CATHOLICISM: THE PIVOTAL PLAYERS
DISCOVER THE FIGURES WHO SHAPED THE CHURCH AND CHANGED THE WORLD

Tuesday, May 30, 2017 (Week 4)
Blessed John Henry Newman
the Convert

St. Joseph Church
6:45 pm to 8:00 pm
Fr. Richard Jones, Presenter
# This Evening’s Schedule

<table>
<thead>
<tr>
<th>Subject</th>
<th>Page Number(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Opening Song – <em>Voice of Truth</em> by Casting Crowns</td>
<td>3</td>
</tr>
<tr>
<td>Opening Prayer by Blessed John Henry Newman</td>
<td>4</td>
</tr>
<tr>
<td><em>41 Top Quotes by Blessed John Henry Newman</em></td>
<td>5 – 6</td>
</tr>
<tr>
<td>Video Outline – Part I and II</td>
<td>7 – 8</td>
</tr>
<tr>
<td>Questions for Understanding – Part I</td>
<td>9 – 15</td>
</tr>
<tr>
<td>Questions for Understanding – Part II</td>
<td>16 – 21</td>
</tr>
<tr>
<td>Prayer for the Canonization of Blessed John Henry Newman</td>
<td>22</td>
</tr>
<tr>
<td>Closing Song – <em>God Will Make a Way</em> by Don Moen</td>
<td>24</td>
</tr>
</tbody>
</table>
Opening Song

Voice of Truth

by Casting Crowns

https://www.youtube.com/watch?v=tcuiuIwtpa4

But the waves are calling out my name
And they laugh at me
Reminding me of all the times
I've tried before and failed
The waves they keep on telling me
Time and time again. 'Boy, you'll never win!'
'You'll never win!'
Dear Lord, help me to spread your fragrance wherever I go.

Flood my soul with your spirit and life.

Penetrate and possess my whole being so utterly that all my life may only be a radiance of yours.

Shine through me, and be so in me that every soul I come in contact with may feel your presence in my soul.

Let them look up and see no longer me, but only you, O Lord!

Stay with me and then I will begin to shine as you do; so to shine as to be a light to others.

The light, O Lord, will be all from you; none of it will be mine.

It will be you shining on others through me.

Let me thus praise you in the way which you love best, by shining on those around me.

Let me preach you without preaching, not by words but by example, by the catching force, the sympathetic influence of what I do, the evident fullness of the love my heart bears to you.

Amen.
41 Top Quotes by Blessed John Henry Newman

“Fear not that thy life shall come to an end, but rather that it shall never have a beginning.”

“To holy people the very name of Jesus is a name to feed upon, a name to transport. His name can raise the dead and transfigure and beautify the living.”

“Learn to do thy part and leave the rest to Heaven.”

“I sought to hear the voice of God And climbed the topmost steeple, But God declared: "Go down again - I dwell among the people."

“If we insist on being as sure as is conceivable... we must be content to creep along the ground, and can never soar.”

“Faith is illuminative, not operative; it does not force obedience, though it increases responsibility; it heightens guilt, but it does not prevent sin. The will is the source of action.”

“Faith ventures and hazards . . . counting the costs and delighting in the sacrifice.”

“You must make up your mind to the prospect of sustaining a certain measure of pain and trouble in your passage through life.”

“Let us act on what we have, since we have not what we wish.”

“The love of our private friends is the only preparatory exercise for the love of all men.”

“Ability is sexless.”

“Calculation never made a hero.”

“If we are intended for great ends, we are called to great hazards.”

“To be deep in history, is to cease to be Protestant.”

“Faith is the result of the act of the will, following upon a conviction that to believe is a duty.”

“We can believe what we choose. We are answerable for what we choose to believe.”

“Courage does not consist in calculation, but in fighting against chances.”

“It is almost the definition of a gentleman to say that he is one who never inflicts pain”

“Nothing would be done at all if one waited until one could do it so well that no one could find fault with it.”

“When men understand what each other mean, they see, for the most part, that controversy is either superfluous or hopeless”
“Evil has no substance of its own, but is only the defect, excess, perversion, or corruption of that which has substance.”

“A man would do nothing if he waited until he could do it so well that no one could find fault.”

“A great memory does not make a mind, any more than a dictionary is a piece of literature.”

“A great memory is never made synonymous with wisdom, any more than a dictionary would be called a treatise.”

“Growth is the only evidence of life.”

“Let us take things as we find them: let us not attempt to distort them into what they are not... We cannot make facts. All our wishing cannot change them. We must use them.”

“In this world no one rules by love; if you are but amiable, you are no hero; to be powerful, you must be strong, and to have dominion you must have a genius for organizing.”

“Nothing is more common than for men to think that because they are familiar with words they understand the ideas they stand for.”

“There is such a thing as legitimate warfare: war has its laws; there are things which may fairly be done, and things which may not be done.”

“Reports in matters of this world are many, and our resources of mind for the discrimination of them very insufficient”

“It is as absurd to argue men, as to torture them, into believing.”

“We should ever conduct ourselves towards our enemy as if he were one day to be our friend.”

“It is often said that second thoughts are best. So they are in matters of judgment but not in matters of conscience.”

“From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery.”

“It is very difficult to get up resentment towards persons whom one has never seen.”

“Regarding Christianity, ten thousand difficulties do not make one doubt.”

“Virtue is its own reward, and brings with it the truest and highest pleasure; but if we cultivate it only for pleasure's sake, we are selfish, not religious, and will never gain the pleasure, because we can never have the virtue.”

“We must make up our minds to be ignorant of much, if we would know anything.”

“Men will die upon dogma but will not fall victim to a conclusion.”

May He support us all the day long, till the shades lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done! Then in His mercy may He give us safe lodging, and a holy rest, and peace at the last!

(John Henry Newman)
Part 1

I. INTRODUCTION
   A. Key influencer of Vatican II
   B. Catholic thought in dialogue with the Enlightenment
   C. Lover of the truth
   D. Resisted liberalism

II. ANGLICAN LIFE AND TIMES
   A. Born in 1801 in London, England
   B. Evangelical/Calvinist conversion at age 15
   C. Oxford as student, tutor, and fellow
   D. Exploring Anglicanism as a “middle way” between Catholicism and Protestantism
   E. Wrote *Idea of a University*
   F. Founded Oxford Movement (which emphasized the Church’s debt to the Church Fathers and challenged any tendency to consider truth as completely subjective) in 1833 and wrote key tracts
      1. Dogma counter to Liberal view
      2. Sacramentalism of Anglican Church
      3. Tract 90 (most famous): Challenged requirement to swear to 39 articles of Anglican faith for professor and public officials.
         a. Regarded as a traitor to Britain
         b. Caused Newman to resign leadership of Oxford Movement
   G. Moved away from Oxford and spent time alone, reading the early Church Fathers and reflecting on prior viewpoint that Anglicanism is the right “middle way”

III. CATHOLIC LIFE AND TIMES
   A. Received into Catholic Church in October, 1845
   B. Ordained a priest in 1847
   C. Rejected by Protestants and viewed with suspicion by Catholics
   D. Founded Birmingham Oratory
   E. Rector of Catholic University in Dublin, which ended in his dismissal
   F. Editor of *The Rambler*, lay-run publication that leaned to the left
   G. In 1864, wrote spiritual autobiography *Apologia Pro Vita Sua*
   H. Defending attack by Charles Kingsley
   I. One of the greatest Catholic apologists in the history of the Church
   J. Prolific writer and persuasive preacher
   K. Wide, popular acclaim that restored Newman’s reputation and silenced Catholic critics
   L. Named a Cardinal by Pope Leo XIII in 1870
   M. Three years after Newman died, a Newman Club for Catholic students began at the University of Pennsylvania in Philadelphia
   N. Died in 1890 and beatified by Pope Benedict XVI in September, 2010
Part 2

I. MAJOR WORKS
   A. On Development of Christian Doctrine
      1. Development, not deviations
      2. Doctrine as a “living organism”
      3. Need for “living authority” to avoid doctrinal corruption
      4. Embraced by theological liberals and conservatives
   B. Idea of a University
      1. Study of faith is an intellectual endeavor, appropriate for a university
      2. Religion / theology needs to be at the center of university courses due to its passion for the whole and the centrality of God
      3. Expulsion of religion from the university leads to constant succession of false pretenders to centrality
      4. Abstract knowledge is good in and of itself (i.e., the true “liberal” education)
      5. Universities are in the business of producing gentlemen and the Church is in the business of producing saints
   C. Grammar of Assent
      1. Relationship between faith and reason
      2. Assent, not certitude, more accurately describes the route to faith
         a. Notional assent: theoretical; abstract
         b. Real assent: concrete; tangible
      3. Real assent in faith best understood by reality of conscience
      4. Come to assent by weighing probabilities: use abstract arguments, hunches, instinct, memory, opinion of others, emotion, moral examples

II. NEWMAN AS A “PIVOTAL PLAYER”
   A. Loved and sought to communicate the truth
   B. Saw modernity as a serious threat to Christianity and met the challenge with “thrilling dialogue” between the ancient Church and contemporary times

“At a time when many felt that a self-respecting intellectual of the modern age could not believe in the Biblical view of the world, Newman, by the witness of his life, proved this false.”

- Bishop Robert Barron
Blessed John Henry Newman, the Convert
Questions for Understanding

Part I

John Henry Newman’s knowledge of Scripture and his study of the writings of the Church Fathers led him to accept Christianity. How do Catholic teachings incorporate both Sacred Scripture and Sacred Tradition?

**Answer:** Both are inextricably linked and flow from the same source, the Holy Trinity. Sacred Scripture is the inspired word of God in written form, while Sacred Tradition is that which has been passed down, protected by the Holy Spirit, in oral form through the teaching in a continuous line until Jesus’ second coming.

“This living transmission, accomplished by the Holy Spirit, is called Tradition. Through Tradition, ‘the Church, in her doctrine, life, and worship perpetuates and transmits to every generation all that she herself is, all that she believes” (CCC 78).

For additional reading:
*Catechism of the Catholic Church* 78-82, 104-05, 133-34, 141

78 This living transmission, accomplished in the Holy Spirit, is called Tradition, since it is distinct from Sacred Scripture, though closely connected to it. Through Tradition, "the Church, in her doctrine, life and worship, perpetuates and transmits to every generation all that she herself is, all that she believes." "The sayings of the holy Fathers are a witness to the life-giving presence of this Tradition, showing how its riches are poured out in the practice and life of the Church, in her belief and her prayer."

79 The Father’s self-communication made through his Word in the Holy Spirit, remains present and active in the Church: "God, who spoke in the past, continues to converse with the Spouse of his beloved Son. And the Holy Spirit, through whom the living voice of the Gospel rings out in the Church - and through her in the world - leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness."

80 "Sacred Tradition and Sacred Scripture, then, are bound closely together, and communicate one with the other. For both of them, flowing out from the same divine well-spring, come together in some fashion to form one thing, and move towards the same goal." Each of them makes present and fruitful in the Church the mystery of Christ, who promised to remain with his own "always, to the close of the age".

81 "Sacred Scripture is the speech of God as it is put down in writing under the breath of the Holy Spirit." "And [Holy] Tradition transmits in its entirety the Word of God which has been entrusted to the apostles by Christ the Lord and the Holy Spirit. It transmits it to the successors of the apostles so that, enlightened by the Spirit of truth, they may faithfully preserve, expound and spread it abroad by their preaching."
As a result the Church, to whom the transmission and interpretation of Revelation is entrusted, "does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence."

In Sacred Scripture, the Church constantly finds her nourishment and her strength, for she welcomes it not as a human word, "but as what it really is, the word of God". "In the sacred books, the Father who is in heaven comes lovingly to meet his children, and talks with them."

God is the author of Sacred Scripture. "The divinely revealed realities, which are contained and presented in the text of Sacred Scripture, have been written down under the inspiration of the Holy Spirit."

"For Holy Mother Church, relying on the faith of the apostolic age, accepts as sacred and canonical the books of the Old and the New Testaments, whole and entire, with all their parts, on the grounds that, written under the inspiration of the Holy Spirit, they have God as their author, and have been handed on as such to the Church herself."

The Church "forcefully and specifically exhorts all the Christian faithful. . . to learn the surpassing knowledge of Jesus Christ, by frequent reading of the divine Scriptures. Ignorance of the Scriptures is ignorance of Christ. All Sacred Scripture is but one book, and this one book is Christ, "because all divine Scripture speaks of Christ, and all divine Scripture is fulfilled in Christ" (Hugh of St. Victor, De arca Noe 2,8:PL 176,642: cf. ibid. 2,9:PL 176,642-643).

"The Church has always venerated the divine Scriptures as she venerated the Body of the Lord" (DV 21): both nourish and govern the whole Christian life. "Your word is a lamp to my feet and a light to my path" (Ps 119:105; cf. Is 50:4).

How did Newman define the Church from his reading of the Church Fathers? What does this say about the importance of Baptism?

Answer: The Church Fathers convinced Newman that the Church is “the communion of those who have received the Holy Spirit through baptism.” Although Christians are not fully united, there is only one Christian baptism that unites all believers with Jesus and makes us all “brothers” in God’s family. “Baptism therefore constitutes the sacramental bond of unity existing amount all who through it are reborn” (CCC 1271).

For additional reading:
Mark 16:15-16

He said to them, “Go into the whole world and proclaim the gospel to every creature. Whoever believes and is baptized will be saved; whoever does not believe will be condemned.
Matthew 28:19-20

19 Again, [amen,] I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. 20 For where two or three are gathered together in my name, there am I in the midst of them.”

Catechism of the Catholic Church 977, 855, 1271

977 Our Lord tied the forgiveness of sins to faith and Baptism: "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved." Baptism is the first and the chief sacrament of forgive of sins because it unites us with Christ, who died for our sins and rose for our justification, so that “we too might walk in newness of life.”

855 The Church’s mission stimulates efforts towards Christian unity. Indeed, "divisions among Christians prevent the Church from realizing in practice the fullness of catholicity proper to her in those of her sons who, though joined to her by Baptism, are yet separated from full communion with her. Furthermore, the Church herself finds it more difficult to express in actual life her full catholicity in all its aspects."

1271 Baptism constitutes the foundation of communion among all Christians, including those who are not yet in full communion with the Catholic Church: "For men who believe in Christ and have been properly baptized are put in some, though imperfect, communion with the Catholic Church. Justified by faith in Baptism, [they] are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church." "Baptism therefore constitutes the sacramental bond of unity existing among all who through it are reborn."

Newman was especially intrigued by the Greek Fathers and their thoughts on the incarnation and the “divinization of the Christian.” How is the “divinization of the Christian” to be understood?

Answer: Christ became man and took on a human nature, so we could share in his divine life for all eternity. The divine and human natures are forever joined in Christ, so if we are “in Christ,” we will become partakers of the divine life of the Trinity. We do not become God, but we, as his adopted sons and daughters through Christ, will live in unity with God forever.
For additional reading:

John 17:3-20

3 Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. 4 I glorified you on earth by accomplishing the work that you gave me to do. 5 Now glorify me, Father, with you, with the glory that I had with you before the world began.

6 I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. 7 Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. 9 I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. 11 And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. 12 When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. 13 But now I am coming to you. I speak this in the world so that they may share my joy completely. 14 I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. 15 I do not ask that you take them out of the world but that you keep them from the evil one. 16 They do not belong to the world any more than I belong to the world. 17 Consecrate them in the truth. Your word is truth. 18 As you sent me into the world, so I sent them into the world. 19 And I consecrate myself for them, so that they also may be consecrated in truth. 20 I pray not only for them, but also for those who will believe in me through their word,

2 Peter 1:3-4

3 His divine power has bestowed on us everything that makes for life and devotion, through the knowledge of him who called us by his own glory and power. 4 Through these, he has bestowed on us the precious and very great promises, so that through them you may come to share in the divine nature, after escaping from the corruption that is in the world because of evil desire.

1 John 3:1-2

1 See what love the Father has bestowed on us that we may be called the children of God. Yet so we are. The reason the world does not know us is that it did not know him. 2 Beloved, we are God's children now; what we shall be has not yet been revealed. We do know that when it is revealed we shall be like him, for we shall see him as he is.
Catechism of the Catholic Church 460

460 The Word became flesh to make us "partakers of the divine nature": "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God." "For the Son of God became man so that we might become God." "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods."

What does “conversion” mean? Does it happen at one point in time or is it a continual process? Where do we see evidence of Newman’s conversion during his life?

Answer: Conversion is an encounter with Christ that leads to repentance for sins and a commitment to live according to God’s will. In Second Corinthians, St. Paul says, “whoever is in Christ is a new creation: the old things have passed away; behold new things have come.” True conversion is a turning away from our own ego and will to conform more closely to God’s will and purpose for our lives.

The Catechism explains that the first conversion comes at our initial repentance and acceptance of Jesus as Lord and Savior at our baptism. However, the second conversion is not one point in time but is ongoing throughout our lives as we sin and seek forgiveness.

The first significant moment of Newman’s conversion came in adolescence, when he first accepted Christ through the efforts of his Evangelical schoolmaster. The second came when he became Catholic, after having realized that the Church contained the fullness of revealed truth and would bring him closer to Christ.

For additional reading:
Acts 2:38
38 Peter [said] to them, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the holy Spirit.

2 Corinthians 5:17
17 So whoever is in Christ is a new creation: the old things have passed away; behold, new things have come.
Ephesians 4:20-24

20 That is not how you learned Christ, assuming that you have heard of him and were taught in him, as truth is in Jesus, 21 that you should put away the old self of your former way of life, corrupted through deceitful desires, 22 and be renewed in the spirit of your minds, 24 and put on the new self, created in God’s way in righteousness and holiness of truth.

Catechism of the Catholic Church 1427-28

1427 Jesus calls to conversion. This call is an essential part of the proclamation of the kingdom: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel." In the Church’s preaching this call is addressed first to those who do not yet know Christ and his Gospel. Also, Baptism is the principal place for the first and fundamental conversion. It is by faith in the Gospel and by Baptism that one renounces evil and gains salvation, that is, the forgiveness of all sins and the gift of new life.

1428 Christ’s call to conversion continues to resound in the lives of Christians. This second conversion is an uninterrupted task for the whole Church who, "clasping sinners to her bosom, [is] at once holy and always in need of purification, [and] follows constantly the path of penance and renewal." This endeavor of conversion is not just a human work. It is the movement of a "contrite heart," drawn and moved by grace to respond to the merciful love of God who loved us first.

The debate about faith and reason that Newman addressed repeatedly still continues into our times. Relying on Newman’s insights, how would you explain that faith and reason are not just compatible but mutually supportive? Give examples of human reason in support of Christian faith?

Answer: Newman believed that there were two type of reasoning: implicit and explicit. He taught that all humans are endowed with implicit reasoning, or the subconscious ability to form conclusions and beliefs from available information and experiences. Implicit reasoning leads to faith in religious and non-religious claims. Explicit reasoning is the conscious discussion or arguments that analyze and reflect on the conclusions of someone’s implicit reasoning. Scientific methods fall into the explicit category of reasoning, but exist apart from implicit reasoning. No one can come to faith in anything without the innate process of implicit reasoning.

Examples of human reason in support of Christian faith can be: miracles witnessed; prayers answered; logical conclusions about the existence of God from natural revelation; belief in testimony of witnesses to Jesus’ death and resurrection; and many others that are as unique as each individual’s mind and experiences.
Believing is possible only by grace and the interior helps of the Holy Spirit. But it is no less true that believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed is contrary neither to human freedom nor to human reason. Even in human relations it is not contrary to our dignity to believe what other persons tell us about themselves and their intentions, or to trust their promises (for example, when a man and a woman marry) to share a communion of life with one another. If this is so, still less is it contrary to our dignity to "yield by faith the full submission of . . . intellect and will to God who reveals", and to share in an interior communion with him.

In faith, the human intellect and will cooperate with divine grace: "Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace."

What moves us to believe is not the fact that revealed truths appear as true and intelligible in the light of our natural reason: we believe "because of the authority of God himself who reveals them, who can neither deceive nor be deceived". So "that the submission of our faith might nevertheless be in accordance with reason, God willed that external proofs of his Revelation should be joined to the internal helps of the Holy Spirit." Thus the miracles of Christ and the saints, prophecies, the Church’s growth and holiness, and her fruitfulness and stability "are the most certain signs of divine Revelation, adapted to the intelligence of all"; they are "motives of credibility" (motiva credibilitatis), which show that the assent of faith is "by no means a blind impulse of the mind”.

Faith and science: "Though faith is above reason, there can never be any real discrepancy between faith and reason. Since the same God who reveals mysteries and infuses faith has bestowed the light of reason on the human mind, God cannot deny himself, nor can truth ever contradict truth." "Consequently, methodical research in all branches of knowledge, provided it is carried out in a truly scientific manner and does not override moral laws, can never conflict with the faith, because the things of the world and the things of faith derive from the same God. The humble and persevering investigator of the secrets of nature is being led, as it were, by the hand of God in spite of himself, for it is God, the conserver of all things, who made them what they are."
Part II

1  

Explain Newman’s view regarding the development of Christian doctrine over time. How does the Church manage this development and decide what constitutes true and false development?

**Answer:** Newman argued that Christian doctrines are not given once and for all and simply passed down unchanged from generation to generation. Rather, like seeds that unfold into plants or rivers that deepen and broaden over time, their various aspects and implications emerge in the course of time and the engagement of lively minds under the grace of the Holy Spirit. Ideas change because they are living things.

There are seven criteria Newman presents to determine if the development in the doctrine is legitimate or a corruption. Three of these are:

- **Preservation of type** – The development preserves the essential from and structure of what came before.
- **Conservative action upon its past** – Development cannot reverse or contradict what came before
- **Power of Assimilation** – Taking into the idea what is best for its further development and understanding.

The teaching office, or Magisterium of the Church, holds the position of final authority on Church doctrine. The magisterium is made up of the pope and the bishops and acts with infallibility in faith and morals when the “exercise the supreme Magisterium above all in an Ecumenical Council” (CCC 891).

**For additional reading:**

**Catechism of the Catholic Church 890-92, 2034**

890 The mission of the Magisterium is linked to the definitive nature of the covenant established by God with his people in Christ. It is this Magisterium's task to preserve God's people from deviations and defections and to guarantee them the objective possibility of professing the true faith without error. Thus, the pastoral duty of the Magisterium is aimed at seeing to it that the People of God abides in the truth that liberates. To fulfill this service, Christ endowed the Church's shepherds with the charism of infallibility in matters of faith and morals. The exercise of this charism takes several forms:
"The Roman Pontiff, head of the college of bishops, enjoys this infallibility in virtue of his office, when, as supreme pastor and teacher of all the faithful - who confirms his brethren in the faith he proclaims by a definitive act a doctrine pertaining to faith or morals. . . . The infallibility promised to the Church is also present in the body of bishops when, together with Peter's successor, they exercise the supreme Magisterium," above all in an Ecumenical Council. When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed," and as the teaching of Christ, the definitions "must be adhered to with the obedience of faith." This infallibility extends as far as the deposit of divine Revelation itself.

Divine assistance is also given to the successors of the apostles, teaching in communion with the successor of Peter, and, in a particular way, to the bishop of Rome, pastor of the whole Church, when, without arriving at an infallible definition and without pronouncing in a "definitive manner," they propose in the exercise of the ordinary Magisterium a teaching that leads to better understanding of Revelation in matters of faith and morals. To this ordinary teaching the faithful "are to adhere to it with religious assent" which, though distinct from the assent of infallibility, is nonetheless an extension of it.

The Roman Pontiff and the bishops are "authentic teachers, that is, teachers endowed with the authority of Christ, who preach the faith to the people entrusted to them, the faith to be believed and put into practice." The ordinary and universal Magisterium of the Pope and the bishops in communion with him teach the faithful the truth to believe, the charity to practice, the beatitude to hope for faith, and, as a result, religious assent to it.

In his book *The Idea of the University*, Newman concluded that universities were in the business of creating gentlemen, and the Church was in the business of creating saints. How does this relate to the universal call to holiness? How does the Catholic Church help its members to grow in holiness and become saints?

*Answer:* All Christians are called to conform their lives to Christ and become like him as adopted sons and daughters of God through him. This is a universal call, not just for a select few, but for all who profess belief in Christianity. Saint Paul said, "He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus" (2 Timothy 1:9). God desires an intimate union with his children, and we cannot enter into this union with a sinful nature.

Grace absolves us of our sin and allows us to progress toward holiness. The Church offers many opportunities to receive grace, first in baptism and then in the other sacraments. Looking to the canonized saints as role models also helps us identify with and better understand lives that are conformed to Christ.
For additional reading:

1 Peter 1:13-16

13 Therefore, gird up the loins of your mind, live soberly, and set your hopes completely on the grace to be brought to you at the revelation of Jesus Christ. 14 Like obedient children, do not act in compliance with the desires of your former ignorance 15 but, as he who called you is holy, be holy yourselves in every aspect of your conduct, 16 for it is written, “Be holy because I [am] holy.”

2 Timothy 1:9-10

9 He saved us and called us to a holy life, not according to our works but according to his own design and the grace bestowed on us in Christ Jesus before time began, 10 but now made manifest through the appearance of our Savior Christ Jesus, who destroyed death and brought life and immortality to light through the gospel,

Catechism of the Catholic Church 2013-14, 2813

2013 "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity." All are called to holiness: "Be perfect, as your heavenly Father is perfect."

In order to reach this perfection the faithful should use the strength dealt out to them by Christ's gift, so that . . . doing the will of the Father in everything, they may wholeheartedly devote themselves to the glory of God and to the service of their neighbor. Thus the holiness of the People of God will grow in fruitful abundance, as is clearly shown in the history of the Church through the lives of so many saints.

2014 Spiritual progress tends toward ever more intimate union with Christ. This union is called "mystical" because it participates in the mystery of Christ through the sacraments - "the holy mysteries" - and, in him, in the mystery of the Holy Trinity. God calls us all to this intimate union with him, even if the special graces or extraordinary signs of this mystical life are granted only to some for the sake of manifesting the gratuitous gift given to all.

2813 In the waters of Baptism, we have been "washed . . . sanctified . . . justified in the name of the Lord Jesus Christ and in the Spirit of our God." Our Father calls us to holiness in the whole of our life, and since "he is the source of [our] life in Christ Jesus, who became for us wisdom from God, and . . . sanctification," both his glory and our life depend on the hallowing of his name in us and by us. Such is the urgency of our first petition.

By whom is God hallowed, since he is the one who hallows? But since he said, "You shall be holy to me; for I the LORD am holy," we seek and ask that we who were sanctified in Baptism may persevere in what we have begun to be. And we ask this daily, for we need sanctification daily, so that we who fail daily may cleanse away our sins by being sanctified continually. . . . We pray that this sanctification may remain in us.
In the *Grammar of Assent*, Newman developed in his thesis that the key step to faith is *assent*, not *certitude*. Explain the difference between assent and certitude, as well as how they related to belief in God.

**Answer:** Assent is approval or agreement, while *certitude* is firm knowledge that something is true or correct. Newman believed that coming to *certitude* was not the process that mattered for belief, but that coming to assent was more relevant. He saw a big difference between the need to be certain and the quest to understand on some level, which is the basis of assent. We hardly ever get absolute certainty about most things, but we still believe in many of them anyway.

Coming to assent involves much more than accepting an argument. Newman called the process the “illative sense”—the movement of the mind to the point of assent through formal conclusions based on evidence, and then through informal conclusions based on many other things, such as peer group influence or “truths” passed down from others. We come to assent by an extremely subtle and unconscious process of weighing and accumulating “converging probabilities”: my observations and what I’ve been told always lead me to believe something, even if it’s not empirically certain.

God’s existence is not empirically certain. However, Christians believe in him, as they have used their “illative sense” to come to faith.

**What did Newman think was the most real or concrete evidence for the existence of God?**

**Answer:** Newman writes that our conscience gives us concrete access to the reality of God. He calls conscience “a certain, keen sensibility, pleasant or painful, in virtue of which I call certain actions rights or wrong.” He refers to conscience as a “voice” that is oriented to something higher than oneself. We are ashamed when we don’t follow that voice. Since we can only be ashamed when in front of a person, there must be someone before whom we are responsible.

Our conscience, if well-formed, is not subjective or based only on opinion. It is God’s objective voice within us, guiding our actions to conform to his law and will.
Thus conscience is a connecting principle between the creature and his Creator; and the firmest old of theological truths is gained by habits of personal religion. When men begin all their works with the thought of God, acting for his sake, and to fulfill His will, when they ask His blessing on themselves and their life, pray to Him for the objects they desire, and see Him in the event, whether it be according to their prayers or not, they will find everything that happens tends to confirm them in the truths about Him which live in their imagination, varied and unearthy as those truths may be.

For additional reading:
Catechism of the Catholic Church 1706, 1776, 1778

1706 By his reason, man recognizes the voice of God which urges him "to do what is good and avoid what is evil." Everyone is obliged to follow this law, which makes itself heard in conscience and is fulfilled in the love of God and of neighbor. Living a moral life bears witness to the dignity of the person.

1776 "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment. . . . For man has in his heart a law inscribed by God. . . . His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths."

1778 Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right. It is by the judgment of his conscience that man perceives and recognizes the prescriptions of the divine law:

Conscience is a law of the mind; yet [Christians] would not grant that it is nothing more; I mean that it was not a dictate, nor conveyed the notion of responsibility, of duty, of a threat and a promise. . . . [Conscience] is a messenger of him, who, both in nature and in grace, speaks to us behind a veil, and teaches and rules us by his representatives. Conscience is the aboriginal Vicar of Christ.

Newman suffered much in his life for speaking the truth. What is the core truth of Christianity, and how is sharing this truth with the responsibility of all disciples?

Answer: The truth of Christianity is that Jesus is the only begotten Son of God, fully human and fully divine. He came into the world to suffer and die as a payment for the sins of all. Through his sacrificial death and glorious resurrection, he paid the penalty of sin and defeated death for all mankind, thereby restoring the relationship with God that was broken through original sin.
Through our baptism into the Body of Christ, it is our responsibility to evangelize or share this truth with others, drawing them into a relationship with Christ and with his Church.

**For additional reading:**

John 1:1-5; 8:58; 14:6

1. In the beginning was the Word, and the Word was with God, and the Word was God.
2. He was in the beginning with God.
3. All things came to be through him, and without him nothing came to be.
   What came to be through him was life, and this life was the light of the human race;
4. the light shines in the darkness, and the darkness has not overcome it.

8:58 Jesus said to them, “Amen, amen, I say to you, before Abraham came to be, I AM.”

14:16 And I will ask the Father, and he will give you another Advocate to be with you always,

**Catechism of the Catholic Church 638, 851**

638 "We bring you the good news that what God promised to the fathers, this day he has fulfilled to us their children by raising Jesus." The Resurrection of Jesus is the crowning truth of our faith in Christ, a faith believed and lived as the central truth by the first Christian community; handed on as fundamental by Tradition; established by the documents of the New Testament; and preached as an essential part of the Paschal mystery along with the cross:

  *Christ is risen from the dead!*
  *Dying, he conquered death;*
  *To the dead, he has given life.*

851 *Missionary motivation.* It is from God's love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, "for the love of Christ urges us on." Indeed, God "desires all men to be saved and to come to the knowledge of the truth"; that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God's universal plan of salvation, the Church must be missionary.
Prayer for the Canonization of Blessed John Henry Newman

O God our Father, You granted to Your servant Blessed John Henry Newman wonderful gifts of nature and of grace, that he should be a spiritual guide in the darkness of this world, an eloquent herald of the Gospel, and a devoted servant of the one Church of Christ. For his insight into the mysteries of the Kingdom, his zealous defence of the teachings of the Church, and his priestly love for all Your children, we pray that he may soon be numbered among the canonized saints. Through our Lord Jesus Christ Your Son, Who lives and reigns with You in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Our Father Hail Mary Glory be
Closing Prayer

Prayer for Christian Unity

by Blessed John Henry Newman

O Lord Jesus Christ,
who, when You were about to suffer,
prayed for Your disciples to the end of time
that they might all be one,
as You are in the Father and the Father in You:
Look down in pity on the manifold divisions
among those who profess Your faith,
and heal the many wounds
which the pride of man
and the craft of Satan
have inflicted upon Your people.

Break down the walls of separation
which divide one part and denomination of Christians from another.
Teach all that the See of St. Peter, the Holy Church of Rome,
is the foundation, center and instrument of unity.

Open their hearts to the long-forgotten truth
that our Holy Father, the Pope,
is Your vicar and representative;
and that in obeying him in matters of religion
they are obeying You, so that,
as there is but one holy company in heaven above,
so likewise there may be but one communion,
confessing and glorifying Your holy Name here below.
Amen.
Closing Song

God Will Make A Way

by Don Moen

https://www.youtube.com/watch?v=1zo3fJYtS-o

Based on the Study Program – Catholicism: The Pivotal Players by Bishop Robert E. Barron