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## Semantic Analysis: the Way to a Clearer Understanding of the Atonement as Presented in Romans 3:21-31

Masao UENUMA

As opposed to traditional hermeneutic subjectivism, the Philosophy of Faithfulness utilizes semantic analysis as the primary method with which to approach Romans 3:21-31. This enables a literal, more accurate, translation of Paul's phrase in Rom. 3:22 "through the faithfulness *of* Jesus Christ" and its inseparable connection with "the righteousness of God." This relationship elucidates how God's righteousness has been manifested "apart from the law" and why it has been revealed "to all people who believe." This provides a basic structure from which to gain a broader perspective on the redemptive work of God through Jesus Christ on our behalf. This is an unprecedented contribution to the understanding of the meaning of Romans 3:21-31.

## Suffering and Faith
## - On Existential Decisions in Frankl's Theory of Meaning

Toru AMEMIYA

Viktor Emil Frankl (1905-1997), an Austrian psychiatrist who experienced the Nazi concentration camps, believes that belief in the meaning of the entire world (super meaning) is a form of religious faith. However, Frankl states that there is no logical basis for determining whether the world as a whole has a super-meaning, and that it is an existential decision to believe

that there is a super-meaning.

In this paper, I hypothesize that Frankl's experience of unfathomable suffering in the concentration camps may have been the background of his thinking in this way, and I aim to verify whether Frankl's text can be read consistently from this perspective.

## Life in 'State of Pigs'

Naoto CHATANI

Plato introduces so-called 'state of pigs' prior to his famous discussion on ideal state (kalipolis) in his *Republic*. This city has been disregarded by most of readers and researchers as before. However, that is only underestimation. I insist it is really 'true' and 'healthy' city as Socrates in the play says. Every citizen of it performs her/his own job fit for respective aptitude and thereby fulfills both self-interest and benefit of others (or public welfare) in well-balanced way. Moreover, I construe the characteristic lifestyle adopted there (esp. dietary habits) has undertaken for avoiding outbreak of war and maintaining citizens' health.

## Breaking Free from "Trapping" in Psychotherapy: Comparison between Eastern (Morita Therapy, Naikan Therapy) and Western Methods (Mindfulness, Self-compassion)

Hidehito NIIMURA

As psychotherapy methods, Morita therapy and mindfulness can be used to release clients from neurotic traps such as anxiety, fear, compulsion, and hypochondria, while Naikan therapy and self-compassion can be used to help them escape traps such as feelings of damage and remorse in interpersonal relationships. Despite their shared Buddhist foundations, Morita and Naikan therapies that originated in the East, and the mindfulness and self-compassion approaches that were devised from Buddhism newly introduced to the West, have different symptom formation models and intervention methods. In this paper, we compared Morita therapy and mindfulness, self-compassion and Morita therapy, and self-compassion and Naikan therapy, primarily in terms of therapeutic mechanisms and techniques.

## Dialectic in Aristotle's Study of Syllogism: *Prior Analytics* and the Predicables

Aya KITAGO

In his *Prior Analytics*, a discovery and a thorough study of systematic reasoning, Aristotle mentions three types of reasoning: syllogism, demonstration and dialectical syllogism in three spheres of arguments that is Logic, Demonstrative Science and Dialectic. The reason why they are all mentioned as part of the theory in this treatise and in what way they are related to each other is not self-evident. Prior to *Prior Analytics*, Aristotle

completed the theory of Dialectic, a method of argumentative investigation and its practice, in his *Topics*. Along with the theory of *topoi* (argument-forming points), the theoretical foundation of Dialectic is the four kinds of sub-sentential concepts – the defining-phrase, unique property, genus, and accident, that were later called 'Predicables'. Aristotle's study of the theory and the practice of Dialectic has been often regarded (e.g. by G. Striker) as something that was later replaced by his term logic in *Prior Analytics*, but some descriptions in this book shows the contrary. Aristotle was well aware of the characteristics of each method of Demonstrative Science and Dialectic both being his interests as the target of investigation allowing him to grasp the whole picture of systematic reasoning.

In this paper, I will first try to describe how the four Predicables in *Topics* have been understood so far and how they were chosen by Aristotle for the core of the theory of Dialectic. Next, I will try to look at the structure of *Prior Analytics* and divide it into two parts, the first and the second, the former of which is the theoretical study of reasoning, and the latter practical study (as it is described by Aristotle "no doubt one ought not only to investigate how syllogisms come about, but also to have the ability to produce them" (trans. by G. Striker) (43a22-24)). After I go through Aristotle's accounts about both Demonstrative Science and Dialectic in his theoretical study of syllogisms (*Prior Analytics* A.1-26), I will go on to see how the practical method, similar to the one at Dialectic, is used at the practical study of syllogisms (*Prior Analytics* A.27-31), including his usage of concepts of the Predicables in A.27 when he describes "all the things that exit" (43a25) as the chain of what predicate-terms signify, with the individual objects at an end and the highest genus at the other. I regard this reference to the Predicables shows that Aristotle considers that the method of Dialectic can be applied to and even supplements the practical study of Syllogisms and that is why he concludes A.30 saying, "a detailed exposition has been given in the treatise on dialectic"(trans. by Striker).

## Aristotle's Natural Teleology: Compatibility between Simple Necessity and Hypothetical Necessity

Naomichi IMURA

This paper deals with Aristotle's natural teleology, especially with the compatibility between Simple Necessity and Hypothetical Necessity. To understand his teleology, it is essential to figure out what his teleological causation is. Nevertheless, there has been many misinterpretations about the connection between his teleology and necessities. Through careful text reading, I will clarify the role of final cause and how it collaborates with material causes in the context of Aristotle's natural explorations.

## Understanding the Gospel Based on the "Philosophy of Faithfulness" —Is the Vicarious Punishment Theory Consistent with the Philosopher Paul?—

Chikara ASAKA

The vicarious punishment theory is a doctrine of Christianity that Jesus Christ received the punishment or wrath of God as a substitute for humans who have sinned against God. While God is considered unjust in the theory, it has been believed by many Christians. In this paper, the doctrine will be examined under the guidance of the "Philosophy of Faithfulness", in which the Apostle Paul is considered a philosopher due to the similarity of his modes of thought to those of Aristotle. In agreement with the "Philosophy of Faithfulness", I consider that the vicarious punishment theory is not consistent with the Gospel preached by Paul.

# Philosophical Methodologies of the Greek Philosophers

Joseph KARUZIS

In the sixth and fifth centuries BC in ancient Greece certain cultural, economic and environmental conditions were developed that were conducive to the inception and flourishing of philosophy. These conditions cultivate the capacity to wonder, and from wonder, philosophizing is generated. This research paper will trace the origins of these conditions and the philosophical methodologies that were discovered in ancient Greece and then formed the foundations of Western philosophy. This research paper will also provide evidence in support of the thesis that the philosopher has the characteristics and perspectives of both the generalist and the specialist, and is therefore the most qualified type of person to discern truth from falsity.