

THE CATHOLIC CHURCH IN JAPAN

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PART ONE

A Brief Historical Survey

Japan's missionary contact with the Catholic Church dates from August 15, 1549. On that day the Spanish Jesuit,* Saint Francis Xavier, landed with two companions at Kagoshima, the southernmost city of Kyūshū. He found the country in anarchy and impoverished by civil war. It was an historical hour: Japan's first contact with the West — its inventions, and its religious and political systems. The physical and cultural needs of Japan, at that time and later, played an important role in her attitude towards Christianity. Indeed, it may be said that to a large extent the Church's fortunes in Japan were controlled by them.

Three main periods may conveniently be distinguished in the history of the Church.

The Christian Century

The first period (1549—1639) is that commonly known as the "Christian Century." It starts with the arrival of Saint Francis Xavier in 1549 and ends with the spectacular and tragic carnage of the Shimabara rebellion and, in the following year (1639), Iemitsu's "sealing off" of the country.

During this period the Church enjoyed full peace for not more

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than thirty years. Yet this century was decisive for her approach to Japan then and later: missionary methods were devised which in part remain until today and Japan's image of the Church — not always flattering — imprinted itself deeply upon the national consciousness.

Missionary personnel from 1549 to 1593 was made up exclusively of priests and brothers belonging to the Society of Jesus,* the majority of them being Portuguese, though some were Italian. From 1549 to 1570 there were never more than six priests in Japan at one time. In 1582 there were twenty-eight; in 1593 fifty-six.

The first Spanish Franciscans arrived at Nagasaki from the Philippines in 1593; in 1612 they numbered fourteen priests. Spanish Dominicans* arrived in 1602. Ten years later there were nine Dominicans and four Augustinians in Japan. These four orders also had lay brothers,* most of them Japanese. Thus the Jesuits counted fifty-nine brothers in 1612.

For the training of Japanese priests two seminaries were established as early as 1580. However, until Bishop Martinez, SJ, arrived in 1596, there was no bishop to ordain priests. The first Japanese Jesuit priest was ordained in 1601; the first priest of the diocesan clergy* in 1604. In 1613 there were seven Japanese diocesan priests taking care of four parishes in Nagasaki. From the beginning priests were assisted in their work by lay-helpers or co-residents (*dōjuku*), as they were called. Most of them were boys or men belonging to the samurai class. In 1592 the Jesuit houses had one hundred eighty co-residents. In 1604 there were two hundred sixty.

The number of Christians during the "Christian Century" has often been exaggerated. The figure of 700,000 Christians in 1614, sometimes quoted in popular works, should be revised to 300,000 at the most. From 1603 there were no more mass conversions, and the number of baptisms conferred during the period 1603—1614 was about sixty thousand. Both Boxer and Laures set the number of

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Christians at 300,000 for 1614, and the former concludes that the "total population of the empire at that time is roughly estimated at about twenty million, but it would be difficult, if not impossible, to find another highly civilized pagan country where Christianity had made such a mark, not merely in numbers but in influence."¹

Recent research has shown the breadth of this influence to have been much greater than is commonly admitted in prewar books. It ranged, indeed, over the entire spectrum of Japanese civilization: social and private morality, the sciences and the arts. Its impact can only be compared to that exercised later upon Japan by the Western civilization of the 19th century; but the "Christian Century" gave a religious direction to cultural phenomena not repeated in modern times.²

The promising beginnings of the Catholic Church in Japan were hampered and finally almost entirely wiped out through a series of persecutions surpassing in violence and cruelty those of the Roman Empire. In a sudden outburst of anger, Hideyoshi ordered a group of twenty-six Christians, including four Spanish missionaries, one Mexican and one Portuguese, to be crucified on a hill at Nagasaki on February 5, 1597. Then a general persecution aiming at a complete extinction of the Church was launched by Ieyasu's famous edict of January 27, 1614. Cultural incompatibility between Japan's traditions and Christianity's doctrines was given as the reason; this, however, is but a partial explanation of a complex situation. From 1614 to 1639 up to three thousand Christians died from torture or privation. Some thirty-seven thousand were massacred at Shimabara in 1638. Thus at the close of the century, their numbers had dwindled to 150,000. Some two centuries and more later, on July 10, 1862, the twenty-six martyrs of Nagasaki were canonized, and another two hundred five martyrs who died for their faith during the period of 1617—1632 were added to the catalogue of saints on May 7, 1867.

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Hidden Christians

The second period (1639—1859) consists of the more than two centuries of Japan's seclusion (*sakoku jidai*) during which Christianity was prohibited. This meant for the dispersed Christians the systematic use of extermination methods controlled by a central Inquisition Office* which continued functioning until 1792. The first commissioner was Inoue Masashige Chikugo-no-kami, an apostate who in 1643 transformed his mansion into a prison, the vestiges of which can still be seen not far from the present Myōgadani subway station in Tokyo and which is known as the "Christian Mansion" (Kirishitan Yashiki).

To accomplish its purpose an extensive and very efficient system of espionage was maintained by the Tokugawa shogunate. Monetary rewards were offered to denouncers, a priest rating five hundred *ryō* in 1682. City and village neighborhoods were divided into groups of five or more households (*goningumi*) and, if a Christian was discovered, all members of the group were liable to punishment. A special method for ferreting out Christians, called *efumi*, was that of forcing suspects to trample upon a sacred picture. After 1640 this test was enforced yearly, often at a Buddhist temple, but it remained generally confined to areas, such as those of Kyūshū, where the population had been heavily Catholic. Meanwhile a religious investigation was imposed upon the whole country by a law which remained in force until Japan signed its first treaty with Holland in 1857. Another vexatious measure, imposed after 1613, put every family under the obligation to register at a Buddhist temple and to obtain a certificate from it. Apostates were set free, but kept under surveillance. This applied also to the descendants of Christians: males until the seventh generation, females until the fourth.

As a consequence of these measures as many as two thousand

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Christians were arrested and executed between 1640 and 1658. But, as Boxer notes, "cut off from their spiritual pastors and from all communication with Rome, Christianity yet survived 'underground' in the most astonishing way, bearing witness to the care with which it had been planted."³

After the country was closed in 1640, several groups of missionaries attempted to enter Japan, but all were captured and tortured. The last one to enter was John Baptist Sidotti, a native of Salerno, Sicily, who reached Yakushima on October 10, 1708, was captured, and then sent to Edo. His questioner was the famous Confucian scholar, Hakuseki Arai (1657—1725), who left an interesting if biased account of the prisoner in his *Record of the West* (*Seiyō Kibun*). Sidotti was kept in the "Christian Mansion" in Tokyo where he baptized an elderly couple who served him. In punishment he was thrown in a subterranean cell where he died on November 16, 1715.

During this period a spate of anti-Christian literature was produced, the first being *Refutation of Deus* (*Ha Dèusu*) by the apostate Fabian Fukan, which systematically attacks Catholic doctrines.⁴ The arguments advanced were taken from Confucianism, rather than from Buddhism, but the real motives often lay elsewhere. As Anesaki says: "The denunciation of Christianity as a means of political conquest was common to all critics of Christianity and was unquestioningly accepted by the whole of the people during the centuries of seclusion and prohibition."⁵

It was the second generation of Christians that bore the brunt of the persecutions between 1601 and 1620. The fourth and fifth generations, born after 1660, slowly became estranged from the religion of their parents. There are no records of mass executions during the seventeenth century. In 1784, Baien Miura wrote in the preface of his *Early Summer Rain Notes* (*Samidareshō*) that "Western doctrines have become extinct,"⁶ and officials showed little zeal in running them down. Closed groups of Christians there-

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fore could survive in out-of-the-way places such as Urakami, Amakusa, and several villages of the Goto Islands. They had been taught how to keep their faith without the help of a priest. They kept at all times a Church calendar; there was an elder (*chōkata*) in charge of it, and an announcer (*kikikata*) to make it known from house to house; there was a baptizer (*mizukata*) appointed for ten years, and a catechist (*oshiekata*), who taught prayers and doctrine. All this went on in utmost secrecy, much as it is still being observed today by the crypto-Christians. They knew several prayers in a garbled but recognizable Latin; and they had a deep devotion to Mary whose statue they worshipped under the shape of a Buddhist Kannon. All in all it is a unique distinction of the Catholic Church in Japan that it survived for more than two centuries in the hearts of thousands of uneducated downtrodden people. The rediscovery of these communities in 1865 electrified the Church, and they have played a preponderant role in spreading the faith ever since that time.

Modern Period

The modern period (1859—1963) is a century of expansion which began haltingly but gloriously with the arrival of Father Girard at Edo on September 6, 1859, the first Catholic missionary to stay legally on Japanese soil since 1614. The first church, built by Father Girard at Kanagawa (Yokohama) with the help of a German layman, Herman Ludwig Grauert (1837—1901), was blessed on January 12, 1862. A year later, January 22, 1863, another Paris Foreign Mission priest, Father Furet, arrived at Nagasaki, and he was followed in August by Father Petitjean. Then on February 19, 1865, a church, still standing and now a national monument, was built on the slope of Oura. It was dedicated to the twenty-six martyrs of Nagasaki with members of the foreign colony in attendance, but no Japanese visitors came.

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The great event known as the "Discovery of the Christians" took place about a month later on March 17, 1865. On that day Father Petitjean was approached by a small group of men, women, and children who entered the church and whispered: "The heart of all of us here is the same as yours!" This revelation was followed in quick succession by contacts which the missionaries soon made with groups in and around Urakami, Hirado, and Kuroshima. They estimated the number of Christians at about twenty thousand.

However, the authorities soon learned of the existence of these Christians and severe repressive measures were enforced until March 14, 1873, when their arrest and persecution was finally stopped at the insistence of Tomomi Iwakura, who headed the first official Japanese mission to the West. According to estimates by Bishop Petitjean, from Urakami alone, before their liberation was ordered, six hundred six had died; one hundred seventy-six children had been born in exile; and only 1,981 returned to that venerable valley which on the morning of August 6, 1945, burst again into the news with the dropping of the second Atom Bomb.

At the end of the persecution, mission personnel consisted of Bishop Petitjean and eighteen priests. In September, eleven new missionaries arrived, all belonging to the Paris Foreign Mission Society. The first group of Sisters of St. Mary arrived from Hongkong in 1872 and settled in Yokohama. The estimated number of Catholics on November 1, 1873, was fifteen thousand, of whom three thousand five hundred were living in Urakami and two thousand seven hundred on islands around Nagasaki. In that same year one hundred ninety-seven children of Catholics were baptized and one hundred twenty crypto-Christian adults. There were eight chapels and churches; and these Catholic communities, mostly farmers and fishermen, now more numerous, still exist. They are the cradle of many vocations to the priesthood and have given us the majority of our Japanese bishops. They live a fervent Christian

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life and their traditions have put a particular imprint upon the Church in this country. Not all descendants of the martyrs, unfortunately, rediscovered the missionaries as successors of their former priests. Some thirty thousand known as "Separated (Hanare) Christians" live, often side by side with Catholics, and still practice their ancient rites in secrecy.

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Space will not permit a discussion of the administrative development of the Catholic Church during the last century, from the original Vicariate Apostolic to the present two Archdioceses, twelve Dioceses, and one Prefecture Apostolic which is graphically presented in the chart on page 43. Other tables give the composition of mission personnel, the number of priests, faithful, baptisms, charity and educational institutions (See tables on pp. 47—51). To lead up to the present situation, we limit ourselves to only a few salient facts.

The territory of Japan was divided in 1876 into two vicariates, that of South Japan (Nagasaki) and that of North Japan under Bishop Osouf with residence at Yokohama and, since 1878, in Tokyo. His flock numbered only 1,235 Christians in 1878. Missionaries remained few. Some of them stayed in the larger cities; others travelled endlessly establishing everywhere tiny communities. In 1890 there were 3,110 Catholics in the city of Tokyo and two hundred forty-seven baptisms were administered that year.

The largest number of Catholics in this period lived in the Vicariate of South Japan. Statistics for 1884 put their number at 24,656.

The Japanese government abolished Shinto and Buddhist privileges in 1884 and the new Constitution of February 11, 1889 granted religious freedom. When, in 1890, the first synod was held in Nagasaki and thousands of Catholics participated in the opening ceremonies, there were no longer signs of hostility. In 1891 Pope Leo XIII established the Japanese hierarchy, i.e., Vicars Apostolic became

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resident bishops as in Catholic lands. Tokyo became the first archdiocese with suffragan sees in Hakodate, Ōsaka and Nagasaki.

The closing decade of the nineteenth century showed a marked slowdown in the number of conversions. Political currents within the country, as well as unfavorable foreign ideologies, contributed to this development. Nationalism and militarism revived the spirit of xenophobia. Calumnies against Christianity made the rounds. There were even sporadic outbursts of violence, such as the burning of the church of Honjo (Tokyo) in 1905.⁷ From 1904 on, other religious societies joined the Paris Foreign Mission, and in 1941 there were sixteen different societies of men and thirty societies of women, drawn from many nations, active in Japan.

The gravest problem faced by the Catholic Church was the rise of nationalism and the Shinto revival in the early thirties. In 1932 Shinto ideology, sponsored by the government, threatened the very existence of Catholic life, but the matter was settled by a declaration of the Ministry of Education asserting that official worship at Shinto shrines was of a nonreligious, patriotic nature. This declaration, together with other considerations, became the basis of a subsequent Roman decision which allowed Catholics to offer obeisance at shrines as a matter of civil duty. This decision still stands.

Further government interference led to the replacement in 1940 of all foreign ordinaries* by Japanese bishops. When the Church was pressed to break with Rome, however, her representatives strongly demurred and she was not further molested. In 1941 she received legal status as a religious corporation under the title of Nippon Tenshu Kōkyō Kyōdan, established under His Excellency Archbishop (now Cardinal) Peter Tatsuo Doi of Tokyo.

Then came World War II. Many Japanese bishops, and almost all younger Japanese priests, were called up for duty with the armed forces. Foreign missionaries were mostly interned or repatriated. Countless church institutions were destroyed in air raids. Fifteen

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priests and 13,097 Catholics were killed. In 1940 the Church counted 119,224 faithful ; in 1946, only 108,324 remained.

The end of the war in 1945 created a new religious climate in the country, in some ways comparable to that of the early Meiji period. The Catholic Church made significant progress, the curve of which leveled off around the middle fifties. (The tables on p. 55 give the exact figures from 1947 to 1962. Averages of baptisms are calculated according to the number of priests listed in the Directory or given in statistics of that year.) Only about half of our priests are directly engaged in parish work. This points to the high percentage of manpower which the Church pours into her institutions such as schools and administration. More than ten percent of all foreign priests here are engaged in language and other study preparatory to their apostolate. Another ten percent are on furlough which is normally taken for a period of from six to eight months every seven years.

PART TWO

The Life of the Catholic Church in Japan

It is not possible to describe here all facets of Catholic life in Japan. This is not only a matter of limited space and information ; it is also a matter of Catholic faith : the life of the Church is partly hidden by its very essence. Consequently, the religious sociologist who observes religious facts with the tools of social sciences is aware of his limitations. He sees the outside, but the inner secrets are not revealed to him. With this in mind, let us have an "outside" look at the Catholic Church in this country.

The Structure of the Church

There are fifteen ecclesiastical divisions in Japan. (See p. 43)

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All of them are in the care of a resident bishop, with the exception of the Apostolic Prefecture of Shikoku which is in the charge of an Apostolic Administrator, who is concurrently the Bishop of Osaka. Bishops are directly appointed by the Holy See and directly responsible to it. They enjoy in their triple office as teachers, sanctifiers, and governors of their flocks broad discretionary powers, some of them of divine origin, i.e., instituted by Christ. Essentially, the episcopal office is a service, the service of a father.

At present, all bishops in Japan are Japanese, and so are many of their immediate associates — a remarkable sign of the maturity of the Church in this country. The bishops meet annually for a plenary conference, presided over by His Eminence Peter Cardinal Doi, Archbishop of Tokyo. Legally, the Catholic Church is incorporated under the title of Katorikku Chūō Kyōgikai (The National Catholic Committee of Japan) with headquarters at 10 Rokuban-chō, Chiyoda Ku, Tokyo. All bishops are members of this organization, which is made up of several departments (General Affairs, Education, Social Welfare, Lay Apostolate, Public Information), each with an episcopal chairman. There is a general Administrative Board of which the Archbishop of Nagasaki is the chairman and the department heads are members. This central office of the Church maintains liaison with many international and national Catholic organizations.

Of a different nature is the Apostolic Internunciature* whose origin goes back to December 6, 1919 when an Apostolic Delegation was officially established and his Excellency Archbishop (later Cardinal) Pietro Fumasoni-Biondi appointed as the first incumbent. The Holy See on April 28, 1952, in answer to a decision by the Japanese Government to establish a Legation at the Vatican, raised the status of its Delegation in Tokyo to that of Internunciature. Since 1958 the Japanese representative at the Vatican has held the rank of Ambassador; his counterpart in Japan is the Apostolic Internuncio.* The present Apostolic Internuncio is His Excellency Archbishop Mario

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Cagna who arrived in Tokyo on January 6, 1963.

Dioceses are canonically divided into parishes, and these again are grouped in deaneries.* One or several deaneries make up what is known a "sector," a para-canonical division often entrusted to a single missionary society or, in the case of episcopal cities, to the Japanese clergy.

The relations between the bishop and the many religious societies in Japan, both of men and women, are governed by canon law and specific contracts. The bishop retains, in all cases, full pastoral powers over all members of his flock, clerical or lay.

Parishes are governed by a pastor, who is appointed by the bishop, often upon presentation by his religious superior.

Financially the Church in Japan receives help from many sources, the central one being the Society for the Propagation of the Faith, with headquarters in Rome, to which on the last Sunday of October, all Catholics throughout the world are asked to contribute. Other revenues are obtained either from the religious societies themselves, or from private sources, both here and abroad. Japan is rated as "an expensive mission."

Japanese priests are educated in minor and major seminaries under the management of the Hierarchy or, in the case of religious priests, of their respective societies. Japan has one of the world's highest percentages of vocations to the priesthood (and sisterhood). Many Japanese priests and sisters go abroad for study, and the intellectual level of the Japanese clergy is particularly high.

Catechists, both men and women, professional and volunteer, assist priests in their work. There are several training centers for them. But the call for their services seems to be less frequent than in other mission territories.

Membership Composition

The role of the Hierarchy — and of the clergy — is one of service

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to the laity who, in the words of Pius XII, "are the Church."

Japanese Catholics at present make up about 0.3% of the total population; and this ratio is decreasing constantly. Our annual increase hovers around the ten thousand figure. We are, in numbers, as yet an insignificant minority. The former Nagasaki or Kirishitan communities account for about one-third of the total number of Catholics in Japan. They increase with the general population by birth rather than by the conversion of adults. The opposite is true for Catholics living in Honshū, Hokkaidō and Shikoku. Here the bulk of converts are adults, brought to the faith by one or other missionary influence, rather than by personal initiative. Among the influencing factors, friendship or person-to-person relationship comes first. At the group level, education and charity institutions seem to be our first line of penetration. At the national or impersonal level it is not Christian belief but the Christian ethic — pressing upon the nation through international rather than local influences — that is penetrating society, slowly changing the atmosphere which our prospective converts breathe. The Church meets Japan at the moment of her "pre-conversion." By this we mean a spiritual state of the nation predisposing the public at large for a favorable response to God's call, should an individualized occasion for conversion arise. Such an occasion is often some physical, moral, or intellectual need; it is equally often an inspiring contact with the Church through one or several of her members. Occasions which spark conversions are, as a matter of fact, still few. But the Church's missionary methods all converge upon creating or multiplying them. To the measure in which she succeeds in her contact-apostolate to Japan, to that same measure is she confident of gaining this nation for Christ.

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Let us now examine some religious-sociological factors which influence the tone of our apostolate, and consequently the membership composition of the Catholic Church. In what follows we do not refer,

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unless otherwise stated, to the demographically consistent groups of Kyūshū Catholics; in other words, our research does not apply to them. As the overwhelming majority of Catholic parishes is in the cities, the analysis which we present specifically refers to urban communities and only a limited application of it can be made to the rural milieu.

Social Distribution of Catholics Conversion implies a change. And such a change is practically ruled out where general living factors are of such an inhibiting nature that the convert would feel an outcast to his traditional milieu. To the degree that traditional bonds preventing conversion weaken, to the same degree opportunities for the Church increase; hence the influence of social stratification and mobility upon conversion trends, and upon the status of Catholics in general. There seems to be no doubt that the same reasoning — and with the same results — basically also applies to Protestantism. Thus both Protestants and Catholics recruit largely among an intellectual elite belonging to the higher middle class, and living in an urban, i.e., demographically floating milieu.

Figures obtained by a survey made by the United Church of Christ in Japan in 1959, therefore, seem to apply, from my limited observation, also to the Catholic Church.⁸ According to this study the social stratification of members was as follows:

Students	22.9%	Laborers	2.3%
Teachers	10.3%	Miners	0.1%
White-collar workers ...	15.5%	Shopkeepers	3.7%

I should say that the percentage of students would be lower in the Catholic Church. The average age of Catholics on Honshū, Hokkaidō and Shikoku is usually put at twenty-eight, and it is going up, with the result that infant baptisms are on the increase as well as marriages between Catholics. The same statistics point to an intellectually top-heavy church. This is in itself a mixed blessing,

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and, seen from the rapid increase of the so-called new religions, we might well envy them their "popular" character and success. But everything has its day.

Our educational establishments, and the mere fact that education on any level disenfranchises from traditional values, account for the large number of intellectuals among our faithful. Intellectuals, too, show little group consciousness; they can live without a "feeling of belonging." They prefer vertical relations with the priest, rather than horizontal contact from like to like, from heart to heart. Add to this a congenital Japanese shyness in matters of religion and you will easily draw the mental portrait of the average Japanese city Catholic: a man belonging to the higher middle class, professionally competent, faithful in his religious practices, respectful of the priest; but also little interested in a direct religious approach to his neighbor, passive rather than active, introvert rather than conquering. If he belongs to the prewar generation he will find it hard to believe that persecution and government vexation is a thing of the past. He feels at ease when approached in a stereotyped way, and in a stereotyped situation. Human relations within the parish are often perfunctory and of a religious-utilitarian nature. In other words, the average city Catholic shows little community sense. As a city dweller, in compensation for a diminished personality, for unnatural anonymity, and for the absence of a sense of belonging, the average Catholic yearns for selective association with others. Parishes which succeed in providing the inspired milieu for such an association are flourishing. Those which do not are languishing.

The Role of the Japanese City Parish Sociologists, such as Sorokin and Zimmerman,⁹ have tried to analyze the sociological basis of religious beliefs in both rural and urban communities. They have found that the "native" religion of a given society is generally stronger and more deeply embedded in the country than in the city.

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They have also found that, as a rule, change in religious practices and beliefs originates in the city, whence it spreads to the country.

This observation is endorsed by history. The Catholic faith spread first among the lower classes in the larger cities of the Roman Empire. There was a lag of about two hundred years between the conversion to Christianity of the urban population and that of the *pagani* or country people.

An application of this principle to the situation in Japanese cities is shown in the following data collected by Odaka and Nishihira and published in 1954.¹⁰ They found the distribution of religions in the six major cities (Tōkyō, Ōsaka, Nagoya, Kōbe, Kyōto, Yokohama) to be as follows :

Religion	Christianity							Total
Buddhism	Shinto	Catholic	Protestant	Others	None	Unknown	Total	
Families	816	31	3	5	2	35	7	899
Percentage	90.8	3.4	0.3	0.6	0.2	3.9	0.8	100
Individuals	288	22	3	15	17	550	4	899
Percentage	32	2.4	0.3	1.7	1.9	61.3	0.4	100

In commenting on the above statistics, admittedly incomplete and probably inexact, we mention that, as against 90.8% who still acknowledge the traditional ties with the ancestral Buddhist temple (a certain mark of social distinction as it implies family lineage over many generations), there are only 32% who take Buddhism as their personal religion. The Shinto share is larger than expected. The Catholic and Protestant samples are over-represented. Instead of three out of 899 interviewees, only about one should have been a Catholic. The same applies to the Protestant representation. The latter, incidentally, shows even on this small scale that not a few people — often individuals living in the city away from their families — answer that they are “Christians.” To a certain extent this has become fashionable with the many graduates of Protestant colleges, though it does not necessarily mean that they accept the Christian faith and its main obligations. I would be surprised if the same were

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not true of graduates from Catholic schools.

Catholic converts, it stands to reason, chiefly come from the 61.3% who disclaim all personal allegiance to any organized religion. The author, while pastor in Himeji, collected some three thousand five hundred application slips from the catechumenate over a period of seven years. It was found that 80% answered that they had no religion; almost all indicated some Buddhist sect as their family religion. These figures, I believe, are substantially true all over Japan. Allowance, however, must be made for one fact that no one readily admits in writing to a change of religion. I submit that a conversion from the old to the new entails some sort of betrayal of past allegiances and friendships. The less said about it, the easier on the convert.

Concluding this argument it would seem that Catholic city parishes and their members will, in the general development of Catholicism in Japan, play an evangelizing role towards the rural districts, and that our first and most important effort must, for a long time to come, be directed toward the conversion of the city. This, as a matter of fact, is what the church is doing.

Pastoral Methods in the City Parish. As mentioned earlier, our Catholics on Honshū live mainly in the cities. Presumably some 45% of them are college graduates; more than 60% of them are women; more than 50% of them are unmarried; more than 75% of them are converts; some 80% of them belong to the middle class; their demographic mobility is above the national average and close to 15% per year; their social stratification is above average and ascending. There are few if any indigent people among them.

These are but a few statistics which suggest themselves as essentially accurate to anyone acquainted with parish life in the cities of Honshū. Such facts, superimposed as they are on the national character, will in the long run determine the specifically Japanese

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qualities of Catholic life in this country. They will at the same time suggest the methods which we might put into effect to improve our work.

The Church in Japan is a mission church; her main and almost unique objective will be, for a long time to come, the increase and education of her converts. Towards this end the coordination of all parish institutions is essential.

Most Catholic parishes have a variety of groups which help the priest in his task. It is understood by priest and laity that the Church is sent to all who live within the territory of the parish, Catholics and non-Catholics alike. Many of our methods and groups originated in Europe. Adaptation to the Japanese milieu is imperative. Priests versed in Japanese psychology of late have been particularly attracted to the use of small group movements. These groups or neighborhood associations are based on geographical proximity as well as on the essential unity among all Christians, irrespective of age, education, or social standing, which comes from baptism. The adaptability of their program and the atmosphere of easy friendship and confidence which they create puts them among the "primary groups" of the sociologists, and their role as Christian character-builders can hardly be exaggerated.

Such groups must be kept to workable proportions. It is known that a maximum efficiency is reached by groups of from fifteen to twenty participants. Less than that number would project individual personalities too much into the limelight, and a feeling of restraint (*enryo*) would set in, which has an inhibitive effect. More than that number brings about the reliance of some members on others and leads to passivity and lack of interest.

Perhaps as many as sixty percent of all our parishes have those neighborhood associations under some name or other. Their history goes back to the neighborhood groups of the time of persecution. They seem to appeal to the Japanese sense of togetherness. They

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bridge the racial and social distances between pastor and faithful. They are an informal milieu in which non-Catholics can make a first contact with the Church without "compromising" themselves. Such groups, too, promote the formation of lay leadership. They offer ample scope for sacrificial labor, a kind of Catholic *hinokishin*. Active participation in such an organization seems to be the condition of an intensive spiritual life, and "leakage" among the active members of such groups is practically unknown.¹¹

The Spiritual Life of Japanese Catholics It is not easy to gauge the fervor or spiritual health of a religious group; and Catholics make no exception to this rule. Religious sociologists usually distinguish, from the point of view of what they call "religious participation," three main groups of believers: (1) the active, i.e., those who show a high awareness of their calling in their daily life and an active participation in the essential projects of their church; (2) the passive, i.e., those who are "listeners," who limit themselves to attendance at services but otherwise take no active part in the life of their church; and (3) the dormant, i.e., those who for some reason or other have become estranged from their Church.

The tendency, even with some Catholic researchers, to apply these categories to Japan without sufficient insight into the particular situation of this country has occasionally led to unduly pessimistic estimates of Catholic life. This is what we mean.

Religious fervor, it is generally admitted, is observable to a high degree; and the externals of religion come under the scrutiny of the natural sciences at a point where interior motives join with external mandatory practices. Thus, in the case of Catholics, Sunday Mass attendance, fasting and abstinence, paying of church dues, sending one's children to a Catholic school, reading a Catholic newspaper, and many other facets with which we are familiar, have been used as the international thermometer of spiritual fervor.

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I submit that this rule, which of necessity must remain very inaccurate, is particularly deficient in Japan, and that we must turn to other criteria to take, as far as is humanly possible, the measurement of Catholic life in this country.

In the Nagasaki Archdiocese, where Catholic communities are a sociologically closed milieu, religious fervor measured by the traditional practices of Sunday Mass, the reception of the sacraments (particularly of Holy Communion at Mass, which, incidentally, is all over Japan one of the highest in the Catholic world) is so general and satisfactory that there are no "bad Catholics" around. The specific problem of milieu, such as that of the Nagasaki communities, is the preservation of faith, and this becomes more and more difficult — or rather necessitates new and unfamiliar techniques — on account of increased emigration of those Catholics to northern Kyūshū and Honshū, and the influx of uncontrollable factors through travel and mass communications. Sociologically speaking, it is most doubtful whether these communities can continue to exist. Going by parallel cases in other countries where the same social phenomena took place, they might very well disappear as fully practicing, well circumscribed Catholic parishes within one or two generations — unless, that is, they counter the inroads of conflicting ideologies by a positive missionary approach of their own. As matters stand, adult conversions in the Nagasaki Archdiocese are very few, and a purposeful change of mentality seems required to turn back the coming unfavorable tide.

On Honshū, Hokkaidō, and particularly in the six major cities, things are different. Two social factors control proximity to or accessibility by the Church. The first factor is the *geographic distribution of churches*. I calculate that what with only some seven hundred fifty public places of worship and 55% of Japan's total population in rural areas where there are almost no churches (Nagasaki is not included), about fifty million of Japan's total population of ninety-four

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million have as yet no physical access to the Catholic Church. The second factor is called *psychological distance*. It is at heart connected with the Japanese feeling of restraint (*enryo*). It appears, on the one hand, in the almost inevitable forming of elite groups whose very consistency implies some sort of exclusiveness; and, on the other hand, in the difficulty immigrants have in incorporating themselves into their new milieu.

Now Catholic internal migration in this country is abnormally high, due to the fact that most of our faithful belong to the salaried classes of company and government workers. Such people, sociologists aver, change their residence an average of once every three years. Students and factory girls also are well represented among our converts. Few of the former and practically none of the latter stay in the place where they were baptized.

Internal migration means not only physical, but also emotional estrangement. Perhaps there is a trace left of the Buddhist feeling that one belongs — as some sort of Catholic “supporter” (*danka*) — to one’s parish of baptism. Be this as it may, many of our Catholics seem to experience particular difficulties in feeling fully at home in their new parishes. We have a rule which asks the pastor of the emigrant to contact the pastor of the parish to which the person moves. And this is faithfully done in all cases in which the emigrant informs his pastor of his new address. The fact remains, however, that well over three thousand Catholics disappear, as it were, annually from the face of our statistics, victims of demographic mobility.

It is my contention that, statistics notwithstanding, we must not take too pessimistic a view of the situation. The institutional aspect of religion is secondary to worship in spirit always but, particularly when external excusing factors make regular observance almost impossible, we are justified in counting on special help from above. At the same time we might, in line with modern pastoral progress,

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wish to re-examine the nature and function of the parish in the Japanese city. If the geographical division which is now of the essence of the parish, should prove to be obsolete, there is nothing to prevent us from bringing it up-to-date, and many hope that the Vatican Council will throw light on this matter that is of worldwide importance to the Church.

Catholic Institutions

The *raison d'être* of Catholic institutions flows from the essence of the Church: she aims at the temporal and eternal happiness of every man. Hence her concern with every field of human endeavor, with every need. Hence, too, her alliance with all and everything which contributes to human happiness.

The Church performs her mission in many ways. At the level of the utilitarian or biological values, such as housing, clothing, food, the arts, and social institutions, her contribution varies according to her means and the local needs. In a highly socialized society which takes good care of its people's physical needs through social security, a balanced distribution of national wealth, etc., the Church's contribution to these needs, particularly through institutional channels, is less urgent. Such, I submit, is the case in Japan though, as will be seen from our statistics, the Catholic Church has an abnormally high number of welfare institutions here in comparison to her numbers and to the number of similar institutions run by other religions in Japan.

Education is normally not considered as belonging to the domain of charity; and, formally speaking, this is justified. Yet, in the intention of the Catholic educator, our schools are the quintessence of our gift to this nation, because they are our first line of contact with Japan, through her youth, in the domain of morality and religion.

The Church pursues her goal also through the less institutionalized

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means of all the mass communications. Many parishes too, though essentially religious communities of the faithful, also perform cultural activities of various kinds in an effort to fill any local need.

Finally, there is the private — entirely non-institutional — contribution to Japan's happiness made by the Catholic layman in answer to the demands of his faith. It is mentioned here last; but it must be emphatically stressed that, in the mind of the Church, it is the most urgent and the most fruitful of all contacts. If our Catholic laity should, slowly but surely, fail to imbue Japanese society with their values and their ideals, the Church would fail. For we believe that our laity are the vital link between Christ and this nation. Although, at this early hour, their contribution refuses to be tabulated, it surpasses in scope and power of impact that of all our institutions combined.

Charity or Social Welfare Institutions Charitable institutions followed the first missionaries, and the Catholic Church lists many "firsts." At Funai (now Ōita) Louis d'Almeida, a rich merchant who donated his fortune to the mission when he entered the Society of Jesus, had erected at his own expense a foundling hospital and a hospital for the poor. A second hospital was added in 1559 to serve people of higher rank. Almeida knew some surgery; he also trained Japanese helpers and established the first pharmacy with medicines obtained from Macao.

The first leper asylum was founded in 1887 at Koyama (Gotemba) by Fr. G. Testevuide (1849—1890), twenty years before the government decided to do something for the thousands of lepers in the country. A second one followed in 1898 at Biwasaki (Kumamoto). At present, Catholic priests are bringing religious comfort to patients at all of the eleven national leprosariums, many of which have a Catholic chapel on the grounds.

Fr. J. Flaujac (1886—1959) drew attention to the plight of tuber-

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culosis patients and began, in 1927, a vast network of preventive, educational, medical and after-care institutions in their favor.¹² Almost all the three hundred public and private non-Catholic sanitarium in Japan are regularly visited by Catholic priests and laymen.

Catholic general hospitals are not too numerous, due, no doubt, to the abundance of medical care available even in the remotest parts of the country. At present there are thirty-one Catholic hospitals in Japan and twenty-four dispensaries.

Orphanages have always been dear to the Catholic heart, and the first one in modern times was founded as early as 1872 in Yokohama. At present there are sixty-four of them educating 2,196 boys and 3,085 girls.

The first Catholic Old Peoples' Home was founded at Amakusa in 1889. The Church now directs fifteen such institutions with 808 residents. Among the fifty-two foreigners to receive a Certificate of Merit from the Ministry of Welfare in 1958, there were thirty-nine Catholic Sisters and six missionaries.

Charity on a non-institutional and yet organized basis is carried out also by the St. Vincent de Paul Society which has one hundred twenty-two chapters with some 3,000 members who visit the poor. Catholic Relief Services, housed within the National Catholic Committee building in Tokyo, also have distributed over the last several years a vast quantity of relief goods at times of natural disaster or on a private basis. The National Catholic Migration Committee and the Catholic Doctors' Association, as well as a number of diocesan and parochial institutions, have contributed to bring the Church's help and consolation to thousands of people according to their needs.

A word should be said here about the Church's social action, by which is meant her efforts to contribute towards a just and human society. For young workers, Fr. J. Murgue, MEP, started the Jocist* movement in 1949. It has trained thousands of young men and women to bring Christian ideals to their milieus and has become an

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important factor in the formation of Catholic leaders. There are now one hundred eighteen Jocist groups. In the years immediately following World War II, the Catholic Rehabilitation Committee, under the vigorous leadership of Fr. L. Tibesar, MM, and Fr. B. Bitter, SJ, gave varied help to repatriates, widows, and many others. A placement bureau was organized in 1950 by Fr. H. Yaiser, OSB, and continued for five years. There is in Tokyo a welfare center known as "Christmas Village," directed by Fr. Michel, SJ. There is also a library for the blind.

Educational Institutions Obligatory education in Japan dates from 1871. In that year a language school, directed by Fr. H. Armbruster, MEP, was approved by the government and set up in Tokyo. It had one hundred thirty students, many of them belonging to the higher nobility. The French Sisters of St. Paul de Chartres opened a school for girls (Shirayuri) in Tokyo in 1881. The Marianists followed with a school for boys (Gyōsei) in 1888. In 1913 the Jesuits laid the foundation for the present Sophia (Jōchi) University. Since then, Catholic education has made remarkable strides without, however, equalling in numbers the Protestant educational system.

At present there are eighty-one religious congregations of women active in Japan, and thirty-nine congregations of men. Most of the Sister congregations direct educational institutions. This partly explains why we have more girls' schools than boys' schools. Enrollment in Catholic schools, first grade through college, stood in January 1963 at 113,543 students (34,368 boys and 79,175 girls). Kindergarten enrollment was 62,202; of these children 31,417 were boys and 30,785 were girls. The grand total of Catholic student enrollment stood at 175,745 students, of whom 65,785 were boys and 109,960 were girls. These student were enrolled in three graduate schools, eight universities, twenty junior colleges, ninety-seven senior high schools, ninety-four junior high schools, fifty-two primary schools, one special

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school, 437 kindergartens, and twenty-two miscellaneous schools, totaling 734 educational establishments. Usually a middle school and high school are operated as one unit by the same religious society. The financial burden falls upon the society.

Educational efforts are coordinated by the Education Department within the National Catholic Committee of Japan. From notes prepared by its secretary, The Very Rev. Fr. N. Luhmer, SJ, we cull the following comments on the official 1962/3 Catholic school statistics which the reader will find on pages 47—52.

The Nagasaki Archdiocese, which ranks first in the number of Catholics (78,607), comes ninth in the number of senior high schools. In Kagoshima, outstanding success was achieved by the Lasalle Brothers. Their school ranks among the thirty top senior high schools of the nation. This ranking is automatically established by the national press which annually lists the schools which succeed in getting the greatest number of graduates into Tokyo Imperial University.

The heaviest concentration of Catholic schools naturally exists in the Tokyo and Osaka areas. The ratio of Catholic schools to the population in these two areas is proportionately higher than in other parts of Japan. The Tokyo-Yokohama district, for example, includes roughly twenty million people, or about one-fifth of the total population of Japan. The Catholic school population in this area numbers 36,000 pupils out of a total of 113,000 pupils in Catholic schools (not including kindergartens) throughout Japan. Roughly one-third of the Catholic school population is centered in this area, though it houses less than one-fourth of the total Catholic population of Japan.

The number of Catholic teachers and school employees totals 7,427. Of these, 1,727 are religious,* the others are laymen. Again, of these 5,700 laymen, only 1,882 are Catholics. At the upper secondary school level, the ratio of teachers per number of students in Catholic schools is one to eighteen when the part-time teaching staff is in-

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cluded, and one to twenty when it is not included. In comparison with the one to twenty-one ratio for upper secondary public schools Catholic schools are above the average standard.

The total enrollment, including kindergartens, was 175,745 in 1962, or an increase of 15,793 (10% plus) over the previous year's figure. In 1951 the total Catholic school enrollment was 45,145, not including kindergartens. Over a period of twelve years it has increased by 68,398, or an average annual increase of 5,692. Enrollment has almost exactly doubled since 1953, from 57,035 to 113,543.

Perhaps we might make a casual attempt to analyse the reasons underlying the remarkable development of Catholic schools in Japan. It is a fact that Catholic schools have been very popular during the last ten or fifteen years following the war. This is proved by the tremendous ratio between admittances and applications to the first year of all types of schools. A ratio of one to seven or eight is common at primary and secondary school level. At the university level, in some departments, notably in the language departments, the ratio has been one to twenty, something undreamed of in prewar days. It is specially noteworthy that a number of secondary boy's schools have attained the same prominence formerly enjoyed only by Catholic schools for girls.

What accounts for this popularity which has resulted in the coining of the expression, "a Catholic school boom?" Answers are found in the reasons given by students when they apply to a Catholic institution. The international outlook of the school exercises a strong influence. Many foreigners are on the staff; foreign languages are mostly taught by priests and sisters who speak them as their mother tongue. Parents prefer Catholic schools also because they lay stress upon moral education. The good behavior of our students, and the fact that we insist on character building and discipline make a favorable impression.

A decisive factor in choosing a Catholic school is that Catholic

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secondary education has strongly advocated the intellectual content of the curriculum. When a certain type of "progressive education" with its stress on social fancies was invading the nation's public schools, Catholic schools withstood the trend of the times and never completely abandoned the ideal of education as intellectual training.

Impressive though Catholic school enrollment figures are, they are infinitesimally small in comparison to the enrollment of public schools. Compared to Protestant schools, we are slowly coming up, especially at the level of higher education. In Protestant schools, including kindergartens, there are 270,866 students. There are ten times as many students in Protestant universities as in Catholic universities. The sector of Catholic university education has been sorely neglected, no doubt on account of the prohibitive cost of establishing and operating institutions of higher learning. Slowly, too, the picture is changing. In December, 1962, two more institutions, namely, Eichi Junior College (Ōsaka) and Elizabeth Junior College (Hiroshima) obtained a charter as full universities with a four-year course.

The three largest Catholic universities are Sacred Heart (Seishin) University for women and Sophia (Jōchi) University for men in Tokyo, and The Catholic University of Nagoya (Nanzan). Established as a Normal Training School in 1924 and having obtained its charter in 1948. Sacred Heart's most famous graduate is Princess Michiko. The Catholic University of Nagoya, under the direction of the Divine Word Fathers, obtained recognition in 1949. Situated in Nagoya and occupying a very wide campus with ultramodern facilities and buildings under construction, it enrolls 1,400 men and 380 women. Sophia is the oldest of Catholic universities in Japan, having obtained its first university charter in 1928. The faculty numbers almost two hundred of whom seventy are Jesuits from twenty nations. The enrollment stands at six thousand.

What are the spiritual results of Catholic education? Only a few students in our schools are Catholics. But among the 10,000 or so

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adults baptized annually, students already form a sizeable and, for the future of the Church, a most important group. It is not rare that schools have fifty and more student baptisms a year. Of these young Catholics, trained in an atmosphere of piety and respect for all national values, our future priests and lay leaders will come.

An intensive student apostolate is also going on in non-Catholic institutions of higher learning. Many Tokyo universities have something like a Newman Club. Catholic students are organized into a national federation which holds annual meetings and draws hundreds of non-Catholic students to the Church. A very fruitful course of lectures is given at Sophia under the direction of Fr. H. Er. inghagen, SJ. In 1962 there were one thousand listeners to these courses, and the total number of baptized between 1953 and 1963 was five hundred twenty. The perseverance of these students in their faith depends on many factors, not the least important of them being whether, once settled in life, they will have access to a church, and whether they will feel at home in the parish milieu to which they belong.

The Catholic Press; Mass Communications A most interesting chapter could be written about "The Jesuit Mission Press" and its influence upon the religious and intellectual life of Japan. As early as 1584 Father Valignano wrote to Rome asking that a printing press with movable Latin type and matrices for a Japanese syllabary (*katakana*) be brought to Japan. The first books published by the Jesuit press were printed in Latin type, or what is known in this country as *rōmaji*, literally, Roman letters. The Jesuits, indeed, were the first to devise a romanization system of the Japanese language. Thus Latin and Portuguese words entered Japanese Catholic terminology and remained with it until recent times. Scholars have heaped praise upon the literary, artistic and typographical quality of those early books. Anesaki says that "the style and quality of the Kirishitan literature of the Keichō period, as evinced in these

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rōmaji versions and in the later *hiragana* (another Japanese syllabary) versions composed by Japanese resident priests (*dōjuku*) and brothers, do not fall below the standard of the best Buddhist literature of the preceding century, and far surpass that of the Keichō era.”¹³

The noble tradition, begun by the sixteenth century Jesuits, was continued, and some of their books were even reprinted by the first French missionaries to come to Japan in the middle of the nineteenth century. It is an historical fact, though perhaps not widely known, that the first Japanese newspaper, the *Kaigai Shimbun* (literally, Domestic and Foreign News) (1867—1868), was founded by a Catholic, Joseph Hikoziō Hamada (or Heco) at Yokohama in 1867. It is Heco (1837—1897) who coined the word *shimbun*, meaning news or newspaper. He was author of the first book in English to be published in Japan. He erected the first tombstone in Japan with an English epitaph and was the first one ever to raise the U.S. flag on Japanese soil. (He had become an American citizen in 1858, was baptized at Baltimore, Md., and returned to Japan as interpreter on the staff of Townsend Harris.)

The first Catholic newspaper was the *Kōkyō Bampō* (literally, Catholic Gazette), begun in 1881. Others followed: names constantly changed, and many Catholic periodicals and newspapers, sometimes prospering for a time, added their bulk to the extensive graveyard of defunct magazines which is Japan. An exception is *Koe* (*The Voice*), a monthly begun in 1891, and still going strong.

There is no room for an enumeration of Catholic books and periodicals published since the turn of the century. From 1915 to 1945 more than one thousand titles appeared, many of them translations. At present there are some fifty-two Catholic publishing houses in Japan. A Protestant scholar writes as follows about the Catholic literary output:

“Owing to the rapid development of the Roman Catholic

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Church since 1945, we believe the day has already passed when we Protestants can afford to look at Catholic literature as a negligible secondary influence. Even though, as a whole, Protestant publications may be double in quantity or even triple as compared to Catholic publications, in certain sections, such as philosophy, apologetics, law, literature, etc., Catholic publications excel those of Protestants both in quantity and in quality."¹⁴

We have one Catholic newspaper, the *Katorikku Shimbun* (Catholic Newspaper), which appears weekly. Among the monthlies *Katorikku Seikatsu* (Catholic Living), published by Don Bosco Co., and *Mikokuro no Shito* (Disciple of the Sacred Heart) of which Fr. H. Cieslik, SJ, is the editor, are perhaps, along with *Koe*, the best known among Catholic periodicals for the laity. For children of our kindergartens there is *Kodomo no Sekai* (The Child's World), published by Mrs. Mineko Tanaka. For children of primary and secondary school age, Oriens Institute for Religious Research publishes two weeklies, *Kojika* (Bambi) and *Wakagi* (Young Trees), and for their parents, a monthly *Gakkō to Katei* (School and Home). The same Institute also publishes *The Japan Missionary Bulletin* (*Fukyō*), our clergy monthly, and the parish Sunday Bulletin, *Seisho to Tenrei* (Bible and Liturgy). Catholic magazines of national importance number some thirty in all.

In regard to the apostolate through motion pictures, radio and television, film production under Catholic auspices until recently has been very insignificant. In 1931 *The Twenty-six Martyrs of Japan* (Nijūroku Seijin) was produced and had a moderate success. There have been frequent screenings of Catholic or Biblical subjects, both Japanese and foreign. One thinks of *The King of Kings* (old version), the *Life of Mary Magdalene*, which ran at the Yūrakuzo theater in 1922, *Nagasaki no Kane* (The Eells of Nagasaki) (1950), *Ari no Machi no Maria* (Mary of the Ant Village) (1958), and

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others of unequal worth and success. Since 1962, Fr. James Hyatt, MM, has launched a new series of short movies which have been shown in many local theaters. The Good Shepherd Movement, of which he is the founder and director, is easily the most active group, together with the Paulist Fathers in Tokyo, in the field of radio and television. But Catholic efforts to preach the message through mass communications are at best sporadic, and we have nothing which resembles even from afar the Protestant AVACO.* Our statistics indicate only seventeen hours of TV time and four hundred fifty-two hours of radio time for 1962.

The Scientific Work of Catholics in Japan

Considering our numbers, the Catholic Church has contributed her share to the advancement of science, particularly of the abstract sciences in this country. The result is that, through the efforts of priests, missionaries, and outstanding lay scholars, Japan has become better known abroad, and the Church has been brought into more intimate contact with this nation.

Linguistics: During the Christian Century a Latin-Portugese-Japanese dictionary was compiled and published at Amakusa in 1595 and was reprinted by Bishop Petitjean in Rome in 1870. Another Japanese-Portugese dictionary of 1603 was translated into French and published in Paris (1868) by Leon Pagès. Moreover, several fathers belonging to the Paris Foreign Missions have won enduring fame as lexicographers: Lemaréchal, Raguét, Martin, Cessein. Their voluminous dictionaries are still helping us and rank among the best of their kind. Often grammars came with these dictionaries.

Another member of the same society, Fr. Noel Péri, to whom we also owe the first orchestration of Japan's national anthem, *Kimigayo*, was an outstanding japanologist. In particular his study of the *Noh* drama has been called "an immortal masterpiece." Among the

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living linguists is Fr. W.A. Grootaers, CICM, a specialist in Japanese dialectology and contributor to the first dialectological atlas of Japan, a work which is nearing completion.

In regard to Biblical translations, the New Testament in literary style by Fr. Raguet has been much admired and is still being used. Complete translations of the Old Testament in the literary style by Fr. Breitung, OFM, and translations of the Old and New Testament in the colloquial language by Fr. Barbaro, SDB, and Fr. Bernardine Schneider, OFM, are either finished or about to be completed.

Historical Studies The books of Pagès, Marnas, and Villion have long been valuable sources of information on the history of the Church — and of Japan, seen through foreign eyes. These men were succeeded recently by Fr. J. Laures, SJ, J. Jennes, CICM, and J. Van Hecken, CICM, whose books are listed in the bibliography at the end of this article. For a study of the period of the martyrs, lasting contributions were written by Father Steichen, MEP, Bishop M. Urakawa, Fathers Laures, SJ, Cieslik, SJ, Shilling, OFM, Marega SDB, and Uyttenbroeck, OFM. A score of historians have worked on this period, many of them Catholic laymen. Mention should also be made of the internationally known research by Frois, Charlevoix, Schurhammer, Schütte and many other Fathers of the Society of Jesus. This research, both in Rome and in Tokyo, where important archives are kept, is still continuing.

Oriental Religions Many scholars have contributed to an understanding of Japan's religious world. For Shinto, Fr. Martin's book, *Le Shintoïsme* is highly regarded. Fr. Përi wrote on Buddhism. Some of the "new religions" were studied as early as 1908 by Fr. Duthu, MEP, and later by Fathers Balet, MEP, Van Straelen, SVD, and Spae, CICM. A variety of studies on Japan, many of religious import, are found in the *Monumenta Nipponica*, published since 1938 by Sophia

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University. Fr. Dumoulin, SJ, whose studies on Zen are well known, is a frequent contributor. Fr. Roggendorf, SJ, and Fr. Piovesana, SJ, both of Sophia University are known for their work in the field of Japanese literature and philosophy. Fathers Dumoulin, SJ, Graf, OSB, Van Straelen, SVD, and Spae, CICM, have written books on Japanese Classical Scholars (*kokugakusha*) and Chinese Classical Scholars (*kangakusha*.) And the list is, of course, far from complete. Thus, the work and influence of Fr. S. Candau, MEP, of Fr. F.-X. Iwashita, and of Prof. Yoshihiko Yoshimitsu is still vivid in our memories.

Art and Culture The Christian Century saw a flourishing Catholic art. In 1591 an Academy of Fine Arts was founded, and it is well known that through this Academy the Jesuits introduced the art of oil painting and copperplate engraving into Japan. The most influential teacher, it seems, was Fr. Giovanni Nicolao, SJ, who opened a school for painting at Amakusa in 1591. One of his many pupils, it is thought, was the Western style artist Emonsaku Yamada, who may have painted the *Kirishitan* flag used at the battle of Harajō during the Shimabara insurrection, a work often reproduced in Japanese books even at present.¹⁵ The artistic value of these paintings and engravings was fair. Their influence on the development of Japanese art was lasting.

In modern times Japanese Catholic art has been encouraged by the Federation of Catholic Artists of Japan. Fr. H. Heuvers, SJ, since its beginning in 1930, has been the soul of this federation. Among Catholic painters we may mention Roka Hasegawa, Seikyo Okayama, Kimiko Koseki and Fr. D. Carpentier, OP.

Catholic architecture imitated neo-Gothic forms or was simply void of all artistic pretensions. Adaptations to Japanese tastes were not always successful and are generally disliked by the faithful. Among modern architects who built churches in the postwar period, we

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mention Fr. Ch. Freuler, SMB, and Antonin Raymond. Professor Tange of Tokyo University is now working on the new Tokyo Cathedral, a structure of ultra-modern design.

One cannot speak as yet of Catholic influence on Japanese sculpture, the theater, and music. Efforts in these fields are not lacking; but it seems that real success here as elsewhere in the cultural domain cannot come about as long as the number of Catholics is so small that their cultural influence is of necessity without its own face or identity.

Detailed information on all facets of Catholic life in this country may be found in a work which stands by itself for its scholarship and breadth: the monumental 5-volume Catholic Encyclopedia (*Katorikku Daijiten*) published by Fuzambō in Tokyo.

The Formation of a Japanese Clergy ; the Religious Life

The Church has, since the first missionaries were sent to Japan, seen that they should make it their principal business to prepare young Japanese Christians for the dignity and responsibilities of the priesthood. It is generally admitted that the specific missionary endeavor comes to a successful end only when the help of foreign personnel is no longer required.

The training of Japanese priests has been arduous, particularly on account of the persecutions and the absence of essential liberties almost until the present day.

It was Valignano who, in 1580, decided that three seminaries should be built. Candidates were to be sons of samurai, entering with the permission of their parents. They were to be admitted at the early age of twelve and had their hair cut like neophytes (*kozō*), the young bonzes of their time. Valignano also drew up the curriculum: the reading and writing of Japanese, Latin, the humanities, singing, music. The first of these seminaries, only two of which were actually established, started its courses in a former Buddhist

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temple in October, 1580, in Arima. There were twenty-two students. The other seminary was erected in Azuchi on a property given to Fr. Organtino by Nobunaga. There in 1580 a fine three-story building was completed overlooking Lake Biwa. Two years later Mitsuhide Akechi sacked the seminary.

The first two Jesuits were ordained in 1601; the first diocesan priests in 1604. In 1614 there were seven diocesan priests at work in Nagasaki.

In 1865, the very year of the appearance of the formerly Hidden Christians, the *Kakure Kirishitan*, Bishop Petitjean chose three boys whom he hoped might some day be priests. A few months later, ten more boys came to Oura and met in a secret upstairs room to begin their studies under Fr. Laucaigne, MEP. Persecution threatening, ten of these boys were secretly sent to Penang, where three of them promptly died. Later another group escaped in 1870 to Hongkong. In February 1871 the latter group returned with their teachers to Yokohama, and the students from Penang arrived the following year. All moved to Tokyo in 1873. Later some were recalled to Nagasaki. The first priests were ordained in 1894.

The number of seminarians increased considerably during the period 1925—1930. Two major seminaries were founded: that of Tokyo (1929) began its classes under the direction of Fr. Sauveur Candau, MEP, with thirty-four students; and that of Fukuoka which opened its new buildings in 1951.

Since Bishop Petitjean hid the first three boys under his roof, well over five hundred Japanese boys have reached the Catholic priesthood, and their numbers have increased faster than in most mission territories of the world. At present there are three hundred forty-two Japanese priests belonging to the secular clergy,* and one hundred thirty-five priests belonging to the regular clergy at work in this country. Some Japanese priests, becoming missionaries to their own people, have gone to Brazil. All our Bishops are Japanese

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citizens. The increase of vocations to the priesthood is such that, in one more generation, Japanese priests may be sufficient in numbers to be put in charge of the seven hundred fifty parishes which we now have, though most probably that will not mean the end of foreign contributions in personnel and finances required for the Gospel in a non-Christian milieu.

One of the most extraordinary and gratifying facets of the Church is the great attraction felt by many Japanese youths for the religious life. Some trace it to the introvertive, contemplative bent of the Japanese soul and even point to specific Buddhist influences, such as the Spartan training of Zen monks and the general "wish to escape from a wicked world." Be this as it may, the only reason which justifies and explains a call to the religious (also to the priestly or married) life is a call from the Lord and the wish to serve Him better by following that call. The frequency of that call has been particularly high in Japan, and the answer to that call particularly generous.

The first Trappists arrived at Tōbetsu, Hokkaidō, in 1897. Less than a year later, seven Japanese youths requested admission to the order, and in 1914 the first Japanese Trappist was ordained to the priesthood. A new monastery at Shindenbaru, Fukuoka Prefecture, followed. Although not all of them persevered, it is remarkable that 268 Japanese entered the Trappist life from 1897 and 1959.

Vocations to the Trappistines were even more numerous. The first sisters arrived at Yunokawa (Hakodate) in 1898. Japanese postulants entered as early as the following year. A second foundation was begun in 1933; a third and fourth in 1954. There are now more than 100 Cistercian nuns, most of them Japanese.

The Carmelite sisters came to Japan in 1933. They did not come as strangers. Since Fr. Bousquet, MEP, had in 1911 translated the *Autobiography of the Little Flower (St. Therese of Lisieux)*, which promptly became one of the first Catholic best-sellers, many Japanese

THE CATHOLIC CHURCH IN JAPAN

girls had yearned for this form of perfection. There are now three Carmelite convents; applications remain numerous. The sisters have distinguished themselves not only through prayer and sacrifice but also through works of art.

Other contemplatives are the Dominican nuns whose houses are at Morioka and Nagoya; the Poor Clares at Nishinomiya; the Sisters of the Precious Blood at Chigasaki; the Sisters of the Most Holy Redeemer at Kamakura and Maizuru; the Passionist Nuns at Ōsaka, and others.

The majority of religious, however, both men and women, belong to what is known as the "active orders." Many of these orders are of foreign origin, but fifteen of them were founded in Japan and are staffed exclusively with Japanese citizens. (The lists of these orders and congregations, too numerous to be mentioned here, are given on pages 60—74.)

The major societies of men have seminaries of their own. The total number of Japanese religious, men and women, will be found in the statistics on pp. 54—6. However, special mention should be made of the sisters, Lovers of the Cross. Their first members were girls who had known exile during the Meiji persecutions. In 1957 they became a secular institute and now count three hundred eighty members, all of them Japanese.

The number of Japanese religious, particularly of women, is nothing short of marvellous and unique in the Catholic Church. Out of a total of 295,617 Catholics in 1962, including members of secular institutes, there are 3,965 religious sisters and 1,767 novices, postulants and aspirants.

The Catholic Laity

"Confraternities" of Catholic men and women have played an important role in the spreading of the faith since the arrival of the first missionaries, and this tradition, under various forms, has survived

THE CATHOLIC CHURCH IN JAPAN

and grown until our day. Most of these associations are based in the parish; they have their own devotions and beloved saints; they also have all, without exception, a definite purpose connected with the apostolate or works of charity.

Among the most active groups are the Jocists, already mentioned, the Legion of Mary, the Apostleship of Prayer and the St. Vincent de Paul Conferences. There are many other groups which are conveniently classified under the general name of "Catholic Action."

The Japanese Catholic laity are the link between the Church and society, and the presence and contact of the church with this nation is measured by their awareness of their responsibilities. In the post-war period, their role is, along with a revalorization of the theology of the laity, increasing in importance, and they have the feeling that now they are coming into their own. Some 700 men and women work as catechists or in the direct service of the priest.

The Catholic Church has, among her living members, many men of national prominence, the best known being perhaps former Chief Justice, Dr. Kōtarō Tanaka.

CONCLUSION

In concluding this brief analysis of the external history and life of the Catholic Church in Japan, we ask two questions. Has her past been a success? What are her hopes for the future? The answer to these questions depends, as we suggested, upon one's theological outlook. But remaining within the limits of sociological research, it is safe to say that the position of the Church in this country is, at present, better than at any time in the past, and the prospects for an expansion of the Catholic Church in the future are very good indeed.

The final outcome will depend upon many factors, not the least of them being whether the Church can find the words and the heart to speak effectively to the heart of Japan. Psychological and social

THE CATHOLIC CHURCH IN JAPAN

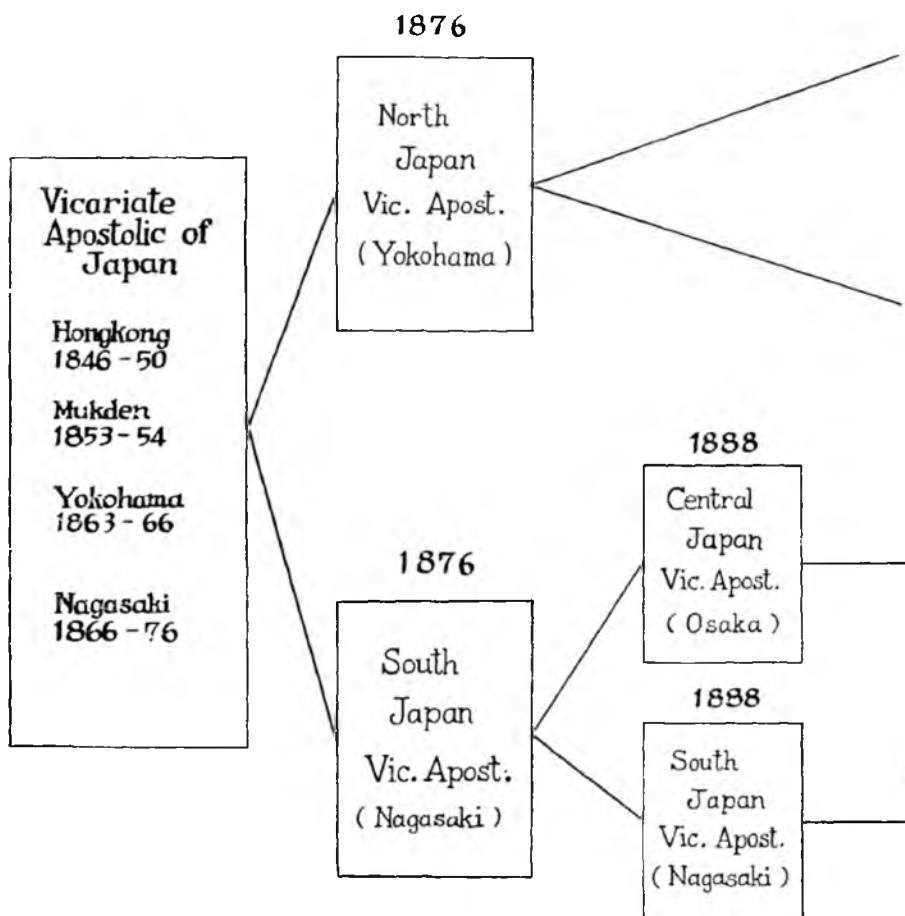
currents, as well as the impact of the world situation, make it inevitable that more and more Japanese must and can take positions in matters of morals, and consequently also in matters of faith. It is a cause for sincere regret to all Catholics — and, I gather, also to many Protestants — that Christianity presents to this nation such a divided front. The attainment of church unity, at least to a degree that takes away the scandal of division, seems a requisite for further penetration of the message of Christ. And this unity must be the result of charity and cooperation as much as of agreement on fundamental points of faith. Paraphrasing a word of Christ, “We, Christians, must consecrate ourselves in unity for the sake of Japan, that she too may be consecrated by the truth” (cf. John 17:19).

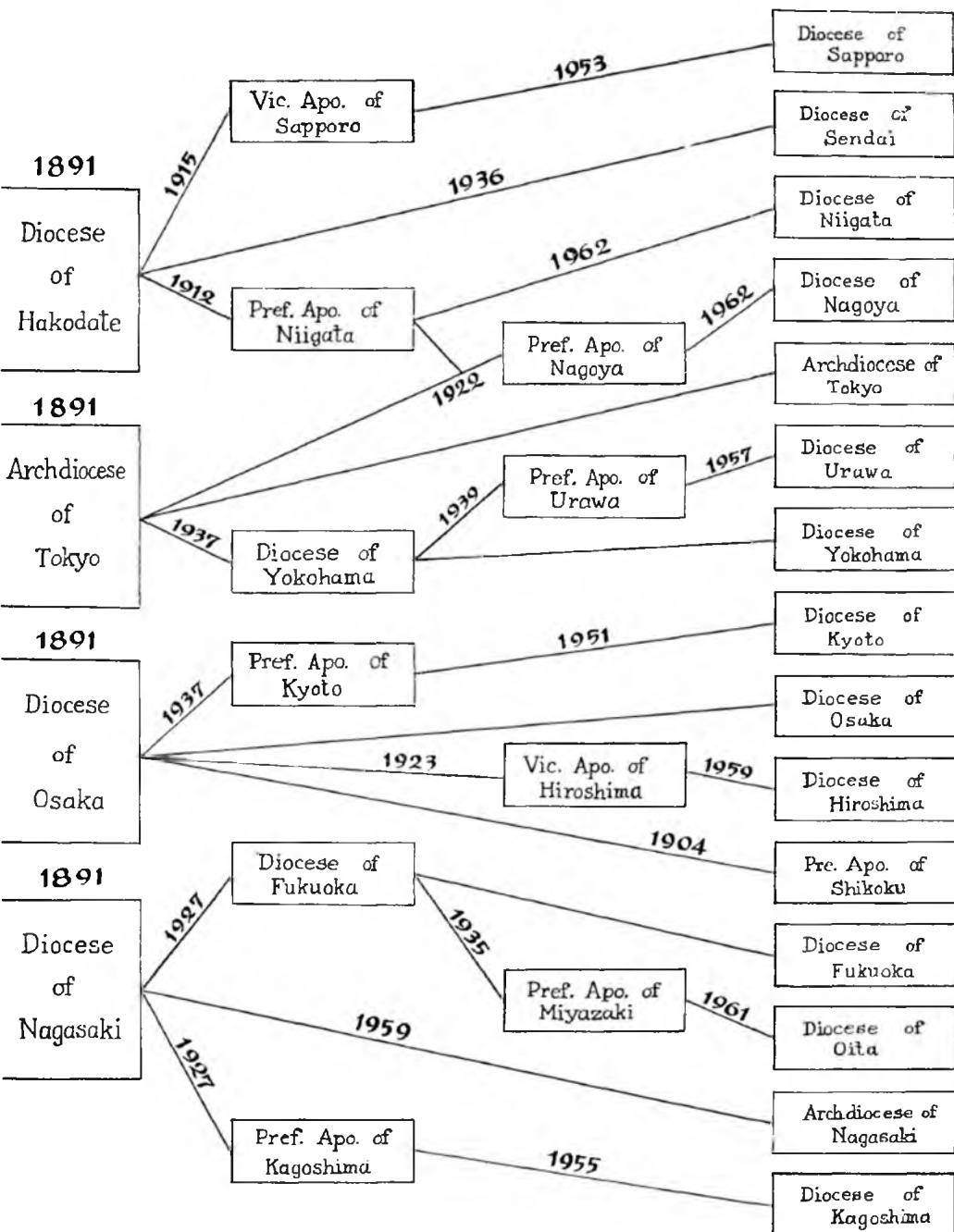
Japan, on her side, must draw nearer to the Church. This she is already doing through the imperceptible influences of Christianity at large and of Christians in her midst. A first step has been made: the Christian ethic is generally accepted. To what measure Japan will make the final step toward full Christian living and faith is God's own secret.

Tokyo, January 18, 1963

First Day of Church Unity Octave

CHART OF DEVELOPMENT OF JAPAN VICARIATE APOSTOLIC





STATISTICAL TABLES

I

The Church at the End of the Persecution in 1873*

Missionaries	29
Catholics	15,000
Churches and chapels	8
Baptisms of Crypto-Christian adults	120
Baptisms of Children of Catholics	197

II

Progress of the Church in the Northern District

	1877	1882	1887
Missionaries	18	23	35
Churches and chapels	10	22	60
Catholics	1,235	4,094	8,114
Baptisms: Adults	438	649	1,879
" Children of Catholics	28	71	216

III

Progress of the Church in the Southern District

	1877	1882	1887
Missionaries and Japanese priests	16	23	37
Churches and chapels	29	44	76
Catholics	15,381	23,000	27,772
Baptisms Adults	876	628	902
" Children of Catholics	562	808	956

* Tables I—IX are taken from *The Japan Missionary Bulletin*, Vol. XIV, No. 9, pp. 576—580.

THE CATHOLIC CHURCH IN JAPAN

IV

Increase in Number of Catholics

1891—1903

	1891	1892	1897	1903
Archdiocese Tokyo	9,660	9,002	8,922	9,489
Diocese Nagasaki	27,909	28,886	34,749	40,028
Diocese Osaka	3,115	3,880	4,492	3,926
Diocese Hakodate		4,044	4,643	4,643
Total	40,684	45,812	52,806	58,086

V

Personnel and Conversions

1905—1940

	1905	1915	1925	1935	1940
Priests	152	107	113	351	467
Brothers	46	43	42	220	290
Sisters	358	457	474	838	1,685
Catholics	59,654	69,107	84,804	105,165	110,224
Baptism of adults	1,706	589	1,032	1,678	1,716
" children	1,716	2,156	2,820	3,345	3,606

VI

Progress after the Pacific War

1948—1962

	1948	1952	1957	1962
Priests	771	973	1,427	1,714
Brothers	262	268	380	452
Sisters	2,242	2,869	3,907	4,702
Catholics	120,285	171,785	241,745	296,617
Baptisms of adults	6,895	12,178	10,581	8,659
" children	5,516	5,605	6,530	6,702

STATISTICAL TABLES

VII

Educational Institutions

1873—1962

	1873	1890	1905	1931	1935	1952	1959	1962
Elementary schools	6	77	33	6	7	35	40	52
Students	200	4,536	4,621	1,811	1,857	8,363	13,432	17,404
High Schools		1	4	31	25	61	78	191
Students		77	1,310	9,595	2,036	35,933	19,609	79,010
Universities				1	1	14	21	31
Students				344	500	3,925	8,155	13,004
Total	206	4,691	5,968	11,788	4,426	48,331	41,335	100,692

VIII

Social Welfare Institutions

1873—1962

	1873	1900	1931	1952	1957	1962
Orphanages	2	4	21	38	55	64
Hospitals			3	13	21	52
Leprosariums		2	2	2	2	2
Dispensaries	1	6	7	26	21	27
Homes		2	3	8	11	17
Sanitariums			1	9	8	
Total	3	14	37	96	118	162

IX

Japanese Secular Clergy*

	1875	1883	1900	1924	1931	1952	1959	1962
Major seminaries		1	1	1	2	2	2	2
Minor seminaries		2	2	2	3	5	5	7
Seminarians		62	89	39	73	224	312	489
Priests			3	32	37	59	177	281

* Religious Japanese Priests in 1962—135

 " " Seminarians in 1962 (Major 156, Minor 312)

X

1962 School Statistics: Enrollment

Types		Location		Hokkaidō	Northern Honshū	Tokyo Area	Osaka Area	Western Honshū	Kyūshū	Total	Catholic Students
		M	F								
Graduate Schools	M					105	14			119	83
	F					36	3			39	27
Universities	M					3,352	1,575			4,927	573
	F	283				2,290	881	904		4,358	731
Junior Colleges	M					12	1	13	258	284	38
	F	1,025	376			564	712	229	371	3,277	394
Senior High Schools	M	1,748				2,217	3,939	886	3,375	12,165	1,105
	F	3,206	4,523			7,136	6,158	4,790	7,052	32,865	2,065
Junior High Schools	M	182	82			2,582	4,326	996	2,202	10,370	1,036
	F	2,619	2,594			6,929	5,783	2,057	3,628	23,610	1,783
Primary Schools	M		634			2,372	1,208	92	845	5,151	910
	F		1,295			6,513	3,207	124	1,114	12,253	1,504
Miscellaneous Schools	M					1,109	243			1,352	557
	F	20	507			1,329	185	109	623	2,773	572
Total	M	1,930	716			11,749	11,306	1,987	6,680	34,368	4,302
	F	7,153	9,295			24,797	16,929	8,213	12,788	79,175	7,076
	T	9,083	10,011			36,546	28,235	10,200	19,468	113,543	11,378
Kindergartens	M	2,903	4,809			7,378	6,414	3,229	6,684	31,417	1,338
	F	2,589	4,620			7,890	6,303	3,024	6,359	30,785	1,255
Grand Total	M	4,833	5,525			19,127	17,720	5,216	13,364	65,785	5,640
	F	9,742	13,915			32,687	23,232	11,237	19,147	109,960	8,331
	T	14,575	19,440			51,814	40,952	16,453	32,511	175,745	13,971

Note 1: M—Male; F—Female; T—Total.

Note 2: Tables X—XIV are taken from *The Japan Missionary Bulletin*, Vol. XVII, No. 2, pp. 98—100.

XI

1962 School Statistics: Schools by Dioceses

Districts	Types	Graduate Schools	Universities	Junior Colleges	Senior High Schools	Junior High Schools	Primary Schools	Special Schools	Kindergartens	Miscellaneous Schools	Dioceses Total	District Total	Teaching Establishments†
	Dioceses												
Hokkaidō	Sapporo		1	2	8	9		1	35	1	56	56	10
Northern Honshū	Sendai			1	8	8	8		44	1	70	99	9
	Niigata			1	1	1			22	4	29		4
Tokyo Area	Urawa				1	1			17		19		1
	Tokyo	2	3	4	11	13	12		58	6	109	219	24
	Yokohama			1	15	14	11		47	3	91		19
Osaka Area	Nagoya	1	1		2	2			18		24		2
	Kyoto		1		8	6	2		16		33	154	8
	Osaka		(1)*	6	14	16	10		48	2	97		19
Western Honshū	Hiroshima		1	2	7	6	1		24	1	42	62	8
	Shikoku				2	2			16		20		2
Kyūshū	Fukuoka				8	5	3		36	4	56		12
	Nagasaki			1	5	6	3		26		41	144	7
	Oita			1	3	3	2		17		26		4
	Kagoshima			1	4	3			13		21		4
Grand Total		3	8	20	97	94	52	1	437	22	734	734	133

* () Branch school

† Schools other than kindergartens which have more than one teaching institution at the same place.

STATISTICAL TABLES

XII

1962 School Statistics : Comparison by Dioceses

Types Dioceses	Schools other than Kindergartens	Kindergartens	Total	Teaching Establishments	Institutions of Higher Learning
Tokyo	51	58	109	24	9
Osaka	49	48	97	19	7
Yokohama	44	47	91	19	1
Sendai	26	44	70	9	1
Sapporo	21	35	56	10	3
Fukuoka	20	36	56	12	
Hiroshima	18	24	42	8	3
Kyoto	17	16	33	8	1
Nagasaki	15	26	41	7	1
Oita	9	17	26	4	1
Kagoshima	8	13	21	4	1
Niigata	7	22	29	4	1
Nagoya	6	18	24	2	2
Shikoku	4	16	20	2	
Urawa	2	17	19	1	
Total	297	437	734	133	31

XIII 1962 School Statistics: Teachers and Administrative Personnel

Teachers Employees		Teachers			Sub- Total	Administrative Personnel		Grand Total Teachers and Em- ployees	Status		
		Religious	Laymen			Religious	Laymen		Religious	Laymen	
			Full-time	Part-time						Total	Catholics
Graduate School and University	M	156	266	268	690	3	64	757	159	598	179
	F	55	100	14	169	3	106	278	58	220	102
Junior Colleges	M	92	148	277	517	4	11	532	96	436	71
	F	116	104	59	279	23	45	347	139	208	56
Senior High Schools	M	180	1,016	305	1,501	11	81	1,593	191	1,402	404
	F	315	679	104	1,098	104	193	1,395	419	976	374
Junior High Schools	M	89	344	72	505	5	22	532	94	438	131
	F	212	487	67	766	22	94	882	234	648	231
Primary Schools	M	14	106	2	122	0	4	126	14	112	46
	F	174	375	25	574	21	61	656	195	461	228
Miscellaneous Schools	M	60	12	48	120	0	2	122	60	62	11
	F	60	84	39	183	8	16	207	68	139	49
Total	M	591	1,892	972	3,455	23	184	3,662	614	3,048	842
	F	932	1,829	308	3,069	181	515	3,765	1,113	2,652	1,040
	T	1,523	3,721	1,280	6,524	204	699	7,427	1,727	5,700	1,882
Kindergartens	M	267	3	7	277	—	—	277	267	10	7
	F	628	1,740	50	2,418	—	—	2,418	628	1,790	1,087
Grand Total	M	858	1,895	979	3,732	23	184	3,939	881	3,058	849
	F	1,560	3,569	358	5,487	181	515	6,183	1,741	4,442	2,127
	T	2,418	5,464	1,337	9,219	204	699	10,122	2,622	7,500	2,976

Note: M—Male; F—Female; T—Total.

STATISTICAL TABLES

XIV
1962 School Statistics
— Enrollment: 1951—1962 —

Year		Year											
		1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Types	M	—	29	50	53	73	114	146	140	118	111	109	119
	F	—	10	20	25	29	28	25	28	29	36	37	39
Graduate Schools	M	1,524	2,127	2,502	2,912	3,106	3,340	3,409	3,678	3,696	3,999	4,382	4,927
	F	744	808	1,115	1,215	1,343	1,402	1,462	1,566	1,836	2,421	3,355	4,358
Universities	M	0	64	74	73	165	248	244	238	255	292	293	284
	F	638	882	1,104	1,366	1,648	1,815	1,812	1,808	2,056	2,483	2,856	3,277
Junior Colleges	M	—	—	6,444	6,509	7,280	8,439	10,167	10,815	11,766	11,599	11,336	12,165
	F	9,900	10,247	17,469	18,210	19,467	21,285	25,168	28,259	31,076	31,972	31,217	32,865
Senior High Schools	M	22,971	25,686	4,762	4,816	5,162	5,463	6,086	6,831	6,955	8,349	9,590	10,370
	F	—	—	11,772	12,547	13,063	13,944	14,417	14,234	15,266	17,824	21,667	23,610
Junior High Schools	M	1,724	2,059	2,073	2,418	2,777	3,217	3,663	4,116	4,485	4,836	4,963	5,151
	F	5,897	6,304	7,096	7,964	8,983	9,864	10,583	11,340	12,062	12,004	12,071	12,253
Primary Schools	M	288	150	480	519	740	875	645	1,167	1,055	1,036	1,304	1,352
	F	1,459	1,623	2,084	1,973	2,449	2,032	2,300	2,326	2,370	2,597	2,419	2,773
Miscellaneous Schools	M	13,436	14,676	16,385	17,300	19,303	21,696	24,300	26,985	28,330	30,222	31,977	34,368
	F	31,709	35,313	40,700	43,210	46,982	50,370	55,767	59,561	64,695	69,337	73,622	79,175
Total	T	45,145	49,989	57,085	60,510	66,285	72,066	80,127	86,546	93,025	99,559	105,599	113,543
	M	—	—	12,725	15,318	18,094	19,054	20,344	21,357	22,748	24,955	27,545	31,417
Kindergartens	F	—	—	12,876	15,373	18,347	18,618	20,081	21,952	22,426	24,247	26,808	30,785
	M	—	—	29,110	32,618	37,397	40,750	44,704	48,342	51,078	55,177	59,522	65,785
Grand Total	F	—	—	53,576	58,583	65,329	68,986	75,848	80,512	87,121	93,584	100,430	109,960
	T	—	—	82,686	91,201	102,726	109,736	120,552	128,855	138,199	148,761	159,952	175,745

XV
Social Welfare Institution
— 1962 —

Dioceses	Hospitals				Dispensaries		Old People's Homes		Orphanages		
	Number	Beds	Rel. Staff	Lay staff	Number	Consultations	Number	Inmates	Number	Boys	Girls
Tokyo	6	794	133	336	10	302,382	2	115	7	266	513
Nagasaki	2	187	22	89	2	9,344	1	34	5	156	138
Fukuoka	3	143	41	88	2	186	4	196	11	305	556
Hiroshima									3	99	133
Kagoshima	1	19	2	3	3	41,947			3	33	137
Kyoto	2	147		28	3	7,507	1	68	1	27	27
Osaka	7	826	126	515	1	1,420	1	28	3	123	150
Sapporo	1	252	30	178	1	131,400			5	38	171
Sendai	1	125	4	70	2	14,112	1	37	6	161	276
Urawa	1	11	3	4	1	12,066	1	5	1	70	30
Yokohama	3	404					3	190	7	257	221
Oita							2	135	5	279	232
Nagoya	2	351	49	237					3	88	126
Niigata	2	190	26	51	1	12,000	1	6	3	84	175
Shikoku	1	90	17	12	1	18,250			1	31	57
Total	32	3,539	453	1,620	27	550,614	17	814	64	2,017	2,842

STATISTICAL TABLES

XVI 1962 Statistics for the Catholic Church

Dioceses	Priests			Diocesan Seminarians		Religious Brothers			Religious Sisters			Catechists	
	Japanese		For.*	Major	Minor	Jap.	For.	Nov.	Jap.	For.	Nov.	M	F
	Sec.	Rel.											
Tokyo	54	53	277	32	—	101	98	3	812	275	472	4	8
Nagasaki	60	15	31	28	68	27	8	10	*190	16	158	174	192
Fukuoka	34	5	71	17	35	7	3	—	321	53	144	6	13
Hiroshima	12	6	80	12	—	4	8	4	126	82	41	1	10
Kagoshima	10	4	21	8	5	2	14	—	85	10	30	11	6
Kyoto	16	—	95	13	12	6	7	—	143	100	—	20	39
Osaka	43	10	163	37	14	15	20	2	546	187	322	24	32
Sapporo	24	21	63	19	2	42	6	1	301	48	53	8	24
Sendai	23	—	70	15	7	2	5	3	217	84	48	12	20
Urawa	8	5	57	7	—	6	2	—	69	4	14	9	14
Yokohama	24	5	130	16	10	12	35	14	450	141	265	16	56
Oita	5	6	34	1	3	7	4	—	103	10	98	1	3
Nagoya	14	3	82	17	15	8	3	—	106	47	29	6	43
Niigata	7	—	27	9	1	—	—	—	78	5	—	4	17
Shikoku	8	2	36	3	1	—	—	—	56	7	—	4	2
Total	342	135	1,237	234	173	239	213	37	3,633	1,069	1,674	300	479

* The foreign priests all belong to some religious order.

STATISTICAL TABLES

XVII

Baptisms (1947—1962)

Year	Adult Baptisms	Priests	Baptisms per priest
1947	4,048	478	8.4
1948	6,895	515	13.4
1949	8,233	634	13.0
1950	10,853	743	14.6
1951	11,345	825	13.7
1952	12,178	973	12.4
1953	10,887	1,048	10.4
1954	10,730	1,144	9.4
1955	10,945	1,231	8.9
1956	11,467	1,339	8.6
1957	10,581	1,427	7.4
1958	9,952	1,579	6.3
1959	9,980	1,576	6.3
1960	9,132	1,672	5.5
1961	8,838	1,704	5.1
1962	8,659	1,714	5.0

The above figures are based on data taken from the 1962 *Directory* and the 1962 statistics. Out of a total of 1714 priests in Japan, 875 are listed under parishes. This would indicate an average of 325 Catholics per priest directly engaged in parish work. The general average stands at 173. The distribution is as follows :

XVIII

Parish Priests (1962)

Dioceses	Catholics	Parish Priests	Catholics per Parish Priest
Tokyo	45,029	91	494
Nagasaki	78,607	69	1139
Fukuoka	22,223	83	268
Hiroshima	13,589	60	226
Kagoshima	7,163	31	231
Kyoto	14,967	74	202
Oita	5,386	31	173
Osaka	34,882	114	306
Sapporo	14,284	69	207
Sendai	11,168	73	153
Urawa	7,864	53	148
Yokohama	21,585	101	214
Nagoya	9,788	57	171
Niigata	5,897	30	196
Shikoku	4,185	39	107

THE CATHOLIC CHURCH IN JAPAN

XIX The Catholic Church 1962

Ecclesiastical Districts		15
Dioceses		14
Archdioceses		2
Dioceses		12
Prefecture Apostolic		1
Catholic Population		296,617
Increase over previous year		9,333
Percentage increase over previous year		3.2%
Baptisms (1961—62)		17,850
Adult		8,659
Infant		6,702
Death-bed		2,489
Catechumens		17,209
Churches and Evangelistic centers		788
Religious Workers (Priests, Lay Brothers, Sisters, Catechists)		7,647
Men	2,466	Japanese 5,128
Women	5,181	Foreign 2,519
Priests		2,166
Religious Orders		1,365
Foreign		1,230
Japanese		135
Secular Priests		349
Foreign		7
Japanese		342
Lay Brothers		452
Foreign		213
Japanese		239
Sisters		4,702
Foreign		1,069
Japanese		3,633
Catechists (Japanese: Men 300 Women 479)		779
Seminarians (Religious Orders) Diocesan Seminaries (Secular)		
Major		
Japanese	135	Major 234
Foreign	75	Minor 173
Minor (Japanese)	312	
Novitiates (Japanese men)		37
Novices, Postulants, Aspirants (Japanese women)		1,674
Marriages: Between Catholics	1,509	Mixed 2,329

THE CATHOLIC CHURCH IN JAPAN

Notes

1. Boxer, *The Christian Century*, p. 321.
2. *The Christian Century*, p. 188—247, and above all, Ebizawa, Arimichi 海老沢有道, *Nambangakutō no Kenkyū* 南蛮学統の研究, Sōbunsha 創文社, 1958.
3. *The Christian Century*, p. 395.
4. For an English translation see *Contemporary Religions in Japan*, Vol. III, Nos. 2—4. Also Hibbard's *A Refutation of Deus* published by the International Institute for the Study of Religions.
5. Anesaki, Masaharu, *Japanese Criticisms and Refutations of Christianity in the Seventeenth and Eighteenth Centuries*, in *Transactions of the Asiatic Society of Japan*, Second Series, Vol. VII (1930), p. 10.
6. tr. by Leon Hurvitz, *Monumenta Nipponica*, Vol. VIII 1952, p. 292
7. It is interesting to compare Protestant and Catholic statistics for that same period. Protestants numbered 31,631 in 1891, slowly increasing after 1900. Catholics numbered 42,378 in 1880 and 58,261 in 1904.
8. *The Japan Missionary Bulletin*, Vol. XVI, p. 511.
9. Pitirim Sorokin and Carle C. Zimmerman, *Principles of Rural-Urban Sociology*, N. Y. Henry Holt and Co., 1929, p. 418.
10. Odaka, Kunio 尾高邦雄 and Nishihara, Shigeki 西平重喜 in *Shakai-gaku Hyōron* 社会学評論 (Yūhikaku 有斐閣), XII, 13.
11. See Joseph J. Spae, *Neighborhood Associations, A Catholic Way for Japan* (English and Japanese editions), 1956 (Oriens Institute).
12. The first sanitarium in Japan was founded by the Salvation Army in 1916; the municipal sanitarium of Tokyo dates from 1919.
13. Quoted in Boxer, *The Christian Century*, p. 192.
14. Yanagita, Tomonobu, *Japan Christian Literature Review*, Sendai, 1958, p. III—IV.
15. Yamada turned apostate and traitor. His life was spared.
16. The Buddhist *mappōshugi* 末法主義, *enseishugi* 厭世主義

THE CATHOLIC CHURCH IN JAPAN

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A Bibliographical Note

This article lays no claim to originality. The material found here has been condensed chiefly, for the period 1549—1859, from the book by Jennes; for the period 1859—1959, from that by Van Hecken. Religious-sociological data are culled from my own articles in *The Japan Missionary Bulletin*. Other sources too, have been consulted as indicated. Here follows the titles of some standard sources in Western languages.

Books

From 1549 to 1859:

- Boxer, C. R. *The Christian Century in Japan, 1549—1650*. Berkeley and Los Angeles, California: University of California Press and London: Cambridge University Press, 1951.
- Frois, Luis, SJ. *Die Geschichte Japans, 1549—1578*. Translated from the Portuguese into German by G. Schurhammer and E. A. Voretzsch. Leipzig, 1926.
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- Uyttenbroeck, Th., OFM. *Early Franciscans in Japan*. Tokyo: Oriens Institute for Religious Research, 1958.

From 1859 to 1959:

- Van Hecken, Joseph, CICM. *Un Siècle de Vie Catholique au Japon*. Tokyo: Oriens Institute for Religious Research, 1960.

Periodicals

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- Monumenta Nipponica*, Sophia University, Tokyo.
- Transactions of the Asiatic Society of Japan*, Tokyo.

THE CATHOLIC CHURCH IN JAPAN

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Society for the Propagation of the Faith

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Pontifical Association of the Holy Childhood

Address: Azabu Church, 21 Kasumi-chō, Azabu, Minato Ku, Tokyo.

Tel. (408) 1500

Japan Catholic Migration Commission

Address: 10 Rokubanchō, Chiyoda Ku, Tokyo. Tel. (301) 3691~3

Catholic Mutual Fire Assurance

Address: 7 Kioi-cho, Kōjimachi, Chiyoda Ku, Tokyo. Tel. (331) 7850

Y. C. W. (J.O.C. & J.O.C.F.)

Address: 3—399 Kashiwagi, Shinjuku Ku, Tokyo. Tel. (371) 4319

Legio Mariae: (Envoy to Japan)

Address: c/o Kichijōji Church, 270—1 Gotenyama, Musashino Shi, Tokyo.

Tel. (0422) 3—0543

St. Vincent De Paul Society

Address: 24 Nihon-enoki Hommachi, Shiba, Minato Ku, Tokyo.

Tel. (441) 5410

Catholic Doctor's Association

Address: 168 Kōgai-chō, Azabu, Minato Ku, Tokyo. Tel. (408) 0208

Catholic Nurses' Association

Address: c/o Seibo Byōin, 2—670 Shimo Ochiai, Shinjuku Ku, Tokyo.

Tel. (951) 1176~9

Catholic Hospitals' Association

Address: c/o Sakuramachi Byōin, 1—2886 Sakura-machi, Koganei Shi,

Tokyo. Tel. (0423) 8—1371

Catholic Students Federation

Address: c/o Shinsei Kaikan, 33 Shinano-machi, Shinjuku Ku, Tokyo.

Tel. (351) 1685

Library for the Blind

Address: 10 Rokubanchō, Chiyoda Ku, Tokyo. Tel. (301) 3691~3

International

Catholic Relief Services

Address: 10 Rokubanchō, Chiyoda Ku, Tokyo. Tel. (331) 0031

RELIGIOUS ORDERS, MISSION SOCIETIES, AND SECULAR INSTITUTES OF MEN

— 40 Societies —

Atonement, Franciscan Friars of the

- (1) 1899, (2) 1948
- (3) 1787 Higashi Terao, Tsurumi Ku, Yokohama. Tel. Yokohama—50—6374.
- (4) Fathers 15, Cleric 1, Brothers 4

Augustine, Order of St.

- (1) 388; re-united 1256
- (2) Villanova Province 1959
- (3) Monastery of Our Mother of Consolation 44 Shiroyama-machi 1-chōme, Nagasaki Shi
- (4) Fathers 5, Brothers 2
- (3) Chicago Province
Hatano, Kanagawa Ken
- (4) Fathers 3

Benedict, Order of St.

- (1) 529 (2) 1931
- (3) St. Anselm's Priory
239 Kami Osaki 4-chōme, Shinagawa Ku, Tokyo. Tel. 491—5461
- (4) Fathers 7

Bethlehem Foreign Mission Society

- (1) 1921, (2) 1948
- (3) 2—17 Shike, Morioka Shi, Iwate Ken. Tel. Morioka 2—5270
- (4) Fathers 27

Burgos Foreign Missionary Society

- (1) 1920 (2) 1953
- (3) 269 Saiwai-chō, Marugame Shi,

Kagawa Ken. Tel. Marugame 1529

- (4) Fathers 8

Carmelites, Order of Discalced

- (1) Reformed, 1562
- (2) Milan Province 1952
- (3) Tokyo, Monastery "Regina Decor Carmeli" 97 Tamagawa Kamino-gē-chō, Setagaya Ku, Tokyo.
Tel. 701—0063
- (4) Fathers 8, Brothers 2
- (2) Venetian Province 1951
- (3) 5 Taihō-chō 4-chōme, Atsuta Ku, Nagoya Shi. Tel. Nagoya 67—0346
- (4) Fathers 10, Brothers 1

Christian Instruction, Brothers of

- (1) 1817, (2) 1951
- (3) St. Francis Xavier House
25 Kazodai, Negishi, Naka Ku, Yokohama. Tel. Yokohama 20—8874
- (4) Brothers 25

Christian Schools, Brothers of the

- (1) 1680, (2) 1932
- (3) La Salle Kai Shūdō'in,
1140 Yoyogi, Uehara, Shibuya Ku, Tokyo. Tel. 461—3230
- (4) Brothers 30

Cistercians of the Strict Observance, Order of

- (1) 1096. (2) 1896
- (8) Monastery of the Lighthouse of

Note 1. Date of foundation. 2. Date of arrival in Japan. 3. Address in Japan. 4. Number of members.

THE CATHOLIC CHURCH IN JAPAN

- | | |
|--|--|
| <p>Our Lady
392 Tobetsu, Kami Iso Machi,
Kami Iso-gun, Hokkaidō.
Tel. Oshima Tobetsu—8</p> <p>(4) Fathers 25, Scholastics 7, Brothers 30</p> <p>Columban's Foreign Mission Society, St.</p> <p>(1) 1918, (2) 1948
(3) St. Columban's,
12 Shinryūdō-chō, Azabu, Minato
Ku, Tokyo. Tel. 408—5677
(4) Fathers 94,</p> <p>Divine Word, Society of the</p> <p>(1) 1875, (2) 1907
(3) Shingen Shūdōin, 38 Midoriga-
oka, Tajimi Shi, Gifu Ken. Tel.
700
Pio XI House,
1 Nanzan-chō, Shōwa Ku, Nago-
ya Shi. Tel. Nagoya 84—0023
(4) Fathers 86, Scholastics 14, Bro-
thers 8</p> <p>Don Bosco: Salesians of</p> <p>(1) 1864, (2) 1926
(3) 90 Hachinari-chō, Suginami Ku,
Tokyo. Tel. 398—5168
(4) Fathers 85, Scholastics. 54.
Brothers 42.</p> <p>Friars Minor, Order of (Franciscans)</p> <p>(1) 1209,
(3) St. Joseph Friary
28—4 Mikawadai-machi, Minato
Ku, Tokyo. Tel. 402—2634, 408
—6957
(4) Fathers 180, Clerics 32, Brothers
31
(2) Aquitania Province 1949
(3) 873 Tsukuba-chō, Kumagaya Shi</p> | <p>Saitama Ken. Tel. Kumagaya
1098
(4) Fathers 6</p> <p>(2) Belgian Province 1911
(3) Catholic Church
167 Tamachi, Nagano Shi. Tel.
Nagano 6949
(4) Fathers 6</p> <p>(2) Bogota Province 1949
(2) Catholic Church
Nozawa-machi, Saku Shi, Nagano
Ken. Tel. Karuizawa 2429
(4) Fathers 6,</p> <p>(2) Bologna Province 1950
(3) St. Joseph Convent
Omote-machi 4-chōme, Nagaoka
Shi. Tel. Nagaoka 4727
(4) Fathers 8</p> <p>(2) Cantabria Province 1954
(3) 792—1 Inatomi 2, Tatsuno Machi,
Kami Ina-gun, Nagano Ken.
Tel. Tatsuno 633
(4) Fathers 6</p> <p>(2) Dutch Province 1951
(3) 109 Tonden-chō, Kitami Shi, Hok-
kaidō. Tel. Kitami 2369
(4) Fathers 9</p> <p>(2) Montreal Province 1907
(3) St. Francis Convent
43 Den'enchōfu 5-chōme, Ōta Ku,
Tokyo. Tel. 921—2904
(4) Fathers 35, Brothers 21</p> <p>(2) Holy Name Province of New York
1950
(3) St. Francis Monastery
2680 Nishi Tsutsumi-chō, Kiryū
Shi, Gumma Ken. Tel. Kiryū</p> |
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THE CATHOLIC CHURCH IN JAPAN

- 6232
- (4) Fathers 25, Brother 1, Clerics 2
- (2) Roman Province 1951
- (3) SS. Peter and Paul Monastery
233 Sangenjaya-machi, Setagaya
Ku, Tokyo. Tel. 421—1605
- (4) Fathers 8
- (2) Saxony Province 1954
- (3) 317 Sakuragaoka, Minō Shi, Osa-
ka Fu. Tel. Minō 2734
- (4) Fathers 6, Brother 1
- (2) Thuringian Province 1907
- (3) St. Francis Convent
42 Higashi 2-chōme, Kita 11 jō,
Sapporo Shi. Tel. 3—2554
- (4) Fathers 15, Brothers 9
- (2) Venetian Province 1949
- (3) 47 Midorigaoka, Kushiro Shi,
Hokkaidō. Tel. Kushiro 7992
- (4) Fathers 11
- Conventual Friars Minor, Order of
- (1) 1209, (2) 1930
- (3) 2—16 Nishigahara-chō, Kita Ku,
Tokyo. Tel. 911—5311
- (4) Fathers 33, Brothers 31
- (2) St. Anthony Province 1952
- (3) 3 Nagata-chō, Naze Shi, Kago-
shima Ken. Tel. Naze 61
- (4) Fathers 11, Brothers 2
- Foreign Mission Society of Our Lady of
Guadalupe
- (1) 1949, (2) 1956
- (3) 480 San'nō-chō, Sakae-machi,
Aizu-Wakamatsu Shi, Fukushima
Ken. Tel. Aizu Wakamatsu 1447
- (4) Fathers 4
- Immaculate Heart of Mary, Missionary
Sons of the
- (1) 1849, (2) 1951
- (3) 3 Imaichi-chō 3-chōme, Asahi Ku,
Osaka Shi. Tel. Osaka 331—5018
- (4) Fathers 13, Brother 1
- Immaculate Heart of Mary Mission
Society
- (1) 1862, (2) 1948
- (3) 68 Hon-machi, Himeji Shi, Hyōgo
Ken. Tel. Himeji 22—0082
- (4) Fathers 73
- Jesus, Society of
- (1) 1534, (2) 1908
- (3) 7 Kioi-cho, Chiyoda Ku, Tokyo.
Tel. 301—4301~9
- (4) Bishop 1, Fathers 187, Brothers
38, Scholastics 206
- John of God: Order of St.
- (1) 1537, (1) 1951
- (3) 2 Okuyamahata-chō, Suma Ku,
Kōbe Shi. Tel. 7—0869
- (4) Brothers 6
- Marist Brothers of the Schools, The
- (1) 1817, (2) 1951
- (3) 1—19 Chiraorichō, Suma Ku, Kobe
- (4) Brothers 11
- Mary, Society of
- (1) 1817, (2) 1887
- (3) Chaminade Gakuen
1—16 Fujimi-chō, Chiyoda Ku,
Tokyo. Tel. 331—2965
- (4) Fathers 21, Brothers 117
- Mary, Society of
- (1) 1836, (2) 1949
- (3) 10 Noborioji-chō, Nara Shi. Tel.

THE CATHOLIC CHURCH IN JAPAN

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| <p>Nara 209
(4) Fathers 9</p> <p>Mary Immaculate, Oblates of
(1) 1816, (2) 1948
(3) Our Lade of Hope Seminary
287 Seki-machi 6 chōme, Nerima
Ku, Tokyo. Tel. 996—8265
(4) Fathers 22, Scholastics 4</p> <p>Maryknoll Fathers (Catholic Foreign
Mission Society of America)
(1) 1911, (2) 1935
(3) Kawara-machi 3-jō Agaru, Naka
kyō Ku, Kyoto. Tel. Kyoto 23—
5864
(4) 86 Priests, 4 Brothers</p> <p>Milan, Pontifical Institute for Foreign
Missions of
(1) 1850, (2) 1951
(3) 56 Hikawa-cho, Shibuya Ku,
Tokyo. Tel. 401—3978
(4) Fathers 17</p> <p>Paris Foreign Mission Society
(1) 1658, (2) 1844 (Ryūkyū Island)
1859 (Edo)
(3) 59 Takada Oimatsu-chō, Bunkyo
Ku, Tokyo. Tel. 941—0902
(4) Fathers 102</p> <p>Passion, Congregation of the
(1) 1720, (2) 1953
(3) Retreat House
Mefu Takarazuka Shi, Hyoge Ken
Tel. Takarazuka 4380
(4) Fathers 9, Brothers 2</p> <p>Paul, Pious Society of St.
(1) 1914, (2) 1934
(3) 1—5 Wakaba-chō, Shinjuku Ku,</p> | <p>Tokyo. Tel. 351—5135, 5136
(4) Fathers 12, Brothers 10, Scholas-
tics 14</p> <p>Pious Schools, Order of the
(1) 1617, (2) 1950
(3) 6 Goshoyama, Nishi Ku, Yoko-
hama. Tel. Yokohama 3—9220
(4) Fathers 11, Brothers 2</p> <p>Preachers, Order of
(1) 1216
(2) Monteval Province 1928
(3) St. Dominic Monastery
51 Nampeidai, Shibuya Ku, Tokyo
Tel. 461—8644
(4) Fathers 34, Brothers 6, Scholas-
tics 5</p> <p>(2) Holy Rosary Province 1905
(3) Domus Sti. Joseph
32 Miyaniishi-chō, Matsuyama Shi
Ehime Ken. Tel. Matsuyama 2—
6315
(4) Fathers 24</p> <p>Quebec Foreign Mission Society
(1) 1921, (2) 1948
(3) 85 Hama-machi, Aomori Shi.
Tel. Aomori 2—5712
(4) Fathers 32</p> <p>Redeemer, Congregation of the Most
Holy
(1) 1732, (2) Muenchen Province 1953
(3) Suwababa Isumi Shi, Kagoshima
Ken. Tel. 153
(4) Fathers 11, Brothers 4</p> <p>(2) Quebec Province 1948
(3) St. Joseph's Monastery
16 Yoyogi 5 chōme, Shibuya Ku,
Tokyo. Tel. 371—1737
(4) Fathers 22</p> |
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- (2) Toronto Province 1948
(3) St. Clement's Monastery
66 San-no-maru, Kita Tanabe Mai-
zuru Shi, Kyoto Fu. Tel. Mai-
zuru Nishi 906
(4) Fathers 18
- Sacred Heart of Jesus, Missionnaires of
the
(1) 1854, (2) 1949
(3) Sacred Heart Monastery
Tanabata-chō, Kita Ku Nagoya
Shi. Tel. 98—2022
(4) Fathers 14
- Sacred Hearts of Jesus and Mary and of
Perpetual Adoration, Congregation of
the
(1) 1800, (2) 1949
(3) 1071 Ota-machi, Tomobe Machi,
Nishi Ibaraki-gun, Ibaraki Ken.
Tel. Tomobe 47
(4) Fathers 20, Brother 1
- Scarboro Foreign Mission Society
(1) 1918, (2) 1948
(3) 47 Takanawa Minamichō, Shiba,
Minato Ku, Tokyo. Tel. 461—6063
(4) Fathers 22
- Sulpice, Society of St.
(1) 1641, (2) 1933
(3) St. Sulpice Interdiocesan Seminary
1900 Shinshō'en, Katae, Fukuoka
Shi. Tel. Fukuoka 82—4943
(4) Fathers 8
- Viator, Clerics of St.
(1) 1831, (2) 1948
(3) 22 Kita Shirakawa, Nishi Tsuta-
chō, Sakyō Ku, Kyoto. Tel. 7—
2884
(4) Fathers 10, Brothers 8
- Vincent De Paul, Congregation of the
Mission of St.
(1) 1625, (2) 1949
(3) 1752—Maiko-chō, Tarumi Ku, Kō-
be Shi, Hyōgo Ken. Tel. Tarumi
2734
(4) Fathers 2
- Xaverian Missionary Fathers
(1) 1895, (2) 1949
(3) 9 Kagoike-dōri, 1-chōme, Fukiai
Ku, Kōbe. Tel. Kōbe 22—2990
(4) Fathers 32, Brother 1

SECULAR INSTITUTE

- Opus Dei (Societas Sacerdotalis Crucis et Opus Dei)
(1) 1928
(3) 87 Higashiashiya-chō, Ashiya Shi, Hyōgo Ken

RELIGIOUS CONGREGATIONS AND SECULAR INSTITUTES OF WOMEN

Adorers Handmaids of the Blessed Sacrament and of Charity, Congregation of

- (1) 1850 (2) 1928
- (3) 142 Minami Taka-machi, Nerima Ku, Tokyo. Tel. 996—0509
- (4) Mothers 53, Sisters 17

Assumption, Congregation of the

- (1) 1836 (2) 1952
- (3) Assumption Convent
1 Nyoidani, Mino-Shi, Osaka Fu
- (4) Mothers 18, Sisters 7

Assumption of the Blessed Virgin Mary, Sisters of the

- (1) 1853 (2) 1934
- (3) 502 Namiuchi, Aomori Shi
- (4) Mother 1, Sister 33, Novices 9

Benedict, Sisters of the Order of St.

- (1) 529 (2) 1950
- (3) 27 Morimoto-chō 1-chōme, Minato Ku, Tokyo. Tel. 481—5182
- (4) Sisters 12, Novices 3

Bernadette, Sisters of St.

- (1) 1937
- (3) 1191 Egota 3-chōme, Nakano Ku, Tokyo. Tel. 386—1095
- (4) Sisters 86, Novices 7

Bernardine Nuns of Esquermes, Order of

- (1) 1827 (2) 1954
- (3) 19775 Shijimizuka-chō, Hamamatsu Shi, Shizuoka Ken. Tel. Hamamatsu 2—1573

(4) Mothers 7, Novices 3

Caritas Sisters

- (1) 1939
- (3) 126 Sumiyoshi-chō, Suginami Ku, Tokyo. Tel. 391—0556
1534 Okinohara Ko, Yoshimura-chō, Miyazaki
- (4) Sisters 187, Novices 35

Carmelite Sisters of Charity

- (1) 1826 (2) 1949
- (3) 2241 Nishi Tarumi-chō, Tarumi Ku, Kōbe Shi. Tel. Tarumi 3116
- (4) Sisters 40

Carmel, Order of Our Lady of Mt.

- (1) 1562 (2) 1933
- (3) Monastery of St. Joseph 1—84
Danjō-machi, Nishinomiya Shi,
Hyōgo Ken. Tel. 5—2531
- (3) Monastery of the Holy Trinity
1—3099 Shindaiji-machi, Chōfu Shi, Tokyo.
- (4) Mothers 3, Sisters 33
- (3) Monastery of Our Lady of Mt.
Carmel 1852 Shinshō'en, Kataemachi, Fukuoka Shi
- (4) Mother 1, Sisters 17, Novices 3

Charity, Daughters of (Canossians)

- (1) 1808 (2) 1951
- (3) 198 Kami Kitazawa 1-chōme, Setagaya Ku, Tokyo. Tel. 321—1078
- (4) Mothers 23

THE CATHOLIC CHURCH IN JAPAN

Charity and Christian Instruction of Nevers, Sisters of

- (1) 1680 (2) 1921
- (3) Fukakusa Taya-chō, Fushimi Ku,
Kyoto. Tel. 30—507
- (4) Mothers 4, Sisters 42

Charity of St. Vincent De Paul, Sisters of

- (1) 1633
- (2) American Province 1954
- (3) 1620 Nishihama, Wakayama Shi
Tel. Wakayama 2—9838
- (4) Sisters 13, Novices 3
- (2) French Province 1933
- (3) 1752 Maiko-chō, Kami no yama,
Tarumi Ku, Kyoto. Tel. Tarumi
2734
- (4)

Charity of Quebec, Sisters of

- (1) 1849 (2) 1954
- (3) 1800 Nakanoshima, Kawasaki Shi,
Kanagawa Ken. Tel. Noborito
4657
- (4) Sisters 14

Christ Jesus, Missionaries of

- (1) 1944 (2) 1951
- (3) Kushiyama-naka Enouchi, Onoda
Shi, Yamaguchi Ken. Tel. Onoda
3461
- (4) Mothers 4, Sisters 16

Christ the King, Missionary Sisters of

- (1) 1928 (2) 1933
- (3) St. Joseph's Home
Hoya-machi Kami Hoya, Kitatama
gun, Tokyo. Tel. Tanashi 0421
6—0004
- (4) Sisters 75

Cistercians of the Strict Observance, Order of (Trappistines)

- (1) 1098 (2) 1898
- (1) Notre Dame des Anges (Hakoda-
te) 1898
- (3) 346 Kami Yunokawa-machi, Hako-
date Shi, Hokkaido. Tel. Hako-
date 7039
- (4) Mothers 30, Sisters 40
- (1) Notre Dame de Lourdes 1935
- (3) 122 Shurinji-chō, Nishinomiya Shi,
Hyōgo Ken
- (4) Mothers 23, Sisters 46
- (1) Notre Dame de La Sainte Famille
1954
- (3) 1441 Toyotsu-machi, Miyako-gun,
Fukuoka Ken
- (4) Mother and Sisters 30

- (1) Notre Dame de L'Immaculée Con-
ception 1954
- (3) 3101 Otsu Toyohara, Nasu-machi,
Nasu-gun, Tochigi Ken
- (4) Mother 1, Sisters 19

Claire, Order de Sainte (Clarisses Colettines)

- (1) 1212 (2) 1947
- (3) Clara ga Oka, 922 Inume-chō, Ha-
chiōji Shi, Tokyo. Tel. Hachiōji
2—1630
- (4) Mother 1, Sisters 13, Novice 1

Conceptionist of the Divine Heart, Con- gregation of the

- (1) 1885 (2) 1953
- (3) 185 Ogikubo 1-chōme, Suginami
Ku, Tokyo. Tel. 391—7142

THE CATHOLIC CHURCH IN JAPAN

Care, Order of St.

- (1) 1212 (2) 1961
- (3) c/o St. Anthony's Friary 370 Tamawawa-Setamachi, Setagaya Ku, Tokyo. Tel. 701-0652~3
- (4) Sisters 7

Company of Mary Our Lady, Order of the

- (1) 1607 (2) 1960
- (3) 274 Izumi-chō, Suginami Ku, Tokyo. Tel. 321-1550
- (4) 9

Conceptionistas Misioneras De La Enseñanza (Teaching Missionary Sisters of the Immaculate Conception)

- (1) 1892 (2) 1953
- (3) Sei Maria no Mugenzai Shūdō'in 1-56 Sonoyama-chō Chikusa Ku, Nagoya Shi.
- (4) Sisters 13

Divine Master, Sisters Pious Disciples of the

- (1) 1924 (2) 1950
- (3) 40 Mure, Mitaka Shi, Tokyo. Tel. Musashino 3-2602
- (4) Mothers 5, Sisters 41, Novices 6

Dominic, Religious Missionaries of St.

- (1) 1216 (2) 1925
- (3) 410 Jinen, Kitamura, Itami Shi. Tel. Itami 2548
- (4) Mothers 41, Sisters 17, Novices 15

Dominican Sisters (Order of Preachers)

- (1) 1206 (2) 1936
- (3) Dominican Monastery of Our Lady of the Rosary 74 Ezomori, Ueda, Morioka Shi.

Tel. Morioka 5270

- (4) Mothers 45 (Morioka), 15 (Setoshi)

Dominique, Congrégation Romaine de Saint

- (1) 1853 (2) 1931
- (3) 1219 Okamoto-chō Setagaya Ku, Tokyo. Tel. 401-0017
- (4) Sisters 180

Francis Xavier, Catholic Mission Sisters of St.

- (1) 1946 (2) 1955
- (3) Convent of St. Francis Xavier 21 Tsukiyashiki, Kōchi Shi. Tel. Kōchi 2-0522
- (4) Sisters 4

Franciscan Missionaries of Mary

- (1) 1877 (2) 1897
- (3) Maison Marie Médiatrice 670 Shimo Ochiai 2-chōme, Shinjuku Ku, Tokyo. Tel. 951-1176~9
- (4) Sisters 349

Franciscan Missionary Sisters "Del Giglio"

- (1) 1703 (2) 1958
- (3) 10 Kabara-chō 3-chōme, Adachi Ku, Tokyo
- (4) Sisters 4

Franciscan Sisters of the Annunciation

- (1) 1933 (2)
- (3) 883 Kugahara-machi, Ōta Ku, Tokyo. Tel. 751-1230
- (4) Mother 1, Sisters 23, Novices 8

Franciscans Sisters of the Atonement

- (1) 1909 (2) 1957
- (3) St. Francis Convent

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- 177 Kaizuka, Kawasaki Shi, Kanagawa Ken.
 (1) Sisters 6, Postulants 5, Aspirants 3
- Franciscan Sisters of Militia Immaculatae
 (1) 1949 (2)
 (3) Konagai Son, Kitataki-gun, Nagasaki Ken. Tel. Konagai 6555
 (4) Professed Nuns 433, Novices 8
- Franciscan Nuns of The Most Blessed Sacrament
 (1) 1854 (2) 1951
 (3) Corpus Christi Monastery
 919—1 Miyamae-chō, Shiobara, Fukuoka Shi. Tel. Fukuoka 2—3627
 (4) Mothers 5
- Franciscan Sisters of St. George
 (1) 1869 (2) 1920
 (3) Kita 16-jō, Nishi 2-chōme, Sapporo, Tel. Sapporo 71—8156~9
 (4) Professed Sisters 159
- Good Samaritan, Sisters of the
 (1) 1857 (2) 1948
 (3) Convent of the Good Samaritan
 495 Matsuyama-chō, Sasebo Shi. Tel. Sasebo 7380
 (4) Superiors 2, Sisters 13
- Good Shepherd of Angers, Congregation of Our Lady of the
 (1) 1641 (2) 1935
 (3) 58 Kasuga-chō 3-chōme, Toyonaka Shi, Osaka Fu. Tel. Toyonaka 2—1254
 (4) Mothers 4, Sisters 32, Novices 2
- Grey Sisters of the Cross (Congregation de la Croix)
- (1) 1737 (2) 1960
 (3) 112 Anyojishita Odawara, Hara-machi, Sendai Shi. Tel. Sendai 6—5279
 (4) Sisters 7
- Guardian Angels, Sisters of the
 (1) 1839 (2) 1956
 (3) Ube, Yamaguchi Ken. Tel. Ube 2—0634
 (4) Sisters 6
- Helpers of the Holy Souls
 (1) 1856 (2) 1935
 (3) 24—1 Tamachi 2-chōme, Ichigaya, Shinjuku Ku, Tokyo. Tel. 331—3405
 (4) Mothers 95
- Heart of Mary, Daughters of the
 (1) 1790 (2) 1959
 (3) 2—6, Minami Moto-machi, Shinjuku Ku, Tokyo. Tel. 351—8695
 (4) Sisters 3, Novice 1
- Holy Ghost, Missionary Sisters, Servants of the
 (1) 1889 (2) 1908
 (3) 10 Hon-machi, Yagoto, Showa Ku, Nagoya Shi. Tel. Nagoya 78—0434
 (4) Sisters 147
- Holy Infant Jesus, Sisters of the (St. Maur)
 (1) 1662 (2) 1872
 (3) 14—1 Rokubanchō, Chiyoda Ku, Tokyo. Tel. 331—0825
 (4) Mothers 7, Sister 151
- Hospital Sisters of the Third Order of St. Francis

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| <p>(1) 1844 (2)</p> <p>(3) 650 Nibuno, Himeji Shi, Hyōgo Ken. Tel. Himeji 22—5051</p> <p>(4) Professed Sisters 42, Novices and Postulants. 6</p> <p>Immaculate Conception, Missionary Sisters of the</p> <p>(1) 1902 (2) 1926</p> <p>(3) 108 Fukuzawa-chō 4-chōme, Setagaya Ku, Tokyo. Tel 701—3295</p> <p>(4) Canadian 30, Japanese 8</p> <p>Immaculate Heart of Mary, Sisters of the</p> <p>(1) 1930 (2)</p> <p>(3) 171 Ieno-chō, Nagasaki Shi. Tel. Nagasaki 4—1175~6</p> <p>(4) Professed Sisters 141, Novices 27, Postulants 110</p> <p>Immaculate, Teaching Sisters of Mary (Claretian Missionary Sisters)</p> <p>(1) 1855 (2) 1955</p> <p>(3) 1170 Takatsuki O-aza, Takatsuki Shi, Osaka Fu. Tel. Takatsuki 5—1278</p> <p>(4) Sisters 6</p> <p>Infant Jesus of Chauffailles, Congregation of the</p> <p>(1) 1859 (2) 1877</p> <p>(3) 1—140 Nigawa Takamaru, Kashi ō-aza, Takarazuka Shi, Hyōgo Ken. Tel. Nishinomiya 5—0174</p> <p>(4) Mothers 3, Professed 223, Novices 48</p> <p>Jesus, Daughters of</p> <p>(1) 1871 (2) 1951</p> <p>(3) 1968 Horiuchi, Hayama Machi, Kanagawa Ken. Tel. Hayama 459</p> <p>(4) Mothers 15, Sisters 8</p> <p>Jesus, Little Sisters of (Petites Sœurs de Jésus)</p> | <p>(1) 1949 (2) 1954</p> <p>(3) 1—11 Naito-chō Shinjuku Ku, Tokyo. Tel. 341—2981</p> <p>(4) Sisters 11</p> <p>Joseph of Osaka, Missionaries of St.</p> <p>(1) 1948</p> <p>(3) 10—1 Naeda, Nakoji, Amagasaki Shi, Hyogo Ken. Tel. Osaka 401—0874</p> <p>(4) Sisters 63, Novices 20, Postulants 10, Aspirants 20</p> <p>John the Evangelist, Missionary Sisters of St.</p> <p>(1) 1944</p> <p>(3) 1—2386 Sakura-machi, Koganei Shi, Tokyo. Tel. Koganei 8—1372</p> <p>(4) Sisters 32, Novices 6</p> <p>Joseph, Sisters of St.</p> <p>(1) 1650 (2) 1950</p> <p>(3) St. Joseph's Convent
10 Kōbai-chō, Kita Ku, Kyoto Shi.
Tel. 44—0245</p> <p>(4) Sisters 27, Novices 11, Postulants 4</p> <p>Joseph of Carondelet, Congregation of the Sisters St.</p> <p>(1) 1650 (2) 1956</p> <p>(3) Carondelet House of Studies
110 Naka Kawara-machi, Shimogamo, Sankyō Ku, Kyoto. Tel.
73—669</p> <p>(4) Professed 14, Novices 4</p> <p>Light of the Gospel, Sister of the (Congregation Sororum Lucis Evangelicæ)</p> <p>(1) 1949</p> <p>(3) 2—42 Hikarigaoka-machi (Minami-kyōku nai) Fukuoka Shi. Tel.
Fukuoka 58—1663</p> <p>(4) Sisters 28</p> |
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THE CATHOLIC CHURCH IN JAPAN

Marie-Auxiliatrice

- (1) 1854 (2) 1957
- (3) "Ake no Hoshi," 2509 Higashi Fukatsumachi, Fukuyama Shi, Hiroshima Ken. Tel. Fukuoka 1682
- (4) Mothers 11, Sisters 7, Novices 8

Mary Help of Christians, Daughters of (Salesian Sisters)

- (1) 1872 (2) 1929
- (3) Seibi Gakuen
2 Fuku-ro-machi, Kita Ku, Tokyo.
Tel. 901—3226
- (4) Sisters 199

Mary, The Missionary Society of

- (1) 1945 (2)
- (3) Hashimoto Shi, Wakayama Ken.
Tel. Hashimoto 574
- (4) Sisters 6, Postulants 3

Mary Immaculate, Society of the Daughters of

- (1) 1816 (2) 1941
- (3) Sasu-chō, Chōfu Shi, Tokyo.
Tel. Chōfu 04229—3114
- (4) Mothers 2, Sisters 17, Novices 6

Maryknoll Sisters of St. Dominic

- (1) 1912 (2) 1937
- (3) 17 Kowaki-chō, Matsugasaki, Sakyo Ku, Kyoto. Tel. 7—1230
- (4) Sisters 30

Mercedarian Missionaries of Berriz

- (1) Founded as cloistered nuns in 1218; approved as active Congregation in 1930 (2) 1929
- (3) 298 Kōenji 3-chōme, Suginami Ku, Tokyo. Tel. 311—3457
- (4) Mothers 50, Sisters 25, Novices 15

Notre Dame, Congregation de

- (1) 1657 (2) 1932
- (3) 40 Hanazono-machi, Fukushima Shi, Fukushima Ken. Tel. 2—4412
- (4) Sisters 59

Notre Dame, School Sisters of

- (1) 1833 (2) 1948
- (3) 1 Sakuradani-chō, Shishigadani, Sakyo Ku, Kyoto. Tel. Kyoto 7—4436
- (4) Sisters 66, Novices 12, Postulants 10

Notre Dame De Namur, Sisters of

- (1) 1803 (2) 1924
- (3) 260 Kami Ifuku, Okayama Shi.
Tel. Okayama 2—2954
- (4) Professed Sisters 43, Novices 4, Postulants 3

Our Lady's Missionaries

- (1) 1949 (2) 1959
- (3) Seibo Shūdō'in
346 Kami Agu, Maizuru Shi, Kyoto Fu. Tel. Maizuru Nishi 1212
- (4) Sisters 8

Paris Foreign Mission Society, Sisters of the

- (1) 1931 (2) 1951
- (3) 44 Suma Hon-machi, Suma Ku, Kōbe Shi.
- (4) Sisters 3 (Kōbe), 3 (Tokyo)

Passion of Our Lord Jesus Christ, Sisters of the Cross and

- (1) 1771 (2) 1957
- (3) 2—278 Nagaoyama Kirihara Takazuka Shi, Hyōgo Ken.
Tel. Ikeda 3742
- (4) Mothers 3, Sisters 3

THE CATHOLIC CHURCH IN JAPAN

- Paul De Chartres, Sisters of St. (4) Mother 1, Sisters 15, Novices 6
 (1) 1694 (2) 1878
 (3) 8—1 Kudan 2-chōme, Chiyoda Ku, Tokyo. Tel. 331—7074
 (4) Mother 1, Sisters 166
- Paul, Daughters of St. (Pia Società di S. Paolo)
 (1) 1914 (2) 1948
 (3) 67—1 Shinzaka-machi, Akasaka, Minato Ku, Tokyo
 (4) Sisters 115, Novices 13, Postulants 20
- Pious Institute of the Daughters of Mary (Escolapian Sisters)
 (1) 1829 (3) 1951
 (3) 270 Tsukimidai, Hodogaya Ku, Yokohama Shi. Tel. Yokohama 43—2952
 (4) Mothers 6, Sisters 3
- Poor Clare Missionaries of the Blessed Sacrament
 (1) 1945 (2) 1951
 (3) Santa Maria de Guadalupe Convent
 Naka Karuizawa, Nagano Ken. Tel. Karuizawa 5101, 5262
 (4) Mothers 5, Sisters 3, Novices 3
- Poor Clare Nuns
 (1) 1212
 (3) 82 Nigawa-machi 4-chōme, Nishinomiya Shi, Hyogo Ken
 (4) Mothers 13, Sisters 13, Novices 3
- Precious Blood, Sisters Adorers of the
 (1) 1861 (2) 1934
 (3) 202 Amanuma, Chigasaki Shi, Kanagawa Ken. Tel. Chigasaki 3672
- Presentation of Mary, Sisters of the
 (1) 1796 (2) 1948
 (3) 68 Honmachi, Himeji Shi, Hyōgo Ken. Tel. Himeji 22—4175
 (4) Sisters 35, Novices 2, Postulants 2
- Redeemer, Order of the Most Holy (Redemptoristine Sisters)
 (1) 1731
 (2) Dutch Province 1949
 (3) Monastery of Nazareth
 Hiyoshi, Tendai, Maizuru Shi. Tel. Maizuru Nishi 1418
 (4) Sisters 12, Novices 2
- (2) Canadian Province 1952
 (3) 524 Komachi, Kamakura Shi, Kanagawa Ken. Tel. Kamakura 3020
 (4) Sisters 17
- Sacred Heart of Jesus, Daughters of the
 (2) 1920 (2)
 (3) 5019 Fujisawa Shi, Kanagawa Ken. Tel. Fujisawa 2—2486
 (4) Mother 1, Sisters 292
- Sacred Heart of Jesus, Mission of the Handmaids of the
 (1) 1877 (2) 1934
 (3) 191 Gotanda 6-chōme, Shinagawa Ku, Tokyo. Tel. 443—6370
 (4) Mothers 68, Sisters 27, Novices 8
- Sacred Heart of Jesus, Society of the
 (1) 1800 (2) 1908
 (3) 425 Sankō-chō, Shirogane, Minato Ku, Tokyo. Tel. 441—3226~7
 (4) Mothers 105, Sisters 48

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Seminary Auxiliatrices, Society of

- (1)
- (3) 38 Josui-dōri, Fukuoka Shi.
Tel. 74—3689
- (4) Sisters 13

Trinity, Eucharistic Missionaries of the Most Holy

- (1) 1936 (2) 1949
- (3) 385 Kami Tanka-machi, Shimono-seki Shi. Tel. 22—6636
- (4) Mothers 15, Sisters 5, Novices 3

Ursuline Sisters

- (1) 1535
- (2) Japan Province 1936
- (3) Ipponsugi Minami Koizumi

41 Kinoshita-dōri, Sendai Shi.

Tel. Sendai 0931

- (4) Mothers 10, Sisters 49

Ursulines of the Sacred Heart (Ursoline Del Sacro Cuore)

- (1) 1575 (2) 1952
- (3) 92—1 Shiobara-machi, Fukuoka Shi, Tel. Fukuoka 2—7428
- (4) Mothers 27, Novices 5

Visitation, Sisters of the

- (1) 1925
- (3) Tsu 550, Kamakura Shi, Kanagawa Ken. Tel. Fujisawa 2—4621
- (4) Sisters 116, Novices 12, Aspirants 47

SECULAR INSTITUTES

Institutum Saeculare Catechistarum Beatae Mariae Virginis Et Matris (Secular Institute of The Catechists of Mary, Virgin and Mother)

- (1) 1954
- (3) Seibo Katechista Shūdōin
6 Nanzan-chō, Shōwa Ku, Nagoya Shi. Tel. Nagoya 84—2876
- (4) Professed members 122, Novices 20, Postulants 20

International Catholic Auxiliaries (Auxiliaries Feminines Internationales Catholiques)

- (1) 1937
- (3) 185 Okubo-chō Minami Ku, Yoko-

hama. Tel. Yokohama 74—0259

- (4) 5

Opus Dei (Societas Sacerdotalis Sanctae Crucis et Opus Dei)

- (1) 1928
- (3) 52 Tonoyama-chō, Nishinomiya Shi, Hyōgo Ken. Tel. Nishinomiya 2—6554

Secular Institute of St. Teresa (Teresians)

- (1) 1911 (2) 1959
- (3) 113—21 Yagumo-chō, Shōwa Ku, Nagoya Shi
- (4) 3

THE CATHOLIC CHURCH IN JAPAN

ABBREVIATIONS

Religious Orders and Mission Societies for Men

- C. I. C. M. —Immaculate Heart of Mary Mission Society (Scheut Fathers)
- C. M. —Congregation of the Mission of St. Vincent de Paul
- C. M. F. —Missionary Sons of the Immaculate Heart of Mary
- C. P. —Congregation of the Passion
- C. S. V. —Clerics of St. Viator
- C. Ss. R. —Congregation of the Most Holy Redeemer (Redemptorists)
- I. E. M. E. —Burgos Foreign Missionary Society
- F. I. C. —Brothers of Christian Instruction
- F. M. S. —The Marist Brothers of the Schools
- F. S. C. —Brothers of the Christian Schools
- M. E. P. —Paris Foreign Mission Society
- M. G. —Foreign Mission Society of Our Lady of Guadalupe
- M. M. —Catholic Foreign Missionary Society of America (Maryknoll Fathers)
- M. S. C. —Missionaries of the Sacred Heart of Jesus
- M. S. Q. —Quebec Foreign Mission Society
- P. I. M. E. —Pontifical Institute for Foreign Missions of Milan
- O. C. D. —Order of Discalced Carmelites
- O. C. S. D. —Order of Cistercians of the Strict Observance
- O. F. M. —Order of Friars Minor (Franciscans)
- O. F. M. Conv. —Order of Friars Minor Conventual
- O. H. —Order of St. John of God
- O. M. I. —Oblates of Mary Immaculate
- O. P. —Order of Preachers (Dominicans)
- O. S. A. —Order of St. Augustine
- O. S. B. —Order of St. Benedict
- S. A. —Franciscan Friars of the Atonement
- S. D. B. —Salesians of Don Bosco
- S. F. M. —Scarboro Foreign Mission Society
- S. J. —Society of Jesus (Jesuits)
- S. M. —Society of Mary (Marist Fathers)
- S. M. —Society of Mary (Marianists)
- S. M. B. —Bethlehem Foreign Mission Society
- S. P. —Order of the Pious Schools
- SS. CC. —Congregation of the Sacred Heart of Jesus and Mary and of Perpetual Adoration
- S. S. —Society of St. Sulpice
- S. S. C. —St. Columban's Foreign Mission Society
- S. S. P. —Pious Society of St. Paul
- S. V. D. —Society of the Divine Word
- S. X. —Xaverian Missionary Fathers

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GLOSSARY INDEX

for.— foreign

Fr.— Father

rel.— religious

sec.— secular

Akechi, Mitsuhide—明智光秀 p. 38

Amakusa—天草 p. 8, 26, 34

Anesaki, Masaharu—姉崎正治 p. 7, 31

Apostolic Internuncio: a legate of the Roman Pontiff, of lower rank than the nuncio, whose principle duties are to foster friendly relations between the Holy See and the civil government to which he is accredited, and to inform the Pope about the local conditions of the Church. p. 13.

Arai, Hakuseki—新井白石 p. 7

Arima—有馬 p. 38

Ari no Machi no Maria—蟻の町のマリア p. 33

aspirant—a person desiring to join a religious community during the short time of preparation before the postulancy.

AVACO—Audio-Visual Aids Commission of the National Christian Council (Protestant). p. 34

Azuchi—安土 p. 38

Biwa—琵琶 p. 38

Biwasaki—琵琶崎 p. 25

Chigasaki—茅崎 p. 40

chōkata—帳方 p. 8

Christian Mansion—See Kirishitan Yashiki

danka—The head of a family who is a supporter of a Buddhist temple. p. 23

deanery—district within a diocese made up of several parishes and headed by an ecclesiastical official, called dean. p. 14

Doi, Cardinal Peter Tatsuo—土井辰雄 p. 11

dōjuku—同宿 p. 4, 32

diocesan clergy (or priest): also called secular clergy, i. e., clergy who are not members of a religious order, and whose immediate superior is the bishop of a diocese. p. 4

Edo—江戸 p. 8

efumi—絵踏 p. 6

Eichi (sch.)—叡智 p. 30

enryo—遠慮 p. 20, 23

Fukan, Fabian—不干フェビアン A seventeenth century apostate. p. 7

Fukuoka—福岡 p. 38, 39

Fukyō (pub.)—布教 p. 33

Funai—府内 p. 25

Fuzambō—富山房 p. 37

Gakkō to Katei (pub.)—学校と家庭. p. 33

gonin-gumi—五人組 p. 6

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- Gotemba—御殿場 p. 25
 Gotō (Islands)—五島 p. 8
 Gyōsei (sch.)—暁星 p. 27
- Ha Deus (Refutation of Deus)—破提字
 子 p. 7
 Hakodate—函館 p. 11, 39
 Hamada, Hikozō (Joseph)—浜田彦三
 p. 32
- Hanare*—separate: used to designate the
 hidden or crypto-Christians, p. 10
 Hasegawa, Roka—長谷川路可 p. 36
 Heco—See Hamada, Hikozō
 Hideyoshi—秀吉 p. 5
 Himeji—姫路 p. 19
 Hinokishin—a kind of community service
 performed by adherents of the Ten-
 ri-kyō 天理教 faith, p. 21
- hiragana*—平仮名 p. 32
 Harajō—原城 p. 36
 Hirado—平戸 p. 9
 Hirosima—広島 p. 30
 Hokkaidō—北海道 p. 15, 16, 39
 Honjo—本所 p. 11
 Honshū—本州 p. 14, 16, 19, 20
- Iemitsu—家光 p. 3
 Ieyasu—家康 p. 5
 Iroue Masashige Chikugo no Kami—井
 上政重筑後守 p. 6
 Inquisition Office (Kirishitan Shūmon
 Aratame Yaku 切支丹宗門改役) p. 6
 Internuncio—See Apostolic Internuncio
 Iwakura, Tomomi—岩倉具視 p. 9
 Iwashita, Sōichi—岩下壯一 p. 37
- Jesuit—the common name for members
 of the Society of Jesus. p. 3
 Jōchi (sch.)—上智 p. 27, 30
 Jocists—an abbreviation of the French
 “Jeunesse Ouvrière Chrétienne,”
 translated in English as Young
 Christian Workers (YCW). The
 Jocists are a Catholic Action move-
 ment. p. 26, 41
- Kagoshima—鹿児島 p. 3, 28
 Kaigai Shimbun (pub.)—海外新聞 p. 32
 Kakure Kirishitan—隠れ切支丹 (See Ha-
 nare), p. 38
 Kamakura—鎌倉 p. 40
kangakusha—漢学者 p. 34
 Kanagawa—神奈川 p. 8
 Kannon—観音 a Buddhist deity com-
 monly called the Goddess of Mercy,
 p. 8
katakana—片仮名 p. 31
 Katorikku Chūō Kyōgikai—カトリック中
 央協議会 (For address see p. 59),
 p. 13
 Katorikku Daijiten (pub.)—カトリック大
 辞典 p. 37
 Katorikku Shimbun (pub.)—カトリック
 新聞 p. 33
 Katorikku Seikatsu (pub.)—カトリック
 生活 p. 33
 Keichō—慶長 p. 32.
kikikata—聞方 p. 8
 Kimigayo—君が代 p. 34
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 Kirishitan Yashiki—切支丹家敷 A prison

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- Kodomo no Sekai* (pub.)—こどもの世界 p. 33
- Koe* (pub.)—声 p. 32, 33
- Kojika* (pub.)—こじか p. 33
- kokugakusha*—国学者 p. 36
- Kōkyō Bampō* (pub.)—公教万報 p. 32
- Koseki, Kimiko—小関君子 p. 36
- Koyama—小山 p. 25
- Kozō—小僧 p. 37
- Kumamoto—熊本 p. 25
- Kuroshima—黒島 p. 9
- Kyōto—京都 p. 18
- Kyūshū—九州 p. 3, 6, 16
- Lay brother—religious (men), distinct from the clerical members of a religious profession.
- Maizuru—舞鶴 p. 40
- Meiji—明治 p. 12
- Mikokoro no Shito* (pub.)—みこころの使徒 p. 33
- Miura, Baien—三浦梅園 p. 7
- mizukata*—水方 p. 8
- Morioka—盛岡 p. 40
- Myōgadani—茗荷谷 p. 6
- Nagasaki—長崎 p. 4
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- National Catholic Committee of Japan (Kōtorikku Chūō Kyōgi Kai) p. 28
- Nanzan (sch.)—南山 p. 30
- Nijūroku Seijin—二十六聖人 p. 33
- Nishinomiya—西宮 p. 40
- Noh—能
- Nobunaga—信長 p. 38
- Nippon Tenshu Kōkyō Kyōdan—日本天主教教団 p. 11
- novice—one who, after a certain period of probation, called postulancy, prepares for the religious profession in the noviciate, an institution dating from the 5th cent.
- Ōita—大分 p. 25
- Okayama, Seikyō—岡山聖虚 p. 36
- Ordinary—the head of a diocese or a district tantamount to a diocese. p. 11
- Ōsaka—大阪 p. 11
- oshiekata*—教方 p. 8
- Ōura—大浦 p. 8, 38
- postulant—one who aspires to religious life but has not yet been admitted to the noviciate, p. 39
- religious—one who, in a Religious Society, follows a permanent manner of life, chiefly expressed in the three vows of obedience, chastity and poverty, p. 14
- religious societies, See religious p. 14
- rōmaji*—ローマ字 p. 31
- ryō*—両 p. 6
- sakoku jidai*—鎖国時代 p. 6
- Samidaaeshō*—五月雨抄 “Early Summer Rain Notes” p. 7

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- secular clergy—Same as diocesan clergy Tokugawa—徳川 p. 6
 Seishin (sch.)—聖心 p. 30 Tōkyō—東京 p. 18
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