

Jesus is for me, as a Christian, history's central paradigmatic personality and my heart's mandalic center. His heart was not imperialistic, and I'm a false follower if I allow mine to be. His ambience was not tribal, and I betray him if "I" and "mine" blinds me to "you" and "yours." His spirit was not racist or sexist or classist or nationalist, and I stray from him if I allow my behavior to become oppressive in directions. Accordingly, this thinksheet is no effort to capture "transculture" for Jesus, for clearly the term is trans-paradigmatic, transcending any particular roots; but it does show authentic Christianthas--as I describe myself!--"OO" [orthodox open].The notes describe the column categories.

	West		East	
1 PERSON	2 PRIMARY CULTURE:	3 SECONDARY CULTURE:	4 1st TRANSCULTURE:	5 2nd TRANSCULTURE:
JESUS	JUDAISM	HELLENISTICISM	HINDUISM	MAHAYANA BUDDHISM
	CHRIST	THE LORD	AVATAR	BUDDHAS BODHI-SATVAS

1. JESUS is the personal name of the historical character from whom Christianity, as distinct from all other religions but particularly from Judaism as the mother religion, stems. He is, to use the language of "paradigm," the historical exemplar of whom are told the memory-stories progressively shaping the distinctively Christian way of seeing and living in (1) "the world" in general and (2) particular language-and-culture "worlds." While he seems to have rejected "typing" in any of the role-titles his followers and adversaries tried on him, all titles--then, after his death-resurrection, and through subsequent years and cultures--had and have some pertinence, some overlappage with him as life known and affirmed.

2. His movement was first in the West [columns 2 and 3], primarily in his native culture, Judaism, secondarily in the culture which accounted for half the populace of his sub-province, Galilee--viz., Hellenisticism, that peculiar blend of Greek-Roman-"native" influences, dominantly Greek. [If wholly Greek, we'd call it "Hellenic" instead of "Hellenistic."] Of the many Jewish role-titles available, the closest was the one which got added to his proper name to form first the name-title "Jesus the Christ" [which Tillich, for his own reasons, chiefly gnostic, preferred], then the NT-already name "J. CHRIST," Gk. for the Heb. "Anointed One," i.e., chosen-and-installed leader. See "Christ" in a Bible dictionary, then in a dictionary of theology.

3. In the secondary culture, "LORD" was the term for any superior--domestic (=husband), economic (=boss), political (=governor all the way up to, and especially, emperor as divine lord). While not unpresent in Judaism and its baalistic roots ["baal" being semitic for "lord"], the title functioned to convey to pagans roughly what "Christ" conveyed to Jews: therefore, Jesus' complete name-title, even in NT, "J.Christ the Lord." See, in Harper & Row's 1958 KITTEL'S BIBLE KEY WORDS (vol.2), the first 121pp.: "Lord."

4. From these two cultures, Jesus' movement spread to "the very ends of the earth" (Ac. 1.8), everywhere sucking up for him prestigious titles, especially those with, as it were, pieces of sky stuck to them. AVATAR, the Incarnate One, is Hinduism's nearest.

5. In the personalistic* branch of Buddhism, which is protestant Hinduism, Jesus is honored as are gone-to-Nirvana enlightened ones ["BUDDHAS"] and as enlightened one who could take off for Nirvana, but out of compassion remains on earth to do good to the suffering and needy ["BODHISATVA"]. [*Mahayana.]