

What kind of social vision emerges from the Anglo-Catholic tradition?

First, it is a corporate vision. It is a social vision, a vision of a cooperative society, a community bonded together by a fundamental and unbreakable solidarity, a community of equals....

Secondly, it is a materialist vision. It is a vision which is deeply and unashamedly materialistic, which values the creation, which rejoices in the physical, in the flesh, in human sexuality, and which is rooted in the principle that matter is the vehicle of spirit, not its enemy. When [William] Temple said that Christianity was the most materialistic of all religions, he stood within a long tradition of incarnational and materialism....

Thirdly, it is a vision of transformation, of a transformed society, not simply an improved one. At the heart of Anglo-Catholic spirituality is the eucharistic offering with its two-fold emphasis on offering and consecration. Bread and wine, fruits of the earth and work of human hands, products not only of nature but of the industrial process, are, at the eucharistic offertory, brought within the redemptive process....

Fourthly, this tradition is a rebel tradition. The Tractarian movement began as a critique of the church/Tory alliance and as a protest against state control of the church.... And this culture of dissent was intensified by the fact that ritualism became a criminal offence in the second phase of the movement. So Anglo-Catholicism and a rebellious spirit became allies....

Finally, the Anglo-Catholic social vision is one which moves beyond the Christian community and is concerned with the working out of God's purposes in the upheavals and crises of world history. It is a Kingdom theology rather than a church theology

....*Source: Kenneth Leech, The Renewal of Social Vision: A Dissident Anglo-Catholic Perspective, in The Anglo-Catholic Social Conscience: Two Critical Essays (Croyden: Jubilee Group, [1991]), 1-11.*