



Consortio

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Saint John Henry Cardinal Newman

Holiness Rather Than Peace

Saint John Henry Newman once wrote: “One of the sure signs of the Spirit of God is peace. The Saints have gone through many fierce trials; I do not read that they were restless; ... No two saints can be so different from each other as Saint Philip and Saint Ignatius - one so unassuming, the other so imperial. They are both in different ways inexpressibly calm - the calmness of Saint Philip took the form of cheerfulness, that of Saint Ignatius the form of majesty... The first element in Saint Philip’s spirit is rest and peace.”¹

God gives peace where He wants our heart to dwell, but He leaves us in unrest wherever we have not yet reached His goal.

If we are going to contemplate Newman’s lifelong quest for holiness under the heading: “holiness rather than peace,” we have to keep in mind the rules of the “discretion of the spirits” which Saint Ignatius of Loyola gave in his *Exercises*.² God gives peace



Saint John Henry Newman by Sir John Everett Millais

where He wants our heart to dwell, but He leaves us in unrest wherever we have not yet reached His goal. And Saint Augustine’s famous words come to mind as well, “Our heart is restless until it rests in You” - whereas the “invidious enemy,” according to Saint Ignatius under the disguise of an “angel of the light” can give consolation to the soul in order to

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By Dr. Michael Wladika

Marriage, family, love, salvation – these are by now certainly far removed from being seen as taken-for-granted. Rather, they seem, to some, as coming directly out of the Stone Age. They are, nevertheless, what they have always been. It is important to say such things clearly, it is important to differentiate, to discriminate.

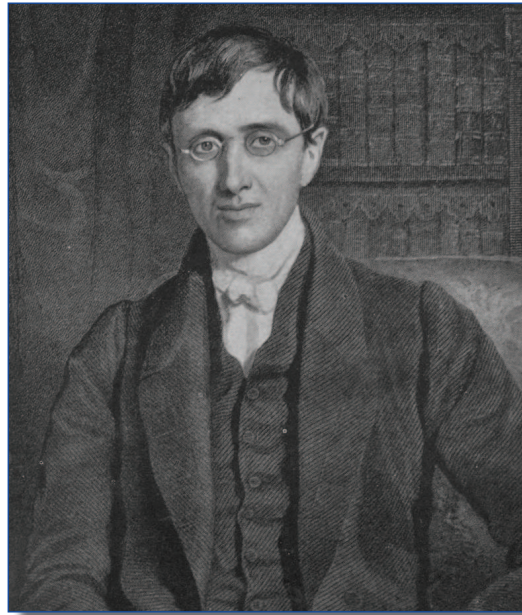
There is, for example, no marriage that is not between one man and one woman. But what if people are, over a considerable time, talked into assuming it is otherwise? Almost everybody conforms. And then people feel free to say “what everybody says” about the nature of marriage,

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entrap her.³ Newman's battle against any kind of deceitful peace would start with the first fundamental conversion in his life. At the age of fifteen years he turned, mainly under the influence of two saintly Anglican clergymen, Walter Mayers and Thomas Scott, from near atheism unto a deep Christian faith which he experienced in a supernatural awareness of a distinct presence of a personal God in his life.⁴ In answer to God's call John Henry



John Henry Newman by William Charles Ross

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was willing to give himself up entirely to the truth which he had mercifully found. So he adopted the motto "Holiness rather than peace" from his spiritual teacher Thomas Scott⁵, whom he deeply admired for his "bold unworldliness" and his struggle towards holiness of life for both himself and his flock. In his writings Scott heavily insisted on the conscience as a moral guide. For Newman, in his footsteps, conscience and a sincere search for truth should always exclude any compromise for the sake of a peace that is no peace. On the role of conscience he later wrote:

"May we not look for a blessing through obedience even to an erroneous system, and a guidance by means of it out of it? ... Certainly I have always contended that obedience even to an erroneous conscience was the way to gain light, and that it mattered not where a man began, so that he began on what came to hand, and in faith; and that any thing might become a divine method of Truth."⁶

Did the young John Henry foresee how many trials, how many battles his attempt to follow God in obedience, the one God in three Persons, who had revealed Himself and who by the light of faith had made this revelation a compass of truth in Newman's own heart, would cost him in the course of the remaining seventy-four years of his life? But from the first day he never ceased to trust in God's assistance to enable him to serve God faithfully. He did not start his journey for truth merely in reliance on his intellectual capacities, but principally

on God's guidance through grace. His famous hymn "Lead Kindly light, amidst th'encircling gloom, Lead Thou me on! ...one step enough for me" captures this attitude in a few words. Actually, in order to understand Newman's holiness, which might not seem outstanding or extraordinary to some, we have to look on the profoundly supernatural perspective in which Saint John Henry would view all phenomena around him from the early experience of his calling and throughout his life. He tried to interpret them in God's light, and then to please God as perfectly as possible no less in the humdrum duties of everyday life as amidst trials and temptations. As a Catholic priest, when suffering seemed to reach a special climax - at the time when he was threatened by imprisonment due to the uncertain result of the famous Achilli trial (Newman had publicly uncovered the misdemeanors and unreliability of the ex-priest Achilli who had been attacking the Church in the journals; Achilli then tried to have him convicted for calumny) - he told his confrères at the Oratory in Birmingham:

"I do not suppose that either you or I feel able simply to rejoice and exult today in our secret hearts, yet reason tells us we ought to do so. It is natural we should be depressed; it is reasonable we should triumph.



It is from human feelings that we are sad; it will be from grace, if we are satisfied and thankful. Human feeling is not wrong; but grace is better.”⁷

This is a perfect example of the dialectic in which Newman would find himself throughout his life. Fighting for truth and doing his duty as a priest in defending the Church made him suffer persecution, unrest and anxiety; in God he found peace in the deepest recess of his heart. Here we find a key to the secret of his intimate holiness.

Newman’s Intellectual Combat – The Theological Virtue of Faith The Fruits of Holiness

Christian holiness certainly is “personal” but never “private.” Newman’s own quest for truth, which left him no peace until he had found it in the fullness of the Faith in the Catholic Church, would become a source of grace for others. In the end it brought much good not only for the cause of Catholicism, but also for many Anglicans. His philosophical and theological arguments against religious liberalism have strengthened and empowered to this day the faith of many Christians of all confessions. Therefore he is now acclaimed far beyond the Catholic Church as a Saint and “Doctor” for our modern times. We look up to his arguments in a time in which Benedict XVI has warned against a “dictatorship of relativism” in which God is no longer recognized as the source of law or objective truth to which conscience feels committed. We admire Newman’s insight in the power of reason when Natural Law, intelligible to the human mind and only a few decades ago nearly universally accepted in the Declaration of Human Rights, seems in process of being gradually replaced by arbitrary ideologies dictated by influential lobbies. We marvel at Newman’s powerful gift to defend the truth, when it is difficult nowadays to engage in rational conversations on the questions of the dignity of human life, on marriage and sexual identity. We are strengthened by his clear teaching at a time when subjectivism and relativism have spread even within the Church, as Saint John Paul II warned in his encyclical *Veritatis Splendor*. Newman had foreseen the dangers of such developments and fought against their under-

lying principles more than a hundred years ago in his absolute commitment to God’s revelation and the correct interpretation of “conscience.” Pope John Paul II seems to bear all this in mind when he prominently quotes Newman in this important encyclical. He names him the “defender of the rights” – but also the teacher of the “duties” – of conscience.⁸ Newman’s influence on the Second Vatican Council is well known; and he is four times quoted in the Catechism of the Catholic Church.

Revelation and Conscience

– Newman’s Personal History of Salvation

Newman could proclaim consistently and credibly the “duties of conscience,” since he understood his own life as a continuous experience of God’s guidance. Although brought up in an Anglican family, which even if perhaps not fervent in the faith, had still taught him to pray, read the Bible and go to church. At the age of fourteen he fell under the influence of the literature of Enlightenment. This resulted in doubt, scepticism, perhaps even a loss of faith. Sadly the boy remarked on Voltaire’s denial of the immortality of the soul: “How dreadful, but how plausible.”⁹ A long and maybe nearly fatal illness during the summer months initiated the salutary process of conversion in his mind, which I mentioned above: “When I was fifteen, (in the autumn of 1816,) a great change took place in me. I fell under the influences of a definite Creed, and received into my intellect impressions of dogma, which, through God’s mercy, have never been effaced or obscured.”¹⁰ “Dogma,” which he later defined as “a supernatural truth, irrevocably committed to human language”¹¹ would from this moment on be the pivot and basis for both his intellectual perception and moral principle. He was convinced that he would be lost without its guiding light. In consequence, once he had come to a realization of the rationality of Christian faith, he defended its Creed, which he had now received, throughout his life.

Hence it was on the basis of his own experience that he became the great Doctor of

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Conscience as the interior voice of God in our heart and furthermore a proof of the existence of God. We must always keep in mind that Newman's powerful teaching reflects his personal history of salvation. His conversion was not a sudden "awakening event," as happens in evangelical or charismatic faith communities. Rather he describes it as a process that began with his long illness in summer 1816. This process lasted through the autumn and into the winter, and ended with firm resolutions. It consisted in listening, reading, praying, discernment and finally moral and intellectual decisions under the guidance of the Holy Spirit.

One cannot but be reminded of the *Exercises of Saint Ignatius*, of their "*principium* and *fundamentum*" and their first series of meditations, when we read the following words of Newman: "From this time I have held with a full inward assent and belief the doctrine of eternal punishment, as delivered by our Lord himself, in as true a sense as I hold that of eternal happiness; though I have tried in various ways to make that truth less terrible to the imagination."¹²; or, when we hear that in these days John Henry made the decision to lead a celibate life as a sacrifice for God and His Church.¹³

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Obedience to the Light

All of Newman's contemporaries give a testimony to the purity of life which he led in Oxford, starting as an undergraduate, sixteen years old, at Trinity College. On his arrival he was appalled by the worldliness of many of the students and many of the fellows in this ecclesiastical university, and horrified especially by the drunken excesses of "Gaudy Night" directly after having taken Communion on Trinity Sunday. In the first years he was despised and bullied by fellow students for not attending drunken events like this and keeping instead to his rooms. Later as a Fellow of Oriel College and preacher at the University Church of St. Mary's he did his best to impress on his listeners the grave and earnest character of God's Word and the beauty of Christian holiness. But what gained him fame and a wide following was the struggle he now

embarked on to renew the religious life of the Church of England. His first aim was to defend her from political and worldly interference. Later, as we know, he wanted to correct Protestant features incompatible with the "Church of Antiquity," the Church of the Fathers, whom he had begun to read. The years of his contributions to the famous *Tracts for the Times* (1833-1841) would become the "happiest time of his life." He must have felt that the "kindly light" of God was leading him step by step and that he could serve the Anglican Church best in strengthening her Catholic doctrines and defending her against liberal ideas. He gradually absorbed the principles and treasures of the writings of the Fathers and became more and more confirmed in his views. These happy days, surrounded and supported by so many friends in the Tractarian Movement, such as John Keble, Edward Bouverie Pusey, Richard Hurrell Froude, Richard William Church, Robert Wilberforce, Thomas Mozley and others, came to a sudden, if not unforeseen, end when he published his boldest tract - *Tract 90*. For the last time, and without great hopes, he tried to convince himself and others of the possibility of a Catholic interpretation of the "Thirty-nine Articles of Religion" of the Anglican Creed, relying chiefly on the teachings of the great Anglican divines of the seventeenth century. As we know, the reaction to this tract was mainly negative, and the years thereafter, 1841-1845, would be a purgatory for him. The more he read the Fathers of the Church, the more he came to doubt that the Church of England - even if she had the marks of "antiquity," "apostolicity" and "holiness" - really was (as he had long maintained) the "*Via Media*" between the errors of Protestantism and "Roman corruptions." The question arose whether she could truly call herself "one and catholic." As he did not want to sow his own doubts in others, while failing to provide the answers he had not found for himself, he gradually withdrew from public life to Littlemore, a little village near Oxford, which belonged to his parish. He was widely suspected nevertheless of having secretly converted to Rome. His mind was torn by arguments both for and against the Anglican faith, for and against the Church of Rome. During this time he took to much prayer and fasting and





Cardinal John Henry Newman

studying. He delved into a study of where the Roman Church had stood in the great battles for orthodoxy in the first centuries, especially in the Arian crisis. In the end he started to write his famous *Essay on the Development of Christian Doctrine*, which he drew to a close when he became convinced that Rome had continually kept the true doctrine against heresy in the times of antiquity and that later doctrinal developments in the Church, as defined in the decrees of the Council of Trent, were in organic conformity with the old teachings. Finally, at his own free request, he was received by Blessed Dominic Barberi of the Passionist Fathers into the Catholic Church on October 9, 1845 in Littlemore – a step for which he prepared himself by a general confession that lasted for several hours.

“From this time that I became a Catholic of course I have no further history of my religious opinions to narrate,” John Henry writes about his conversion in the *Apologia pro Vita Sua*, adding: “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; I never have had any doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I

was not conscious of firmer faith in the fundamental truths of Revelation, or of more self-command; I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.”¹⁴

The Other Virtues in Newman’s Life - “Symmetry of Virtues”

Newman once remarked: “This necessity of being ‘sanctified wholly,’ in the Apostle’s language, is often forgotten. It is indeed comparatively easy to profess one side only of moral excellence, as if faith were to be all in all, or zeal, or amiableness; whereas in truth, religious obedience is a very intricate problem, and the more so the farther we proceed in it. The moral growth within us must be symmetrical, in order to be beautiful and lasting, hence mature sanctity is seldom recognized by others, where it really exists, never by the world at large.”¹⁵

Charity and Hope

We have looked at the sincere and indeed heroic battle which Saint John Henry fought in the intellectual sphere – the predictable region for attempts by the “invidious enemy” to waylay men of his stamp into sins against humility and sincerity in thought. It is now time to look at the unfolding of the other theological virtues in his life, those of hope and charity.

Doubtless there were many happy moments in Newman’s Catholic life. But during many years of it he felt he was living “under a cloud,” until the liberating moment in 1879 when Leo XIII elevated him to the cardinalate. Owing to his abilities he saw himself after his conversion with a duty to provide both clergy and laity in the Catholic Church in England with intellectual formation. One must bear in mind that it was only after the “Catholic Relief Act” of 1829 that Catholic schools were permitted in Great Britain and that until 1854 no Catholic could study at Oxford, as until then each student had to take an oath to adhere to the “Thirty-

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nine Articles” of the Church of England. Indeed Newman was warmly encouraged by both the Pope and the English hierarchy to realize this mission of education and formation. With this in mind, he first undertook the foundation of the Oratory of Saint Philip Neri in England and later its still thriving Oratory School. The next project was the foundation of the first Catholic University in Great Britain since the Reformation. (To Newman’s great disappointment it had to be in Dublin instead of Oxford on account of the resistance of the English bishops, who were afraid that if Catholics were to go to Oxford they might lose their faith.) He published numerous books and articles in journals and gave conferences. These and many other projects for the cause of higher education for Catholics he promoted with immense zeal and an infinite personal effort. He often gave all he had to give, and yet encountered in many of these endeavours unintelligible, often irrational obstacles. Ecclesiastical short-sightedness, mistrust of his good intentions, but also jealousy, malicious intrigues and misunderstandings again and again stood in Newman’s way and sorely tried his patience. We read about the tensions between the Oratories of Birmingham and London – the latter house had also been founded by him, but later questioned his authority, the trials and anxieties of the Achilli trial, a lack of suitable vocations to his own Oratorian community, the insolent public imputations of Charles

everyone with his particular gifts. They show that he too had to struggle at times with temptations against hope and charity. But from these letters we learn how he found peace through prayer and sacrifice. From prayer he derived hope that did not give way to resignation, and forgiveness towards those who had done him harm.

Much has been written and can still be written on Newman’s prayer life. An expression of its intensity is found in his wonderful *Meditations and Devotions*. On the priority of prayer in John Henry’s life his Oratorian confrères testified that he was habitually the first to arrive at the daily prayer times of the community – he, who was the busiest of all. On the same principle he once wrote, he would rather give up supper than the evening meditation in common.¹⁶

Habits and Virtues as the Basis for Christian Holiness

John Henry Newman had from his formation and temperament a character which was gentle and fair-minded towards others. His ideal of a “holy gentleman” is well known from his book *The Idea of a University*. This ideal may sound bland and gentle, but in reality it was something quite other. Already in his Anglican sermons he had inveighed against a mere civility that apes the real virtues of patience and humility. This he repeated when addressing his fellow Oratorians at Birmingham, who came from a background similar to his own, in order to draw out the essence of the idea: “...we are not here contemplating refinement of mind by itself, but as superadded to a high religious perfection... and it does not follow, because refinement is worthless without saintliness, that it is needless and useless with it. It may set off and recommend an interior holiness, just as the gift of eloquence sets off logical argument... The gift of words is necessary to be able to persuade; and so the gift of manners may be necessary to win. But further than this: - I suppose it may be said that true refinement of thought, word, and manners is the natural *result* of Christian holiness, and the necessary result when it is carried out into its full and ultimate effect.”¹⁷

People have sometimes made the mistake of attributing Newman’s human virtues solely to his formation and liberal mind, without comprehending the supernatural dynamics

We are lucky to be in the possession of over 20,000 letters of Blessed John Henry. They reveal his great warmth and charity towards others, his interest in fellow beings, his helpfulness, the prudence and patience with which he gave advice to many, and last but not least his great sense of humour.

Kingsley against his honesty and the honesty of the Catholic clergy in general, the promised bishopric for him as Rector of the Catholic University, which was prevented by intrigue, the suspicions against his orthodoxy in connection with the so-called “Rambler affair” and many other trials. Another man than Newman might have despaired, might have become bitter and cynical, or at least withdrawn into retirement. We are lucky to be in the possession of over 20,000 letters of Saint John Henry. They reveal his great warmth and charity towards others, his interest in fellow beings, his helpfulness, the prudence and patience with which he gave advice to many, and last but not least his great sense of humour. They do not hide that he was sensitive and vulnerable, like



behind them. Without doubt, just as John Henry was a man of intellectual principles, so too he relied in the moral field on the acquisition of daily habits that help the suppression of passions and temptations and the acquisition of virtues. But these habits can be no more than a basis on which grace can build. “What,” he wrote, “is meant by perfection? I suppose it is the power or faculty of doing our duty exactly, naturally, and completely, whatever it is, in opposition to a performance which is partial, slovenly, languid, awkward, clumsy, and with effort. It is a life of faith, hope, and charity, elicited in successive acts according to the calls of the moment and to the vocation of the individual... He is perfect who does the duties of the day perfectly.”¹⁸ “Pure natural virtues,” he taught already in one of his University Sermons as vicar of St. Mary’s, have to be transformed by the Holy Spirit “into a determinate character” and Christian holiness will always transcend them: “Take at once our Lord’s words, when enjoining the duty of love, ‘If ye love them who love you, what reward have ye? Do not even the publicans the same?’ Or St. Peter’s, on the duty of patience! ‘What glory is it, if when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God.’”¹⁹

Perfection in Obedience and Perseverance - Newman’s Oratorian Vocation

When in St Philip’s Oratory, living the vocation he had chosen for himself and his followers from Littlemore after his conversion to the Catholic Church, he created around himself a family life according to the Rule of its founder with a set of rules and daily customs. Until advanced age, even as a Cardinal, he took part in all the community practices of the Oratory – daily prayers and meals in common, General Congregations, Chapters of Fault and similar obligations. He took his turn, like all the priests in his community, in the daily celebration of masses and in the confessional. He helped with the work in the parish and in the schools of the Oratory, gave catechism classes to the Irish workers and made sick calls and visits to prisons like all other Oratorians. Even as Provost he would, according to the Oratorian Rule, serve and read at table and accept no exemptions from ordinary duties. His one condition in accepting the cardinal’s hat from

the hands of Pope Leo XIII was to be permitted to continue to live in his community in Birmingham instead (as he thought would be required) of moving to Rome.

One of the daily prayers at the Oratory is “for perseverance in God’s holy service.” Newman understood this prayer as a necessary intercession for grace to persevere – an absence of vows being characteristic of the Oratory – in the free commitment to community life. “I define perfection to be a perfect obedience,”²⁰ “... for, if there be one aspect of Christianity which the Apostle delineates beyond others, it is that of *voluntary obedience* after the pattern of Christ”²¹ he told his fellow Oratorians, explaining the special form of “obedience” often and by many words: “Conformity to the Congregation, and a loving submission to its will and spirit, is all in all to a Father of the Oratory and stands in the place of all other counsels.”²² “Difficult as it is for man and wife to live

together, much more difficult is the domestic association of man with man. Even when they like and respect each other, it is most rare for men to live together and to persevere in doing so. Accordingly we pray in the devotions of the Oratory continually for perseverance. Hence it is that this gift

deserves to be our peculiarity, and the instrument of our perfection. It is truly a great counsel of perfection, and equal to many others.”²³ No tension in his community, no open rebellion by certain members, no lack of support which he at times felt to come from confrères would induce him at any time to think of leaving the Oratory. Here again he had found peace, and would certainly have repeated at the end of his life the words which he said at the time, when the building of the new Oratorian house in Birmingham was completed and the new refectory was blessed:



The Altar of the Oratory Church photo by Michael D Beckwith.

“...when I look back eight or nine years, and bring before my memory the changes that took place in my life, how little could I fancy that in the course of so short a time I should find myself in a house like this, so truly a home in every sense of the word, spiritual and temporal! How little had I reason to expect, except that the word of promise was sure, that be giving up I should so soon receive back, and by losing I should gain! And what is true of me, is true of you too, my dear Fathers and Brothers, of each in his own way.”²⁴



The Death of Saint John Henry Newman

We do not know how much interior consolation and fervor of spirit Newman was granted by God, or how much dryness he had to endure in his heart. But his prayer for perseverance was certainly answered. He preserved his character of amiable charity and deep humility

unto the end. One touching scene is reported by Bishop Ullathorne, his ordinary at Birmingham, from a visit which he paid to the Cardinal in 1887, a few years before Saint John Henry’s death. He writes: “We had a long and cheery talk, but as I was rising to leave, an action of his caused a scene I shall never forget, for its sublime lesson to myself. He said in low and humble accents ‘My dear Lord, will you do me a great favour’ ‘What is it?’ I asked. He glided down on his knees, bent down his venerable head and said, ‘Give me your blessing’. What could I do with him before me in such a posture? I could not refuse without giving him great embarrassment. So I laid my hand on his head, and said: ‘My dear Lord Cardinal, notwithstanding all laws to the contrary, I pray God to bless you, and that His Holy Spirit may be full in your heart’. As I walked to the door, refusing to put on his biretta as he went with me, he said ‘I have been indoors all my life, whilst you have battled for the Church in the world’. I felt annihilated in his presence; there is a Saint in that man!”²⁶

Saint John Henry spent his last years mainly in prayer. The last mass which he could celebrate, before he became unable to do so due to fragility, was on Christmas Day 1889. When his failing eyesight prevented him from reading the daily Office, he permanently recited the rosary.

“Ex umbris et imaginibus in veritatem”

Newman died peacefully on August 11, 1890, provided with the holy sacraments. Another mark of his humility came to light more than hundred years after his death. When his body was exhumed from the little Oratorian cemetery at Rednal near Birmingham in preparation for his beatification, it was found that

The Challenges of Old Age

From the time of 1879, when Newman was made a Cardinal, the cloud was taken from his Catholic orthodoxy and he became a universally respected and beloved person in the Church and in his country. His own personal strive for holiness would go on. He cried out for spiritual fervor. It is touching to read one of the prayers he left us in his *Meditations and Devotions*:

“O my God, leave me not in that dry state in which I am; give me the comfort of Thy grace. How can I have tenderness and sweetness, unless I have Thee to look upon? How can I continue

in prayer, as is my duty doubly, since I belong to the Oratory, unless Thou encourage me and make it pleasant to me? It is hardly that an old man keeps any warmth in him; it is slowly that he recovers what is lost. Yet, O my God, St Philip is my father – and he seems never in his life to have been desolate. Thou didst give him trials, but didst Thou ever take from him the light of Thy countenance? O Philip, wilt thou not gain for me some tith of thy own peace and joy, thy cheerfulness, thy gentleness, and thy self-denying charity? I am in all things the most opposite of thee, yet I represent thee.”²⁵

Here was a man of total intellectual honesty, who had followed the truth as its humble servant, and who proved against prejudice what true Catholicism is.



nothing remained of it with the exception of a pectoral-cross and some rosary beads. He had arranged that his coffin should be covered with mould, so that his body should rot swiftly. But in Christian hope for his soul and maybe as a last summary of the battle of his life he had chosen as inscription on his tomb the words: “*Ex umbris et imaginibus in veritatem -- Requiescat in pace*” (Out of shadows and phantasms into the truth – May he rest in peace).²⁷

A Saint for all Christians Who Want to Follow God’s Kindly Light


I have not spoken about Newman’s work as a theologian, most relevant though it still is today, because at this time we are not thinking of him as a theologian but as a saint. But something should be said about what it was in him that endeared him to his English contemporaries and still endears him to the hearts of Englishmen today. Well into his lifetime Catholics were viewed in his own country as in slavery to a debased superstition, which maintained its hold on its flock through tyranny and deceit, and which placed the worldly success of the Church above sincerity and truth. Here a revolution was worked by Newman’s famous account of the steps, both spiritual and intellectual, that led to his conversion – his *Apologia pro Vita Sua*. It was obvious to all who read it that here was a man of total intellectual honesty, who had followed the truth as its humble servant, and who proved against prejudice what true Catholicism is. Most effective of all was the tribute Newman paid to the Anglicans who had formed his faith and the piety in which he had been brought up. No one, except those who knew him personally, had expected such loyalty, such affection, such humility. This is the Newman whom all Christians in his native land, and in other lands, can look back to – or rather look up to, as a saint in heaven – as a model of a charity and integrity so great as to attain heroic sanctity, and as a figure who unites together under Christ all those who love what he loved and respect what he achieved.

On October 13, 2019, Holy Mother Church recognized Saint John Henry Newman’s lifelong search for holiness and declared him one of her saints. May he soon also be declared a “Doctor of the Church.” ✂

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Endnotes

1. Newman *The Oratorian*. His unpublished Oratory Papers, Ed. Murray, P., Dublin 1969, 356f
2. cf. Ignatius of Loyola, *The Exercises*, nn. 313-327
3. cf. Ignatius of Loyola, *The Exercises*, n. 321
4. Newman, J. H., *Apologia pro Vita Sua*, London 1902, 4f
5. *ibid.*, 5
6. *ibid.*, 206
7. Newman *The Oratorian*. His unpublished Oratory Papers, Ed. Murray, P., Dublin 1969, 243f
8. cf. John Paul II., Encyclical *Veritatis Splendor*, n. 34
9. Newman, J. H., *Apologia pro Vita Sua*, London 1902, 3
10. *ibid.*, 4
11. cf. Newman, J.H., *An Essay on the Development of Christian Doctrine*, London 1949, 303
12. Newman, J. H., *Apologia pro Vita Sua*, London 1902, 6
13. *ibid.*, 7
14. Newman, J. H., *Apologia pro Vita Sua*, London 1902, 238
15. Newman, J.H., *Fifteen Sermons Preached before the University of Oxford*, London 1900, 47-48
16. cf. *The Letters and Diaries of John Henry Newman*, I-V, XI-XXXI, ed. Dessain, C. S. and Ker, I., London 1961 - 1981, XII, 296
17. Newman *The Oratorian*. His unpublished Oratory Papers, Ed. Murray, P., Dublin 1969, 323
18. *ibid.*, 315f
19. Newman, J.H., *Fifteen Sermons Preached before the University of Oxford*, London 1900, 44
20. Newman *The Oratorian*. His unpublished Oratory Papers, Ed. Murray, P., Dublin 1969, 300
21. *ibid.*, 405
22. *ibid.*, 335
23. *ibid.*, 446
24. *ibid.*, 290
25. Newman, J.H., *Meditations and Devotions*. Ed. Tristram, H. London ²1954, 21
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youtube.com/user/ITITrumau
 to see lectures, conferences and
 talks held at the ITI.



Dynamics of Love and Salvation continued from page 1

opposite of what is true. There is then, also, this especially funny aspect, the “courage,” the huge “courage,” the self-experienced civil “courage” than accompanies this parroting of these false views of the Zeitgeist.

So, in reality, “marriage” that is not between one man and one woman does not exist. What also does not exist is a family that does not come from a true marriage. Furthermore, “love” is not a little bit of human emotion and fussing about someone. For there

is no true love that is not more than human. And finally, salvation is not an opinion or illusion, but the final purpose that shatters every kind of self-contradictory nihilism.

Now to the point.

A Book and its Context

For a number of years, the ITI has organized, together with the Institut für Ehe und Familie (Institute for Marriage and Family) in Vienna, conferences about aspects of the topic “marriage and family” in Trumau (see the text “The Solution is in the Church’s Tradition. Confronting the Challenges to Marriage and Family Today,” in: *Consortio*, Trumau 2016, 6-8). And because these conferences have brought forth results that are very relevant, they were followed up by the following four publications:

2012 – *Kirchliche Verlobung* (Ecclesiastic Engagement) (ed. M. Wladika and G. Danhel)

2014 – *Sinn und Glück der sakramentalen Ehe* (Meaning and Happiness of Sacramental Marriage) (ed. M. Wladika)

2017 – *Gott und die Ehe. Berufung, Begleitung, Sakrament* (God and Marriage. Vocation, Support, Sacrament) (ed. M. Wladika and J. Reinprecht)

2019 – *Liebes- und Heilsdynamiken in Ehe und Familie* (Dynamics of Love and Salvation in Marriage and Family) (ed. M. Wladika, all by Be&Be-Verlag Heiligenkreuz)

It is the last-mentioned volume that is discussed here.

Authors and Themes

The volume *Liebes- und Heilsdynamiken in Ehe und Familie* dates from two conferences, held in 2017 and 2018. Due to this fact, it has two parts: “*Liebe ist... frei, treu, bedingungslos, lebensspendend, missionarisch*” (Love is... Free, Faithful, Unconditional, Life-Giving, Missionary) and “*Dynamiken in Ehe und Familie. Wege zum Heil. Wege aus dem Unheil*” (Dynamics in Marriage and Family. Ways to Salvation. Ways out of Evil). In the first part, among others, Birgit and Corbin Gams, Martine and Jürgen Liminski, and Luc Emmerich look at fundamental characteristics of love – free, faithful, unconditional, life-giving, and missionary. Since we still live and act in the world, the second part concentrates on

the way of living love in this way. Johannes Paul Abrahamowicz explains the Biblical perspective on marriage and family as a history of salvation. Stephan Kampowski points to the essence, end, and purpose of marriage – because we only know the way if we know the end. Raphael Bonelli presents certain neuroscientifically proven aspects of man and woman that show how they are necessarily interrelated and attuned to each other. And many more authors discuss the many different dynamics involved in marriage and family.

The Meaning of the Whole Thing

There maybe some few who have realized that it is not really good to always act in a way that is maximally relativistic in any given situation. Saint Thomas More – in the 1996 Fred Zinnemann film, based on Robert Bolt’s drama *A Man for All Seasons* – says



something like this to his friend the Duke of Norfolk: “But there must be somewhere in you something that is simply you.” Something, in relation to which, one would need to say: “Look, if this is gone, if you take this away, then you are gone.” If something like this does not exist, then the concepts of “person,” “I,” “subject,” and “individual,” – then all these are meaningless surface phenomena.

This, the “what-can-not-be-taken-away,” is being connected, in the film, but also in the life of the saint, with marriage. This is so because we are ordered to marriage by nature.

The meaning of the whole thing is – There are people who want to live and think and “love” in a way very different from others. There are others who say: “To twist and turn things this much, this is something I am not used” and “I do not think it is right.” We

are among these. But how is something like this twisted worldview possible?

Nihilism holds that human beings, taken by themselves, are nothing. Human beings taken by themselves are nothing – we are created out of nothing. If we assume a separate existence for our own, well, then we are nothing and nothing is meaningful. As I said, every kind of nihilism is self-contradictory.

However, if we start from the premise that each individual human life is in itself meaningful, then we also have to perceive ourselves as having a mission. Then all things in life are meaningful. ✂

Dr. Michael Wladika is a Professor of Philosophy at the International Theological Institute.

The *Ad Fontes* Interview Series Launched this Autumn!

The ITI Rector Dr. Christiaan Alting von Geusau turns to the primary sources: ITI graduates. Together with them, he undertakes a journey to discover the truth about the International Theological Institute. Using their personal experiences and stories, the graduates reveal the importance and uniqueness of the ITI. They remain grateful to the ITI for their intellectual and spiritual formation and they are not afraid to carry out their mission in this life. They give tips and hints on how to influence the world and bring Christ into it: Three simple questions from the rector. Three profound answers from the graduates. To kick off this



interview series, we started with interviewing a priest from The Netherlands, a member of parliament from Austria, a business executive from Oregon, a theology professor from California and a Vicar General from the Ukraine. All of them ITI graduates on a mission for Christ.

The interviews can be accessed via our website www.iti.ac.at or via our YouTube Channel www.youtube.com/user/ITITrumau - here you may also watch many other lectures and conferences that were held at the ITI. ✂

Graduation 2019: The Certitude of



As the academic procession from the parish church to the Schloss and Riley Hall wound its way solemnly through Trumau, the bright sun in the perfect blue sky shining brightly on the graduates, their fellow students, their professors, their families and their friends - one thought was probably on everybody's mind: I am at the right place here. In her speech as elected 2019 Class Speaker, Rachel Johnson highlighted this for students and graduates as she focused her reflections on exactly this thought: we are all meant to be here!

Twenty-four students from various countries received their diplomas from the hands of our Grand Chancellor Cardinal Dr. Christoph Schönborn and Rector Christiaan Alting von Geusau. It was a specific privilege for all assembled in the Riley Hall (where every seat was taken) that Cardinal Schönborn was present, still recovering from a major medical intervention in May and after which the graduation ceremony in Trumau was his first public appearance. After all the graduates, at the invitation of the Academic Dean Dr. Bernhard Dolna, publicly spoke their Profession of Faith, the Grand Chancellor presented the graduates with their official diplomas and certificates: Doctorates in Sacred Theology, Licentiate in Sacred Theology, Masters in Sacred Theology, Masters in Marriage and Family Studies, and *Studium Generale*.

Cardinal Schönborn then took to the stage and gave an impromptu and deeply moving testimony of faith where he shared with his audience how nothing is as certain as faith. God is truth and he cannot be untruthful to us, even if we will not always have answers to all our questions in life and even if our faith is shaken - every act of faith brings us in direct

From the bottom left – clockwise: The Graduation Mass; The Procession from the parish church of Trumau to Schloss Trumau; The graduates enter the Allan and Radwan Riley Hall for the graduation ceremony; ITI Chaplain Father Juraj Terek takes the oath of fidelity from the graduates; The assembled faculty and graduates in front of the main ITI building; Cardinal Schönborn presents Ludwig Graf

Faith

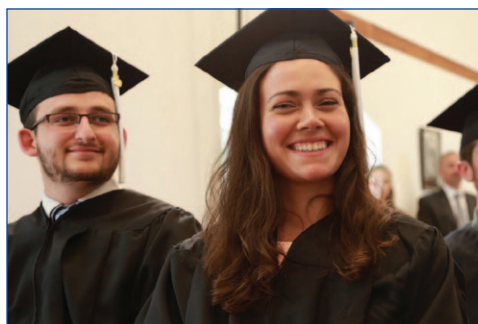
June 8, 2019 Commencement Ceremony



contact with God himself. Therefore, faith brings certitude.

The Rector of the ITI, in his traditional Commencement Address reminded graduates “As you step out of the Schloss today and make your way into the world never forget that what counts is not what you do, but who you are.” He went on to explain that as a Christian “baptized and open to the movements of the Holy Spirit, you are not called to be successful, but called to be faithful, as Saint Mother Theresa of Calcutta taught us. True, lasting and inspiring success comes only when we are faithful to Christ, and to the unique calling he has given us.”

Dr. Alting von Geusau went on to call on graduates to go out and confront the destructive ideologies of our times that our destroying more lives than at any time in history; abortion, broken families, sexual materialism and the persecution and discrimination of Christians around the world. In his words:



“You are called to educate, to educate, and to educate – with an authenticity deeply rooted in a life in Christ, with Christ, and through Christ. Hence: faithfulness. In the words of Pope Francis: “Education cannot be neutral ... either it enriches or it impoverishes.” So you are called to go out and to educate, first by your example and only then by your words. And this education is needed on all levels of society, and in all professions – everywhere. Let me close with our founder’s Saint John Paul II’s famous words: “As the family goes, so goes the nation and so goes the whole world in which we live.” ✂



von Bruehl with his Studium Generale certificate; Rector Dr. Christiaan Alting von Geusau addresses guests; Class speaker Rachel Johnson addresses faculty; Fellow graduates smile as the ceremony proceeds; STM graduate Lawrence Gerard Fox is clothed with the academic hood appropriate to his degree.



Saint Augustine – *De Musica* and the

Fall Semester 2019 Opening Talk

By Michaela C. Hastetter

The Book of St. Augustine *De musica* is a provocation for us. It would be a huge mistake of translation to understand the title *De musica* as “On Music” in our sense. When we think about music, we make associations with sounds or emotions. With this book, no artistic or aesthetic activity at all is meant. For St. Augustine, Music is part of mathematical disciplines like Arithmetic and Geometry.

Nevertheless St. Augustine generally is aware of the “modern face” of music. In his treatise *De libero arbitrio* (2, 13, 35) he is writing about the people, for whose “happiness lies in the singing of voices, in strings and oboes, and who grieve, if they don’t have it, and who are overwhelmed with joy, as soon as they hear it.”

He himself also confesses the important role music has played in his life – especially in his Christian life. Music has been for him a vital experience in liturgy, as he relates in his *Confessions*:

“How freely did I weep in thy hymns and canticles; how deeply was I moved by the voices of thy sweet-speaking Church! The voices flowed into my ears; and the truth was poured forth into my heart, where the tide of my devotion overflowed, and my tears ran down, and I was happy in all these things.” (Conf. IX, 6)

Music is, for St. Augustine, also an experience of freedom and sensibility. Therefore, in music for him there appears also the question of sin. He remembers the counsel of St. Athanasius, “who obliged the reader of the psalm to give utterance to it with so slight an inflection of voice, that it was more like speaking than singing” and confesses: “Notwithstanding, when I call to mind the tears I shed at the songs of Your Church, at the outset of my recovered faith, and how even now I am moved not by the singing but by what is sung, when they are sung with a clear and skillfully modulated voice, I then acknowledge the great utility of this custom. Thus, vacillate I between dangerous pleasure and tried sound-

ness; being inclined rather (though I pronounce no irrevocable opinion upon the subject) to approve of the use of singing in the church, that so by the delights of the ear the weaker minds may be stimulated to a devotional frame. Yet when it happens to me to be more moved by the singing than by what is sung, I confess myself to have sinned criminally, and then I would rather not have heard the singing. See now the condition I am in!” (Conf. X, 50)

By contrast, his book *De musica*, as part of an classical liberal arts program, speaks a totally different language. It was written immediately after his conversion during the preparation for his baptism (around A.D. 387) and much later (A.D. 409) revised. It starts with modes and foots, and remains purely theoretically on the science (and not the art) of music. Augustine’s definition on music in *De musica* is simply: “*Scientia bene modulandi*” – “the science of modulating well” (Mus. I). Analyzing his definition of music, we see three components:

Modulandi: ordered movement which has only its own perfection as its aim

Scientia: a system of rational recognitions

Bene: well adapted to the circumstances

In this sense, music is not a vulgar activity but a science elevated above the sensual. Music



Michaela C. Hastetter delivers the Semester Opening Lecture.



Music

is placed into the *septem artes liberales* as a pure theory without any connexion to musical activities like singing or dancing. In the first five of the six books of *De musica*, music appears as part of grammar and use of rhythm, verse and meter.

Only in the sixth book, is the scientific and mathematical approach changed. Augustine steps into metaphysics and aesthetics. His starting point is the sensual perception. How does the human sense of hearing work? This question is important for St. Augustine, because the soul does not remain passive during the sensory impression. Sensual perception forms, according to him, in an elementary way the spiritual life of the soul and is not a result of an impact of a matter on a passive soul. In contrary, sensual perception results from an activity of the soul, which is focussed onto the soul itself. Hearing, insofar as it is a consequence of an attentiveness of the soul towards the sensations of the body, leads the soul and due to its force the soul must be always on the alert.

In book six of *De musica* St. Augustine draws a large arc from the aesthetical pleasure to a philosophical appreciation – and even more than philosophical – to contemplation. According to the reaction of the soul to a beautiful verse St. Augustine distinguishes between an aesthetical consideration (this rhythm is pleasant) and a rational viewpoint (this rhythm is of that or that kind). Within this Pythagorean theorem – remember, music for Pythagoras has been defined as number, as the cosmic order of the sounding planets, music of spheres – St. Augustine is able to move beyond the sensual and mathematical phenomena of music to the absolute and eternal values.

A practical consequence of this concept is, that the soul finds her beauty or her misery according to her decision. That means, she is free to choose, but this choice has a consequence for her. Therefore it is important for the soul to make a decision for the beauty of the transcendental music, which is for St. Augustine is the most perfect and the most reasonable music, which sources and fundamentals are based in the music of the spheres.



Saint Augustine
in his Study by
Sandro Botticelli

Music appears for us, however, as a sensual, perceptible reality, an imperfect beauty, but as something real and existent. St. Augustine recognizes in this fact the actual existence of a certain numerousness (*numerositas*), a participation in the beauty of the numbers.

Therefore, St. Augustine alerts us – Prefer the beauty of God over sensual things, otherwise the soul could run into the danger of ruining herself. But at the same time don't accuse the sensual as if it were a dependency of the soul itself. The sensual itself takes part in the beauty of the numbers. So it depends on us to cleanse ourselves from our lower sensual preferences and tastes. "It is not those numbers below reason and beautiful in their kind do soil the soul, then, but the love of lower beauty" (*Mus.* VI., 46). And he continues: "For we shall keep free of them since they are temporal, by using them well, as with a board in a flood by not throwing them aside as burdensome and not grasping them as stable. But the love of our neighbor commanded in us is our most certain ascent to inhere in God and not so much to be kept by His ordering as to keep our own order firm and sure." (*ibid.*)

To conclude: St. Augustine gives God less a philosophical than a Christian face. God is our only, safe, and imperishable good, which is waiting for our love and which offers a future, after our resurrection, of happiness without the impairment of earthly things. Hence the treatise on music, that starts scholastically, ends in a mystical contemplation of the path of charity. This could be also a *leitmotif* for our new study-year. ✂

Dr. Michaela Hastetter is a Professor of Pastoral Theology at the international Theological institute

Marching for Life in the Midst of Rivals

On Saturday, October 12, 2019, ITI Students joined the annual Pro-Life March in Vienna. 4,000 like-minded young Catholics, singles and families with children, gathered in the historical center of Austria's capital city to stand up for human dignity and defend the rights of the not-yet-born. The rally for life began with Holy Mass in St. Stephen's Cathedral celebrated by His Excellency Stephan Turnovszky, the Auxiliary Bishop of Vienna.

Courageously strengthened by their faith and equipped with moral principles, ITI Students – together with their fellow marchers – were bringing the notion of the precious value of life to the streets of Vienna. Here they testify in their own words:

“The March for Life in Vienna was a wonderful time to be able to celebrate the gift of life and know that we are not alone in the effort to defend it! ... And most importantly it was a great reminder of the gift of my own life and the call to faithfully love and respect everyday each and every person whom I meet in it!” (Elizabeth Ielmini, STM 4)

“Firstly, I march because the Pro-Life message is that every voice deserves a chance to speak, every body deserves a chance to walk/run/jump, and every life deserves a chance to be lived. Thus we who are able to should be using our voices, legs, life, etc., at every chance possible to fight for the rights of those who cannot yet use theirs. Secondly, I march to show women that there are viable options other than abortion and

that there is the needed support for them and their unborn child. They can lean on our help, we are there for them. Thirdly, it is important to show our countries and politicians that we will not back down with our message... We plant seeds of thought in those we pass by because even if it is for a few seconds, they think about the reality of life inside the womb. (Zelie-Louise Turpin, STM 5)



“As an Austrian, I was particularly joyous to march with so many ITI students in Vienna for the protection of life and mothers. The considerable increase in number of participants was a great sign of hope for a renewal of a life-loving culture in my home country.” (Walther Wladika, STM 3)

“I am a Catholic theology student, one of nine children, and a woman - that is not why I am Pro-Life. One characteristic that cannot be taken away from a human being, pre- or post-birth, is - value. Every year, on my birthday, my life has been celebrated by the mark of time, because in time my value is comprehensible - visible. I thank my mom, then, for protecting my time, before she was able to see my value.” (Klara Kubisova, STM 2) ✂



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