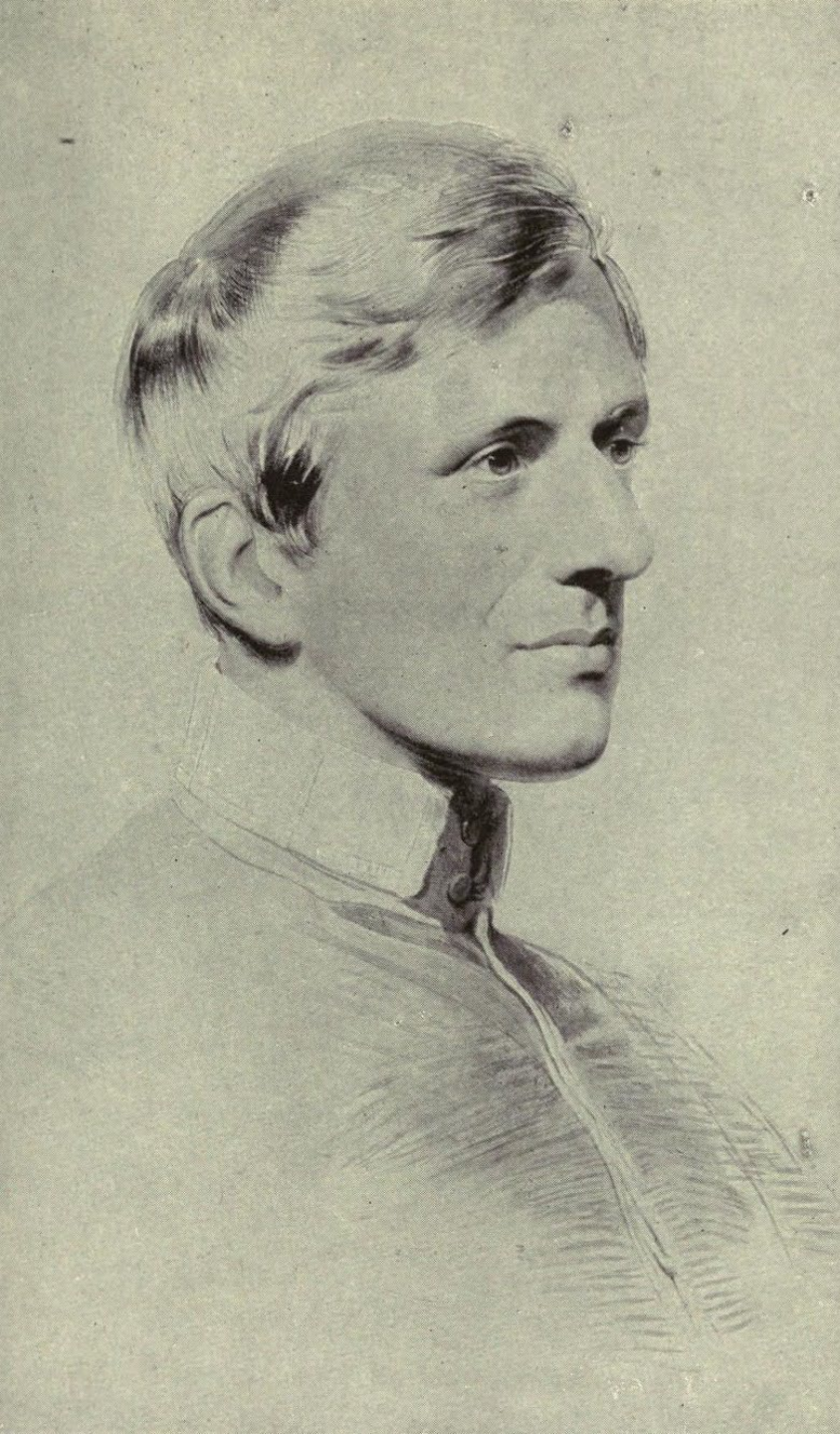




Newman and the Church:
A Reflection upon his Priestly Life

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Finding the Church (1801 – 1845)

The “Oxford Movement” (1833 – 1845)

Parochial and Plain Sermons (1828 through 1841)

Essay on the Development of Christian Doctrine
(1845)

Serving the Church (1845 – ca. 1858)

Founding Rector of the Catholic University of
Ireland (1851 – 1858)

The Idea of a University (1854)

Loving the Church (ca. 1858 – 1890)

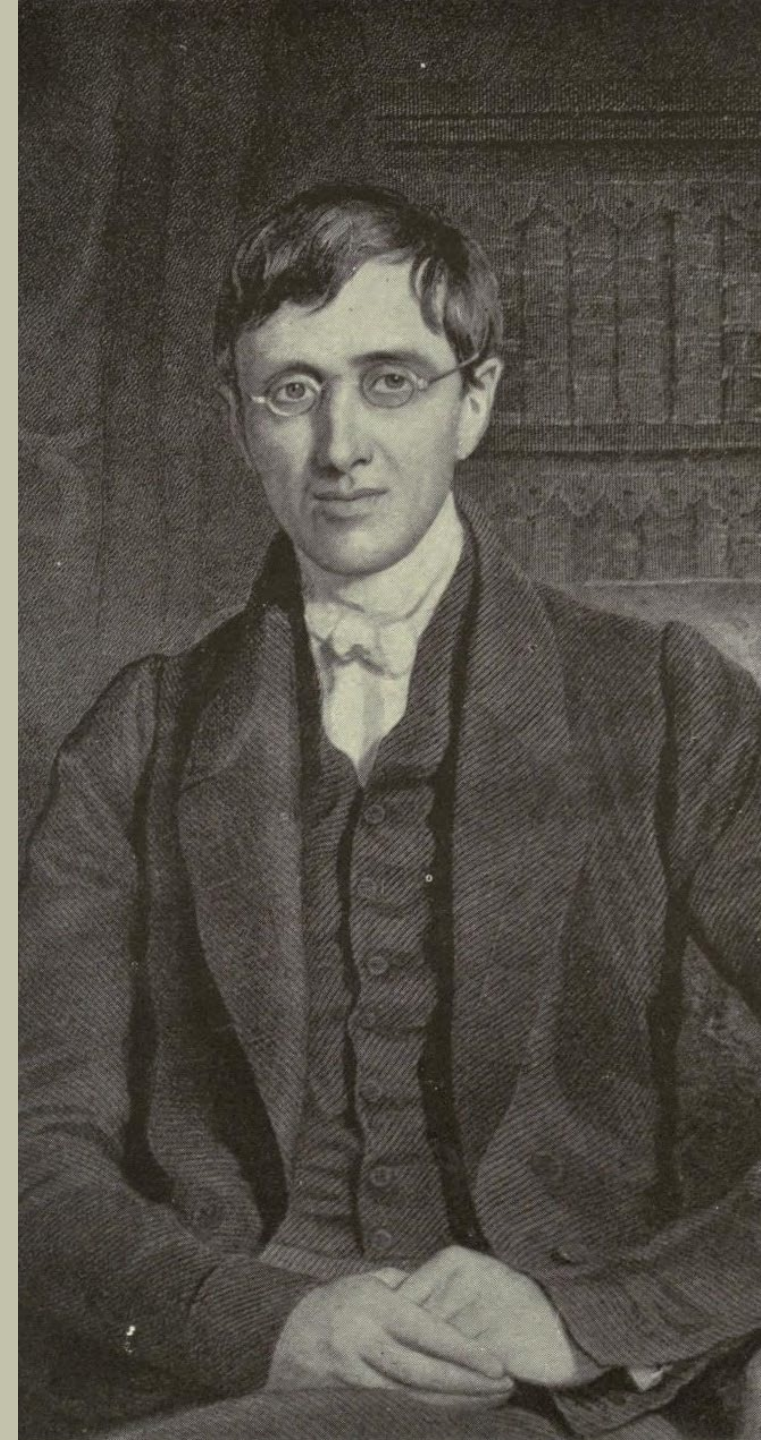
Apologia Pro Vita Sua (1864)

I. Finding the Church

The Oxford Movement (1833 – 1845)

- John Keble's Assize Sermon
- The Hampden Affair
- The publication of Hurrell Froude's *Remains*
- Newman's Tract XC

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



This is a subject which cannot too strongly be insisted on. Act up to your light, though in the midst of difficulties, and you will be carried on, you do not know how far. Abraham obeyed the call and journeyed, not knowing whither he went; so we, if we follow the voice of God, shall be brought on step by step into a new world, of which before we had no idea. This is His gracious way with us: He gives, not all at once, but by measure and season, wisely. To him that hath, more shall be given. But we must begin at the beginning.

“Truth Hidden when not Sought After” (1830)

At Home in the Church

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment . . . it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

Apologia Pro Vita Sua (1865)



II. Serving the Church

1851 – Abp. Paul Cullen first approaches Newman about the prospect of a Catholic university in Ireland

1854 – Brief of Pius IX establishes the university; Newman installed as rector on June 4. That fall he delivers his nine “Discourses on University Education”

1856 – University church opens

1858 – Newman resigns the rectorship

Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up Universities; it is to reunite things which were in the beginning joined together by God and have been put asunder by man.

It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.

“Intellect, the Instrument of Religious Training” (1856)

III. Loving the Church

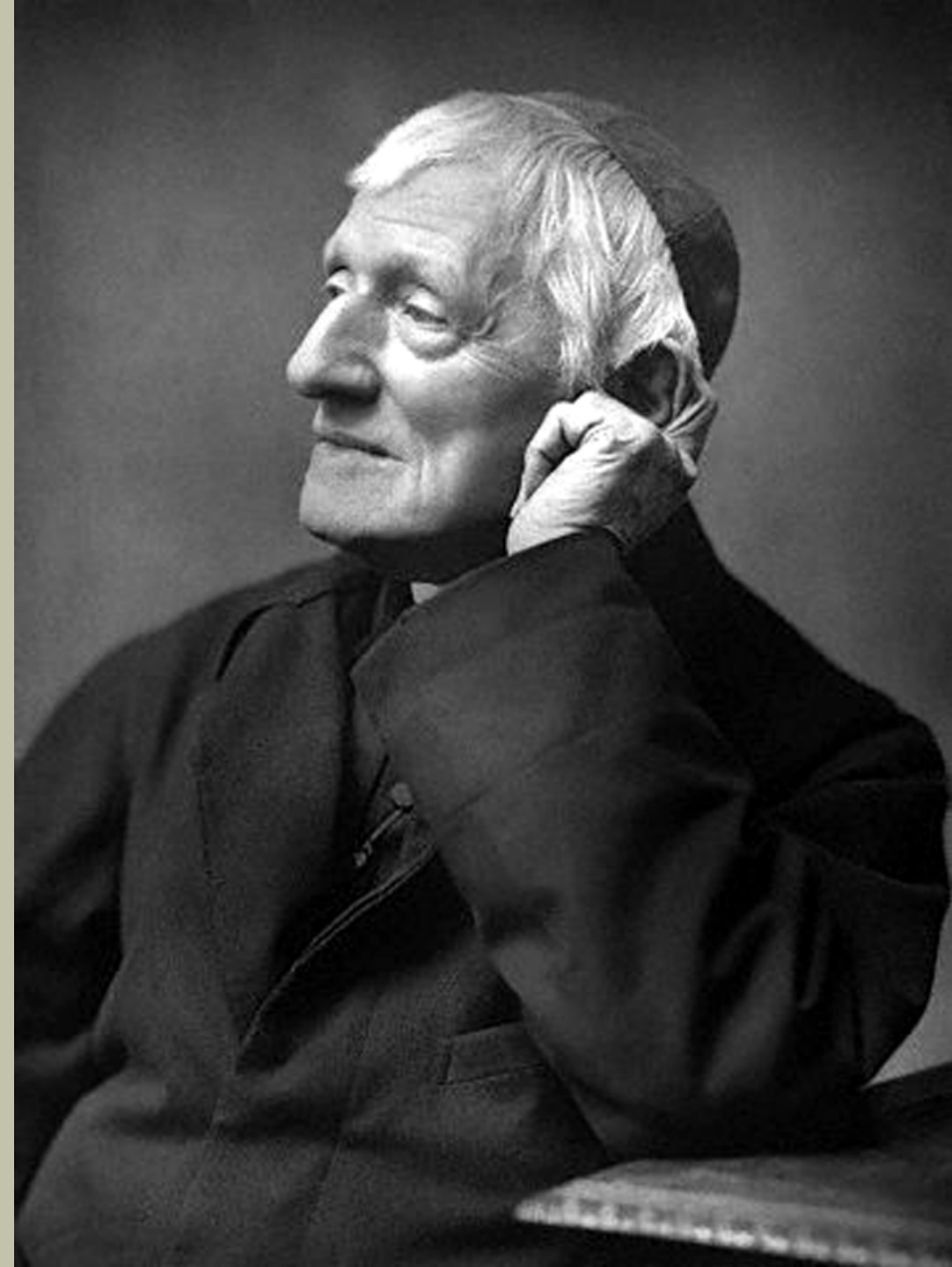
1848 – Oratory of St. Philip Neri, Birmingham

1851 – Newman's *Present Position of Catholics*
with the subsequent “Achilli” trial for libel.

1860 – Newman and “The Rambler”

1864 – Controversy with Charles Kingsley and
Newman's *Apologia Pro Vita Sua*

“As a Protestant, I felt my religion dreary,
but not my life—but, as a Catholic, my
life dreary, not my religion.” (1863)



We have gone about his work in the way most likely to gain his blessing upon us, because most like his own. We have not chosen for ourselves any scene of exertion where we might make a noise, but have willingly taken that humble place of service which our Superiors chose for us. The desire of our hearts and our duty went together here. We have deliberately set ourselves down in a populous district, unknown to the great world, and have commenced, as St. Philip did, by ministering chiefly to the poor and lowly. We have gone where we could get no reward from society for our deeds, nor admiration from the acute or learned for our words. We have determined, through God's mercy, not to have the praise or the popularity that the world can give, but, according to our Father's own precept, "to love to be unknown."

"The Mission of St. Philip Neri" (1850)



We must gain the habit of feeling that we are in God's presence, that He sees what we are doing; and a liking that He does so, a love of knowing it, a delight in the reflection, "Thou, God, seest me."

... he who is accustomed to lean on the Unseen God, will never be able really to attach himself to any of His creatures. And thus an elevation of mind will be created, which is the true weapon which he must use against the infidelity of the world.

"The Infidelity of the Future" (October 2, 1873)