or among synthetic artifacts (questions 4.4–4.5. The weakest tendency of Shintō belief was the idea that an individual or group would be cursed if they were responsible for felling large, aged trees, which are often associated with being residences for gods.

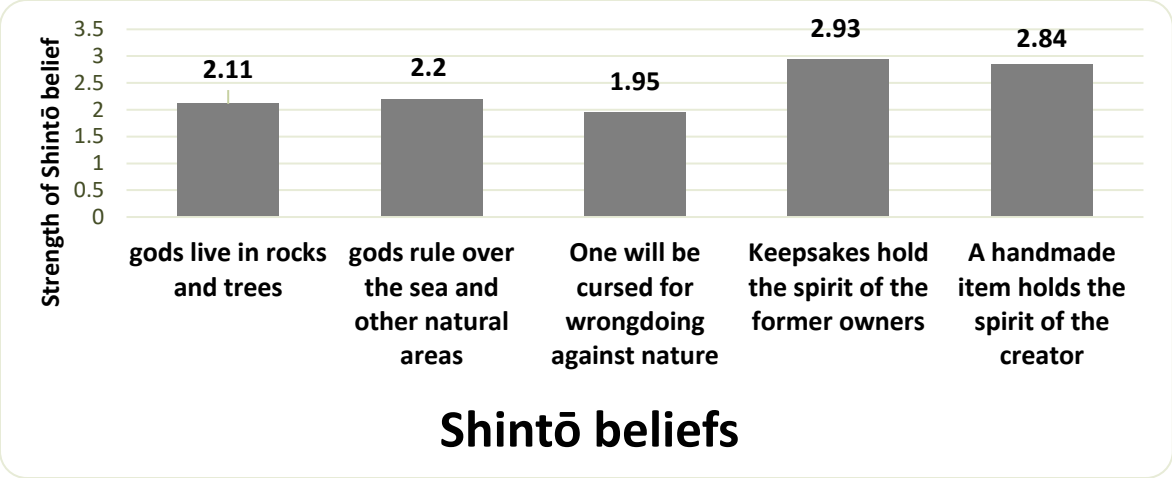

Figure 10. Strength of Shintō beliefs

In an itemized analysis, the first two items that dealt with belief in the existence of gods or divine spirits living within nature (tables 8 and 9) showed a fairly even distribution of beliefs.

Table 8. "I believe that multiple gods live within large rocks or trees."

Response	*n*	Percent
Yes, I believe this statement	19	43%
No, I do not believe this statement	14	32%
I can't say one way or the other	11	25%
Total	**44**	**100%**

Table 9. "I believe that multiple gods that rule the sea and the mountains exist."

Response	*n*	Percent
Yes, I believe this statement	20	45%
No, I do not believe this statement	11	25%
I can't say one way or the other	13	30%
Total	**44**	**100%**

Given the degree to which literature that suggests that Japanese tend to have strong beliefs in the divine residing within nature, these findings were somewhat surprising in that they did not firmly corroborate the prevailing opinions. The third item (table 10) which inquired about being cursed for a particular behavior, shows a surprisingly even distribution of belief, given how the pervasive the theme of divine cursing exists in pop culture such as anime, films, and video games.

Table 10. "When humans cut down trees for selfish purposes, they will be cursed."

Response	***n***	**Percent**
Yes, I believe this statement	13	30%
No, I do not believe this statement	15	34%
I can't say one way or the other	16	36%
Total	**44**	**100%**

The responses about beliefs related to divinity were not nearly as surprising, however, as the final two items, whereby almost 100% of respondents indicates a belief in the existence of a human spirit dwelling within items that were either handmade or pre-owned (tables 11 and 12). This points to the lesser-known characteristics of animism that attribute human spirits' existence throughout the entirety of one's surroundings. This helps to explain (1) why an idea of a separate heaven is often difficult for Japanese to describe, since it would require having an idea of a fixed place for a human spirit and (2) why Japan lags behind in surgical procedures that involve organ transplant. Regarding the latter, Buddhist tradition is often cited as the reason for not embracing organ transplantation due to the necessary dividing up of the human body,[12] but it would not be a

[12] Tanya Maria Zivkovic, "Unfinished Lives and Multiple Deaths: Bodies, Buddhists, and Organ Donation," *Body & Society* 28, no. 3 (2022): 63.

stretch to posit that Shintō beliefs about human spirits being attached to the physical world is another strong opposing belief.

Table 11. "Keepsakes and relics hold the spirit of the person who made them."

Response	*n*	Percent
Yes, I believe this statement	40	95.20%
No, I do not believe this statement	1	2.40%
I can't say one way or the other	1	2.40%
No response	2	4.8%

Table 12. "The heart of the creator is in handmade things."

Response	*n*	Percent
Yes, I believe this statement	40	88.10%
No, I do not believe this statement	3	9.50%
I can't say one way or the other	1	2.40%

One other possibility exists for why Japanese adhere human spirits to physical items, and that is the phenomenon of memory attribution to a spiritual state.[13] For example, it is not uncommon for an individual (even in a Christian tradition) to hang on to a beloved item, such as a quilt that one's grandmother made or a pendant passed down from a deceased parent, and claim that such an item makes one feel closer to the previous owner or creator of the item. Valérie Guillard writes, "The bereaved sometimes seek to 'revive' the deceased. Because they belonged to a loved one, the possessions of the deceased can become and/or remain sacred for bereaved." This conflation of memory attribution contributing to a spiritual proximity is a nuanced conversation that requires a strong psychology background to supplement the perceived presence

[13] Valérie Guillard, "Understanding the Process of the Disposition of a Loved One's Possessions Using a Theoretical Framework of Grief," *Consumption Markets & Culture* 20, no. 5 (2017): 477.

of a spirit world. This nuance is beyond the scope of the current study, but points to a potential area for future research.

Buddhist and Christian Religiosity Profile of Respondents (CRS/CBRS Results)

Buddhist adherence or religiosity was shown to have very mixed results, particularly when compared side-by-side with Christian-oriented religiosity. Figures 10–13 depict the duality of responses in Buddhist belief and behavior alongside Christian belief and behavior. While the CRS and CBRS were designed to be parallel in the nature of their questions, it is important to recognize that in some cases, such as the idea of heaven or afterlife, the notions are not necessarily bifurcated. That is to say that believing that ancestors are impacting their descendants' lives does not necessarily mean that they are "in heaven" or that their spirit is dwelling in a paradisical realm. For this research, it was more important to inquire about what notions students had about the afterlife in terms of its existence and whether its existence is in any way tethered to the divine (or more specifically, to God).

Respondents in this survey tended to be thinking about Christianity considerably more frequently than Buddhism (fig. 11). Since they are attending a Christian college and one of the pre-requisites for completing the survey is chapel attendance, it makes sense that "thinking about Christianity" would rank high in frequency. Why, though, are almost half of respondents claiming to "never" think about Buddhism? Further research is necessary to confirm the detailed reasoning, but one strong possibility is that in contemporary Japan, Buddhism is considered a funerary faith. That is, the only real encounters with Buddhist ritual or practice are at a funeral where traditional Buddhist practice unfolds.[14] Given that the age of these respondents is 18–22, it

[14] Mark Rowe, "Death, Burial, and the Study of Contemporary Japanese Buddhism," *Religion Compass,* March (2009): 23–24.

is unlikely that they have spent much time at funerals in their short lives, hence have had very little opportunity to interact with Buddhism as a faith practice. Without a funeral occasion, there would be no practical reason for students to be thinking about Buddhism other than when they are challenged with another belief system, such as Christianity.

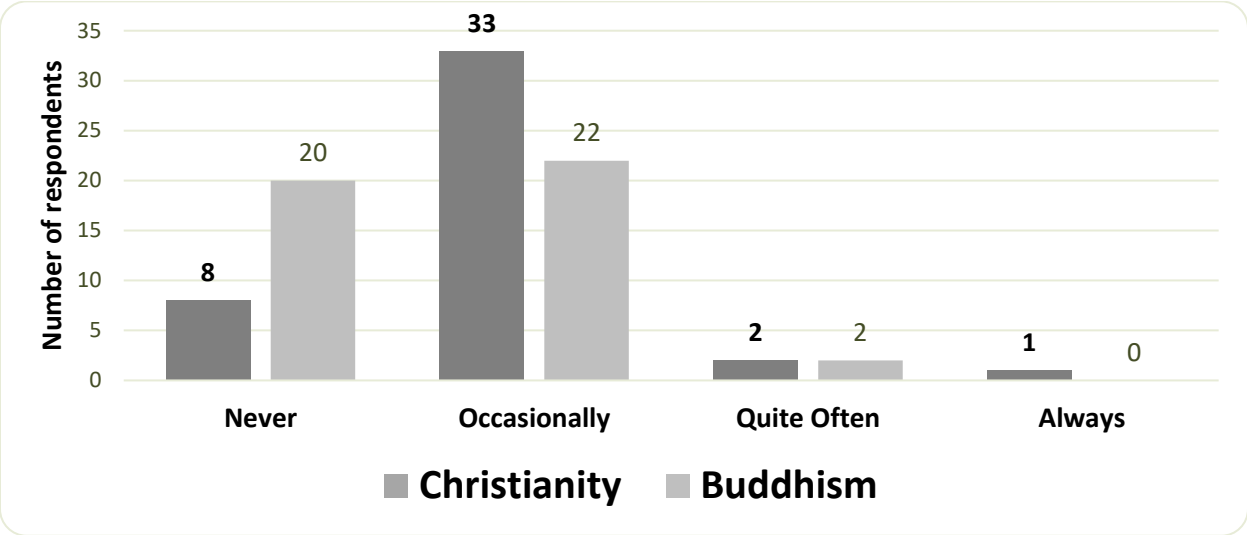

Figure 11. How much time is spent thinking about religion?

The question of "who reigns supreme" (fig. 12) in the minds of the respondents elicited surprisingly firm convictions in the responses. One-third of respondents firmly do not believe that Buddha is a (or the) supreme god over creation, and a little over one-fourth of students "believe for the most part" that there is one single God who is a supreme divine presence. This is quite a significant diversion from the typical understanding of Japanese religiosity, which is that Japanese generally believe in the existence of multiple gods.

At first glance, this would seem to be an affirmation that students are embracing or even accepting the idea or reality of one God, or at least leaning toward a monotheistic belief. However, at the very same time, in the same survey, these results conflict with the questions about Shintō belief, which shows respondents having a fairly strong proclivity to believe that

gods permeate nature. In short, while students are rejecting the idea of the supremacy of Buddha, they are embracing the idea of a single, supreme God such as the God revealed to them through the Bible, while simultaneously continuing to perceive something divine existing within nature. More research is needed to determine if this is reflective of a larger trend within this demographic in Japan or if there is some connection to the respondents' attendance at a Christian mission school.

As students experience the Christian worship at chapel, they are put in a position of being challenged with the question of whose authority is supreme. Only one student respondent with a declaration of absolute belief in one God (R15) and only one student declared absolute belief in Buddha as the supreme deity. Conversely, fifteen respondents (approximately one-third) responded with a firm rejection of Buddha as the supreme deity and two firmly reject monotheism (the biblical God) as supreme.

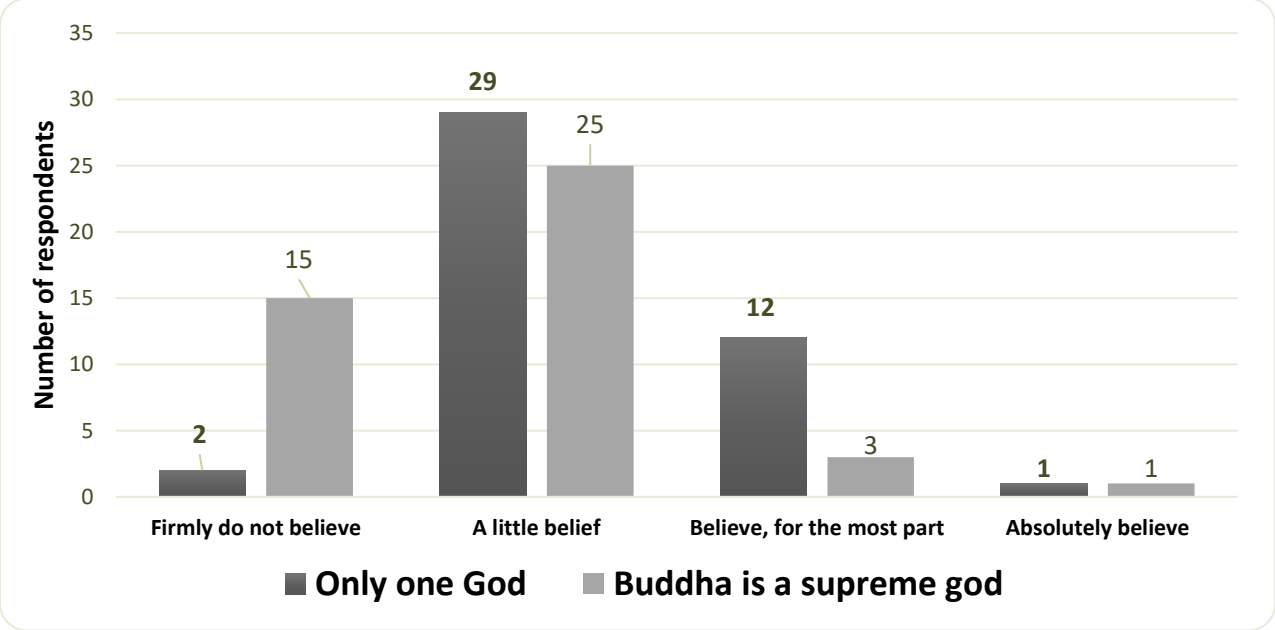

Figure 12. Supremacy of one God, or Buddha?

Most students, understandably, fell in the middle ground of wrestling with some degree of belief in both areas. Perhaps the statistic that would be most baffling for orthodox Christians to interpret is that in the analysis of individual data, a Spearman correlation coefficient of .27 exists between respondents' belief in God as supreme and Buddha as supreme. That is, as the strength of belief that the biblical God is supreme, so does the belief in Buddha. This is a theological conundrum, since belief in the biblical God as supreme would logically preclude another deity from parallel supremacy. Instead of a negative correlation (when one score increases, the other decreases), which is what one would expect with beliefs, the responses show that students are thinking and believing in two completely different realms of theology, simultaneously.

Furthermore, the tendency for students to engage in prayer to a single God was substantially more pervasive than the proclivity to pray to or toward a Buddha or toward ancestors (fig. 13). As indicated in the DSES results, the activity of prayer is central to Japanese spirituality. Over half of the respondents, in fact, responded that they "never" pray to ancestors, whereas 89% of respondents indicated that they pray to one God occasionally or often. It should be noted that it is possible for students to have overlapping prayer strategies insomuch as they may concomitantly pray "very often" to one God and "very often" to ancestors without sensing a theological conflict. The pervasive co-mingling of contrasting—even contradictory—belief systems by Japanese suggests that Japanese may perceive Christianity not necessarily as refuting Buddhism or Shintō, but rather as another expansion of belief or faith systems. This phenomenon was occasionally observed in singular survey response analyses.

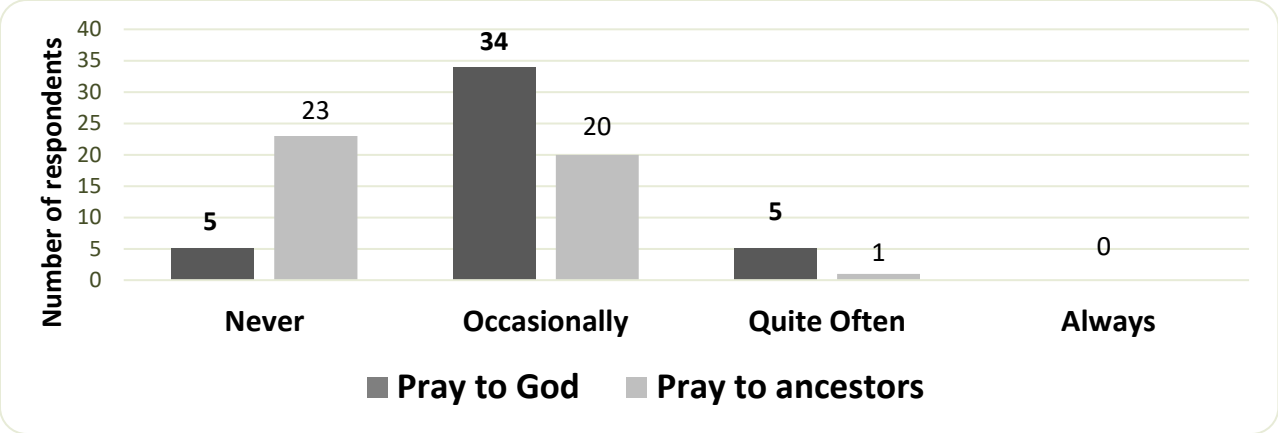

Figure 13. To Whom is prayer offered and how frequently?

While respondents tended to score extremely low in the area of Buddhist divinity, they showed significant adherence to the belief that the spirits of deceased ancestors continue to impact or influence the trajectory of their lives (fig. 14). This suggests a fairly strong belief in an afterlife whereby the spirit of a deceased individual goes to "another place" and continues to work through the lives of those who were left behind. Once a spirit moves on to that place, however, the connection of that spirit to a divine entity (God, gods, or even Buddha) appears to be limited or non-existent.

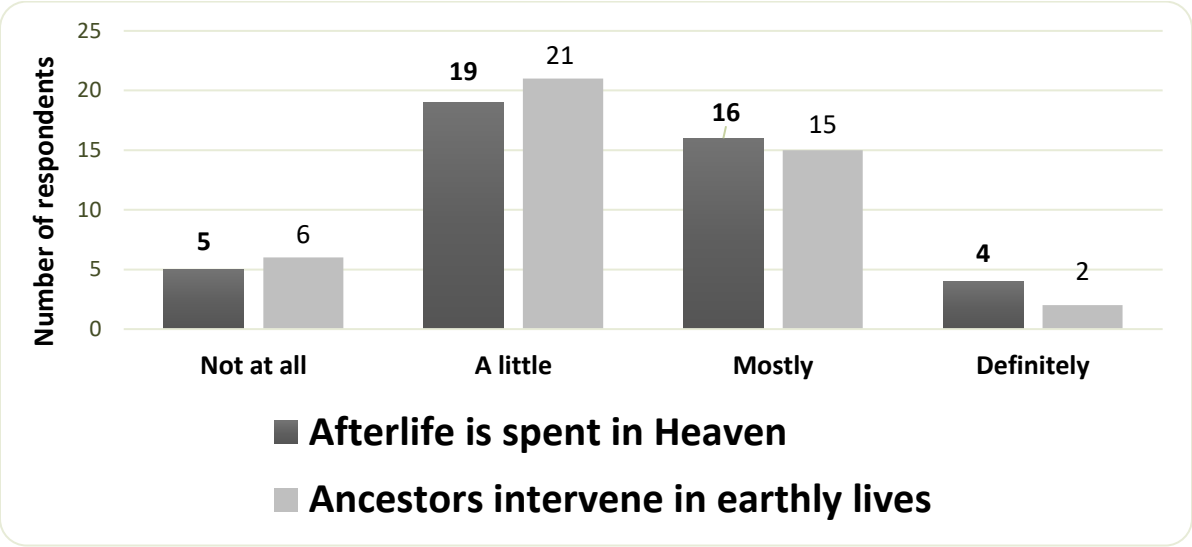

Figure 14. What happens to the spirit/soul in the afterlife?

As Rambo indicates, one of the first indicators of religious shifts occurs when one is encountering another belief system and is in a position of wrestling cognitively with its tenets against the preexisting faith system. Survey results show (fig. 11) that these students are clearly spending more time thinking about Christianity than Buddhism. This is a reasonable observation, since most of the respondents were members of the chapel committee and experiencing sustained exposure to Christian teachings. Furthermore, because the context is a Christian college and they are faced with Christian expressions of the Christian gospel even outside of chapel, it stands to reason that they report a higher tendency to think about Christianity than Buddhism. Finally, another possible contributor to this result lies in the tendency for Buddhist practice to be limited to funerary practice rather than daily spiritual discipline. As such, at the age of 18–22, there are limited encounters with cultural practices (funerary or otherwise) that would compel students to think about or engage with Buddhism.

Christian World View

According to David Naugle, worldview is defined as a "commitment, a fundamental orientation of the heart that can be expressed as a story or in a set of presuppositions which we hold about the basic constitution of reality and that provides the foundation on which we live and move and have our being."[15] As Japanese college students experience Christian worship in the initial stages, it is reasonable to expect that beliefs that are unique to Christian doctrine or practice would challenge students' worldview in various ways. Hoyt Lovelace writes, "The overwhelming importance of worldview upon individual decision-making and praxis should

[15] David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids: William B. Eerdmans Publishing Company, 2002), 17.

never be underestimated as one's perception and response to information is determined by his worldview."[16]

Although there are many areas that could be explored according to doctrinal distinctions, for this survey, four examples of such worldviews that are inherent to most mainline Protestant Christian beliefs are surveyed. More specifically, these are worldviews that do not coincide or overlap with traditional Buddhist worldviews or Shintō worldviews, or are even contrary to those worldviews. Whereas Abraham Kuyper states that all worldviews must address certain relationships: a relationship to God, to man, and to the world,[17] the questions in this survey are limited to the respondents' worldview about their relationship to God. These four items include (1) believing that they exist as a part of God's plan, (2) a belief that they belong to God and that their lives are not entirely their own, (3) a belief that Jesus is God (irrespective of their beliefs about the Trinity), and (4) a sense of needing correction in their beliefs about God and Jesus.

While the first three areas were more general, pertaining to the existential rationale for existence in accordance with Christian teachings, the final two questions were designed to inquire about the extent to which students were wrestling with their pre-conceived notions about *who* or *what* God and Jesus are. Assuming that participation in worship would eventually address all four of these areas over time, it was expected that responses would show a low to mid-range score, indicating that these distinctively Christian worldviews were being contemplated during or within their spiritual journey but not necessarily embraced as truth.

The scoring system was based on a Likert scale of 1 to 5, where a score of 1 indicates very little shift or leaning toward the Christian worldview. A score of 5 indicates a very strong

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[16] Lovelace, "Toward a Contextualized Understanding of Conversion," 81.

[17] Abraham Kuyper, *Lectures on Calvinism* (Peabody, MA: Hendrickson, 2008), 31.

Christian worldview, perhaps even something akin to “Christian faith.” A score of 3 indicates that a respondent did not have a strong opinion or belief one way or the other. Figure 15 shows a fascinating comparison of the overall scores for the questions that were hoped to elucidate a Christian worldview to those of R15, the self-identified (doxed) Christian respondent.

While one might expect the responses for R15 to all be in the range of 4 to 5 (distinctively Christian worldview), and the scores of presumably non-Christians to be in the lower end of 1 to 2 (rejection of Christian worldview beliefs), this was not revealed in this data. Instead, this data seems to refute the ideas that (1) Japanese generally reject Christian beliefs and that (2) in contrast, Christian believers would accept these notions.

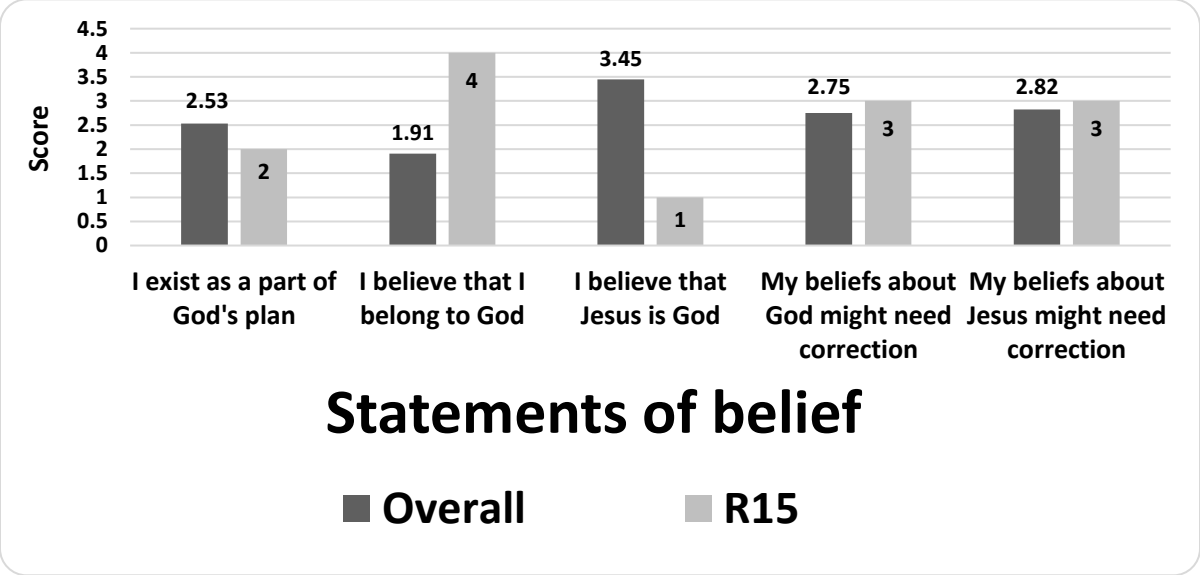

Figure 15. Christian worldview (Overall scores and R15 scores)

Q1: My existence is a part of God’s plan

The belief that humans exist as a part of God’s plan is firmly supported in Genesis when God chose to create humankind to live within creation. In contrast, the Buddhist worldview rejects any idea of predestination in favor of a belief in karma, or repercussions from past choices made either individually or by ancestors. The overall response here was a slight tendency

toward the rejection of a plan or predestination that God was purposeful in His creation. R15's response of two shows that despite their Christian faith, they do not embrace the worldview of existing within God's larger plan for humanity. One particular response from the focus group reveals how Japanese tend to view the rationale for their existence and how the Christian worldview differs:

> In Japan, there is a Buddhist concept of reincarnation of the body. A child with a disability, for example, or a child who is born with some difficulties, is born this way because he or she did something wrong in a previous life. For example, there is a Buddhist belief that people who are born with some kind of difficulties are because they did something wrong in a previous life. They think that there is nothing they can do about it, that they cannot overcome it, and that they are responsible for their own actions. But [in Christianity] they are given these difficulties because they can overcome them, and I thought that was positive and good, and it helped me. It's a little bit kinder.

Q2: I believe that I belong to God, that my life is not my own

Related to the first question of being created as a part of God's plan is the belief that humankind is subservient to God and that our lives require a surrender to His will and His destination for our lives. The idea of surrendering one's will to that of a divine being is not present in either Buddhist or Shintō worldview, and is perhaps one of the stronger indicators of transforming beliefs. The data here supports this notion, where most respondents landed in the "firmly disagree" or "disagree" zone of belief. In contrast, R15's score was "agree," aligning with a Christian worldview. Only two other respondents indicated their agreement with this idea, and there were no responses of "strongly agree."

Q3: Jesus is God

This was perhaps the most direct statement regarding belief in the divinity of Jesus Christ. Responses indicate a mid-range acceptance of this belief with an overall score of 3.45, just shy of "agree." However, surprisingly R15's response was a strong rejection of this statement. Without further data, it is difficult to say exactly what accounts for this discrepancy.

However, some possibilities come to mind, including first and foremost the statement itself. In Japanese, there are no articles of *a* or *the*. Therefore, while the English rendering of the question suggests that Jesus and God are one and the same, the Japanese interpretation of the same statement could be construed as "Jesus is [the equivalent of] God," "Jesus is [*a*] God" (i.e., one of many), or "Jesus is [the] God [that I hear about in chapel]." In Japanese, such a direct statement is certainly not typical, so the researcher concedes that this may have been a part of the issue. It is possible that the statement was ambiguous or needed additional clarifying parameters.

In a similar vein, R15 may have indeed interpreted the statement as, "Jesus is God," but perhaps misunderstood the statement to imply that Jesus is God *apart from God*, whereby Jesus existed as a separate entity outside of God. If this was R15's interpretation of the statement, it would imply that they are viewing Jesus as a part of the Trinitarian God and not as a god outside of God. In Trinitarian doctrine, God is manifest (i.e., revealed to us) in three co-equal Persons: God the Father, God the Son Jesus Christ, and God the Holy Spirit; but individually none of the three Persons is *exclusively* known as God. They are one in being and co-equal with each other, as articulated in the second article of the Nicene Creed:[18]

> We believe in one Lord, Jesus Christ,
>
> the only Son of God,
>
> eternally begotten of the Father,
>
> God from God, Light from Light,
>
> true God from true God,
>
> begotten, not made,
>
> *of one Being with the Father* [emphasis added];

18 Evangelical Lutheran Church in America, *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress Press, 2006), 126.

The third article identifies the Holy Spirit as the giver of life, proceeding from both God and Jesus, and is to be worshiped together as one Trinitarian being:

> We believe in the Holy Spirit, the Lord, the giver of life,
>
> *who proceeds from the Father and the Son,*
>
> *who with the Father and the Son is worshiped* [emphasis added] and glorified

It is possible that R15's notion of the Holy Trinity is mature enough to be able to understand this theological distinction and responded accordingly.

Another possibility is that of response bias. That is, despite the attempt to mitigate response bias through the anonymous nature of an online questionnaire, it is possible that respondents, in an attempt to somehow please or perhaps more accurately "not displease" the researcher, a response indicating stronger belief was recorded. Yet, this would not explain R15's response, which was a surprising "disagree."

While R15's response is only one of the thousands of Protestant Christians in Japan, and despite being raised in a Christian home for their entire life, R15 disagreed with the literally translated statement "Jesus is God." It would be presumptuous to conclude that R15 is not Christian based on this response, as disagreement with the idea of Jesus being One with God and the Holy Spirit (Trinitarian God) is a rejection of this theology. Without an opportunity to examine much more deeply the thinking behind this response, whether it was an issue of language, belief, or some other cause, the best conclusion for this data seems to be that it strongly warrants further study.

Q4 and Q5 My views about God / Jesus need correction

Lutheran theology embraces a confessional doctrine that accepts one baptism that indicates that we *are* a part of God's Kingdom, and simultaneously we are *not yet*, which embraces the idea of becoming, or moving toward the eschatological Kingdom of God when His Kingdom is joined together in unity with the Holy Spirit. To this end, Christians, who are limited in their human (sinful) frailties, worship in the hope of encountering God through Word and Sacrament, and that through these sacraments they are renewed and transformed. Christians understand that worship involves both a spirit of seeking and a willingness to surrender to what is revealed to them during their worship. Thus, the fourth and fifth questions sought to explore the extent to which respondents understood the need to continuously refine their understanding of who God and Jesus are, and how they, as non-believers, are positioned to accept or reject those teachings, whether those teachings are directly from the Word, from the sermon, through the lyrics of hymnody, or any of the other components of worship.

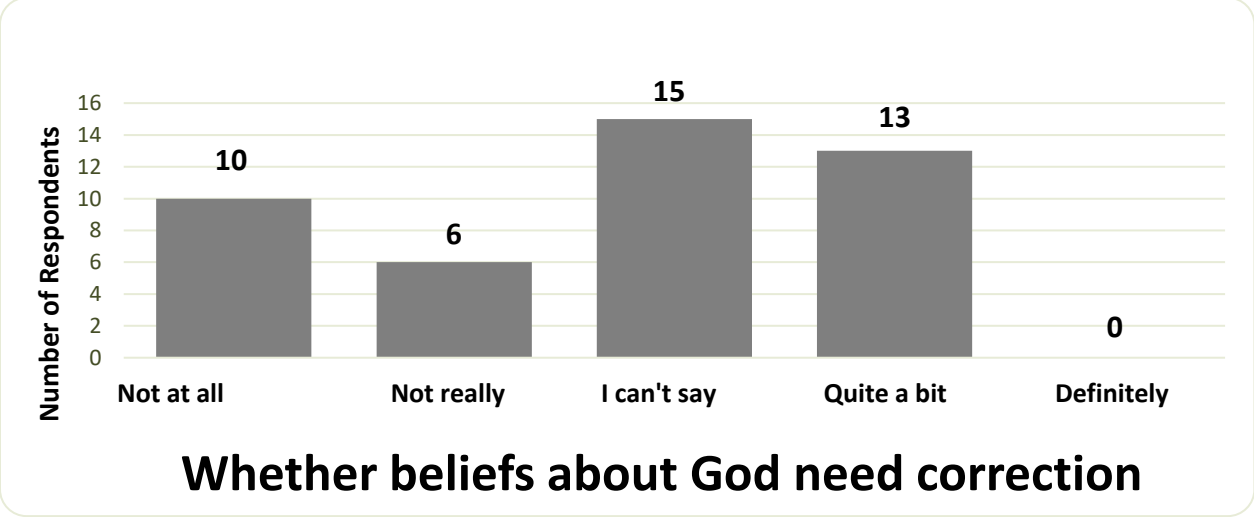

Figure 16. "My beliefs about God need correction"

Responses showed a consistent centrally-located score position of 2.75 and 2.83, indicating that they really do not know whether or not their current beliefs need to be

transformed. R15's response was in line with the overall responses, indicating that this area may, in fact, be one of the more difficult areas to penetrate (worldview) or address. An understanding and subsequent willingness to admit that a belief—especially in an area as tender as spirituality or as broad as worldview—is possibly errant requires a tremendous amount of courage and vulnerability. This is an area where witness is particularly important. What non-Christians witness of those who claim Christianity, whether individually or in the case of Japan through the headlines that portray western countries that have roots in Christianity, may give them reason to pause and consider if what they are witnessing is strong enough evidence to convince them that Christianity in lifestyle practice is congruent with what they are hearing about in chapel. This would be a study worthy of follow-up that could have deep and even potentially unsettling findings and implications.

Perceived Engagement During Chapel

The chapel service was divided into seven components, organized chronologically in the order in which they take place during the worship. These include (in order) the gathering, singing, a Scripture reading, a sermon, prayer, the benediction, and the dismissal. While those who are familiar with Christian liturgy may be familiar with these areas, a brief explanation of each component will help to frame these areas in the context of a typical KLC chapel worship service.

Gathering: A bell is rung, a student begins to play the prelude on the organ, two students (an acolyte and the reader) along with the pastor proceed to the altar, bow, light the two candles, bow again, and proceed to their places.

Singing: The acolyte (the individual who lit the candles) greets the assembly,

announces the hymn, and asks the assembly to stand. The student organist provides the accompaniment and the congregation sings together. Most hymns are western-composed in the traditional strophic settings with homophonic textures, and often originating in English, German, or Latin. All hymns are sung in Japanese, with exceptions for words such as *Amen, Kyrie eleison, Gloria in excelsis Deo,* or *Alleluia*, which are typically sung in the original Greek or Latin. One advantage that Latin has for the Japanese singer is that the consonants and vowels are straightforward and have similar pronunciation to phonemes that already exist in the Japanese language. Examples of western-composed hymnody often used in chapel include "The Lord is my Shepherd" (hymn tune CRIMOND), "Holy, Holy, Holy" (hymn tune NICAEA), or "A Mighty Fortress is Our God" (hymn tune EIN' FESTE BURG), among many others. Some hymns are Japanese-composed and have arguably become beloved staples of Protestant worship repertoire, such as "Mabune no Naka ni" 真船の中に (hymn tune "MABUNE") [In a manger], "Gararіya no Kaze ga Kaoru Oka de" ガラリヤの風かおる丘で (hymn tune GARARIYA NO KAZE) [On a Windswept Hill in Galilee], and to commemorate every New Year, "Atarashii Toshi wo Mukaete" 新しい年を迎えて (hymn tune EGUCHI) [Welcoming the New Year].

Scripture: While the assembly remains standing, the student reader announces the Scripture passage for the day, allowing those gathered to open their Bibles to the passage. The passage is also displayed on a large screen. The student reads the passage and announces the speaker (usually the chaplain, but occasionally guest pastors will visit as a part of the coalition for Christian education in Kumamoto). After the speaker is announced, the assembly is invited to be seated.

Sermon: The chaplain (or invited guest) provides an approximately ten-minute message related to the Scripture passage.[19] Attendees are generally attentive, particularly if the speaker is energetic or speaks with enthusiasm.

Prayer: Immediately following the sermon, the chaplain invites the assembly to join their hearts with him for prayer. The prayers often pull together elements of Scripture, the message, and petitions for issues facing students or the school, generally maintaining a good balance of adoration, submission, and petition. The end of the prayer is always marked with the phrase (in Japanese), "We ask these things in the name of Jesus Christ our Lord," and the full assembly joins in with the response of, "Amen."

Benediction: Once the prayer has concluded, the chaplain asks the assembly to stand for the benediction, which is the traditional Aaronic benediction, ending with, "…in the name of the Father, the Son, and the Holy Spirit," at which point a pitch is given on the organ and the congregation sings the "Amen." The chaplain invites the assembly to sit.

Dismissal: The organ begins a short postlude. The acolyte, reader, and chaplain proceed to the altar, bow, extinguish the candles, bow again, and leave the altar area, signifying the end of the worship service. Announcements follow.

This liturgy is consistent from day to day, apart from what are called *minna de sanbi reihai* 皆で讃美礼拝. On those days, in lieu of the opening traditional, strophic hymn and the sermon, one or two special hymns are taught (if they are new) and sung together with short explanations of meaning, Scripture sources, or anecdotal means of connecting younger students to the gospel message through Japanese-composed hymns that have been composed in a

[19] Worth noting is that at the time of this research, the chaplain is a fifteen-year veteran chaplain with twelve years spent at the adjoining junior-senior high school and in his third year at KLC. He is a quiet man, married with a small child, Korean, and well-liked among students and staff. His background is in Reformed Church but upon moving to Japan, received his theological training at Luther Seminary in Tokyo, where he was ordained.

contemporary (popular) style.[20] On these days (3–4 per month), three faculty members participate as regular instrumentalists (guitar, bass, and keyboard), and students who play other instruments are invited to play as their schedules permit. Two choir members are also part of the leadership team on those days to help support the sung melody line for the assembly.

Questions pertaining to *engagement* or the phrase *engagement with God* attempted to concretize the cognitive, behavioral, and affective aspects of each component. The researcher assumed, for example, that a response of *apathy* was a nil engagement, whereas both "disagree" and "agree" demonstrated evidence that the individual was wrestling with the theology of lyrics, the truth of a sermon, or the existence of a God from whom a blessing would come. Therefore, in terms of engagement, a respondent could be either in the realm of rejection of the gospel or reception and both would be considered *engagement*. The researcher assumed, furthermore, that when a respondent was experiencing more than a passive or even reflexive receptivity, that there was more internal activity going on. If there is an ideal to be reached by students in Christian worship, it would be internal transformation. If an individual is not Christian, but perceives their experience as transformative, that would signify a fairly high level of engagement that is not on par with the type of engagement of someone who is disconnected to the message, theology, or the eternal implications of each opportunity to be transformed by the Holy Spirit.

[20] This contemporary style of hymnody does not hold the same economic influence nor is it representative of the mass-produced force resembling the Contemporary Christian Music (CCM) movement evident in North America and Australia. However, there does seem to be a growing movement throughout the few existing and slightly more well-known Japanese Christian composers to attempt to reflect this style in what might eventually be called the body of Japanese hymnody. In general, the more commonly available Japanese Christian music composed in a contemporary style is characterized by a light-rock feel, with rhythmic inflections of lyrics better suited for the Japanese language where the strongest syllable is on the third-to-the-last syllable and more uniformly pitched (i.e., do not stray far from the base tone) melodies to resemble the spoken language which is characterized by minimal pitch or intonation changes. The result is a musical style that resembles much of the older J-pop musical styles of the 1990s and early 2000s.

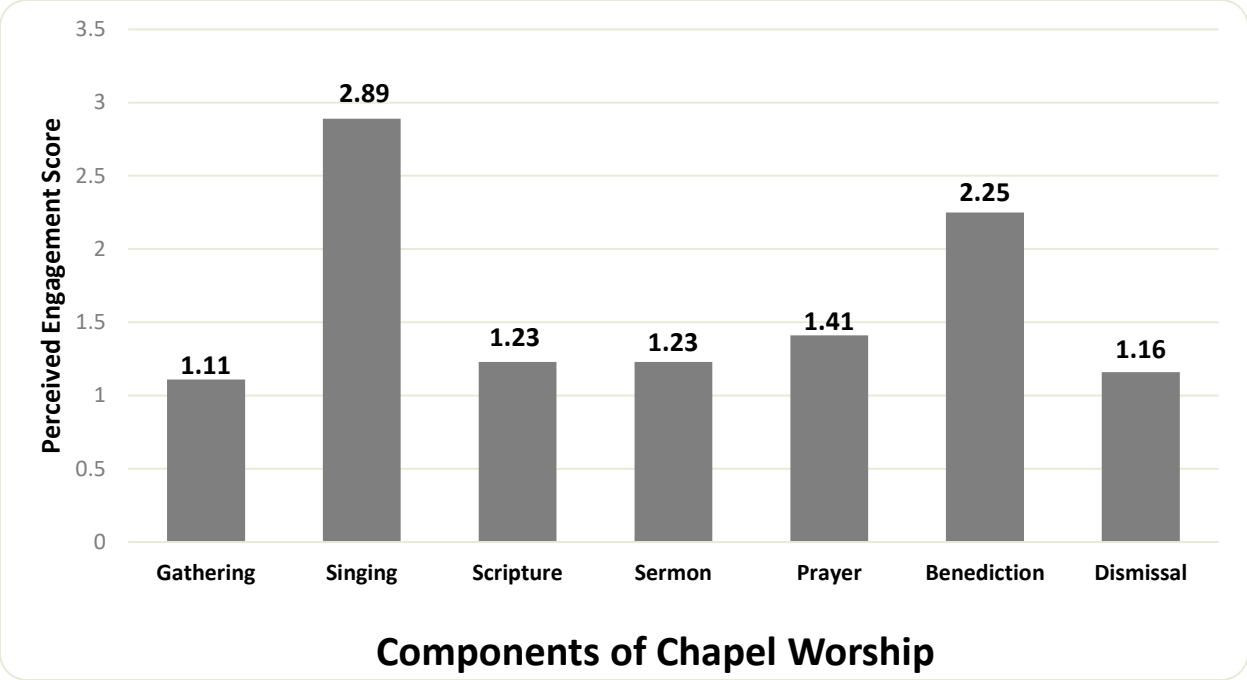

Figure 17. Level of engagement during chapel service

An analysis of the respondents' data showed an interesting wave of engagement through the chronology of these events (fig. 17). Perceived engagement was the highest during the singing and during the benediction. Students tend to be the least engaged when the service is beginning and at the end, presumably because they are not yet mentally or spiritually disengaged with what they experienced during the time leading up to worship, and are already mentally checking out and preparing for the next period while the service is wrapping up. Also noteworthy is that the two components of singing and the benediction are the two times in the service where the assembly is asked to stand. It is possible that the physical posture of standing (versus sitting for the remaining components) contributes to the perception of engagement. The mean score for engagement during the Scripture reading and the sermon were identical, despite the individual differences for each respondent, which shows strong internal validity of the scoring process.

The mean score of 2.89 for singing falls in the qualitative description between "agreement" and "firm agreement" in the extent to which singing is connected to a feeling of worship, despite the western hymnody genre, style, and theology. This is a particularly vital finding due to the inclination of ethnodoxologists to advocate for more Japanese-composed hymnody that is not imported from a western musical tradition, aesthetic, or musical genre. The rationale for such advocacy is due to the potential for non-Christians to connect with the theology through a familiar cultural or artistic lens. These results present clear evidence that just because a hymn has its origins in western music does not mean that it cannot teach theology or evoke a sense of awakening of the spiritual connection to God in a non-western context. That said, further study is needed to more closely examine what influences a "feeling of worship" when it comes to singing hymns.

Related to this line of inquiry regarding music in worship was whether the use of an organ for worship was helpful in eliciting a feeling of Christian worship (fig. 18). Specifically, students were asked to indicate the level to which being accompanied by the organ helps to feel like they are experiencing Christian worship. A mean score of 3.3 (out of 4 possible) indicates a fairly strong agreement that the association of the organ with Christian worship is a powerful tool in helping students formulate an image or perception of Christian worship. That is, they recognize that the organ has a deep history of use in the church and likely trust that it not only operates to help facilitate the singing but also to create an environment conducive to the complex facets of worship, eliciting joy, meditation, thankfulness, gratitude, reflection, repentance, or any number of affective responses that are inherent to a comprehensive worship experience.

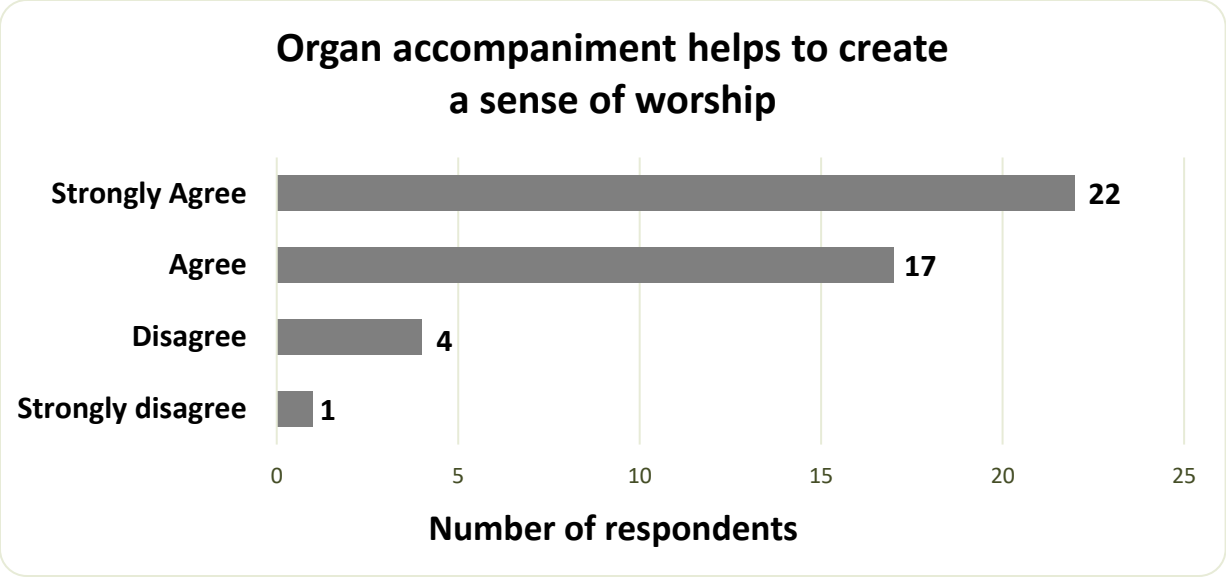

Figure 18. Organ accompaniment helps to create a sense of worship

While students agreed that organ accompaniment is helpful to create a worship environment, this was not at the exclusion of accepting other instruments or musical styles to help facilitate or experience worship. One of the challenges of using contemporary Christian music in worship is when the music becomes a form of entertainment or is perceived more in the spirit of a concert rather than an interactive encounter with God, resulting in a worship experience. Students are new to the chapel experience, often having fledgling encounters with worship, so one of the concerns was that such an experience would be perceived similarly to that of a concert or performance. Responses revealed a surprisingly mature perspective, however, whereby this concern was not corroborated.

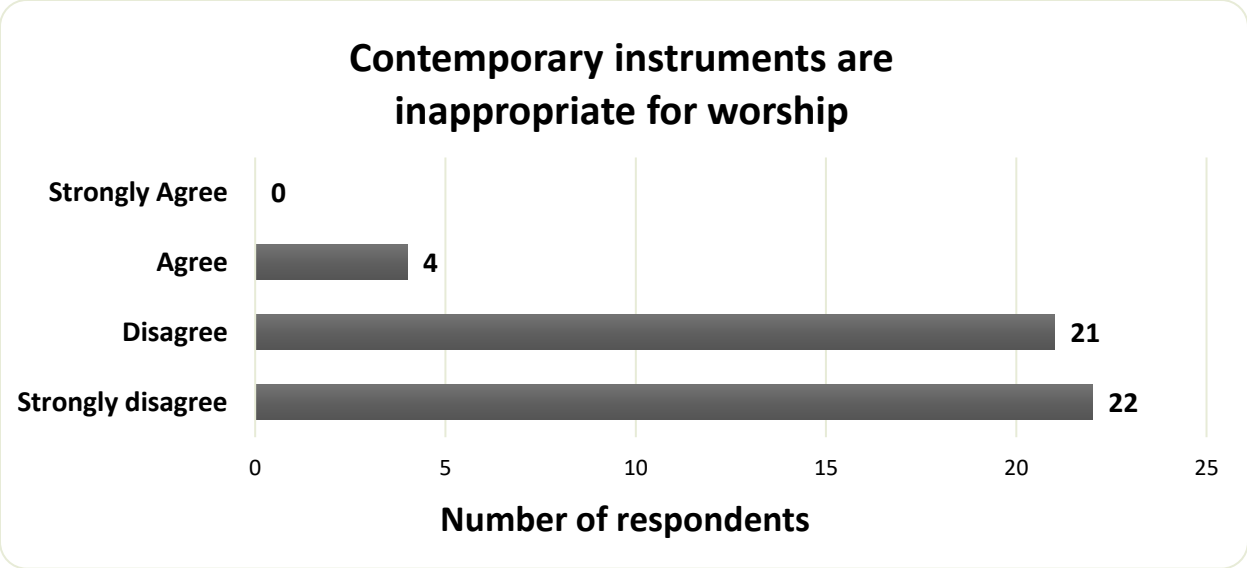

Figure 19. Contemporary musical instruments are inappropriate for Christian worship

When asked the extent to which they agree with the following statement, "The use of other instruments and having a song leader in the front feels more like a concert and is in appropriate for a sacred worship experience" (fig. 19), respondents reveal a strong acceptance of the musical worship style commonly referred to as Christian contemporary music. In fact, students perceive the use of contemporary instruments as contributing to a feeling of Christian worship slightly more than the organ, with a mean score of 3.5 (out of 4). It should be noted that in this case the sentence was purposely constructed as an inverse (negative) in order to prevent acquiescence bias. Further research is needed to investigate whether this perception is generational or if it points to a larger cultural shift in religious communities to understanding how the role of music and instrumentation contribute to a sense of worship or encountering God.

Language is an important consideration for all worship leaders who make choices for hymnody. Whether or not to include hymns with antiquated versions of English or to use a revised, contemporary translation can be a complex task requiring examination of the theology of words and their usage. Arguably, there are times when an older expression (in English) more

accurately or more vividly portrays the intended meaning of Scripture passages or the ethos of Jesus' teachings than a clever contemporary rhyme scheme. Japanese language is no exception, and the extra layer of using Kanji characters that no longer exist in the contemporary lexicon can be a significant barrier to understanding the gospel message in hymnody.

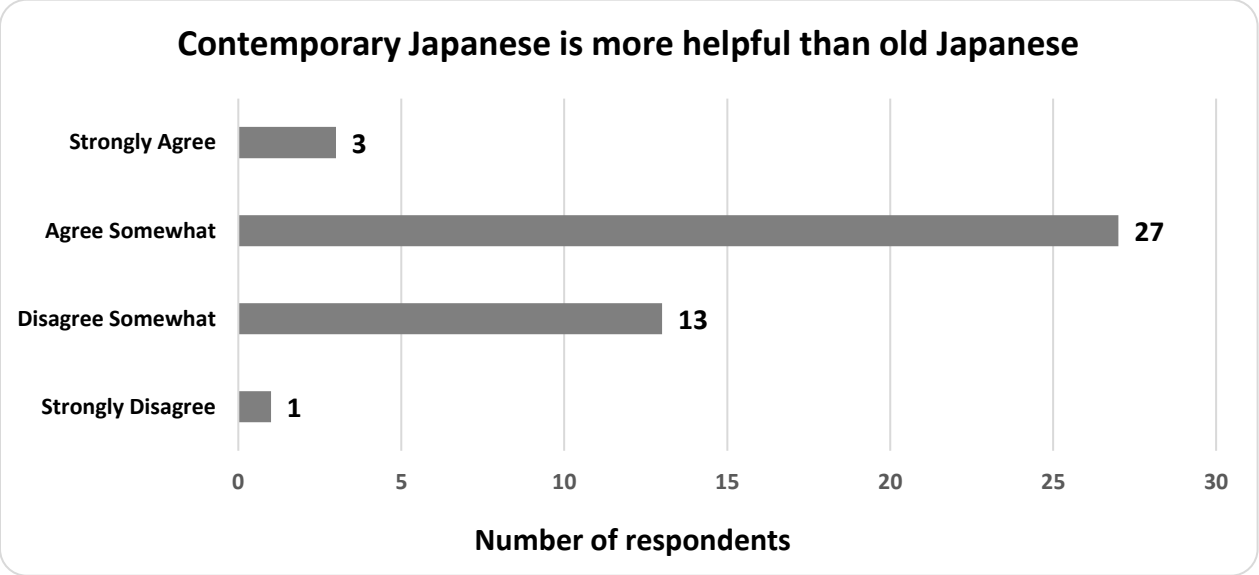

Figure 20. Contemporary Japanese is more helpful than old Japanese

Students were asked to respond about the extent to which they believed that using contemporary Japanese language helps them to understand the heart of Christianity better than the use of older Japanese language patterns. The results showed mixed responses (fig. 20). Approximately 67% of respondents agreed that contemporary Japanese made it easier to understand Christianity, whereas approximately 32% disagreed. In an area where respondents were allowed to write free responses, one individual wrote:

> I enjoy singing many of the songs during the praise and worship service together. I like some songs so much that I hum them at home, and I feel they are all good songs. I think it is good to celebrate the birthday person. Singing "You Were Born to Be Loved by God" afterwards raises self-esteem.

This question warrants further research to examine how the intersection of language and spiritual encounter operates. This respondent's free response highlights the importance of connecting music, lyrics, and even the sermon together internally, during worship, and to the real lives of students who are participating. The free response of this same individual continues, "The sermons in the worship service often make me discover new things and think again. I don't believe in God completely, but I think that listening to the sermon helps me learn."

As non-Christians interact with material physically through singing, they seem to also need both a linguistical framework for the content. A unique attribute of the Japanese language is that many of the kanji characters used for specialized vocabulary in the written language prior to the standardization of characters in the 1920s have changed or even become obsolete.[21] For hymn texts that include kanji characters that pre-date the national script reform revisions that took place as recently as the 1920s, students may not have the skills to interpret old characters from the Meiji period when many western hymns were translated into Japanese.

Singing does not occur as a siloed event, independent of other activities of worship. In Ephesians 4:11–13, we read about the importance of a multi-pronged approach to teaching and eventually equipping others to proclaim Jesus Christ: "So Christ himself gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip his people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ." This framework is first and foremost provided through the reading of sacred texts in Scripture and through the sermons provided by the chaplain and then supported through the ministries of music and liturgy. Without that larger framework of theology, broken down into more digestible

[21] J. Marshall Unger, *Literacy and Script Reform in Occupation Japan: Reading Between the Lines* (London: Oxford University Press, 1996), 21.

pieces in the daily services, students would likely not have much understanding of the lyrics of the music. A systematic inquiry into the importance of encountering theological language outside of hymnody would not only benefit those involved in Japanese missions, but would likely show an interesting parallel to how seekers in North American Christian communities interact with Christianity in their initial stages.

Correlation Analyses

When designing the survey, the researcher sought to create an instrument that would reflect a descriptive research design with some quantitative parameters. The survey data is grouped into the following categories to facilitate the process of Spearman rank coefficient assessments: Shintō religiosity, Buddhist religiosity, Christian religiosity, Christian worldview, spiritual engagement, and engagement during chapel components. Within these broad categories, considerations for multiple realms of engagement including behavioral, cognitive, and affective were appropriately included and aligned. SPSS was used for all statistical calculations, and Microsoft Excel was used for the creation of graphs due to its ease of managing the visual appeal. Mean scores were calculated using for each of the groups and used as dependent variables when calculating the correlations.

Table 13 is an overview of spiritual engagement where each of the four independent variables (year of enrollment, enrollment in Christian Jr/Sr high, chapel committee participation levels, frequency of chapel attendance) was correlated using a Spearman correlation coefficient to the mean scores of various categories of spiritual engagement, religiosity, and worldview. Not surprisingly, the strongest correlations exist between chapel committee participation levels and Christian religiosity, chapel engagement, and perceived spiritual growth. The researcher notes that correlation between chapel committee participation and Christian religiosity is not

necessarily an indication of Christian faith, but rather that the score shows a proclivity to think about Christianity in concrete terms of religiosity and not simply as an abstraction of what they imagine Christianity to be.

Table 13: Correlation of independent variables to categories of spiritual engagement

Independent Variable		
Category of spiritual engagement	**Spearman correlation** (*ρ)*	**Strength of correlation** **significant at .05 level ** significant at .01 level*
Chapel Committee Participation Levels		
Shintō Overall	0.2	Weak
Shintō Divinity	0.1	Weak
CBRS Buddhist Religiosity	0.2	Weak
CRS Christian Religiosity	0.7	Strong **
DSES	0.2	Weak
Christian Worldview	0.1	Nil
Chapel Engagement	0.3	Moderate
Perceived Spiritual Growth	0.5	Moderate **
Music	0.2	Weak
Frequency of Chapel Attendance		
Shintō Overall	-0.2	Weak
Shintō Divinity	-0.2	Weak
CBRS Buddhist Religiosity	-0.1	Weak
CRS Christian Religiosity	0.2	Weak
DSES	0	Nil
Christian Worldview	-0.1	Nil
Chapel Engagement	0.2	Nil
Perceived Spiritual Growth	0	Nil
Music	0	Nil
Christian Jr/Sr High School Enrollment		
Shintō Overall	0.1	Nil
Shintō Divinity	-0.1	Nil
CBRS Buddhist Religiosity	-0.2	Weak
CRS Christian Religiosity	-0.2	Weak
DSES	-0.1	Nil
Christian Worldview	0	Nil
Chapel Engagement	-0.2	Weak
Perceived Spiritual Growth	0.1	Weak
Music	0.3	Moderate

Independent variable **Category of spiritual engagement**	**Spearman correlation** (*ρ)*	**Strength of correlation** **significant at .05 level* *** significant at .01 level*
Year of Enrollment		
Shintō Overall	-0.1	Weak
Shintō Divinity	-0.2	Weak
CBRS Buddhist Religiosity	0.2	Weak
CRS Christian Religiosity	0	Nil
DSES	0	Nil

Table 14 depicts a separate correlation structure, examining the relationship between students' engagement scores during the singing of hymns and other realms of spirituality or spiritual engagement. This small data set shows how students, when singing hymns, have a weak or no connection in terms of cognitive, affective, or spiritual engagement to the areas of Shintō or Buddhism. However, while they are singing, they are moderately spiritually engaged (DSES and perceived spiritual growth, both ρ=0.3). Perhaps most importantly, the singing of hymns is strongly correlated to the sense of overall worship engagement (ρ=0.6). This is valuable encouragement and validation for music ministers and those serving in such capacities who implicitly understand the importance of music ministries in worship.

Table 14: Correlation of singing and spiritual engagement during chapel worship

Singing Hymns	**Spearman correlation** (*ρ)*	**Strength** **significant at .05 level* *** significant at .01 level*
Shintō Overall	0	Nil
Shintō Divinity	0.1	Weak
CBRS Buddhist Religiosity	0.1	Weak
CRS Christian Religiosity	0.2	Weak
DSES	0.3	Moderate
Christian Worldview	0.2	Weak
Chapel Engagement	0.6	Strong **
Perceived Spiritual Growth	0.3	Moderate

Table 15 depicts some of the more specific correlation coefficients between the engagement scores during the various components of chapel worship and other measures of spiritual engagement. For example, if a respondent scores high on engagement during the "singing of hymns" component of chapel worship, does that correlate positively or negatively to the DSES score, the CRS score, etc.? Or, asked conversely, if a respondent scores high on the Shintō belief scale, would there be a strong negative correlation evidenced by a low engagement during the sermon or Scripture reading, which perhaps embody the most distinctive Christian message? Western logic would have one presume that if one has a strong religious proclivity in one faith system that there would be some degree of direct negative correlation with a contrasting or conflicting religion (e.g., if you believe that God is supreme, then western logic would assume that no other god could be supreme). This data set consistently shows the antithesis (nil correlation), whereby even if someone has a strong Shintō worldview or Buddhist religiosity, there is no specific connection between this and their ability to engage during the components of Christian worship.

On the other hand, there are a few exceptions that point to what might be considered strong points of engagement, where there are strong correlations between overall spiritual engagement and ability to learn or engage during chapel components. The strongest correlations were observed between overall chapel engagement scores and the final three components of prayer, blessing, and dismissal. It seems to suggest that these areas act as strong catalysts for connecting the dots between the engagement of body, mind, and spirit to various ways to encounter God during worship. Of interest is that engagement gradually increases in the chronology or sequence of the worship service. The fact that these three components fall at the

end of the service seems to indicate that a period of time is needed for individuals to settle into their engagement through various activities before experiencing a more consistent engagement.

Table 15. Correlation of the engagement scores of the individual chapel components and other categorical scores of spiritual engagement

Independent variable Category of spiritual engagement	**Spearman correlation** *(ρ)*	**Strength** ** significant at .05 level* *** significant at .01 level*
Gathering		
Shintō Overall	-0.3	Moderate
Shintō Divinity	-0.2	Weak
CBRS Buddhist Religiosity	-0.1	Weak
CRS Christian Religiosity	0.3	Moderate
DSES	0.1	Weak
Christian Worldview	0.3	Moderate
Chapel Engagement	0.4	Moderate**
Scripture		
Shintō Overall	-0.2	Weak
Shintō Divinity	-0.2	Weak
CBRS Buddhist Religiosity	0	Nil
CRS Christian Religiosity	0.3	Moderate
DSES	0.4	Moderate**
Christian Worldview	0.3	Moderate*
Chapel Engagement	0.6	Strong **
Sermon		
Shintō Overall	0	Nil
Shintō Divinity	-0.1	Weak
CBRS Buddhist Religiosity	0.1	Weak
CRS Christian Religiosity	0.5	Strong**
DSES	0.4	Moderate**
Christian Worldview	0.4	Moderate**
Chapel Engagement	0.7	Strong**
Prayer		
Shintō Overall	0	Nil
Shintō Divinity	0	Nil
CBRS Buddhist Religiosity	0.1	Weak
CRS Christian Religiosity	0.5	Moderate**
DSES	0.6	Strong**
Christian Worldview	0.5	Strong**
Chapel Engagement	0.8	Strong**

Independent variable Category of spiritual engagement	**Spearman correlation** *(ρ)*	**Strength** ** significant at .05 level* *** significant at .01 level*
Blessing		
Shintō Overall	0.1	Weak
Shintō Divinity	0.1	Weak
CBRS Buddhist Religiosity	0.1	Weak
CRS Christian Religiosity	0.6	Strong**
DSES	0.6	Strong**
Christian Worldview	0.6	Strong**
Chapel Engagement	0.8	Strong**
Dismissal		
Shintō Overall	0.1	Weak
Shintō Divinity	0.1	Weak
CBRS Buddhist Religiosity	0.1	Weak
CRS Christian Religiosity	0.6	Strong**
DSES	0.4	Moderate**
Christian Worldview	0.6	Strong**
Chapel Engagement	0.7	Strong**

To create a narrative of each individual correlation would be beyond the scope of this research, but some of the patterns revealed are worthy of more detailed discussion. For example, in table 13, one can see that during each of the components of worship, the first three areas of spirituality (overall Shintō worldview, Shintō divinity principles, and Buddhist religiosity) are increasingly distant from the respondents' mind and heart as the worship gets underway. That is, the weakening correlations of spiritual engagement in the Shintō and Buddhist realms during chapel show that there is an intentionality of setting aside predispositions in order to open themselves up to a possible spiritual encounter during the chapel worship.

While the correlation between individual components of worship (gathering, singing, Scripture, etc.) and overall chapel engagement may seem redundant, the purpose for that analysis was to identify if there were any outliers in the engagements. In all cases, the correlation was strong, verifying that no single chapel component was singularly contributing to the overall

engagement score. The consistent "strong correlation" scores of individual components to the overall engagement score also implies that students are not engaging for a single purpose (to sing, to listen to the sermon, etc.) to the exclusion of other participatory events. Instead, they are engaging in a relatively balanced manner the flow of the worship liturgy. An interesting follow-up study would be necessary to see if this type of consistency is experienced in the longer, full expression of Sunday morning worship. It is possible that the brevity of the morning service is conducive to students' more consistent engagement through the entirety of the service, whereas a seventy-five-minute service may yield different results.

This is in contrast to the experiences of Christian religiosity, ordinary spirituality, and Christian worldview. The consistently moderate to strong correlations in these realms during each of the chapel components demonstrates that, while experiencing Christian worship as non-Christians, students are internally responding through multi-dimensional behaviors and attitudes to what they are singing, hearing, and otherwise doing.

For example, if the benediction component is examined as engagement (it happens to be one of the strongest components with which students engage), one can see that by this penultimate activity, after singing, listening to Scripture, and being challenged to apply that message through a sermon, students have been encountering, experiencing, and engaging in preparation for the benediction and dismissal. They have been exposed to a microcosm of Christian teaching over the course of fifteen minutes and are soon to be poised to move on to the secular world from the walls of the chapel. The Chaplain provides the Aaronic blessing (in Japanese), which translates to:

> May the Lord bless you and keep you.
> May the Lord make His face shine upon you and be gracious unto you.
> May the Lord look upon you with favor and grant you peace.

In the name of the Father, the Son, and the Holy Spirit.[22]

At this point, students sing the three-fold "Amen," in response. Since at the beginning of each school year, students are taught that "Amen" means "let it be so," they are aware that the singing of the word is their way of expressing agreement with the words of the blessing. 1 Corinthians 14:15–16 says:

> So what shall I do? I will pray with my spirit, but I will also pray with my understanding; I will sing with my spirit, but I will also sing with my understanding. Otherwise when you are praising God in the Spirit, how can someone else, who is now put in the position of an inquirer, say "Amen" to your thanksgiving, since they do not know what you are saying?

In the context of this passage, the non-Christian is labeled as "an inquirer," and the passage is largely dealing with speaking in tongues. Even if the material is appropriately contextualized throughout its presentation, the inquirer may be able to respond with understanding, but not necessarily in spirit. In the KLC non-Christian students' cases, all of the material is presented in their native language and the messages are usually targeted specifically for their demographic, so the argument that they do not understand the content of expository teaching or the lyrics of hymnody is largely moot. The spirit in which they are responding, however, is a more complex conundrum.

With regard to the singing of the *Amen,* their responses to the question about what they think or believe while singing, the majority responded with "because everyone else is singing," which is simply compliance, conformity, or social agreement (fig. 21). Fourteen percent (n=6) responded that they sing because they truly believe that the Trinitarian God will bless them, and twenty-three percent (n=10) responded that they sing the *Amen* for reasons other than conformity or belief. Further research is needed to investigate what other thoughts or beliefs might be behind

[22] Evangelical Lutheran Church of America, *Evangelical Lutheran Worship*, 128.

their rationale for singing. Given this spread of responses, however, some reflection is needed on the part of worship leaders to make sure students receive a balance of encouragement to participate in the singing, but are given the choice (free will) to not comply if they feel it contradicts their core beliefs.

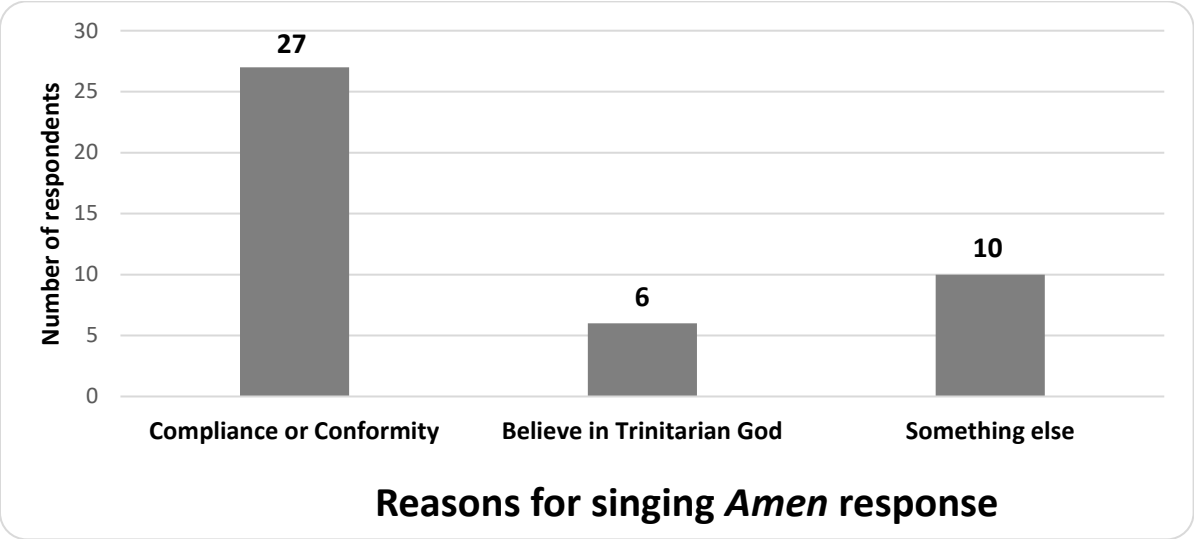

Figure 21. Respondents' reasons for singing the *Amen* response

The duality is further complicated when paired against the responses to the question of whether or not students believe God is blessing them. One of the more succinct questions on the survey asked students to respond about their beliefs of whether God was blessing them during the benediction (fig. 19). While only three students responded with a negative perception to this end (believing that God was not blessing them), over half the students hold the belief that God is, indeed, blessing them through the words of the benediction spoken by the Chaplain. Approximately one-third of students expressed their uncertainty or perceived that their beliefs about the power of the benediction changes from day to day. So, while most students are singing the *Amen* response as an act of conformity or social compliance (behavior), they are simultaneously internally processing the benediction quite differently.

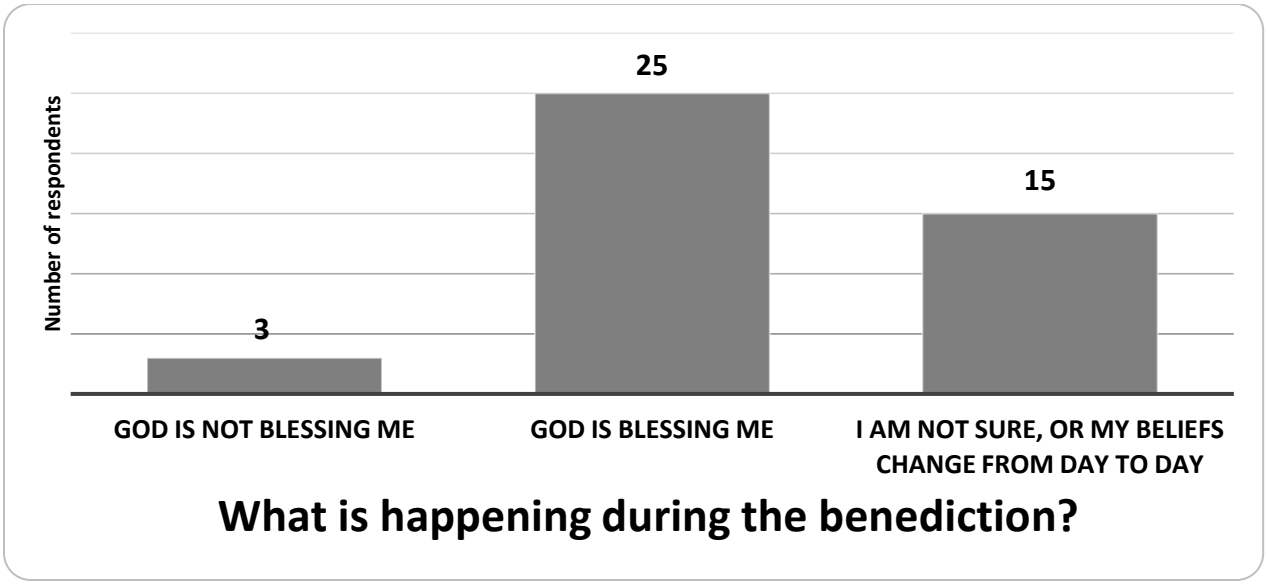

Figure 19. Respondents' beliefs about God's blessing during the benediction

The clearest pattern that exists in this data is the relationship between the respondents' perceived chapel engagement scores in specific components and the scores that emerged in other areas. There are particularly strong relationships between chapel engagement scores and the individual scores on items or metrics that have strong tendencies toward Christianity or Christian spirituality (CRS, Christian world view, DSES, and overall chapel engagement) to one's engagement during the individual components of worship. In contrast, while these correlations appear to be moderate or strong, there seems to be no connection whatsoever between respondents' engagement during chapel and their Buddhist or Shintō beliefs or practices.

This suggests an interesting possibility for how students are encountering Christianity through compartmentalization. This data points to an ability for students to mentally or spiritually set aside those beliefs at least for the duration of chapel worship and focus on the present teachings and engage with those teachings in thought, behavior, and affections. The extent to which those teachings are applied after they leave chapel or graduate from college are unknown and would require extensive follow-up in the form of longitudinal study.

When isolated data points were analyzed for correlation, such as whether a relationship exists between respondents' agreement with the conflicting beliefs of (Shintō) "I believe there are gods of the sea and mountains" and "Jesus is God," results consistently showed nil correlation ($\rho=0.1$). While in missions, there is room for contextualized practice of Christian worship, agreeing both that "gods of the sea exist" and "Jesus is God" is not indicative of plurality or contextualization as much as it is simply *carte blanche* acceptance of all manners of faith without allegiance to any particular god or God, which is the antithesis of Christian faith or creedal adherence to Christianity.

Student Perceptions of Spiritual Growth

Since the chapel exists under the umbrella of a college and is therefore considered a part of students' core education, one of the most important educational outcomes is for students to experience spiritual growth. While there are various ways to investigate this, a comprehensive study of that sort would require significant longitudinal data, which is beyond the scope of this study. Nevertheless, posing the question of students about whether their spiritual growth has been influenced by their participation in one of the music groups allows them an opportunity to reflect and connect the dots between the academic part of learning music to the spiritual growth that can potentially arise. Therefore, one question was included in the survey to address students' perceptions as a metacognitive exercise. One of the final questions posed on the survey was, "Do you feel that participating in the choir/handbell team/organist helps you to grow spiritually?" Responses were mixed, but generally fell in a positive range (fig. 22).

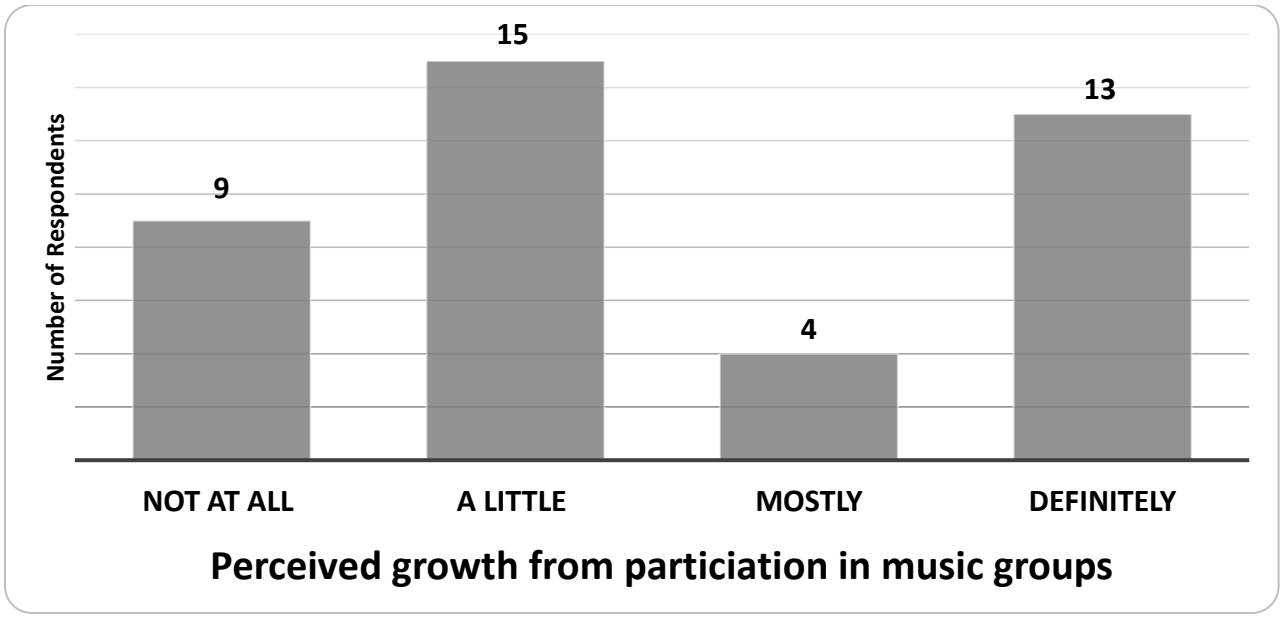

Figure 22. Respondents' attribution of spiritual growth to music participation

This question was scored on a scale of 1 to 4, with 1 being equated with "not at all" and 4 being equated with "definitely." The calculated mean score for the 41 respondents (three respondents were not affiliated with music groups), was 2.51, showing that students soundly perceive their experiences in music (choir, handbells, or organ) to be connected to their spiritual growth. While a clear majority of respondents (80%) indicate some degree of spiritual growth connected to their music experiences, it is worth pointing out that nine respondents (20%) do not perceive any degree of spiritual growth, which is a significant proportion of the respondents. It would be worth exploring more deeply why this perception exists and furthermore what, if anything, motivates those students to participate in music groups that are so definitively associated with Christian spirituality.

While students may not grasp *spiritual growth* in terms of deep theological engagement, they are certainly capable of discerning whether they have been challenged to consider existential questions, questions about divinity, and their relationship with the divine through their

experience. Therefore, to see responses that affirm that they are indeed wrestling with bigger themes in their lives suggests that music does play an important role in helping them along that path during their college years.

Participation in music also plays an important role as an adjunct tool for teaching the cerebral truths of Christianity as well as providing the couching for teaching the spiritual praxis of Christianity. In the context of rehearsals, students are interacting with one another, the music, and the missionary teacher in preparation for bringing their musical gifts as a service offering to Christian worship. In so doing, their work becomes less about serving their personal needs or desires and more about seeing how their gifts and service can be used for God's purposes.

Focus Group Interview

The focus groups consisted of four senior students, all of whom took the survey. The results of the focus group interview established two primary findings, including that (1) students tend to compartmentalize their spirituality and their religiosity while participating in worship, and (2) spiritual growth is a new area of maturation and engagement. Subsequently, it is conflated quite deeply with psychological or educational maturation. Student responses in the focus group demonstrated a high capacity for wrestling with personal, even divergent, opinions. Of the four participants, three were female and one was male.

One of the most prevalent themes or words used throughout the interview was that of "safety" or the sense of being protected. This is an important finding for a couple of reasons. First, due to the sensitive nature of exploring or engaging in a faith system that is typically perceived as being outside of the expected family heritage of Buddhism or Shintō, it makes sense that if students wanted to explore another faith system that they would need to feel safe within the group. Secondly, for students to try something new means they need to be ready to step

outside of their comfort zone and be vulnerable. This can be very difficult for students who are shy, socially awkward, or simply lack confidence to try something new. Because everyone in the chapel committee is (likely) experiencing all of these activities for the first time, they may feel less intimidated. Using baseball as a comparison, A-san referred to this phenomenon:

> We [who join the chapel committee] are people who are at the same starting point, like beginners in choir, first-timers in handbells, and those who have no experience playing an organ or reading the Bible. There are people who are new to volunteering altogether to being an usher or acolyte. We have never done such things before! I think the chapel committee members are always welcoming to newcomers, and I think that makes them feel comfortable.

The idea of safety permeated ideas of spiritual growth more literally, as D-san said:

> I think growing spiritually means being able to live a calm and secure life. I belong to the Chapel Committee, and I feel that I have a safe place in the university, and because I feel safe there, I am able to challenge myself and express my thoughts and opinions.

Another issue of safety that is perhaps unique to Japanese or even Asian education is the unique environment of grace that is established in chapel activities. Whereas in Japanese education, mistakes are not tolerated and are even used to intimidate students both inside and outside of the classroom, *grace* is a consistent message in both the exegesis of the Word and in participation within the worship or peripheral activities of chapel. That is not to say that excellence is not pursued, but rather that the severe educational mantra of "practice makes perfect" is replaced by a more grace-infused mantra of "practice makes progress." About this, C-san stated that in his experience with known Christian teachers (both in the chapel context and throughout the school):

> For example, Christian teachers do not get angry when students make mistakes. I think it is because there is an atmosphere of mutual respect even if a student makes a mistake. Humans are more equal, according to Christians.

One of the primary difficulties in studying spirituality in Japan is the complex weaving of differing, even conflicting, belief systems. This is compounded when psychological conditions or

processes are conflated with spiritual conditions or processes. The fact that all participants in the focus group were psychology majors no doubt contributed to their adept skill at articulating conditions such as isolation, acceptance, and safety, and differentiating that from encounters with the divine. Overall, the notion of *gambare* 頑張れ (tenacious persistence or persevering effort) or positivity toward new encounters or challenges, was a common thread throughout the discussions about spiritual engagement. For example, when asked about what it means to experience spiritual growth, A-san replied in the following way:

> For me, growing spiritually is to be able to think positively about something that I could only think negatively about or perceive negatively. For example, when I encounter an event that is difficult or challenging for me, at first I am a little uncomfortable or worried about it, but through the encouragement of the chaplain and chapel [committee], I have a positive attitude that I might be able to do something about it, and I am willing to try. I think I can do it, and I'm willing to give it a try. I think this is part of their spiritual growth… I think the moment when I feel spiritual growth is when I can think of other people, whether they are coming to a chapel service or not.

B-san, on the other hand, sees spiritual growth more as relational. The ability to work with and assimilate ideas or values, for her, represents a form of spiritual growth. While this does not show evidence of wrestling with the divine (or ideas about God), it does show some preliminary recognition of how leadership requires a high degree of contextual [spiritual or relational] acceptance in order to lead a diverse group with compassion:

> For me, growing spiritually means being able to accept a variety of values. I have participated in music groups as a leader, so I have been in a position to organize the team members, but I think I have grown spiritually in terms of accepting various ideas, and I think I have grown in terms of accepting different values. I feel that I have grown spiritually in terms of accepting other people's values.

C-san looked at spiritual growth as a cognitive process. When asked what determines spiritual growth, he replied:

> For example, when it comes to a single hymn, for someone who knows nothing about the hymn, it would end with “Oh, that’s just a hymn.” But by understanding the history and

> background of the hymn, I think it is possible to grow spiritually by understanding what other hymn writers or singers are thinking and doing.

C-san's response is unique from A-san and B-san's responses in that he is digging for more of the essence or origin of the Christian theology behind the music he is presenting, whereas A-san and B-san are engaging through the relational aspects of Christianity. Gender may have something to do with this difference, as A-san, B-san, and D-san (all women) all seem to consider spiritual engagement as an activity of relationship, whereas C-san (male) engages with spirituality from a perspective that shows evidence of rationalization.

Return to Rambo

One of the primary intentions in the focus group interview was to see if students would be able to distinguish between spiritual development and emotional gratification. Lewis Rambo's model for religious conversion corroborates the necessary step of the advocate (in this case, the missionary) to engage with individuals through methods that are not through force, as was the historical precedent. In this stage, the advocate will:

> Offer a wide range of emotional gratifications, like a sense of belonging or community, relief from guilt, development of new relationships, and—something few studies of conversion mention—excitement and stimulation. . . . The myths, rituals, and symbols of religion can infuse life with intensity, drama, and significance, offering many people a deep sense of affective gratification.[23]

This insight offers encouragement for those who are engaging with the unchurched or unreached populations. While there is great satisfaction in being able to witness the fruits of one's labor, Rambo's commentary corroborates that lengthy work of establishing trusting relationships and fulfilling some of the non-spiritual needs are well-established as potentially effective routes through which the gospel can be transmitted. Rambo continues:

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[23] Lewis Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993), 83.

> While contact with a charismatic leader is dramatic and important for some people, the connection between ordinary people who either establish a bond or build upon pre-existing ties is also important. . . . For some potential converts, finding someone who loves and cares for them is a potent experience in itself, enabling them to transcend immobilizing conflicts and to utilize the freed energy to build a more productive, more "spiritual" life.[24]

Rambo's discussion offers important insight to the complex nature of the transformation of faith. While there are many important conclusions to be drawn from his work in the area of cross-cultural mission and evangelism, his work is equally vital as North American churches seek to understand the dynamics of conversion and the import of those dynamics on individuals in this journey to faith transformation. As more and more parents for a variety of reasons choose to not rear their children in a specific faith,[25] an increased responsibility of preparing youth and young adults for the *kerygma* falls to the churches and their ministries.

This research firmly corroborates Rambo's theory that the influence of both Christian advocacy in the form of incarnational witness or meaningful relationships as well as the introduction of ritual practice are critical in order to make a strong impact. In the case of chapel worship and chapel committee participation at Kyūshū Lutheran College, students are afforded opportunities to encounter Christianity as young adults in an environment where they can experience both of these things. While the work may seem unrewarded in terms of numbers of those who enter a stage of faith transformation, or the "commitment" stage in Rambo's model, it is an encouragement to know that the efforts to facilitate encounters with Jesus Christ are not in vain. Instead, as written in Colossians 3:23, "Whatever you do, work at it with all your heart, as working for the Lord, not for human masters," those in positions of tilling the soil in preparation for the Holy Spirit's intervention can be assured that the work is redeemed for His purposes.

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[24] Rambo, *Understanding Conversion,* 84.

[25] Fromm, *Pre-Evangelization,* 81.

Finally, missionaries and any Christian who honor their baptismal covenant to proclaim the Good News of Jesus Christ can be assured that they are not working in isolation; God precedes them in their work, as 1 Corinthians 3:6–9 states:

> I planted the seed, Apollos watered it, but God has been making it grow. So neither the one who plants nor the one who waters is anything, but only God, who makes things grow. The one who plants and the one who waters have one purpose, and they will each be rewarded according to their own labor. For we are co-workers in God's service; you are God's field, God's building.

It is not the missionary who leads one to Christ, but rather that God leads humanity unto Himself. The missionary works in God's service to bear witness to the redemptive work of Jesus Christ on the cross not so that others will accept Him, but that they will understand what He has done for us.

Chapter 5

Conclusion

Introduction and Summary of Study

The existing literature pertaining to Japanese proclivity to engage in religious activity is limited to broad discussions about the complex plurality of religion and its inherent fusion with culture. Systematic examinations of Japanese college-aged students encountering and engaging with Christianity through the activities of Christian worship do not exist. Few, if any, empirical or quantitative studies exist to support or oppose the efficacy or even appropriateness of Christian worship being a primary venue for evangelical activity in Japan, and as a result, the broader understanding of what environments or activities are most conducive to evangelical activity in Japan is extremely limited. While studies exist in North America to explore the nature of religious engagement through worship and the phenomenon of conversion during college are numerous, this study focused on a unique demographic of the Japanese population.

The primary research for this study examined the extent to which students believed they were engaging with the biblical God as they participated in various components of Christian worship during the daily chapel services at Kyūshū Lutheran College. Related to this question was whether participation in the chapel committee ministries was related to their spiritual engagement. The relationship between chapel committee participation and spiritual conditions during Christian worship is presumed to result in some degree of transformation. While transformation requires longitudinal data to confirm, correlation data was sought in order to see whether a relationship exists between students' spiritual engagement scores and other areas of current religiosities. Finally, this research also sought to corroborate or negate the prevailing views that Japanese hold multiple, co-existing religiosities. By using several frameworks and

metrics of faith formation and spiritual engagement, and guided by a biblical worldview to create a fluid narrative, this research successfully unveiled some of the complex processes that are taking place in the minds and hearts of college students.

Summary of Findings

Despite much of the material in *nihonjinron* 日本人論 (theories about Japanese identity) related to Japanese spirituality, Japanese college students are not as homogeneous as they are depicted and do not experience their initial encounters with the biblical God from the same perspectives. They operate in distinct spiritual modalities, which is well-documented in sociological research, but the minutiae of the plurality are unexpectedly diverse.

Shintō belief responses of attributing gods to nature (Shintō divinity) was evenly divided among groups who did and did not believe such tenets. However, in the area of human spirit transcending into physical objects (Shintō worldview), students were almost 100 percent in support of this belief tenet. Believing that the human spirit has the autonomy to infuse itself into physical items is antithetical to Christian faith. As is written in Psalm 146:4 (New International Version), “When their spirit departs, they return to the ground; on that very day their plans come to nothing.” Yet, even for an individual such as R15, who is a confessed Christian, this idea of permeability of the human spirit cannot seem to be separated from their Japanese identity.

During the chapel worship and in general, Buddhism and Christian religiosity revealed a concomitant duality, where much of traditional Buddhist belief was either rejected or perceived ambivalently, whereas Christian religiosity was unexpectedly accepted and even embraced. Despite this, Christian worldviews were self-reported as nominal to non-existent. The combined results of the assessments pointed to an ability to compartmentalize belief and even worldview for the duration of worship services, but not widely accept them as personal beliefs outside of

that time frame. Rambo suggests that as individuals experience exposure to new ideas of religiosity or faith that context plays one of the initial roles (stage two). Most non-Christian Japanese college students who are attending KLC for reasons other than spiritual formation, but the context of being a mission school with an active chapel life provides them ample opportunities to encounter Christianity somewhat systematically. Rambo writes:

> The quest for the sacred and the experience of the holy, the yearning for transcendence, and the human desire for interaction with the supernatural pervade human history. The religious sphere, like the cultural, social, and personal spheres, is a vital and complex dimension of the dynamic force field in which conversion takes place.[1]

Rambo suggests that religious conversion is both deconstructive and reconstructive during the interactive phase. The manner in which Japanese college students are able to both import new beliefs from Christianity and either cull (reject) former Buddhist beliefs or question them suggests that they are firmly in the "interaction" stage of Rambo's seven-stage model. Nevertheless, students manage to engage in many ways through the components of worship. Overall engagement followed a distinct pattern, whereby the activities of music and the benediction were most prominently perceived as times where students spiritually, behaviorally, and cognitively engage with God, followed by cognitive and spiritual engagement through the reading of Scripture, listening to the sermon, and joining in prayer. Most respondents revealed an eagerness to learn the distinctions of Christian faith particularly if those distinctions offer them a more positive worldview than that of Buddhism or Shintō.

Japanese spirituality is known to highly value harmony and gratitude, and this was corroborated in survey responses related to Christian worldview. These two areas (harmony and gratitude) were reported as being significant ways of engaging with God in chapel worship services. Since Jesus also commands His followers to deny themselves (Matt. 16:14), and serve

[1] Lewis Rambo, *Understanding Religious Conversion* (New Haven, CT: Yale University Press, 1993), 32.

others (Mark 9:35), prioritizing these Japanese cultural values in evangelism offers a strong starting point for helping students encounter or engage with God. Through understanding Jesus' incarnational embodiment of harmony, students may be better positioned to understand and receive His teachings as truth while simultaneously being able to ask questions to ascertain what differentiates Christian ideas of harmony (conforming to God's will) from Japanese understanding of harmony (conforming to societal expectations). Encountering Christianity in a safe environment where students are allowed to explore, ask questions, and even make mistakes without condemnation was found to be an important attribute that contributed to longevity of participation in committee activities and in the worship service itself.

Responses within the focus group portion of this research corroborated the hypothesis that students tend to engage with God and Christianity in the initial stages quite differently, despite being a rather homogenous demographic. Students are not passive, but rather interactive both internally in their attitudes and thoughts as well as externally in the entrained behaviors associated with Christian worship. During a chapel service, their perceived engagement increases as the behavioral demands on them increase, such as in singing, standing, or in the invitation to pray. In contrast, more passive activities that occur at the beginning and end of a worship service, or in the listening to a message, are self-reported as being less conducive to engagement. This does not necessarily mean that they are ineffective, but simply that compared to other processes and arenas of worship experience, students are somewhat less comprehensively engaged.

This research process used a mixed-methods approach to identify engagement during worship, meaning that students were asked to self-report their spiritual experiences based on scaled instruments that have been developed to measure such things. With the advanced

technology available, there is now room for more scientific research to explore some of the physiological changes that occur during worship. Software systems and improved technology now allow researchers to track biometric data. Eye tracking, facial expression, or even electrodermal activity (temperature, sweat, etc.) are all measurable and could provide useful information about what students are experiencing—physiologically—and how (or whether) that information corroborates their self-described experiences. Undoubtedly, this level of examination would require a much more extensive ethical review and expertise with the equipment itself. If a future researcher had access to such equipment from a university lab, however, the information that could be yielded from such a study would be fascinating and provide valuable insight.

While correlations between chapel committee participation and engagement in daily chapel were limited in generalizability, several medium to strong correlations were revealed. The strongest correlations exist between chapel committee participation and engagement through Scripture, prayer, and the final benediction. Further research is necessary to determine what it is about those activities or the environment in which they occur that give students a heightened perception of engaging with God.

In the interpretation of these statements, it is important to recognize that correlation does not equal causation. That is, one cannot assume that students are experiencing a heightened worship experience *because* they are members of the chapel committee. A strong correlation coefficient simply acknowledges numerically that a relationship exists between the two variables. Other factors may be contributing to the data sets that have yet to be examined. For

example, both Lofland and Starck's[2] and Rambo's[3] models for conversion of faith maintain that many individuals who convert have a predisposition that can be traced to a deep psychological need—described as tension in Lofland and Starck's model—or the precedent of some type of tangible or existential crisis. This research did not examine this phenomenon, but the focus group results point to a need to follow-up in this arena. Students' persistent response categories of finding solace in the "safety" and "belonging" of chapel committee implies that there is a deep need that transcends the overlapping areas of both psychology and spirituality.

Systematic examination is needed of how students interpret the nexus of the familiar (prayer, recitation of Sutras, and blessings are activities undertaken during Buddhist funerals or at Shintō shrines), and the unfamiliar. Active listening to a portion of the Bible, having internal dialogue with God while joining one's heart and mind with the pastor's prayer, and the reception of a blessing from an ordained pastor, are ways in which Christian worship practice differs from Buddhist or Shintō religious activities and as such may offer a novel perspective about spiritual engagement that had previously not been experienced.

Since most students at Kyūshū Lutheran College do not explicitly reveal a religious conversion within the four years of their college participation, it was not expected that this research would reveal evidence of full conversion (either internally or manifested in the sacrament of Holy Baptism) to a Christian faith. However, it was anticipated that there would be some evidence that by participating in Christian activities, they would move on the suppositional continuum from a position of agnosticism as it relates to Christianity (not knowing or not caring about the existence of the biblical God) or atheism (not believing whatsoever in the existence or

[2] Lofland and Starck, "Becoming a World-Saver," 864.

[3] Rambo, *Understanding Conversion*, 44.

reality of the biblical God of creation) either (1) toward fuller cognizance and acceptance of that reality or (2) toward conscious rejection of the Christian gospel.

Implications

The results of this study indicate that students are indeed on a spiritual trajectory and generally accept the reality of a divine entity existing in a spiritual realm. However, while their experience can perhaps be labeled as an acceptance of deism, whereby God (or gods) exists and set the world in motion, they are not in a position to say with confidence that God (the sole God of the universe revealed in the Bible) not only created the world, but continues to be a dynamic force, working in the lives of both believers and non-believers to redeem humanity unto Himself and establish His kingdom on earth. These are the types of deep theological discussions that would likely unfold over time, after an individual has at the very least, accepted the possibility that there is only one God of the universe.

Evidence of spiritual transformation is difficult to measure quantitatively, particularly without a longitudinal examination. In this study, the senior students who participated in the focus group study provided the most reliable source of testimony as to how participation in Christian worship either through peripheral activities or in the assembly for worship contribute to a positive spiritual transformation. More than simply exhibiting a polite acceptance of Christianity as a legitimate faith system, college students are genuinely inquisitive and seek to understand the deeper implications of what they believe in the wider context of their lives. As both Lewis Rambo and James Fowler indicate in their frameworks for religious conversion and faith formation, embracing Christianity does not equate to a conversion to Christianity, but it is one of the important steps toward being transformed by the gospel.

Students' responses in the survey and in the focus group reveal experiences that can only be explained as moments of Holy Spirit intervention that seem to move their hearts in the form of understanding, repentance, and transformation toward an authentic experience of Christian belief. This suggests that deeper engagement with the biblical God may be occurring over short, specific periods of times as the divinity of God's transcendence allows them to experience the process of transformative participation and/or illumination of His existence.

Encountering God through a Christian worship service requires a structure that allows individuals to filter out external cultural noise. The chapel service, through each of its components, offers attendees a unique opportunity to experience a shortened form of a Christian worship pattern. At a time set apart from classes in a space that looks like no other space on campus, students can be challenged with God's Word and the ancient wisdom of the prophets over a sustained period of time. Students need time and ample opportunities to wrestle with how Biblical truths intersect with their pre-existing beliefs, daily lives, and cultural patterns. The internal processes of the heart need time to see, hear, sing, speak, and pray these truths. Through the activities of chapel, and for those who contribute to its routine through their work in the chapel committee, students have an opportunity to encounter, reflect, engage, and ultimately decide whether to embrace these truths or to reject them.

The chapel worship service is a structured time for students to challenge themselves with new ideas about existential questions and spirituality. Acting as a venue for pre-evangelization, ideas and theology are broken down into manageable bites for the non-Christian with no background in Christian faith or the culture that often accompanies it in the worship patterns. And yet at the same time, the service is explicitly evangelical where the regularity of meeting times, combined with the rituals that have historically embodied major Christian theological

tenets, is an opportune time to present broad Christian ideas more explicitly through ritual. Rambo writes of the importance of this regularity during the interaction stage (stage 5) of conversion:

> In the past, many researchers have tended to dismiss or denigrate ritual as merely dull and largely vacuous repetition of religious words and actions. . . . Indeed, some argue that ritual precedes all other aspects of religions: people first *perform* religiously, and then *rationalize* [emphasis original] the process by way of theology. . . .Religious action–regularized, sustained, and intentional–is fundamental to the conversion experience. Ritual fosters the necessary orientation, the readiness of mind and soul to have a conversion experience, and it consolidates conversion after the initial experience.[4]

The day-to-day exposure to the gospel, combined with more tangible interactions with the application through participation in chapel committee activities not only serve the purpose of proclamation, but are also important tools for teaching, reinforcement, and community building to encourage a sense of belonging. While it may be easy for a student to approach Old or New Testament writings from a historical or intellectual perspective, it takes repeated waves of reinforcement through both systematic inquiry and personal application to one's life in order for that material to become transformative. Through prayer, singing, recitation, or listening to a sermon as a unified corporate body, a strong sense of belonging to something–or Someone–bigger than oneself. For the Japanese college student, these experiences are as novel as they are profound and often serve as a starting point for their continued spiritual journey after graduation.

As pastors and missionaries continue to find ways to communicate the gospel in ways that are appropriate and meaningful for this demographic, the tendency to become discouraged may prevail, causing those in such positions to be disheartened or even wonder whether continued efforts are worth their time and sacrifice. In fact, Jesus says in Matthew 10:14, "If

[4] Rambo, *Understanding Conversion*, 114.

anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet," making the case for resigning justifiable.

However, the data from this research demonstrates that these individuals are not those from whom Jesus directs his disciples to walk away. The students surveyed in this research are not rejecting the Word. In fact, they are actively pursuing it and engaging with in in various ways. They are listening, welcoming, and even embracing what they are hearing. While conversion was not explicitly measured, there were areas where respondents even showed some degree of transformation. Perhaps most importantly, students attending chapel or participating in the chapel committee are encountering Christianity with guidance and advocacy surrounding them through their college years. Fromm writes, "Even if the nonbeliever shows no external signs of further interest . . . a stimulating person-to-person encounter can remain as a positive memory for individuals who do not close themselves off through their own preconceptions."[5]

This is encouraging news for anyone whose vocation is explicitly missional or evangelistic. 1 Corinthians 14:25 provides the hopeful finish line for those who have yet to fully understand, embrace, and believe what is unfolding before them through the Scriptures, witness, testimony, music lyrics, and other components of worship where they are involved: "As the secrets of their hearts are laid bare. So they will fall down and worship God, exclaiming, 'God is really among you!'" As God is the singular agent for transformation and conversion, the Holy Spirit as the author is trusted to redeem those encounters for His purposes as He calls non-Christians nearer to Him in their spiritual walk. "As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, *the spirit who is now at work in those who are disobedient*

[5] Fromm, *Pre-evangelization,* 61.

[emphasis added] (Eph. 5:1-2)." Through the work of the Holy Spirit, even the dead can be quickened to new life in Christ Jesus!

Recommendations for Further Research

As Paul Tillich wisely noted, "The boundary is the best—as well as the most ambiguous—place for acquiring knowledge."[6] If the research conducted in this study has done nothing else, it has certainly prompted many more questions that warrant further investigation. First, the survey data in this research reveals a distinct difference in how students view the world through a Shintō lens. While historically Shintō belief has been characterized as a belief in multiple gods or gods existing in nature, this is not robustly evidenced in the survey responses. However, there is an incredibly strong tendency toward belief in the idea that the human spirit transcends into—or is passed along within—objects that are made or cared for in the physical realm. This worldview seems to be deeply pervasive and warrants a close examination, as it sheds new light on the worldview of Japanese. In this phenomenon, there may be several factors at play.

For example, it is possible that young adults in the twenty-first century are no longer being influenced by Shintō or State Shintō in the same way as previous generations and as such, the ideas of divinity, which are traditionally passed along in families, are not as readily communicated or accepted in the nuclear family. This may be due to the economic or geo-political shifts that occurred after World War II. Furthermore, the dissolution of State Shintō was a legal change, reflected in national policy and the Constitution. In contrast, other ideas or beliefs that characterize Shintō, such as the permeability of the human soul, were not invalidated or in

[6] Paul Tillich, *On the Boundary*: *An Autobiographical Sketch* (New York: Scribner Books, 1966), 88.

any way banned. Thus, it is possible that this part of Shintō worldview has continued to pervade Japanese identity.

In a similar thread of exploring generational shifts in religious tendencies, Japanese young adults (members of Generation Z) are exhibiting a reticence similar to their western peers to embracing the beliefs of their parents and grandparents. Buddhism, for example, was historically a much more integral part of family affairs, with registration to a local monastery being required by law. Current adherence seems to be fairly limited to funerary Buddhism and the maintenance of the family altar by the eldest son. The Obōn holiday, historically recognized in Buddhism as the time when ancestral spirits return to the home, is generally commemorated the first year after a loved one passes away with survivors gathering at the home, but no longer are Buddhist priests' services requested for a ceremony. Other recent trends even include the digitization of the family altar[7] and a proclivity to use the family altar simply as home décor.[8] What factors are contributing to these changes, and how do those factors compare with western counterparts? Christian leaders in Japan must work to understand the dynamics in this cultural shift and meet the spiritual needs of a growing demographic of spiritually untethered adults, but novel methodologies have yet to gain traction in Japan.

When examining religious pluralism or the intersection of culture and belief, it is always interesting to explore how similar behaviors are categorically perceived differently. What is considered religious in one culture can be deemed a psychological phenomenon in another. An excellent example of this is the attribution of the human heart or spirit to handmade things or to

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[7] Hannah Gould, Tamara Kohn, and Martin Gibbs, "Uploading the Ancestors: Experiments with Digital Buddhist Altars in Contemporary Japan," *Death Studies* 43, no. 7 (2019): 456.

[8] John Nelson, "Household Altars in Contemporary Japan: Rectifying Buddhist 'Ancestor Worship' with Home Décor and Consumer Choice," *Japanese Journal of Religious Studies* 35, no. 2 (2008): 308.

things that are passed along from one individual to another. This is a phenomenon that seems to be commonly accepted or at least "acceptable" as a part of how humanity views the transcendent (Shintō) or establishes a psychological connection with one's past or with their ancestry (why do we hang on to great-grandma's quilt that was made during the Civil War?). What distinguishes this belief as "Shintō" for the Japanese, but not necessarily a spiritual diversion from orthodox Christian teaching for a North American Christian? How does this psychological trend intersect with Christian theology?

Related to this is the need to investigate the extent to which Japanese Christians simultaneously hold authentic faith in Jesus Christ while simultaneously maintaining beliefs in areas that would be considered Shintō. The discovery of R15's identity as a Christian while also believing that (1) the human spirit can transcend into and between earthly objects and (2) expressing "disagreement" to the statement that "Jesus is God," was an interesting example of pluralistic or contextualized Christianity that warrants deep exploration. Missionaries are well-positioned to develop theologically sound methodologies to communicate the gospel, but this also requires attention to the barriers that exist to hinder effective proclamation.

One of those potential barriers is further examining how worldviews are predisposed to accept, reject, or perhaps even more worrisome, syncretize or distort the gospel to conform with existing worldviews. How consistent is Christian worldview around the globe, how do worldview and cultural norms sometimes part ways with creedal beliefs, and how does it differ in countries or communities where a plurality of beliefs co-exists culturally or even individually? A comparative examination of identity formation as it pertains to how faith systems and symbols are passed down through generations, along with the potential need for humans to feel connected in some tangible way to previous generations would likely be a fascinating area of study.

A second area of study is warranted to more deeply examine the language used in chapel services at KLC or other churches whose assemblies are primarily comprised of non-believers. The extent to which students use terminology associated with feelings to describe their spiritual experience may point to (1) opportunities to witness to God's personal love for each individual and (2) the over-tendency for spiritual leaders to rely on familiar words to describe Christian worship rather than introduce or more fully explain heavier theological words such as submission, repentance, atonement, grace, salvation, etc. Is there evidence to suggest that using familiar psychological terminology leads to a better understanding of Christianity? Are there limitations in the Japanese language that prevent such ideas from being communicated thoroughly or even within the existing Japanese belief systems?

Third, as worship leaders both in North America and elsewhere seek to be faithful to Scripture while ministering to their flocks through music, what gaps or bridges exist when the assembly is comprised of non-believers? This research corroborated the notion that music is indeed an important part of worship, both as individual elements of worship and in its relationship to the surrounding components of worship. This suggests that worship that involves music must be attuned not only to the music itself, but the extent to which it is supporting (or being supported by) the remaining liturgical elements.

Another question regarding music in worship addresses the degree to which the music the students are hearing in their daily lives is put out of mind upon entering the worship space of the chapel. How adequately are their minds emptied and uncluttered by the noise of modern culture, such that an encounter with God can take place? What factors are at play in the music that help seekers understand the gospel message and what do the intersections of cultural music and the gospel message have to offer? What constraints exist for worship leaders who are relying

heavily on music for evangelistic purposes, and what theology underscores the outreach? These are questions for theologians who wrestle with balancing missional theology (sometimes referred to as contextual theology) and systematic, liturgical, or biblical theology. Finally, in praxis, how is the effectiveness of music ministry in missional context measured with accuracy? While this research attempted to provide a robust cultural context for the analysis, the nature of research does not allow most practitioners the time and resources to conduct massive surveys of their constituents. Other rubrics or forms of authentic assessment need to be developed for missionaries to be able to discern the effectiveness of their work.

A more robust theological examination is needed of how the events of the 21st-century such as the COVID-19 pandemic, sharply increased dependency on technology, heightened racial tensions, and the permutations of cultures beyond traditional geopolitical borders are impacting the discussion of praxis in mission and evangelism. John Westerhoff writes:

> Until the present, few Protestants questioned the survival and growth of Christianity in the United States. Instead, the issue was that of the survival and growth of particular denominations. As a consequence, evangelism was understood by some as church growth through the attraction of baptized Christians, faithful or lapsed, from one denomination to another. . . . Further, insofar as growth in numbers was taken more seriously than growth in faith, many members soon became inactive, giving a false picture of numerical strength. More serious was the fact that the lives of the baptized were not significantly different from the lives of those who had never been baptized.[9]

The existing body of literature is heavily dominated by "mission strategies" that may have been effective up until the early 2000s, but as massive shifts in attitudes, persuasions, and values have rumbled through global communities, the discussions of how cultures of non-Christians, or cultures that are increasingly *nones* and *dones*[10] are being afforded opportunities to encounter

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[9] John Westerhoff, "Evangelism, Evangelization, and Catechesis: Defining Terms and Making the Case for Evangelization," *Interpretation* 48, no. 2 (April 1994): 158.

[10] P. Schwadel, S.A. Hardy SA, D.R. Van Tongeren, C.N. DeWall, "The Values of Religious Nones, Dones, and Sacralized Americans: Links Between Changes in Religious Affiliation and Schwartz Values," *Journal*

Jesus Christ are minimal. The explosion of media use for proliferation of Christianity has yet to be observed systematically for impact, effectiveness, or deficiencies. Here too, more research is needed.

Given how strongly the word "safety" permeated the focus group discussion for almost all of the questions, it begs the question of whether safety might also be an important value for other demographic groups who are seeking a faith but are unchurched or otherwise unfamiliar with how to get involved. How do ideas of safety differ from culture to culture when it comes to mission and evangelism, and how does the absence of safety create a barrier to effective or even authentic proclamation? While Japan is a country where there are no legal obstructions to religious activity and there is no fear of prosecution, there continue to be undertones of persecution. As spiritual life is uniquely personal and public, the ability for pastors or missionaries to mentor individuals seeking spiritual guidance or engagement requires an acute awareness of the vulnerability and subsequent trust issues that characterize the seeker's soul.

While difficult and complex, an exploration of how participation in chapel worship and the activities within the chapel committee during an undergraduate experience affects students beyond graduation would provide meaningful data for those in similar vocations of mission in unreached populations. Following up with students at the one-year, five-year, and ten-year mark to inquire about their spiritual proclivities, religious adherence, and recall of Christian teachings has the potential to inform praxis and help those who work in such capacities to understand what experiences, themes, or patterns seemed to be the most effective for long-term transformation.

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of Personality 89, no. 5 (Oct. 2021): 868. Schwadel et al. define "nones" as those who are "consistently nonreligious" and "dones" as those who were "once religious but stopped identifying as religious." Another term that has recently entered academic discussions is that of "sacralized," which refers to those who were "nonreligious but later in life started identifying as religious."

As ministers, missionaries, and musicians continue to proclaim the gospel through worship activities in Japan, it will continue to be a complex task necessitating an understanding of the plurality of beliefs that generally precede an encounter with Jesus Christ. Faithful service requires a commitment to remembering that all requests for participation in worship need to be consistently subservient to the Word of God. Musical preparation and offerings do not constitute an act of worship until the one God of the universe, made flesh in Jesus Christ, and continuing to work through the Holy Spirit, are the central recipients of the offering. By experiencing a distinctly Christian environment or context designated to offer that worship, students are offered sustained opportunities to witness, participate, taste, read, sing, and ultimately be transformed by the Good News. To that end, the researcher continues to work in faithful service.

Appendix A

Daily Spiritual Experience Scale (copyright and used with permission from Lynn Underwood)

The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.

	Many times a day	Every day	Most days	Some days	Once in a while	Never
I feel God's presence.						
I experience a connection to all of life.						
During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
I find strength in my religion or spirituality.						
I find comfort in my religion or spirituality.						
I feel deep inner peace or harmony.						
I ask for God's help in the midst of daily activities.						
I feel guided by God in the midst of daily activities.						
I feel God's love for me, directly.						
I feel God's love for me, through others.						
I am spiritually touched by the beauty of creation.						
I feel thankful for my blessings.						
I feel a selfless caring for others.						
I accept others even when they do things I think are wrong.						
I desire to be closer to God or in union with the divine.						

	Not at all	Somewhat close	Very close	As close as possible
In general, how close do you feel to God?				

Underwood, LG. 2006. Ordinary Spiritual Experience: Qualitative Research, Interpretive Guidelines, and Population Distribution for the Daily Spiritual Experience Scale. *Archive for the Psychology of Religion/ Archiv für Religionspsychologie,* 28:1 181-218.

This original version was translated to Japanese and modified slightly (Appendix B) for this study by:

- adding "during chapel" to each of the statements,
- omitting the "many times a day column," (since chapel is only once a day)
- changing item 7 to read "I ask for God's help "*for*" daily activities instead of "*in the midst of*" daily activities (since chapel time is a time period isolated from the rest of the day).

To heighten clarity in the online survey, which is presented in a one-by-one format instead of a visual chart such as that which is represented above, responses were modified to reflect the verb of each statement, e.g. "I feel [xxx] every day," or "I experience [xxx] most days."

Appendix B

Modified Daily Spiritual Experience Scale (Japanese version)

DSES: Japanese version					
次に続く表にはあなたが経験するかもしれないし、経験しないかもしれない項目が含まれています。これらをあなた自身がどれほど頻繁に経験するか検討し、経験すべき、もしくは経験すべきではないというような気持ちはできるだけ無視してください。これらの項目のいくつかは「神様」という言葉を使います。もしこの言葉が居心地悪ければ他に神や神聖なる者を思い浮かばせる言葉と取り替えて考えてください。					
	毎日経験する	ほとんど毎日経験する	多少経験する	たま経験する	経験しない
チャペル礼拝中に神様の存在を感じる					
チャペル礼拝中に生命全てと繋がりを感じる					
チャペル礼拝中にや他に神様と繋がっているとき、日常生活の心配を忘れさせる喜びを感じる					
チャペル礼拝中に宗教や精神性から強さを得る					
チャペル礼拝中に宗教や精神性から慰めを得る					
チャペル礼拝中に深い心の平和や調和を感じる					
チャペル礼拝中に日常生活のために神様の助けを求める					
日常生活の中で神様の導きを求める					
チャペル礼拝中に私への神様の愛を直接感じる					
チャペル礼拝中に他人を通して私への神様の愛を感じる					
チャペル礼拝中に神の創造物の美しさに精神的に感動させられる					
チャペル礼拝中に受けた恩恵に感謝する					
チャペル礼拝中に他人に対して私心のない思いやりを感じる					
チャペル礼拝中に私が正しくないと思うようなことを他人がしていてもその人を受け入れる					
チャペル礼拝中に神様ともっと親密になりたい、神聖なものと融和したいと思う					
	全く親密ではない	やや親密である	とても親密である	可能な限り親密である	
総じて、あなたはどれくらい神様と親密ですか。					
During chapel worship, how close do you feel to God?					
チャペル礼拝中にあなたはどれくらい神様と親密ですか。					
Copyright, Lynn Underwood; Translation Jacqueline Bencke, Emilie Bencke					

The modifications were done with permission of the author (November 2021).

Appendix C

DSES Permission/Letter of Understanding

Daily Spiritual Experience Scale Registration Form

By affixing your name to this form you agree to:

1. Include "© Lynn Underwood www.dsescale.org permission required to copy or publish" on any copies of the scale you distribute, print or publish.

2. Appropriately cite one of the papers below in your publication of results:
   Underwood, LG (2006) Ordinary Spiritual Experience: Qualitative Research, Interpretive Guidelines, and Population Distribution for the Daily Spiritual Experience Scale. *Archive for the Psychology of Religion* 28:1, 181-218

   Underwood LG (2011) The Daily Spiritual Experience Scale: Overview and Results. *Religions*; 2(1): 29-50.

3. Keep Lynn Underwood informed of uses of the scale, results from your work, and publications and presentations that come from use of the scale.

If you are using the open-ended form or checklist form of the scale, contact lynn@lynnunderwood.com for a copy with the appropriate acknowledgments.

www.dsescale.org contains an accurate form of the scale and additional information. It is the best source for updated information about the scale. Scoring information can be found in Underwood (2006), Underwood (2011), and Underwood (2020)

By submitting this registration, you are giving permission for Lynn Underwood to send you occasional updates related to her work.

Your full name and title: Jacqueline Leigh Bencke, Sacred Music Director

Email address: jacqueline.bencke@gmail.com

College/University/Other Organizational affiliation: Kyūshū Lutheran College

Kumamoto-Shi, Chuo Ward, 3 Chome-12-16 Kurokami, 860-0862 JAPAN

Date: 13 November 2021

Give details of your study or other reason for use of the scale:

The study is part of the research for my forthcoming dissertation (PhD in Christian Worship). The current working title is "Non-Christian, Japanese College Students' Spiritual Engagement during Christian Worship." This title will very likely be fine-tuned as it gets underway, but this title embodies the main bullet points. It is my hope that use of the DSES will provide a structural component to the research that can be either compared to its use in other contexts, or simply for

extracting data in this unique context. At this time, I am intending to use the checklist version of the scale, but that could change based on what I read in your book.

Is this work supported by a Research Grant or other support? No, there are no grants or other financial supports associated with this project.

Is your work for profit? No.

How did you find the scale and my contact information? Initially, I found several articles that referenced this scale while doing a literature review. Then I looked up the scale on the "University of Google" and found all of the contact information.

Which language version of the scale are you using? I will be translating the scale into Japanese, then having a bilingual colleague re-translate the Japanese back into English.

How many individuals do you expect to administer the scale to? At this time, there are two scenarios. One possibility is to administer it to a group of about 50 individuals who participate in the college "chapel committee." A second option is to administer the DSES to an additional 50 college students who are *not* in the chapel committee, for comparative data. So, either "about 50" or "about 100."

Why have you picked this particular scale? The first reason is that it is a manageable length. The second, and perhaps this is more important, is that more than some of the other metrics, the specific words and nuance of phrases are perhaps the most compatible with how Japanese students can conceptualize spirituality. Lastly, it appears that the DSES has been vetted and tested in a wide variety of settings, suggesting that it has strong reliability for the type of research questions I will be addressing.

Final note: I am working on the Japanese translation now. I hope to be able to provide you with the draft in its original form as well as the modified form [adding "during chapel services" to each question] by the middle or end of December. I do not anticipate getting to and through the IRB process for several months after that, so there will be no hurry to determine whether the translation is acceptable for you. There should be a good margin of time to make adjustments. Thank you so much!!

-Jackie Bencke

Appendix D

Modified Items to be Used from CRS and CBRS (Bilingual)

*Permission to use and modify these items was secured by the authors in November 2021 with the caveat that individual item reliability cannot be confirmed in this reduced form and with the modifications. Authors requested the results of the research upon completion.

CRS.2 To what extent do you believe that one God exists?

神様は本当に存在しているとどれほど確信していますか。

0 Not at all　　1 A little　　2 Mostly　　3 Definitely

0 全く信じていない　1 少し信じている　2 ほとんど信じている　3 完全に信じている

CBRS.2 To what extent do you believe that Buddha is a god?

仏陀は「神様だ」とどれほど信じていますか。

0 Not at all　　1 A little　　2 Mostly　　3 Definitely

0 全く信じていない　1 少し信じている　2 ほとんど信じている　3 完全に信じている

CRS.5 How often do you pray to one God?

どのくらいの頻度であなたは祈りを通して神様とつながろうとしますか。

0 Never　　1 Occasionally　　2 Sometimes　　3 Quite often　　4 Always

0 全く繋がろうとしない　1 たまに繋がろうとする　2 時々繋がろうとする　3 頻繁に繋がろうとする　4 常に繋がろうとする

CBRS.5 How often do you pray toward Buddha or practice Buddhist meditation?

どのくらいの頻度であなたは仏陀に祈る、または瞑想・座禅をしますか。

0 Never　　1 Occasionally　　2 Sometimes　　3 Quite often　　4 Always

0 全くしない　1 たまにする　　2 時々する　　3 頻繁にする　　4 常にする

CRS.6 How interested are you in learning more about Christianity?

キリスト教についてもっと学ぶことにどれほど興味がありますか。

0 Not at all　　1 A little　　2 Mostly　　3 Definitely

0 全く興味がない　1 少し興味がある　　2 随分興味がある　　3 ものすごく興味がある

CBRS.6 How interested are you in learning more about Buddhism?

仏教についてもっと学ぶことにどれほど興味がありますか。

0 Not at all 1 A little 2 Mostly 3 Definitely

0 全く興味がない 1 少し興味がある 2 随分興味がある 3 ものすごく興味がある

CRS.7 To what extent do you believe in an afterlife to be experienced in heaven with God—e.g., immortality of the soul, resurrection of the dead?

神様と天国で過ごす来世があるとどれほど確信していますか。

0 Not at all 1 A little 2 Mostly 3 Definitely

0 全く信じていない 1 少し信じている 2 ほとんど信じている 3 完全に信じている

CBRS.7 To what extent do you believe that your ancestors are impacting the trajectory of your life?

どれほどあなたの先祖が人生の軌道を影響していると思いますか。

0 Not at all 1 A little 2 Mostly 3 Definitely

0 全く影響していない 1 少し影響している 2 随分影響している 3 ものすごく影響している

Appendix E

Modified Items to be Used from Animism Scale (Shintō belief)

*Modified from original for verb tense consistency.

Used in survey:

自然界に存在する巨岩や大木には、神が宿っていると信じます。
I believe that gods exist in big trees and large rocks.

海には海の、山には山の神が存在すると信じます。
I believe there is a god of the sea and a god of the mountains.

大木を人間の都合で切り倒すと、たたりが起こると信じます。
I believe that if you cut down a big tree for human consumption, you will be haunted.

手作りのモノには作り手の心が宿っているような気がします。
I feel that the heart of the creator is in handmade things.

形御や遺品には、使っていた人の心が宿っているような気がします。
I feel that keepsakes and relics hold the spirit of the person who used them.

Not used in survey:

古着や古道具には以前の所有者の心が宿っているような気がします。
I feel that used clothing and tools hold the spirit of the previous owners.

長く愛用していたモノを捨てるときに、可哀想に思うことがある。
When I throw something away that I have lovingly used for a long time, I feel regret or guilt.

身の回りのモノにも人間のような心があると思うことがあります。
Something I think that the things surrounding me have a human-like heart.

Appendix F

Full Bilingual Survey Items

1. **Informed Consent + agreement screening question**
   同意説明書+参加スクリーニング質問

   After reading the informed consent, do you agree to participate?
   同意説明書を読んで、参加したいですか？
   Yes, I agree to participate. はい、参加します。
   No, I do not agree to participate. いいえ参加しません。

2. **Screening: Please choose the answer that best applies to you.**
   スクリーニング： 一番よく当てはまるものをお選びください。

   2.1 Approximately how many times per week do you attend chapel?
   あなたは次の選択肢のうち、どのチャペル活動に参加していますか。

   A. Every day 毎日
   B. 3-4 times per week 週に 3－4 回
   C. 1-2 times per week 週に 1－2 回
   D. I don't regularly attend chapel ほとんど礼拝に出席しない
      *Response of D screens candidate out of survey

   2.2 What year in school are you currently?
   現在、あなたは何年生ですか。

   A. Freshman
      一年生
   B. Sophomore
      二年生
   C. Junior
      三年生
   D. Senior
      四年生
   E. Other
      その他
      *Response of E screens candidate out of survey

   2.3 Are you age 18 or older?
   現在 **18** 歳以上ですか？

   A. Yes はい
   B. No いいえ
      *Response of B screens candidate out of survey

3. **Independent Variables** 相関関係

3.1 In which of the following chapel worship activities do (or did) you participate? (check all that apply)
あなたは次の選択肢のうち、どのチャペル活動に参加していますか（当てはまるものをすべてお選びください）。

A. I attend chapel, but don't participate in Chapel Committee
チャペルに出席しているがチャペル委員会には参加していない
B. Handbell team ハンドベルチーム
C. Organist オルガニスト
D. Choir 聖歌隊
E. Scripture reader 聖書朗読
F. Acolyte アコライト
G. I am in the chapel committee, but am not a part of the above groups.
チャペル委員会のメンバーですが、これらの学校のいずれかの係を参加しません。

For the next set of questions, you will be asked about questions related to Shintō belief, gods that are often associated with nature, and the human spirit. In this section, the word "god" does not refer to the biblical God of the Christian belief and in chapel services. 次の設問では、神道信仰や、自然との関わりが深い神々、そして人間の精神に関する設問が出題される予定です。 ここでいう「神」とは、キリスト教の信仰やチャペルでの礼拝に登場する聖書の神さまのことではありません

4. Current beliefs related to Shintō 現在の宗教：神道

Please select the statement that best reflects your belief in response for each claim.
一番よく当てはまるものをお選びください。

4.1 I believe that gods live within large rocks and trees.
自然界に存在する巨岩や大木には神が宿っていると信じています。

a. I believe this statement. 信じています。
b. I do not believe this statement. 信じていません。
c. I'm not sure what I believe. どちらとも言えない。

4.2 I believe that gods of the sea and the mountains exist
海には海の、山には山の神が存在すると信じています。

a. I believe this statement. 信じています。
b. I do not believe this statement. 信じていません。
c. I'm not sure what I believe. どちらとも言えない。

4.3 When humans cut down trees for selfish purposes, I believe that they will be cursed.
大木を人間の都合で切り倒すと、たたりが起こると信じています。

a. I believe this statement. 信じています。
b. I do not believe this statement. 信じていません。

c. I'm not sure what I believe. どちらとも言えない。

4.4 I feel that keepsakes and relics hold the spirit of the person who used them.
形見や遺品には、使 って いた人の心が宿 っているよ う な気がすると信じています。

a. I believe this statement. 信じています。

b. I do not believe this statement. 信じていません。

c. I'm not sure what I believe. どちらとも言えない。

4.5 I feel that the heart of the creator is in handmade things.
手作りのモノには作り手の心が宿っているような気がします。

a. I believe this statement. 信じています。

b. I do not believe this statement. 信じていません。

c. I'm not sure what I believe. どちらとも言えない。

The next set of questions will ask you questions about both Christianity and Buddhism and how you understand them. In each case, please select the answers that most closely align you're your experience. 次の質問は、キリスト教と仏教の両方について、あなたがそれらをどのように理解しているかを尋ねるものです。 それぞれの場合において、あなたの経験に最も近いと思われる答えを選んでください。

5. Current religiosity (Buddhism and Christianity)
現在の態度：仏教とキリスト教に対する

Please select the statement that best reflects your belief in response for each claim.
一番よく当てはまるものをお選びください。

5.1A CRS.1 How often do you think about Christianity?
あなたはどのくらいの頻度でキリスト教について考えますか。

Never	全く考えない
Occasionally	たまに考える
Quite often	頻繁に考える
Always	常に考える

5.1B CBRS.1 How often do you think about Buddhism?
あなたはどのくらいの頻度で仏教について仏教について考えますか。

Never	全く考えない
Occasionally	たまに考える

Quite often　頻繁に考える
Always　常に考える

5.2A CRS.2　To what extent do you believe that one God exists?
あなたはどの程度神様や神聖な何か存在するとどれほど信じていますか。

Not at all　全く信じていない
A little　少し信じている
Mostly　ほとんど信じている
Definitely　完全に信じている

5.2B CBRS.2　How much do you believe that Buddha is a god?
あなたは仏陀は「如来だ」とどれほど信じていますか。

Not at all　全く信じていない
A little　少し信じている
Mostly　ほとんど信じている
Definitely　完全に信じている

5.3A CRS.5　How often do you try to connect to one God through prayer?
あなたはどのくらいの頻度であなたは祈りを通して神様と繋がろうとしますか。

Never　全く繋がろうとしない
Occasionally　たまに繋がろうとする
Quite often　頻繁に繋がろうとする
Always　常に繋がろうとする

5.3B CBRS.5　How often do you pray to Buddha or practice Buddhist meditation?
あなたはどのくらいの頻度であなたは仏陀に祈る、または瞑想・座禅をしますか。

Never　全くしない
Occasionally　たまにする
Quite often　頻繁にする
Always　常にする

5.4A CRS.6　How interested are you in learning more about Christianity?
あなたはキリスト教についてもっと学ぶことにどれほど興味がありますか。

Not at all　全く興味がない
A little　少し興味がある
Quite a bit　随分興味がある
Definitely　ものすごく興味がある

5.4B CBRS.6　How interested are you in learning more about Buddhism?
あなたは仏教についてもっと学ぶことにどれほど興味がありますか。

Not at all　全く興味がない

A little　　少し興味がある
Quite a bit　　随分興味がある
Definitely　　ものすごく興味がある

5.5A CRS.7　To what extent do you believe in life after death?
あなたはどの程度死後の世界を信じていますか。

Not at all　　全く確信していない
A little　　少し確信している
Mostly　　ほとんど確信している
Definitely　　完全に確信している

5.5B CBRS.7　To what extent do you believe that your ancestors are influencing your life?
あなたはあなたの先祖がどれほどあなたの人生に軌道に影響を及ぼしていると思いますか。

Not at all　　全く影響していない
A little　　少し影響している
Mostly　　随分影響している
Definitely　　ものすごく影響している

The next set of questions will ask you questions about the biblical "God" and your understanding of relationship with God. 次の質問は、聖書に登場する「神」と、神との関係の理解について質問します。

6. Christian Worldview 一般キリスト教の信仰

Choose the response that best reflects your belief。
一番よく当てはまるものをお選びください。

6.1 I exist as a part of God's plan.
私の存在は神様の計画の一部だ。

Strongly disagree　　そう思わない
Disagree somewhat　　ややそう思わない
No opinion　　どちらとも言えない
Agree somewhat　　ややそう思う
Strongly agree　　そう思う

6.2 I believe that I belong to God, and that my life is not entirely my own
私は神様に属し、私の人生は完全に自分のものではない。

Strongly disagree　　全くそう思わない

Disagree somewhat	ややそう思わない
No opinion	どちらとも言えない
Agree somewhat	ややそう思う
Strongly agree	そう思う

6.3 I believe that Jesus is God.
イェス様は神様です。

Strongly disagree	全くそう思わない
Disagree somewhat	ややそう思わない
No opinion	どちらとも言えない
Agree somewhat	ややそう思う
Strongly agree	そう思う

6.4 To what extent do you believe the afterlife is spent with God?
あなたは神様と一緒に過ごす来世があるとどれほど信じますか？

Not at all	全く確信していない
A little	少し確信している
Not sure	どちらとも言えない
Mostly	ほとんど確信している
Definitely	完全に確信している

6.5 A sense that my current beliefs about God might need correction
神様についての信念を修正しなければならないと思う気持ち

Not at all	全くそうおもわない
Not really	ややそうおもわない
It’s hard to say	どちらとも言えない
Quite a bit	ややそう思う
Definitely	そうおもう

6.6 A sense that my current beliefs about Jesus might need correction
イェス・キリストについての信念を修正しなければならないと思う気持ち

Not at all	全くそうおもわない
Not really	ややそうおもわない
It’s hard to say	どちらとも言えない
Quite a bit	ややそう思う
Definitely	そうおもう

The list that follows includes items you may or may not experience. Please consider how often you directly have this experience and try to disregard whether you feel you should or should not have these experiences. A number of items use the word 'God.' If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you. 次に続く表にはあなたが経験するかもしれないし、経験しないかもしれない項目が含まれています。これらをあなた自身がどれほど頻繁に経験するか検討し、経験すべき、もしくは経験すべきではないというような気持ちはできるだけ無視してください。これらの項目のいくつかは「神様」という言葉を使います。もしこの言葉が居心地悪ければ他に神や神聖なる者を思い浮かばせる言葉と取り替えて考えてください。

7. **DSES:** 日常的な霊的体験の尺度

7.1 During chapel worship, I feel God's presence.
チャペル礼拝中に神様の存在を感じる

Every day	毎日感じる
Most days	ほとんど毎日感じる
Some days	多数感じる
Once in a while	たまに感じる
Never	感じない

7.2 During chapel worship, I experience a connection to all of life.
チャペル礼拝中に生命全てと繋がりを感じる

Every day	毎日感じる
Most days	ほとんど毎日感じる
Some days	多数感じる
Once in a while	たまに感じる
Never	感じない

7.3 During chapel worship, I find strength in religion or spirituality.
チャペル礼拝中や他に神様と繋がっているとき、日常生活の心配を忘れさせる喜びを感じる

Every day	毎日感じる
Most days	ほとんど毎日感じる
Some days	多数感じる
Once in a while	たまに感じる
Never	感じない

7.4 During chapel worship, I find strength in religion or spirituality.

チャペル礼拝中に宗教や精神性から強さを得る

Every day 毎日得る
Most days ほとんど毎日得る
Some days 多数得る
Once in a while たまに得る
Never 得ない

7.5 During chapel worship, I find comfort in religion or spirituality.
チャペル礼拝中に宗教や精神性から慰めを得る

Every day 毎日得る
Most days ほとんど毎日得る
Some days 多数得る
Once in a while たまに得る
Never 得ない

7.6 During chapel worship, I feel deep inner peace or harmony.
チャペル礼拝中に深い心の平和や調和を感じる

Every day 毎日感じる
Most days ほとんど毎日感じる
Some days 多数感じる
Once in a while たまに感じる
Never 感じない

7.7 During chapel worship, I ask for God's help for daily activities.
チャペル礼拝中に日常生活のために神様の助けを求める

Every day 毎日求める
Most days ほとんど毎日求める
Some days 多数求める
Once in a while たまに求める
Never 求めない

7.8 During chapel worship, I feel guided by God in the midst of daily activities.
日常生活の中で神様の導きを求める

Every day 毎日求める
Most days ほとんど毎日求める
Some days 多数求める
Once in a while たまに求める
Never 求めない

7.9 During chapel worship, I feel God's love for me, directly.
チャペル礼拝中に私への神様の愛を直接感じる

Every day 毎日感じる
Most days ほとんど毎日感じる
Some days 多数感じる
Once in a while たまに感じる
Never 感じない

7.10 During chapel worship, I feel God's love for me, through others.
チャペル礼拝中に他人を通して私への神様の愛を感じる
Every day 毎日感じる
Most days ほとんど毎日感じる
Some days 多数感じる
Once in a while たまに感じる
Never 感じない

7.11 I am spiritually touched by the beauty of creation.
チャペル礼拝中に神の創造物の美しさに精神的に感動させられる
Every day 毎日感動させられる
Most days ほとんど毎日感動させられる
Some days 多数感動させられる
Once in a while たまに感動させられる
Never 感動しない

7.12 I feel thankful for my blessings.
チャペル礼拝中に受けた恩恵に感謝する
Every day 毎日感謝する
Most days ほとんど毎日感謝する
Some days 多数感謝する
Once in a while たまに感謝する
Never 感謝しない

7.13 I feel a selfless caring for others.
チャペル礼拝中に他人に対して私心のない思いやりを感じる
Every day 毎日感じる
Most days ほとんど毎日感じる
Some days 多数感じる
Once in a while たまに感じる
Never 感じない

7.14 I accept others, even when they do things that I think are wrong.
チャペル礼拝中に私が正しくないと思うようなことを他人がしていてもその人を受け入れる
Every day 毎日受け入れる

Most days	ほとんど毎日受け入れる
Some days	多数受け入れる
Once in a while	たまに受け入れる
Never	受け入れない

7.15 I desire to be closer to God or in union with the divine.

チャペル礼拝中に神様ともっと親密になりたい、神聖なものと融和したいと思う

Every day	毎日思う
Most days	ほとんど毎日思う
Some days	多数思う
Once in a while	たまに思う
Never	思わない

7.16 In general, how close do you feel to God?

総じて、あなたはどれくらい神様と親密に接していますか。

Not at all close	全く親密ではない
Somewhat close	やや親密である
Very close	とても親密である
As close as possible	可能な限り親密である

7.17 During chapel worship, how close do you feel to God?

チャペル礼拝中に総じて、あなたはどれくらい神様と親密に接していますか。

Not at all close	全く親密ではない
Somewhat close	やや親密である
Very close	とても親密である
As close as possible	可能な限り親密である

8.

The next set of questions are broader and seek to understand how you are thinking, feeling, believing, and responding during chapel services. Even if you don't experience all parts or descriptions of each category, please select the response that aligns *most closely* to your experience. 次の一連の質問は、範囲が広いものです。これらは、あなたがチャペル礼拝中にどのように考え、感じ、信じ、反応しているかを理解しようとするものです。 各カテゴリーのすべての部分または説明を経験していない場合でも、あなたの経験に**最も近い**

Engagement: Gathering 礼拝の招き

8.1 When the bell rings, the prelude is being played at the organ, and the candles are being lit, what set of words best describes your heart and mind? 招き： 礼拝の開始時：鐘がなり、前奏が（普段はオルガンで）弾かれ、ろうそくに火が付かれているとき、あなたの気持ちに一番よく当てはまる文を次の内からお選びください。

A. Dread/hostile. I feel trapped and resentful, as though Christianity is being pushed on me.
恐れ・敵対心。キリスト教が自分に押し付けられているような、追い詰められた、もしくは憤慨した気持ち。

B. Apathy. Don't really care to listen. I'd rather be somewhere else, doing something else, but I'm here now so I might as well listen.
無関心。聞く気持ちにはならない。他にいたい場所・したいことがあるけどもうここにいるから聞いてもいいかという気持ち。

C. Interesting. The music and lighting of candles is calming, and the environment seems positive. I feel welcome, but I don't really think or feel particularly positive or negative. I feel neither passive nor active.
興味がある。音楽とろうそくに火をつける光景を見ていると落ち着き、積極的な環境にいると感じる。歓迎された気持ちではあるが特に積極的でも消極的な気持ちでもない。受動的でも能動的な気持ちでもない。

D. Worthwhile and thought provoking. I think about the meaning of the candles and wonder about what or how I will encounter God today. The music is usually nice and complements the atmosphere. I feel kind of "at home" in this space.
価値があり、考えさせられる。ろうそくの意味を考え、今日はどのようなかたちで神様に出会うか好奇心を持つ。音楽は通常綺麗で雰囲気とよく合う。この空間にいるとアットホームな気持ちになる。

E. Transformational. This is a special time for me to think about God and ask myself what I believe. I feel moved, and even transformed, to be lifted into God's love and Kingdom. It seems like every time I listen, I hear something that causes my spirit to be moved. Sometimes I feel an excited anticipation for what will be happening during the worship service.
革新的。これは神様について考え、自分の信仰についても考える特別な時間である。神様の愛と王国に召され、感動し、変身させられたような気持ちになる。たまには礼拝で何が起こるかわくわくすることもある。

9. Engagement: Hymn Singing

9.1 When you sing a hymn, which statement best describes your thoughts? 讃美歌の歌詞：讃美歌を歌うとき、あなたの経験に一番よく当てはまる文を次の内からお選びください。

A. I completely disagree with the lyrics or the spirit of the lyrics
歌詞と全く同意しない

B. I do not understand the lyrics; find the lyrics confusing or even frustrating
歌詞の意味がわからない、歌詞が紛らわしい、もしくは苛立たしいとでも思う

C. I enjoy the language of the lyrics, despite not fully understanding the theology; believe parts of the lyrics
神学を完全には理解していないが歌詞を楽しむことができる、歌詞の一部は信じる

D. I believe the lyrics and view them as truthful statements about God and humanity
歌詞を信じ、神様や人類についての真実を述べていると思う

9.2 The melodies, harmonies, rhythm, and style of Western-composed, traditional hymns are foreign to me, but they feel worshipful. 礼拝に洋作・伝統的な讃美歌を歌うとき、次についてそれぞれどう思いますか: メロディー、ハーモニー、リズム、様式は外来のものであるが信心深い。

Firmly disagree	同意しない
Disagree somewhat	やや同意しない
Agree somewhat	やや同意する
Firmly agree	同意する

9.3 The melodies, harmonies, rhythm, and style of Western-composed, traditional hymns are foreign to me, and I don't feel connected to them. 西洋の讃美歌を歌うとき、メロディー、ハーモニー、リズム、様式は外来のものであるからあまりつながることができない。

Firmly disagree	同意しない
Disagree somewhat	やや同意しない
Agree somewhat	やや同意する
Firmly agree	同意する

9.4 I like singing hymns in the old Japanese language. 讃美歌を歌うとき、旧型の日本語で歌うことが好きです。

Firmly disagree	同意しない
Disagree somewhat	やや同意しない
Agree somewhat	やや同意する
Firmly agree	同意する

9.5 Being accompanied by the organ helps me feel like I am experiencing Christian worship. 讃美歌を歌うとき、オルガンの伴奏があることによって真正なキリスト教の礼拝を経験している気持ちになる。

Firmly disagree	同意しない
Disagree somewhat	やや同意しない
Agree somewhat	やや同意する
Firmly agree	同意する

9.6 I like singing Christian hymns. 讃美歌を歌うとき、旧型の日本語で歌うことが好きです。

Firmly disagree	同意しない
Disagree somewhat	やや同意しない
Agree somewhat	やや同意する

Firmly agree 同意する

10 Engagement: [Service of Singing]

When you sing songs in [*Minna de Sanbi Reihai*], how do you sense God's presence and activity?

「みんなで讃美礼拝」で讃美歌を歌うとき、神様の存在や活動を感じる能力にどのように感じますか。

10.1 The melodies, harmonies, rhythm, and tempo are closer to what I like outside of worship, so I appreciate feeling connected to the music of my generation. メロディー、ハーモニー、リズム、そしてテンポが私の音楽の趣味とよりよく合い、自分の世代とつながることができて嬉しい。

Firmly disagree 同意しない
Disagree somewhat やや同意しない
Agree somewhat やや同意する
Firmly agree 同意する

10.2 The style of the music, tempo, rhythm, and instrumentation seem too far removed from what should be sacred music; there should be more of a distinct difference between the style of sacred music and secular music. 音楽、テンポ、リズム、そして楽器法の様式が宗教音楽からかけ離れ過ぎていると思う。宗教音楽と非宗教的な音楽とでもっとはっきりした違いがあるべきだと思う。

Firmly disagree 同意しない
Disagree somewhat やや同意しない
Agree somewhat やや同意する
Firmly agree 同意する

10.3 Using contemporary Japanese language helps me to understand the heart of Christianity *better than the* use of older Japanese language patterns. 旧型の日本語を使うより現代の日本語を使うことでキリスト教の本質の理解がより深まる。

Firmly disagree 同意しない
Disagree somewhat やや同意しない
Agree somewhat やや同意する
Firmly agree 同意する

10.4 The use of other instruments and having a song leader in the front feels more like a concert, and therefore is inappropriate for a sacred worship experience. 色々な種類の楽器の使用や讃美リーダーがいることでよりコンサートに近い体験になり、それは礼拝にはふさわしくないと思う。

Firmly disagree 同意しない
Disagree somewhat やや同意しない
Agree somewhat やや同意する
Firmly agree 同意する

11. Engagement: Scripture 御言葉 (聖書朗読)

11.1 When you read or hear the Scripture passage, what statement best describes your thoughts during this time? 聖書の言葉を読んだり聞いたりするときのあなたの気持ちに一番よく当てはまる文を次からお選びください。

A. Disagree. I disagree with almost everything in the content of the passage(s).
同意しない。文章の内容のほとんどと同意しない。

B. Apathy. I don't really care to listen. I would rather be listening to something else.
無関心。聞きたいとは思わない。他のものを聞きたいと思う。

C. Interesting. I can't say that I believe that what I am hearing is *true*, per se, but the passages seem to have something worthwhile to hear.
興味深い。聞いていることが全て真実だとは言えないけれど、文章を聞くことに価値はあると思う。

D. Worthwhile and thought provoking. The content usually has something worth considering, or causes me to consider spiritual matters in a way I hadn't considered. There is definitely truth in the words, but I am challenged to consider how the truths of these passages align with what I already believe.
価値があり、感動させられる。内容には価値あるものが含まれている、もしくは宗教的なことを新しい目で見ることができるようになると思う。言葉に真実は確かに含まれているが、すでに自分が信じていることにどうその真実が当てはまるかを考えさせられる。

E. Transformational. It seems like every time I listen, I hear something that causes my spirit to be moved. I find myself pondering the words even after the worship service is concluded. I even find myself fully believing that these Scriptural truths are what I believe, despite my cultural or family belief systems.
革新的。聞くたびに精神が動かされる、感動する。礼拝が終わっても言葉の意味を熟考していることが多い。自分の文化的、家族的な信仰システムによらず、聖書の言葉を完全に信じ、真実だと思うこともある。

12. Engagement: The Sermon 説教

12.1 When you hear the sermon, which statement best describes your reaction?
説教を聞いているときのあなたの反応に一番よく当てはまる文を次からお選びください。

A. Disagree. I completely disagree with the content of the passage(s).
同意しない。文章の内容のほとんどと同意しない。

B. Apathy. I might look like I'm listening, but in actuality I am not. In fact, I'd rather be listening to something else.
無関心。聞いているようには見えるかもしれないが、実際には全く聞いていない。

C. Interesting. I am not sure that what I am hearing is *true*, per se, but the passages seem to have something worthwhile to hear.
興味深い。聞いていることが全て真実だとは言えないけれど、文章を聞くことに価値はあると思う。

D. Worthwhile and thought-provoking. The content usually has something worth considering, or causes me to consider spiritual matters in a way I hadn't considered. There is definitely truth in the words, and I am challenged to consider how the truths of these passages align with what I already believe.
価値があり、感動させられる。内容には価値あるものが含まれている、もしくは宗教的なことを新しい目で見ることができるようになると思う。言葉に真実は確かに含まれて、すでに自分が信じていることにどうその真実が当てはまるかを考えさせられる。

E. Transformational. It seems like when I listen, I hear something that causes my spirit to be moved. I find myself pondering the words even after the worship service is concluded. I even find myself fully believing that these Scriptural truths are what I believe, despite my cultural or family belief systems.
革新的。聞くたびに精神が動かされる、感動する。礼拝が終わっても言葉の意味を熟考していることが多い。自分の文化的、家族的な信仰システムによらず、聖書の言葉を完全に信じ、真実だと思うこともある。

13. Engagement: Prayer 祈り

13.1 When the chaplain prays aloud, which statement best describes your experience?
牧師が声を出して祈るとき、あなたは普段：

A. I completely disagree with the prayer, the spirit of the prayer, or even that God exists
祈り、祈りの精神、そして神様が存在していることと完全に同意しない

B. I may take the physical posture of prayer, but I really don't align my thoughts and heart with that prayer
身体的には祈りの姿勢をとるが、考えや気持ちは祈りと整列させない

C. I do not understand the prayer, but find the words comforting. Not sure that God hears the prayer, but I'm not completely discounting the possibility
祈りを理解しないが言葉を聞いているのが心地よく、神様が聞いているかわからないが何かしらの価値があると思う

D. I really enjoy the language of the prayer, despite not fully understanding the theology. I feel somewhat confident that God hears the prayer
祈りを楽しむことができ、神学を完全には理解していないが、神様が聞いている確信はそれなりにある

E. I believe that God hears the prayer, and my own thoughts and prayers align with the chaplain in both spirit and truth
神様が聞いていると信じ、自分の考えや祈りが牧師の祈りの精神や真理に一致している

14. Engagement: Benediction 祝福 (「父と子と聖霊の御名によって」)

14.1 When the chaplain offers the benediction, do you usually:
牧師が祝福をするとき、あなたは：

A. Not believe that God is blessing you
本当に神様から祝福を授かっているとは信じていない

B. Believe that God is blessing you
本当に神様から祝福を授かっていると信じている

C. I am not sure what I believe, or my beliefs about this can change from day to day.

日によって気持ちが変わる、もしくは自分でも何を信じているかよくわからない

14.2 When you sing “Amen,” after the benediction, which of the following statements best reflect your thoughts?
祝福の後に「アーメン」と歌うとき、それは「その通りです」という意味だと信じますか。

A. I sing the Amen because it is what everyone else is doing, even if I’m not thinking about the meaning of the word. 皆さんが歌っているから、「アーメン」の意味をあまり考えずに私は歌います。

B. I sing the Amen because I agree that the blessing comes through the Trinity. 父とイェス様と聖霊をトゥして先の祝福は三位一体で実現した

C. Something else その他

15. Engagement: Dismissal 退堂

15.1 Dismissal: While the candles are being extinguished and the music is playing, Which statement best describes your experience?
解散：ろうそくが消火され音楽が流れているとき、あなたは次のどれを経験しますか。

A. I think that attending was a waste of time, so I leave as soon as it’s politely possible.
出席するのは時間の無駄であったと感じ、できるだけ早く去る。

B. I am not terribly engaged and am already thinking about the next thing I have to do.
それほど真剣に携わってはおらず、すでに次にすべきことについて考えている。

C. I watch what is happening and stay focused on what I am seeing and consider what I just heard.
ろうそくが消火されるのをじっと眺め、説教などで聞いたことを熟考する。

D. I generally find that time to be a good time of closure to what was a meaningful experience, and it gives me time to just mull over what I’ve heard. I’m in no particular hurry to exit.
意味のある経験の良い終結であり、説教などで聞いたことを熟考するのにいい時間だ。退出するのを急ぐ必要はないと思う。

E. I experience something transformative, and if there were some extra time, I would like to just talk with somebody about what I am thinking and believing.
何か変身させられたような気持ちになり、もっと時間があれば考えていること・信じていることについて誰かと話したいという気持ちがある。

16. Previous Connections to Christian Education [Independent Variable]

16.1 Please answer the following question if you are comfortable:
もしよければ次の質問にお答えください：

A. Did you attend any of the following junior or senior high schools in Kumamoto?
あなたは以下のいずれかの学校に在籍または卒業しましたか？

Luther Junior High School ルーテル中学校

Luther High School　ルーテル高校

Kyūshū Gakuin Junior High School　九州学院中学校

Kyūshū Gakuin High School　九州学院高校

Marist High School　マリスト高校

Shin Ai High School　信愛高校

a. Yes, I attended one of these junior and/or senior high schools. はい、これらの学校のいずれかに在籍または卒業しました。

b. No, I did not attend any of these junior and/or senior high schools. いいえ、これらの学校のいずれかに在籍または卒業しなかった。

17. Metacognition: Music ministry participation

17.1　Do you feel that participating in the choir/handbell team/as an organist helps you to grow spiritually?　あなたは聖歌隊・ハンドベルチーム・オルガニストとして活動することで精神的に成長したと思いますか。

a. Not at all　全く確信していない

b. A little　少し確信している

c. Mostly　ほとんど確信している

d. For sure　完全に確信している

e. I am not a member of any the music ministry teams.　私はチャペル委員会の聖歌隊、ハンドベルチーム、又はオルガニストのメンバーではありません。

18. Thank you so much for your time. This survey is now complete.

お疲れ様でした。このアンケートは終了いたします。

Appendix G

Pilot survey evaluation form: Bilingual version

Please take the online survey at https://docs.google.com/forms/d/e/1FAIpQLSfzbbdoKvFOpkoSQRe69G5Ne4lZ4Umrpur7EmMabSEFOlfrtw/viewform?usp=sf_link or use the following QR code:

1. What is your school level this year? 現在何年生ですか？

   ___Freshman ___Sophomore ___Junior ___Senior

2. Are you a member of the chapel committee? チャペル委員会のメンバーですか？

   ___Yes ___No

3. How long did the survey take for you to complete? (Choose one answer) アンケートを書く時間はどのぐらいかかりましたか？

   ___10-15 minutes 10-15 分間
   ___15-20 minutes 15－20 分間
   ___20-25 minutes 20-25 分間
   ___25-30 minutes 20-30 分間
   ___More than 30 minutes 30 分間以上

4. As you take the survey, please write down which questions had grammatical errors or lacked clarity. You may choose to write the errors here, or if it is easier, you may discuss them with Mrs. Bencke after the survey is complete. アンケートを書きながら、文保の間違えまたは分かりにくいところを書いてください。もし直接その問題を説明したほうが簡単だったら、ベンケ・ジャックリンと直接話しても OK です。その場合に、５番で書いてください。

1. Section ___Question___
   Problem:_____

2. Section ___Question ___
   Problem:_____

3. Section ___ Question ___
   Problem:_____

4. Section ___Question ___
   Problem:_____

5. I would like to directly confer with Mrs. Bencke about something in the survey. Circle one. 直接ジャクリンと話したいです。（〇をつけてください）YES はい　NO いいえ

5. In your opinion, how was the flow from one question or section to the next?　ご意見によって、アンケートの「流れ」はどうでしたか？

   ___わかりやすかった　　Easy to follow

   ___時々突然な変更が出ってしまった　　Sometimes abrupt changes

   ___わかりにくかった　　Difficult to follow

   Comments, or description of where problems occurred:　コメント：

   Section ___Question___
Problem:_____

   Section ___Question ___
Problem:_____

6. Did you notice any redundancies? (Circle yes or no)　　**Yes　No**
繰り替えところを気づきましたか？（〇つけ）　　はい　いいえ

   If yes, please describe the problems here:　「はい」なら、ここで説明してください：

7. Were there any questions that you found really difficult or impossible to answer? (Circle yes or no)　**Yes　No**　**特に難しい質問、または、答えるのは無理の質問はありましたか？（〇つけ）　　はい　いいえ**
コメントお願いします。

   If yes, please describe the problems here:

   Section ___Question___
Problem:_____

   Section ___Question ___
Problem:_____

   Section ___Question___
Problem:_____

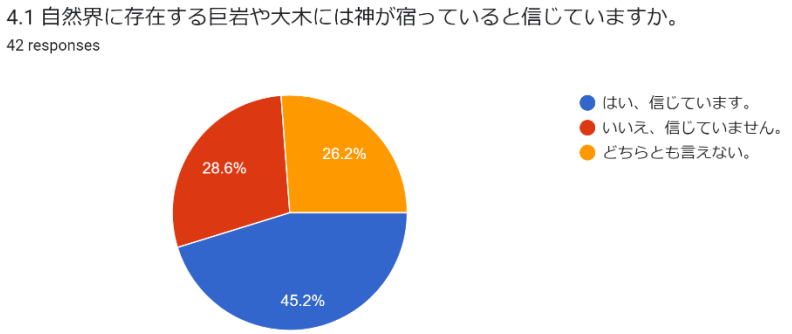
Appendix H

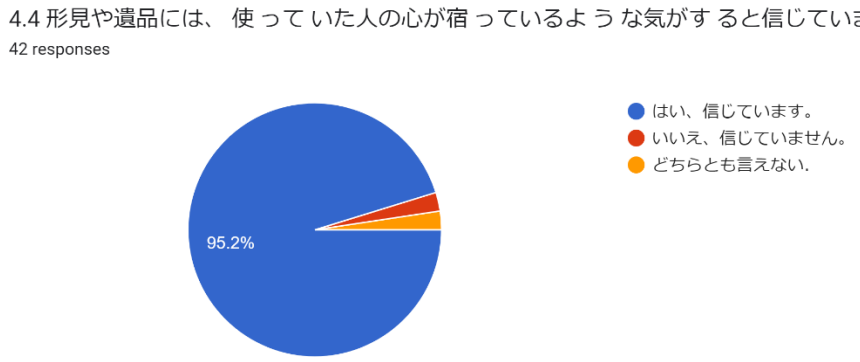
Anticipated Interview Questions (Bilingual)

1. You have all participated in the chapel committee despite the difficulties and inconveniences of remote learning, remote chapel services, and sometimes inability to attend practices because of the COVID-19 related school rules. This must have been difficult. What motivated you to remain in the chapel committee 皆さんは、遠隔学習、遠隔チャペル礼拝、時にはコロナウイルス関連の校則で練習に参加できないなど、困難や不便を感じながらもチャペル委員会に参加されてきました。これは大変なことだったのではないでしょうか。チャペル委員会を続けてこられた動機は何ですか？
2. A considerable number of respondents (about 82%) indicated that they felt like participating in chapel committee music groups helped them to grow spiritually. What does it mean for you to “grow spiritually?”
   What does that look like?
   How is growth characterized?
   Do you think it is important for students to grow in the area of spirituality? Why or why not?
   チャペル委員会の音楽グループに参加することで、かなりの数の回答者（約82%）が「精神的に成長できたと思う」と回答しています。 あなたにとって、"精神的に成長する "とはどういうことですか？
   それはどのようなものですか？
   成長とはどのようなものですか？
   スピリチュアリティの領域で成長することは、学生にとって重要だと思いますか？ その理由またはそう考えない理由は何ですか？
3. Usually “growth” in any area—personal, academic, physical— happens alongside “being challenged.” In what ways, if any, do you feel that attending chapel worship helps you to grow spiritually? How are you challenged? Along those lines, what barriers do you perceive for students here at KLC to pursuing this kind of spiritual challenge?
   通常、個人的、学問的、身体的などの分野でも、「成長」は「挑戦すること」と同時に起こります。 チャペルでの礼拝に参加することで、どのような点で霊的成長を実感していますか？ また、どのようにチャレンジしていますか？ また、KLC の生徒がこのような精神的なチャレンジを追求する上で、どのような障壁があると感じますか？
4. I’d like to show you the results from one set of questions about the afterlife (Buddhist beliefs and Christian beliefs). As you can see, about 80% of students indicated that the spiritual life after death (heaven) either don’t believe or only slightly believe that that life is spent with God. However, roughly the same percentage (80%) do not believe or only slightly believe that ancestors impact the living, which as you know is a typical belief of Buddhism. 81%, in fact, either do not believe or believe only slightly in the afterlife. Do you think this affects a person’s worldview (well-being, psychological condition, ability to hope, etc.)? And, do you think it is hard for people to believe in an afterlife/heaven?

Why or why not? 死後の世界（仏教の信仰とキリスト教の信仰）についての質問の 1 セットの結果をお見せしたいと思います。 ご覧のように、死後の霊的生活（天国）については、約 8 割の学生が、その生活が神とともに過ごすものだと信じていないか、少ししか信じていないと回答しています。 しかし、ご存知のように仏教の代表的な信仰である「先祖が生前に影響を与える」ことについては、ほぼ同じ割合（80%）の人が「信じない」「少ししか信じない」と回答しています。 81%の人が死後の世界を信じていない、もしくは少ししか信じていないのです。 このことは、その人の世界観（幸福感、心理状態、希望する力など）に影響を与えると思いますか？ また、死後の世界や天国を信じることは、人々にとって難しいことだと思いますか？その理由またはそう思わない理由は何ですか？

5. In one section I asked some questions about Shintō belief. (Show the results). As you can see, for the questions about gods, responses were quite evenly divided. However, for the questions about the nature of the human spirit, there was almost 100% agreement that the human spirit can be, or is, transferred into things or between humans and created items. I'd like to talk about this for a moment. アンケートのある部分で神道の信仰についていくつか質問しました。 ご覧のように、神々に関する質問では、回答はほぼ均等に分かれています。 しかしながら、人間の精神に関する質問では、人間の精神は物に乗り移る、あるいは人間と創造された物の間に乗り移るという意見がほぼ 100%でした。 このことについて、少しお話ししたいと思います。



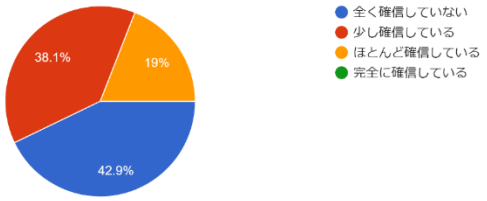


A) First, I found this to be unusual because I had always assumed that Shintō religiosity dealt pretty exclusively with gods in nature and had never considered the human spirit as being part of Shintō belief. What about you? How do you understand this broad area of "Shintō belief?" まず、私は神道の宗教性は自然界の神々だけを扱うものと思っていたので、人間の精神が神道の信仰の一部であると考えたことがなかったので、これは珍しいことだと思いました。 あなたはどうですか。この広い意味での「神道信仰」をどのように理解されていますか？ 具体的には何に対する信仰ですか？

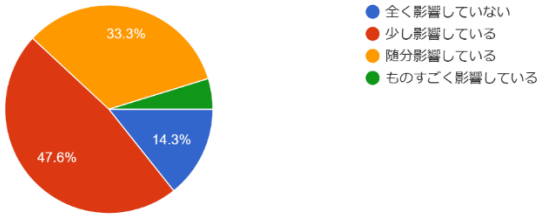
B) Second, when Japanese students talk about the 心 how is the 心 different from the spirit world that is represented in animation (Studio Ghibli)? Is it the same as ghosts? 次に、日本の学生が「心」について話すとき、「心」はアニメ（スタジオジブリ）で表現される霊界とどう違うのでしょうか？幽霊と同じなのでしょうか？

C) When students respond that they believe that someone would be cursed if they cut an aged tree, what is the belief surrounding that idea? Who does the cursing, why, and at what point does a curse end? 老木を切ると呪われると思う」と答えた生徒がいましたが、その考え方はどのようなものでしょうか。 誰が、なぜ、どの時点で呪いが終わるのでしょうか？

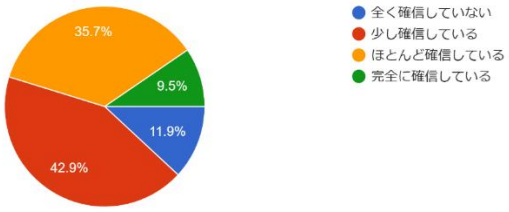
5.5A CRS 7 FolUp 神様と一緒に過ごす来世があるとどれほど信じていますか。
42 responses



5.5B CBRS 7
あなたはあなたの先祖がどれほどあなたの人生に軌道に影響を及ぼしていると思いますか。
42 responses



5.5A CRS 7　どの程度死後の世界を信じていますか。
42 responses



Appendix I

Bilingual Informed Consent: Group 1 (Survey）

Title of the Project: Non-Christian Japanese College Students' Perceptions of Engaging with God during the Participatory Components of Worship

研究の題名 ：キリスト教徒でない日本の大学生の礼拝の参加型要素中の神様との関わりに対する意識

Principal Investigator: Jacqueline Bencke, Director of Sacred Music, Doctoral Candidate, Liberty University

主任研究員： ジャックリン・ベンケ 、宗教音楽の指導者, リバティ大学 博士課程在学中

Invitation to be Part of a Research Study 研究に招待募集説明

You are invited to participate in a research study. To participate, you must be between 18-22 years of age, be a freshman through senior undergraduate student, and either a member of the chapel committee or regularly attend chapel services. Your participation is voluntary.

Please take some time to read this entire form and ask questions before deciding whether to participate in this research.

研究調査への参加にご招待します。 参加資格は、18 歳～22 歳の学部 1 年生～4 年生で、チャペル委員会のメンバーであるか、定期的にチャペル礼拝に出席していることです。参加は任意です。

この研究に参加するかどうかを決める前に、時間をかけてこのフォーム全体を読み、ご質問ください。

What is the study about and why is it being done? 研究目的と理由

The purpose of the research is to examine what students think and believe while they participate in the daily chapel services at Kyūshū Lutheran College. The researcher will inquire about your religious practices and beliefs at home and on campus.

この研究の目的は、学生が九州ルーテル学院大学でチャペルに参加する際に何を考え信じるのかを調査することです。主任研究員は家庭とキャンパスにおける学生の宗教的習慣と信念について調査します。

What will happen if you take part in this study? 参加したらなにをしますか

If you decide to participate in this research, you will be asked to do the following thing:

1. Complete an anonymous online survey. A QR Code will be available in the chapel lobby for you to access the survey. This survey is estimated to take approximately 15-20 minutes of your time.

How could you or others benefit from this study? 予測される利益

Participants should not expect to receive a direct benefit from participating in this study; however, participants may find satisfaction in the process of reflective thinking and/or in their contribution to the academic community and body of knowledge.

Benefits to society include (1) the fostering a more comprehensive understanding of the current generation of college students' attitudes toward religion and faith and (2) addressing academic questions regarding "missional impact."

この研究の参加に伴う直接的な利益は予期されません。しかし、参加者は反省的思考の過程や学界・知識体系への貢献から満足感を得るかもしれません。

社会的なメリットとしては、（1）現在の大学生の宗教や信仰に対する姿勢をより包括的に理解することができる、（2）"ミッション・インパクト "に関する学術的な疑問が解決できる、などが挙げられます。

What risks might you experience from being in this study? 負担及び予測されるリスク

The risks involved in this study are minimal meaning they are equal to the risks you would encounter in everyday life. Participants may experience fatigue from the concentration required to respond to detailed questions about themselves. Participants may feel vulnerable when they reveal private information about spirituality.

この研究に伴うリスクは、日常生活で遭遇するリスクと同等な、最小限のものです。このアンケートに回答することにより、自身についての詳細な質問に回答するのに要する集中力から疲労を経験することがあるかもしれません。また、精神面についての個人情報を明かす時に脆弱性を感じることもあるかもしれません。

How will personal information be protected? 個人情報の保護・研究結果の取り扱いについて

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer and may be used in future presentations. After four years, all electronic data will be deleted.

この研究の記録は非公開にされます。研究記録は安全に保管され、研究者だけがその記録にアクセスすることができます。

- 参加者の回答は匿名とする。
- データはパスワードでロックされたコンピュータに保存され、将来のプレゼンテーションに使用される可能性があります。4 年後、すべての電子データは削除されます。

How will you be compensated for being part of the study? 報酬はいくらですか

Participants will not be compensated for participating in this study.
報酬はありません。

What are the costs to you to be part of the study? 参加費はいくらですか

There is no cost to participate in this study.
この調査の参加者が費用を負担することもありません。

Does the researcher have any conflicts of interest? 研究担当者は利益相反がありますか

The researcher serves as an adjunct faculty member at Kyūshū Lutheran College. To limit potential or perceived conflicts, the survey will be completed anonymously, so the researcher will not know who participates. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study. The researcher has no financial interest in the outcome of this study.
研究担当者は九州ルーテル学院大学の非常勤講師です。利益相反を防ぐため、アンケートは無記名で行われ、研究者には誰が参加するのかが分からないようにします。この開示は、この関係が本研究への参加意思に影響を与えるかどうかを判断できるようにするためのものです。本研究に参加するかしないかの決定に基づく、いかなる措置も、個人に対して取られることはありません。研究者は本研究の結果に金銭的な利害関係を持ちません。

Is study participation voluntary?

Participation is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or Kyūshū Lutheran College. You may choose to not answer any questions on the survey. If you participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.
参加は任意です。参加するかしないかの決定は、現在または将来のリバティ大学および九州ルーテル学院大学との関係に影響を与えるものではありません。あなたは、アンケートのどの質問にも答えないことを選択することができます。参加した場合、それらの関係に影響を与えることなく、アンケートを提出する前に、どの質問にも答えない、またはいつでも撤回する自由があります。

What should you do if you decide to withdraw from the study? もし参加することを辞めたかったら、どうすればいいですか

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

調査を中止する場合は、アンケートを終了し、インターネットブラウザを閉じてください。あなたの回答が記録されたり、研究に含まれることはありません。

Whom do you contact if you have questions or concerns about the study? 若し質問や心配があれば、どうすればいいですか

The researcher conducting this study is Jacqueline Bencke. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [redacted] or by email at [redacted]. You may also contact the researcher's faculty sponsor, Dr. Scott Connell, at [redacted].

＊Please be advised that a consultation with Dr. Connell can only be conducted in English. A consultation in Japanese with Dr. Connell is not possible. If you have general questions that necessitate a Japanese consultation, please contact Dr. Sakamoto, who is Jacqueline Bencke's research ethics overseer at Kyūshū Lutheran College.

研究担当者は ジャックリン・ベンケ です。　今疑問や質問など聞いてもかまいません。もし後で質問があれば、研究担当者にぜひ連絡してください。

電話[redacted]

メール [redacted]

また、研究者の指導教授、スコット・コネル博士に連絡することもできます。

メール [redacted].

＊但し、コネル先生の場合、日本語での相談はできません。日本語での相談が必要な一般的な質問は、九州ルーテル学院大学で Jacqueline Bencke の研究倫理監督官を務める坂本博士に連絡してください。

Whom do you contact if you have questions about your rights as a research participant? 研究参加者としての権利に関する質問がある場合の連絡先

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers

are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

この研究に関して質問や懸念があり、研究者以外の誰かと話したい場合は、
Institutional Review Board
1971 University Blvd.【1971　ユニバーシティ BLVD】
Green Hall Ste 2485　【グリーンホール STE　２４８５】
Lynchburg, VA 24515　【バージニア州リンチバーグ 24515】
に連絡することをお勧めします
または irb@liberty.edu に電子メールを送信してください。

免責事項：倫理委員会（IRB）は、人体実験が連邦規則で定義および要求されている倫理的な方法で実施されることを保証する任務を負っています。 学生や教員の研究者が取り上げたり示唆したりするトピックや視点は研究者のものであり、必ずしもリバティー大学の公式の方針や立場を反映しているわけではありません。

Your Consent 同意書

Before agreeing to be part of the research, please be sure that you understand what the study is about by reading the information and asking questions. You may print this document for your records. If you have any questions about the study later, you can contact Mrs. Bencke using the information provided above.

調査に参加することに同意する前に、情報を読んで質問することにより、調査の内容を理解していることを確認してください。 この文書は記録のために印刷しておくことができます。 後で研究について質問がある場合は、上記の情報を使用してベンケ先生に連絡することができます。

上記の情報を読み、理解しました。 私は質問をし、答えを受け取りました。 私は研究に参加することに同意します。

Appendix J

Bilingual Informed Consent：Group 2 （Focus Group）

英和同意説明書:グループ２（フォーカスグループ）

Title of the Project

研究の題名

Non-Christian Japanese College Students' Perceptions of Engaging with God during the Participatory Components of Worship

キリスト教徒でない日本の大学生の礼拝の参加型要素中の神様との関わりに対する意識

Principal Investigator

主任研究員

Jacqueline Bencke, Director of Sacred Music; Doctoral Candidate, Liberty University

ジャックリン・ベンケ、宗教音楽の指導者, リバティ大学 博士課程在学中

Invitation to be Part of a Research Study 研究フォ-カスグループ招待状

You are invited to participate in a research study. To participate, you must be between 19–22 years of age, a junior or senior level undergraduate student who has demonstrated exceptional communication skills, and have participated in the chapel committee. Your participation is voluntary. Please take some time to read this entire form and ask questions before deciding whether to participate in this research.

研究調査に参加しませんか？参加資格は、19 歳～22 歳の学部 3 年生または 4 年生で、優れたコミュニケーション能力を持ち、チャペル委員会に参加したことがある方です。参加は任意です。本研究に参加するかどうかを決める前に、時間をかけてこのフォーム全体を読み、ご質問ください。

What is the study about and why is it being done? 研究目的と理由

The purpose of the focus group is to examine students' personal perceptions of engagement during chapel. Furthermore, students will be asked their opinions to explain certain patterns found in the survey data. The researcher may inquire about your religious practices and beliefs at home and on campus.

本研究の目的は、学生が九州ルーテル学院大学でチャペルに参加する際に考え、信じることを調査することです。さらに、多くの学生から集められた調査データに見られるパターンを説明するために、学生の意見が求められます。主任研究員は、家庭とキャンパスにおける学生の宗教的習慣と信念について調査します。

What will happen if you take part in this study? この研究に参加すると何が行いますか

If you decide to participate in this research, you will be asked to do the following:

1. participate in an audio-recorded, in-person focus group with up to four other students. The focus group will take place in a designated and available classroom at a time that works for all participants. The focus group discussion is estimated to take approximately one hour.

本研究に参加することを決めたら、次のことをすることが求められます。

1. 音声録音された、最大 4 人の他の学生との対面式フォーカスグループに参加します。フォーカスグループは、指定された教室で、参加者全員の都合がつく時間に行われます。フォーカスグループでの話し合いは、およそ 1 時間かかることが見込まれます。

How could you or others benefit from this study? 予測される利益がありますか

Participants should not expect to receive a direct benefit from participating in this study; however, participants may find satisfaction in the process of reflective thinking and/or in their contribution to the academic community and body of knowledge.

Benefits to society include (1) the fostering of a more comprehensive understanding of the current generation of college students' attitudes toward religion and faith and (2) addressing academic questions regarding "missional impact."

参加者はこの研究に参加することで直接的な利益を得ることを期待すべきではないが、参加者は内省的な思考の過程や学術界や知識体系への貢献に満足感を得ることができるだろう。
社会的な利益としては、（1）現在の大学生の宗教と信仰に対する態度についてのより包括的な理解の促進、（2）「宣教的影響」に関する学術的な疑問への取り組みが挙げられる。

What risks might you experience from being in this study?
負担及び予測されるリスクについて

The risks involved in this study are minimal, meaning they are equal to the risks you would encounter in everyday life. Participants may experience fatigue from the concentration required to respond to detailed questions about themselves. Participants may feel vulnerable when they reveal private information about spirituality.

本研究に伴うリスクは、日常生活で遭遇するリスクと同等な、最小限のものです。自身についての詳細な質問に回答するのに要する集中力から疲労を経験することがあるかもしれません。また、精神面についての個人情報を明かす時に脆弱性を感じることもあるかもしれません。

How will personal information be protected?
個人情報の保護・研究結果の取り扱いについて

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential through the use of pseudonyms. Focus groups will be conducted in an area where others cannot easily overhear the conversation.
- Data will be securely stored on a password-locked computer and may be used in future presentations. After four years, all electronic records will be deleted.

- Focus groups will be audio-recorded and transcribed. The recording transcript, and any other notes procured in the study will be kept in a password-locked computer for four years and then erased. Only the researcher will have access to the recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

本調査の記録は非公開とします。公開される報告書には、被験者を特定できるような情報は一切含まれません。研究記録は安全に保管され、研究者だけがその記録にアクセスすることができます。

- 参加者の回答は、仮名の使用により秘密が保たれます。フォーカスグループは、他の人が容易に会話を聞くことができない場所で実施されます。
- データは、パスワードでロックされたコンピュータに保存され、将来のプレゼンテーションに使用される可能性があります。4 年後すべての電子記録は削除されます。
- フォーカスグループは、録音され文字化されます。録音、転写、および研究で得られたその他のメモは、パスワードでロックされたコンピュータに 4 年間保管された後、消去されます。研究者だけが録音にアクセスすることができます。
- フォーカスグループの場では守秘義務を保証することはできません。推奨されないことですが、フォーカスグループの他のメンバーが議論されたことをグループ外の人と共有する可能性はあります。

How will you be compensated for being part of the study?
代償はいくらですか

Participants will not be compensated for participating in this study.
本研究の参加者への報酬はありません。

What are the costs to you to be part of the study?
参加価格はいくらですか

There is no cost to participate in this study.
本研究の参加者が費用を負担することもありません。

Does the researcher have any conflicts of interest?
研究担当者は利益相反がありますか

The researcher serves as an adjunct faculty member (professional authority) at Kyūshū Lutheran College. However, researcher has no authoritative position (grading, assessment, etc.) for the participants. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study. The researcher has no financial interest in the outcome of this study.
研究者は、九州ルーテル学院大学の非常勤講師（職務権限）を務めていますが、参加者に対して権威ある立場（採点、評価など）にはありません。この開示は、この関係が本研究への参加意思に影響を与えるかどうかを判断できるようにするためのものです。本研究に参加するかしないかの決定に基づく、いかなる措置も、個人に対して取られることはありません。研究者は本研究の結果に金銭的な利害関係を持ちません。

Is study participation voluntary? 参加するのは任意ですか

Participation is voluntary. Your decision whether or not to participate will not affect your current or future relations with the researcher, Liberty University, or Kyūshū Lutheran College. If you participate, you are free to not answer any question or withdraw from the discussion at any time without affecting relationships to the researcher.

本研究の参加を辞退する場合、次項に記載されているメールアドレス／電話番号で研究者 に連絡してください。フォーカスグループのデータは破棄されませんが、フォーカスグループへのあなたの貢献は研究に含まれなくなります。参加を始めてから思い直した場合、罰則なくいつでも参加を終了することができます。退室することによって、いつでもフォーカスグループでの議論から抜けることができます。

What should you do if you decide to withdraw from the study? もし参加することを辞めたかったら、どうすればいいですか

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw. If you begin participation and change your mind you may end your participation at any time without penalty. You may withdraw from the focus group discussion at any time by excusing yourself.

あなたが研究を辞退する場合は、次の段落に記載されているメールアドレス／電話番号で研究者 に連絡してください。あなたが参加を取りやめることを選択した場合、フォカスグループのデータは破棄されませんが、あなたが取りやめることを選択した場合、フォカスグループへのあなたの貢献は研究に含まれなくなります。参加を始めてから気が変わった場合は、罰則なしでいつでも参加を終了することができます。あなたは、席を外すことによって、いつでもフォカスグループでの議論から抜けることができます。

Whom do you contact if you have questions or concerns about the study? もし疑問、質問、心配などがあればどうすればいいですか

The researcher conducting this study is Jacqueline Bencke. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [redacted] or by email at [redacted]. You may also contact the researcher's faculty sponsor, Dr. Scott Connell at [redacted]. Please be advised that a consultation with Dr. Connell can only be conducted in English. A consultation in Japanese with Dr. Connell is not possible. If you have general questions that necessitate a Japanese consultation, please contact Dr. Sakamoto, who is Jacqueline Bencke's research ethics overseer at Kyūshū Lutheran College at [redacted].

本研究を行う研究者は、ジャックリン・ベンケ（Jacqueline Bencke）です。今質問があれば、何でも聞いてください。後日質問がある場合は、電話（[redacted]）または E メール

（[redacted]）での連絡をお勧めします。また、研究者の指導教授であるスコット・コネル博士（[redacted]）にも連絡することができます。

*但し、コネル先生への相談は英語のみとなり、日本語での相談はできません。 日本語での相談が必要な場合は、九州ルーテル学院大学で ジャックリン・ベンケ の研究倫理責任者である坂本先生にご相談ください。メール：[redacted]

Whom do you contact if you have questions about your rights as a research participant?
研究参加者としての権利に関する質問がある場合の連絡先

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

本研究に関して質問や懸念があり、研究者以外の誰かと話したい場合、
Institutional Review Board
1971 University Blvd.【1971　ユニバーシティ BLVD】
Green Hall Ste 2485　【グリーンホール STE　２４８５】
Lynchburg, VA 24515　【バージニア州リンチバーグ 24515】
に連絡することをお勧めします
または、irb@liberty.edu に電子メールを送信してください。

免責事項：倫理委員会（IRB）は、人体実験が連邦規則で定義および要求されている倫理的な方法で実施されることを保証する任務を負っています。 学生や教員の研究者が取り上げたり示唆したりするトピックや視点は研究者のものであり、必ずしもリバティー大学の公式の方針や立場を反映しているわけではありません。

Your Consent　同意書

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

この文書に署名することにより、あなたは本研究に参加することに同意したことになります。 署名する前に、研究内容を理解してください。 記録のため、このドキュメントのコピーがあなたに提供されます。 研究者は研究記録と共にコピーを保管します。 この文書に署名した後に研究について質問がある場合は、上記の情報を使用して研究チームに連絡することができます。

私は上記の情報を読み、理解しました。 私は質問をし、答えを受け取りました。 私は研究に参加することに同意します。

☐ *研究者は、私が本研究に参加する一環として私の音声を録音することに関して、私から許可を得ています。*

_____

参加者の名前（ローマ字で書いてください）　　㊞

_____

日付　 0000-00－00

Appendix K

IRB Approvals

English Consent：Group 1 （Survey）

Title of the Project: Non-Christian Japanese College Students' Perceptions of Engaging with God during the Participatory Components of Worship

Principal Investigator: Jacqueline Bencke, Director of Sacred Music, Doctoral Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be between 18-22 years of age, be a freshman through senior undergraduate student, and either a member of the chapel committee or regularly attend chapel services. Your participation is voluntary.

Please take some time to read this entire form and ask questions before deciding whether to participate in this research.

What is the study about and why is it being done?

The purpose of the research is to examine what students think and believe while they participate in the daily chapel services at Kyushu Lutheran College. The researcher will inquire about your religious practices and beliefs at home and on campus.

What will happen if you take part in this study?

If you decide to participate in this research, you will be asked to do the following thing:

1. Complete an anonymous online survey. A QR Code will be available in the chapel lobby for you to access the survey. This survey is estimated to take approximately 15-20 minutes of your time.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study; however, participants may find satisfaction in the process of reflective thinking and/or in their contribution to the academic community and body of knowledge.

Benefits to society include (1) the fostering a more comprehensive understanding of the current generation of college students' attitudes toward religion and faith and (2) addressing academic questions regarding "missional impact."

What risks might you experience from being in this study?

The risks involved in this study are minimal meaning they are equal to the risks you would encounter in everyday life. Participants may experience fatigue from the concentration required to respond to detailed questions about themselves. Participants may feel vulnerable when they reveal private information about spirituality.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.

- Data will be stored on a password-locked computer and may be used in future presentations. After four years, all electronic data will be deleted.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

There is no cost to participate in this study.

Does the researcher have any conflicts of interest?

The researcher serves as an adjunct faculty member at Kyushu Lutheran College. To limit potential or perceived conflicts, the survey will be completed anonymously, so the researcher will not know who participates. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study. The researcher has no financial interest in the outcome of this study.

Is study participation voluntary?

Participation is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or Kyushu Lutheran College. You may choose to not answer any questions on the survey. If you participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jacqueline Bencke. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [redacted] or by email at [redacted]. You may also contact the researcher's faculty sponsor, Dr. Scott Connell, at [redacted]

* Please be advised that a consultation with Dr. Connell can only be conducted in English. A consultation in Japanese with Dr. Connell is not possible. If you have general questions that necessitate a Japanese consultation, please contact Dr. Sakamoto, who is Jacqueline Bencke's research ethics overseer at Kyushu Lutheran College.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations.

The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about by reading the information and asking questions. You may print this document for your records. If you have any questions about the study later, you can contact Mrs. Bencke using the information provided above.

日本語の同意：グループ 1（アンケート）

研究の題名 ：キリスト教徒でない日本の大学生の礼拝の参加型要素中の神様との関わりに対する意識

主任研究員： ジャックリン・ベンケ 、宗教音楽の指導者, リバティ大学 博士課程在学中

研究に招待募集説明

研究調査への参加にご招待します。 参加資格は、18 歳～22 歳の学部 1 年生～4 年生で、チャペル委員会のメンバーであるか、定期的にチャペル礼拝に出席していることです。参加は任意です。

この研究に参加するかどうかを決める前に、時間をかけてこのフォーム全体を読み、ご質問ください。

研究目的と理由

この研究の目的は、学生が九州ルーテル学院大学でチャペルに参加する際に何を考え信じるのかを調査することです。主任研究員は家庭とキャンパスにおける学生の宗教的習慣と信念について調査します。

参加したらなにをしますか

この研究に参加することになった場合、以下のことをお願いすることになります:

①無記名のオンラインアンケートを完了することが求められます。QR コードはチャペルロビーに置いてあります。アンケート記入に要する時間は約 15~20 分です。

予測される利益

この研究の参加に伴う直接的な利益は予期されません。しかし、参加者は反省的思考の過程や学界・知識体系への貢献から満足感を得るかもしれません。

社会的なメリットとしては、（1）現在の大学生の宗教や信仰に対する姿勢をより包括的に理解することができる、（2）"ミッション・インパクト "に関する学術的な疑問が解決できる、などが挙げられます。

負担及び予測されるリスク

この研究に伴うリスクは、日常生活で遭遇するリスクと同等な、最小限のものです。このアンケートに回答することにより、自身についての詳細な質問に回答するのに要する集中力から疲労を経験することがあるかもしれません。また、精神面についての個人情報を明かす時に脆弱性を感じることもあるかもしれません。

個人情報の保護・研究結果の取り扱いについて

この研究の記録は非公開にされます。研究記録は安全に保管され、研究者だけがその記録にアクセスすることができます。

- 参加者の回答は匿名とする。

- データはパスワードでロックされたコンピュータに保存され、将来のプレゼンテーションに使用される可能性があります。4 年後、すべての電子データは削除されます。

報酬はいくらですか

報酬はありません。

参加費はいくらですか

この調査の参加者が費用を負担することもありません。

研究担当者は利益相反がありますか

研究担当者は九州ルーテル学院大学の非常勤講師です。利益相反を防ぐため、アンケートは無記名で行われ、研究者には誰が参加するのかが分からないようにします。この開示は、この関係が本研究への参加意思に影響を与えるかどうかを判断できるようにするためのものです。本研究に参加するかしないかの決定に基づく、いかなる措置も、個人に対して取られることはありません。

研究者は本研究の結果に金銭的な利害関係を持ちません。

参加するのは任意ですか

参加は任意です。参加するかしないかの決定は、現在または将来のリバティ大学および九州ルーテル学院大学との関係に影響を与えるものではありません。あなたは、アンケートのどの質問にも答えないことを選択することができます。参加した場合、それらの関係に影響を与えることなく、アンケートを提出する前に、どの質問にも答えない、またはいつでも撤回する自由があります。

もし参加することを辞めたかったら、どうすればいいですか

調査を中止する場合は、アンケートを終了し、インターネットブラウザを閉じてください。あなたの回答が記録されたり、研究に含まれることはありません。

若し質問や心配があれば、どうすればいいですか

研究担当者は ジャックリン・ベンケ です。　今疑問や質問など聞いてもかまいません。もし後で質問があれば、研究担当者にぜひ連絡してください。

電話 [redacted]
メール [redacted]

また、研究者の指導教授、スコット・コネル博士に連絡することもできます。

メール [redacted]

＊但し、コネル先生の場合、日本語での相談はできません。日本語での相談が必要な一般的な質問は、九州ルーテル学院大学で Jacqueline Bencke の研究倫理監督官を務める坂本博士に連絡してください。

研究参加者としての権利に関する質問がある場合の連絡先

この研究に関して質問や懸念があり、研究者以外の誰かと話したい場合は、

Institutional Review Board
1971 University Blvd.　【1971　ユニバーシティ BLVD】
Green Hall Ste 2485　【グリーンホール STE　２４８５】
Lynchburg, VA 24515　【バージニア州リンチバーグ 24515】
に連絡することをお勧めします
または irb@liberty.edu に電子メールを送信してください。

免責事項：倫理委員会（IRB）は、人体実験が連邦規則で定義および要求されている倫理的な方法で実施されることを保証する任務を負っています。 学生や教員の研究者が取り上げたり示唆したりするトピックや視点は研究者のものであり、必ずしもリバティー大学の公式の方針や立場を反映しているわけではありません。

同意書

調査に参加することに同意する前に、情報を読んで質問することにより、調査の内容を理解していることを確認してください。 この文書は記録のために印刷しておくことができます。 後で研究について質問がある場合は、上記の情報を使用してベンケ先生に連絡することができます。

上記の情報を読み、理解しました。 私は質問をし、答えを受け取りました。 私は研究に参加することに同意します。

English Consent: Group 2 (Focus Group)

Title of the Project: Non-Christian Japanese College Students' Perceptions of Engaging with God during the Participatory Components of Worship

Principal Investigator: Jacqueline Bencke, Director of Sacred Music, Doctoral Candidate, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be between 19-22 years of age, a junior or senior level undergraduate student who has demonstrated exceptional communication skills and have participated in the chapel committee. Your participation is voluntary.

Please take some time to read this entire form and ask questions before deciding whether to participate in this research.

What is the study about and why is it being done?

The purpose of the focus group is to examine students' personal perceptions of engagement during chapel. Furthermore, students will be asked their opinions to explain certain patterns found in the survey data collected from a larger group of students. The researcher may inquire about your religious practices and beliefs at home and on campus.

What will happen if you take part in this study?

If you decide to participate in this research, you will be asked to do the following:

1. participate in an audio-recorded, in-person focus group with up to four other students. The focus group will take place in a designated and available classroom at a time that works for all participants. The focus group discussion is estimated to take approximately one hour.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from participating in this study; however, participants may find satisfaction in the process of reflective thinking and/or in their contribution to the academic community and body of knowledge.

Benefits to society include (1) the fostering a more comprehensive understanding of the current generation of college students' attitudes toward religion and faith and (2) addressing academic questions regarding "missional impact."

What risks might you experience from being in this study?

The risks involved in this study are minimal meaning they are equal to the risks you would encounter in everyday life. Participants may experience fatigue from the concentration required to respond to detailed questions about themselves. Participants may feel vulnerable when they reveal private information about spirituality.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept confidential through the use of pseudonyms. Focus groups will be conducted in an area where others cannot easily overhear the conversation.
- Data will be stored on a password-locked computer and may be used in future presentations. After four years, all electronic records will be deleted.
- Focus groups will be recorded and transcribed. The recording, transcript, and any other notes procured in the study will be kept in a password-locked computer for four years and then erased. Only the researcher will have access to the recordings.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.

How will you be compensated for being part of the study?

Participants will not be compensated for participating in this study.

What are the costs to you to be part of the study?

There is no cost to participate in this study.

Does the researcher have any conflicts of interest?

The researcher serves as an adjunct faculty member (professional authority) at Kyushu Lutheran College. However, the researcher has no authoritative position (grading, assessment, etc.) over the participants. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study. The researcher has no financial interest in the outcome of this study.

Is study participation voluntary?

Participation is voluntary. Your decision whether or not to participate will not affect your current or future relations with the researcher or with Liberty University or Kyushu Lutheran College. If you participate, you are free to not answer any question or withdraw at any without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

If you begin participation and change your mind you may end your participation at any time without penalty. You may withdraw from the focus group discussion at any time by excusing yourself.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jacqueline Bencke. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at [redacted] or by email at [redacted] You may also contact the researcher's faculty sponsor, Dr. Scott Connell, at [redacted]

* Please be advised that a consultation with Dr. Connell can only be conducted in English. A consultation in Japanese with Dr. Connell is not possible. If you have general questions that necessitate a Japanese consultation, please contact Dr. Sakamoto, who is Jacqueline Bencke's research ethics overseer at Kyushu Lutheran College.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record me as part of my participation in this study.

_____

Participant Name (Printed in Roman alphabet characters) Official Seal

_____

Date (Year-month-day)

日本語同意説明書　グループ２（フォーカスグループ）

研究の題名：キリスト教徒でない日本の大学生の礼拝の参加型要素中の神様との関わりに対する意識

主任研究員：ジャックリン・ベンケ、宗教音楽の指導者, リバティ大学 博士課程在学中

研究フォカスグループ招待状

研究調査に参加しませんか？参加資格は、19 歳～22 歳の学部 3 年生または 4 年生で、優れたコミュニケーション能力を持ち、チャペル委員会に参加したことがある方です。参加は任意です。

本研究に参加するかどうかを決める前に、時間をかけてこのフォーム全体を読み、ご質問ください。

研究目的と理由

本研究の目的は、学生が九州ルーテル学院大学でチャペルに参加する際に考え、信じることを調査することです。さらに、多くの学生から集められた調査データに見られるパターンを説明するために、学生の意見が求められます。主任研究員は、家庭とキャンパスにおける学生の宗教的習慣と信念について調査します。

この研究に参加すると何が行われますか

本研究に参加することを決めたら、次のことをすることが求められます。

1. 音声録音された、最大 4 人の他の学生との対面式フォーカスグループに参加します。フォーカスグループは、指定された教室で、参加者全員の都合がつく時間に行われます。フォーカスグループでの話し合いは、およそ 1 時間かかることが見込まれます。

予測される利益がありますか

参加者は、本研究に参加することで直接的な利益を得ることを期待すべきではありませんが、反省的思考の過程で、また、学術界や知識体系への貢献に満足感を得る可能性はあります。

社会的利益としては、（1）現在の大学生の宗教と信仰に対する態度についてのさらなる包括的理解の促進、（2）「宣教的影響」に関する学術的疑問への取り組み、が挙げられます。

負担及び予測されるリスクについて

本研究に伴うリスクは、日常生活で遭遇するリスクと同等な、最小限のものです。自身についての詳細な質問に回答するのに要する集中力から疲労を経験することがあるかもしれません。また、精神面についての個人情報を明かす時に脆弱性を感じることもあるかもしれません。

個人情報の保護・研究結果の取り扱いについて

本調査の記録は非公開とします。公開される報告書には、被験者を特定できるような情報は一切含まれません。研究記録は安全に保管され、研究者だけがその記録にアクセスすることができます。

- 参加者の回答は、仮名の使用により秘密が保たれます。フォーカスグループは、他の人が容易に会話を聞くことができない場所で実施されます。

- データは、パスワードでロックされたコンピュータに保存され、将来のプレゼンテーションに使用される可能性があります。4 年後すべての電子記録は削除されます。

- フォーカスグループは、録音され文字化されます。録音、転写、および研究で得られたその他のメモは、パスワードでロックされたコンピュータに 4 年間保管された後、消去されます。研究者だけが録音にアクセスすることができます。

- フォーカスグループの場では守秘義務を保証することはできません。推奨されないことですが、フォーカスグループの他のメンバーが議論されたことをグループ外の人と共有する可能性はあります。

報酬はいくらですか

本研究の参加者への報酬はありません。

参加費はいくらですか

本研究の参加者が費用を負担することもありません。

研究担当者は利益相反がありますか

研究者は、九州ルーテル学院大学の非常勤講師（職務権限）を務めていますが、参加者に対して権威ある立場（採点、評価など）にはありません。この開示は、この関係が本研究への参加意思に影響を与えるかどうかを判断できるようにするためのものです。本研究に参加するかしないかの決定に基づく、いかなる措置も、個人に対して取られることはありません。研究者は本研究の結果に金銭的な利害関係を持ちません。

参加するのは任意ですか

参加は任意です。参加するかしないかの決定が、研究者、リバティ大学、九州ルーテル学院との現在または将来の関係に影響を与えることはありません。また、参加者には、それらの関係に影響を与えることなく、質問に答えない自由、または参加を取りやめる自由があります。

もし参加することを辞めたかったら、どうすればいいですか

本研究の参加を辞退する場合、次項に記載されているメールアドレス／電話番号で研究者に連絡してください。フォーカスグループのデータは破棄されませんが、フォーカスグループへのあなたの貢献は研究に含まれなくなります。

参加を始めてから思い直した場合、罰則なくいつでも参加を終了することができます。退室することによって、いつでもフォカスグループでの議論から抜けることができます。

もし疑問、質問、心配などがあればどうすればいいですか

本研究を行う研究者は、ジャックリン・ベンケ（Jacqueline Bencke）です。今質問があれば、何でも聞いてください。後日質問がある場合は、電話（[redacted] または E メール（[redacted] での連絡をお勧めします。また、研究者の指導教授であるスコット・コネル博士（[redacted] にも連絡することができます。

*但し、コネル先生への相談は英語のみとなり、日本語での相談はできません。 日本語での相談が必要な場合は、九州ルーテル学院大学で ジャックリン・ベンケ の研究倫理責任者である坂本先生にご相談ください。メール：[redacted]

研究参加者としての権利に関する質問がある場合の連絡先

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu.

本研究に関して質問や懸念があり、研究者以外の誰かと話したい場合、
Institutional Review Board
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に連絡することをお勧めします
または irb@liberty.edu に電子メールを送信してください。

免責事項：倫理委員会（IRB）は、人体実験が連邦規則で定義および要求されている倫理的な方法で実施されることを保証する任務を負っています。 学生や教員の研究者が取り上げたり示唆したりするトピックや視点は研究者のものであり、必ずしもリバティー大学の公式の方針や立場を反映しているわけではありません。

同意書

この文書に署名することにより、あなたは本研究に参加することに同意したことになります。 署名する前に、研究内容を理解してください。 記録のため、このドキュメントのコピーがあなたに提供されます。 研究者は研究記録と共にコピーを保管します。 この文書に署名した後に研究について質問がある場合は、上記の情報を使用して研究チームに連絡することができます。

私は上記の情報を読み、理解しました。 私は質問をし、答えを受け取りました。 私は研究に参加することに同意します。

☐ *研究者は、私が本研究に参加する一環として私の音声を録音することに関して、私から許可を得ています。*

_____

参加者の名前（ローマ字で書いてください） ㊞

_____

日付 0000-00－00

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Zivkovic, Tanya Maria. "Unfinished Lives and Multiple Deaths: Bodies, Buddhists and Organ Donation." *Body & Society* 28, no. 3 (2022): 63–88.

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EDUCATION

PhD Liberty University, Christian Worship May 2023
Dissertation: "Non-Christian, Japanese College Students' Perspectives of Engaging with God through the Participatory Components of Christian Worship"
Committee: Dr. Richard Scott Connell (chair), Dr. James Siddons

MA University of Minnesota, Music Education and International Education May 1999
Thesis: "Internationalization of Choral Repertoire in Wisconsin"
Advisor: Dr. Claire McCoy

BA Gustavus Adolphus College, Music Education May 1992
Magna Cum Laude

PhD [ABD] University of Minnesota, Education Policy and Administration [2000-2002]
"Re-entry Strategies for Japanese College Students after Overseas Studies"

TEACHING EXPERIENCE

Kyūshū Lutheran College, Kumamoto, Japan……April 2006 to present
Associate Professor, Humanities
Courses taught:

- *Sacred Music: Chapel Choir*, an undergraduate course averaging 25 students per semester, covering the following topics: sacred choral literature, vocal technique, Christian worship participation
- *Sacred Music: Private organ lessons*, an undergraduate course averaging 14 students per semester, covering the following topics: sacred organ literature, organ technique, Christian worship participation
- *Sacred Music: Handbells*, an undergraduate course averaging 18 students per semester, covering the following topics: sacred handbell literature, handbell technique, Christian worship participation
- *English Pronunciation*, an undergraduate course averaging 60 students per semester, covering the following topics: English pronunciation mechanics and application
- *Christianity and Music*, an undergraduate course averaging 30 students per semester, covering the following topics: Defining Christian music, Christian music genres, global Christian music
- *Music English*, an undergraduate course averaging 30 students per semester, covering the following topics: Specialized vocabulary, English pronunciation through music, listening skills

Responsibilities

- Developed, established, and sustained a sacred music program for Kyūshū Lutheran College
- Developed performance or assessment criteria, quizzes, exams, and homework for all courses
- Revised syllabi to meet accreditation standards for Japan Ministry of Education, Culture, Sports, Science, and Technology (MEXT)
- Implemented cutting edge research to inform best practice for pedagogy
- Regular member of Religious Affairs Committee (college wide and campus wide)
- Performer for special campuswide events (piano and organ)
- Built sacred music program parameters to comply with long-term college strategy and policy

Menomonie High School, Menomonie, Wisconsin……August 2001– March 2006
Teacher, 9-12 Orchestra

- Taught full group and private lessons
- Prepared students for concert performances
- Provided instrumental support for adjunct music programs
- Supervised student teachers

Menomonie High School, Menomonie, Wisconsin……August 1993–August 1999
Teacher, 9-12 Choir

- Taught full group and private lessons
- Prepared students for concert performances
- Provided instrumental support for adjunct music programs
- Supervised student teachers

Episcopal Church of the U.S.A……...June 1997–January 1998
Missionary, Teacher (adult education)

- Established first courses for the School of Music and Culture, St. Philip's ACK Church, Naro Moru, Kenya
- Recruited and trained adults from Nyeri district to continue sacred music development for local congregations

St. Luke's Episcopal Church……June 1993–January 1996
Sacred Music Director

- Selected repertoire for Sunday worship
- Organist
- Directed the adult choir
- Prepared soloists and small groups for worship

Maplewood Middle School, Maplewood, Minnesota……August 1992–June 1993
Teacher, Grades 7-8 general music and choir

- Taught full group and private lessons
- Conducted concerts
- Taught general music to 8th grade students
- Assisted as piano accompanist for all music groups

RESEARCH EXPERIENCE

Dissertation, "Non-Christian, Japanese College Students' Perspectives of Engaging with God through the Participatory Components of Christian Worship," Lynchburg, VA
Nov 2022

Research Assistant, Education Policy and Administration at the University of Minnesota
Assistant to Dr. Alexander; Procured and analyzed currently available research to contribute to the writing of *Fiscal Policy in Urban Education.*

PUBLICATIONS AND PRESENTATIONS

Bencke, Jacqueline. "Reasonable Accommodation for a Japanese Deaf Student: A Case Study of an English Pronunciation Class." *Visio* 49 (Dec 2019), 1–11.

Workshop, "English Pronunciation: Strategies for Teaching," February 2017, Kobe, Japan.

Workshop, "Why we sing in Christian worship," February 2014, Kumamoto, Japan.

PROFESSIONAL AFFILIATIONS

Currently active membership:
Global Ethnodoxology Network
American Choral Directors Association
Association of Lutheran Church Musicians
Handbell Musicians of America
The Hymn Society

Alternative years:
全日本合唱**連盟** (Japan Choral Association)
日本ハンドベル連盟（Japan Handbell Ringers Association）

PROFESSIONAL SERVICE

Symposium Co-Organizer
Annual Handbell Festival (Kyūshū), 2013

COMMUNITY SERVICE

Global volunteer/mission trips: Juarez, Mexico (2 weeks, 1992), Charuru, Kenya (4 weeks, 1993), Eregi Girls School, Kenya (4 months, 1994), Global Citizens Network Team Leader (3 months, 1996), Jamkhed, India (2 weeks, 2005)
Music Worship Leader, Murozono Lutheran Church, 2006- present.
Music Worship Leader, Suidocho Lutheran Church International Service, 2006- present.

LANGUAGES

English: Native Language
Japanese: Advanced proficiency (Reading, Writing, Speaking, Listening)
French, Swahili: Upper intermediate/Advanced proficiency (Reading, Speaking, Listening)
German: Basic reading proficiency (Reading)

SKILLS AND LICENSURE

Finale: Advanced proficiency
Microsoft Office: Advanced proficiency
Wisconsin Teaching License (renewed through 2018)
Minnesota Teaching License (renewed through 1998)

OTHER

Citizenship: United States
Visa status: Permanent resident of Japan with no [work contract] limitations

REFERENCES

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