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**JOHN HENRY NEWMAN AND HIS PERSPECTIVE ON
THE RESTORATION OF CHRISTIAN UNITY**

PHD THESIS SUMMARY

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The PhD thesis entitled JOHN HENRY NEWMAN AND HIS PERSPECTIVE ON THE RESTORATION OF CHRISTIAN UNITY aims to present an important historical representative, both for the Anglican and Roman-Catholic Church, less known and researched in the Romanian orthodox theology, but whose example could be successfully used in the interconfessional debates between our Church and the two Western Churches.

John Henry Newman, surrounded by other promoters of the Oxford Movement, such as John Keble, Edward Bouvery Pusey and Richard Hurrell Froude, started a real campaign for studying and writing Anglican theological treatises inspired by the writings of the Church Fathers of the Primitive Church. They succeed in creating, in a very short period of time, a current so strong, that it echoes even today among Catholics and Anglicans around the world. However, the failure-denial juncture bears him away from the Anglican Church and he finds refuge and support in the Roman-Catholic Church. John Henry Newman's personality left such a mark on the history of the two religions that the Catholics opened several study centers bearing his name, where his theology and his personality are researched, in detail, due to the special value attributed to him.

The Anglican theologian first disputed, then revitalized the concept of papal primacy, a teaching he did not attempt to disavow, but to nuance. However, a question naturally occurs: why was Newman received into the Catholic Church, although he contested a number of its dogmas? The answer can be found in the message Pope Benedict XVI transmitted at the symposium dedicated to Blessed John Henry Newman: "To live is to reveal the truth that God is love". He said as it follows: "Cardinal Newman never lowered to false compromises and never settled for facile consensus". He remained honest "in search of the truth, faithful to the callings of his own conscience and aiming towards the ideal of sanctity". And if he could not be convinced to retract the harsh criticism, he was brought within the Roman-Catholic Church where he continued his intellectual work without being in conflict with the interests of the Catholic Church.

John Henry Newman became a true historical phenomenon, a spring for Christian researchers throughout time and his work, with statements and nuances, is a very good reason to understand how the Catholic Church can bless someone that is important and disputed at the same time, as it was his case. Blessed John Henry Newman's complexity and his importance for the Catholic Church remains a current theme, mainly for the Western Christianity. His vast work permanently underpins the organization of symposiums and elaborate discourses which impress

even 125 years later. Pioneer of university strategies in the 19th century and a visionary of the idea of a well-instructed laity, anchored in knowledge, protector and scrupulous promotor of the dogmas, Newman focused both on writing and action, but generated, for over a century after his death, effects that were beneficial for the life of the two religions: Catholic and Anglican.

The present work is structured into two sections. The first is historical and it presents the life and the activity of cardinal John Henry Newman, without claiming to exhaust the subject. The second section synthesizes his perspective on the restoration of Christian unity, not as much from the angle of his writings, but rather from the perspective of the decisions made throughout his life, as well as the way he related to Christians of different confessions.

The first part is concentrated in the first three chapters of the paper, divided into three distinctive periods of his life, for each period is different from a time perspective, especially in terms of the way he relates to God. The beginning of his life is marked by a superficial faith. As a young man, he sees religion in a distorted way. Being educated in a family characterized by classical Anglicanism, his reasoning is greatly influenced by his mother who had Huguenot origins. The education received from his mother introduces to his soul the Calvinist theology, but such an action destabilizes little John Henry. Therefore, during his first years in school, he continuously searches for the truth, as he had limited notions in this sense and difficulty in rightfully discerning them. Having access to agnostic authors complicated even more his way of discerning reality since he was influenced by their works. Around 1816, young Newman was converted and that moment will weigh greatly in all of his decisions from then on.

His family faced financial problems and he ended up attending Trinity College at Oxford University early on, at the tender age of 16, in 1817, although young men used to start school there when they were 18-19 years old. He adapted very well and was able to cope with college requirements, and shortly after, due to his ambition and perseverance, became one of the best students of this institution. Unfortunately, his lack of maturity was noticeable at the graduation exams where he was not able to get good scores. Still, as a result of a separate exam, he became tutor at Oriel College in Oxford where he quickly made himself noticed.

During the second period of his life, Newman became an Anglican clergyman and university professor, as such he will influence the life of Oxford and of the Anglican Church. Starting with the year 1833, he initiated the Oxford Movement, the most important spiritual movement of the 19th century in the Anglican Church. With the help of the members of the

movement he generated a spiritual rebirth and drew the attention towards the works of the Church Fathers of the first four Christian centuries.

During the third period of his life, he moved from the Anglican Church to the Roman-Catholic Church, although as an Anglican he wrote extensively against the doctrine of papal infallibility and against the abuses of the popes throughout history. His worth for the Anglican theology made him a valuable person for the Church of Rome. As a Catholic, he was sent to school to study Catholic theology and was ordained again as a priest, and later he established the Birmingham Oratory, having as a model the Oratory of Saint Filip Neri.

The Irish Catholic Bishops of Dublin invited him to use his Oxford experience and establish a Catholic University in Dublin. The University was structured into four faculties: law, letters, medicine and philosophy, which soon became attractive for young Catholics. It was a way of revolutionizing the University principle in the middle of the 19th century in Europe. With great support from the Oratory, he becomes the founder of the Birmingham Primary School for the children of the people converted from Anglicanism. He was also invited by Pope Pius IX to participate to the First Vatican Council as a theology expert. The Oratorian priest John Henry Newman refused, invoking his age and sickness.

The last period of his life was equally important, dynamic and interesting. On may 13th 1879, Newman was granted the rank of cardinal by Pope Leo XIII, who also gave him the papal dispensation to not have his residence in Rome, as it was the law in the Roman-Catholic Church for the cardinals that were not diocesan bishops. With a vast work and several projects finalized, at the age of 89, in 1890, he dies at his Birmingham Oratory residence.

A file on Newman's beatification was opened in 1958 and in 1991 he was declared venerable by Pope John Paul II. On the 19th of September, 2010, in Birmingham, Cardinal John Henry Newman was declared Blessed and the 11th of august became a date of yearly celebration.

The second section of the paper illustrates essential elements from the life and work of cardinal John Henry Newman, describing the way he perceived the methods by which Christian unity could be stored or restored. Even if the catholic theologians that worked mainly on his work did not create a distinctive chapter regarding his perspective on the restoration of Christian unity, the present paper emphasizes elements of this perspective, which will prove to be relevant, especially with regards to the documents of the Second Vatican Council, for he was described as the Father of Vatican II.

The paper intends to present a personality with great influence on the 19th century theology in England, both as an Anglican and a Roman-Catholic. The need to find the best ways towards interconfessional dialogue, by using historical methods, makes the present research an important expose of a part of the Universal Church History, less studied by the Romanian orthodox theology.

Cardinal John Henry Newman had a great impact on the theology of the two Churches, Anglican and Catholic, and was able to maintain this subject current, worthy of being known and researched by the Romanian orthodox theology as well. An interesting aspect regarding this subject is the way the Roman-Catholic Church accepted an Anglican theologian who attacked the papal Primacy Dogma in his writings, and later on, during the First Vatican Council manifested himself, in small circles, against the new dogma, namely the Infallibility of the Pope.

The main objective of the research paper is to discover modalities by which Newman and his theology succeeded in being a vector of stability in stating the truth, in two worlds so different, as the ones of the two Churches.

The general objectives of the research are reflected in the approach of the present research paper and can be summarized as follows:

- identifying the role father John Henry Newman had in the Anglican Church and his importance for the Oxford Movement;
- establishing the elements that modified the influence of the Roman-Catholic Church in the middle of the 19th century in England and Ireland, in the form of the cultural institutions he founded;
- presenting historical elements that made him a “guest” of Pope Pius IX at the First Vatican Council;
- identifying John Henry Newman’s perspective on the restoration of Christian unity, from two standpoints: Anglican and Catholic;
- focusing on aspects that make his personality a model of ecumenical dialogue as well as the elements which make possible the confession of truth without negotiating a position.

The present paper employs a complex investigative process, starting with a series of reference works from the specialty historiography, as well as the use of primary elements, chiefly

the public and private letters of the research subject, offering this way a detailed image of the events studied.

Therefore, CHAPTER 1 entitled: “John Henry Newman – the early years” presents the first part of his life when he was first converted. This chapter offers a glimpse into his childhood and his youth, when he studied Great Ealing School, where he had his first conversion, and at Trinity College, Oxford University, where he discovered his great capacity for study and for failure. This chapter also presents the way he became, in an unconventional way, tutor at Oriel College, as he got noticed during the contest.

CHAPTER II is entitled “The Anglican period” and it begins with a few elements of the historical context in the United Kingdom and in Ireland, at the beginning of the 19th century, as well as the religious situation in the Kingdom. Then it presents the rise of John Henry Newman as an Anglican deacon and priest in tandem with his position as a theologian and university professor, author of several books and articles in specialty journals of the world. It’s the period of his youth, when his intellectual drive, as well as the desire to prove himself challenge him to study the fundamental theology of the Primitive Christian Church. It also describes his intellectual and spiritual development, which, in the given political setting, generated the most important movement of theological and spiritual revival in the Anglican Church, the Oxford Movement. Although this was a collective initiative, we state convincingly that the founder, the person that organized and gave direction to the Oxford Movement was the Anglican priest John Henry Newman. This is the reason why we present the way he was involved in the Movement and the way the study of the works of the Church Fathers convinced him and the great majority of the members of the Movement of the fact that the Anglican Church is schismatic.

Chapter III is entitled “The Catholic period” and it mentions the main points of his activity as a Catholic priest and theologian, founder of the Catholic University in Dublin and of the Birmingham Primary School. He was portrayed as a defender of his ideas and statements during the Anglican period in his autobiography “*Apologia Pro Vita Sua*”. In this chapter, we find a synthesis regarding his attitude towards the First Vatican Council and its consequences.

In his quest for a religion that can offer him salvation, he left Anglicanism and with great humbleness became Catholic. He was “educated” at the Maryvale Catholic College, than at the “*Propaganda Fidei*” College in Rome, and was once again ordained priest. Back in England, he established in Birmingham the first English oratory.

Because of his exquisite intellectual capacities and the experience gained as a professor at Oxford, he was invited in Dublin to establish the first Catholic university in Ireland. Although John Henry Newman studied in Oxford, he attempted to bring the Catholic University of Dublin to a new level, surpassing the general education promoted in the historical universities, and aiming towards a personalized education, with specialty domains, something completely new for those times.

However, most often than not, good things are contested, Newman decided to withdraw from the Catholic University of Dublin and return to the Birmingham Oratory where he established a Catholic school for the children of the people converted to Catholicism.

The First Vatican Council gave Newman, the Catholic priest, the opportunity to be noticed and show his worth, but he chose to remain discreet, refusing to be present in Rome. His opinions did not coincide with those of Pope Pius IX. Consequently, he avoided to express them publicly, although in private he did not refrain from stating them.

Chapter IV is entitled “The last years of his life” because it presents the highest point and the validation of his lifetime efforts as an Anglican and later Catholic priest and theologian. During this time, he intensified his publishing activity, by reediting books written and published while he was an Anglican priest and professor at Oriel College. Also, the chapter presents the episode when Pope Leo XIII honours him, himself and the Roman-Catholic Church by raising the Oratorian priest John Henry Newman to the rank of cardinal, with an extraordinary derogation from the law of the Church of Rome. The beatification the process validated, 110 years later, the efforts of a man who risked everything he had for he was faithful that the Roman-Catholic Church could offer him the chance of salvation.

Chapter V entitled “John Henry Newman’s perspective on the restoration of Christian Unity” is a summary. It highlights, for the most part, his attitude at different stages in his life and the decisions he made in order to understand the way he related to the restoration of Christian unity. On several occasions he was named in the Catholic theology “the first ecumenical saint” and “father” of the Second Vatican Council, but the theological work does not have a distinctive chapter regarding a clear strategy in restoring Christian unity. This is the reason why such a synthesis was a challenge, because it existed, but it was not named in a distinctive way.

Conclusions: the results of the historical research of the present paper led to the following conclusions:

- John Henry Newman was an important representative of the Anglican Church, as vicar of “Saint Mary the Virgin” university church, Oxford, and as fellow and tutor at Oriel College, Oxford University.
- Initiator and organizer of the Oxford Movement, Newman became the promoter of the most important current that revitalized and renewed the spiritual life of the Anglican Church during the 19th century.
- The Oxford Movement made possible for the Anglican Church to get into direct contact with some of the works of the Church Fathers of the first four Christian centuries.
- The study of the works of the Church Fathers convinced Newman to leave Anglicanism and embrace Catholicism.
- In the Roman-Catholic Church, J.H. Newman greatly contributed to the intellectual development of Catholics in England and Ireland, by establishing specialty institutions: the Birmingham Oratory, the Catholic University of Ireland and Birmingham Primary School.
- From a theological point of view, he had a major contribution towards the Catholic theology, namely important ecclesiological elements which were taken, without recognition, by the Second Vatican Council.
- His intellectual value convinced Pope Pius IX to invite him to the Second Vatican Council, as a theological expert, to be a member of the Council’s work committees.
- Newman refused Council participation invoking his age and precarious health.
- Pope Leo XIII elevated him to the rank of cardinal, although he had to ask for a derogation in order to be exempt from the obligation to live in Rome, according to the Catholic law for cardinals who are not diocesan bishops.
- The Roman-Catholic Church declared him “Blessed”, and under his patronage dozens of research, charity and educational centres around the world run their activity, especially for young people.
- John Henry Newman’s perception on the restoration of Christian Unity refers to the power and God’s will to unite all Christians in the Eucharist for their salvation.

The personal contributions to the present paper can be summarized as follows:

- A structured presentation of John Henry Newman's life and activity with the two stages of his life: Anglican priest and university professor – catholic priest and cardinal.
- The opening of a possible dialog on this subject with The Anglican and Roman-Catholic Churches by approaching a non-conformist model, such as Newman.
- The presentation of a model of authentic ecumenism, expressed in the way of living and thinking.
- Chapter V presents Newman's perspective regarding the restoration of Christian unity, an aspect that has never been approached by specialty disciplines in theology.

Newman's way of thinking is characterized by complementary advantages and not by contradictions, he was named, at the same time, liberal and conservative, progressive and traditional, cautious and radical, dogmatic, but at the same time pragmatic, idealist, but realist.

With regards to the Church of England, he condemned political interference in naming the bishops and reminded the clergy that the Church does not belong to the state, but to Christ. He fought for the separation of Anglicanism from the Protestant theology and revitalized through the Oxford Movement the theological foundation in the form of the works of the Church Fathers of the Primitive Church. He revitalized the spiritual life, militated for the reintroduction of the vestments for priest, as well as of the sumptuousness of the sermons, elements that were omitted almost entirely by Anglicans.

For the Church of Rome, he was the founder of the Catholic University in Dublin, he set the groundwork for a university system which set the basis for Catholic universities until today. He defended Catholicism from the attacks coming from the Protestant side of the Anglicans and promoted the right to education for Catholics in England. We can even address the way his theological opinions founded the decisions of the Second Vatican Council, although his name did not appear in the documents of the Council.

Newman can be a model for the contemporary priest, because of his exemplary conduct, dedication, intellectual ability and continuous cumulation of theological knowledge, but, most of all, because of the verticality and subtilty with which he defended the truth. Both for the Catholic and for Anglican priest he is a reference point, especially now, in the 21st century. But he can be an example for the contemporary Romanian orthodox priest as well.

Key-words: Theology, Anglicanism, Oxford, Movement, Catholicism, University, Oratory, Council, cardinal, Blessed

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