

# Introduction

John R. Connolly and Brian W. Hughes

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John Henry Newman (1801–1890) is a nineteenth-century British Catholic theologian and religious leader who converted from the Anglican Church to the Roman Catholic Church in 1845. He is a rich source of theological and spiritual wisdom. His views are relevant for the twenty-first century, and he is a reform-minded theological and spiritual leader, open to necessary changes in thought and practice essential for a vital church and spiritual life. For over two hundred years, he has been a major source of theological and spiritual wisdom for Catholic thinkers, church leaders, educators, pastoral ministers, and the laity, as well as for many outside the Catholic Church. He has been referred to as the Father of the Second Vatican Council.

His works on the notion of faith, the *University Sermons* (1826–43) and the *Grammar of Assent* (1870), introduced a nonscholastic and a more historical view of faith and reason that has and continues to influence philosophers and theologians.<sup>2</sup> Written in 1845, Newman's *Essay on the Development of*

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2. Bernard Lonergan penned the well-known statement attesting to Newman's influence. "My fundamental mentor and guide has been John Henry Newman's *Grammar of Assent*. I read that in my third year philosophy (at least the analytic parts) about five times and found solutions for my problems. I was not at all satisfied with the philosophy that was being taught and found Newman's presentation to be something that fitted in with the way I knew things. It was from that kernel that I went on to different authors." "Reality, Myth, Symbol," in *Myth, Symbol, and Reality*, ed. Alan M. Olson (Notre Dame: University of Notre Dame Press, 1980), 32–33. See Philip A. Egan, "John Henry Newman and Bernard Lonergan: A Note on the Development of Christian Doctrine," *Revista Portuguesa de Filosofia* 63 (2007):

*Doctrine* remains an essential source for anyone who wishes to understand the role of change and development in the Church and doctrine. His *Idea of a University* (1852–59) is still a classic, and is referenced by educators today in discussions of liberal education. Any analysis of the role of the laity in the church today must consider Newman’s essay, *On Consulting the Faithful in Matters of Doctrine* (1859). Before his election as pope, Cardinal Joseph Ratzinger praised Newman’s concept of development, describing it as one of the “decisive and fundamental concepts of Catholicism.”<sup>3</sup> His *Apologia Pro Vita Sua* (1864) is not only a vital resource for understanding Newman’s religious development, but is a literary masterpiece studied by scholars in a wide variety of disciplines such as history and English. Those wishing to further understand the intricate relationships between authority, infallibility, and conscience in the Catholic Church still refer to his *Letter to the Duke of Norfolk* (1875).

Another area in which Newman has been a perennial source, but to many still remains a hidden treasure, is Christian holiness and spirituality. Newman’s personal holiness has long been recognized. Recently, the Catholic Church and the papacy of Benedict XVI made progress in establishing this conviction formally. At the beatification of John Henry Newman at Cofton Park, Birmingham, England, on September 19, 2010, Pope Benedict XVI delivered an inspiring homily in which he celebrated Newman’s holiness and sanctity before the whole world. The pope spoke of Newman’s understanding of Christian life as a call to holiness and of his faithfulness to prayer. He concluded with a brief reflection on Newman’s life as a priest and a pastor of souls.<sup>4</sup>

### NEWMAN’S NOTION OF SPIRITUALITY

What remains challenging about interpreting Newman’s view of spirituality is that he blends the emphases of two spiritual traditions: Tractarian Anglican and Roman Catholic. There are certainly features of traditional Anglican spirituality one notices throughout the *Parochial and Plain Sermons* and that one can glimpse in this book’s chapters. Gordon Wakefield describes many aspects of Anglican piety and life that appear in Newman’s Anglican period: the centrality of

1103–23. Avery Cardinal Dulles, SJ, also mentions the influence of Newman on Michael Polanyi. *John Henry Newman* (New York: Continuum, 2002), 45.

3. Joseph Ratzinger, “The Ecclesiology of the Second Vatican Council,” *Communio* 13 (1986): 241–42. We are grateful for Professor Ken Parker for alerting us to this reference.

4. Benedict XVI, “Homily for Beatification of Cardinal Newman,” accessed, August 14, 2013, at <http://www.speroforum.com/a/40077/Pope-Benedicts-homily-for-beatification-of-Cardinal-Newman>.

common worship, prayer, the preached Word as expressed in Old and New Testaments, the pursuit of personal holiness through ecclesial sacraments, liturgy, and moral discipline consonant with the Evangelical tone of Anglicanism.<sup>5</sup> Nevertheless, such emphases are common to a variety of Catholic spiritualities too. One can find overlap, for instance, on Newman's treatment of the patristic notion of deification or *theosis* that aligns with the teachings of the Cambridge Platonists such as John Smith, Benjamin Whichcote, and Henry More.<sup>6</sup> Consequently, one will be frustrated by trying to identify hard distinctions in Newman's writing between an Anglican and a Catholic spirituality *per se*. Indeed, the Oxford Movement aimed to recover more patristic, doctrinal, and liturgical elements from its own Catholic heritage, making the effort at identifying denominational features of Newman's spirituality more difficult.

Bearing in mind the commonalities between Anglican and Catholic spiritualities, there are three major characteristics at work in Newman's spirituality. At one and the same time, it is personal, social, and rooted in the Catholic tradition. Newman's notion of spirituality, being grounded in the believer's experience of the triune God through the indwelling of the Holy Spirit, is God-centered and deeply personal. Here we are at the heart of the theological basis of Newman's understanding of spirituality. It is a transformation of the interior life of the believer through the experience of the triune God in the very depths of one's being. This relationship with God begins with the Christian's acceptance of the presence of the indwelling of the Holy Spirit conferred at baptism. It is important to stress that, for Newman, this faith acceptance of the indwelling Spirit occurs at the level of a real assent. As a real assent, faith is a response of the whole person in the totality of one's being. This affirmation results in personal transformation, a new awareness of self; it engages the imagination, stirs the affections, and moves one to action. Holiness at the personal level is communion with God.

Newman's focus on the interior life and the personal experience of the indwelling of the Holy Spirit might give the impression that his spirituality is exclusively individualistic and isolated from involvement in the world. A certain

5. See Gordon S. Wakefield, "Anglican Spirituality," in *Christianity Spirituality: Post-Reformation and Modern*, ed. Louis Dupré and Don E. Saliers (New York: Crossroad, 1993), 257–93. Also see A. M. Allchin, "Anglican Spirituality," in *The Study of Anglicanism*, ed. Stephen Sykes and John Booty (Philadelphia: Fortress Press, 1988), 313–24. It should be noted that Newman did not claim to experience strong passions and violent emotions indicative of Evangelical conversions. See Ian Ker, *John Henry Newman: A Biography* (Oxford: Oxford University Press, 2009 [1988]), 5.

6. Wakefield, "Anglican Spirituality," 269–71.

view of Oratorian life and spirituality—with its emphasis on the individual in community—might suggest this. Such a view would be false. To begin with, the acceptance of the indwelling Spirit places one in a communal relationship of love, the love of the three divine persons in relation to one another and to the world, which, in turn, places the believer in a relationship with others and the world. So, by its very nature, a spirituality based upon the indwelling of the Holy Spirit establishes a relationship with and a responsibility to others and the world. It is communal and social as well as personal.

Further evidence supporting this social dimension of Newman's spirituality can be found in his life. Newman was far from being a self-absorbed recluse, concerned only with his interior life, separated from others and world events. For him, holiness is a process of making the indwelling Spirit present and operative in one's daily life. Newman was actively involved in this world, working to make the Spirit present in his relationships with others, and in educational, political, and ecclesial matters of the Church and society of his day. Newman's notion of spirituality as realizing the presence of the Holy Spirit in one's life and in the world is a reform-minded spirituality. It does have, therefore, implications for the Christian's participation in the transformation of the structures and institutions of the Church and the world.

Newman's spirituality is also firmly grounded in the Catholic tradition. It is based upon the revelation of God in Jesus Christ, rooted in the Hebrew and Christian Scriptures, the early Christian writers, the history of Christianity, and nineteenth-century Anglican and Catholic theology. Illustrated throughout this book, Newman's spirituality is shaped by the basic doctrines of Christian faith: the Trinity, the indwelling of the Holy Spirit, the Christ event, the Church and its sacraments, the doctrines of sin and salvation, devotion to Mary and the saints. Doctrines and dogmas are essential aspects of Newman's spirituality, but they are not ends in themselves. They are prior communal and individual experiences of the indwelling Spirit articulated in propositional forms. For Newman, doctrines have a twofold purpose. Apprehended as notions, they ascertain and clarify for the believer "the truths on which the religious imagination has to rest."<sup>7</sup> Notional assent to doctrines is necessary to ensure that one's understanding of revelation is accurate. Apprehended and accepted through real assent, doctrines personally transform the believer and become objects of devotion. But, Newman cautions, if doctrines are viewed only as abstract notions—accepted through notional assent only—they can present problems for personal faith and devotion.<sup>8</sup> The experience of the triune God

7. John Henry Newman, *An Essay in Aid of a Grammar of Assent* (Notre Dame: University of Notre Dame Press, 1979), 120.

through the indwelling Spirit is realized fully as a source of spirituality if it is concretely realized through real assent.

### DEFINITION OF SPIRITUALITY

A work on spirituality can be obtuse and confusing if the term is not defined and placed in some context. Newman's spirituality can be understood better if we turn to two scholars' views insofar as they express the contextual and suggestive aspects of holiness in the modern world. Michael J. Buckley distinguishes two historical types of Western Christian spirituality: ascent and descent.<sup>9</sup> As the terms imply, ascent and descent correspond to directions, to how and where one perceives God's activity within daily life. In the ascent tradition, God is discovered above and beyond the material world, through detachment, and often characterized by contemplative prayer, asceticism, and seclusion. One ascends through prayer and ascetical practices up and beyond this world to the mystical darkness that is the reality of God. Ascent spirituality would be typical of cloistered or monastic spirituality. Conversely, descent spirituality locates the experience of God within and through created realities, people, things, events, actions, and such, that form the matrix of a living engagement with the world. This approach to life in the indwelling Spirit of the Trinitarian God corresponds nicely to Sandra Schneiders's definition of spirituality as "the experience of consciously striving to integrate one's life in terms not of isolation and self-absorption but of self-transcendence toward the ultimate value that one perceives."<sup>10</sup>

### RELEVANCE FOR TODAY

Today the Catholic Church needs a personal approach to Christian spirituality wedded to social concern. Newman's spirituality offers hopeful direction and guidance for an integrated, holy life. Presently, the Church is blessed with an educated laity, the type of laity that Newman so elegantly wrote about and for which he hoped. However, many traditional ways of presenting the

8. *GA*, 120.

9. Michael J. Buckley, SJ, "Spirituality and the Incarnate God," *Spirituality for the 21st Century: Experiencing God in the Catholic Tradition*, ed. Richard W. Miller III (Ligouri, MO: Ligouri, 2006), 23–38; 26–30.

10. Sandra M. Schneiders, "Theology and Spirituality: Strangers, Rivals, or Partners?," *Horizons: Journal of the College Theology Society* 13 (1986): 266. Schneiders narrows this definition to specify Christian spirituality as referring to Christian religious experience that is "affective as well as cognitive, social as well as personal, God-centered and other directed all at the same time" (267).

gospel and guiding Christians to live meaningful spiritual lives are no longer working. Current efforts to bring back older devotional forms such as novenas and Eucharistic adoration, emphases on traditional confession, and so forth, may stimulate small, traditional populations within the church. Still, they are not speaking to the greater numbers of Catholics who leave and the growing number who subscribe to no religious affiliation at all. Further, all the Church's efforts to restore faith through a notional evangelization seem ineffective. Authentic and serious evangelization requires more than repetition of well-known and sometimes controversial doctrines.

The pontificate of Francis I offers signs that the Church is aware of the inadequacy of its traditional ways of evangelizing. In a speech to the Latin American Bishops, Francis warned against dealing with the Church's problems with "a purely disciplinary solution" and against a "restoration of outdated manners and forms which, even on the cultural level, are no longer meaningful." He warns against "exaggerated tendencies toward doctrinal or disciplinary safety."

Even more important for a Christian spirituality and contemporary evangelization, Pope Francis continues: "Responding to the existential issues of people today, especially the young, listening to the language they speak, can lead to a fruitful change, which must take place with the help of the Gospel, the magisterium, and the church's social doctrine. . . . If we remain within the parameters of our 'traditional culture' . . . we will end up nullifying the power of the Holy Spirit."<sup>11</sup> Certainly, the spirituality of John Henry Newman, which is grounded in the presence of the Holy Spirit and the continual realization of this presence in one's life and in the life of the Church, has much to teach and guide Christians and the Church in the twenty-first century. Based upon his belief in the universal presence of the Holy Spirit, individual discernment, prayer, and personal engagement with the world, Newman's view of spirituality has significance for all denominations of Christians, peoples of faith, and those who feel alienated by it, as well as for our relationship with the natural world.

### REFORM MINDED

Newman also is an innovative and reform-minded thinker. He supported change and development in the Church. As a leader of the Oxford Movement

11. "Apostolic Journey to Rio de Janeiro on the Occasion of the XXVIII World Youth Day," Address to the Leadership of the Episcopal Conferences of Latin America during the General Coordination Meeting, Sunday, July 28, 2013, accessed September 4, 2013 at [http://www.vatican.va/holy\\_father/francesco/speeches/2013/july/documents/papa-francesco\\_20130728\\_gmg-celam-rio\\_en.html](http://www.vatican.va/holy_father/francesco/speeches/2013/july/documents/papa-francesco_20130728_gmg-celam-rio_en.html).

(1833–41), he prophetically called for a reform of the Anglican Church. As a reformer in education, he founded a Catholic University in Ireland (1851–58). During the nineteenth century, when the bishops wanted a laity that would “obey, hunt, and shoot,”<sup>12</sup> Newman called for an educated and informed laity—far ahead of his time. Recognizing the role of the laity in the reception and development of doctrine, Newman supported the notion of the *sensus fidei* that the Second Vatican Council incorporated as a key doctrine.<sup>13</sup> Toward the end of the reign of Pius IX, Newman called for a new pope and, perhaps, the need for a new council.<sup>14</sup> Newman’s notion of spirituality as realizing the presence of the Holy Spirit in one’s life and in the world is a reform-minded spirituality. What could be a more powerful agent in the transformation of the Church and Christians in the twenty-first century than the universal and all-inclusive presence of the indwelling of the Holy Spirit?

#### RATIONALE FOR THE BOOK

Newman’s beatification reminds Christians of the deep spirituality possessed by this great nineteenth-century religious thinker and pastoral minister. His spirituality and the awareness of its enduring significance for Christians living in the twenty-first century is the inspiration for this book. Indeed, a book on Newman’s spirituality is certainly both intellectually and practically relevant for today.

Although Newman’s holiness and deep spiritual life have long been recognized, works on his notion of spirituality are few compared with the scholarship treating his other contributions and biography. One of the reasons for the relative lack of works on Newman’s notion of spirituality is that he never wrote a systematic treatise specifically on that topic.<sup>15</sup> Another difficulty is that Newman’s views on spirituality are so scattered throughout his works that one has to read a great number of them to discover patterns to his insights regarding a holy life.<sup>16</sup> However, his works are full of theological descriptions of what it

12. The statement was made by Msgr. Talbot to Archbishop Manning, Wilfred Ward, *The Life of John Henry Newman: Based on His Private Journals and Correspondence*, vol. 2 (New York: Longmans, Green & Co., 1921), 147.

13. Second Vatican Council, *Lumen Gentium*, par. 12, accessed September 3, 2013 at [http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html).

14. John Henry Newman, *LD*, 25:310.

15. See William R. Lamm, SM, *The Spiritual Legacy of Newman* (Milwaukee: Bruce, 1934), ix–x; Hilda Graef, *God and Myself*, 9; and Vincent F. Blehl, SJ, *The White Stone: The Spiritual Theology of John Henry Newman* (Petersham, MA: St. Bede’s, 1993), x.

means to be a Christian, filled with guidelines, spiritual advice, and illustrations of concrete, Christian holiness. It is precisely part of this book's aim to develop and highlight various themes and insights and theological principles that inform his spirituality.

### RELATIONSHIP TO OTHER WORKS

There are a few works in English that treat John Henry Newman's spirituality. Unfortunately, most of those are quite outdated.<sup>17</sup> In the last decade, for example, only one book was published on the topic and that work explored Mary's role within Newman's spirituality.<sup>18</sup> Despite a renewed interest in John Henry Newman due in part to his recent beatification, there is a serious lack of scholarship on Newman's spirituality that this volume seeks to fill. What distinguishes this book is the scope and diversity of the aspects of Newman's spirituality that it addresses. Further, each chapter relates Newman's spirituality to contemporary issues and shows how his spiritual and theological insights apply to Christian daily life in the twenty-first century.

A further objective of this book is to make Newman's view of spirituality available and accessible to contemporary theologians, scholars, believers, and seekers.

### CHAPTER SUMMARIES

The chapters in this book represent the research of the participants in a Catholic Theological Society of America (CTSA) Interest Group on the Spirituality of John Henry Newman that convened at the CTSA conferences between the years 2011 and 2013.

John Ford, in chapter one, drawing upon Newman's chronicle of his spiritual journey in the *Apologia Pro Vita Sua* (1864), discusses Newman's understanding of conversion and its significance for Christian spirituality. After summarizing Newman's four major conversions, 1) Evangelical; 2) Noetic; 3) Tractarian; and 4) Roman Catholic, Ford highlights and provides nuance to some of the characteristics of his conversions. Six major characteristics are

16. Graef, *God and Myself*, 9.

17. Louis Bouyer, *Cardinal Newman: His Life and Spirituality* (New York: P. Kennedy, 1958); C. S. Dessain, *The Spirituality of John Henry Newman* (Minneapolis: Winston, 1980); Graef, *God and Myself*; Ian Ker, *Healing the Wound of Humanity: The Spirituality of John Henry Newman* (London: Darton, Longman & Todd, 1993); Blehl, *The White Stone*.

18. Nicholas Gregoris, "The Daughter of Eve Unfallen": *Mary in the Theology and Spirituality of John Henry Newman* (Mount Pocono, PA: Newman House, 2003).



discussed: 1, Conversion as a process; 2, Conversion as complementary; 3, Conversions as defining moments; 4, Newman's conversion as revelations of his personal approach to apologetics; 5, Conversion as an exercise of the illative sense; and 6, Conversions as requiring duration. In the conclusion, Ford demonstrates how these characteristics are spiritually insightful and applicable to the spiritual life of all Christians. Newman's spiritual journey shows that at the heart of every spirituality, there is some type of conversion that results in a fundamental life change, and that the spiritual life is gradual and progressive, involving change and development.

In chapter two, John Connolly presents a summary of Newman's understanding of the Christian notion of the indwelling of the Holy Spirit and demonstrates its significance for his understanding of spirituality. After presenting a critical analysis of Newman's notion of the indwelling of the Holy Spirit in the *Parochial and Plain Sermons*, Connolly maintains that this Christian doctrine is the foundation of Newman's understanding of spirituality. Newman views the spiritual life as a lifelong process of realizing the presence of the Holy Spirit in oneself, in the Church, and in the world. One of the major implications of Newman's notion of spirituality for Christians today—indicated in this chapter—is its personal nature. Spirituality is rooted in a personal relationship with God and not in a notional assent to the external expressions of Christianity. Other implications for Christians today include: the gifts of the Holy Spirit as a source of spiritual direction, the universal presence of the Holy Spirit, and his insight that the quest for holiness is an ongoing process, a process one moves toward but does not perfectly achieve.

In chapter three, Kenneth Parker traces the connection between Newman's spirituality of conversion—his journey of faith—and his evolving thought regarding historical consciousness that led to his famous theology of doctrinal development. He outlines the personal, spiritual movement from his early evangelical period to his conversion to Roman Catholicism by marking Newman's intellectual struggles with the Christian past. These struggles, reflecting upon different points of view from his study of historical events and friends, kept prodding Newman to reexamine critically his assumptions about a rigid view of history. Parker recounts diverse elements involved in Newman's change from a static view of history. This change was influenced by his love of the Church Fathers and the recognition that different periods within Church history manifest purity, decline, and reform. He explores the changes, for Newman, in that model's adequacy as a support for his ecclesial commitments and spirituality.

In chapter four, Donald Graham brings together Newman's doctrinal theology regarding sympathy and shows how it links to Newman's spiritual theology—his spirituality. For instance, he tells how a connection between Trinitarian sympathy can speak to youth who feel alienated from religion; how Newman's view of sympathy—drawing upon creation and incarnation—connects to environmental concern and a practical spirituality of caring; and how the sympathy of Jesus' human-divine nature lifts up and points to genuine human experience as occasions of grace. Indeed, Graham demonstrates that Newman's theology of sympathy helps Christians better see that “our yearnings for life, love, justice, goodness, beauty, and wholeness” have a purposeful meaning and do not end with natural death. In such ways, Graham argues that Newman's understanding of “sympathy” is powerfully relevant for a contemporary spirituality.

In chapter five, Ted Whapham explores Newman's thought about making a real assent to the Trinity through the imagination for a contemporary spirituality. Using the *Grammar of Assent*, Whapham argues that Newman seeks to make relevant the ordinary experience of Christians to the teaching on the Trinity especially through the Bible, the church's liturgical life, individual and communal prayer and devotions. What is of crucial importance here concerns the integration of patterns of thought and action, doctrine and daily prayer, that connect theological teaching with the lived practice of faith—its “affective, rational, and volitional dimensions.” Theologically expressed, Whapham argues that Newman's link between a real assent, the imagination, and the Trinity is another way of understanding “deification, revelation, sanctification.” For Newman, a real assent to the Trinity through the imagination comes alive in and is enriched by the diverse images of the Trinity that the imagination can integrate as well as the experiences of relationship and community that shape daily life informed by the Spirit.

In chapter six, Danielle Nussberger's analysis of Newman's incarnational spirituality reaffirms the personal nature of Newman's spirituality. Describing Newman's notion as being marked by Christ's presence, the author sees a bond between Newman's understandings of the incarnation, Mary, and the Eucharist that explains how Christ's presence in the world through the incarnation continues as a dynamic, current presence in the lives of Christians today. Newman's view of holiness is described as being marked by the presence of Christ. Through the incarnation, all humanity and everything in the world are marked by the presence of Christ. In Mary, Newman finds an exemplar for what it means to live in the restored bond between God and humanity that occurs in the incarnation. She lived in the presence of Christ. Through

participation in the Eucharist, Christians today are continually being marked by the presence of Christ. In homiletic fashion, Nussberger urges Christians today to embrace Newman's incarnational spirituality and become contemporary exemplars of those who live in the presence of Christ.

Ryan Marr, in chapter seven, sees Newman's Mariology as a model for a spirituality of reception for interpreting church teachings. Drawing upon Newman's fifteenth Oxford University Sermon, the chapter begins with an analysis of Newman's notion of Mary as the pattern of faith. From Newman's description of Mary as the pattern of faith, Marr develops some principles of interpretation that constitute what he refers to as the Marian mode of interpretation. Describing the different roles of theologians and laity, the author explains how this Marian mode of interpretation can assist both in their efforts to contribute to the process of Church teachings. Applying the Marian mode of interpretation specifically to the teachings of the Second Vatican Council, Marr admits that it will not end all disputes, because the reception of Church teaching is an ongoing process. However, it will provide theologians and the laity with a specific spirituality of reception adequate to their respective vocations.

In chapter eight, John Connolly describes the development and characteristics of Newman's vision of "holiness in this world." As an Evangelical, Newman tended to emphasize the unseen world, embracing what can be described as an "other-worldly holiness." By 1845, his view of holiness had shifted toward a more "this-worldly" form of holiness. Through his readings of the early Christian writers, his deepening consciousness of the sacramental principle, and his sermons on the indwelling of the Holy Spirit, Newman begins to emphasize the visible signs of God's presence in this world. Holiness becomes a quest to discover and encounter the invisible world in the visible world. The primary objective of Newman's "this-worldly holiness" is to live daily life in the presence of the indwelling Spirit and to work to make the Spirit present in all things in this world. After analyzing Newman's vision of this-worldly holiness, this chapter discusses the significance of Newman's view of holiness for a Catholic lay spirituality today.

In chapter nine, Brian W. Hughes focuses on showing how John Henry Newman's own relationship with St. Philip Neri provides a case study in Christian spirituality. In this way, Newman's example is a rich resource in understanding how the communion of saints can be understood and experienced today. He develops Newman's theology of the communion of saints through particular sermons and treatises, highlighting Newman's theological and pastoral principle of "personal influence." He then enriches this interpretation by incorporating the insights of Elizabeth Johnson's seminal

work on the communion of saints, using the categories of “patron” and “friend” to interpret and texture Newman’s own thoughts and experiences of St. Philip’s activity in his own life. Finally, he develops important dimensions of Newman’s thought and his own personal spiritual practice to highlight how the reality of the communion of saints can function in a contemporary Christian spirituality.

Kevin Mongrain in chapter ten, drawing upon Newman’s *Oratory Papers*, presents a critical analysis of Newman’s Oratorian Spirituality. After reviewing Newman’s reasons for choosing the Oratorian Congregation over other possibilities, the author maintains that Newman’s Oratorian Spirituality is grounded in the “primitive Church,” in the *Disciplina Arcani*, the secret esoteric wisdom of Alexandrian Christianity and its notion of salvation as deification. According to Mongrain, the major teaching that Newman receives from this early Christian tradition—and that becomes the basis of his Oratorian Spirituality—is the belief in the indwelling Trinity. Spirituality for Oratorians is a lifelong process of embracing the indwelling of the triune God in the depths of one’s heart, and allowing it to rule the actions of one’s life in the performance of ordinary duties. Oratorian Spirituality is at once both mystical and practical. In the conclusion, the author shows how the spirituality of the Oratory is relevant to the life of Christians and the Church today.

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