Seedtime: St. John Henry Newman, Personal Influence, and the Evangelizing Mission of the Ordinariates

‘Verily, verily, I say unto you,
except a corn of wheat fall into the ground and die, it abideth alone:
but if it die, it bringeth forth much fruit.’
~ John 12:24 (AV)

Clinton Allen Brand

That the tenth anniversary of Pope Benedict XVI’s Apostolic Constitution *Anglicanorum coetibus* (November 4, 2019) so nearly coincided with the canonization of John Henry Newman (October 13, 2019) prompts reflection on the providential dynamic linking the two events. Newman is the forerunner, the pioneer, the model and patron of converts, particularly for those coming into the fullness of the Church from the Anglican tradition and for those who would contribute to the richness of the Church from the resources of that tradition. The Ordinariates established by *Anglicanorum coetibus* are the legacy of Newman’s conversion and the fruit of his distinctive contributions to both the fullness and the richness of the Church’s evangelizing life and work, together with his special awareness of that mission’s challenges in the modern world. It should be obvious that the Ordinariates owe much to Newman’s example and have much to learn from his writings as the witness of his mind and heart. But, equally, the Church herself owes much and can learn much from that same witness, for the better formation of converts, for the stewarding of their gifts, and for more closely aligning and integrating the ethic of conversion and the ethic of evangelization. That Newman’s canonization should have preceded by just a few weeks the tenth anniversary of *Anglicanorum coetibus* invites, then, exploration of the saint’s lessons for discerning what it might mean to live out ‘Anglican patrimony’ in the ecology of Catholic communion and for understanding how the Church can receive, shape, and fit that patrimony for her evangelizing identity and mission.

In these pages I mean to look back to a few dimensions of St. John Henry Newman's thought, and more broadly at the English spiritual tradition that formed him, in order to identify some resources for the Church's husbandry of this tradition, all for the sake of looking forward to the harvest which awaits. More specifically, this essay aims to discuss Newman's keen and abiding appreciation of 'personal influence' for propagating the truth of the Gospel and making converts. As a golden thread running through his writings, Newman's personalism indicates the evangelizing potential of heart speaking to heart (*cor ad cor loquitur*) for navigating the challenges of change-in-continuity and of unity-in-diversity over the course of the soul's (and the Church's) development from shadows and through images to the fuller light of truth (*ex umbris et imaginibus in veritatem*). I should like to argue that Newman's analysis of personal influence in the right habitus of communion provides a compelling context for situating the distinctiveness of the Ordinariates' liturgical life in the bonds of unity. This context, in turn, suggests some corollaries of Newman's personalism, which can be associated with complementary strands of Anglican patrimony, ones given new impetus with the Oxford Movement, and which may help characterize how Ordinariate Catholics can enrich the wider Church and contribute to the work of evangelization. These patrimonial strands include a certain charism for rekindling the religious imagination, together with a characteristically English ethic of reserve in approaching sacred mysteries, and a disposition of 'courtesy' and 'homeliness' in pastoral practice and in living out parochial and ecclesial culture on a human scale.

In the nearly two centuries since Newman's conversion to the Catholic Church and, more pointedly, in the decade since his beatification and since the founding charter of the Ordinariates, the soil has been readied and, by God's grace, seeds sown, but many of these seeds have yet to germinate, others to take root, and still others to bear fruit. In discussing such things, it must be

remembered that the providential dynamic implied by the allusion to John 12:24 defies any merely human calculus and points toward something hidden, indeed a mysterious participation in the baptismal and paschal mystery. The seed, the grain of wheat that falls into the ground must die and dying must wait on God's purposes and dilatory time before bringing forth the expected fruit. Newman's life, his successive conversions, and the personal influence of his ideas, both among Anglicans and among Catholics, offer a salient illustration of this process, this mystery, and an example with special relevance for fathoming the timing of *Anglicanorum coetibus* and assessing the life and growth of the Ordinariates.

Most saints are commemorated on the calendar dates of their earthly deaths. That St. John Henry Newman's feast will be celebrated on the date of his conversion to the Catholic Church (October 9) is apt, for his reception into the Church, by Blessed Dominic Barberi on that rainy day at Littlemore in 1845, had the character of a death. It was not only an experience of devastating loss, albeit one of incalculable gain, but it also signaled the seeming demise of his influence on the course and direction of the Oxford Movement and its summons of Anglicans back to the sources of Catholic truth. And Newman's immense gain in becoming Catholic did not redound to a commensurate influence in the One True Fold. On the contrary, Newman's career in the Catholic Church was fraught with plenty of disappointment, frustration, and the failure of many of his dearest projects. His thought as a Catholic, almost entirely forged from ideas developed during his Anglican years,[1] often met with suspicion and misapprehension among his fellow Catholics, a distrust only partially offset with the publication of his great *Apologia Pro Vita Sua* in 1864. In 1866 Newman's fellow convert, Henry Cardinal Manning could still warn against his baleful example: 'I see much danger of an English Catholicism of which Newman is the highest type. It is the old Anglican, patristic, literary, Oxford tone

transplanted into the Church.'[2] It was not until Pope Leo XIII made him a cardinal in 1879 that Newman's personal influence really began to be felt, and only in the twentieth century, in the years leading up to the Second Vatican Council, did the compelling power of that influence catalyze with countless other influences to contribute to the energies of Catholic *ressourcement* and renewal.

Vatican II has been called 'Newman's Council,' but, as Avery Dulles and Ian Ker have shown, that facile and sometimes misleading generalization, however well intended, does a disservice both to Newman and to Vatican II, insofar as the claim often devolves into special pleading for this or that interpretation of the council or of Newman.[3] Nonetheless, there is truth in Pope St. John Paul II's observation that Newman's witness as 'a leading figure of the Oxford Movement, and later as a promoter of authentic renewal in the Catholic Church' helped imbue Vatican II with 'a special ecumenical vocation,' one with promise 'not only for his own country but also for the whole Church':

> By insisting 'the Church must be prepared for converts, as well as converts prepared for the Church' he already in a certain measure anticipated in his broad theological vision one of the main aims and orientations of the Second Vatican Council and the Church in the post-conciliar period.[4]

John Paul II's quotation from Newman – 'the Church must be prepared for converts, as well as converts prepared for the Church' – calls for closer examination in context, especially as that context offers particular insights for understanding the ecumenical project of the Ordinariates and, more broadly, for appreciating the reciprocal, mutually reinforcing relationship between evangelization *ad extra* and evangelization *ad intra.* From the time of his own conversion Newman was assiduous in counselling and encouraging Anglican converts to the Catholic faith, but in his private journal for January 21, 1863 he admitted distress at insinuations

from Cardinal Manning and the offices of Propaganda Fide that he had been 'doing nothing' and had failed to rack up sufficient numbers of high-profile converts:

> The only thing of course, which is worth producing, is *fruit* – but with the Cardinal immediate *show* is fruit, and conversions the *sole* fruit. At Propaganda, conversions, and nothing else, are the proof of doing *any* thing. Every where with Catholics, to make converts is doing something; and not to make them, is 'doing nothing' . . . but I am altogether different. . . . To me conversions were not the first thing, but the edification of Catholics. . . . I am afraid to make hasty converts of educated men, lest they should not have counted the cost, & should have difficulties after they have entered the Church. . . . [T]he Church must be prepared for converts, as well as converts prepared for the Church.[5]

As his thousands of letters to prospective and recent converts testify, Newman knew that conversion is ineluctably the work of the Holy Spirit, that it takes time, that it proceeds from antecedent experiences of grace, that it continues after reception into the Church, and that it is inevitably beset with internal 'costs' and outward 'difficulties.'[6] Newman worried about those who suffered to come into the Church only then to find themselves abandoned, suffering now for the lack of ongoing formation in the faith, among masses of weakly formed Catholics:

> There are those who only wish to convert, and then leave the poor converts to shift for themselves, as far as knowledge of their religion goes. The other end is so important, is what I call levelling up. If we are to convert souls savingly they must have the due preparation of heart.[7]

Newman understood that the integral preparation of converts necessarily entails the corresponding formation of those already converted – hence his phrase 'levelling up' and his stated priority for the 'edification of Catholics,' almost as a precondition for drawing converts. To attract 'savingly,' the Church must be attractive 'savingly,' heart to heart, for both those approaching and those already within her gates, and the Church must likewise evince the right staying power to hold and nourish all of her members in the ongoing pursuit of holiness. Evangelization *ad intra* thus supports evangelization *ad extra*, and vice versa, only in a culture of continuous, ever-deepening conversion all round.

For Newman, the dynamic of 'levelling up,' particularly in the 'special ecumenical vocation' he pioneered, can be bi-directional and mutually enriching: well-prepared converts entering the Church may raise the bar for better-formed Catholics as much as those Catholics can assist, extend, and complete the experience of conversion for those in process and newly arrived. Although he was too modest to say so himself, Newman's own example is a case in point.

His influence, that of many other Anglican converts, as well as the wider aspirations of the Oxford Movement he helped direct, all contributed to the 'Second Spring' of resurgent English Catholicism he celebrated in his famous 1852 sermon. But in the sermon Newman refrained from triumphalism; he knew that any temporal renewal is provisional and that this 'spring-time of the Church' could turn out to be a typically *English* spring 'of bright promise and budding hopes, yet withal, of keen blasts, and cold showers, and sudden storms.'[8] There is a sense, too, that his work was not finished and that the full promise issuing from the Oxford Movement remained unfulfilled, notwithstanding his own refuge in the One True Church. His two sets of lectures, delivered to different audiences in 1850 and 1851, on the *Present Position of Catholics in England* (with its famous advocacy for a better educated Catholic laity) and on *Difficulties of Anglicans* (with its clarion call to conversion), reveal Newman taking stock of both populations, each with an eye to the other, and assessing the challenges of bringing them together for the sanctification of souls and for a fuller realization of the Church's oneness and catholicity. In *Difficulties of Anglicans*, Newman was emphatic that the 'legitimate issue,' the 'providential course,' and 'destiny of truth' stemming from the Movement of 1833 (as he called the Oxford Movement) point only in the direction of 'communion with the Roman See.' The retrieval of 'Catholic principles,' worked and stimulated by the Tractarians, Newman insisted, cannot take root and flourish in a 'national church' nor a 'branch church,' and not in a 'party' or

a ‘sect,’ as the Anglo-Catholic position had already become within the fissiparous Church of England.[9]

Nonetheless, Newman sympathized with the ‘difficulties’ of Anglicans still on the far side of the Tiber – they had been his own for many years – and he understood the deep attachment of Anglicans to their native tradition and religious culture, which though fundamentally incoherent had yet managed to preserve, and more recently to revive, much Catholic truth. And he recognized too the manifest disorders, abuses, and scandals that too often make the human face of the Catholic Church look unattractive and make it difficult even for those well-disposed to take the plunge of conversion and submission. In 1876 he expressed a cautious openness to the scheme of Ambrose Phillipps de Lisle to propose something like an Anglican ‘uniate’ church or an Anglican ‘rite’ in communion with Rome.[10] At first, Newman welcomed the prospect for easing erstwhile Anglicans into the Roman fold and as a ‘means of drawing to us so many good people, who are now shivering at our gates,’[11] but the proposal, he realized, was patently impracticable and premature. Often in the history of the Church, the author of *The Development of Christian Doctrine* reminded de Lisle, we see that ‘a thing is in itself good, but the time has not come for it.’[12] The circumstances not yet propitious, too few Anglicans were prepared and too few Catholics were willing to embrace such a development. Nor had the post-Reformation Catholic Church herself, one might observe, yet fully developed the requisite theology of evangelization, nor the right ecumenical orientation, to render the idea compelling and articulate. Neither the soil nor the seeds were ready for a sowing, which had to wait for another season, more than a century later, with Pope Benedict XVI’s discernment of the climate and conditions that made *Anglicanorum coetibus* possible.

In his own time, Newman himself discerned that the Oxford Movement, while pointing inescapably to the imperative of Catholic conversion, had taken on a life of its own, short of its proper telos, and had yet to run its course in campaigning for a Catholic revival outside of the Church of Rome. After the furore stirred up by his infamous Tract 90 (which desperately, rather tortuously argued that the Thirty-Nine Articles could be reconciled with the teachings of the Council of Trent) and after his subsequent 'defection' to Rome, Newman believed that the Tractarian movement was expiring in Oxford itself. But he knew that the energies he had unleashed were morphing and making progress in the rest of the country and even having an impact in Anglican quarters throughout the English-speaking world.[13] The post-Tractarian development of the Oxford Movement, a wild chiaroscuro of light and darkness, must have been vexing to Newman. On one hand, even as a Catholic, he saw 'the wonderful revival of religion in the Established Church' as a work coming 'from God.' But, on the other hand, he could see this revival as a negative influence inhibiting conversions, as much as encouraging them, by keeping its followers in an ecclesial allegiance that he came to view less as the instrument than 'the enemy of truth.'[14] Though he never shrank from encouraging conversion, he did acknowledge that some Anglo-Catholics may have been providentially 'kept where they are, with no more light than they have, being Anglicans in good faith in order gradually to prepare their hearers and readers in greater numbers than otherwise would be possible for the true and perfect faith.'[15] In other words, Newman perceived from his own experience and that of countless others that the Anglican tradition, under the right influences, could serve as a valuable *praeparatio evangelica*, and even, for a time, a 'breakwater' against a rising tide of unbelief.[16] But he also had a sense that, despite manifest evidence of sincerity and sanctity in its ranks, Anglicanism, considered as a 'system' of compromise and equivocation (one lacking a visible

center of unity and a living magisterium), would over time reveal its fundamentally liberalizing character as a fatal solvent to truth, though perhaps thereby sharpening for some of its adherents the imperative summons to a deeper, truer conversion.

Again, we see Newman's extraordinary prescience and prudence in both waiting on and anticipating the developments that would come to shape the evangelizing promise of *Anglicanorum coetibus*. And again we see his patience before the mystery of germination and his acute sense that the human apprehension of truth is the daughter of time and the issue of the catalytic interplay of influence, conscience, and providence. 'Great acts,' he said, 'take time.'[17] Although his own influence among both Anglicans and Catholics alike was, in his lifetime, intermittent and mixed, not always reaching its intended audience and objects exactly as he might have wished, the example of the clarity of his conscience points to something profoundly providential. If Newman did not always appreciate this fact about himself, there were others who did.

After Newman's 'defection' to Rome, the mantle of leadership in the Oxford Movement fell on the shoulders of Edward Bouverie Pusey such that followers of the movement became known as 'Puseyites.' Within a fortnight of Newman's reception into the Catholic Church, Pusey penned an astonishingly magnanimous letter in which he wrote of his former comrade's conversion: 'It is perhaps the greatest event which has happened since the communion of the Churches has been interrupted, that such a one, so formed in our Church, and the work of God's Spirit as dwelling within him, should be transplanted to theirs.' Rather than expressing any bitterness or mourning the loss to the Church of England of the man 'marked out as a great instrument of God . . . to carry out some great design for the restoration of the [Anglican]

Church,' Pusey instead commends the courage of Newman's conscience and the strength of his holiness:

> He has gone as a simple act of duty with no view for himself, placing himself entirely in God's hands. And such are they whom God employs. He seems then to me not so much gone from us, as transplanted into another part of the Vineyard, where the full energies of his powerful mind can be employed, which here they were not.

The letter goes on to speculate about 'the mysterious purposes of God's good providence' in calling Newman to the Catholic Church for the softening of Catholic prejudices against Anglicans while rebuking Anglicans for the abiding 'heresy existing more or less within us,' all in order that 'what now hinders the union of the Western Church will fall off.'[18]

Newman was not to be the apostle of the wholesale corporate reunion that some imagined and Pusey might have dreamed. Yet Pusey's insight does prefigure John Paul II's characterization of Newman's 'special ecumenical vocation' in ways not only retrospective of his accomplishment but also prospective of how his witness might be renewed and continued in the Ordinariates established by *Anglicanorum coetibus.* If Newman understood that the consciences of many Anglicans still needed time to ripen toward conversion, he also may have intuited, as Pusey seems to have, that the Catholic Church too needed time to absorb the positive influence of converts like Newman himself and to forge thereby a more ecumenical perspective beyond the polemics of the Reformation era. Newman's abandoned theory that the Anglican Church could persuasively model a *via media* between Catholicism and Protestantism did succeed in building a bridge, the notion of a 'bridge church' – and bridges, of course, are made for crossing. Newman not only crossed over but, in doing so, he laid the planks that would, in the fullness of time, make the passage easier for others and make their reception on the other side more hospitable. To the degree that the 'full energies of his powerful mind,' formed and exercised among Anglicans, found more fruitful employment on the Roman side, Newman really

did stimulate the Catholic Church's belated appreciation of 'elements of sanctification and truth' outside her visible boundaries 'as forces impelling to Catholic unity.'[19] In calling Anglicans back to the sources of their professed faith in the Bible and in the Church Fathers and then subjecting this heritage to a rigorous historical and psychological study for the sake of energizing salvific truth, he honed the insights that would combine with other similar influences and point the way forward to fruition at the Second Vatican Council and later in the pontificates of John Paul II and Benedict XVI.

The Ordinariates that Benedict XVI established, building on John Paul II's Pastoral Provision for Anglican converts,[20] have been described as the achievement of a kind of '*realized* ecumenism,' as distinct from the ecumenism of interminable, often futile dialogue having only vaguely eschatological horizons – and that is surely true. However, 'ecumenism' was not a word in Newman's vocabulary, and the modern sense of the term was foreign to him. He knew nothing of institutional 'dialogue' aimed at shared understanding or consensus of belief in order to creep toward institutional realignment or eventually engineer the reconciliation of ecclesial structures.[21] Rather for Newman, what we have come to know as the ecumenical 'project' was coterminous with, and indistinguishable from, the orientation and ends of conversion and evangelization as the growth of individual souls and the community of the faithful in ever-greater apprehension of truth and closer conformity to the very person of Christ. As Newman would have understood, the realization of ecclesial union here and now – living out and living into the unity *of* the Church, *in* the Church, and *for* the Church – is an ongoing, continuous challenge, with an interior dimension (like conversion and evangelization), and allows no complacency, admits no slackening. Anglican converts to the Catholic faith would do well to adopt for their own sense of mission Newman's lifelong watchwords, as learned from the evangelical Thomas

Scott when he was still a boy: '*Holiness rather than peace*, and *Growth the only evidence of life*.'[22] For all of Newman's patience, prescience, and prudence, we cannot overlook his sense of insistence and even urgency in propagating the saving truths of the Gospel.

This essay has spoken much of Newman's influence and how that influence was spun from and out of his particular personality. The time has come to reflect a bit on Newman's teaching about 'personal influence,' in general, as the indispensable instrument of evangelization, and, then, on how the special influence of his example and of the tradition that formed him might shape the evangelizing work of the Ordinariates in the fullness of Catholic communion. What Newman did, both as an Anglican and as a Catholic, and what the Ordinariates are called anew to continue, was to take the 'dogmatical principle,' as he called it, faith in a 'definite creed,' and make it personally compelling, imaginatively thrilling, intellectually exacting, and vibrantly credible in an age already confronted by the rising tide of secularism and unbelief. He tackled the toughest questions of religious epistemology in the modern world, with theological acuity and precision, but also in a way that would vindicate the humblest habits of belief, the natural instincts of worship, and the simple piety of ordinary Christians.[23] Similarly, Newman had an uncanny gift for holding together, in unity and creative tension, two persistent dispositions that are always in peril of flying apart or being set at odds (perhaps no more acutely than in the Church of our own time), that is, the priority of human persons, as such, and the priority of divine truth, as such. For Newman, the dangers of watery subjectivity, on one hand, and of ossified abstraction, on the other, are offset and avoided in the conviction that heart-to-heart communication is the necessary mode of perceptive life leading through shadows and images to the personal utterance, the vital truth, of the divine Word himself.[24] Heart speaks to heart for the sake of communion with the Sacred Heart of Jesus.

Newman, of course, used the word 'heart' constantly, but we miss the sense of the term if we associate it with the seat of the emotions or confuse it with Victorian sentimentality. Rather, Newman's usage derives from the Bible and the Fathers in a meaning perfectly captured by Joseph Ratzinger: 'In biblical language, the "heart" [Hebrew *leb*] indicates the centre of human life, the point where reason, will, temperament and sensitivity converge, where the person finds his unity and his interior orientation.'[25] It was precisely this sense of personal unity and interior orientation that Newman sought to unpack in his writings on 'personal influence.'

Newman dated the beginning of the Oxford Movement to July 14, 1833 when John Keble preached the Assize Sermon from the university pulpit under the title 'National Apostasy' and protested the parliamentary suppression of ten Anglican bishoprics in Ireland.[26] Keble's rebuke of state control of the Church of England, though delivered during the university's vacation and attracting little attention at the time, did help launch the publication of the *Tracts for the Times*. But the real impetus for what would become the Oxford Movement came from the sermons that Newman himself had been preaching at the university church of St. Mary the Virgin over the previous few years. Charles Stephen Dessain and others have argued that the fire was, in fact, sparked eighteen months earlier than the Assize Sermon in January 1832 when Newman preached on 'Personal Influence, the Means of Propagating Truth':[27]

> [Truth] has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of such men . . . who are at once the teachers and the patterns of it.[28]

The truth Newman had in mind is saving truth, that which proceeds from and summons back to the very Author of truth: 'it is not a mere set of opinions . . . which may lodge on the surface of the mind,' but rather that truth which changes 'the heart' and models its recipient after 'the One above himself, who is the beginning of a new creation.'[29] Divine truth, argues Newman, makes

its way through the world by an 'economy' of incremental disclosure, by interactions in time, and then by the combined witness of those called to holiness and shaped therein, the witness of those whose 'personal influence' becomes both attractive and diffusive of the good in them concentrated and then expanded:

> Men persuade themselves with little difficulty to scoff at principles, to ridicule books, to make sport of the names of good men; but they cannot bear their presence: it is holiness embodied in personal form, which . . . they cannot steadily confront and bear down.[30]

This insight about personal influence as a 'catching force'[31] of sanctity serves as the foundation for Newman's distinctive and lifelong apologetic for Christian truth, one with roots deep in biblical revelation and patristic antiquity but which spoke to the crisis of belief in Victorian Britain and which can yet speak to our modern or post-modern predicament. It is an apologetic based more on the personal attraction of holiness than on the intellectual appeal of reasonableness, yet which by no means shuns the intellect but rather engages reason and all the human faculties as they converge in persons and touch and move the human heart. Newman's personalism found its theological orientation even earlier when he preached on 'The Influence of Natural and Revealed Religion Respectively' in 1830: 'The philosopher aspires towards a divine *principle*; the Christian towards a Divine *Agent*.' That the Triune God is considered the *personification* of 'the Word, the Light, the Life, the Truth, Wisdom,' is no bit of anthropomorphic projection, suggests Newman, no trick of rhetoric or poetic fancy, but rather the very substance and mode of God's self-disclosure: truth is personal because revealed Truth proceeds from the relational communion of Father, Son, and Holy Spirit. Therein alone, as mediated through the relational communion of the Church and the personal nourishment of the sacraments, can we find our bearings and our happiness and come to share that happiness with others. This 'method of personation (so to call it),' continues Newman, 'is carried throughout

the revealed system,'[32] and the same 'method,' I would say, is carried throughout Newman's writings to serve as a quarry for personal analogies of faith and for shaping his habitual idiom of thought in deeply, pervasively personalist terms.[33] For Newman, evangelization works not by sophisticated plans or programs, nor on an industrial scale for mass results, but heart to heart, obscurely, humbly, personally, radiating outward from the small kindled fire of personal influence, lighting the way for 'the keen, vivid, constraining glance of Christ's countenance.' As Ian Ker puts it, quoting Newman,

> It is not a philosophical or theological abstraction but the 'piercing, soul-subduing look of the Son of Man' who fulfils the otherwise unfulfillable human longing for an 'object of life.' The new evangelization, Newman would insist, must preach not Christianity but Christ.[34]

Such is the radical and fundamental character of evangelization, in itself. But as it was for Newman, so for Ordinariate Catholics following in his path, the relevant collocation of personal influences is rather distinctive and gathers up patrimonial elements of that 'old Anglican, patristic, literary, Oxford tone,' once decried by Manning, but now newly transplanted into the Church and given a fresh lease on life. These elements, though filtered through experiences more diverse than Newman's, might find their place in an assimilative mode of Catholic communion, which, like his example, proceeds by inclusion without reduction, correction without elimination, and distinction without denial.[35] For Newman, the way to truth passed through Oxford and the network of influences lovingly recounted in the pages of the *Apologia* – Hawkins, Whately, Keble, Froude, Pusey, and many others. Then, almost as intimately and even more decisively for making him Catholic, he communed with the early Church Fathers, regarding them not as ancient avatars or theological data sets but 'as contemporaries, as participants in the theological conversations and controversies of his own day.'[36] Along the way, Newman absorbed, concentrated, and channeled in his leadership of the

Oxford Movement, as well as his witness thereafter, nearly all the features of Anglican patrimony that the Catholic Church has judged worthy of 'repatriating' for her own evangelizing mission.

Though we must be careful not to render Newman as more *representatively* 'Anglican' than he really was – in many respects, he was *sui generis* and, like all great saints, idiosyncratic – still I would like to suggest that his legacy indicates some dimensions of Anglican patrimony, as corollary modes of personal influence, which can help fructify a new, more vibrant, and counter-cultural style of evangelization for our own age. These patrimonial strands might also assist the work of preparing the Church for converts in preparing converts for the Church and help achieve something of the effect of 'levelling up' that Newman prescribed and hoped for.

Newman offers a model and a rationale for rekindling the Catholic *imagination* from traditionally Anglican sources and habits as instruments calling the faithful to a richer contemplation of divine mysteries and the beauties of Catholic dogma. As John Coulson has argued and widely explored in his studies of Newman, the chief accomplishment and most enduring contribution of the Oxford Movement was its re-enchantment of the religious imagination.[37] For Newman, reflecting back on the motives of the movement yet writing as a Catholic in his *Grammar of Assent*, what he called 'real assent' to the truths of the faith, as opposed to merely 'notional' agreement, is virtually identical with 'imaginative' apprehension as a fully personal means of grasping concrete and vital images, symbols, and icons of otherwise invisible and elusive realities. Contrary to more escapist notions of the imaginative faculty, Newman understood the imagination as the conduit of knowledge carried to the heart and invested with persuasive and motivating power for living into the splendor of truth:

> The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions . . . Persons influence us, voices melt us, looks subdue us,

> deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion.[38]

This account has relevance for the Ordinariates' stewardship of their distinctive liturgical, musical, and artistic tradition in the conduct of public worship. Though Newman did not write widely on liturgy *per se*, he did have a deeply liturgical sensibility and appreciated ritual as a veil of 'marvelous disclosures' and as the privileged 'means, both moral and mystical, of approaching God, and gradually learning to bear the sight of Him.'[39] Newman held that 'habits of personal religion,' formed through prayer and liturgical participation, shape 'a religious imagination' for 'a living hold on truths which are really to be found in the world, though they are not upon the surface,' and for 'a more and more consistent and luminous vision of God.'[40] His great preaching, like that of the other Oxford fathers, unfolded according to the festivals of the liturgical year with its round of mysteries and sought to form not just minds but hearts with a grasp of reality that is pervasively, personally Trinitarian, incarnational, sacramental, and ecclesial, firmly rooted in 'the faith once delivered to the saints.' Listen to Newman descanting on the imaginative power of the Athanasian Creed, that great affirmation of Trinitarian orthodoxy, once so prominent and regular a feature in Anglican worship and now lovingly reclaimed by Ordinariate Catholics:

> It is not a mere collection of notions, however momentous. It is a psalm or hymn of praise, of confession, and of profound, self-prostrating homage, parallel to the canticles of the elect in the Apocalypse. It appeals to the imagination quite as much as to the intellect. It is the war-song of faith, with which we warn, first ourselves, then each other, and then all those who are within its hearing, and the hearing of the Truth, who our God is, and how we must worship Him, and how vast our responsibility will be, if we know what to believe, and yet believe not.[41]

How many contemporary Catholics have even heard of the Athanasian Creed, much less been nourished by its cadences to feel its august, thrilling, monitory force? Today, at a time when the religious imagination in much of the Western world has all but atrophied (even among Catholics)

and often dwindled into something coarse, banal, and thin, one can see how the more robust liturgical life of the Ordinariates could serve a special need and have a particular appeal in reawakening imaginative resources for living out the truths of the faith in all the confidence and authority of Catholic teaching. In their own little way, the Ordinariates could use select aspects of Anglican patrimony to help fertilize the Church's good soil, to grow the seeds of grace, and thereby assist, in the language of Charles Taylor, the 'buffered' selves of our secular age in becoming once again more 'porous' and open to the signals of transcendence.[42]

For the Ordinariates, a particular stewardship of the religious imagination might go hand-in-hand with the important Tractarian principle of 'holy reserve,' a modest, reverent reticence in approaching divine mysteries, as exemplified by Newman, for the sake of safeguarding and nurturing the 'life hidden with Christ in God.'[43] And this sense of reserve, in turn, could join with a quintessentially English ethic of what Julian of Norwich called 'courtesy' and 'homeliness' in the conduct of pastoral ministry and parochial fellowship – an enactment of communion whereby God's 'courteous' and 'homely' embrace of his faithful models the 'courteous' and 'full homely divinity' of the faithful with one another in the household of Christ.[44] All these elements together – imagination, reserve, courtesy, and homeliness – under the aegis, influence, and patronage of St. John Henry Newman, could promote fruitfulness in the Ordinariates' apostolate of evangelization. All these together, in the right mixture, under the right conditions, could also serve to check and correct certain pathologies of religious life which Newman astutely identified in his own time and which still afflict the health of the Church today. While affirming the personal expression of faith, he advocated a habit of reserve to counter any tendency toward emotivist enthusiasm, even as he called upon the imagination and a 'poetical' piety to arouse, without exciting, feelings of wonder in order to preserve awe before mystery and

to counter the dangers of desiccated rationalism. Similarly, Newman counselled and illustrated a style of religious communication that was brave and forthright, uncompromising in calling out what he labelled the 'religion of the day' with its 'unreal words' of vapid, conformist respectability (the Victorian version of today's 'moralistic therapeutic deism'). At the same time, he criticized the vice that he named 'viewiness' (the besetting sin of the contemporary 'blogosphere' in which every religious topic or event becomes an opportunity for spouting all manner of cocksure, half-baked opinions).[45] Likewise, in a more satiric vein, he warned Anglicans against the dangers of misplaced nostalgia and the temptations of any self-indulgent aestheticism detached from real belief and the demands of personal holiness.[46] Synthesizing in himself the best of the English tradition that formed him, Newman points the way to an ethos at once deeply traditional yet forward-looking, humble yet bold, genteel yet unaffected, tough yet hospitable, sinewy yet attractive, one that might serve as a magnet and a beacon for converts and all who find their home in God's holy Church.

In the ten years since the promulgation of *Anglicanorum coetibus*, some seeds have sprouted and others are beginning to break through the soil, with promise of further growth in due season. As St. John Henry Newman's life and writings testify, the most authentic flowers of Anglican patrimony can find their true and lasting home in the garden of the Catholic Church, albeit transplanted, only if they can grow and bloom afresh in the right ecology of communion for evangelistic fruitfulness. The Apostolic Constitution and its revised Complementary Norms refer to this ecology in exacting terms, even as the process of sowing, germination, and growth yet continues amid patient, prayerful waiting on propitious weather and rainfall. *Anglicanorum coetibus* mentions the 'precious gift' and 'treasure' found in the Anglican tradition, particularly its liturgical expression, while describing these riches, not as alien growths, but 'as gifts properly

belonging to the Church of Christ.' Such 'elements of sanctification and truth' may have had an extra-territorial life for a time (scattered among rocks and thorns) but are now brought home, 'transplanted' back to the Catholic Church's own good ground.[47] The Complementary Norms, speaking of the approved liturgical texts of the Ordinariates, further characterize this patrimony 'as that which has nourished the Catholic faith throughout the history of the Anglican tradition and prompted aspirations towards ecclesial unity.'[48] Just so. But we might miss the energizing motives and personal sense of mission in the phrase 'aspirations towards ecclesial unity' if we construe the language only in abstract or institutional terms and forget the personal itineraries of pilgrims and converts like Newman. Rather, in a personalist idiom he would have appreciated, the theological preface of the Apostolic Constitution specifies that the relevant analogy of faith for grasping the matrix and rationale for ecclesial unity is nothing other than the dynamic, interpersonal life of the Trinity and the Church's own life as the extension in time and space of the 'the mystery of the Incarnate Word.' This extension, 'one complex reality formed from a two-fold element, human and divine,' works through the complexities of change-and-continuity and unity-in-diversity with a corresponding intention towards reconciliation, to draw all men into the communion of Christ, into his very personhood and the hypostatic union therein of his two natures, human and divine. Accordingly, some elements of Anglican patrimony are worthy of repatriation insofar as they are genuinely personal influences impelling towards unity in Christ and insofar as they might come to inhere and subsist in Christ's Church, per the Chalcedonian definition of Jesus' two natures, '*without confusion, without division*.' Archbishop Joseph Augustine DiNoia, one of the architects of *Anglicanorum coetibus* and the president of *Anglicanae traditiones* (the commission that prepared the Ordinariates' liturgical texts), put it more simply:

> Anglican patrimony is not really worth preserving *in itself*. Rather, its value and virtue is measured to the degree that it positively contributes to making better Catholics and more Catholics by fanning the flames of faith, hope, and charity.[49]

Without confusion, without division: This formula, defining the unity-in-diversity of Christ's two natures, seems to me an apt characterization for understanding the relationship between the particularity of Anglican patrimony in Catholic communion and the universality of the Church's wider reach and mission. Patrimony brought home subsists distinctively (*without confusion*) yet inheres integrally (*without division*) in the oneness of the Church's salvific life and work. Another metaphor might help make the point. Anglicans and Catholics alike have long delighted in singing a well-known setting of St. Patrick's Lorica, 'I bind unto myself today.' Memorably, this beloved hymn couples two different tunes, from old Irish melodies, one sung after the other. The first is called *St. Patrick* (as adapted by Sir Charles Villiers Stanford), and the second is named *Deirdre* (as harmonized by Ralph Vaughn Williams). Per the headnotes often found in Anglican hymnals with instructions for singing, the first tune should be sung '*In unison, with energy,*' while the second tune is sung '*In harmony, with breadth.*'[50] These directions together suggestively capture the challenge of Anglican patrimony in service of the universal mission of Catholic evangelization. On one hand, the Ordinariates are an expression of Catholic unity and must sing *in unison, with energy* and with the whole Church. On the other hand, though, the Ordinariates have a particular character and a distinctive work, one harmonized with the Church's unity yet enriching that oneness with a special breadth. This one hymn, the Church's song, with its two different tunes and different verses, also integrates dogmatic declaration with personal consecration, binding its singers in the 'strong Name of the Trinity' and then invoking 'Christ in hearts of all.' This musical analogy is, I think, one that Newman

would have understood and might have relished, Newman the musician and the singular symphonist of truth, dogmatic and personal, Newman the pioneer and model for the Ordinariates.

His restless heart always sought a personal faith in communion with a personal God, a quick and quickening faith for propagation and fellowship. Reflecting on his aspirations for the Oxford Movement, he wrote,

> I wanted to bring out in a substantive form a living Church of England, in a position proper to herself, and founded on distinct principles; as far as paper could do it, as far as earnestly preaching it and influencing others towards it, could tend to make it a fact;—a living Church, made of flesh and blood, with voice, complexion, and motion and action, and a will of its own.

Paper and preaching, alone, could not do it, nor could the Anglican Church answer to his longing. In the Catholic Church, he found a differently complex reality: 'I looked at her; – at her rites, her ceremonial, and her precepts; and I said, "This *is* a religion."'[51] He found the already given, living 'fact' of the *corpus permixtum*, mingling wheat and tares with flesh and blood, both the 'substantive form' of our messy, gritty, fallen humanity and also the super-substantial form of that Flesh and Blood of the speaking Word who is our souls' life and the deepest personal influence of all. Participating in Christ's own husbandry, St. John Henry Newman's influence has helped sow seeds far and wide. But in one of the Church's smallest, yet most far-flung, patches of soil, in God's good time, he has for the Ordinariates specially lent his hand and heart to plant a few choice flowers and scatter some corns of wheat, perhaps with a couple of mustard seeds.

Notes

[1] See Geoffrey Rowell, 'Newman, the Church of England and the Catholic Church,' *New Blackfriars* 92:1038 (2011): 130-143.

[2] Henry Edward Manning to George Chetwynd Talbot, 25 February 1866, quoted in Ian Ker, *John Henry Newman: A Biography* (Oxford: Oxford University Press, 1988), 609; and Edmund S. Purcell, *Life of Cardinal Manning, Archbishop of Westminster* (London: MacMillan, 1896), 323.

[3] Ian Ker, *Newman on Vatican II* (Oxford: Oxford University Press, 2014); and Avery Dulles, SJ, *Newman* (London: Continuum, 2002), 150-164.

[4] John Paul II, 'Letter on the Centenary of the Cardinalate of John Henry Newman' (7 April 1979), in *Acta Apostolicae Sedis*, Vol. 71, 1979; also in *L'Osservatore Romano* (English edition), 21 May 1979 (582): http://w2.vatican.va/content/john-paul-ii/en/letters/1979/documents/hf_jp-ii_let_19790514_100-newman.html

[5] *John Henry Newman: Autobiographical Writings*, ed. Henry Tristram (New York: Sheed & Ward, 1957), 257-258.

[6] See Stanley Jaki's rich study of Newman's many letters to prospective and recent converts, *Newman to Converts: An Existential Ecclesiology* (Pinckney, Michigan: True View Books, 2001).

[7] *The Letters and Diaries of John Henry Newman*, ed. Charles Stephen Dessain et al. (31 vols.): I-X (Oxford: Clarendon Press, 197-84); XI-XXII (London: Thomas Nelson & Sons, 1961-72); XXIII-XXXI (Oxford: Clarendon Pres, 1973-77). Here XXV. 3.

[8] 'Second Spring: A Sermon Delivered to the First Provincial Council of Westminster, 1852,' *Sermons Preached on Various Occasions* (London: Longmans, Green & Co., 1908), 180.

[9] *Certain Difficulties Felt by Anglicans in Catholic Teaching*, Vol. I (London: Longmans, Green & Co., 1901), xiii, 124.

[10] See Ker, *John Henry Newman: A Biography*, 695-696; and Louis Allen, 'Ambrose Phillipps de Lisle, 1809-1878,' *The Catholic Historical Review* 40:1 (1954): 1-26.

[11] *Letters and Diaries* XXVIII. 20.

[12] Ibid., XXVIII. 66.

[13] On Newman's influence and the spread of the Oxford Movement in the United States in the nineteenth century, see George A. DeMille, *The Catholic Movement in the American Episcopal Church* (Philadelphia: Church Historical Society, 1950); and Clinton A. Brand, 'That Nothing Be Lost: America, Texas, and the Making of *Anglicanorum coetibus*,' *Catholic Southwest: A Journal of History and Culture* 22 (2011): 48-67.

[14] For a study that remains an astute analysis of the immense promise and then the eventual failure of the Oxford Movement, after Newman's conversion to Rome, see Christopher Dawson, *The Spirit of the Oxford Movement* (London: Sheed & Ward, 1945).

[15] *Letters and Diaries* XXV. 129, 260; XXVIII. 167-168; XXX. 120.

[16] See Dulles, *Newman*, 121-124.

[17] *Apologia Pro Vita Sua*, ed. David J. DeLaura (New York: W. W. Norton, 1968), 136.

[18] Quoted in H. P. Liddon, *The Life of Edward Bouverie Pusey* (London: Longmans, Green & Co., 1893), Vol. 2, 460-461.

[19] Benedict XVI, Apostolic Constitution *Anglicanorum coetibus*, quoting the Second Vatican Council, Dogmatic Constitution *Lumen gentium*, 8: http://w2.vatican.va/content/benedict-xvi/en/apost_constitutions/documents/hf_ben-xvi_apc_20091104_anglicanorum-coetibus.html

[20] On John Paul II's 1980 Pastoral Provision for Anglican converts in the United States, from a perspective predating *Anglicanorum coetibus*, see Clinton A. Brand, 'Restoring All Things in Christ: Some Reflections on the Pastoral Provision for the Anglican Use of the Roman Rite,' *Mapping the Catholic Cultural Landscape*, ed. Paula Jean Miller, FSE, and Richard Fossey (Lanham, Maryland: Rowman & Littlefield, 2004), 259-274.

[21] See Dulles, *Newman*, 127; see also Dulles, 'Newman, Conversion, and Ecumenism,' *Church and Society: The Laurence J. McGinley Lectures, 1988-2007* (New York: Fordham University Press, 2008), 51-67.

[22] *Apologia*, 17.

[23] Newman always criticized 'the common mistake of supposing that there is a contrariety and antagonism between a dogmatic creed and vital religion . . . The formula, which embodies a dogma for the theologian, readily suggests an object for the worshipper.' *An Essay in Aid of the Grammar of Assent* (Notre Dame, Indiana: University of Notre Dame Press, 1979), 108-109. The whole passage, between the ellipses, is worth reading for the points at hand.

[24] For an elegant distillation of this and other insights about Newman's personalism, see George W. Rutler, 'Newman and the Power of Personality,' *Essays in Honor of the Centenary of John Henry Cardinal Newman (1801-1890)* (Front Royal, Virginia: Christendom Press, 1989), 111-131.

[25] Joseph Ratzinger, 'Theological Commentary on the Third Secret of Fatima,' *L'Osservatore Romano* (English weekly edition), 8 June 2000, Special Insert.

[26] *Apologia*, 41.

[27] See C. S. Dessain, *The Spirituality of John Henry Newman* (Minneapolis: Winston Press, 1977), 31.

[28] 'Personal Influence, the Means of Propagating Truth,' *Newman's University Sermons: Fifteen Sermons Preached before the University of Oxford 1826-43* (London: SPCK, 1970), 91-92.

[29] Ibid., 86-87.

[30] Ibid., 92.

[31] *Prayers, Verses, and Devotions* (San Francisco: Ignatius Press, 2000), 390.

[32] 'The Influence of Natural and Revealed Religion Respectively,' *Newman's University Sermons*, 28-30.

[33] On Newman's use of *analogia fidei*, as especially derived from the Alexandrian Fathers, and suffusing his thought, see Thomas J. Norris, *Newman and His Theological Method* (Leiden: E. J. Brill, 1977). Among the many studies of Newman's personalism, see John F. Crosby, *The Personalism of John Henry Newman* (Washington, DC: Catholic University of America Press, 2014); *Personality and Belief: Interdisciplinary Essays on John Henry Newman*, ed. Gerard Magill (Lanham, Maryland: University Press of America, 1994); and Ian Ker, *Healing the Wound of Humanity: The Spirituality of John Henry Newman* (London: Darton, Longman & Todd, 1993).

[34] Ker, *Newman on Vatican II*, 154, quoting from Newman's *Sermons Bearing on Subjects of the Day* (312-313) and *Sermons Preached on Various Occasions* (52-53).

[35] Inspired by Newman's example and by his own conversion from Lutheranism, Louis Bouyer (still one of the best writers on Newman) argued, similarly, that the most compelling insights of Protestant experience need not be rejected but can be gathered up, rightly contextualized, indeed authenticated in Catholic communion. See *The Spirit and Forms of Protestantism*, trans. A. V. Littledale (Westminster, Maryland: Newman Press, 1961).

[36] Uwe Michael Lang, 'Newman and the Fathers of the Church,' *New Blackfriars* 92:1038 (2011), 144.

[37] See John Coulson, 'Faith and Imagination,' *The Furrow* 34:9 (1983): 535-542; as well as, *Newman and the Common Tradition: A Study of the Language of Church and Society* (Oxford: Clarendon Press, 1970), and *Religion and Imagination* (Oxford: Clarendon Press, 1981). See also Gerard Magill, *Religious Morality in John Henry Newman: Hermeneutics of the Imagination* (New York: Springer, 2015), together with Ian Ker, 'Newman on Imagination and Religious Belief,' *Logos: A Journal of Catholic Thought and Culture* 1:1 (1997): 96-110.

[38] 'The Tamworth Reading Room,' *Discussions and Arguments* (London: Longmans, Green & Co., 1907), 293.

[39] 'Worship, a Preparation for Christ's Coming,' *Parochial and Plain Sermons* (London: Longmans, Green & Co., 1907), V. 7, 10-11. See also Joseph Alencherry, 'Newman, the Liturgist: An Introduction to the Liturgical Theology of John Henry Newman,' *Newman Studies Journal* 13 (2016): 6-21.

[40] *Grammar of Assent*, 106.

[41] Ibid., 117.

[42] See Charles Taylor, *A Secular Age* (Cambridge, Massachusetts: Harvard University Press, 2007), 37-41 et passim; and James K. A. Smith, *How (Not) to Be Secular: Reading Charles Taylor* (Grand Rapids, Michigan: Eerdmans, 2014).

[43] See Robin C. Selby, *The Principle of Reserve in the Writings of John Henry Newman* (Oxford: Oxford University Press, 1975); together with the extensive selections, including many by Newman, on the Tractarian 'Doctrine of Reserve' in *Firmly I Believe: An Oxford Movement Reader*, ed. Raymond Chapman (Norwich: Canterbury Press, 2006),131-149.

[44] See Anna Maria Reynolds, CP, '"Courtesy" and "Homeliness" in the *Revelations* of Julian of Norwich,' *Fourteenth-Century English Mystics Newsletter* 2 (1979): 12-20.

[45] See 'The Religion of the Day,' *Parochial and Plain Sermons*, I. 309-324; and 'Unreal Words,' V. 29-45.

[46] See the delicious satire scattered throughout Newman's novel, *Loss and Gain: The Story of a Convert*, ed. Alan G. Hill (Oxford: Oxford University Press, 1989), esp. 16-17, 61-62, 191-196.

[47] *Anglicanorum coetibus*, III.

[48] Congregation for the Doctrine of the Faith, *Complementary Norms of the Apostolic Constitution 'Anglicanorum coetibus'* (19 March 2019), Art. 15.1: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20190319_norme-anglicanorum-coetibus_en.html

[49] J. Augustine DiNoia, '*Divine Worship* and the Liturgical Vitality of the Church,' *Antiphon: A Journal for Liturgical Renewal* 19:2 (2015), 112.

[50] *The Hymnal 1940* (New York: The Church Hymnal Corp., 1940), Standard Harmony Edition, No. 268; cf. *The Hymnal 1982* (New York: The Church Hymnal Corp., 1982), No. 370.

[51] *Apologia*, 67, 254.