

THE THEOLOGICAL PAPERS OF JOHN HENRY NEWMAN ON BIBLICAL INSPIRATION AND ON INFALLIBILITY pdf

1: Pope Benedict XVI in the UK - The Papal Visit

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He entered the private school at Ealing in 1816, at the age of seven. The experience left him with a hatred of the Roman Catholic Church and a personal conviction that the pope was the anti-Christ. In 1821, he entered Trinity College, Oxford, and graduated with third-class honors in 1824. Following graduation, Newman took private pupils and endeavored to gain a fellowship at Oriel College, Oxford. In 1825, he was elected as a fellow at Oriel, where he developed a friendship with Edward Bouverie Pusey Mss. In 1826, Newman served as vice-principal to Richard Whately Mss. On May 29, 1827, he was ordained into the Anglican priesthood. In 1828, he was appointed as vicar of the university church, St. On March 8, 1829, he was dismissed from the Church Missionary Society because of his opinions on Nonconformists and church control of society. Three months later Newman broke his last ties with the low church when he dissolved his relationship with the Bible Society. From 1829 to 1831 Newman served as university select preacher. In 1831, he accompanied Froude on an extended tour of southern Europe. He also wrote the poems that he would publish as *Lyra Apostolica*, and the verses of the hymn "Lead, Kindly Light. Of the 90 tracts published, Newman wrote 26, including the last and most controversial, Tract In the final tract, he attempted to interpret the 39 articles of the Anglican Church in a Catholic light. In 1833, Newman was one of the principal opponents of the appointment of Renn Dickson Hampden as regis professor of divinity. Newman published a pamphlet, "Elucidations of Dr. In 1834, he published *Parochial and Plain Sermons*, a collection of sermons he had preached at St. In that same year he became editor of the *British Critic*, a magazine for Anglicans with Catholic sympathies. Newman resigned as editor in 1835, at the same time the publication of *Tracts for the Times* was suspended. In 1835, he and a small group of followers secluded themselves at Littlemore, part of the parish of St. In February 1836, he placed an anonymous advertisement in the *Oxford Conservative Journal*, in which he withdrew all his anti-Catholic statements. In September 1836, Newman preached his last Anglican sermon and resigned his position at St. In 1837, he wrote his *Essay on the Development of Christian Doctrine*, in which he attempted to reconcile himself to Catholic doctrine and creeds. On October 9, 1837, Newman and several of his adherents were received into the Roman Catholic Church. In February 1838, he and his followers took up residence in the old Oscott College and lived under the direction of Bishop Wiseman. In Rome, on Trinity Sunday 1839, he was ordained into the priesthood and was awarded the D. Newman returned to England on Christmas Eve Following his return, Newman served as an oratorian at Maryvale; St. Philip Neri, at Edgbaston. A widespread anti-papal backlash spread through Britain following the restoration. Newman attempted to counter the no-popery campaign by writing a number of letters to British newspapers under the pen name *Catholicus*, and publishing a by series of sermons, *Lectures on the Present Position of Roman Catholics*. In 1840, he was successfully sued for libel by former Dominican priest Giacinto Achilli, whom he had accused of various immoral acts. Frustrated over the lack of progress of the university he returned to England in 1841, where he was asked by the English hierarchy to serve as editor of *The Rambler*. He was asked to resign shortly after assuming this position because his essay, "On Consulting the Faithful in Matters of Doctrine," was censured by Rome, where it was thought to be a statement against papal infallibility. In 1842, Newman proposed opening a branch of the Oratory at Oxford. In association with the Birmingham Oratory, he founded a school in which provided an education similar to that of the English public schools for the sons of English gentlemen. In his defense Newman, published a brochure, "Mr Kingsley and Dr. Newman teaches that Truth is no Virtue," and his own religious autobiography *Apologia pro vita sua*. In 1843, in *Grammar of Assent*, he discussed faith and reason and the way they related to the common people. At the time of the Vatican Council , Newman, unlike his old friend Manning, was opposed to the recording of a document of papal infallibility. Though not opposed to the concept, he felt the doctrine should be given time to mature before it was codified. Once the doctrine was established it was immediately attacked by Anglican leaders. Newman wrote a strong

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defense of the doctrine, boosting his prestige among English Catholics and also in Rome. In , Newman published *The Idea of A University Defined*, a compilation of his lectures on education written during the preceding two decades. In , Trinity College, Oxford, elected Newman as its first honorary fellow. After several years of increased weakness he celebrated his last mass on Christmas Day . The original material is held within the holdings of the Archives and Manuscripts Department. Please contact our Reference Assistant at to schedule an appointment for viewing.

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2: John Henry Cardinal Newman

From Dust Jacket Flap: "This second volume of hitherto unpublished papers from the Newman Archive at the Birmingham Oratory is a collection of the drafts and outlines of two works projected by Newman on the inspiration of scripture and papal infallibility.

Soaked in the writings of the Early Church Fathers, he disliked the rigidly scholastic cast of mind that cramped the Catholic theology of his day. He was one of the first theologians to grasp the historical contingency of all theological formulations. Accordingly, he resisted doctrinaire demands for unquestioning obedience to contemporary Church formulae as if they were timeless truths. He was an ardent defender of the legitimate autonomy of the theologian and of the dignity of the laity as custodians of the faith of the Church. He was scathingly critical of the authoritarian papacy of Pope Pius IX Pio Nono, who held the office between 1846 and 1878, and he opposed the definition of papal infallibility in 1870 as an unnecessary and inappropriate burden on consciences. He becomes a god, [and] has no one to contradict him. His career straddled almost the whole nineteenth century, and what were then two different worlds, Protestant and Catholic. In both, he was a force for unsettlement. We think of him as a Victorian, but like his younger contemporary Dickens, he was in fact a product of Regency England. Educated at Great Ealing School and Oxford, he read the novels of Austen and Scott and the poems of Byron as they first appeared, and he had reached the pinnacle of his preeminence within the Church of England before the young Queen Victoria came to the throne in 1837. A remarkably consistent thinker, to the end of his life Newman looked back on his conversion to evangelical Protestantism in 1825 as the saving of his soul. Yet as a fellow of Oriel, the most intellectually prestigious of the Oxford colleges, he outgrew his earlier Calvinism. He was ordained as a priest in 1825, and in 1827 was appointed preacher to the university. Eloquent, learned, widely read, combining a beautiful voice with an unmatched mastery of words, by the early 1830s Newman had acquired a cult following in Oxford. Admiring undergraduates imitated even his eccentricities, like his habit of kneeling down abruptly as if his knees had given way. The university authorities were alarmed at his growing influence, and changed college mealtimes so that undergraduates had to choose between hearing Newman preach and eating their dinners. In their hundreds, they chose the preaching. He ruthlessly ousted the editor of a genteel High Church periodical, the *British Critic*, and transformed it into the pugnacious mouthpiece of the new movement. In little over a generation it would transform the theology, preaching, worship, and even the architectural style of the Anglican Church. Tractarianism was to be the single most important influence in the shaping of the character of the modern Anglican communion. But by the early 1840s, Newman himself had lost confidence in it. His increasingly subtle attempts to interpret the foundation documents of the Church of England in ways compatible with Roman Catholic teaching provoked a hostile backlash both from the Anglican bishops and from older and more cautious High Churchmen. Newman did what he could to stem the leakage, but was himself in an agony of indecision, increasingly convinced that Rome possessed the fullness of truth, yet unable to bring his loyalties and emotions into accord with his intellect. It is the concrete being that reasons; pass a number of years, and I find my mind in a new place; how? The whole man moves. Great acts take time. He resigned his university pulpit and retreated to Littlemore, a village outside Oxford where he had built a church. There he and a dwindling band of followers lived a quasi-monastic life of prayer, fasting, and reflection. In October Newman at last recognized where his own logic had led him, and was received into the Roman Catholic Church. As an Anglican, he had subscribed to the notion that truth was unchanging. Christianity was a revealed religion, its doctrines descended to the present in an unbroken tradition from the Apostles. Nothing could count as Christian truth, unless the primitive Church had believed and taught it. The modern Church of Rome, therefore, could not claim to be the true Church, since so much about it—its elaborate worship, the dominant place of the Virgin Mary in its piety, the overweening authority of the pope—seemed alien or absent from the earliest Christianity: The doctrines of Incarnation and Trinity, accepted as fundamental by both Catholics and Protestants, were not to be found in

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their mature form in the early Church. If the central tenets of the faith could develop legitimately beyond their New Testament foundations, why not everything else? To resolve this apparent contradiction between a religion of objectively revealed truth and the flux of Christian doctrines and practices, Newman wrote at Littlemore a theological masterpiece, the *Essay on the Development of Christian Doctrine*. Its central claim is that the concepts and intuitions that shape human history are dynamic, not inert. Great ideas interact with changing times and cultures, retaining their distinctive thrust and direction, yet adapting so as to preserve and develop that energy in different circumstances. Truth is a plant, evolving from a seed into the mature tree, not a baton passed unchanging from hand to hand. Ideas must unfold in the historical process before we can appropriate all that they contain. So beliefs evolve, but they do so to preserve their essence in the flux of history: But no one confronted its difficulties or explored its implications as fully as Newman, whose book offered a remarkable series of diagnostic tests by which to distinguish legitimate developments from corruptions of the truth. Not everything in his analysis has been found convincing, but the *Essay* was a landmark, legitimizing the notion of doctrinal development. Over the next century or so, it was to prove seminal for Catholic theology, as the Church increasingly sought to come to terms with its own historical contingency. As the most famous clergyman in England, he was a prestigious trophy for the Pope. For a while after his reordination as a Catholic priest, Rome treated him as a celebrity. But the papacy was a beleaguered institution, its financial and political independence under threat from the movement for Italian unification, its ideological monopoly in European society everywhere challenged by the rise of often hostile democratic states. For almost twenty years after his conversion, frustration would attend all he attempted, and his position within the Catholic Church became increasingly uncomfortable. An invitation from bishops of Ireland to create a Catholic university in Dublin elicited a sublime series of lectures on the nature of liberal education. The resulting book, *The Idea of a University*, was hailed as a classic then and has remained a central text for educational theorists ever since, with its moral vision of the university as a place where the student apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and its shades, its great points and its little, as he otherwise cannot apprehend them. Back in England, Newman yearned for a Catholic mission to the real Oxford. He bought land for a church and house there, but the bishops feared apostasies if Catholics once sampled the fleshpots of the Anglican establishment. In an essay in the liberal Catholic journal *The Rambler*, he defended the notion that the laity were not passive recipients of clerical teaching, but themselves witnesses to and transmitters of Catholic truth. He realized that the influence he had exerted as an Anglican had melted away from the moment he had converted. Years of brooding over his own religious journey proved ideal preparation for the writing of a religious autobiography that is also a triumphant self-vindication, one of the most persuasive portrayals of a mind and heart in movement, in English or any other language. Catholics hailed a brilliant apologist who presented their unpopular religion in a new and sympathetic light. Anglicans remembered that this man had once transformed the established Church, as many thought, for the better. Newman had become an Eminent Victorian. In a series of works ostensibly defending the Church against its critics, he subtly redrew the lines of contemporary debate and sketched what was to prove to be the future of Catholic theology. A reply to his old Anglican colleague Edward Pusey on the cult of the Virgin recentered Marian doctrine on the teaching of the Greek and Latin Fathers. Catholic truth, he argued, was distorted whenever any one of these offices gained the upper hand over the others, as hierarchy had in his own day. In , in the midst of the furor over papal infallibility, he published his most sustained philosophical work, the *Grammar of Assent*. It was a searching exploration of the nature and motives of religious belief, which had taken him twenty years to write; the distinguished Oxford philosopher Sir Anthony Kenny recently described it as the most significant contribution to epistemology between Descartes and Wittgenstein. The maverick had been vindicated:

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3: Cardinal Newman on Papal Infallibility – The American Catholic

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Lattier There is a widespread notion today that Eastern Orthodoxy rejects the idea of doctrinal development. Centenary Press, , 37” The essay also exists in French translation: SVS Press, , 45” Lattier the question posed by his title in the negative and seems to imply that there exists an Orthodox consensus against doctrinal development. This question had been at the core of Protestant-Catholic polemics since the time of the Counter-Reformation. In seeking an answer, Newman tried to navigate between those who affirmed all changes in Christian teaching and those who denied that any changes had taken place. True developments were those teachings deemed to be contained inchoately in the original revelation, whereas corruptions were those teachings that were not so contained. My goal in this essay is to challenge the foundations of the Orthodox rejection of doctrinal development. This epistemology is present in the Es- 3. In addition to Louth and Valliere, John McGuckin has also recently assumed an Orthodox consensus against doctrinal development. Blackwell, , University of Notre Dame Press, , Among the principles applied by the latter group in their defense of the unchanging character of Christian tradition were the Vincentian Canon *teneamus quod ubique, quod semper, quod ab omnibus creditum est* and the *Disciplina Arcani*. While not disregarding a moral interpretation of the Vincentian Canon, Newman argues that it cannot be applied in a literal fashion. I will also question the idea that there exists an Orthodox consensus against doctrinal development. Contrary to popular opinion, Georges Florovsky cannot be included among those who reject doctrinal development. What he rejects in doctrinal development is nothing Newman claims. In addition, Florovsky explicitly supports the idea of doctrinal development in certain passages. So too does the Romanian theologian Dumitru Staniloae, who along with Florovsky is considered a representative thinker by Orthodox today. Finally, I will devote the majority of the paper to a consideration of the objections to doctrinal development raised by Vladimir Lossky and Andrew Louth. I will argue that these objections are rooted in their particular understanding of apophaticism, which fails to ascribe an adequate role to theology in the life of the church. This type of failure is opposed by not only Newman, but Florovsky and Staniloae as well. An Augmentation of Tradition? The subject of Tradition has received a considerable amount of attention among the Orthodox authors surveyed in this essay. The Orthodox understanding of Tradition includes the entirety of revelation—its expression in both Scripture and the doctrines of the church. According to Behr, this lens is none other than Christ himself: SVS Press, , Because Tradition is a pneumatological phenomenon, it is also an ecclesiological phenomenon. Georges Florovsky initially rejected DD under the guise that it did indeed imply the development of the vertical dimension of Tradition. Dogma is only a witness. The whole meaning of dogmatic definition consists of testifying to unchanging truth, truth which was revealed and has been preserved from the beginning. John Behr, *The Mystery of Christ: Life in Death* Crestwood, NY: Georges Florovsky, *Collected Works*, vol. Nordland, , The first sense is the more common one referring to a human expression for a truth of divine revelation. The idea of new revelation, of course, contradicts the basic principle of Christian orthodoxy that the period of public revelation ended with the death of the last apostle. Newman certainly did not countenance any notion of new revelation. Thus, I will continue to treat the terms as interchangeable. Florovsky, *Creation and Redemption*, 29. See, for instance, *Dei Verbum* 4: Peeters Press, , On the influence of British empiricism on Newman see J. An Oxford Symposium, ed. John Coulson and A. Sheed and Ward, , 76” Applied to revelation, this schema means that 1 God is the object of revelation, 2 the impression is both the action of God in communicating himself and the reception of that communication by human beings, and 3 the idea is the human reflection on the object as mediated by the impression. Newman understands the impression of revelation to be received and possessed by both the Christian and the church. Oxford University Press, , ” Longmans, Green, , Hereafter referred to as *University Sermons*. Nicholas

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Lash, Newman on Development: The Search for an Explanation in History London: Sheed and Ward, , Lash, University Sermons, Nevertheless, he clearly understands DD in Ways of Russian Theology to refer not to the development of Tradition, but to the development of the human understanding of Tradition. This language is new language. As language it is not part of the original revelation. Nor is it a restatement of part of the revelation already expressed in propositions. The Idea of Doctrinal Development Cambridge: Cambridge University Press, , Centennial Essays, ed. Veritas Publications, , Part Two Vaduz, Liechtenstein: Lattier of revelation than Christians of the past. For Lossky, the example of the Church Fathers argues against such a conclusion: The source of this faculty is the life of the Holy Spirit in the church, which is communicated to Christians through the sacraments and is fostered through a life of asceticism and growth in holiness. In sum, Lossky and Louth do not ascribe to the idea of DD because they believe it views knowledge in terms of quantity, rather than quality. They believe it implies a view of Tradition that seeks out the fullness of truth through each additional doctrinal definition, rather than one that regards the fullness as already possessed. Furthermore, they believe it depends upon a view of religious knowledge divorced from holiness and religious experience. Penguin Books, , Newman addressed the letter to Fr. Development does not refer to a movement toward the achievement of this fullness, since this fullness is always possessed implicitly; for Newman, development refers to the making explicit of this fullness. Again, Newman believed that an idea makes an initial impression on a mind as a whole, but the aspects of this whole only become explicit over time. They simply did not have access to all of the intellectual and linguistic categories that later generations of Christians used to explain their faith. Through exposure to different categories of thought, along with different contexts, events, and ideas, what is implicitly contained in revelation is gradually made explicit. One should note that both Lossky and Louth affirm this relationship Newman posits between implicit and explicit knowledge. However, Lossky and Louth part ways with Newman by denying that the explicit contributes to a greater understanding of the implicit. Their denial is illustrated by their position that new doctrinal language does not contribute to a greater understanding of revelation for the individual Christian or the entire church. The profound dogmatic elaborations of the fourth century, on the side of the orthodox theologians, did not bring the apostolic faith somewhere further, on to a deeper level of understanding. They are merely points along the circumference of the mystery of revelation that do not afford one the ability to progress toward the center. In seeking an answer, one must examine the role they ascribe to apophaticism in the human ascent toward union with God. Logical theories of development had their heyday in the Counter-Reformation and baroque eras, though advocates can also be found in the modern age. Apophatic theology is therefore superior to cataphatic theology. Specifically, Florovsky sees Lossky as positing a dichotomy between religious experience and knowledge. Staniloae charges Lossky with regarding this unknowing not as the penultimate step, but as the ultimate step. For Palamas, however, From Plato to Denys Oxford: Clarendon Press, , Dumitru Staniloae, Orthodox Spirituality: So, too, does Staniloae. Neither author explicitly critiques Lossky on this point, yet their critiques are applicable. Petersburg Religious-Philosophical Meetings that, among other things, discussed the topic of DD. Among those who opposed DD was Professor P. Leporskii, who believed that it was impossible to progress toward a deeper apprehension of the mystery behind dogmas. I think one may say that it is not only the mission of these new expressions [doctrines] to be the means which by their novelty will awaken the human mind to see anew the amazing meaning and importance of the words and formulas of Scripture and Tradition. It is impossible to separate language and content so clearly as that. If one uses new expressions, one throws new light onto the content expressed.

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4: NEWMAN ON THE LAITY

The Theological Papers Of John Henry Newman On Biblical Inspiration And On Infallibility John henry newman wikipedia, john henry newman, cong orat (21 february)

To hunt, to shoot, to entertain," I wrote Monsignor George Talbot in protest at the position John Henry Newman had expressed in his article *On Consulting the Faithful in Matters of Doctrine*, which was published in the *Rambler* in July. The government wanted to see more and more elementary schools established. It provided subsidies for their funding, and it appointed a commission whose representatives were to see that this money was well spent and that schooling was extended to all classes. The main providers of schools were the religious denominations. How were they to maintain their denominational integrity if they were to be subjected to public control? A number of educated Catholic laity took the view that cooperation between the Catholic Church and the commission was not only possible, it was also advisable since the quality of education in Catholic elementary schools would be seen to be high, and the prejudice that Catholics make bad citizens would be put to flight. The Catholic bishops declined to cooperate in this way. In fact, they probably could have secured that, but they were too slow at the time. Before the decision of the bishops became public, articles were already appearing in the *Rambler* advancing the contrary policy. This was not intentional contradiction of the bishops, but some embarrassment was caused by it. If even in the preparation of a dogmatic definition the faithful are consulted, as lately in the instance of the Immaculate Conception, it is at least as natural to anticipate such an act of kind feeling and sympathy in great practical questions, out of the condescension which belongs to those who are *forma facti gregis ex animo*. If our words or tone were disrespectful, we deeply grieve and apologise for such a fault; but surely we are not disrespectful in thinking, and in having thought, that the bishops would like to know the sentiments of an influential portion of the laity before they took any step which perhaps they could not recall. Surely it was no disrespect towards them to desire that they have the laity rallying round them on the great question of education. Bishop Ullathorne suggested that he give up editing the *Rambler*, so after preparing the next number for July, Newman did so; but it was that number which contained his famous article. He explains what he means by "consult". We may consult a barometer about the weather, or a watch about the time of day. Then follows the famous paragraph: It follows that none of those channels of tradition may be treated with disrespect: For many years he had had a difficulty, the point of which was, "that up to the date of the definition of certain articles of doctrine respectively, there was so very deficient evidence from existing documents that bishops, doctors, theologians held them". Then, in the definition was issued, with Pius IX explaining that although he had already known the sentiments of the bishops, he had wished to know the sentiments of the people also. Newman summarises and comments: He begins it by showing the various ways in which the consent of the faithful is to be regarded: Though the laity be but the reflection or echo of the clergy in matters of faith, yet there is something in the *pastorum et fidelium conspiratio*, which is not in the pastors alone". One of the confusions that has arisen is that Newman uses the word *consult* in two different ways. With regard to the education issue, he had wanted the bishops to enter into dialogue with knowledgeable laity about the provision of elementary schools. In a note of Newman declared, "The people have a special right to interfere in questions of devotion". As a theologian Newman held a "high" doctrine of the episcopate and a "high" doctrine of the priesthood; but his theology of the Church was whole, and he held a "high" doctrine of the laity too. He did not pit pastor and flock against each other, but rather sought to promote a full life and mission of the Church in which each part and each person has a proper contribution to make, the contributions complementing, not rivalling each other. The historical lesson which Newman learned from his study of the Arians was to be reinforced by his experience as effective leader of the Oxford Movement in trying to renew the Church of England. Do not let me misrepresent myself. I, of course, think that the most natural and becoming state of things is for the aristocratical power to be the upholder of the Church; yet I cannot deny the plain fact that in most ages the

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latter has been based on a popular power". Not that he promoted mass movements in the Church: It lies not in your number any more than in intrigue, or combination, or worldly wisdom Grace ever works by few, it is the keen vision, the intense conviction, the indomitable resolve of the few, it is the blood of the martyr, it is the prayer of the saint, it is the heroic deed, it is the momentary crisis, it is the concentrated energy of a word or a look, which is the instrument of heaven". By the mids he was sure: In promoting and mobilizing the laity in , Newman said: I want an intelligent, well-instructed laity You ought to be able to bring out what you feel and what you mean, as well as to feel and mean it". His notes in the archive of the Birmingham Oratory reveal that he planned his sermons schematically as courses of Christian instruction. His Anglican preaching, however, is only one, albeit the most important, example of his apostolate among the laity. There were three initiatives which he took as a Roman Catholic which are also important: In he recalled: I came away from Ireland with the distressing fear that in that Catholic country, in like manner, there was to be an antagonism, as time went on, between the hierarchy and the educated classes. According to Newman, the Church and her development is ordered by God. The Divine Persons and their attributes do not exist in anarchy or chaos, but in a perfect, simple harmony and unity. Through the Incarnation, that perfect order, that Holy Order of God himself enters into human history, and, after the atoning work of Christ, is set up in the Church, the Body of Christ, by the agency of the Holy Spirit in the Church. It is the perfect, Holy Order of God which orders the Church. We all know from our human experience how true love unites the lovers, yet differentiates their individuality, indeed even fosters their individual uniqueness. This is the case humanly because it is the case in God: The life and love of the Trinity in the Church is the principle of order and the guarantee of the uniqueness of parts and roles in a unity of being and a complementarity of mission. The more godly we are in our prayer and ecclesial behaviour, the clearer will become the way ahead, for our love will foster the uniqueness of our several roles and responsibilities in the structure and mission of the Church, while ensuring the essential unity in this diversity which is founded on God himself. Archbishop of Liverpool, London , p.

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6: John Henry Newman Papers, , n.d., (MSS)

(*ibid.*); *Detailed aspects of Newman's theology in The Theological Papers of John Henry Newman on Faith and Certainty*, ed. H. M. de Achaval, SJ, and J. D. Holmes (Oxford,); *The Theological Papers of John Henry Newman on Biblical Inspiration and on Infallibility*, ed. J. D. Holmes (*ibid.*).

He is tied up and limited to the divine revelation, and to the truths which that revelation contains. He is tied up and limited by the Creeds, already in existence, and by the preceding definitions of the Church. He is tied up and limited by the divine law, and by the constitution of the Church. Lastly, he is tied up and limited by that doctrine, divinely revealed, which affirms that alongside religious society there is civil society, that alongside the Ecclesiastical Hierarchy there is the power of temporal Magistrates, invested in their own domain with a full sovereignty, and to whom we owe in conscience obedience and respect in all things morally permitted, and belonging to the domain of civil society. I have benefited immensely over the years from reading his writings. She only speaks when it is necessary to speak; but hardly has she spoken out magisterially some great general principle, when she sets her theologians to work to explain her meaning in the concrete, by strict interpretation of its wording, by the illustration of its circumstances, and by the recognition of exceptions, in order to make it as tolerable as possible, and the least of a temptation, to self-willed, independent, or wrongly educated minds. Bishop Fessler, a man of high authority, for he was Secretary General of the Vatican Council, and of higher authority still in his work, for it has the approbation of the Sovereign Pontiff, clearly proves to us that a moderation of doctrine, dictated by charity, is not inconsistent with soundness in the faith. Such a sanction, I suppose, will be considered sufficient for the character of the remarks which I am about to make upon definitions in general, and upon the Vatican in particular. Our Divine Master might have communicated to us heavenly truths without telling us that they came from Him, as it is commonly thought He has done in the case of heathen nations; but He willed the Gospel to be a revelation acknowledged and authenticated, to be public, fixed, and permanent; and accordingly, as Catholics hold, He framed a Society of men to be its home, its instrument, and its guarantee. The rulers of that Association are the legal trustees, so to say, of the sacred truths which He spoke to the Apostles by word of mouth. The same safeguard of the Revelation—viz. Matthew, but altogether independent of him, I mean St. For, if the Church, initiated in the Apostles and continued in their successors, has been set up for the direct object of protecting, preserving, and declaring the Revelation, and that, by means of the Guardianship and Providence of its Divine Author, we are led on to perceive that, in asserting this, we are in other words asserting, that, so far as the message entrusted to it is concerned, the Church is infallible; for what is meant by infallibility in teaching but that the teacher in his teaching is secured from error? With an attempt to do this I shall conclude. The Church has the office of teaching, and the matter of that teaching is the body of doctrine, which the Apostles left behind them as her perpetual possession. If a question arises as to what the Apostolic doctrine is on a particular point, she has infallibility promised to her to enable her to answer correctly. This term is most appropriate, as being on one occasion used by our Lord Himself. These conditions of course contract the range of his infallibility most materially. And for this simple reason, because on these various occasions of speaking his mind, he is not in the chair of the universal doctor. Thus, if a Council has condemned a work of Origen or Theodoret, it did not in so condemning go beyond the work itself; it did not touch the persons of either. Nor is a Council infallible, even in the prefaces and introductions to its definitions. Thus, in the Third Council, a passage of an heretical author was quoted in defence of the doctrine defined, under the belief he was Pope Julius, and narratives, not trustworthy, are introduced into the Seventh. This remark and several before it will become intelligible if we consider that neither Pope nor Council are on a level with the Apostles. To the Apostles the whole revelation was given, by the Church it is transmitted; no simply new truth has been given to us since St. Paul speaks to Timothy, which the Apostles bequeathed to her, in its fulness and integrity. Hence the infallibility of the Apostles was of a far more positive and wide character than that needed by and granted to the Church. We call

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it, in the case of the Apostles, inspiration; in the case of the Church, assistentia. But since the process of defining truth is human, it is open to the chance of error; what Providence has guaranteed is only this, that there should be no error in the final step, in the resulting definition or dogma. Accordingly, all that a Council, and all that the Pope, is infallible in, is the direct answer to the special question which he happens to be considering; his prerogative does not extend beyond a power, when in his Cathedra, of giving that very answer truly. A striking instance of this sine qua non condition is afforded by Nicholas I. The question asked of him was concerning the minister of baptism—viz. A Protestant will object indeed that, after his distinctly asserting that the Immaculate Conception and the Papal Infallibility are in Scripture and Tradition, this safeguard against erroneous definitions is not worth much, nor do I say that it is one of the most effective: And in like manner, as regards the precepts concerning moral duties, it is not in every such precept that the Pope is infallible. As a definition of faith must be drawn from the Apostolic depositum of doctrine, in order that it may be considered an exercise of infallibility, whether in the Pope or a Council, so too a precept of morals, if it is to be accepted as from an infallible voice, must be drawn from the Moral law, that primary revelation to us from God. That is, in the first place, it must relate to things in themselves good or evil. If the Pope prescribed lying or revenge, his command would simply go for nothing, as if he had not issued it, because he has no power over the Moral Law. If he forbade his flock to eat any but vegetable food, or to dress in a particular fashion questions of decency and modesty not coming into the question, he would also be going beyond the province of faith, because such a rule does not relate to a matter in itself good or bad. But if he gave a precept all over the world for the adoption of lotteries instead of tithes or offerings, certainly it would be very hard to prove that he was contradicting the Moral Law, or ruling a practice to be in itself good which was in itself evil; and there are few persons but would allow that it is at least doubtful whether lotteries are abstractedly evil, and in a doubtful matter the Pope is to be believed and obeyed. However, there are other conditions besides this, necessary for the exercise of Papal infallibility, in moral subjects: No one would so speak of lotteries, nor of a particular dress, nor of a particular kind of food;—such precepts, then, did he make them, would be simply external to the range of his prerogative. And again, his infallibility in consequence is not called into exercise, unless he speaks to the whole world; for, if his precepts, in order to be dogmatic, must enjoin what is necessary to salvation, they must be necessary for all men. Accordingly orders which issue from him for the observance of particular countries, or political or religious classes, have no claim to be the utterances of his infallibility. If he enjoins upon the hierarchy of Ireland to withstand mixed education, this is no exercise of his infallibility. It may be added that the field of morals contains so little that is unknown and unexplored, in contrast with revelation and doctrinal fact, which form the domain of faith, that it is difficult to say what portions of moral teaching in the course of years actually have proceeded from the Pope, or from the Church, or where to look for such. Nearly all that either oracle has done in this respect, has been to condemn such propositions as in a moral point of view are false, or dangerous or rash; and these condemnations, besides being such as in fact will be found to command the assent of most men, as soon as heard, do not necessarily go so far as to present any positive statements for universal acceptance. With the mention of condemned propositions I am brought to another and large consideration, which is one of the best illustrations that I can give of that principle of minimizing so necessary, as I think, for a wise and cautious theology: The infallibility, whether of the Church or of the Pope, acts principally or solely in two channels, in direct statements of truth, and in the condemnation of error. The former takes the shape of doctrinal definitions, the latter stigmatizes propositions as heretical, next to heresy, erroneous, and the like. In each case the Church, as guided by her Divine Master, has made provision for weighing as lightly as possible on the faith and conscience of her children. As to the condemnation of propositions all she tells us is, that the thesis condemned when taken as a whole, or, again, when viewed in its context, is heretical, or blasphemous, or impious, or whatever like epithet she affixes to it. We have only to trust her so far as to allow ourselves to be warned against the thesis, or the work containing it. Theologians employ themselves in determining what precisely it is that is condemned in that thesis or treatise; and doubtless in most cases they do so with success; but that determination is not de

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fide; all that is of faith is that there is in that thesis itself, which is noted, heresy or error, or other like peccant matter, as the case may be, such, that the censure is a peremptory command to theologians, preachers, students, and all other whom it concerns, to keep clear of it. In discussions such as these, there is a real exercise of private judgment and an allowable one; the act of faith, which cannot be superseded or trifled with, being, I repeat, the unreserved acceptance that the thesis in question is heretical, or the like, as the Pope or the Church has spoken of it. Indeed, excepting such as relate to persons, that is, to the Trinity in Unity, the Blessed Virgin, the Saints, and the like, all the dogmas of Pope or of Council are but general, and so far, in consequence, admit of exceptions in their actual application,â€”these exceptions being determined either by other authoritative utterances, or by the scrutinizing vigilance, acuteness, and subtlety of the Schola Theologorum. One of the most remarkable instances of what I am insisting on is found in a dogma, which no Catholic can ever think of disputing, viz. Cyprian in the first three centuries, as of St. Augustine and his contemporaries in the fourth and fifth. It can never be other than an elementary truth of Christianity; and the present Pope has proclaimed it as all Popes, doctors, and bishops before him. But it does not follow, because there is no Church but one, which has the Evangelical gifts and privileges to bestow, that therefore no one can be saved without the intervention of that one Church. It is to the purpose here to quote his words; they occur in the course of his Encyclical, addressed to the Bishops of Italy, under date of August 10, Another instance of a similar kind is suggested by the general acceptance in the Latin Church, since the time of St. Augustine, of the doctrine of absolute predestination, as instanced in the teaching of other great saints besides him, such as St. Yet in the last centuries a great explanation and modification of this doctrine has been effected by the efforts of the Jesuit School, which have issued in the reception of a distinction between predestination to grace and predestination to glory; and a consequent admission of the principle that, though our own works do not avail for bringing us under the action of grace here, that does not hinder their availing, when we are in a state of grace, for our attainment of eternal glory hereafter. Two saints of late centuries, St. Francis de Sales and St. Alfonso, seemed to have professed this less rigid opinion, which is now the more common doctrine of the day. Another instance is supplied by the Papal decisions concerning Usury. The words were large and general, and seemed to preclude any act on his part to the prejudice of the Establishment; but lawyers succeeded at length in making a distinction between the legislative and executive action of the Crown, which is now generally accepted. These instances out of many similar are sufficient to show what caution is to be observed, on the part of private and unauthorized persons, in imposing upon the consciences of others any interpretation of dogmatic enunciations which is beyond the legitimate sense of the words, inconsistent with the principle that all general rules have exceptions, and unrecognized by the Theological Schola. From these various considerations it follows, that Papal and Synodal definitions, obligatory on our faith, are of rare occurrence; and this is confessed by all sober theologians. I am very far from denying that the Vicar of Christ is largely assisted by God in the fulfilment of his sublime office, that he receives great light and strength to do well the great work entrusted to him and imposed on him, that he is continually guided from above in the government of the Catholic Church. But this is not the meaning of Infallibility â€” What is the use of dragging in the Infallibility in connexion with Papal acts with which it has nothing to do,â€”papal acts, which are very good and very holy, and entitled to all respect and obedience, acts in which the Pontiff is commonly not mistaken, but in which he could be mistaken and still remain infallible in the only sense in which he has been declared to be so? This great authority goes on to disclaim any desire to minimize, but there is, I hope, no real difference between us here. He, I am sure, would sanction me in my repugnance to impose upon the faith of others more than what the Church distinctly claims of them: I have already spoken of that uncatholic spirit, which starts with a grudging faith in the word of the Church, and determines to hold nothing but what it is, as if by demonstration, compelled to believe. To be a true Catholic a man must have a generous loyalty towards ecclesiastical authority, and accept what is taught him with what is called the pietas fidei, and only such a tone of mind has a claim, and it certainly has a claim, to be met and to be handled with a wise and gentle minimism. Still the fact remains, that there has been of late years a fierce and intolerant temper abroad, which

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scorns and virtually tramples on the little ones of Christ. I tell you this Dumb Ox will bellow so loud that his bellows shall fill the PopeWatch: Cardinal Joseph Zen has written a letter to Pope Francis.

7: Project MUSE - Dark Passages of the Bible

Newman on Papal Infallibility and Theological Conflict Here's a fascinating post from Commonweal on Newman, Papal Infallibility, the Development of Doctrine. I think that the response by Michael Hollerich is better than the first statement on the issue by Philip Porter because of the words I've bolded below from Hollerich's response.

8: Project MUSE - Newman Studies: Recent Resources and Research

Theological Studies 51 () NEWMAN ON INFALLIBILITY AVERY DULLES, S.J. Fordham University JOHN HENRY NEWMAN ran the gamut of practically all the positions on infallibility that are compatible with a sincere acceptance of a.

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