

CHRONOLOGY FOR 1962

(October — December)

- Oct. 1—The ninetieth anniversary of the distribution of the sacred talisman (*Taima*) was celebrated at the Grand Shrine of Ise. A three-year project to increase the distribution from the present 6.2 million to 7 million was adopted.
- The Institute for the Study of Japanese Culture was inaugurated at Tohoku University. It will have five regular staff members.
- Oct. 2—Thirty-eight Japanese Buddhist delegates left for the United States to attend the Japanese-American Buddhist Cultural Conference in commemoration of the seventieth anniversary of Buddhism in the United States.
- Oct. 7—Fourteen bishops departed for Rome to attend the Second Vatican Council.
- Oct. 11—A meeting of the national board of directors of the Religionists Peace Conference issued a statement opposing Dr. Hideo Kishimoto's opinion on the status of Shrine Shinto which he expressed before the Constitution Investigation Council.
- Oct. 12—The twenty-first meeting of the Japan Association for Religious Studies was held in Fukuoka for three days. Dr. Teruji Ishizu of Tohoku University was elected president. Dr. Kishimoto, in reply to questions raised by members, clarified his position regarding the status of Shrine Shinto.
- Oct. 13—The Japanese Association for Buddhist Studies held a symposium on the subject of "Faith" at Komazawa University.
- The Japanese associations for Old Testament Studies and New Testament Studies held their first joint meeting at Aoyama Gakuin.
- Oct. 14—The Japanese-American Buddhist Cultural Conference opened in New York. A second conference will be held in Japan, in 1964.

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- Oct. 14—The dedication of a public contemplation hall took place at Myōshinji in Kyoto. The building was erected as a result of the so-called Zen boom. Its activities will be conducted mainly during week-ends.
- Oct. 17—The North Kanto Branch of the Union of the New Religious Organizations of Japan was established. It consists of twelve organizations. The Rev. Matsuzō Onoda of World Messianity was elected the first president.
- Oct. 19—The Second Seminar for Youth Leaders, sponsored by the Union of New Japan Youth Organizations was attended by 102 leaders from about a dozen organizations. The theme was “Man and Organization.”
- Oct. 22—A 5-day M.R.A. World Conference opened at the New M.R.A. Asian Center at Odawara.
- Oct. 25—YMCAs organized a society to support the expansion of youth centers all over Japan. It has adopted a budget of ¥ 800 million for the coming year.
- Oct. 28—The Japan Red Swastika Society (a religious-philanthropic organization which originated in China) held its inauguration ceremonies, attended by representatives from Singapore, Hongkong, Taiwan, etc., and almost 200 Japanese delegates.
- Oct. 31—Nihon Seito Seikyōkai joined the Nihon Kiristokyō Rengōkai.
- Nov. 3—President Eiji Deguchi of Ōmoto resigned in connection with staff and organizational changes intended to separate religious and administrative roles. The official paper, *Jinrai Aizen Shinbun*, will be suspended until a new staff is organized.
- The Association of Shinto Shrines (Jinja Honchō) issued a statement urging the revival of National Foundation Day, (on Feb. 11).
- Nov. 5—Dr. Ken Ishiwara, who was honored with a Cultural Medal (Bunka Kōrō Shō) for his contribution in the study of the history of Christianity, is the first in the Christian academic world to win this award.
- Nov. 6—The Second Leadership

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- Training Seminar was held for four days under the joint sponsorship of the Union of New Religious Organizations of Japan and the Center for Religious Studies, of Nippon University. More than 500 attended.
- A committee to promote enlightenment for Buddhist youth was proposed by President Matsutarō Shōriki of the Yomiuri Newspaper,
- Nov. 8—The Baptist Convention of Japan announced plans for a Baptist New Life Movement for the spring of 1963. Dr. Billy Graham will participate. Ninety percent of the funds will be raised by the Southern Baptist Convention, U.S.A.
- Nov. 18—Buddhist delegates to the Japanese-American Buddhist Cultural Conference had an audience with Pope John XXIII.
- Nov. 20—Prime Minister Hayato Ikeda had an audience with Pope John XXIII.
- Nov. 23—A Korean Buddhist Association in Japan was organized in Osaka.
- A farewell party was given for Mr. Ryoichi Mita, former president of the Japan Muslim Council, who will leave for Saudi Arabia in order to attend the World Muslim Conference and complete a Japanese translation of the Koran.
- About 250 students attended the inauguration ceremony of a Japanese Student Organization for Social Work initiated by Catholic university students.
- Nov. 25—The names of the candidates running for the coming tenth election of the Japanese Council of Science were announced: Those engaged in studies in religion are as follows: Dr. Masahide Takasaki (Kokugaku'in University), Dr. Teruji Ishizu (Tōhoku University), Dr. Zenryū Tsukamoto (National Museum of Kyoto), Dr. Kōjun Fukui (Waseda University), and Dr. Shōson Miyamoto (Waseda University).
- Nov. 29—Dr. Susumu Yamaguchi, a well-known Buddhist scholar of Otani University was awarded a Purple Ribbon Medal.
- Dec. 1—The Shinto Society for Religious Studies held its sixteenth meeting at Kokugakuin University.

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Dec. 3—The National Conference for Peace and against Hydro-Atomic Bombs met for two days in Hiroshima with about 4,000 in attendance. Nihonzan Myōhōji, which did not participate, sent a message demanding unity, in the movement against nuclear weapons.

✓ Dec. 6—The Kōmeikai, which consists of Diet members belonging to Sōka Gakkai, sponsored a national political rally in Tokyo at which some 10,000 members, attended.

Dec. 8—The Buddhist Council of Kyoto held its ninth meeting with the themes, "In Search for Happiness" and "Counselling as a Buddhist Activity."

—The Tokyo Gakujutsu Kenkyū Vol. I, (a quarterly) was published in commemoration of the establishment of the Institute for Oriental Studies by Soka Gakkai.

Dec. 11—Kyoto authorities appropriated ¥ 14.5 million for the protection of temples and shrines against calamities, and demanded increased support from the national treasury.

—Nihon Kiristo-sha Shūyō Kai, an organization modeled on the line of the Keswick Convention in England announced its new name, Nihon Kiristo-sha Sei Kai, literally, Japan Christian Holy Society. (It will probably continue to be known as "The Japan Keswick Convention.") A second retreat for 1,000 ministers and laymen will be held early in 1963 and a fund raising drive with a goal of one million yen is planned.

Dec. 13—Thirty-two representatives of Rinzai-shū Myōshinji-ha met in a conference on social work and decided to divide all parishes into five regional blocks in order to further regional cooperation and more effective leadership.

Dec. 14—The Association of Shinto Shrines was forced to re-examine its new two-year system for the professional education of Shinto priests because of a great decrease in the number of applicants.

—The Kōsei Konwa Kai was organized by the Risshō Kōsei Kai for the purification of the

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- political world through the education of its members.
- Reconstruction work was started on Tōgō Shrine on a budget of ¥ 70 million of which ¥ 40 million has already been raised.
- Dec. 21—Judgement was passed in the suit by a Buddhist monk, Rev. Ryōchi Sugimoto of Tōfukuin, Shingon-shū, against the Minister of Public Welfare. The court ruled that the denial of burial because of different religious affiliation was illegal.
- Dec. 22—Kokugakuin University decided to remit tuition and to grant scholarships for students working in shrines.

Kanji Glossary

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| <p>Aoyama Gakuin 青山学院
 Bunka Korōsho 文化功勞賞
 Fukui, Kōjū 福井康順
 Fukuoka 福岡
 Hiroshima 広島
 Ikeda, Hayato 池田隼人
 Ishizu, Teruji 石津照應
 Jinja Honcho 神社本庁
 Jinrai Aizen Shimbun
 人類愛善新聞
 Kantō 関東
 Kishimoto, Hideo 岸本英夫
 Kokugakuin 国学院
 Komazawa 駒沢
 Kōmei Kai 公明会
 Kosei Konwa Kai 伝説懇話会
 Mita, Ryōichi 三田了一
 Miyamoto, Shoson 宮本正尊
 Myōshinji 妙心寺
 Nihon Kirisuto-sha SeiKai
 日本キリスト者聖会</p> | <p>Nihon Kirisuto-sha Shūyo Kai
 日本キリスト者修養会
 Nihonzan Myōhōji 日本山妙法寺
 Onoda, Matsuzo 小野田松造
 Rinzai-shū Myōshinji-ha
 臨濟宗妙心寺派
 Rissho Kōsei Kai 立正佼成会
 Shingon-shū 真言宗
 Sugimoto, Ryochi 杉本良智
 Taima 大塚
 Tofukuin 東福院
 Togo 東郷
 Tohoku 東北
 Toyo Gakujutsu Kenkyū
 東洋學術研究
 Tsukamoto, Zenryū 塚本善隆
 Yamaguchi, Susumu 山口益
 Waseda 早稲田</p> |
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A correction

Religious Freedom in Sweden

Our attention has been called by Mrs. T. Brynte to incorrect statements on page 323 of the December issue of *Contemporary Religions in Japan* (Vol. III, No. 4) which appeared in Dr. Hideo Kishimoto's testimony before the Constitution Investigation Council.

Dr. Kishimoto wishes to express his appreciation to Mrs. Brynte for calling his attention to this matter and his regret that his statement in reference to Sweden was incorrect. He assures the editor that he had no intention of saying anything "untrue or detrimental" to Sweden.

The following will clarify the situation in that country today!

The statement that Protestantism is the state religion is incorrect. The Lutheran Church is the state church, but it does not have the status which it had before 1952 when the law concerning religious freedom was revised. Moreover, the regulations relative to membership are the ordinances of the Lutheran Church and, therefore, apply only to the members of that church: they are in no way all-inclusive in respect to other Swedish citizens.

In Sweden when one (or both) of the parents is a member of the Lutheran Church, a newborn child is naturally considered to be a member of that body, unless the parents specifically request that it be not so enrolled. The parents have only to express their wish in this matter and it is respected.

In the event a person so enrolled desires to change his religious affiliation, he may do so in late adolescence or subsequently simply by filing the proper forms with the Lutheran Church. It is of interest to note, however, that a very considerable percentage of those who are members of the other denominations, such as Baptists, Covenanters, and Pentacostals, often chose to leave their relations with the state church undisturbed.

Revision of the law relative to religious freedom in 1952 was a result of the fact that the situation in Sweden, in respect to religion had already changed: that the country was no longer an absolute monarchy but a democracy. For decades before the legal change was effected, religious freedom was respected because anything else would have been incompatible with a democratic society. Even in those days there was no coercion such as mistreatment, imprisonment, or any form of discrimination, because of one's religious faith.