

The Osaka Diocesan Council for Justice and Peace and Action for Social Justice

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THE FIRST THING I WOULD like readers to note is that this article is neither an official nor a comprehensive report on actions for social justice by the Catholic Church in Japan. Neither does it cover all those of the local churches in the Osaka Diocese. It is intended only to be a private and incomplete report on the Osaka Diocesan Council for Justice and Peace. One of sixteen Catholic dioceses in Japan, Osaka Diocese consists of eighty-nine parishes in Osaka, Hyōgo, and Wakayama prefectures, with a total of 55,000 members. The Osaka Diocesan Council for Justice and Peace was established in April 1989. I attended the entire founding council meeting and learned about all its activities, but I chose only some for this article.

The term “social problem” may refer to any human issue in society, but I will use it to refer to problems like exploitation, poverty, segregation and alienation which deny a person’s humanity or membership in a given society. Action for social justice thus means any activity that eradicates or liberates individuals or groups from a social problem. When the action has some connection with government, it may be called a political activity.

THE SOCIAL TEACHING OF THE CATHOLIC CHURCH

Before reporting on the social justice activities of the Osaka Diocesan Council for Justice and Peace, the question should be

raised as to whether any ecclesiastical teaching on such action exists, or better, if there are suggestions to help the church solve social problems. The answer is affirmative.

The church’s teaching is based on the record of Jesus’ words and actions that has been transmitted and interpreted in various ways as the Christian norm for living in society. J. C. Scannone, a professor at Salvador University, speaks of the church’s social teaching in terms of a dialogue between church and society (Scannone 1992, 51–70). As an example of one such dialogue, he points to the encyclical *Rerum Novarum*, written by Pope Leo XIII in 1891.¹ When social problems worsen and the cries for help grow louder, the dialogue becomes more specific and comprehensive, as demonstrated by papal encyclicals, conciliar documents, and episcopal letters. I would like to explain the social teaching of the Catholic Church in two phases, i.e., before and after the dramatic changes of the Second Vatican Council.²

Before the Second Vatican Council (1891–1961)

Under the influence of the Industrial Revolution, people’s lifestyles changed; laborers in particular suffered under the cruel exploitation of capitalism, while socialism and communism seemed to offer a way out of the tragedy. Pope Leo XIII wrote the encyclical *Rerum Novarum* in 1891 to exhort and remind people of the

teaching of Christ and the church. In the encyclical, the Pope explained to laborers, capitalists, and lawyers their proper places in society from the biblical viewpoint. He clearly showed that though labor is necessary for individuals both to earn their livelihood and to perfect themselves, it should not be used as a means of exploitation (nn. 16, 33). Forty years later, in 1931, the worldwide economic depression gave rise to another encyclical, *Quadragesimo Anno*, which was written by Pope Pius XI. This papal letter emphasized the role played by the church, criticized the abuses of both capitalism and socialism, and commended restoration of the social order based on charity and justice. Concretely, the Pope reminded governments to protect the weak and the poor (n. 27), pointed out the mutual relationship between capital and labor (n. 58), and suggested a fair distribution of wealth for the public good (n. 63).

The third example of the dialogue between the church and society was initiated by Pope John XXIII in 1961. In an encyclical, called *Mater et Magistra*, the Pope evaluated the proposals made by his predecessors and called for an examination of agricultural problems and support for developing countries. In the rapidly changing social, economic, and political situation, he urged each Christian to fulfill the further responsibility of developing a more just society. Pope John XXIII's interest in the developing countries is most notable in that he taught respect for their cultures. As a result, the scope of the Catholic Church's social teaching broadened to include international and cultural concerns.

After studying and reflecting on these papal letters, I wonder why they have failed to influence societies and individuals.

After the Second Vatican Council (1962–1994)

The Second Vatican Council (1962–1965) turned out to be an epochal event for the

church. At the Council, the church recognized the wide gulf between itself and society. It chose to make itself more relevant to society (*aggiornamento*) by endeavoring to discover “the signs of the times,” and undertaking to play a responsible societal role. The task of becoming relevant to the world, and making the necessary changes, was continued by Pope Paul VI after John XXIII's death. The work of Vatican II continues under Pope John Paul II, but its urgency has lessened somewhat.

Before his death, John XXIII issued a second encyclical, *Pacem in Terris* (1963), in which he stressed that peace would be realized only if a just society is brought about by God-fearing people. Furthermore, he encouraged individuals, public authorities, governments, and international organizations to discern their rights and duties. In the last section of the letter, he clearly defined the idea of Christian peace: “Peace is based upon truth, built with justice, nurtured and perfected with love, and lastly realized effectively with freedom.”

One of the most important documents Vatican II issued was its “Pastoral Constitution on the Church in the Modern World,” entitled *Gaudium et Spes* (1965).³ It urges Christians to find the signs of the times in this changing world—signs of God's will for here and now, which is to promote human dignity and the common good for every one on this planet.

Pope Paul VI's encyclical *Populorum Progressio* (1967) speaks of progress in all nations and directs special attention to the social problems facing developing countries, such as starvation, malnutrition, and mental and physical violence. It argued strongly for economically developed nations to help developing countries financially and educationally to solve their problems (nn. 45, 48). It also stressed that justice in the free trade system would materialize only in conjunction with social justice (n. 59). Moreover, rejecting nationalism and tribal-

ism as obstacles to justice, the Pope urged the development of a world where everyone accepts everyone else. He referred to such progress and development as another expression of peace (nn. 67, 76). In his next papal letter, *Octogesima Adveniens* (1971), Paul VI urged that social justice be realized all over the world and called for the use of political means to achieve that purpose. This aspiration was embodied in the Pontifical Council for Justice and Peace, a task force to promote justice and peace in the world. His final pastoral letter, *Evangelii Nuntiandi* (1975), identified the essence of Christ's teaching with fighting injustice and liberating the oppressed.

In view of the efforts of so many popes and bishops at the Council and after, it is a wonder that so many Catholics everywhere are still apathetic toward social problems. One noteworthy book that deals with the above documents is titled, *Our Best Kept Secret* (Henriot, DeBerri, and Schultheis 1987).

The Changing Roles of Laity and Clergy

This heading may sound strange because it questions whether a local church has accepted teaching presented by the universal church, but I do not intend to confuse anyone. I would like to differentiate the usages of the word "church" so that the apathy or indifference of church members concerning social action can be better understood. The Catholic Church is a term that refers to the whole congregation of people who follow Christ according to the Roman Catholic tradition. It is, however, divided into two groups: the clergy (the pope, cardinals, bishops, priests) and the laity. Most of the clergy belong to the local church government, such as the Japanese Bishops Conference, which is subdivided into dioceses usually headed by one or two bishops (some, cardinals) who belong to the Roman Curia (The Holy See), headed by the pope.

Until the modern period, the two groups were happily united. In other words, clerical leaders were strong, and the laity obeyed without question. For much of that time, church clerics had little interest in the social problems of the laity and put greater stress on the spiritual and ritual aspects of Christianity.⁴ The more difficult their lives, the more eagerly the laity sought spiritual comfort from the church. But as the laity began to comprehend their situation, rooted in the exploitation and injustice experienced in the industrialization process, their pain became intolerable. Many turned to socialism and communism and stopped going to church. When lay Christians found the church's insistence on happiness in heaven unacceptable, the separation of the church from society became inevitable. Church leaders aware of the social aspects of Christianity gradually emerged and began to incorporate these concerns into their teaching, but by then many lay Christians had become too indifferent to listen and fight against social injustice.⁵ The church's shepherds had lost their leadership role. Those who remained in the church were still too interested in liturgy, and emphasized the spiritual. The Second Vatican Council responded to this situation by focusing on the church's need for internal renewal and relevance to society. Today's church leaders are more aware than ever before of Christ's social teaching and are trying hard to reach the laity with its message. However, these efforts have not been very successful because lay attitudes toward the authority of church leaders have changed. The hierarchy has discovered that the laity are no longer unquestioningly obedient but have begun to voice their own opinions and dissent. Many prefer to have a church that offers them only spiritual comfort and dislike the church's involvement in social problems.

The situation of the Catholic Church in Japan is much the same. A recent article

written by Kishi Hidetoshi, a priest, indicates a shunning of social activity and a seeking instead of liturgical and spiritual comfort (Kishi 1994). Bishop Okada Takeo, head of the National Council for Justice and Peace, admits the apathy of Japanese believers toward the Catholic Church's social teaching (Okada 1994, 66).

THE PONTIFICAL COUNCIL FOR JUSTICE AND PEACE

The Pontifical Council for Justice and Peace was established by Pope Paul VI to carry out ideas conceived at the Second Vatican Council. Its purpose is to handle and respond to social problems. The council was a result of Pope Paul VI's experience in traveling through Africa, Latin America, Palestine, and India where he viewed first-hand the miserable and inhuman conditions of the people there.

Indeed, one-fourth of the world's population (those in advanced countries) enjoy four-fifths of the world's wealth, while three-fourths of the world's population (those in developing countries) consume only the remaining one-fifth. The people in rich countries grow richer, while the population of poor countries becomes poorer due to the exploitation of rich countries. Although each person is entitled to a happy life, many are forced to live in squalor and misery. The church has now come to understand this inequality and injustice as springing from the structures of modern society. Wishing to establish a means to battle against this structural evil, Pope Paul VI set up the Pontifical Council for Justice and Peace in the Roman Curia in 1967. He suggested that every diocese in the world create a similar conference.

In response, the Catholic Church in Japan formed the Justice and Peace Committee in 1972. Archbishop Shirayanagi Seiichi of Tokyo was its first head. Then in 1974, the committee changed its name to

the National Council for Justice and Peace in Japan and declared explicitly that it is a Christian duty to promote justice and peace in the world. The council's agenda is twofold: to conduct workshops for diocesan representatives (a few from each diocese in Japan) and to hold an annual national meeting on a particular theme. The first national meeting was based on the theme, "The Mission and Policy of the National Council for Justice and Peace in Japan." The national meeting in 1993, the nineteenth such gathering, took as its theme, "Matsushiro Underground Military Headquarters: How to Live with the People and the Earth that has Suffered so Much Pain." The topics for annual meetings have mainly been related to human rights and peace.

Another council objective is to set up various committees, such as the Korea Committee, the Philippine Committee, the Buraku Discrimination Committee, and the Peace Education Committee. These committees continue to persevere in their work and occasionally issue appeals to promote their causes.

THE OSAKA DIOCESAN COUNCIL FOR JUSTICE AND PEACE

Establishment and Organization

The National Council for Justice and Peace is attended by representatives from each diocese, but these diocesan representatives do not always have a local diocesan council to assist them with their work. The national program to realize the aspirations of the Second Vatican Council in each parish ended its first phase (the First National Incentive Convention for Evangelization) in 1987. The fourteenth National Meeting of the National Council for Justice and Peace, held in the Osaka Diocese the following year, drew many participants and was very successful. Several sessions were held to discuss issues such as the environment, human ethics, and Buraku discrimination.

The success of the meeting was due to the small groups that had previously been working on these issues. In the spiritually uplifting atmosphere of the national meeting, the groups started to prepare for their own council for justice and peace. In April 1989, after a year's preparation, the Osaka Council for Justice and Peace met for the first time. All Catholics in the Osaka Diocese are members, and anyone is welcome to join one of the approximately sixty task force groups mentioned above. These groups meet once a month to plan necessary action for problems that arise.

The work of the Osaka Council is carried out at two levels of responsibility: the liaison committee and the executive committee. In addition, various small task forces gather at the council meetings, explain their activities, ask for support, and thus enlarge and enrich their work. The tasks of the council as a whole include preparing the diocese's annual Peace Week and selecting an issue to work on, such as revision of the immigration law for foreign workers. It also publishes a monthly bulletin called, "Information," to report its activities.

Below are some examples of council concerns.

AREAS OF CONCERN

Buraku Discrimination (Task Force, 1989)

There is a strange but cruel discrimination among Japanese people called Buraku discrimination. To what extent does such a discriminatory consciousness exist among Catholic Christians? Since April 1989, a task force has been working to eliminate the unchristian attitudes that stigmatize certain people without cause. It began by sending out a questionnaire to examine attitudes among Catholics toward the Buraku minority. A year later the results of the questionnaire were collected and published in a small pamphlet called "Buraku discrimination and Catholics" (Otake 1993). The survey

report indicated that there is a significant level of prejudice among Catholic Christians. The task now is to help Catholics realize that these attitudes are contrary to Christ's teaching. Task force members have begun speaking in any parish that welcomes them. In March 1994, for instance, Matsumoto Hatsue talked about her experience as a segregated woman.

The Episcopal Committee for Society, one of the standing committees of the Catholic Bishops' Conference of Japan, issued a pamphlet on this matter in 1992 entitled, "To eradicate discrimination: The basic stance of the Catholic Church on Buraku discrimination" (Shakai Shikyō-iinkai 1992). The church obviously intends to confront this issue. A book published in 1993 by the National Catholic Buraku Discrimination Committee reveals definite and honest attempts by the Catholic Church in Japan to deal with the problem (Nihon Katorikku Buraku Mondai Iinkai 1993).

Public Funding of Shinto Imperial Rites (Council, 1990).

The Japanese Catholic Church had a bitter conflict with the imperial system during World War II. A student at Sophia University refused to bow at Yasukuni Shrine, a symbol of the emperor during that period. In order to control the Catholic Church, the military government insisted that Christians choose between Jesus and the emperor. However, after an advisory ruling from the Roman Curia (Propaganda Fide) that interpreted bows of obeisance as an expression of Japanese patriotism, the church evaded the issue. Nevertheless, it compromised its own religious integrity and also ignored the principle of separation of religion and state, which it could have insisted on. After the war, the church deeply reflected on its past mistakes and took a cautious but strong stance on this matter of relations with the emperor. For instance, it protested the

movement to nationalize Yasukuni Shrine and firmly opposed the use of government funds for the Shinto ceremonies on the occasion of the new emperor's enthronement. However, this stance did not receive the expected support of the membership. Some were quite perplexed by the change from wartime church policy and demanded an explanation. In fact, there are more than a few supporters of the imperial system among Catholics, such as those who are proud that the empress graduated from a Catholic mission school. Despite this, the church strongly opposed the government's decision to use public funds for enthronement-related Shinto rites, and so did the Osaka Council.

The Osaka Council for Justice and Peace started the campaign in February 1990. It featured a lecture series on the subject almost every month until August. The theme of the successive lectures was "What is the *Daijōsai* (大嘗祭, the imperial enthronement ceremony)?" The biggest campaign was held in November 1990 in cooperation with Buddhists. Many handouts were distributed on the streets near the Buddhist temple where the meeting was held. A long parade was organized to publicize the cause. A lawsuit was filed against the unconstitutional usage of national funds. The trial still continues as of this writing. Despite the campaign, the government enforced its own policy. But at least the church spoke out.

The Gulf War (Council, 1991)

In retaliation for Iraq's invasion of Kuwait, the United States and others, with the blessing of the United Nations, declared war on Iraq. The Japanese government contributed a large sum of money to prosecute the war. But war is always horrible. Many people, especially civilian women and children in both Iraq and Kuwait, were killed or forced to escape from the area. The church insisted that the countries involved discuss and

negotiate the matter patiently to find a solution. The Osaka Council for Justice and Peace backed these demands and campaigned for an immediate stop to the shooting and bombing. The Japanese government was anxious to join the war and send its Self Defense Forces. It planned to use its military planes to transport refugees from both countries. In reaction to the plan, the Osaka Council suggested using private means (not military planes or trucks) and urged Japanese people to donate money to hire civilian planes for the purpose. The drive was extremely successful. In no time, 350 million yen was collected. The Osaka Council entrusted the handling of the matter to a larger executive committee, which formed the Gulf War Evacuees Relief Execution Committee (GEREC). With thirty-three percent of the collected funds, the committee hired ten planes that flew about three thousand evacuees to safety. The remainder of the money was used for people suffering in Egypt, Jordan, Iraq, Israel, and Lebanon (Ota 1992). The details were reported in the twentieth issue of "Information."

One thing I would like to note here is that, during this operation, two new task force groups were created to promote peace. One is the "No War Association," and the other is "Hand of Peace." I will comment on both later.

"No War Association" (Task Force, 1991)

The agenda for this new task force is to publish a monthly bulletin with articles encouraging nonviolent answers to the problems of peace and war. It has discussed such topics as the United Nation's duty to seek suitable nonviolent ways to solve conflicts, a possible campaign against the Japanese Self Defense Force Act No. 101, and the conscientious objector system.

*Former Enslaved Military Prostitutes
(Council, 1992)*

The Catholic Church in Japan did not strongly side with the military government during World War II, but it did not resist either. In deep contrition for this, the Japanese Bishops Conference issued a statement to Asian bishops sincerely asking for forgiveness and promising a commitment to peace. The statement says, in part, that the Catholic Church in Japan and the Japanese bishops apologize, admit their joint responsibility for cruel war crimes, and promise to make every effort to bring about peace.

Words mean nothing without actions, so when the issue of the former military “comfort women” came to its attention, the Osaka Council took as an item of its agenda the support of women who had been used as sex slaves by the Japanese military during World War II. In May 1992, the Osaka Council for Justice and Peace started to study the matter closely and realized the seriousness of these women’s situation. Then a Catholic magazine, *Katei no tomo*, published an article that ignored their tragedy (Tokuoka 1992). The Osaka Council immediately decided to support the cause of the former forced prostitutes by helping bring them find justice, and ensuring compensation. Many teach-in sessions were held, and a pamphlet was written on the subject. Finally, in August 1993, the Council asked the Philippine Task Force for Former Comfort Women to come to Osaka. In response to this request, Neila Sancho, a coordinator of the organization, came with a former victim, Lola Christita Arcober. A huge campaign-style meeting was held in the Osaka Catholic Cathedral that provided background information on the comfort women and allowed for personal sharing. An “Apology and Oath” message was formulated and sent to churches in the Asian region. The endeavor turned out to be quite suc-

cessful. It promised long-term support with other grassroots groups.

School Use of Imperial Symbols

After Emperor Shōwa died and patriotism was gradually reintroduced into the educational system, a few teachers from Catholic schools started a campaign to ban the use of the “national” flag, anthem and the imperial calendar in Catholic schools. When a directive for the compulsory inclusion of these symbols of patriotism in school ceremonies came from the Education Ministry, many public elementary and junior high school teachers resisted it, but those at Catholic mission schools, not aware of the danger, followed it. The group of teachers opposing the use of these imperial symbols has sent an appeal to Catholic schools that has now been signed by about 400 people.

Peruvian Workers in Japan (Council, 1993)

On September 27, 1993, a junior high school teacher, Aoyagi Yukinobu, was arrested in Hakata, Fukuoka Prefecture, because he helped six Peruvian workers find jobs. These Peruvians were illegal residents in Japan. Some grassroots groups that help Asians, such as Live in Asia Association, Fukuoka, promptly came to Aoyagi’s aid by denouncing his unjust accusation and holding a large nationwide resistance meeting on October 31, 1993. The Osaka Council for Justice and Peace, having contacted the National Council, decided to assist him. The Osaka Council protested that he had been falsely charged and demanded that he be released immediately. Several members of the Osaka Council were sent to attend the campaign meetings in Fukuoka. Many signatures were solicited to pressure government authorities. As applications for bail were denied until the middle of January 1994, he was detained for 110 days. His trial has just begun.

There are good reasons why there are so many Peruvian workers (20,000) in Japan. Around 1986, when the economy was strong, many Japanese firms, especially those that require hard physical labor, experienced very severe labor shortages. Countries in Southeast Asia and South America, on the other hand, were suffering from poverty and unemployment stemming from colonialism and related economic policies. Moreover, since 1960 a number of Japanese firms had sent their employees into those areas to exploit the wealth, almost destroying the countries in question. The people there need jobs and are willing to go abroad to find them. Thus the Japanese firms' need for labor and the lack of jobs in other countries combined to bring about the migration of many workers from Asia and South America to Japan. Although the Japanese Ministry of Justice decided not to grant regular visas to any foreign unskilled laborers, the policy was softened a little to admit only foreigners of Japanese descent when the immigration law was revised in 1991. Many Peruvian workers of Japanese descent soon came to Japan. Unfortunately, no happy situation awaited them. They had jobs until the economic "bubble" burst but then were the first to be fired, and the Immigration Bureau dealt with them severely. Many people overstayed their visas illegally. The core of the trouble is that they were ordered to go home but could not because they did not have enough money. Poor Peruvians came to Aoyagi for help, but he was no millionaire. The only way he could help was to find work for them so that they could earn enough money to go home.

Aoyagi knew his actions were illegal in terms of the immigration law but not in terms of the Constitution (right to life: Article 25; right to work: Article 27) and certainly not in human terms nor in terms of Christ's teaching. He asked the court judges how anyone could let poor, helpless people

be chased away empty-handed when they were here because of the selfishness of Japanese firms. Once here, they were rejected again because of the selfishly inhuman immigration law. It is the Immigration Bureau and the Ministry of Justice that should be punished, not Aoyagi and the Peruvian workers. As his trial continues, so will the support of the Osaka Council.

The Alien Registration Law (Task Force, 1985)

This problem is similar to the former one in that it deals with foreign people. The main activity of this task force, however, is the campaign to improve the conditions of Koreans in Japan, focusing especially on stopping the fingerprinting of foreigners and revising the humiliating registration law. This group had been hard at work long before they joined the Osaka Council for Justice and Peace. It is significant that all the task force members are young.

Under the Osaka Council, the task force now puts out a quarterly bulletin dealing with the subject. It also works as a liaison committee for the larger conference of "Christian Associations in the Kansai Area that Wrestle with the Issue of the Alien Registration Law" (外国人登録法と人権を考える会).

Capital Punishment (Task Force, 1992)

The issue of capital punishment is very confusing. Both those in favor and those against seem to have adequate arguments to support their own views. The Osaka Council opposes capital punishment. This task force formed a committee in June 1992 with the title "Working for the Abolition of Capital Punishment." In opposing the death sentence, the group argues that, first, no one has the right to punish another with death, and second, a crime is a result of many successive causes, so it is unfair to punish only the last person, who committed the crime.

The group sent an appeal to the Minister of Justice, asking him to stop capital punishment. In addition, it recently held two lectures on the topic, one by a minister and one by a lawyer.

Gender Discrimination in the Church

The Women's Liberation Movement has not yet established a foothold in the Catholic Church. The Second Vatican Council did not greatly expand the role of women in the Catholic Church. The Osaka Council has had a few chances to discuss the possibility of ordaining women to the priesthood in one of its committees. However, a loud voice for the feminist movement has yet to be heard.

WORK WITH KAMAGASAKI LABORERS

There are more than ten organizations in the Kamagasaki area that assist day laborers there. I will elaborate on only three: *Gyōkōkai* (暁光会: Emmaus Community), *Furusato no Ie* (ふるさとの会: hometown), and *Tabiji no Sato* (旅路の里: home for travelers).⁹ These organizations have been caring for the poor in Kamagasaki for a long time.

Gyōkōkai is a Japanese branch of the original Emmaus community in France. Begun in 1949 by a worker priest, Ave Pierre, of the Paris Foreign Mission Society, the Emmaus community has two purposes: to live a communal life and to earn money for themselves and for other poor people by collecting used and discarded items. The branch in Kamagasaki was established by a priest, Father Vallade, in 1960. It now has about twenty-five workers.

Furusato no Ie is a settlement for elderly workers. It was started by Franciscan priests in 1977. It provides an inexpensive restaurant and a place for rest. Over 300 people a day, mostly elderly, come to make use of it.

Tabiji no Sato was opened by a Jesuit priest in 1982. Six years later it began to function as a branch of the Jesuit pastoral institute. It operates now as a center to organize settlements in that area by calling for meetings, opening seminar classes of various kinds, and collecting and keeping papers.

These are institutions for needy laborers. In this period of economic depression, many have no jobs and die on the street.

THE "HAND OF PEACE" (TASK FORCE, 1991)

Following the experience of rescuing refugees of the Gulf War, those involved in the project sought a more positive way to work for world peace. From this aspiration was born an organization called "Hand of Peace" in August 1991. The group's first task was to distribute the money donated to help people suffering in the Middle East. After several visits to the affected areas, the task was successfully completed. When the Cambodian crisis developed, the group's second project was to find out how to help people there. Meanwhile, the restructured organization employed three full-time workers in the office, and the membership was changed to include only those who are really interested in bringing about peace in the world rather than the unconcerned church members of the entire Osaka Diocese. However, the task of collecting information from areas where peace has been disturbed and discovering some effective means to keep peace intact has not changed.

POSTSCRIPT

The Catholic Church still embodies much spiritualism, liturgicalism, and tradition. On the other hand, it is now imperative to show deep concern for the affairs of this world and for the salvation of a person as a whole (both spirit and body), which is an essential part of Christ's message. Progress toward that ideal is very slow, but hopeful-

ly steady, through activities such as those being conducted by the Osaka Council for Justice and Peace.

NOTES

¹ Encyclicals are originally written in Latin and usually published first by the *L'Osservatore Romano* (the Vatican's official newspaper). The encyclicals quoted here are all available in Japanese translation. The number after each quotation in the text indicates the paragraph number of the encyclical under discussion.

² The Second Vatican Council was convoked by Pope John XXIII on October 11, 1962. Four sessions were convened and sixteen important documents were issued before it closed in 1965. Please refer to *The Documents of Vatican II*, W. M. Abbott, ed. New York: Guild Press, 1966.

³ The document is particularly noteworthy for its concern for the poor, its insistence on the unity of the human family and the wrongness of discrimination, and its repeated emphasis on the Christian's duty to help build a just and peaceful world, though all the other Vatican II documents have similar recognition and aspiration.

⁴ One reason for this state of affairs is that church leaders were neither poor nor exploited, and for another, they themselves believed strongly in the spiritual and ritual aspects of Christianity.

⁵ Among these church leaders were Leo XIII and bishops in Europe and North America who had urged the encyclical *Rerum Novarum* in the nineteenth century. Pope Pius IX and bishops in South America also rose to the challenge of the church's social teaching.

⁶ This phenomenon is not necessarily lamentable in itself because it indicates that no member is a blind follower; in other words, he or she has become mature.

⁷ Gyōkōkai, 4–44 Kitatsumori 4, Nishinari-ku, Osaka 557; Tel. (06) 562–0086.

⁸ Furusato no Ie, 1–10 Haginochaya 3, Nishinari-ku, Osaka 557; Tel. (06) 641–8273.

⁹ Tabiji no Sato, 8–9 Haginochaya 2, Nishinari-ku, Osaka 557; Tel. (06) 641–7183.

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