

DOWNLOAD PDF MODERATE INFALLIBILITY : JOHN HENRY CARDINAL NEWMAN

Chapter 1 : Blessed John Henry Newman | British theologian | calendrierdelascience.com

Cardinal Henry Newman On: The True Notion of Papal Infallibility. NOW I am to speak of the Vatican definition, by which the doctrine of the Pope's infallibility has become de fide, that is, a truth necessary to be believed, as being included in the original divine revelation, for those terms, revelation, depositum, dogma, and de fide, are correlatives; and I begin with a remark which suggests.

Life and Works Newman was born in London. He was raised an Anglican, but in , under evangelical influence, he underwent a profound religious experience that transformed his understanding of his faith. There, formative contacts with the so-called Noetics Edward Hawkins and Richard Whately , who freely applied logic to traditional Christian doctrines, introduced him to rationalist analysis of religious concerns. After illness, bereavement, and personal friendships with Richard Hurrell Froude, John Keble , and Edward Bouverie Pusey drew him toward the high church tradition. At this time he began to read the documents of the patristic church; this interest led to the publication of *The Arians of the Fourth Century, Their Doctrine, Temper and Conduct as Exhibited in the Councils of the Church and The Church of the Fathers* — Newman was ordained an Anglican priest in and was appointed vicar of the university church Saint Mary the Virgin, where he gained fame as a preacher. His sermons there were collected in *Parochial and Plain Sermons* 8 vols. In Newman traveled to the Mediterranean. He fell ill in Sicily, and there experienced a special vocation, which he expressed in the words "I have a work to do in England. Editor of the series, he contributed twenty-nine tracts. During this period, he also wrote two important works: *Lectures on the Prophetic Office of the Church Viewed Relatively to Romanism and Popular Protestantism* , which argued for the *via media*, or foundational position, of the Church of England as true representative of the unbroken tradition of the Fathers; and a theological masterpiece, *Lectures on Justification* In his Tract 90, in which he tried to give a Catholic interpretation of the Thirty-nine Articles , touched off national alarm and was censured by the university and condemned by twenty-four Anglican bishops. Research in patristics, together with his philosophy of development, at last led Newman to conclude that his *via media* existed only on paper and that the Anglican church was in fact schismatic. In the same year he converted to Roman Catholicism. Upon his return to England he founded an oratory at London and another at Birmingham, which in was transferred to nearby Edgbaston. There Newman remained until his death. As a Catholic preacher and controversialist Newman wrote a novel, *Loss and Gain, the Story of a Convert* ; two collections of talks, *Discourses Addressed to Mixed Congregations* and *Lectures on Certain Difficulties Felt by Anglicans in Submitting to the Catholic Church* ; and a masterpiece of defensive controversy, *Lectures on the Present Position of Catholics in England* , which occasioned the Achilli trial in which Newman was prosecuted for libel. In he accepted the rectorship of the Catholic University of Dublin, but he resigned in , believing that he had been unsuccessful in attaining his goals. His university publications, however, are among the best achievements of English prose: *Callista*, a Sketch of the Third Century reflects his own path from conscience to steadfast Christian faith. In Newman founded the Oratory School and accepted the editorship of *The Rambler*, a magazine opposed by the Catholic bishops, in which Catholic laity and converts independently judged ecclesiastical affairs. Newman, who sympathized with the cause of lay emancipation and education, contributed to the magazine his famous article "On Consulting the Faithful in Matters of Doctrine. He lived under the cloud of suspicion until his *Apologia pro vita sua* , written in response to attacks by Charles Kingsley , at once won over public opinion. Henceforth Newman actually became the main authority in Catholic public affairs. Roman mistrust, manipulated by Cardinal Henry Manning, defeated his last attempt to found a Catholic college at Oxford in , but Ambrose St. John, an Oratorian and his dearest friend, in cleared him of suspicion in Rome. Pusey on his Recent Eirenicon Although invited, Newman refused to assist at the First Vatican Council. But when former prime minister William Gladstone attacked Catholics for being unable to remain loyal British subjects, Newman countered by giving, on solid theological grounds, the now generally accepted minimizing interpretation of papal

infallibility in his Letter to the Duke of Norfolk on Occasion of Mr. Newman revealed his deepest Catholic feelings in his longest poem, *The Dream of Gerontius*, and presented his basic philosophical ideas on the working of the human mind in his *Essay in Aid of a Grammar of Assent*. His last important publication was the "Preface to the *Via Media*", the introduction to a new edition of his main Anglican controversial writings. In 1845 he was elected the first honorary fellow of Trinity College. He died on August 11, 1890, and was buried at Rednal. An introverted and self-conscious man, he engaged in constant self-analysis, assimilating scholarship and personal experience to germinate the religious and philosophical insights that characterize his work. Hence his writings manifest those opposing forces and tendencies that made his mind "from opposition grow" – reason versus imagination, love of detail versus comprehensiveness, doubt versus certitude, faith versus sight, reserve versus frankness, emotionalism versus self-control, strategy versus honesty. These conflicting tendencies gave rise to a false image of Newman as sentimental, resentful, paradoxical, mysterious, and even deceitful, but in their integration they yield a thinker of greater complexity and genius, whose worldview combines the consistency of a logical system with the organic wholeness and beauty proper to a work of poetic imagination. This view was grounded in two basic religious experiences: Conscience For Newman, conscience is an original and irreducible "moral sense"; by it, without logical medium, people instinctively discriminate the morally good and bad in concrete situations. Its essential characteristic, through which it differs from all other inner spiritual senses such as the sense of beauty, is an adjoined yet distinct "sense of duty" grasping the unconditional demand of doing the good and avoiding the evil. As such, conscience bears witness to the inner presence of an omniscient and almighty master. But it must develop from an implicit and confused feeling to an explicit and distinct apprehension and assent. Conscience may be silenced, although never extinguished, through infidelity and thoughtlessness. It grows in clarity and scope through faithfulness and attention, so that the inner voice of nature becomes recognized beyond doubt as an echo of the voice of God. Sacramentality At first doubting the reality of the exterior material world, Newman came to recognize its genuine reality as an instrumental one. The material world is the medium of communication between the soul and the invisible world of God and his heavenly court. Hence, Newman believed that God revealed himself in and through the visible historical world and that people communicate with him through sacramental actions. First principles Three principles derive from the experience of conscience and of world as sacramental medium. All are directed to one end: To be, to live, is to develop. The principle of nature God governs all things in conformity with their nature. Hence the supreme universal rule and method in the attempts to know the truth and to act rightly and adequately is to consider "the nature of the things" and to submit to what is required by "the nature of the case. Unity implies conformity of part to part; diversity implies degrees of similarity. Hence Newman generally justifies a judicious use of argument from analogy and fittingness. The logic of the human mind cannot be established a priori; rather, mind must be scrutinized in all its complexity; one must ask how the mind generally proceeds in its quest for truth, and how it actually attains to certitude. The mind is spontaneously, instinctively, aware of an objective world of particular things, persons, and events. It apprehends the meaning of propositions about them and assents to these propositions if it feels them to rest upon convincing grounds. Inference is this movement of mind from premise to conclusion. Assent is notional when the meaning grasped conveys to the intellect alone combinations of general concepts. These two aspects may and should go together, giving the mind depth and holding power combined with breadth and clarity of view. Inference differs from assent in that inference is by its nature conditional and admits of degrees, whereas assent is by its nature unconditional and does not admit of degrees. Inference is either formal or informal. Formal inference is deduction from general principles and can neither prove its first principles nor reach conclusions regarding concrete states of affairs. This gap must be bridged by informal inference, at its most spontaneous and implicit termed "natural" inference. An individual mind, at the convergence of independent probabilities, indications, and clues – often too numerous and too subtle to be exhaustively analyzable – grasps the concrete pattern of evidence and its conclusion per modum unius, by an act of intuitive comprehensive imagination. Newman calls this mental power the "illative

sense. As a power of concrete, and not merely notional, judgment, it may depend upon mastery in a specific field of endeavor. Likewise, Newman contrasts certitude with certainty. Certainty pertains to propositions in their formal interrelation; certitude pertains to the living mind in exercise of the illative sense. Theology and the sciences Reality is one, but complex. The conceptual knowledge of reality is one in its ultimate aim, but by virtue of its abstractive nature, knowledge necessarily divides into an increasing number of sciences treating various parts and aspects of the whole. The intellect can neither take in the whole nor adequately reconstruct it by addition and composition of all the available sciences. Each science has its own principles and methods imposed by the nature of the subject matter. Hence a certain amount of disagreement between scientific views is inevitable. The clash between the exact sciences and theological science may be expected. Scientists will easily imagine that their conclusions are irreconcilable with faith, for the experiences with which theology starts are rather elusive, whereas the data of the exact sciences are clearer and more compelling; moreover, the prevailing methods of the exact sciences are inductive, whereas those of theology are deductive. As truth is one, the very evolution of scientific investigation may be expected to solve the difficulties that it raises. Hence, total freedom, tolerance, dialogue, mutual esteem, and understanding should govern the relationship between all the sciences in their living coexistence. Faith For Newman, faith is both objective and subjective. As objective, faith is a doctrinal system of revealed truths, articulated in plain human language, inadequate yet true. This is the principle of dogma, which Newman sternly opposed to all forms of religious or theological liberalism. It is contained in scripture, gradually clarified in the life of the church under the guidance of divine providence the Holy Spirit , in the course of history confirmed, at least in its essentials, by its magisterium, and proposed as a condition of ecclesiastical membership by its present authority. In the end, Newman saw this Catholic position as being in the nature of a church called to survive substantially in the flux of historical experience. As subjective, faith is acceptance of dogma combined with a personal surrender to the realities signified by dogma, that is, real apprehension and assent. Influence During his years in the Anglican church, Newman was the most influential leader of the Oxford Movement, defining the position of Anglo-Catholicism in the Church of England and deepening the life of devotion through his sermons. In the Roman Catholic church his controversial writings, especially his *Apologia*, fostered among the British people a better knowledge of and higher esteem for his religion and his coreligionists. Moreover, his minimizing theological attitude in matters of faith and his critical open-mindedness with regard to difficulties and disagreements prepared that spirit of dialogue and conciliation in the Roman Catholic church that characterizes so much of contemporary theological thought and is believed to have strongly influenced the spirit of the Second Vatican Council. Further, his *Idea of a University* has become a classic in intellectual education and the philosophy of the sciences. In this last regard it is widely known that Newman influenced Alfred North Whitehead. Bibliography A complete bibliography of works by Newman and concerning him is available in *Newman-Studien*, a serial publication of the Internationales Cardinal-Newman-Kuratorium Nuremberg, â€”. For works on Newman, see Vincent F. The main posthumous documents are *John Henry Newman: On Faith and Certainty*, edited by Hugo M. The best comprehensive study is *Henry Tristram and F. Light in Winter*, 2 vols. Walgrave Pick a style below, and copy the text for your bibliography.

Chapter 2 : The Liberal Newman Americans Don't Know by Margaret Galitzin

Pastoral of the Swiss Bishops on Papal Infallibility cited by John Henry Cardinal Newman One of the shrewdest minds ever placed at the service of the Church was that of the recently beatified John Henry Cardinal Newman.

Francis William Newman was a younger brother. He was, however, sent shortly to Trinity College , Oxford , where he studied widely. Desiring to remain in Oxford , Newman then took private pupils and read for a fellowship at Oriel , then "the acknowledged centre of Oxford intellectualism. Edward Bouverie Pusey was elected a fellow of the same college in Ten days later he preached his first sermon in Holy Trinity at Over Worton , near Banbury , Oxfordshire, when on a visit to his former teacher the Reverend Walter Mayers, who had been curate there since Richard Whately and Edward Copleston , Provost of Oriel, were leaders in the group of Oriel Noetics , a group of independently thinking dons with a strong belief in free debate. He attributed much of his "mental improvement" and partial conquest of his shyness at this time to Whately. Portrait of Newman, by George Richmond , [30] In Newman returned as a tutor to Oriel, and the same year Richard Hurrell Froude , described by Newman as "one of the acutest, cleverest and deepest men" he ever met, was elected fellow there. The two formed a high ideal of the tutorial office as clerical and pastoral rather than secular, which led to tensions in the college. Newman opposed Peel on personal grounds. In Newman was a preacher at Whitehall. This choice, he later commented,[citation needed] produced the Oxford Movement with all its consequences. At this date, though Newman was still nominally associated with the Evangelicals, his views were gradually assuming a higher ecclesiastical tone. George Herring considers that the death of his sister Mary in January had a major impact on Newman. In the middle part of the year he worked to read the Church Fathers thoroughly. This resulted in his being dismissed from the post on 8 March ; and three months later Newman withdrew from the Bible Society , completing his move away from the Low Church group. In 1825 Newman became the "Select Preacher" before the University. In his difference with Hawkins as to the "substantially religious nature" of a college tutorship became acute and prompted his resignation. In a letter home he described Rome as "the most wonderful place on Earth", but the Roman Catholic Church as "polytheistic , degrading and idolatrous ". He fell dangerously ill with gastric or typhoid fever at Leonforte , but recovered, with the conviction that God still had work for him to do in England. Newman saw this as his third providential illness. In June he left Palermo for Marseille in an orange boat, which was becalmed in the Strait of Bonifacio. Here, Newman wrote the verses " Lead, Kindly Light " which later became popular as a hymn. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. October Main article: In the words of Richard William Church , it was "Keble who inspired, Froude who gave the impetus, and Newman who took up the work"; but the first organisation of it was due to Hugh James Rose , editor of the British Magazine, who has been styled "the Cambridge originator of the Oxford Movement". Rose met Oxford Movement figures on a visit to Oxford looking for magazine contributors, and it was in his rectory house at Hadleigh, Suffolk , that a meeting of High Church clergy was held over 25-26 July Newman was not present, but Hurrell Froude, Arthur Philip Perceval , and William Palmer had gone to visit Rose , [35] at which it was resolved to fight for "the apostolical succession and the integrity of the Prayer Book. Its aim was to secure for the Church of England a definite basis of doctrine and discipline. In Pusey joined the movement, which, so far as concerned ritual observances, was later called "Puseyite". In the Tractarians appeared as an activist group, in united opposition to the appointment of Renn Dickson Hampden as Regius Professor of Divinity. At this date Newman became editor of the British Critic. Just then, however, his study of monophysitism caused him to doubt whether Anglican theology was consistent with the principles of ecclesiastical authority which he had come to accept. Newman later wrote of his reaction: For a mere sentence, the words of St Augustine struck me with a power which I never had felt from any words before. One plan that surfaced was to set up a religious community in Littlemore, outside the city of Oxford. Though this was not altogether new, Archibald Campbell Tait , with three other senior tutors,

denounced it as "suggesting and opening a way by which men might violate their solemn engagements to the university. At the request of Richard Bagot , the Bishop of Oxford , the publication of the Tracts came to an end. Retreat to Littlemore[edit] Newman also resigned the editorship of the British Critic and was thenceforth, as he later described it, "on his deathbed as regards membership with the Anglican Church". He now considered the position of Anglicans to be similar to that of the semi-Arians in the Arian controversy. The joint Anglican-Lutheran bishopric set up in Jerusalem was to him further evidence that the Church of England was not apostolic. The first to join him there was John Dobree Dalgairns. In February , Newman published, as an advertisement in the Oxford Conservative Journal, an anonymous but otherwise formal retraction of all the hard things he had said against Roman Catholicism. Lockhart became the first in the group to convert formally to Catholicism. The personal consequences for Newman of his conversion were great: Tractarian writings had a wide and continuing circulation after , well beyond the range of personal contacts with the main Oxford figures, and Tractarian clergy continued to be recruited into the Church of England in numbers. Finally he settled at Edgbaston , where spacious premises were built for the community, and where except for four years in Ireland he lived a secluded life for nearly forty years. Lectures on the position of Catholics in England[edit] Anti-Catholicism had been central to British culture since the sixteenth-century Protestant Reformation. Paz, anti-Catholicism was "an integral part of what it meant to be a Victorian". Catholic England has been restored to its orbit in the ecclesiastical firmament, from which its light had long vanished, and begins anew its course of regularly adjusted action round the centre of unity, the source of jurisdiction, of light and vigour. Led by The Times and Punch , the British press saw this as being an attempt by the Papacy to reclaim jurisdiction over England. This was dubbed the "Papal Aggression". The Prime Minister, Lord John Russell , wrote a public letter to the Bishop of Durham and denounced this "attempt to impose a foreign yoke upon our minds and consciences". This "No Popery" uproar led to violence with Catholic priests being pelted in the streets and Catholic churches being attacked. Newman was keen for lay people to be at the forefront of any public apologetics, writing that Catholics should "make the excuse of this persecution for getting up a great organization, going round the towns giving lectures, or making speeches. Due to ill-health, Capes had to stop them halfway through. Newman took the initiative and booked the Birmingham Corn Exchange for a series of public lectures. He decided to make their tone popular and provide cheap off-prints to those who attended. These lectures were his Lectures on the Present Position of Catholics in England and they were delivered weekly, beginning on 30 June and finishing on 1 September In total there were nine lectures: Protestant view of the Catholic Church Tradition the sustaining power of the Protestant view Fable the basis of the Protestant view True testimony insufficient for the Protestant view Logical inconsistency of the Protestant view Prejudice the life of the Protestant view Assumed principles of the intellectual ground of the Protestant view Ignorance concerning Catholics the protection of the Protestant view Duties of Catholics towards the Protestant view which form the nine chapters of the published book. Following the first edition, a number of paragraphs were removed following the Achilli trial as "they were decided by a jury to constitute a libel, June 24, They were the first of their kind in English literature. Catholics greeted them with enthusiasm. A review in The Rambler , a Catholic periodical, saw them as "furnishing a key to the whole mystery of anti-Catholic hostility and as shewing the special point of attack upon which our controversial energies should be concentrated. Archdeacon Julius Hare said that Newman "is determined to say whatever he chooses, in despite of facts and reason". Giacinto Achilli â€", an ex- Dominican friar , was one such speaker. In Achilli, author of Dealings with the inquisition: He had been "rescued" from the Inquisition by a group of English ultra-Protestants as a hero six months before the Papal Aggression crisis broke. He was received by the Foreign Secretary, Lord Palmerston , greeted a public meeting at Exeter Hall with a specially written hymn, "Hail Roman prisoner, Hail" and given a chapel in London. His Dealings with the Inquisition was a best seller. In his public lectures, sponsored by the Evangelical Alliance , he professed to the errors of Catholicism and to be a sincere Protestant, and his exciting account of the cruelties of the Inquisition made him a credible and popular anti-Catholic speaker. Newman therefore assumed, after seeking

legal advice, that he would be able to repeat the facts in his fifth lecture in his Lectures on the Present Position of Catholics in England. In these lectures, Newman denounced various anti-Catholic utterances. Newman emphasises the importance of responding to Achilli: For how, Brothers of the Oratory, can we possibly believe a man like this [Achilli], in what he says about persons and facts, and conversations, and events, when he is of the stamp of Maria Monk, of Jeffreys, and of Theodore, and of others who have had their hour, and then been dropped by the indignation or the shame of mankind. I have been a Catholic and an infidel; I have been a Roman priest and a hypocrite; I have been a profligate under a cowl. I am that Father Achilli, who as early as , was deprived of my faculty to lecture, for an offence which my superiors did their best to conceal; and who in had already earned the reputation of a scandalous friar. I am that Achilli, who in the diocese of Viterbo in February, , robbed of her honour a young women of eighteen; who in September , was found guilty of a second such crime, in the case of a person of twenty-eight; and who perpetrated a third in July, , in the case of another aged twenty-four. I am he, who afterwards was found guilty of sins, similar or worse, in other towns of the neighbourhood. I am that son of St. Dominic who is known to have repeated the offence at Capua, in or ; and at Naples again, in , in the case of a child of fi[f]teen. I am he who chose the sacristy of the church for one of these crimes, and Good Friday for another. I am the Cavaliere Achilli, who then went to Corfu, made the wife of a tailor faithless to her husband, and lived publicly and travelled about with the wife of a chorus-singer. I am that Professor of the Protestant College at Malta, who with two others was dismissed from my post for offences which the authorities cannot get themselves to describe. And now attend to me, such as I am, and you shall see what you shall see about the barbarity and profligacy of the Inquisitors of Rome. You speak truly, O Achilli, and we cannot answer you a word. You are a Priest; you have been a Friar; you are, it is undeniable, the scandal of Catholicism, and the palmary argument of Protestants, by your extraordinary depravity. You have been, it is true, a profligate, an unbeliever, and a hypocrite. Not many years passed of your conventional life, and you were never in the choir, always in private houses, so that the laity observed you. You have put the crown on your offences, by as long as you could, denying them all; you have professed to seek after truth, when you were ravening after sin. Under English law , Newman needed to prove every single charge he had made against Achilli. Newman requested the documents that Wiseman had used for his article in the Dublin Review but he had mislaid them. He eventually found them but it was too late to prevent the trial. Newman and his defence committee needed to locate the victims and return them to England. A number of the victims were found and Maria Giberne, a friend of Newman, went to Italy to return with them to England. Achilli, on hearing that witnesses were being brought, arranged for the trial to be delayed. This put Newman under great strain as he had been invited to be the founding Rector of the proposed Catholic University in Dublin and was composing and delivering the lectures that would become The Idea of a University. On 21 June , the libel trial started and lasted three days.

Chapter 3 : John Henry Newman – Old Life

Newman Against Papal Infallibility Less than two months after the start of the First Vatican Council (December 8,), Newman wrote to his Ordinary of Birmingham, Bishop William B. Ullathorne, expressing his opposition to defining papal infallibility as a dogma of Faith and describing it as a "great calamity."

By he came to view the Roman Catholic Church as the true modern development from the original body. Early life and education Newman was born in London in . After pursuing his education in an evangelical home and at Trinity College, Oxford, he was made a fellow of Oriel College, Oxford, in , vice principal of Alban Hall in , and vicar of St. Association with the Oxford Movement When the Oxford Movement began Newman was its effective organizer and intellectual leader, supplying the most acute thought produced by it. A High Church movement within the Church of England, the Oxford Movement was started at Oxford in with the object of stressing the Catholic elements in the English religious tradition and of reforming the Church of England. In and Newman was beginning to exercise far-reaching influence in the Church of England. His stress upon the dogmatic authority of the church was felt to be a much-needed reemphasis in a new liberal age. He seemed decisively to know what he stood for and where he was going, and in the quality of his personal devotion his followers found a man who practiced what he preached. Moreover, he had been endowed with the gift of writing sensitive and sometimes magical prose. Ward, claimed that this was indeed the consequence. Bishop Richard Bagot of Oxford requested that the tracts be suspended; and in the distress of the consequent denunciations Newman increasingly withdrew into isolation, his confidence in himself shattered and his belief in the catholicity of the English church weakening. He moved out of Oxford to his chapelry of Littlemore, where he gathered a few of his intimate disciples and established a quasi-monastery. Conversion to Roman Catholicism Newman resigned St. He delayed long, because his intellectual integrity found an obstacle in the historical contrast between the early church and the modern Roman Catholic Church. Meditating upon the idea of development, a word then much discussed in connection with biological evolution, he applied the law of historical development to Christian society and tried to show to himself as much as to others that the early and undivided church had developed rightly into the modern Roman Catholic Church and that the Protestant churches represented a break in this development, both in doctrine and in devotion. These meditations removed the obstacle, and on Oct. Newman went to Rome to be ordained to the priesthood and after some uncertainties founded the Oratory at Birmingham in . He was suspect among the more rigorous Roman Catholic clergy because of the quasi-liberal spirit that he seemed to have brought with him; and therefore, though in fact he was no liberal in any normal sense of the word, his early career as a Roman Catholic priest was marked by a series of frustrations. In 1853 he was convicted of libeling the apostate former Dominican priest Achilli. He was summoned to Ireland to be the first rector of the new Catholic university in Dublin , but the task was, under the circumstances, impossible, and the only useful result was his lectures on the Idea of a University . His role as editor of the Roman Catholic monthly, the Rambler , and in the efforts of Lord Acton to encourage critical scholarship among Catholics, rendered him further suspect and caused a breach with H. Manning , who was soon to be the new archbishop of Westminster. He attempted to found a Catholic hostel at Oxford but was thwarted by the opposition of Manning. Apologia pro Vita Sua From the sense of frustration engendered by these experiences Newman was delivered in by an unwarranted attack from Charles Kingsley upon his moral teaching. Kingsley in effect challenged him to justify the honesty of his life as an Anglican. In he expressed opposition to a definition of papal infallibility , though himself a believer in the doctrine. In the same year, he published his most important book of theology since , An Essay in Aid of a Grammar of Assent commonly known as The Grammar of Assent , which contained a further consideration of the nature of faith and an attempt to show how faith can possess certainty when it rises out of evidence that can never be more than probable. He died at Birmingham in and is buried with his closest friend, Ambrose St. John at Rednal, the rest house of the Oratory. But his was a mind of penetration and power, trained upon Aristotle , David Hume ,

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Bishop Joseph Butler , and Richard Whately , and his superficial contempt for logic and dialectic blinded some readers into the error of thinking his mind illogical. His intellectual defect was rather that of oversubtlety; he enjoyed the niceties of argumentation, was inclined to be captivated by the twists of his own ingenuity, and had a habit of using the reductio ad absurdum in dangerous places. His sensitive nature, though it made him lovable to his few intimates , made him prickly and resentful of public criticism , and his distresses under the suspicions of his opponents, whether Anglicans defending the Reformation or ultramontanes exponents of centralized papal power attacking his Roman theology, weakened his confidence and prevented him from becoming the leader that he was otherwise so well equipped to be. Nevertheless, as the effective creator of the Oxford Movement, he helped to transform the Church of England, and, as the upholder of a theory of doctrinal development, he helped Catholic theology to become more reconciled to the findings of the new critical scholarship, while in England the Apologia was important in helping to break down the cruder prejudices of the English against Catholic priests.

Chapter 4 : Newman against Papal Infallibility

John Henry Newman, Cong. Orat. (21 February - 11 August) was a poet and theologian, first an Anglican priest and later a Catholic priest and cardinal, who was an important and controversial figure in the religious history of England in the 19th century.

John Henry Newman often in sermons and catechism classes. A prayer card with his well-known Marian prayer was in my mothers prayer-book. I assumed that the converted Anglican minister who caused a stir at Oxford was orthodox and praiseworthy. It only has been in the last 10 years that I began to realize that there is a difference between the myth about Card. Newman and the reality. The American myth, nurtured on anthologies of sermons, prayers and sayings of Newman, presents a pious, devotional and pastoral priest and teacher. The reality is different. Newman was a complex, controversial man, universally considered a liberal in his day, almost always in a tug of war with Rome, almost always in opposition to her orthodox authorities. His revolutionary stands have not been made known to Catholics of our century because the biographies of him either downplayed or excused his liberal positions and heterodox leanings or were written from the liberal standpoint. In this book, which you can read here , the author insists that Catholics must look at the work and thinking of the whole man, not just at some of his prayers and sermons. The most dangerous man in England What we find in this book is the Newman who advocated for openness in theological thinking and a broader role for the laity in the Church. On the growth of doctrine, he held that revelation was given, according to the divine plan, as a seed destined to grow in the course of centuries. Newman was convinced that human conscience would have such a decisive role in doctrine that it should be seen a mediator between defined dogmas and individual knowledge, a position formally condemned by the Church. He was openly hostile to the Syllabus against Liberalism and the definition of papal infallibility because he could not conceive an unchangeable theological truth. Sartino tells us, The best witness we have of his Liberalism is, ironically, the consensus fidelium of the 19th century, and in particular the Roman Curia and the Sovereign Pontiff Pius IX. His antagonism toward Newman was based on deep doctrinal differences Orthodox theologians like the Jesuits Giovanni Perrone and J. Franzelin opposed his ideas. The authentic ultramontane champions of that time Card. Ward - all suspected one or another of Newmans writings and schemes. Talbot went so far as to call him the most dangerous man in England. Manning and the liberal Card. Newman is usually minimized by conservative writers, reduced to nothing more than a lack of sympathy between Newman the theologian and Manning the practical pastor, between Newman, a temperamental scholar with a somewhat feminine hue and Card. Manning, the virile outdoorsman. The strong opposition was, in fact, based on doctrinal differences. Sartino relates this interesting incident recorded by J. Bodley about a meeting he had with Manning: Newman is a good Catholic. Newman in Oxford fashion, and never gave him the title of Cardinal. He starts with Newmans assertion that the concrete is superior to the abstract, the practical superior to the speculative. He also sustained that the dogmas and doctrines of the Church should be interpreted in a subjective fashion rather than be apprehended objectively. For Newman there were no unchangeable principles. It is sad to say, but it was for this subjectivism in doctrine, which today is called Newmans richness of thinking, that he is considered a precursor of Vatican II. Manning, indeed, was right - he had read Newman carefully in the light of Catholic theology and condemned his writings accordingly. Was he moved by just some personal animus against the Anglican convert? Not at all, for, as Sartino clearly shows, the Pontiff had legitimate grounds for his suspicions. Newman openly criticized papal infallibility. When it was declared as a dogma he wrote I never expected to see such a scandal in the Church, and affirmed that it was orchestrated by those who wished the Churchs downfall. He reluctantly accepted the dogma but predicted that the day would come when the whole Church will be heard and Catholic instincts and ideas would assimilate into the living tradition of the faithful. The suffering that came from opposing the Three Tailors of Tooley Street would be great, Newman sarcastically wrote his companions, but it is worth the suffering if we effectually oppose them. In one of his

writings Newman asserted that the Syllabus, qua Syllabus, was not binding as an object of faith, in other words, as a collection of condemnations decreed in the past it was not binding per se. This allowed him to dodge the Decree with tact, but we can ask why the same could not be applied to the Creed which is also a Symbol or collection of divinely revealed dogmas. Although outwardly he always professed obedience to it, interiorly he admitted dissent. He counseled his liberal friends to have patience. Let us have faith, a new Pope and a re-assembled Council may trim the boat. I believe that one reason for the confusion is the ambiguous language Newman carefully employed to introduce novel and dangerous thinking, on one hand, and to avoid an outright condemnation of Rome, on the other. His elastic language gave the liberal Catholics a springboard to move forward, while the conservatives could spend their labor demonstrating how Newmans thinking could be interpreted in light of Tradition. It sounds very familiar to traditional Catholics of our day who are seeing the same scenario play out in relation to Vatican II Newmans beliefs as outlined in his two chief works, *The Development of Christian Doctrine* and *The Grammar of Assent*, brought Liberalism into the Church. Sartino carefully analyzes the ambiguities in both of these works and presents their dangerous consequences against the Faith. To his liberal friends he counseled: Let us have patience, a new Pope and another Council may trim the boat For example, his underlying position in *The Grammar of Assent* revealed an aversion for Thomistic theology for being abstract and impersonal. Cautiously choosing his words, he aimed to demonstrate that there is another way other than demonstration and syllogistic inference to arrive at the knowledge of God. The purpose of his treatise is to support subjectivism and liberty of conscience by establishing a subjective mode of assenting to truth, which cannot be experienced by other men in exactly the same manner. Newman continually asserted that his new way did not deny the old way. He called his way a real assent to the concrete accompanied by vivid images, distinguishing it from what he calls notional assent, the traditional method based on mere abstract notions. In effect, Sartino explains, what he said is that truth and dogma are one thing, while a real, living, personal religion is another. What theologians perceive in one thing; what the living faithful understand and interpret are quite another. Theology is one interpretation of dogma; living religion is another interpretation. Sartino explains the enormous and deadly consequences of Newmans new method of assent: The effect of this false dichotomy is to open the door for a Catholic to think one way and act in another, for it divorces the contemplative and speculative mind of man which for Newman is governed only by notional assents from his practical intellect the realm of Newmans real assents. According to this view a man can interpret the dogma Jesus Christ is the Son of God in two ways; either as an abstract doctrine which is objective and indifferent to the person believing it, or as a concrete religious fact that is meaningful to the person accepting it. The error of this position lies in defining a theological truth in relation to the person, as if something of the believer enters into the definition of theological truth. Truth, consequently, becomes dependent on the person; that is, relative p. This explains Newmans hostility to the Syllabus and the dogma of Pontifical Infallibility, for he could not conceive how someone could make an absolute and unconditional assent to a rigid and unchangeable theological truth. Another dire consequence of this position is that living religion, or religion in the concrete, takes on primary importance while dogmas and theological truths become secondary. The entire theology is turned upside down. In his own time, it was among the declared liberals like the excommunicated Benedictine Dllinger and Lord Acton who were determined to undermine the Faith. The renown and influence that came to him after his death were not due to his orthodoxy, but precisely the opposite, because of his Liberalism. In the first half of the 20th century, it was the modernist intellectual movements who championed his thinking as ahead of his times. Newman was a man so various. A primer of infidelity could be compiled from his works," said Thomas Huxley. Newman is "my passion" Today, it is Progressivism who rallies behind Newman as one of its prophets. One contemporary enthusiast tells us that Newmans concept of a universal revelation runs parallel to those of Hans Urs von Balthasar, Karl Rahner, and Richard Niebuhr. Avery Dulles finds elements in Newmans theology that facilitated the development of ecumenism. He points out Newman had a great desire for restoring the unity of all Christian churches. His view on freedom of conscience made him sensitive to the religious beliefs of other Christians, and he was on

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guard against unsettling them in their faith. To this Dulles adds that Newman had a measure of appreciation for the workings of grace in other Christian communions. Dulles concludes by stating that Newman was a forerunner, standing on the threshold of a new ecumenical age. As the progressivist London *The Tablet* affirmed in an editorial celebrating Newmans coming beatification, To be a Newman Catholic is to endorse the Council, for it was this most English of Holy Men who provided its key inspiration. That Benedict XVI promotes him without qualification is also understandable, given his views on subjective revelation, ecumenism, the evolution of dogmas, religious liberty and biblical study. What is not comprehensible is the number of traditionalist Catholics who follow the old party line, accepting Newman for sentimental or secondary reasons, ignoring that he was a forerunner of Vatican II and its disastrous consequences. I believe it is time to take another look at Newman. A good place to start is with this book that analyzes the whole man. Connolly, John Henry Newman: Avery Dulles, John Henry Newman, p. *The Tablet*, June 30, , p.

Chapter 5 : Humanae Vitae “ Old Life

[John Henry Cardinal] Newman's moderate infallibility and his theory of doctrinal development were proposed to address many of the problems that result from maximal infallibility. The moderate position substantially limits the number of infallible papal pronouncements, and the theory of doctrinal development explains the lack of historical.

Hart Comments Converts to a communion may often display a zeal that old-timers find off-putting. It turns out that Roman Catholics have their own problems with converts. In fact, Brownson believed it would kill Roman Catholicism which makes it odd that Jason and the Callers do not regard Brownson as the model convert. Here is a short sampling of what Brownson said about the idea of the development of doctrine: It deserves to be excluded from every Catholic library for its unorthodox forms of expression, as scandalous, even if not as heretical, erroneous, or rash. Words are things, and used improperly by men of eminence, or with inexactitude, become the occasion of error and heresy in others. Not a few of the errors which have afflicted the Church have come in under shelter of loose or inexact expressions, which great and sometimes even saintly men have suffered to escape them. One cannot be too careful to be exact in expression, or to guard against innovation in word as well as in thought, especially in this age, in which there is such a decided tendency to abandon the scholastic method for the rhetorical. The scandalous phraseology of the Essay is no charge against its author, writing when and where he did, but is a grave charge against the Essay itself. Finally, we repeat, from our former article, that we object to the Theory of Developments the very fact that it is a theory. We see no call and no room for theories in the Catholic Church, “ least of all, for theories concocted outside of her by men whose eyes are dim, and who have nothing but their own reason to work with. From the nature of the case, they are theories, not for the conversion of their authors, but for the conversion of the Church, “ framed to bring her to them, not them to her. They can do no good, and may do much harm. It is natural for us to concoct them when out of the Church, for then we have, and can have, nothing but theories, and can do nothing but theorize ; but, if we are wise, we shall not attempt to bring them into the Church with us. The more empty-handed we come to the Church, the better ; and the more affectionately will she embrace us, and the more freely and liberally will she dispense to us her graces. Lest anyone miss the implicit significance of this exchange for the future of Roman Catholicism and its conservative or traditionalist members, readers should know that some Roman Catholics believe that Newman prevailed and Brownson lost at Vatican II. Here is how one traditionalist puts it: Unless his theory was renounced, Brownson affirmed, it would either ultimately lead Newman himself out of communion with the Church or, much worse, be wrongly absorbed into the Catholic Church p. In fact, the latter happened. The objection would be pertinent if he had rejected its theories or buried it, as Brownson suggested. On the contrary, he offered the work to the public and continued to defend its thesis until the end of his life. Thus, the objection is invalid. His fame and popularity rest on his letters and sermons on piety and religious devotion. These tensions within Roman Catholicism may be obscure to recent converts, as difficult to perceive as the real fault lines between conservatives and other varieties of Roman Catholic communicants. For instance, John Zmirac has wondered a la Brownson about Newman whether Protestant converts to Rome understand what happened at Vatican II or whether they can find their way to the genuine Roman Catholic liturgy: In a creative compromise, the committee cut large sections from the Mass “ those that made it screamingly obvious that the Mass was a sacrifice and a wedding. The committee also trimmed away many rituals designed to underscore those doctrines, adding other practices to boost the role of the laity and undercut the role of the priest. They also reduced its dignity, gravity, and beauty. We abandoned the organic, living, process of growth and development over centuries, and replaced it “ as in a manufacturing process “ with a fabrication, a banal on-the-spot product. The priest facing the altar; the prayers of the old Offertory which survive in the First Eucharistic Prayer ; the exclusive claim of the clergy priests and deacons to handle the Sacrament; the all-male priesthood; and kneeling for Communion on the tongue. More troublingly, those who are receiving Communion rarely bother with the Sacrament of Penance.

The old terror of blasphemy that was underlined by gold patens tucked under our chins gave way to a shrug and a smile as we take in our hands a wafer from a neighbor. Maybe a new Church altogether. Some of these dissenters, like Archbishop Rembert Weakland, were also involved in creating the new liturgy itself. Such bishops also persecuted adherents of the old liturgy and clergy who preached *Humanae Vitae*. The same men repeatedly defied Pope John Paul II, who avoided a schism and decided instead to replace them as they retired with more faithful bishops. All of the above is simply, uncontroversially true. In the post I used myself as a reference point being a revert to the faith from charismatic Protestantism and explained how it took some time for me after my return to the Church to start seeing the beauty of Traditional Catholicism, and perceive that much had been lost by rejecting this beauty. It is interesting, however, that John Zmirak. I often wonder if Jason and the Callers got more than that for which they bargained. They have a lot to make sense of over there on their side of the Tiber. Here is how Boniface puts it: Then why bother even pointing out the differences? Because the Catholic Church as a whole “Trad, non-Trad, liberal, mainstream, whatever” is in an identity crisis. Who are we, and what does it mean to be Catholic? What does a Catholic life look like? These questions of identity, far from being useless and divisive, are I think some of the most important issues Catholics can examine. I tend to take the position that Traditionalism exemplifies a more perfect continuity with the fullness of Tradition than other non-Trad manifestations of the faith, and part of what I do here is defend that proposition against those who take a more negative approach to Traditionalism.

58 PACIFICA24 (FEBRUARY) John Henry Cardinal Newman and Papallnfallibility* Peter Price Abstract: Cardinal Newman'sunderstanding and interpretation of Papal Infallibility has had a lasting influence on Catholic belief in regard to the.

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 Revelationâ€™ 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

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

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.

Chapter 7 : Blessed John Henry Newman – Franciscan Media

Mark Powell here contends that papal infallibility has inevitable shortcomings as a way to secure religious certainty. After introducing the doctrine, he illustrates those limitations in the life and writings of four prominent Catholic theologians: Henry Edward Cardinal Manning, John Henry Cardinal Newman, Avery Cardinal Dulles, and Hans Kng.

Cardinal Henry Newman On: 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. A few years ago it was the fashion among us to call writers, who conformed to this rule of the Church, by the name of "Minimizers;" that day of tyrannous ipse-dixits, I trust, is over: 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. As He was leaving them, He gave them their great commission, and bade them "teach" their converts all over the earth, "to observe all things whatever He had commanded them;" and then He added, "Lo, I am with you always, even to the end of the world. The same safeguard of the Revelation—viz. Matthew, but altogether independent of him, I mean St. Peter. He calls the Church "the pillar and ground of the Truth;" and he bids his convert Timothy, when he had become a ruler in that Church, to "take heed unto his doctrine," to "keep the deposit" of the faith, and to "commit" the things which he had heard from himself "to faithful men who should be fit to teach others. 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. Hence Billuart speaking of the Pope says, "Neither in conversation, nor in discussion, nor in interpreting Scripture or the Fathers, nor in consulting, nor in giving his reasons for the point which he has defined, nor in answering letters, nor in private deliberations, supposing he is setting forth his own opinion, is the Pope infallible," t. And for this simple reason, because on these various occasions of speaking his mind, he is not in the chair of the universal doctor. He has no wider prerogative than a Council, and of a Council Perrone says, "Councils are not infallible in the reasons by which they are led, or on which they rely, in making their definition, nor in matters which relate to persons, nor to physical matters which have no necessary connexion with dogma. 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. Such passages, however, as these

are too closely connected with the definitions themselves, not to be what is sometimes called, by a catachresis, "proximum fidei;" still, on the other hand, it is true also that, in those circumstances and surroundings of formal definitions, which I have been speaking of, whether on the part of a Council or a Pope, there may be not only no exercise of an infallible voice, but actual error. 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 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. 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 [Note 5]. 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. 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 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. 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. Anglicans quite understand this distinction; for, on the one hand, their Article says, "They are to be had accursed anathematizandi that presume to say, that every man shall be saved by in the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature;" while on the other hand they speak of and hold the doctrine of the "uncovenanted mercies of God. 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. To show how natural this process of partial and gradually developed teaching is, we may refer to the apparent contradiction of Bellarmine, who says "the Pope, whether he can err or not, is to be obeyed by all the faithful" Rom. 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. 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 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? 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

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a fierce and intolerant temper abroad, which scorns and virtually tramples on the little ones of Christ. 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. Quoted by Father Ryder to whom I am indebted for other of my references, in his "Idealism in Theology," p. Return to text 2. Return to text 3. And so the Swiss Bishops: Return to text 4. This applies to the Unam Sanctam, vid. Return to text 5. Fessler seems to confine the exercise of infallibility to the Note "heretical," p. Return to text 7. The Pope speaks more forcibly still in an earlier Allocution. After mentioning invincible ignorance he adds: Return to text 8. Fessler also; and I believe Father Perrone says the same.

Chapter 8 : John Henry Cardinal Newman | Muhlenberg College

Father John Hunwicke, a priest of the Personal Ordinariate of Our Lady of Walsingham and a famous blogger, writes about Newman's concern before the First Vatican Council about Papal Infallibility for First Things.

Mark Powell, a Protestant theologian at Harding University in Memphis, has answered that call with an examination of four major Catholic theologians whose interpretations of papal infallibility range from maximalist to minimalist. The discussion is substantive and often illuminating. Occasional errors, however, do seep in. For example, Powell translates St. Papal infallibility does not operate in a vacuum but is connected with wider issues of religious epistemology. While most believers, one assumes, entertain doubts from time to time about their faith *fides qua*, what they have faith in must be perduringly true *fides in*. In the first three centuries of the Reformation, Protestants located that perennial truth of revelation in the certainty of their *sola scriptura* principle, with its correlate that Scripture must also be perspicuous in its meaning to all believers, no matter how simple or unlettered. Catholics immediately pointed to the immense variety of conflicting interpretations of the Bible within Protestant denominations to refute that claim. Of course, Catholics have their different interpretations about papal infallibility too, just as Protestants and Catholics dispute the meaning of Scripture. Contemporary Catholic debate about infallibility centers on such questions as: What is its range? When has it actually been exercised? And how are infallible statements, once made, to be interpreted? However, this claim is highly doubtful, especially given the relatively late definition of papal infallibility and the orthodox character of numerous Christian communities that deny the doctrine. As he said in his last book before being received into the Catholic Church, his famous *Essay on the Development of Doctrine* Germany and Geneva began with persecution and have ended in skepticism. The doctrine of infallibility is a less violent hypothesis than this sacrifice either of faith or of charity. In fact, one reason the doctrine was defined so late in Church history is that the popes in the high Middle Ages in a telling irony opposed the doctrine as then proposed. For example, all prior papal stipulations in canon law would have been rendered irreformable. Even maximalists at Vatican I eventually came to recognize the impossibility of their position. Cardinal Manning, for example, had a keen sense of social justice and was adulated by the working classes of England for his defense of their rights. The condition of Ireland is abnormal. The Decree contemplates facts which do not exist. Pontiffs have no infallibility in the world of facts, except only dogmatic. The [rent strike] is not a dogmatic fact, and it is one thing to declare that all legal agreements are binding, and another to say that all agreements in Ireland are legal. Let it be observed that the Vatican Council has left him just as it found him here. But no sooner had Vatican I decided in July to define papal infallibility as obligatory doctrine than the pope lost his Papal States that September, prompting this tart remark from Newman: As he said in *A Church to Believe In*: It means that when the Church, through its highest teaching office, defines a truth pertaining to revelation, divine providence, working through a multiplicity of channels, will preserve the Church from error. His book, to be sure, is hardly the last word on the topic, as I am sure the author would admit. But through his careful survey of both the history of the doctrine and its manifold interpretations in Catholic theology, he has given an overview of the available meanings of papal infallibility from which both Catholics and Protestants will gain new vigor in the search for full Christian unity. Mary of the Lake, the seminary for the Archdiocese of Chicago, and is a member of Evangelicals and Catholics Together.

Chapter 9 : Shades of Infallibility by Edward T. Oakes | Articles | First Things

more accurately described as holding a "moderate" view of infallibility similar to the one defined at the First Vatican Council and held by Cardinal John Henry Newman.

John Henry Newman often in sermons and catechism classes. I assumed that the converted Anglican minister who caused a stir at Oxford was orthodox and praiseworthy. It only has been in the last 10 years that I began to realize that there is a difference between the myth about Card. Newman and the reality. The American myth, nurtured on anthologies of sermons, prayers and sayings of Newman, presents a pious, devotional and pastoral priest and teacher. The reality is different. Newman was a complex, controversial man, universally considered a liberal in his day, almost always in a tug of war with Rome, almost always in opposition to her orthodox authorities. His revolutionary stands have not been made known to Catholics of our century because the biographies of him either downplayed or excused his liberal positions and heterodox leanings or were written from the liberal standpoint. In this book, which you can read here , the author insists that Catholics must look at the work and thinking of the whole man, not just at some of his prayers and sermons. On the growth of doctrine, he held that revelation was given, according to the divine plan, as a seed destined to grow in the course of centuries. Newman was convinced that human conscience would have such a decisive role in doctrine that it should be seen a mediator between defined dogmas and individual knowledge, a position formally condemned by the Church. He was openly hostile to the Syllabus against Liberalism and the definition of papal infallibility because he could not conceive an unchangeable theological truth. His antagonism toward Newman was based on deep doctrinal differences Orthodox theologians like the Jesuits Giovanni Perrone and J. Franzelin opposed his ideas. The authentic ultramontane champions of that time – Card. Manning and the liberal Card. Newman is usually minimized by conservative writers, reduced to nothing more than a lack of sympathy between Newman the theologian and Manning the practical pastor, between Newman, a temperamental scholar with a somewhat feminine hue and Card. Manning, the virile outdoorsman. The strong opposition was, in fact, based on doctrinal differences. Sartino relates this interesting incident recorded by J. Bodley about a meeting he had with Manning: Newman is a good Catholic. He also sustained that the dogmas and doctrines of the Church should be interpreted in a subjective fashion rather than be apprehended objectively. For Newman there were no unchangeable principles. Manning, indeed, was right - he had read Newman carefully in the light of Catholic theology and condemned his writings accordingly. Was he moved by just some personal animus against the Anglican convert? Not at all, for, as Sartino clearly shows, the Pontiff had legitimate grounds for his suspicions. Newman openly criticized papal infallibility. This allowed him to dodge the Decree with tact, but we can ask why the same could not be applied to the Creed which is also a Symbol or collection of divinely revealed dogmas. Although outwardly he always professed obedience to it, interiorly he admitted dissent. He counseled his liberal friends to have patience. I believe that one reason for the confusion is the ambiguous language Newman carefully employed to introduce novel and dangerous thinking, on one hand, and to avoid an outright condemnation of Rome, on the other. Sartino carefully analyzes the ambiguities in both of these works and presents their dangerous consequences against the Faith. To his liberal friends he counseled: Let us have patience, a new Pope and another Council may trim the boat For example, his underlying position in *The Grammar of Assent* revealed an aversion for Thomistic theology for being abstract and impersonal. The purpose of his treatise is to support subjectivism and liberty of conscience by establishing a subjective mode of assenting to truth, which cannot be experienced by other men in exactly the same manner. In effect, Sartino explains, what he said is that truth and dogma are one thing, while a real, living, personal religion is another. Theology is one interpretation of dogma; living religion is another interpretation. The error of this position lies in defining a theological truth in relation to the person, as if something of the believer enters into the definition of theological truth. The entire theology is turned upside down. The renown and influence that came to him after his death were not due to his orthodoxy,

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but precisely the opposite, because of his Liberalism. In the first half of the 20th century, it was the modernist intellectual movements who championed his thinking as ahead of his times. A primer of infidelity could be compiled from his works," said Thomas Huxley. Newman is "my passion" Today, it is Progressivism who rallies behind Newman as one of its prophets. He points out Newman had a great desire for restoring the unity of all Christian churches. His view on freedom of conscience made him sensitive to the religious beliefs of other Christians, and he was on guard against unsettling them in their faith. That Benedict XVI promotes him without qualification is also understandable, given his views on subjective revelation, ecumenism, the evolution of dogmas, religious liberty and biblical study. What is not comprehensible is the number of traditionalist Catholics who follow the old party line, accepting Newman for sentimental or secondary reasons, ignoring that he was a forerunner of Vatican II and its disastrous consequences. I believe it is time to take another look at Newman. A good place to start is with this book that analyzes the whole man. Connolly, John Henry Newman: Avery Dulles, John Henry Newman, p. The Tablet, June 30, , p.