

## REFERENCE WORK FOR THE PHILOSOPHY CAFÉ

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### ANGLO-CATHOLICISM AND T.S. ELLIOT

Since at least the 1970s, Anglo-Catholicism has been dividing into two distinct camps, along a fault line which can perhaps be traced back to Bishop [Charles Gore](#)'s work in the 19th century.

The Oxford Movement had been inspired in the first place by a rejection of [liberalism](#) and [latitudinarianism](#) in favour of the traditional faith of the "Church Catholic", defined by the teachings of the [Church Fathers](#) and the common doctrines of the historical [Eastern](#) and [Western](#) Christian traditions.

Because of the emphasis on upholding traditions, until the 1970s most Anglo-Catholics rejected liberalising development such as the conferral of [holy orders](#) on women. Present-day "[traditionalist](#)" Anglo-Catholics seek to maintain tradition and to keep Anglican doctrine in line with that of the Roman Catholic and Eastern Orthodox churches. They often ally themselves with conservative [evangelical Anglicans](#) to defend traditional teachings on [sexual morality](#) and women's roles in the Church. The main organisation in the Church of England that opposes the ordination of women, [Forward in Faith](#), is largely composed of Anglo-Catholics.

[Gore's](#) work, however, bearing the mark of liberal Protestant [higher criticism](#), paved the way for an alternative form of Anglo-Catholicism influenced by [liberal theology](#). Thus in recent years, many Anglo-Catholics have accepted the [ordination of women](#), the use of [inclusive language](#) in Bible translations and the liturgy, and progressive attitudes towards homosexuality and the blessing of [same sex unions](#). Such Anglicans often refer to themselves as "[Liberal Catholics](#)". This more "progressive" style of Anglo-Catholicism is represented by [Affirming Catholicism](#) and the [Society of Catholic Priests](#), although, unlike Forward in Faith, this organisation is not as visible with the laity.

A third strand of Anglican Catholicism criticises elements of both liberalism and conservatism, drawing instead on the 20th-century Catholic [Nouvelle Théologie](#),

especially [Henri de Lubac](#). This movement rejected the dominance of [Thomism](#) and [Neo-Scholasticism](#) in Catholic theology, and advocated instead for a "return to the sources" of the Christian faith – scripture and the writings of the [Church Fathers](#) –, while remaining open to dialogue with the contemporary world on issues of theology. [John Milbank](#) and others within this strand have been instrumental in the creation of the [ecumenical](#) (though predominantly Anglican and Roman Catholic) movement known as [radical orthodoxy](#).

Since the 1970s, some traditionalist Anglo-Catholics have left official Anglicanism to form "[continuing Anglican churches](#)" whereas others have left Anglicanism altogether for the Roman Catholic or Eastern Orthodox churches, in the belief that liberal doctrinal changes in the Anglican churches have gone too far.

From [Wikipedia](#).

Where Eliot ended up, is where he commented on his religious views that he combined "a Catholic cast of mind, a Calvinist heritage, and a Puritanical temperament".

Primary Source: Eliot, T. S. (1986). *On Poetry and Poets*. London: Faber & Faber. p. 209. ISBN 978-0571089833.

From [Wikipedia](#).

This is a positioning of Liberal Anglo-Catholicism. The terms liberal Anglo-Catholicism, liberal Anglo-Catholic or simply liberal Catholic, refer to people, beliefs and practices within Anglicanism that affirm liberal Christian perspectives while maintaining the traditions culturally associated with Anglo-Catholicism. Former Archbishops of Canterbury Rowan Williams and Michael Ramsey are Liberal Anglo-Catholics. A metaphor is that theology for liberal Anglo-Catholics is a "dance" that allows people to slowly grow in an understanding of God.

Primary Source: Johnson, Jay Emerson (2005). *Dancing with God: Anglican Christianity and the Practice of Hope*. Harrisburg, Pennsylvania: Morehouse Publishing. ISBN 978-0-297-87030-2, page 5.

From [Wikipedia](#).

**Inclusive Christianity**, also called **inclusive theology**,<sup>[2]</sup> is an interpretation of the Bible that maintains that God desires and has the power to save individuals irrespective of the tradition in which they are born.<sup>[3][4]</sup> Some Christian supporters of the inclusive view make a distinction between Christians and believers in maintaining that all Christians are believers, however, not all believers are Christians. In this line of thought, Christians are believers in the one and only universal truth and they follow and confess it under the biblical name that is “Jesus Christ”. At the same time, they argue, some non-Christian believers of other religions, traditions, and disciplines would trust at least partially in the very same one and only truth but under a different [linguistic](#) name. Inclusive Christians support these claims by citing certain passages from the bible.<sup>[5][6]</sup> Inclusive theology is rooted in a larger growing movement called "[interfaith](#)"<sup>[7]</sup> which aims to create unity among various religions. The inclusive interpretation is a minority view in some churches yet considered an official theological doctrine in others.<sup>[citation needed]</sup>

Christian supporters of inclusivism include [Augustus Hopkins Strong](#),<sup>[8]</sup> [C. S. Lewis](#),<sup>[9][10][11]</sup> [Clark Pinnock](#),<sup>[12]</sup> [Karl Rahner](#), [John E. Sanders](#), Terrance L. Tiessen, and Robert Brush (contributor to *The Arminian Magazine*). While [Billy Graham](#) mostly preached "salvation by faith in Christ alone" throughout his 60-year ministry as an [evangelist](#), he later made controversial comments that border on inclusivism (although he stated that he did not like to refer to it by that term, because he was concerned that many people mean [universalism](#) when they refer to inclusivism). Graham said, “I used to play God but I can’t do that any more. I used to believe that pagans in far-off countries were lost and were going to hell—if they did not have the Gospel of Jesus Christ preached to them. I no longer believe that,” he said carefully. “I believe that there are other ways of recognizing the existence of God—through nature, for instance—and plenty of other opportunities, therefore, of saying ‘yes’ to God.”

From [Wikipedia](#).