Anglicanism as Public Philosophy*

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ABSTRACT

The contrast in social life between a *messhi bōkō* (sacrificing one's personal interest to the public good) and *mekkō hōshi* (sacrificing the public for the sake of the individual) cannot be settled in terms of a dualism. The Christian Church from its earliest times was without doubt a 'public' community. Setting up a hypothesis that the concept of 'publicness' presented by public philosophy is actually closely related to the 'catholicity' that has been a characteristic of Christianity since the time of the Early Church, the main object of this essay will be to demonstrate, by introducing concrete theological illustrations, that Anglicanism has the potential to be a 'public philosophy'.

KEYWORDS: Japan, Nippon SeiKoKai, Anglicanism, mission, public philosophy

Introduction

In recent years the area of learning known as public philosophy has come to our attention. The situation in contemporary world and society, as seen in the increasing spread of globalization, is becoming more and more complex. It has become clear that the understanding of the relation between the individual and the state can no longer be expressed as before by a simple 'dualism of public and private'. Before World War II—and fundamentally in postwar Japan as well—the concept known as *messhi bōkō* (sacrificing one's personal interest to the public good) was among the most consistently held ideas. 'For the sake of the nation', 'For the authorities', 'For the company'—the idea that the individual's

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private interests should be sacrificed for the sake of such groups came to be taught as a cardinal virtue. That warped mentality called *messhi bōkō* sacrificed the individual's life 'for the sake of His Majesty the Emperor' while pursuing a war of aggression toward Asia. Postwar Japanese society clearly inherited this tradition, as can be seen in the company warriors of the period of high economic growth, who even now die from overwork (*karōshi*), sacrificial victims to *messhi bōkō*.

In contrast, particularly in recent years, there has been an increase in the number of individuals who show no concern whatever for society or other people, being totally immersed in their own world of individual interests. In Japan among other countries the youth group known as NEET[1] is beginning to be recognized as a kind of social stratum; as such one might say that they represent an example of *mekkō hōshi* (sacrificing the public for the sake of the individual). Yet whether it be *messhi bōkō* or *mekkō hōshi,* there is no change in the 'dualism of public and private'.

Again, in recent years citizens' movements—NGOs, NPOs and the like—have occupied an important position as alternate functions to government and administration in politics and society. A state of affairs has arisen where the responsibility for society cannot be explained within the framework of a simple dualism. Is it 'public', where state and administration oversee the 'public good'? Or is it 'private', where enterprises which live within the market economy necessarily pursue the 'private good'?

In this situation it is public philosophy that sets aside the simple dualism of public and private and seeks to discover new meaning in the concept of 'publicness'. Public philosophy suggests that in this contemporary society, so confused and increasingly complex, it is the concept of 'publicness' that can be an exceedingly useful tool. It recognizes the importance of the individual, at the same time opening up the connectedness with others, and relates the whole in a responsible way to society and the community without its being absorbed into the framework of the state.

It is in this sense that the Christian Church from its earliest times was without doubt a 'public' community. Setting up a hypothesis that the concept of 'publicness' presented by public philosophy is actually closely related to the 'catholicity' that has been a characteristic of Christianity since the time of the Early Church, the main object of this essay will be to demonstrate, by introducing concrete theological illustrations, that Anglicanism has the potential to be a 'public philosophy'.

1. NEET is the acronym for Not in Employment, Education or Training, a term first used in England. Understood of those who have little or no will to belong to society in any active sense.

What Is 'Public Philosophy'?

To begin with, I would like to make a simple survey of what public philosophy is talking about. Without doubt the most important task of public philosophy is the philosophical investigation of the concept 'public-ness'.[2] It was probably Hannah Arendt[3] who was the earliest to establish a definition for 'public-ness'.

In *The Human Condition* Arendt defines 'public-ness' as having two meanings. It can be understood as, 'An expression discovered, developed and shown forth by everyone as widely as possible', and, 'The world that is common to all of us.'[4] It is distinctive of Arendt that she speaks of 'everyone', not as a vague, homogeneous aggregate, but as a community made up of diverse individuals, each one maintaining their own identity. This means that it is something that cannot be realized in the 'private' sphere like the home, or in the 'public' sphere such as the state, but only in a 'public' sphere in the sense of 'community', where human beings establish their identity by communication with others through language. Moreover, in her analysis of modern society, Arendt thought that economic activity, which in ancient society had belonged strictly to the 'private' sphere, had become socialized, leading to the disappearance of 'public space'. The definition of the concept of public-ness as communication between the self and the other was an important point. However, one is compelled to admit that it failed to point out a route whereby a disappeared public-ness can be restored.

In discussing 'public philosophy' one cannot fail to mention two thinkers, Walter Lippmann[5] and Robert Bellah.[6] Lippmann published

2. The dictionary *Kōjien* (Iwanami, 5th edn) defines public-ness as 'in society at large, the disposition toward community of interests and justice'.

3. 1906–75. Studied under Karl Jaspers and Martin Heidegger; during the Nazi regime sought refuge in the United States. Carried out an important analysis of the totalitarianism she herself had experienced.

4. Hannah Arendt, *The Human Condition* (Chicago: University of Chicago Press, 1998).

5. 1889–1975. American political critic and columnist. His book, *Public Opinion,* which interprets the role of the media in contemporary popular culture, is a classic in the field of journalistic theory.

6. 1927–. American sociologist of religion. Also noted for his exposition of the concept of what is known as 'civic religion'. According to Bellah, with the appearance of Christianity politics became separate from, and opposed to, religion. Civic religion is that 'set of religious symbolism and action' which reconciles the opposition between politics and religion, inducing the members of a secular state to love their duty as citizens in a religious way. In the sense that it unites the people under a unified

Public Opinion in 1922 where he raised important questions concerning the dangers inherent in public opinion in a mass society.[7] The very dangers pointed out by Lippmann in *Public Opinion* were later realized in the support given to state fascist governments such as German Nazism and Japanese Emperor-centred militarism. Based on that youthful experience, Lippmann published *The Public Philosophy* in 1955.[8] In it he declared the need for a redefinition of 'public philosophy', pointing to the loss of publicness in a free democratic system based on capitalism which opposed fascism and communism and was supposed to have declared victory over them. One part of Lippman's argument was that the 'right to private property' guaranteed by a free democratic system provided the basis for the monopolization of land and resources by specific persons. Strictly speaking, he continued, the ownership of property originally belonged in the public sphere, and even in the case of those things monopolized by the state it could not be the exclusive possession of specific individuals.

In the 1980s the 'public philosophy' proposed by the American sociologist of religion, Robert Bellah, occupies an important position in the field of contemporary thought. In his work, *Habits of the Heart: Individualism and Commitment in American Life,*[9] he proposes 'public philosophy' as a counter-science to a social science which concentrates solely on the pursuit of profit for the self. A science like 'public philosophy' is not a metaphysics which transcends history: it springs from the concrete realities and issues of human society. It is a holistic kind of learning that does not permit fragmentation into separate areas such as social science, cultural science, or natural science. Bellah pointed out that American liberalism, deeply rooted in American society and its Protestant heritage, had placed too much emphasis on the rights of the individual. Consequently, the social solidarity so indispensable for human society was weakened, and this was linked to the disorder in society.[10]

religion called civic religion by sanctifying the history and mission of the United States of America, it is closely related to nationalism.

7. Cf. Walter Lippmann, *Public Opinion* (London: Macmillan, 1960).

8. Cf. Walter Lippmann, with a new introduction by Paul Roazen, *The Public Philosophy* (New Brunswick: Transaction Publishers, 1989).

9. Cf. Robert Bellah, *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley, CA: University of California Press, 1985).

10. Following 9/11 and the frequent occurrence of terrorism, US society revealed a spirit of excessive nationalism in its state initiatives. How far Bellah foresaw this state of affairs is not clear, but a situation exists where excessive 'private' and excessive 'public' come together, and in what shape the concept of 'publicness' would be able to cut into this—one would like to examine in a separate paper.

On top of that, Bellah proposes the recovery of 'publicness' based on 'communities' such as regions and churches. What Bellah assumes here with regard to excessive individualism is not the kind of system in which the individual would be completely buried. In short, it means that the primary concern of 'public philosophy' would be the conception of a community in which the dignity of every individual can be realized.

The chief object of the idea of a 'public philosophy' advocated by Bellah and the others was not of a place where 'private' is subordinated to 'public' but one where the existence and dignity of the individual is established through mutual communication with the other. Consequently, 'public philosophy' rejects both an 'individualism' which disregards relationship, as well as a bad theory of 'community' or 'totalitarianism'. The word 'public' as used in our Japanese context is always in danger of being identified with a tendency toward this bad theory of community or totalitarianism. One might say that pre-war type *messhi bōkō* concepts such as Imperial Rule Assistance or National Mobilization had disappeared, but if one surveys the recent political and social situation it is clear that it is by no means so. The concept of publicness is usually understood as 'public matters in general related to the state and administration'. It is most often thought of as meaning actions which the state or administration carry out in relation to the citizenry by means of its laws and policies.[11] Publicness in this case is situated 'from above', meaning power, obligation, compulsion. In short, this means that in daily use we do not make a clear distinction between 'Public' as social obligation and 'Publicness' as mutual social relations.

However, the publicness that I hope we can agree upon in this essay is neither 'public' nor 'private'. As Bellah would say, publicness is not government. To affirm once more, it is 'public philosophy' that overcomes a simplistic 'dualism of 'public/private' and seeks again to find meaning in the concept of 'publicness'.[12] The content of the 'publicness' that we are proposing includes care for the existence and dignity of the

11. Examples of 'publicness' defined as 'public matters in general related to the state and administration' are public works, public investment, public education, public servants, public funds, etc.

12. Among contemporary theological pursuits is a field of study called public theology. The American Linell Elizabeth Cady is one of its representative theologians. Cf. Linell Elizabeth Cady, *Religion, Theology, and American Public Life* (New York:State University of New York Press, 1993). Cady defines public theology as 'A general term for a theology which opposes contemporary theology which has become narrow minded, individualistic, and specialized.' Clearly this moves in a different direction to the 'public philosophy' we are thinking about in this essay, so we avoid using the term 'public theology'.

individual, at the same time opening up the individual's connection with others; not absorbed by the framework of the state, but rather an attitude of responsible relationship with society and the community.

In the following section I will try to show how this concept of 'publicness' is concretely expressed in the history of Anglican theological thought.

The Understanding of 'Publicness' in the History of Anglican Theological Thought

Let us begin by examining the theology of Richard Hooker[13] who is recognized as having laid the foundations of Anglicanism and being the source of the concept of the via media. The significance of Hooker's theology is exceedingly diverse,[14] and there is no room to examine it all in this essay. Here we shall refer in particular to his understanding of publicness.

In Vol. V of the *Laws of Ecclesiastical Polity*, ch. 56 is particularly important.

In it Hooker develops his understanding of what can be said to be his theological key word, 'participation'. There are a number of original Greek words translated by the English 'participation', but among them Hooker emphasizes '*koinonia*' as 'participation'. To be in the same place, to be one together, to share in common while respecting the individual. Moreover, that we participate in 'the community of the Father and Son' is a fundamental requirement.[15] 'Participation' also means participating with the neighbour. It is fellowship with others that guarantees our connection with the Body of Christ.

In Hooker's thought it was the day by day public worship in church that made this concept of participation a daily reality.[16] For Hooker public worship was certainly not something static—and of course not private—but was literally a public and dynamic 'act'. The principal element in public worship was 'the word of God' and the 'prayers of the people' which responded to it.

Hooker points out that it is for this reason that Anglicans place such weight on a common bible lectionary. 'Prayer' is not a private matter as Puritanism maintains, but ought to be in every respect, 'the prayers of

13. 1554–1600. Hooker's theological enterprise is mostly concentrated in his main work, *Of the Laws of Ecclesiastical Polity* (London: J.M. Dent, 1907).

14. Cf. Renta Nishihara, *The Theology of Richard Hooker: Its Meaning for Today* [in Japanese] (Tokyo: Seikokai Publishing, 1995).

15. *Laws*, V.56.1.

16. *Laws*, V.57.6.

the people'. Certainly, Hooker refers repeatedly to the importance of 'Common Prayer'. So it is probable that what Hooker calls 'public worship' can be replaced as it is by 'Common Prayer'. The *Book of Common Prayer* was 'the book for public worship'.

For Hooker the sacraments were also above all 'public' matters. He thought the sacraments to be essential means for 'participation' in Christ. By Baptism being given birth, and sustained by the Eucharist, it was that real and dynamic relationship between God and the people that formed the basis of that participation.[17] The sacraments come into being out of concrete relations which exist in a created world; on the basis of direct relationships between people in a society. Conversely, Hooker argues that the matters that are declared and made manifest in the sacraments need always to be challenging the realities of our daily life. They formed the foundation of the Church's public and prophetic work. For Hooker, liturgy that was not accompanied by that kind of reality was nothing more than 'an external form'.[18]

Louis Weil points out that the essence of the Anglican identity as via media depends on Hooker's idea of participation and understanding of the sacraments.[19] While agreeing with this statement of Weil's, we would like to think that, ever since Hooker and from that perspective, Anglicanism has been seeking for 'publicness'.

Next, we will examine the theology of Samuel Taylor Coleridge, a leader of nineteenth-century Anglican liberal thought.[20] The nineteenth century in England was a period when, as a result of the industrial revolution, contradictions in society of various kinds became apparent. Simultaneously, modern science made rapid advances, leading to the spread of scientific rationalist thought among the people. In 1859, with the publication of Charles Darwin's *The Origin of Species*, the idea, not only of the evolution of life, but also of evolution and development in thought and society, became prevalent. In such an atmosphere liberal thought came to the fore in Anglicanism as well. So in talking of nineteenth-century Anglican liberal thought, one cannot neglect Coleridge.

Simply put, Christianity in his day was forced to make a choice between two alternatives: either to obey the Church's authority, believing in a

17. *Laws*, V.68.6.

18. *Laws*, V.67.3.

19. Louis Weil, 'The Gospel in Anglicanism', in *The Study of Anglicanism* (London: SPCK, 1988), pp. 71-72.

20. 1772–1834. Coleridge studied at Cambridge University and for a brief time worked as a Unitarian minister but soon resigned. Following the publication (with Wordsworth) of *Lyrical Ballads in 1798*, he released a series of descriptive poems. His best known, *The Ancient Mariner*, was included in *Lyrical Ballads*.

literally inspired view of 'God's Word' given by revelation, or else, in conformity with modern science to believe only those matters that were rationally verifiable. The Presbyterian understanding of the Bible according to *The Westminster Confession of Faith* of 1643—'The authority of the Bible depends not on any testimony of man or of the Church, but depends solely on the only true God who is its author'—mirrored the general view.

However, from the beginning of the nineteenth century there were attempts to carry out scientific and objective verification of the Bible as actually one of a number of written texts. For example, how the various accounts of miracles that occur in the Gospels should be understood scientifically, or what was to be made of the inconsistencies in what were regarded to be the fulfilment of Old Testament prophecies in the New Testament, and so on. Modern science came to question the actual authenticity of that which had been accepted without forethought as the divinely written 'Word of God'. Coleridge maintained that it was necessary for readers themselves to verify the inspiration of the Bible. When people listen to the word of the Bible, they must achieve certainty that it is truly the word of God. Otherwise it is impossible to presuppose that the Bible is the word of God. That is basic. In short, to speak of the truthfulness of the Bible means this: when a relation of response is created between the Bible as written text and the profession of the reader, only then is there a 'Word of God'. This was the way he contradicted the dogmatism that viewed the authority of the Bible as absolute.

Up to that time the commonly accepted view of history held that the one who directed history could be none other than God, and the role of human beings in history was a completely passive one. Coleridge, somewhat under the influence of current German philosophy, was convinced that the subjects of history consisted of individual human beings, and that history took shape through an ongoing organic relation between God, humans and society. The idea that individual human beings could be responsible subjects in the formation of history was an almost totally new idea at that time in England. That it was indeed the spirit of the individual person that was the ultimate moving power in history. Among Coleridge's famous words are the following: 'Progress removes things like chance from history and fatalism from science.'

A thesis which Coleridge held to be most important was that people were not isolated individuals, cut off from one another, but assumed their identity in the midst of a universal existence and in relation to the other.[21] If one accepts this thesis of Coleridge's, it becomes clear that in a

21. Cf. Samuel Taylor Coleridge, *Confessions of an Inquiring Spirit* (Philadelphia: Fortress Press, 1988).

universal context 'the individual' is always related to 'the other' and at the same time 'the individual' and 'society' always exist in an inseparable relationship within a context called 'history'. That which is called 'society' is not to be understood as 'public' in the sense of 'the state', nor should it be limited to a 'private' which denies all that is communal. Coleridge's thought, which defined it as a whole entity made up of mutual relations between differing individuals, may be said to be the self-same thing as our concept of 'public'.[22]

In discussing the understanding of 'publicness' in Anglicanism, one must not forget another theologian, John Henry Newman, a leader of the nineteenth-century English Oxford Movement.[23] This movement began in 1833 when Keble delivered his sermon on National Apostasy in opposition to the action of the English government when it cut in half the dioceses of the established Church of Ireland for financial reasons. The sermon basically attacked Erastianism[24] and called forth a tremendous response, with supporters flocking in. Among them was Newman who in fact became a key shaper of the Oxford Movement, in terms of its organization and its ideas. He published a series of pamphlets on current topics named *The Tracts for the Times* which urged on society the theological grounds for bold policies of reform in the Church. The *Tracts* soon spread all over the country, becoming so influential that they could not be disregarded, even by the leadership of the Established Church.

Basically, Newman asserted that the Church of England had inherited the Apostolic Tradition which had come to it from the Early Church and was the one true church to follow the 'via media' between the Roman Catholic Church and the Protestant churches. Of course, the Roman Catholic Church was also a church of the Tradition, but since the Middle Ages it had become superstitious and corrupt. Because of its excessive Papal absolutism it had now abandoned its claim to have inherited any authority from the Ancient Church. On the other hand the various Protestant denominations have also lost their claim to be the true church.

22. Cf. Pamela Edwards, *The Statesman's Science: History, Nature, and Law in the Political Thought of Samuel Taylor Coleridge* (New York: Columbia University Press, 2004).

23. 1801–90. Newman understood 'the development of thought' to be the mover of human history. Thought, like living organisms, must go through a process of evolution. The trend to discuss the development of society and history in organic terms was characteristic of thinkers like Coleridge and Thomas Arnold. Arnold and Newman were opponents who carried on a bitter controversy, but one can discern a resemblance in the basic direction of their thought.

24. The claim of the Swiss theologian, Thomas Erastus (1524–83), that the state had the right to control ecclesiastical matters.

For, although they embarked on a historic enterprise in the Reformation, they abandoned the Apostolic Succession from the Ancient Church. Only Anglicans, while experiencing the Reformation, have properly inherited its apostolicity from the Early Church. This conviction does not seem to have changed, even after Newman's conversion to Rome and his becoming a cardinal.

However, the stagnant state of the Established Church of England; its forgetfulness of its essential nature as the via media; its fall into laziness; its submissiveness to the state: all these things are reflected in the thinking of Newman and his companions. Along with the fact that the Oxford Movement began with a criticism of Erastianism, Newman's understanding of the via media is most significant for our examination of the connection between Anglicanism and 'publicness'. For the Church to be subordinate to the rule of the state as 'public' meant that it was abandoning its 'publicness', the catholicity of the ancient Church. And in the final analysis his understanding of the via media was opposed to Roman Catholicism's version of 'public' which depended on a 'top-down', unilateral, centralized power structure called papal absolutism. He also would not accept an extreme Protestantism, which had abandoned all the 'publicness' of catholicity, apostolicity, the parish system, and so forth, and sought to shut faith up into a 'private' realm called the individual. So we can interpret such a doctrine of the Church as a kind of 'publicness' that was neither just 'public' nor just 'private', but a concurrence of the two.

Anglicans must recognize once more the essential meaning of the 'via media', and pour all their strength into carrying it out, breathing life into a church that is now dead. It was with that thought that Newman carried on the publication of the *Tracts*. In concrete terms he sought everywhere to confirm the Church's basic doctrines and re-interpret them within their present context; to carry out the study of the Bible in order to broaden and increase its interpretation; to observe the sacraments strictly; to lead a thorough ascetic and moral life, and so forth. So as a result of such efforts on Newman's part, the Oxford Movement developed from a simple academic argument into a movement which questioned daily religious attitudes at every local level. To put it exactly, the 'public philosophy' that we are suggesting is 'doing public philosophy'.[25] 'Public' is to be understood, not as a *noun* but as a *verb*. 'Public philosophy'

25. This is in total agreement with the concept of 'Doing Theology' in contemporary theology. John W. Riggs, *Postmodern Christianity: Doing Theology in the Contemporary World* (Harrisburg, PA: Trinity Press International, 2003) is a helpful study of recent trends in 'Doing Theology'.

emphatically denies that 'publicness' is only something that can be spoken of as an idea or norm in one's study.[26] Rather, 'doing public philosophy' is based on 'locality', 'regularity', and 'reality'. It speaks from a position of practice, activity, and movement. This was the kind of 'publicness' that Newman held as most precious throughout his life.

Ever since the Protestant Reformation the Church of England has consolidated its character as a state church. Whether the Church of England is a State Church or a National Church is a controversy that is both old and new.[27] The hypothesis of this essay is an attempt to re-define the term Anglican: not as a State Church or a National Church, but as a 'Public Church'. However, when one is faced with the historical fact that all of England was compelled by a law known as the Acts of Uniformity to use *The Book of Common Prayer* as the basis of its public worship, and that anyone who refused to use it could be severely punished, theologically one is compelled to say that in its origins the Church of England is in actual fact exceedingly 'public', in the sense of being a state-run type church. Under such circumstances the Oxford Movement, by pointing to the universal catholicity of the church from ancient times, wished to restore to the Church of England the character of a universal church that would transcend the framework of its national nature. In that sense, it was a movement whose intention was to make the people of England conscious of their 'publicness' as Christians.

Through the Oxford Movement the Church was made conscious of its social responsibility for measures to alleviate poverty, especially in areas around the city where the dwelling places of labourers were concentrated. Such measures had hitherto been supported by voluntary action on the part of Christian individuals. As a result, it began to lay more stress on the pastoral care of workers and the establishment of mission centres.[28] In this way people emerged who, under the influence of the Oxford Movement, became active socially, undertook social service, and joined the movement for Christian socialism. Consequently it is not too much to say that the Oxford Movement, as represented by Newman, was clearly responsible for the revival or rebirth in Anglicanism of its original 'publicness'.

26. Cf. Tuyoshi Sasaki, Taechang Kim, *Public Philosophy* (Tokyo:Tokyo University Press, 2001).

27. There is a very interesting dispute between Osamu Tsukada and the specialist in English history, Taka-mine Matsuura, in Osamu Tsukada (ed.), *Igirisu no shūkyō (Religion in England)* (Tokyo: Seikokai Publishing, 1980).

28. Osamu Tsukada, *Ingurando no shūkyō (Religion in England)* (Tokyo: Kyobunkwan, 2004), p. 268.

Along with the Oxford Movement, Christian Socialism represents an important movement in the theology and practice of nineteenth-century Anglicanism. Especially, in examining the relation between Anglicanism and 'publicness', the Anglican theologian, Frederick Denison Maurice and the movement for Christian socialism of which he was leader is a realm that cannot be ignored.[29] Maurice, together with John Ludlow (who had been influenced by French socialism) and the Church of England priest, Charles Kingsley, as Christians gave rise to a movement which covered a wide area. They organized Working Men's Associations, whose aim was the securing of workers' rights, and campaigned for reforms in legislation, education and public health. The movement actually began with their sympathetic response to the great Chartist Appeal demonstration in London on 10 April 1848. The placard which Maurice hoisted at that time clearly revealed the spirit of the movement.[30]

Maurice criticized the French Revolution, feeling that it had been an attempt to create a new society out of the ruins of the old, and nothing but a rootless fantasy. He basically understood that church and state had both been created by God, and that both were necessary for the building of human society. Each of them had a particular function in God's design: each was mutually supportive of the other and necessary, the one to the other.[31] Consequently, the responsibility of the Church of England, as a National Church, was to act as a watchman to see that the state accomplished the work in the area of justice which is its primary responsibility. And when the state does not, or cannot, shoulder that work in society it is the Church's duty to carry it out actively. Maurice also believed that it was an important characteristic of the Church of England that it was Catholic and at the same time Protestant. The strength of Protestantism consisted in its emphasis on personal responsibility and the relation of each individual with God. Catholicism's importance lay in its emphasis on the role of the individual in society. So, he thought, the essential gift of Anglicanism at its best was a Catholicism and Protestantism that were linked in their wholeness, without compromise.[32]

The theological foundations of Christian socialism can be summarized in the statement, given by Maurice in a sermon at London's Lincoln's

29. 1805–72. Successively Professor of English literature, history, and of theology in the faculty of theology of King's College (London). He was also a major contributor to the founding of Queen's College.

30. Charles Kingsley, *His Letters and Memories of His Life* (London: Charles Scribner's Sons, 1877), p. 101.

31. Cf. B.M.G. Reardon, *From Coleridge to Gore* (London: Longmans, 1971), p. 198.

32. F.D. Maurice, *The Life of F.D. Maurice*, vol. 1 (London: Macmillan, 1884), p. 357.

Inn: 'Christianity must become socialist. Socialism must become Christian.' In 1854 Maurice founded the Working Men's College and became its first head. The founding idea of this school was not merely to aim at acquiring technical skills, but also to teach the meaning of human dignity to workers who were abused by harsh working conditions and to stimulate their consciousness so that their very humanity might be restored.

In this way we can say that what Maurice presented in the movement for Christian Socialism was the 'public' mission of the Church. It was distinctive of Maurice that he extracted the best of the 'public' nature contained in Protestantism and Catholicism and, by combining them, built up our understanding of the 'publicness' of Anglicanism. The ideas of the movement for Christian Socialism which Maurice and his companions worked so hard to develop are almost completely the same as the 'public philosophy' that we have been describing.

Next let us look at Liberal Catholicism, which has provided a most important structure for contemporary Anglicanism. Nineteenth-century Anglican Liberal Catholicism blossomed with the work of Charles Gore.[33] The full fruits of his theology appear in *Lux Mundi* (published in 1889), a collection of essays by various authors under his editorship. In the Introduction to *Lux Mundi* Gore makes the following statement: 'The real development of theology is rather the process in which the Church, standing firm in her old truths, enters into the apprehension of the new social and intellectual movements of each age'.[34]

According to Gore, Christianity essentially should not be spoken of as a dualism of catholic or liberal. The two should be put together. To begin with, the Ancient Church was catholic and, at the same time, liberal. Gore called this point of view 'Liberal Catholicism' and explained that it was indeed the foundation of Anglicanism and the essence of the via media. *Lux Mundi* exercised all manner of influences on later theology; in particular it played a large role in such areas as the advance of biblical criticism. Up to that time biblical criticism was looked on as somewhat dangerous, but Gore argued that traditional faith and the acceptance of new knowledge were not things that were mutually opposed. As this idea began to spread, it led to the publication of a great number of Bible

33. 1853–1912. Soon following graduation from Oxford, Gore became active as a youthful theologian there. In 1884 he was appointed the first principal of Pusey House. Talented theologians and clerics gathered around him and carried on joint studies. The young men who gathered there became the core leadership in the Church of England at the beginning of the twentieth century. James Carpenter, *Gore: A Study in Liberal Catholic Thought* (London: Faith Press, 1960) is an excellent study of Gore.

34. Charles Gore (ed.), *Lux Mundi: A Series of Studies in the Religion of the Incarnation* (London: John Murray, 1889).

commentaries. Moreover, the history of the Church, the interpretation of the Bible, the understanding of doctrine, all would be re-interpreted constantly from age to age within the dynamism of the Church. There is no doubt that the questions that Liberal Catholicism raised have provided us with an extremely important position from which to see our theology today.

Gore clearly maintained that the doctrine of the Holy Spirit is not something mystical but is inseparably linked with the concrete experiences of human life. Here we should observe that it is from this basic perception that Gore's peculiar understanding of 'publicness' emerges. For Gore 'the Church' was 'the community in which the Holy Spirit dwells'. Moreover, that 'community' is at once totally social and is also the place where the identity of each person is nourished; their individuality respected and supported. Again, Gore held the world to be an organic whole, and argued that within it all human beings lived in 'solidarity' with one another. With this understanding of society as an organic community Gore saw Christian socialism as a guide for realistic action.[35] Gore strengthened the 'publicness' of Anglicanism. It is not too much to say that the liberal Catholicism of Gore and his companions has provided an effective model for Anglican theology today.

Last of all, we must look briefly at the foremost Anglican theologian of the twentieth century, William Temple.[36] Temple held the post of Archbishop of Canterbury from 1942 for only two years. Like Anselm a theologian archbishop, no one surpassed him in the size of his contribution in so many areas: politics, society, education and church politics. More than a half century has passed since his death, yet even today William Temple's name is engraved in the memory of people far beyond the world of Anglicanism. When he was chosen Archbishop of Canterbury, Reinhold Niebuhr remarked that there was no one at that time in church or state who could surpass the talent of William Temple. Above all, the

35. For an analysis of Gore's theology, see Osamu Tsukada, *Ingurando no shūkyō*, pp. 340-61.

36. 1881–1944. Temple's work as a leader in the Ecumenical Movement and the Student Christian Movement (SCM) was also truly important. It is said that when the Anglican Theological College in Tokyo was newly founded, its principal, Toshimichi Imai, met Temple and asked him to accept a professorship. Temple hesitated, then refused on the grounds that he was working as a secretary of the SCM. His contribution to the process of founding the World Council of Churches was very great. John Kent, *William Temple: Church, State, and Society in Britain, 1880–1950* (Cambridge: Cambridge University Press, 1992); Alan M. Suggate, *William Temple and Christian Social Ethics Today* (Edinburgh: T. & T. Clark, 1987); Owen C. Thomas, *William Temple's Philosophy of Religion* (London: SPCK, 1961), are a few of the excellent Temple studies.

understanding of 'publicness' proposed by Temple in the relation of church and society has important meaning for us in this day and age.

Temple was consecrated Bishop of Manchester in 1921. It is not too much to say that his experience in Manchester established the basis for his *Christianity and Social Order*. Manchester is the leading industrial city in Lancashire and as a diocese occupies a large area in the Church of England. Temple chaired the Conference on Politics, Economics and Citizenship (COPEC) which opened in 1924, and within it the theme 'Politics, Economics, Citizen, Society' clearly proclaimed that these were surely issues for the Church's mission. In the Church from the end of the nineteenth century through to the beginning of the twentieth, the waves of individualism ran high. The general trend of the period was to maintain that such matters as politics and society were items exclusively for the state and the Church should have no say in them. However, the society was in the midst of a worldwide depression with widespread disorder, and in particular conditions to do with labourers had come to a stage where there seemed to be no way out. In the midst of such conditions, Temple felt strongly the need for the Church to move actively into society. In the miners' general strike of 1926 Temple worked actively to secure workers' rights. Stanley Baldwin, Prime Minister at the time, was furious, saying that 'this was not the act for the Church to enter', but the clear stand in this incident that 'the Church is on the side of the workers' marked a new epoch. In 1942 Temple became Archbishop of Canterbury. This was during the Second World War, a time of violent upheaval, and he never ceased to speak of social issues and the Christian criteria for them.

Temple is generally seen as a social radical or liberal, but in matters theological his position was clearly sacramentalist and High Church. For him the Church's social action and its sacramental nature were inseparable.[37] The concern of Christians and the Church must be directed toward a sacramental universe; that is, toward the entire created world. Consequently, the Church's sacramental practice cannot be limited to its confines. It must extend to the world, to society. Where this was most visibly expressed was in none other than the Eucharist.

To commemorate the sacrifice of Christ in the Holy Communion was to remember the neighbour in society. By taking part in communion one participates in Christ's ministry, and goes out, sent into the world and society. Bread and wine, which are the form of the Eucharist, are symbols of the joint action of God with humanity and of its social nature. In this way Temple understood the Holy Communion symbolically as a

37. Cf. William Temple, *Christianity and Social Order* (London: Penguin, 1956).

vision of a society to come. By focusing on the Church itself as sacramental, he made clear the basis for its carrying on of practical work in the world and society. So what we learn from Temple's theology is that it is the Eucharist where the Church's 'publicness' is most decisively expressed.

The Possibility of Anglicanism as 'Public Philosophy'

As may be seen from the preceding section, there has clearly been a continuous understanding of 'publicness' in the Anglican theological tradition, whether it has been conscious or not. In this section, while aware of the various issues that face it today, we would like to discuss the possibility of Anglicanism being a 'public philosophy', and what its task would be.

The Anglican Communion, whose source is of course the Church of England of the sixteenth-century English Reformation, has grown into a huge organism which today exists in around 160 countries, with 34 ecclesiastical provinces, 4 church unions into which Anglicans have entered, 4 churches in a relation of full communion, altogether embracing a total of 78 million members.[38] Consequently, while the various Anglican Churches worldwide have developed their own theological and missiological understanding according to the context of their respective areas, one can clearly see elements that are common to all in the soil from which they sprang. As we saw in the last section, one of these is an understanding of 'publicness' as an important tradition in Anglicanism.

The Church of England has, since its institution, been a state church. This special relation between church, society and the state has exercised an important influence on the churches of the Anglican Communion in their understanding of the relation between church and society. As we have said, whether the Church of England is a national church or a state church has been a moot point in every age. Certainly, the Anglican Church is a community that has always and inevitably been forced to be conscious of the relation between church and state. Of course, the English Church existed even before the formation of the nation called England and in fact the English Church played a central role in that formation. Bishops were usually chief advisers to the political leaders and even today they make up the senior membership of the upper house of parliament. The church is always responsible for the entire body of the nation and this represents its fundamental stance. At the same time this

38. Figures are from an official pamphlet published by the Anglican Communion Office in 2005. Newest data can be found in www.anglicancommunion.org.

has sometimes led to situations of high tension between the policies of the state and those of the church. On the other hand, in areas like North America, though separation between church and state was presumed, when an ecclesiastical province was formed it seemed natural in understanding the relation of church and society for them to hold onto the tradition that they had inherited from the English Church.

Put most simply, that basic principle in Anglicanism concerning the church and society can be summed up in the phrase 'critical solidarity'. 'Solidarity' expresses the church's sympathy and taking of practical responsibility for the things that society needs, while 'critical' means that the church always maintains a distance from the state and power and, when occasion demands, accepts the responsibility as a 'watchman' of becoming a critic. The Church of England assumed 'public responsibility' for social service and social welfare well before the establishment of the welfare state. As 'solidarity' it formed part of the work of the clergy. And from Thomas Becket, the twelfth-century Archbishop of Canterbury, to William Temple in the twentieth, the 'critical' role of speaking a clear 'No' to the mistaken directions of the state and politics was a precious tradition.[39]

The parish system is the basic place where this principle is practically and locally worked out.[40] The parish system is a form that was developed within the structure of the Established Church and historically was frequently criticized for possessing an oppressive governing function. Anglican churches outside of England adopted the parish system as a basic structure, but the question of whether there is any meaning in churches that are not established having a parish system is constantly raised. However, in recent years a re-interpretation of the parish's meaning in terms of its missiological function has made a sort of comeback in a trend that is worth attention. Up to a few centuries ago the Church of England as the established church was organized on the assumed principle that its members were equivalent to all the people of England. That is, the Church's pastoral care meant the care of its members living in the parish, which at the same time meant looking after everyone living in the area of the parish. Taking responsibility for problems arising in the community was necessarily part of the pastoral care of the church. So it was natural that Anglican churches that did not

39. At the time of the Falkland War, the Archbishop of Canterbury, Robert Runcie protested to the then Prime Minister, Margaret Thatcher. On the occasion of the Iraq war, the newly elected Archbishop of Canterbury, Rowan Williams visited the residence of Prime Minister Tony Blair to urge him not to join a war without justice.

40. A parish is defined as the area of jurisdiction of an individual congregation.

belong to an establishment system should also see this traditional understanding of pastoral care as important. We think that this re-interpretation of the meaning of the parish is extremely significant as an expression of the 'publicness' of Anglicanism.[41]

When we are examining 'public philosophy and Anglicanism', we need to pay attention to the key concept of *koinonia* which is carefully expounded in the Virginia Report.[42] The Virginia Report explains *koinonia* by comparing it to the doctrine of the Trinity. Unfortunately, however, one cannot always say that the Report's concept of *koinonia* is accepted theologically within the Anglican Communion. In discussions it seems more often to be argued in terms of structural systems. In the course of the present controversies around sexuality one is compelled to say that that tendency has been strengthened. In fact, without sufficient theological verification, a gradual but real and important change is taking place in the 'Four Functions of the Anglican Communion'.[43] There needs to be an explanation of the changes in the situation that have taken place, not just from an organizational standpoint, but taking into the fullest account a theological review.

The direction of the arguments taken by the Lambeth Commission on Communion,[44] which produced *The Windsor Report 2004*,[45] mainly stressed christological, pneumatological and eschatological interest in

41. For example, the writer is presently priest-in-charge of St Barnabas' Church in Chūbu Diocese, NSKK. This church's parish includes the area surrounding Lake Suwa, with Tateshina to the north and Ina to the south, as far as Komagane. Pastoral care for the Okaya Church means not just care for the church members scattered through this region, but ought to be a positive commitment by the church to various social problems in the whole area of Suwa and Ina. There are a great many 'pastoral' problems, including things like depopulation, human rights for foreign resident workers, etc.

42. Cf. 'The Virginia Report', 6.20, *Being Anglican in the Third Millennium – The Official Report of the 10th Meeting of the Anglican Consultative Council* (Harrisburg: Morehouse Publishing, 1997).

43. The four functions which support the Anglican Communion are the Archbishop of Canterbury, the Lambeth Conference, the Anglican Consultative Council (ACC) and the Primates' Meeting.

44. That the consecration to the episcopate by the Episcopal Church USA of the Revd Gene Robinson, an open homosexual, together with the approval by one diocese of the Anglican Church of Canada of a service for the blessing of a same-sex union, have caused much controversy and tension within the Anglican Communion, is common knowledge. The Lambeth Commission, chaired by Archbishop Robin Eames of the Church of Ireland, was set up to settle this disorder, and published its report, *The Windsor Report 2004*.

45. The Lambeth Commission on Communion, *The Windsor Report 2004* (Harrisburg: Morehouse Publishing, 2004).

doctrines of salvation and redemption, basically adopting a Trinitarian model for the Communion. The 'communion' experienced by the Church, from the Hebrew Scriptures through the Christian, is conditioned by the repeated description 'Covenant of God's Love'. For example, in Paul's letters, unity in the Church is discussed in terms of a tension between the work of reconciliation in the Cross and the vision of a restoration of all things at the last day. Ecclesiologically, it is nothing but a redefining of that which is called the Church, by focusing 'publicly' on the reality of struggle and growth, of controversy and change, in the life of God's People.

One might say that Anglicanism's doctrine of the Church has tended to be shaped through its attempts to respond to the unexpected events in its history. Consequently, the Anglican doctrine of the Church is necessarily a realization of the catholic faith, reformed within particular local conditions, and following routes whose sources lie in a particular local mission called England. One might say that the association of churches who make this definition of the church their own is the Anglican Communion. So the plurality of cultures in which the churches of the present Anglican Communion find themselves, together with their remoteness from the local and historical particularity of England their source, means that the Anglican Communion of its 'initial establishment' no longer functions. We can now see how this can become the cause of situations that give rise to 'programme abnormalities' here and there.

Again, one might say that Anglicans have repeatedly tried to play the faith of the individual off against 'publicness'. The 'dialogue' between Church and State, while naturally at times full of tension, has been one of the characteristics of Anglicans from the earliest time of the church's faith and activity in England. The one who clearly demonstrated this was Richard Hooker in the seventeenth century. He attempted to relate the continuity of God's purpose to radically changing intellectual, social and political situations. Always to think of 'theology' as 'cause and effect' of social reform has been without doubt Anglicanism's traditional understanding. Also to maintain that for every ethical proposition there must be theological backing is a basic Anglican stand. It was thought that the Gospel is something that directly confronts in essence both the sin of the individual and of the community. In Anglicanism these ways of thinking are certainly traditional; they are also just as valid today. When the Anglican Communion tackles international debt or HIV/AIDS, or any other issue of justice and peace, it is this kind of traditional understanding that forms its foundation. That is why we can declare that Anglicanism is 'public philosophy'.

If that is so, then, it will be by no means unnatural to turn the same kind of attention to the question of sexuality. For this subject is also closely related to the nature of intellectual, social and political change. It requires more than merely theoretical consideration. By means of theological and ethical practices, which include the spiritual question of divine calling, Anglicanism has sought to discover how skilfully it can put together the best elements of the traditional ethical philosophies. This will necessitate a clash between deontology (the science of duty in ethics) and criticism after the fact. It will also mean the need to construct a system that can better understand, appraise and judge the variety of faith and practice in the Anglican Communion. In short we might say that the various issues surrounding sexuality urge on Anglicans the need for effective accuracy in thinking if they are to become a more 'public' church.

The Anglican understanding of Church has always been conscious of context. The 1978 Lambeth Conference was the first really to take on the question of enculturation, showing that the question of 'context and culture' could in the end be discussed within the framework of 'catholicity'. This necessitated a twofold discovery. In brief, the first was for the Church to discover its own inner reality as the community of the resurrection, while the second was to discover the resources to meet the world's needs.

Looking back, one can say that Anglicans have always been boundlessly open to the 'local option' in order to fulfil their personal mission. At the same time, advocating the local will inevitably result in a dialectical tension between it and a universal view. This mutual interaction between the 'one' and the 'many' is something that is derived directly from the theological model mentioned above. The grace of God's covenant is unchanging, but in the pilgrimage of 'God's people' toward its fulfilment that grace is renewed, restored, and made real. The Gospel of Christ must meet the needs of each age that follows; each place and each region. In that sense it must be acknowledged that the Gospel itself possesses a nature that is eminently 'public'.[46]

46. Relating Gospel and the understanding of Church to the individual, indigenous culture in which the Church lives. The important theme for 'enculturation' is not, as often considered, 'incarnation' but rather the experience of Pentecost. The disciples 'were filled with the Holy Spirit and began to speak in all the languages of the world as the Spirit gave them ability' (Acts 2.4). In Jerusalem at that time people had gathered from every country in the world. So it is said that all those who had gathered there heard the Apostles speaking in the language of each one's native land. This was truly the appearance of a single multicultural community, which also possessed a cross-generational character.

It is on this fundamental understanding that the abundant experience of 'partnerships in mission' in the Anglican Communion, the world Anglican network, and inter-religious dialogue ought to be discussed. Naturally, it will not be like some exchange of opinions on the internet. Its nature will transcend the Anglican Church's official organs, working as a vital 'Instrument of Communion'. A new world, a new dimension of *koinonia* appearing within a new order, not 'top-down' in mode but confirmed by a theological methodology that is thoroughly 'bottom-up': all this will be indispensable to enhance the nature of Anglicanism's 'publicness'.

To go on, there is a very interesting discussion about whether Anglican ecclesiology is a 'balloon ecclesiology' or a 'bird's-nest ecclesiology'. Anglicanism's understanding of Church is not something like a balloon which will wilt if for some reason a hole is made in it, or will burst and scatter in pieces all over the place. Rather, Anglicanism's ecclesiology is like a bird's nest. It is made of countless little twigs of different ecclesiologies and even if you poked a needle into one of its cracks the nest will not break but will nurture its chicks, just as the church will go on carrying out God's purposes. This 'bird's-nest theology' bears a direct relation to 'publicness'. Consequently, Anglicanism sees all areas of human life to be the subjects of its theological quest. Anglicanism recognizes every issue to be a potentially important element for sustaining the essence of the Church. That is why we can say that Anglicanism is a 'public philosophy'.

In order for Anglican unity to be maintained in this form, it will be more than necessary to verify the centralization of power in the Communion. The Virginia Report points out that the relationship between the various functions of the Communion needs to be clarified. In a word, as symbols of the collegial, communal and personal levels of authority in the Church, the difference in the roles of the Lambeth Conference, the Anglican Consultative Council, and the Primates' Meeting should be made clearer. The Archbishop of Canterbury, as the one who unifies the Communion, carries out a special task, but if for example, as the Primates' Meeting clearly sets forth, 'under certain conditions' the Archbishop's role were to be strengthened, the other functions would also have to be given similarly added responsibility. It would be essential then that the special gifts of being watchers and verifiers should be used by them together, prudently and without contradiction. There is a risk in the Anglican Communion today of the various functions scattering, concentrating only on their own work; the actions that disregard their mutual relations becoming chronic. If that should happen, the 'publicness' of Anglicanism would inevitably collapse.

The essential elements of the Communion are not something overwhelming but are voluntary connections through communication—theology, canons and constitution, history and culture. Indeed, it is only among a number of disparate elements that real communication can exist. It is a 'thick ecclesiology', based on concrete experience of God's work in Christ of reconciliation and healing that is important. We do not need a 'thin ecclesiology', abstract and unrealistic statements about the Church. Only 'communion from below' can be a true view of communion. 'Communion from below' would be the most lively expression of the *'koinonia'* of God and the neighbour. And dialogue with other churches should also be 'from below'.[47] Anglicanism's real need is to search for a theology that will support an ecclesiology 'from below' which will directly tie in with 'publicness'.

In Conclusion

Lambeth 1988 described the term 'the place of mission' as follows:

> The arena of mission is the whole world—a hungry world, an unjust world, an angry world, a federal world. A world that has been polluted and is in danger of irreparable damage. A world that is governed by many false gods and pays little heed to the God and Father of our Lord Jesus Christ. It is also a world of beauty and hope in which goodness and love abound. A world which struggles for justice, integrity and peace. A world which belongs to God.[48]

The 1988 Lambeth Conference further defined 'the Anglican understanding of mission' under four headings: (1) To proclaim the gospel of the Kingdom of God; (2) to teach new believers, to baptize them, and train them; (3) to respond to human need with loving service; (4) to

47. The writer, as a member of the Inter-Anglican Standing Commission on Ecumenical Relations, attended a meeting of the commission in the Maltese Republic in December 2005. Dialogues with the churches of various places are reported to the commission, and the churches in each country are to receive comments from the commission. At the Malta meeting too, each case was carefully discussed, one by one. At that time the key word going around was something called 'ecclesial density'. In other words this meant a minute examination of the degree of concentration on the part of the dialogue-partner churches in such areas as Scripture, apostolicity, understanding of orders, and organization. Without doubt, the confirmation of such matters is basically important. Nevertheless, what I felt throughout the Malta conference, and actually made an intervention about it, was whether this concept was not in danger of becoming something like the old Roman Catholic 'Holy Office of the Inquisition' for the examination of heresy. The relation between enculturation and ecumenism would probably be a much bigger theme from now on.

48. *The Truth Shall Make You Free; Lambeth Conference 1988, The Reports, Resolutions & Pastoral Letters from the Bishops* (London: Church House Publishing, 1988), p. 29.

strive to reform the unjust structures of society. ACC-8, meeting in Wales in 1990 added a fifth definition: 'to strive to protect the original form of creation, and to support the life of the earth and renew it'. This was linked to the WCC world conference on 'Justice, Peace and the Integrity of Creation' which met in Seoul the same year. The creation of this kind of missiology for the Anglican Communion is summed up in the 'Litany for Mission', given out at ACC-8.

> The mission of the Church is the work of Christ: 'to seek to transform the unjust structures of society'. We confess that we have been afraid to speak the prophetic word of truth to the powers and principalities of our time. We pray for wisdom and courage so that we may lead this new age to repentance, to confession and to transformation. Lord, hear us...[49]

The question of cancelling international debt was a most important issue at Lambeth 1998. The Anglican Communion, led by the Province of Southern Africa and the Church of England, associated broadly with worldwide campaigns like Jubilee-2000 which asked creditor nations to cancel the debts of the poorest debtor countries, placing the issue on the common agenda of the Anglican Church throughout the world. The 1998 Lambeth Conference brought the chairman of the World Bank to England exclusively for the conference and faced him with the Anglican demands. Thus they showed that the Lambeth Conference was more than the private meeting of a single denomination and had the power to influence substantially the world's politics, economics and society.

The potential of Anglicanism to be a 'public philosophy' can be seen in the above practice of the Anglican Communion.

So far we have been examining the understanding of 'publicness' in Anglicanism,[50] but the question is, how will this understanding be given concrete form in the context of Japan? Actually there are many achievements worthy of notice in the missionary history of the Nippon Seikōkai (NSKK: The Anglican Church in Japan). The concerns of John Batchelor and Watanabe Makoto for the liberation of the Ainu race (the aborigines in Japan); Imai Toshimichi's record of solidarity with the people of the outcaste communities; the ties of St Barnabas' Church, Okaya with women

49. *Mission in a Broken World – Report of ACC-8 Wales 1990* (London: Church House Publishing, 1990), p. 110.

50. In Anglicanism's understanding of catholicity and episcopal order, along with the 'synchronicity' which crosses the global with the local, there clearly exists a 'diachronicity' which, like apostolicity, carries the meaning of Christ's ministry from past to present to future. The present discussion around public philosophy can only work within a framework of synchronicity, but Anglicanism possesses the kind of meaning that can reach far beyond public philosophy. We would like to talk about that point at another time.

textile workers: we can trace the footprints of pioneers in mission, even though they may have been limited by history here and there. However, it would be difficult to say that these valuable records had been treasured in the NSKK. Only since the 1990s has there been any fresh evaluation of these deeds. Only in that period was the NSKK able finally to discern the meaning of the expanded missiology of worldwide Anglicanism.

In August 1995 the NSKK Conference on Mission opened at the Seisenryō in Kiyosato. This meeting resulted from a resolution at the previous year's 46th regular General Synod of the NSKK. Looking toward 'A Church whose life is Christ at work in history, the world, society and the people', the theme of the conference was 'The Mission of the NSKK—Our Responsibility to History and Outlook on the Twenty-first Century'. At this conference the NSKK confessed with pain and sought forgiveness for its support of the war which led to the invasion of the various countries of Asia. The following year at its General Synod the NSKK formally adopted a resolution 'A Declaration Concerning the War Responsibility of the NSKK', which was highly assessed and talked about at the 1998 Lambeth Conference.

The Conference on Mission also announced the following definition of the NSKK's mission:

> In the middle year of the Decade of Evangelism, we affirm anew that the Church exists for God's Mission. Mission in this sense means that, under God's calling and guidance in history, we do not maintain the *status quo* as something fixed, but ceaselessly and boldly follow the process of reform. Human rights, justice and the environment represent the central issues of mission. We are resolved to become a Church whose purpose is the restoration of their rights and position in society to those who suffer and are despised as 'little ones'. We the NSKK must continually renew this response to mission. Together with those who have been excluded from society and those who are oppressed we will struggle against all situations of discrimination. And we will continue to listen, not to the stories of the rulers but to the stories of the people. Following them we will tell our own stories. In our own words we will tell about the history and the present of the NSKK, and also of its future. Through this effort we believe that we will be able for the first time to make incarnate the Gospel of Our Lord Jesus Christ. We are also being called to fulfil a prophetic mission in this world and this society. Above all, the NSKK must become the salt of the earth, the light of the world, to change the social order itself, that gives birth to and supports discrimination and oppression. We understand the Mission of God in which we have a part to include all of these things.[51]

51. Executive Committee of the 1995 NSKK Conference on Mission, *Report of the '95 Conference on Mission* [in Japanese] (NSKK Provincial Office, 1995), p. 14.

Without doubt this is the model for the NSKK to be a church that acts 'publicly'. However, if what has been pointed out here were merely to end as literary expression, it would be an altogether meaningless exercise. What is being asked is how far the NSKK is prepared to build on this missiology by wrestling with issues and with regular concrete action and service.