

# THE CATHOLIC RESPONSE

SEPTEMBER/OCTOBER 2019

VOLUME XVI • NO. 2



SPECIAL COMMEMORATIVE ISSUE  
CELEBRATING THE CANONIZATION OF  
JOHN HENRY CARDINAL NEWMAN



# THE CATHOLIC RESPONSE

VOLUME XVI • No. 2

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## *Duc in Altum— Put Out into the Deep*

*Nuntio vobis gaudium magnum: Habemus Sanctum!* (I announce to you a great joy: We have a Saint!). Yes, the long-awaited day is drawing near as John Henry Cardinal Newman will be admitted to the honors of the altar on October 13, four days after we shall have celebrated his feast as a “Blessed” for the last time. Under his protection, our Priestly Society was formed in 1996, along with all our many apostolates. We believe our various apostolic ventures would gladden the heart of our soon-to-be saint.

I was introduced to the person and writings of Cardinal Newman as a boy of nine or ten by my father — a common laborer with only a high school diploma — who took immense delight in the Cardinal’s apologetics and poetry in particular. I have only grown more deeply in love with Newman with each passing year. Arguably the most important convert to the Catholic Faith of the nineteenth century (and perhaps of the entire modern era), he never had it easy: mistrusted as an Anglican thought to be a crypto-papist; mistrusted as a Catholic thought to be a Protestant plant. His intellect grasped matters of consequence and elucidated them in a trenchant and engaging fashion, with a literary style still considered worthy of emulation. Newman was eerily prescient, seeing things on the horizon that most could not fathom even when presented to them; one thinks immediately of his prognostications concerning a coming era of faithlessness.

A most gifted preacher, he has left us more than a dozen volumes of his sermons. A devoted priest and pastor, he brought the Oratory of St. Philip Neri to the Anglophone world and served the poor of Birmingham with humility and dedication. A thinker of astounding proportions, his theological reflections caused every pope since his death to opine that he would be declared a doctor of the Church one day. A consummate educator, he knew what Catholic education was all about and put his theories into practice. A devout and sensitive soul, his poetry and hymnody often reach mystical heights (albeit in a distinctly English way). A man in love with the Church’s life of worship, his liturgical insights are as valid today as they were when first uttered.

With that catalogue of accomplishments, one would think he would have been universally acclaimed, but that was not the case. Indeed, much of his life was marked by misunderstanding, betrayal and suffering, even to the point of being unjustly condemned in a civil Kangaroo court (so Cardinal Pell should take heart). In truth, he felt that he lived under a cloud most of his life (which spanned nine decades of the nineteenth century), experiencing final vindication at the age of 78 when Pope Leo XIII named him a cardinal.

It is interesting to note that the miracles recognized for both his beatification and canonization were wrought for two Americans, who knew little or nothing of Newman until watching a show about him on EWTN! The stories are impressive and edifying:

<https://www.bbc.com/news/av/uk-11360268/cardinal-newmans-beatification-miracle>;

<https://cnstopstories.com/2019/07/03/chicago-womans-healing-is-miracle-in-cardinal-newmans-sainthood-cause/>

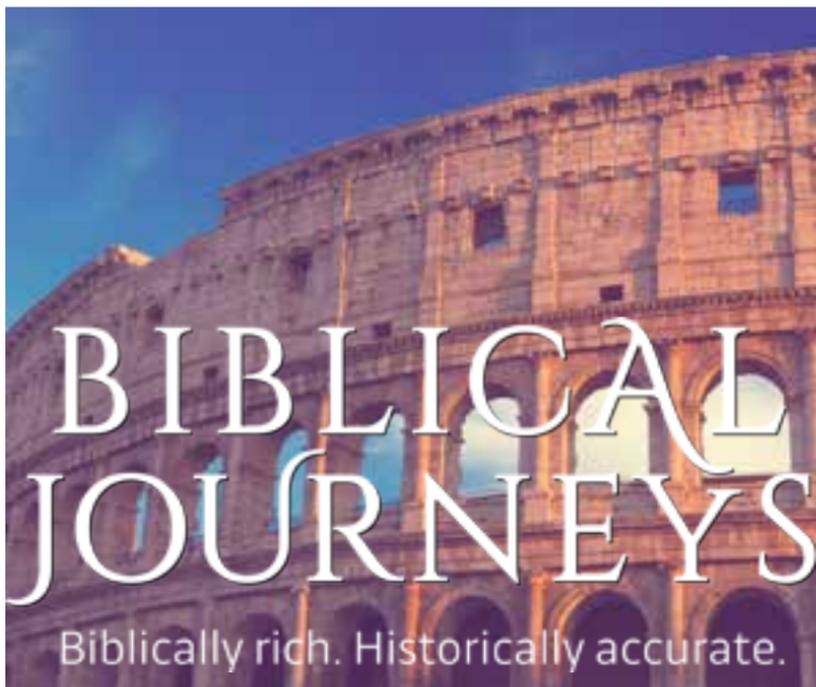
How best might Father Gregoris and I honor the memory and celebrate the canonization of our holy patron, we asked. First, this entire issue is dedicated to sharing with our beloved readers excerpts from the writings of Blessed John Henry — on a range of topics which show forth his wisdom and insight, and thus their value for life in the Church today. Second, although a bit late when this issue arrives in your mailbox, we want to extend an invitation to join us in Rome for the grand event on October 13 (see information on page 3). Third, we hope that, buoyed by the life and witness of Cardinal Newman, you will do all in your personal sphere of influence to make the Church of Christ more known, more loved, and more embraced. If you do these things, you will *duc in altum*.

*Collect for the feast:*

O God, who bestowed on the Priest Blessed John Henry Newman the grace to follow your kindly light and find peace in your Church; graciously grant that, through his intercession and example, we may be led out of shadows and images into the fullness of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

Father Peter M. J. Stravinskas  
Editor and Publisher

*Readers who desire additional copies of this issue for \$5 per copy, please send a note to Father Stravinskas. Bulk discounts available.*



**Pilgrimage to Italy for the Canonization  
of Blessed Cardinal John Henry Newman**

***Dates: Oct. 09-16, 2020***

***Departure City: Newark, NJ***

***Hosted by: Fr. Peter Stravinskis  
and Fr. Nicholas Gregoris***

***Trip Cost: \$3,100***

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# *Chronology*

## *John Henry Newman*

- 1801 Born in London — February 21 (eldest of six children)
- 1808 To Ealing School
- 1816 First conversion
- 1817 To Trinity College, Oxford
- 1822 Fellow, Oriel College
- 1825 Ordained Anglican priest — May 29
- 1828-43 Vicar, St. Mary the Virgin
- 1845 Received into Catholic Church
- 1847 Ordained Catholic priest in Rome — June 1
- 1848 Founded English Oratory
- 1854-58 Rector, Catholic University of Ireland
- 1859 Opened Oratory school
- 1864 Published **Apologia**
- 1877 Elected first honorary fellow, Trinity College
- 1879 Created cardinal by Pope Leo XIII  
Motto: *Cor ad cor loquitur* (Heart speaks to heart)
- 1885 Published last article
- 1888 Preached last sermon January 1
- 1889 Said last Mass on Christmas Day
- 1890 Died in Birmingham August 11
- Epitaph: *Ex umbris et imaginibus in veritatem*  
(Out of shadow and images into the truth)
- 1991 Declared “Venerable” by Pope John Paul II on January 22
- 2010 Declared “Blessed” by Pope Benedict XVI on September 19
- 2019 Declared “Saint” by Pope Francis on October 13

# *Apostolic Journey to the United Kingdom*

(SEPTEMBER 16-19, 2010)

**MASS WITH THE BEATIFICATION OF VENERABLE  
CARDINAL JOHN HENRY NEWMAN**

**HOMILY OF HIS HOLINESS BENEDICT XVI**

**Cofton Park of Rednal - Birmingham**

**Sunday, 19 September 2010**

Dear Brothers and Sisters in Christ,

This day that has brought us together here in Birmingham is a most auspicious one. In the first place, it is the Lord's day, Sunday, the day when our Lord Jesus Christ rose from the dead and changed the course of human history for ever, offering new life and hope to all who live in darkness and in the shadow of death. That is why Christians all over the world come together on this day to give praise and thanks to God for the great marvels he has worked for us. This particular Sunday also marks a significant moment in the life of the British nation, as it is the day chosen to commemorate the seventieth anniversary of the Battle of Britain. For me as one who lived and suffered through the dark days of the Nazi regime in Germany, it is deeply moving to be here with you on this occasion, and to recall how many of your fellow citizens sacrificed their lives, courageously resisting the forces of that evil ideology. My thoughts go in particular to nearby Coventry, which suffered such heavy bombardment and massive loss of life in November 1940. Seventy years later, we recall with shame and horror the dreadful toll of death and destruction that war brings in its wake, and we renew our resolve to work for peace and reconciliation wherever the threat of conflict looms. Yet there is another, more joyful reason why this is an auspicious day for Great Britain, for the Midlands, for Birmingham. It is the day that sees Cardinal John Henry Newman formally raised to the altars and declared Blessed.

I thank Archbishop Bernard Longley for his gracious welcome at the start of Mass this morning. I pay tribute to all who have worked so hard over many years to promote the cause of Cardinal Newman, including the Fathers of the Birmingham Oratory and the members of the Spiritual Family *Das Werk*. And I greet everyone here from Great Britain, Ireland, and further afield; I thank you for your presence at this celebration, in which we give glory and praise to God for the heroic virtue of a saintly Englishman.

England has a long tradition of martyr saints, whose courageous witness has sustained and inspired the Catholic community here for centuries. Yet it is right and fitting that we should recognize today the holiness of a confessor, a son of this nation who, while not called to shed his blood for the Lord, nevertheless bore eloquent witness to him in the course of a long life devoted to the priestly ministry, and especially to preaching, teaching, and writing. He is worthy to take his place in a long line of saints and scholars from these islands, Saint Bede, Saint Hilda, Saint Aelred, Blessed Duns Scotus, to name but a few. In Blessed John Henry, that tradition of gentle scholarship, deep human wisdom and profound love for the Lord has borne rich fruit, as a sign of the abiding presence of the Holy Spirit deep within the heart of God's people, bringing forth abundant gifts of holiness.

Cardinal Newman's motto, *Cor ad cor loquitur*, or "Heart speaks unto heart", gives us an insight into his understanding of the Christian life as a call to holiness, experienced as the profound desire of the human heart to enter into intimate communion with the Heart of God. He reminds us that faithfulness to prayer gradually transforms us into the divine likeness. As he wrote in one of his many fine sermons, "a habit of prayer, the practice of turning to God and the unseen world in every season, in every place, in every emergency — prayer, I say, has what may be called a natural effect in spiritualizing and elevating the soul. A man is no longer what he was before; gradually ... he has imbibed a new set of ideas, and become imbued with fresh principles" (*Parochial and Plain Sermons*, iv, 230-231). Today's Gospel tells us that no one can be the servant of two masters (cf. Lk 16:13), and Blessed John Henry's teaching on prayer explains how the faithful Christian is definitively taken into the service of the one true Master, who alone has a claim to our unconditional devotion (cf. Mt 23:10). Newman helps us to understand what this means for our daily lives: he tells us that our divine Master has assigned a specific task to each one of us, a "definite service", committed uniquely to every single person: "I have my mission", he wrote, "I am a link in a chain, a bond of connexion between persons. He has not created me for naught. I shall do good, I shall do his work; I shall be an angel of peace, a preacher of truth in my own place ... if I do but keep his commandments and serve him in my calling" (*Meditations and Devotions*, 301-2).

The definite service to which Blessed John Henry was called involved applying his keen intellect and his prolific pen to many of the most pressing "subjects of the day". His insights into the

relationship between faith and reason, into the vital place of revealed religion in civilized society, and into the need for a broadly-based and wide-ranging approach to education were not only of profound importance for Victorian England, but continue today to inspire and enlighten many all over the world. I would like to pay particular tribute to his vision for education, which has done so much to shape the ethos that is the driving force behind Catholic schools and colleges today. Firmly opposed to any reductive or utilitarian approach, he sought to achieve an educational environment in which intellectual training, moral discipline and religious commitment would come together. The project to found a Catholic University in Ireland provided him with an opportunity to develop his ideas on the subject, and the collection of discourses that he published as *The Idea of a University* holds up an ideal from which all those engaged in academic formation can continue to learn. And indeed, what better goal could teachers of religion set themselves than Blessed John Henry's famous appeal for an intelligent, well-instructed laity: "I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it" (*The Present Position of Catholics in England*, ix, 390). On this day when the author of those words is raised to the altars, I pray that, through his intercession and example, all who are engaged in the task of teaching and catechesis will be inspired to greater effort by the vision he so clearly sets before us.

While it is John Henry Newman's intellectual legacy that has understandably received most attention in the vast literature devoted to his life and work, I prefer on this occasion to conclude with a brief reflection on his life as a priest, a pastor of souls. The warmth and humanity underlying his appreciation of the pastoral ministry is beautifully expressed in another of his famous sermons: "Had Angels been your priests, my brethren, they could not have condoled with you, sympathized with you, have had compassion on you, felt tenderly for you, and made allowances for you, as we can; they could not have been your patterns and guides, and have led you on from your old selves into a new life, as they can who come from the midst of you" ("Men, not Angels: the Priests of the Gospel", *Discourses to Mixed Congregations*, 3). He lived out that profoundly human vision of priestly ministry in his devoted care for the people of Birmingham during the years that he spent at the Oratory he founded, visiting the sick and the poor, comforting

the bereaved, caring for those in prison. No wonder that on his death so many thousands of people lined the local streets as his body was taken to its place of burial not half a mile from here. One hundred and twenty years later, great crowds have assembled once again to rejoice in the Church's solemn recognition of the outstanding holiness of this much-loved father of souls. What better way to express the joy of this moment than by turning to our heavenly Father in heartfelt thanksgiving, praying in the words that Blessed John Henry Newman placed on the lips of the choirs of angels in heaven:

Praise to the Holiest in the height  
And in the depth be praise;  
In all his words most wonderful,  
Most sure in all his ways!  
*(The Dream of Gerontius).*



The new Shrine  
of Blessed John  
Henry Newman in  
the Birmingham  
Oratory - taken  
on the day of  
Cardinal Newman's  
beatification by HH  
Pope Benedict XVI

# *Cardinal Newman on the Sacred Liturgy*

To believe and not to revere, to worship familiarly and at one's ease, is an anomaly and a prodigy unknown even to false religions, to say nothing of the true one. Not only the Jewish and Christian religions, which are directly from God, inculcate the spirit of reverence and godly fear, but those other religions which have existed or exist, whether in the East or the South, inculcate the same. Worship, forms of worship — such as bowing the knee, taking off the shoes, keeping silence, a prescribed dress and the like — are considered as necessary for a due approach to God.

P.S. VIII 5 (30.10.1836)

Every attentive reader of Scripture must be aware what stress is there laid upon the duty of costliness and magnificence in the public service of God.

P.S. VI 295 (23.9.1839)

... did our Saviour say that magnificence in worshipping God, magnificence in His house, in its furniture, and in its decorations, is wrong, wrong since He has come into the world? Does He discourage us from building handsome Churches, or beautifying the ceremonial of religion? Did He exhort us to niggardness? did He put a slight on architectural skill? did He imply we should please Him the more, the less study and trouble we gave to the externals of worship? In rejecting the offering of Herod, did He forbid the devotion of Christians?

P.S. VI 301 (23.9.1839)

This is what He condemned, the show of great attention to outward things, while inward things, which were more important, were neglected. This, He says Himself, in His denunciation of the Pharisees, "These ought ye to have done," He says, "and not to leave the other," the inward, "undone."

P.S. VI 301 — 302 (23.9.1839)

Persons who put aside gravity and comeliness in the worship of God, that they may pray more spiritually, forget that God is a Maker of all things, visible as well as invisible; that He is the Lord of our bodies as well as of our souls; that He is to be worshipped in public as well as in secret ... there are not two Gods, one of matter, one of spirit; one of the Law, and one of the Gospel. There is one God, and He is Lord of all we are, and all we have; and therefore, all we do must be stamped with His seal and signature. We must begin, indeed, with the heart; for out of the heart proceed all good and evil; but while we begin with the heart, we must not end with the heart.

P.S. VI 304 (23.9.1839)

Let us ... be at least as exact and as decent in the service of God, as we are in our own persons and our own homes.

P.S. VI 311 (23.9.1839)

[Prayer is] the practice of turning to God and the unseen world, in every season, in every place, in every emergency...

P.S. IV 230(10.12.1837)

This is the true and effectual regeneration, when the seed of life takes root in man and thrives. Such men have accustomed themselves to speak to God, and God has ever spoken to them...

P.S. IV 234 (10.12.1837)

While the Catholic Church allows no private judgment as regards the faith, she allows... great latitude in respect to devotions.

L.D. XXVIII 150 (25.12.1876)

The Bible then may be said to give us the spirit of religion; but the Church must provide the body in which that spirit is to be lodged. Religion must be realized in particular acts, in order to its continuing alive.

P.S. II 74 (1.1.1831)

There is no such thing as abstract religion. When persons attempt to worship in this (what they call) more spiritual manner, they end, in fact, in not worshipping at all. This frequently happens... Youths, for instance (and perhaps those who should know better than they), sometimes argue with themselves, "What is the need of praying stately morning and evening? Why use a form of words? Why kneel? Why cannot I pray in bed, or walking, or dressing?" They end in not praying at all. Again, what will the devotion of the country people be, if we strip religion of its external symbols, and bid them seek out and gaze upon the Invisible?

P.S. II 74 (1.1.1831)

We must begin religion with what looks like a form. Our fault will be, not in beginning it as a form, but in continuing it as a form. For it is our duty to be ever striving and praying to enter into the real spirit of our services, and in proportion as we understand them and love them, they will cease to be a form and a task, and will be the real expressions of our minds. Thus shall we gradually be changed in heart from servants into sons of Almighty God.

P.S. III 93 — 94 (20.11.1831)

Rites which the Church has appointed, and with reason, — for the Church's authority is from Christ, — being long used, cannot be disused without harm to our souls.

P.S. II 77 — 78 (1.1.1831)

# Cardinal Newman on Reform

But men are not easily wrought upon to be faithful advocates of any cause. Not only is the multitude fickle: but the best men, unless urged, tutored, disciplined to their work, give way; untrained nature has no principles.

P.S. I 286(24.4.1831)

It is plain every great change is effected by the few, not by the many; by the resolute, undaunted, zealous few.

P.S. I 287 (24.4.1831)

Doubtless, much may be *undone* by the many, but nothing is *done* except by those who are specially trained for action.

P.S. I 288 (24.4.1831)

A few highly-endowed men will rescue the world for centuries to come.

U.S. 97 (22.1.1832)

And if such be the personal influence excited by the Teacher of Truth over the mixed crowd of men whom he encounters, what (think we) will be his power over that select number, just referred to, who have already, in a measure, disciplined their hearts after the law of holiness, and feel themselves, as it were, individually addressed by the invitation of his example? These are they whom our Lord especially calls His “elect,” and came to “gather together in one,” for they are worthy. And these, too, are they who are ordained in God’s Providence to be the salt of the earth,—to continue, in their turn, the succession of His witnesses, that heirs may never be wanting to the royal line though death sweeps away each successive {96} generation of them to their rest and their reward.

U.S. 95-96 (22.1.1832)

It may be easy for the educated among them to make speeches, or to write books; but high moral excellence is the attribute of a school to which they are almost strangers, having scarcely learned, and that painfully, the first elements of the heavenly science. One little deed, done against natural inclination for God’s sake, though in itself of a conceding or passive character, to brook an insult, to face a danger, or to resign an advantage, has in it a power outbalancing all the dust and chaff of mere profession...

U.S. 93 (22.1.1832)

The consistency of virtue is another gift, which gradually checks the rudeness of the world, and tames it into obedience to itself. The changes of human affairs, which first excited and inter-

ested, at length disgust the mind, which then begins to look out for something on which it can rely, for peace and rest... Every day shows us how much depends on firmness for obtaining influence in practical matters...

U.S. 93-94 (22.1.1832)

I answer, that it 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... Here, first, is to be taken into account the natural beauty and majesty of virtue, which is more or less felt by all but the most abandoned. I do not say virtue in the abstract,—virtue in a book. 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...

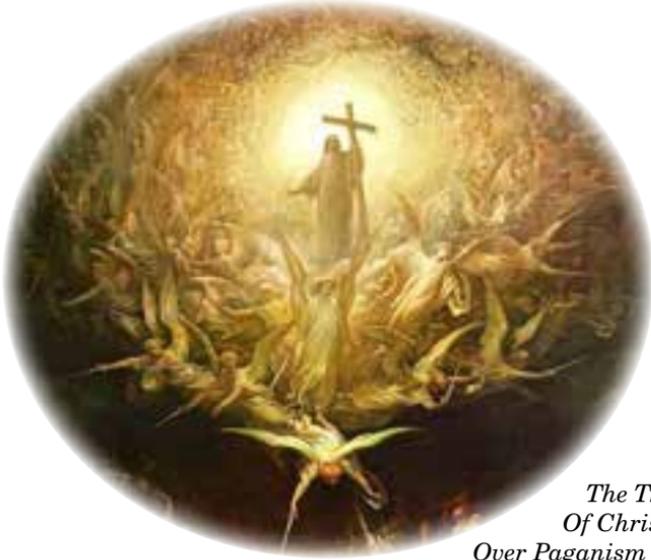
U.S. 91-92 (22.1.1832)

...the Christian has no keen expectations, no acute mortifications. He is fair, equitable, considerate towards all men, because he has no temptation to be otherwise. He has no violence, no animosity, no bigotry, no party feeling. He knows that his Lord and Saviour must triumph... He knows Christ's battle will last till the end; that Christ's cause will triumph in the end... He knows what is truth and what is error, where is safety and where is danger; and all this clear knowledge enables him to make concessions, to own difficulties, to do justice to the erring, to acknowledge their good points, to be content with such countenance, greater or less, as he himself receives from others. He does not fear; fear it is that makes men bigots, tyrants, and zealots; but for the Christian, it is his privilege, as he is beyond hopes and fears, suspense and jealousy, so also to be patient, cool, discriminating, and impartial;—so much so, that this very fairness marks his character in the eyes of the world, is "known unto all men."

P.S. V 64 (22.12.1839)

To expect great effects from our exertions for religious objects is natural indeed, and innocent, but it arises from inexperience of the kind of work we have to do,—to change the heart and will of man. It is a far nobler frame of mind, to labour, not with the hope of seeing the fruit of our labour, but for conscience' sake, as a matter of duty; and again, in faith, trusting good will be done, though we see it not.

P.S. VIII 129 — 130 (12.9.1830)



*The Triumph  
Of Christianity  
Over Paganism (detail)*  
by Gustave Doré, c. 1868

... clergymen are bound to form and pronounce an opinion. It is sometimes said, in familiar language, that a clergyman should have nothing to do with politics. This is true, if it be meant that he should not aim at secular objects, should not side with a political party as such, should not be ambitious of popular applause, or the favour of great men, should not take pleasure and lose time in business of this world, should not be covetous. But if it means that he should not express an opinion and exert an influence one way rather than another, it is plainly unscriptural. Did not the Apostles, with all their reverence for the temporal power, whether Jewish or Roman, and all their separation from worldly ambition, did they not still denounce their rulers as wicked men, who had crucified and slain the Lord's Christ? and would they have been as a city on a hill if they had not done so?... And all this may be done without injury to our Christian gentleness and humbleness, though it is difficult to do it. We need not be angry nor use contentious words, and yet may firmly give our opinion, in proportion as we have the means of forming one, and be zealous towards God in all active good service, and scrupulously and pointedly keep aloof from the bad men whose evil arts we fear.

P.S. I 158.159 (6.11.1831)

In a Christian's course, *fear and love must to together...* No one can love God aright without fearing Him.

P.S. I 303 (8.5.1831)

No one really loves another, who does not feel a certain reverence towards him... It is mutual respect which makes friendship lasting. So again, in the feelings of inferiors towards superiors. Fear must go before love. Till he who has authority shows he has it and can use it, his forbearance will not be valued duly; his kindness will look like weakness. We learn to contemn what we do not fear; and we cannot love what we contemn.

P.S. I 304 (8.5.1831)

Men at last become the cold, indifferent, profane characters they professed themselves to be. They think contemptuously of God's Ministers, Sacraments, and Worship; they slight His Word, rarely looking into it, and never studying it. They undervalue all religious profession, and judging of others by themselves, impute the conscientious conduct they witness to bad motives. Thus they are in heart infidels; though they may not formally be such, and may attempt to disguise their own unbelief under pretence of objecting to one or other of the doctrines or ordinances of religion. And should a time of temptation come, when it would be safe to show themselves as they really are, they will (almost unawares) throw off their profession of Christianity, and join themselves to the scoffing world.

P.S. I 306-307 (8.5.1831)

And how must Christians, on the other hand, treat such heartless men? ... Never must we solicitously press the truth upon those who do not profit by what they already possess. It dishonours Christ, while it does the scorner harm, not good. It is casting pearls before swine. We must wait for all opportunities of being useful to men, but beware of attempting too much at once.

P.S. I 307 (8.5.1831)

We must impart the Scripture doctrines, in measure and season, as they can bear them; not being eager to recount them all, rather, hiding them from the world. Seldom must we engage in controversy or dispute; for it lowers the sacred truths to make them a subject for ordinary debate.

P.S. I 307-308 (8.5.1831)

Rather, shunning all intemperate words, let us show our light before men by our *works*.

P.S. I 308 (8.5.1831)

If indeed a man stands forth on his own ground, declaring himself as an individual a witness for Christ, then indeed he is grieving and disturbing the calm spirit given us by God... He bids us unite together in one, and to shelter our personal profession under the authority of the general body. P.S. I 153 (6.11.1831)

Men are to be seen adopting all kinds of strange ways of giving glory (as they think) to God. If they would but follow the Church; come together in prayer on Sundays and Saints' days, nay, every day; honour the rubric... I say that on the whole they would practically do vastly more good than by trying new religious plans, founding new religious societies, or striking out new religious views.

P.S. I 154 (6.11.1831)

It is to be considered, too, that to do the part of a witness for the truth, to warn and rebuke, is not an elementary duty of a Christian... our duties come in a certain order, some before others, and that is not one of the first of them. Our first duties are to repent and believe.

P.S. I 160 (6.11.1831)

It would be strange, indeed, for a man, who had just begun to think of religion, to set up for "some great one," to assume he was a saint and a witness, and to exhort others to turn to God. This is evident. But as time goes on, and his religious character becomes formed, then, while he goes on to perfection in all his duties, he takes upon himself, in the number of these, to witness for God by word of mouth. It is difficult to say when a man has leave openly to rebuke others; certainly not before he has considerable humility...

P.S. I 160-161 (6.11.1831)

[The Church] fights and she suffers, in proportion as she plays her part well; and if she is without suffering, it is because she is slumbering. Her doctrines and precepts never can be palatable to the world; and if the world does not persecute, it is because she does not preach.

P.S. V 237 (3.3.1839)

... the whole tenor of the Inspired Volume leads us to believe that His Truth will not be heartily received by the many, that it is against the current of human feeling and opinion, and the course of the world...

P.S. I 61 (22.12.1833)

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S.D. 71 (25.11.1838)



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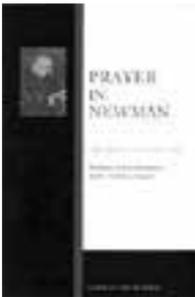
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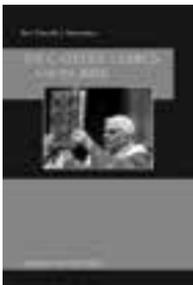
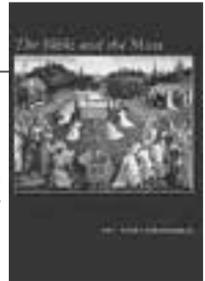
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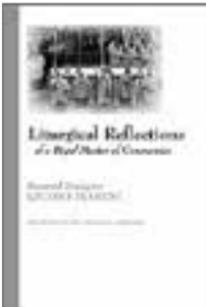
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# *The Infidelity of the Future*

**(Sermon preached by Cardinal Newman for the  
Opening of St. Bernard's Seminary, 2 October 1873)**

It is no common occasion of thankfulness to the Giver of all good, the Divine Head of the Church, that has led our Rt. Revd. Father, the Bishop of this Diocese, to call us this morning from our several homes to this place. It is with no common gladness, with no ordinary words of rejoicing and congratulations on their lips, that so many of his priests and of his devout laity have met him here today in consequence of his invitation. At length this Seminary is completed and in occupation, which has been for so long a course of years a vision before his mind, and the subject of his prayers and exertions. Years and years ago I have heard him say, that he never could be at rest, till he was enabled by God's mercy to accomplish this great work, and God has heard his persevering prayers and blessed his unwearied exertions. I might say with truth, that even before some of you, my dear Brethren, were born, or at least from the time that you were in your cradles, he, as the chief Pastor of this diocese, when as yet you knew him not, has been engaged in that great undertaking, of which you, by God's inscrutable grace, enjoy the benefits without your own labours.

It is indeed a great event in this diocese, a great event, I may say, in the history of English Catholics, that at length the injunctions of Ecumenical Councils, the tradition of the Church, the desire of the Sovereign Pontiff, are fulfilled among us, and the Bishop's Throne is erected not merely in a dwelling of brick or stone, in the midst of those in whom Christ is to be formed by his teaching, that they in turn may be the edification and light and strength of the generation which is to come after him.

This handing down of the truth from generation to generation is obviously the direct reason for the institution of seminaries for the education of the clergy. Christianity is one religious idea. Superhuman in its origin, it differs from all other religions. As man differs from quadruped, bird or reptile, so does Christianity differ from the superstitions, heresies, and philosophies which are around it. It has a theology and an ethical system of its own. This is its indestructible idea. How are we to secure and perpetuate in this world that gift from above? How are we to preserve to the Christian people this gift, so special, so divine, so easily hid or lost amid the imposing falsehoods with which the world abounds?

The divine provision is as follows. Each circle of Christians has its own priest, who is the representative of the divine idea to that circle in its theological and ethical aspects. He teaches his people, he catechizes their children, bringing them one and all into that form of doctrine, which is his own. But the Church is made up of many such circles. How are we to secure that they may all speak one and the same doctrine? and that the doctrine of the Apostles? Thus: by the rule that their respective priests should in their turn all be taught from one and the same centre, viz., their common Father, the Bishop of the diocese. They are educated in one school, that is, in one seminary; under the rule, by the voice and example of him who is the One Pastor of all those collections or circles of Christians, of whom they all in time to come are to be the teachers. Catholic doctrine, Catholic morals, Catholic worship and discipline, the Christian character, life, and conduct, all that is necessary for being a good priest, they learn one and all from this religious school, which is the appointed preparation for the ministerial offices. As youths are prepared for their secular calling by schools and teachers who teach what their calling requires, as there are classical schools, commercial schools, teachers for each profession, teachers of the several arts and sciences, so the sacred ministers of the Church are made true representatives of their Bishop when they are appointed to the charge of the Christian people, because they come from one centre of education and from the tutelage of one head.

Hence it is that St. Ignatius, the Martyr Bishop of Antioch, in the first century of the Church, speaking of the ecclesiastical hierarchy, comparing the union of the sacred orders with the Bishop, likens it to a harp which is in perfect tune. He says in his Epistle to the Ephesians, "It becomes you to concur in the mind of your Bishop, as indeed you do. For your estimable body of clergy, worthy of God, is in exact harmony with your Bishop, as the strings to the harp. Hence it is that in your unanimity and concordant charity Jesus Christ is sung. And one by one you take your parts in the choir, so as to sing with one voice through Jesus Christ to the Father that He may hear your petitions" (*ad Ephesios* 4).

And if at all times this simple unity, this perfect understanding of the members with the Head, is necessary for the healthy action of the Church, especially is it necessary in these perilous times. I know that all times are perilous, and that in every time serious and anxious minds, alive to the honour of God and the needs of man, are apt to consider no times so perilous as their own. At all times the enemy of souls assaults with fury the Church which is

their true Mother, and at least threatens and frightens when he fails in doing mischief. And all times have their special trials which others have not. And so far I will admit that there were certain specific dangers to Christians at certain other times, which do not exist in this time. Doubtless, but still admitting this, still I think that the trials which lie before us are such as would appal and make dizzy even such courageous hearts as St. Athanasius, St. Gregory I, or St. Gregory VII. And they would confess that dark as the prospect of their own day was to them severally, ours has a darkness different in kind from any that has been before it.

The special peril of the time before us is the spread of that plague of infidelity, that the Apostles and our Lord Himself have predicted as the worst calamity of the last times of the Church. And at least a shadow, a typical image of the last times is coming over the world. I do not mean to presume to say that this is the last time, but that it has had the evil prerogative of being like that more terrible season, when it is said that the elect themselves will be in danger of falling away. This applies to all Christians in the world, but it concerns me at this moment, speaking to you, my dear Brethren, who are being educated for our own priesthood, to see how it is likely to be fulfilled in this country.

1. And first it is obvious that while the various religious bodies and sects which surround us according to God's permission have done untold harm to the cause of Catholic truth in their opposition to us, they have hitherto been of great service to us in shielding and sheltering us from the assaults of those who believed less than themselves or nothing at all. To take one instance, the approved miracles of the Saints are not more wonderful than the miracles of the Bible. Now the Church of England, the Wesleyans, the Dissenters, nay the Unitarians have defended the miracles of the Bible and thereby have given an indirect protection to the miracles of ecclesiastical history. Nay, some of their divines have maintained certain ecclesiastical miracles, as the appearance of the Cross to Constantine, the subterranean fire in Julian's attempt to build the Jewish Temple, etc. And so again the doctrines of the Holy Trinity, the Incarnation, Atonement, etc., though as strange to the reason as those Catholic doctrines which they reject, have been held by many of these bodies with more or less distinctness, and thereby we have been unassailed when we have taught them. But in these years before us it will be much if those outlying bodies are able to defend their own dogmatic professions. Most of them, nearly all of them, already give signs of the pestilence having appeared among them. And as time goes on, when there will be a crisis and a turn-

ing point, with each of them, then it will be found that, instead of their position being in any sense a defence for us, it will be found in possession of the enemy. A remnant indeed may be faithful to their light, as the great Novatian body stood by the Catholics and suffered with them during the Arian troubles, but we shall in vain look for that safeguard from what may be called the orthodoxy of these Protestant communions, which we have hitherto profited by.

2. Again another disadvantage to us will arise from our very growth in numbers and influence in this country. The Catholic Religion, when it has a free course, always must be a power in a country. This is the mere consequence of its divine origin. While Catholics were few and oppressed by disabilities, they were suffered and were at peace. But now that those disabilities are taken off and Catholics are increasing in number, it is impossible that they should not come in collision with the opinions, the prejudices, the objects of a Protestant country, and that without fault on any side, except that the country is Protestant. Neither party will understand the other, and then the old grievances in history which this country has against Rome will be revived and operate to our disadvantage. It is true that this age is far more gentle, kind and generous than former ages, and Englishmen, in their ordinary state, are not cruel, but they may easily be led to believe that their generosity may be abused on our part, that they were unwise in liberating those who are in fact their mortal enemies. And this general feeling of fear of us may be such as, even with a show of reason, to turn against us even generous minds, so that from no fault of ours, but from the natural antagonism of a religion which cannot change with the new political states into which the whole world is gradually moulding itself, may place us in temporal difficulties, of which at present we have no anticipation.

And it cannot be denied that there is just now threatening the political world such a calamity. There are many influential men who think that things are not indeed ripe as yet for such a measure, but who look forward to the times, when whether the one or the other great political party in the State may make it their cry at the elections of a new Parliament, that they propose to lessen the influence of Catholics and circumscribe their privileges. And however this may be, two things, I think, are plain, that we shall become more and more objects of distrust to the nation at large, and that our Bishops and Priests will be associated in the minds of men with the political acts of foreign Catholics, and be regarded as members of one extended party in all countries, the enemies, as will be thought, of civil liberty and of national progress. In this

way we may suffer disadvantages which have not weighed upon the Catholic Church since the age of Constantine.

3. I repeat, when Catholics are a small body in a country, they cannot easily become a mark for their enemies, but our prospect in this time before us is that we shall be so large that our concerns cannot be hid, and at the same time so unprotected that we cannot but suffer. No large body can be free from scandals from the misconduct of its members. In medieval times the Church had its courts in which it investigated and set right what was wrong, and that without the world knowing much about it. Now the state of things is the very reverse. With a whole population able to read, with cheap newspapers day by day conveying the news of every court, great and small to every home or even cottage, it is plain that we are at the mercy of even one unworthy member or false brother. It is true that the laws of libel are a great protection to us as to others. But the last few years have shown us what harm can be done us by the mere infirmities, not so much as the sins, of one or two weak minds. There is an immense store of curiosity directed upon us in this country, and in great measure an unkind, a malicious curiosity. If there ever was a time when one priest will be a spectacle to men and angels it is in the age now opening upon us.

4. Nor is this all. This general intelligence of every class of society, general but shallow, is the means of circulating all through the population all the misrepresentations which the enemies of the Church make of her faith and her teaching. Most falsehoods have some truth in them; at least those falsehoods which are perversions of the truth are the most successful. Again, when there is no falsehood, yet you know how strange truth may appear to minds unfamiliar with it. You know that the true religion must be full of mysteries — and therefore to Catholicism, if to any profession, any body of men at all, applies the proverb that a fool may ask a hundred questions which a wise man cannot answer. It is scarcely possible so to answer inquiries or objections on a great number of points of our faith or practice, as to be intelligible or persuasive to them. And hence the popular antipathy to Catholicism seems, and will seem more and more, to be based upon reason, or common sense, so that first the charge will seem to all classes of men true that the Church stifles the reason of man, and next that, since it is impossible for educated men, such as her priests, to believe what is so opposite to reason, they must be hypocrites, professing what in their hearts they reject.

5. I have more to say on this subject. There are, after all, real difficulties in Revealed Religion. There are questions, in answer

to which we can only say, "I do not know." There are arguments which cannot be met satisfactorily, from the nature of the case — because our minds, which can easily enough understand the objections, are not in their present state able to receive the true answer. Nay, human language perhaps has not words to express it in. Or again, perhaps the right answer is possible, and is set down in your books of theology, and you know it. But things look very different in the abstract and the concrete. You come into the world, and fall in with the living objector and inquirer, and your answer you find scattered to the winds. The objection comes to you now with the force of a living expositor of it, recommended by the earnestness and sincerity with which he holds it, with his simple conviction of its strength and accompanied by all the collateral or antecedent probabilities, which he heaps around it. You are not prepared for his objection being part of a system of thought, each part of which bears one way and supports the other parts. And he will appeal to any number of men, friends or others, who agree with him, and they each will appeal to him and all the rest to the effect that the Catholic view and arguments simply cannot be supported. Perhaps the little effect you produce by the arguments which you have been taught is such that you are quite disheartened and despond.

6. I am speaking of evils, which in their intensity and breadth are peculiar to these times. But I have not yet spoken of the root of all these falsehoods — the root as it ever has been, but hidden; but in this age exposed to view and unblushingly avowed — I mean, that spirit of infidelity itself which I began by referring to as the great evil of our times, though of course when I spoke of the practical force of the objections which we constantly hear and shall hear made to Christianity, I showed it is from this spirit that they gain their plausibility. The elementary proposition of this new philosophy which is now so threatening is this — that in all things we must go by reason, in nothing by faith, that things are known and are to be received so far as they can be proved. Its advocates say, all other knowledge has proof — why should religion be an exception? And the mode of proof is to advance from what we know to what we do not know, from sensible and tangible facts to sound conclusions. The world pursued the way of faith as regards physical nature, and what came of it? Why, that till three hundred years ago they believed, because it was the tradition, that the heavenly bodies were fixed in solid crystalline spheres and moved round the earth in the course of twenty-four hours. Why should not that method which has done so much in physics,

avail also as regards that higher knowledge which the world has believed it had gained through revelation? There is no revelation from above. There is no exercise of faith. Seeing and proving is the only ground for believing. They go on to say, that since proof admits of degrees, a demonstration can hardly be had except in mathematics; we never can have simple knowledge; truths are only probably such. So that faith is a mistake in two ways. First, because it usurps the place of reason, and secondly because it implies an absolute assent to doctrines, and is dogmatic, which absolute assent is irrational. Accordingly you will find, certainly in the future, nay more, even now, even now, that the writers and thinkers of the day do not even believe there is a God. They do not believe either the object — a God personal, a Providence and a moral Governor; and secondly, what they do believe, viz., that there is some first cause or other, they do not believe with faith, absolutely, but as a probability.

You will say that their theories have been in the world and are no new thing. No. Individuals have put them forth, but they have not been current and popular ideas. Christianity has never yet had experience of a world simply irreligious. Perhaps China may be an exception. We do not know enough about it to speak, but consider what the Roman and Greek world was when Christianity appeared. It was full of superstition, not of infidelity. There was much unbelief in all as regards their mythology, and in every educated man, as to eternal punishment. But there was no casting off the idea of religion, and of unseen powers who governed the world. When they spoke of Fate, even here they considered that there was a great moral governance of the world carried on by fated laws. Their first principles were the same as ours. Even among the sceptics of Athens, St. Paul could appeal to the Unknown God. Even to the ignorant populace of Lystra he could speak of the living God who did them good from heaven. And so when the northern barbarians came down at a later age, they, amid all their superstitions, were believers in an unseen Providence and in the moral law. But we are now coming to a time when the world does not acknowledge our first principles. Of course I do not deny that, as in the revolted kingdom of Israel, there will be a remnant. The history of Elias is here a great consolation for us, for he was told from heaven that even in that time of idolatrous apostasy, there were seven thousand men who had not bowed their knees to Baal. Much more it may be expected now, when our Lord has come and the Gospel been preached to the whole world, that there will be a remnant who belong to the soul of the Church, though their eyes

are not opened to acknowledge her who is their true Mother. But I speak first of the educated world, scientific, literary, political, professional, artistic — and next of the mass of town population, the two great classes on which the fortunes of England are turning: the thinking, speaking and acting England. My Brethren, you are coming into a world, if present appearances do not deceive, such as priests never came into before, that is, so far forth as you do go into it, so far as you go beyond your flocks, and so far as those flocks may be in great danger as under the influence of the prevailing epidemic.

That the discipline of a seminary is just that which is suited to meet the present state of things, it does not become me to attempt to suggest to you now — you, who have so much better, and so much more authoritative advisers — but I may be allowed perhaps to follow up what I have said to such conclusions as it seems to point to.

1. A seminary is the only true guarantee for the creation of the ecclesiastical spirit. And this is the primary and true weapon for meeting the age, not controversy. Of course every Catholic should



*Saint Peter*  
by Marco Zoppo,  
circa 1468

have an intelligent appreciation of his religion, as St. Peter says, but still controversy is not the instrument by which the world is to be resisted and overcome. And this we shall see if we study that epistle, which comes with an authority of its own, as being put by the Holy Spirit into the mouth of him who was the chief of the Apostles. What he addresses to all Christians, is especially suitable for priests. Indeed he wrote it at a time when the duties of one and the other, as against the heathen world, were the same. In the first place he reminds them of what they really were as Christians, and surely we should take these words as belonging especially to us ecclesiastics. "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people ..." (1 Pet. ii. 9).

In this ecclesiastical spirit, I will but mention a spirit of seriousness or recollection. We must gain the habit of feeling that we are in God's presence, that He sees what we are doing; and a liking that He does so, a love of knowing it, a delight in the reflection, "Thou, God, seest me." A priest who feels this deeply will never misbehave himself in mixed society. It will keep him from over-familiarity with any of his people; it will keep him from too many words, from imprudent or unwise speaking; it will teach him to rule his thoughts. It will be a principle of detachment between him and even his own people; for he who is accustomed to lean on the Unseen God, will never be able really to attach himself to any of His creatures. And thus an elevation of mind will be created, which is the true weapon which he must use against the infidelity of the world. (Hence, what St. Peter says: 1, ii, 12, 15; iii, 16.)

Now this I consider to be the true weapon by which the infidelity of the world is to be met.

2. And next, most important in the same warfare, and here too you will see how it is connected with a Seminary, is a sound, accurate, complete knowledge of Catholic theology. This, though it is not controversial, is the best weapon (after a good life) in controversy. Any child, well instructed in the catechism, is, without intending it, a real missionary. And why? Because the world is full of doubtings and uncertainty, and of inconsistent doctrine — a clear consistent idea of revealed truth, on the contrary, cannot be found outside of the Catholic Church. Consistency, completeness, is a persuasive argument for a system being true. Certainly if it be inconsistent, it is not truth.

*(Regrettably, the conclusion of this sermon has been lost.)*

# *Cardinal Newman on Catholic Education*

## *The Goal of All Catholic Education*

I want a laity, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well, that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity....

And one immediate effect of your being able to do all this will be your gaining that proper confidence in self which is so necessary for you. You will then not even have the temptation to rely on others, to court political parties or particular men; they will rather have to court you. You will no longer be dispirited or irritated..., at finding difficulties in your way, in being called names, in not being believed, in being treated with injustice. You will fall back upon yourselves; you will be calm, you will be patient. Ignorance is the root of all littleness... , [it] becomes, from the very necessity of the case, philosophical, long-suffering, and magnanimous.<sup>1</sup>

### *What is a Catholic university?*

... when the Church founds a University, she is not cherishing talent, genius or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society.<sup>2</sup>

A Catholic university arises from the Church's "intimate conviction that truth is its real ally... and that knowledge and reason are sure ministers to faith."<sup>3</sup>

### *Why a Catholic university?*

... it is a matter of deep solicitude to Catholic prelates that their people should be taught a wisdom, safe from the excesses

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1 *On the Present Position of Catholics in England* (New York: Longmans, Green, and Co., 1908), 390-391.

2 *The Idea of a University* (New York: Longmans, Green & Co., 1947), p. xii. [Hereafter cited as *Idea*.]

3 *Idea*, p. xi.

and vagaries of individuals, embodied in institutions which have stood the trial and received the sanction of ages....<sup>4</sup>

In a Catholic university, Newman “urges the priority of literature over science in education,” lest the Church’s educational institutions produce little more than a generation of “technocrats.”<sup>5</sup>

*Does a Catholic university  
have a distinctive curriculum?*

... Civilization too has its common principles, and views, and teaching, and especially its books, which have more or less been given from the earliest of times.... In a word, the classics, and the subjects of thought and the studies to which they give rise, or, to use the term most dear to our present purpose, the Arts, have ever, on the whole, been the instruments of education which the civilized *orbis terrarum* has adopted; just as inspired works, and the lives of the saints, and the articles of faith, and the catechism, have ever been the instrument of education in the case of Christianity. And this consideration, you see, ... invests [our project] with a solemnity and moment of a peculiar kind, for we are but reiterating an old tradition, and carrying on those august methods of enlarging the mind, and cultivating the intellect, and refining the feelings, in which the process of civilization has ever consisted.<sup>6</sup>

A habit of mind is formed which lasts through life, of which the attributes are freedom, equitableness, calmness, moderation, and wisdom.<sup>7</sup>

*What is the place of theology within the curriculum?*

A university, I should lay down, by its very name professes to teach universal knowledge. Theology is surely a branch of knowledge: how then is it possible to profess all branches of knowledge, and yet to exclude from the subjects of its teaching one which, to say the least, is as important and as large as any of them? I do not see that either premiss of this argument is open to exception.<sup>8</sup>

Religious doctrine is knowledge, in as full a sense as Newton’s doctrine is knowledge. University teaching without theology is

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4 *Idea*, p. xxii.

5 Frank Turner, ed., *The Idea of a University* (New Haven: Yale University Press, 1996), p. xvi.

6 *Idea*, p.256.

7 *Idea*, pp. 101f.

8 *Idea*, p. 21.

simply unphilosophical. Theology has at least as good a right to claim a place there as astronomy.”<sup>9</sup>

... all knowledge forms one whole, because its subject-matter is one.<sup>10</sup> ... the systematic omission of any one science from the catalogue prejudices the accuracy and completeness of our knowledge altogether.<sup>11</sup>

In a word, religious truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so speak, of unravelling the web of university teaching. It is, according to the Greek proverb, to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part.<sup>12</sup>

*What is the relationship between the  
Catholic university and the Church?*

Hence a direct and active jurisdiction of the Church over [a Catholic university] and in it is necessary, lest it should become the rival of the Church with the community at large in those theological matters which to the Church are exclusively committed.<sup>13</sup>

It is no sufficient security for the Catholicity of a university, even that the whole of Catholic theology should be professed in it, unless the Church breathes her own pure and unearthly spirit into it, and fashions and molds its organization, and watches over its teaching, and knits together its pupils, and superintends its action.<sup>14</sup>

***On Elementary and Secondary Catholic Schools***

*The Oratory School founded by Newman was described as “the apple of his eye” and is still fulfilling its mission. Reflecting on the effort Newman put into the Oratory School, in an 1862 letter to the President of the seminary at Maynooth (Ireland), he writes:*

I am overworked with various kinds of mental labour, and I cannot do as much as I once could. Yet it would be most ungrateful to complain, even if I were seriously incommoded, for my present overwork arises from the very success of a school which I began

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<sup>9</sup> *Idea*, p. 42.

<sup>10</sup> *Idea*, p. 50.

<sup>11</sup> *Idea*, p. 51.

<sup>12</sup> *Idea*, p. 70.

<sup>13</sup> *Idea*, p. 215.

<sup>14</sup> *Idea*, p. 216.

here shortly after I retired from the [Irish] University. When we began it was a simple experiment, and lookers-on seemed to be surprised when they found we had in half a year a dozen; but at the end of our third year we now have seventy.... As all other schools are increasing in number, it is a pleasant proof of the extension of Catholic education.<sup>15</sup>

*So strong was Cardinal Newman's advocacy on behalf of Catholic schools, that in 1879 the Archbishop of Sydney (Australia), Roger Bede Vaughan, solicited his assistance for the cause in Australia. To which the new Cardinal replied:*

... I feel it a great honour on the part of Your Grace, that you have made use, in the Pastorals, which you have had the goodness to send me, of what I had occasion to say at Rome last May on the subject of the special religious evil of the day. It pleased me to find that you could make it serviceable in the anxious conflict in which you are at this time engaged in defence of Christian education. It is indeed the gravest of questions whether our people are to commence life with or without adequate instruction in those all-important truths which ought to colour all thought and to direct all action; — whether they are or are not to accept this visible world for their God and their all, its teaching as their only truth, and its prizes as their highest aims; — for, if they do not gain, when young, that sacred knowledge which comes to us from Revelation, when will they acquire it?<sup>16</sup>

*Upon Newman's reception of the red hat, various groups rose to applaud his efforts, especially in regard to the "apple of his eye," The Oratory School.<sup>17</sup> The new Cardinal acknowledged that the project was the cause of "much weariness and anxiety," but went on to assert:*

Nothing indeed is more pleasant than the care of boys; at the same time nothing involves greater responsibility. A school such as ours is a pastoral charge of the most intimate kind.... In order to the due formation of their minds, boys need that moral and intellectual discipline which school alone can give. Their parents then make a great sacrifice, and also make an act of supreme confidence, in committing their dear ones to strangers.

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15 Wilfred Meynell, *Cardinal Newman* (London: Burns & Oates, 1907), 89.

16 Reply of Cardinal Newman to Archbishop Vaughan, 16 November 1879.

17 All of the following remarks were made by Newman on 20 July 1879, during a ceremony in celebration of his reception of the cardinalial dignity.

*Then, with a most priestly heart, he places the role of the priest in a Catholic school directly within one's pastoral ministry and gives it preeminence:*

No other department of the pastoral office requires such sustained attention and such unwearied services. A confessor for the most part knows his penitents only in the confessional, and perhaps does not know them by sight. A parish priest knows indeed the members of his flock individually, but he sees them only from time to time.

*At a very intimate level, Newman sums up his reaction to the assessment of his laudators:*

You see now why it is that the few words of your Address are so great a comfort to me. Yes — they are a definite formal answer to the questionings, searchings of heart, and anxieties of twenty years.

*The Cardinal also offers a perhaps heretofore-unknown historical tidbit:*

Concerning our school, it may be pleasant to you to know that the Holy Father at Rome seemed to take great interest in it [the school] without my urging it upon him.

*Quite tellingly, Newman bypasses the school masters and focuses his attention on the boys themselves, wherein his love and devotion for them shine forth with particular brilliance, sensitivity and insight:*

Of course, I am not a person who can say how much you know of me, because boys' eyes are very sharp, and they look about and see many things which others think they are not aware of. Therefore, when you tell me that you are witnesses of my more private life, and recipients of my constant teaching and guidance, I know perfectly well that I have not any direct duties towards you in the way of teaching. That shows that you must use your eyes very well, and hence my great pleasure and gratification at knowing that your sight and knowledge of me is so much in my favour, and also my pleasure in regard to the accomplishment of those objects which, of course, I have most at heart.

It would be strange and shocking if I had not the greatest interest in you. Though you may not see much of me, it has been a great anxiety to fulfill those duties which I have towards you and to your predecessors. It is now twenty years since we have had the school, and we have seen the boys go out into the world. You, in your turn, will do the same, and therefore we look upon

you, all of us in our place, and myself especially, with the greatest interest and with the greatest love.

Boys not only have eyes, but they have very retentive memories; and that is another pleasure which I have in reading this Address, because this day and time will be printed on your memory a long time hence. You will say: "I recollect that perfectly well; it was the day I saw Cardinal Newman there for the first time," and you will have something to tell to those after you. That, of course, is a great pleasure to me — to think that this day will be in your minds. And so again, when I look to those who have gone forward in the career of life, and see how many instances one has to look back upon, the way they have turned out, their excellence, and the way in which they fulfilled the duties of their station, and how, in respect of some of them who have been taken off by death by the will of God, what good lives they led, and how much there is to be thankful for in their career, which is now finished, — when I think of that, and think of you who are to go into the same world, and fight the same battles as they have, I have great confidence that you, beginning with such tender feelings towards your teachers and me especially, will answer all the expectations that we have formed of you, and the wishes we have for you. I will say no more, but will thank you, and assure you that, as this day will remain in your mind, so it will remain in mine.



The dome of the Oratory church

# Cardinal Newman on the Blessed Virgin Mary

## *The Holiness of Mary*

Who can estimate the holiness and perfection of her, who was chosen to be the Mother of Christ? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom He was bound by nature to revere and look up to; the one appointed to train and educate Him, to instruct Him day by day, as He grew in wisdom and in stature?<sup>1</sup>

By the Immaculate Conception of the Blessed Virgin is meant the great revealed truth that she was conceived in the womb of her mother, St. Anne, without original sin. Since the fall of Adam all mankind, his descendants, are conceived and born in sin.... But Mary never was in this state; she was by the eternal decree of God exempted from it.... It was decreed [by the Father], not that she should be cleansed from sin, but that she should, from the first moment of her being, be preserved from sin; so that the



*Inmaculada Concepción*  
by Francisco Pacheco,  
circa 1601 – 1633

Evil One never had any part in her. Therefore, she was a child of Adam and Eve as if they had never fallen; she did not share with them their sin; she inherited the gifts and graces (and more than those) which Adam and Eve possessed in Paradise.<sup>2</sup>

He who charges us with making Mary a divinity, is thereby denying the divinity of Jesus. Such a man does not know what divinity is.... To her belongs, as being a creature, a natural claim on our sympathy and familiarity, in that she is nothing else than our fellow. She is our pride, in the poet's words, "Our tainted nature's solitary boast."<sup>3</sup>

1 *Parochial and Plain Sermons* [Hereafter, PPS] ii, 131-2.

2 "Virgo Purissima" (May 3), *Prayers, Verses and Devotions* [Hereafter, PVD] (San Francisco: Ignatius Press, 1989), p. 115.

3 *Certain Difficulties Felt by Anglicans in Catholic Teaching* [Hereafter, *Diff.*] (New York: Longmans, Green, and Co., 1907), Volume II, p. 85.

But in regarding Mary, we look to one whose actions we know not of and cannot, if we would, too closely imitate, whose name only recalls to us bright and pleasant thoughts, the emblem of early devotedness to God, guiltless piety, angelic purity, meekness, modesty and patience, shining only in the light of her Son and in the ineffable radiance of that Spirit of power Who came upon her and overshadowed her, and hence receiving the prize of that high salutation of Gabriel: "Hail, thou that art highly favoured (filled with divine gifts), the Lord is with thee, blessed art thou among women."<sup>4</sup>

"... as regards the Blessed Mary, a further thought suggests itself. She has no chance place in the Divine Dispensation; the Word of God did not merely come to her and go from her; He did not pass through her, as He visits us in Holy Communion. It was no heavenly body which the Eternal Son assumed, fashioned by the angels, and brought down to this lower world: no; He imbibed, He absorbed into His Divine Person, her blood and the substance of her flesh; by becoming man of her, He received her lineaments and features, as the appropriate character in which He was to manifest Himself to mankind. The child is like the parent, and we may well suppose that by His likeness to her was manifested her relationship to Him. Her sanctity comes, not only of her being His mother, but also of His being her son. "If the first fruit be holy," says St. Paul, "the mass also is holy; if the mass be holy, so are the branches." And hence the titles which we are accustomed to give her. He is the Wisdom of God, she therefore is the Seat of Wisdom; His Presence is Heaven, she therefore is the Gate of Heaven; He is infinite Mercy, she then is the Mother of Mercy. She is the Mother of "fair love and fear, and knowledge and holy hope"; is it wonderful then that she has left behind her in the Church below "an odour like cinnamon and balm, and sweetness like to choice myrrh"?<sup>5</sup>

We see then the force of Our Lady's title, when we call her "Holy Mary." When God would prepare a human mother for His Son, this was why He began by giving her an immaculate conception. He began, not by giving her the gift of love, or truthfulness, or gentleness, or devotion, though according to the occasion she had them all. But He began His great work before she was born; before she could think, speak, or act, by making her holy, and thereby, while on earth, a citizen of Heaven. "*Tota pulchra es, Maria!*" Nothing of

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4 From Newman's first sermon preached on Our Lady, 25 March 1831.

5 "On the Fitness of the Glories of Mary" (Discourse XVIII), *Discourses Addressed to Mixed Congregations* [Hereafter, *Mix.*] (New York: Longmans, Green, and Co., 1909), 368-369.

the deformity of sin was ever hers. Thus she differs from all saints. There have been great missionaries, confessors, bishops, doctors, pastors. They have done great works, and have taken with them numberless converts or penitents to Heaven. They have suffered much, and have a superabundance of merits to show. But Mary in this way resembles her Divine Son, viz., that, as He, being God, is separate by holiness from all creatures, so she is separate from all saints and angels, as being “full of grace.”<sup>6</sup>

### *The Maternity of Mary*

This great title [Queen of Angels] may be fitly connected with the Maternity of Mary, that is, with the coming upon her of the Holy Ghost at Nazareth after the Angel Gabriel’s annunciation to her, and with the consequent birth of Our Lord at Bethlehem. She, as the Mother of Our Lord, comes nearer to Him than any angel; nearer even than the Seraphim who surround Him, and cry continually, “Holy, Holy, Holy.

... St. Gabriel hailed her as “Full of grace,” and as “Blessed among women,” and announced to her that the Holy Ghost would come down upon her, and that she would bear a Son Who would be the Son of the Highest.<sup>7</sup>

I say then, when once we have mastered the idea, that Mary bore, suckled, and handled the Eternal in the form of a child, what limit is conceivable to the rush and flood of thoughts which such a doctrine involves? What awe and surprise must attend upon the knowledge, that a creature has been brought so close to the Divine Essence?... It was the creation of a new idea and of a new sympathy, of a new faith and worship, when the holy Apostles announced that God had become incarnate; then a supreme love and devotion to Him became possible, which seemed hopeless before that revelation.<sup>8</sup>

The Virgin and Child is not a mere modern idea; on the contrary, it is represented again and again, as every visitor to Rome is aware, in the paintings of the Catacombs. Mary is there drawn with the Divine Infant in her lap, she with hands extended in prayer, He with His hand in the attitude of blessing. No representation can more forcibly convey the doctrine of the high dignity of the Mother, and, I will add, of her influence with her Son. Why should the memory of His time of subjection be so dear to Christians, and so carefully preserved? The only question to be determined, is the

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6 “Sancta Maria” (May 9), *PVD*, pp. 132-133.

7 “Regina Angelorum” (May 10), *PVD*, p. 134.

8 *Diff. II*, pp. 82-83.

precise date of these remarkable monuments of the first age of Christianity. That they belong to the centuries of what Anglicans call the “undivided Church” is certain; but lately investigations have been pursued, which place some of them at an earlier date than any one anticipated as possible. I am not in a position to quote largely from the works of the Cavaliere de Rossi, who has thrown so much light upon the subject; but I have his *“Imagini Scelte,”* published in 1863, and they are sufficient for my purpose. In this work he has given us from the Catacombs various representations of the Virgin and Child; the latest of these belong to the early part of the fourth century, but the earliest he believes to be referable to the very age of the Apostles. He comes to this conclusion from the style and the skill of its composition, and from the history, locality, and existing inscriptions of the subterranean in which it is found. However, he does not go so far as to insist upon so early a date; yet the utmost concession he makes is to refer the painting to the era of the first Antonines, that is, to a date within half a century of the death of St. John. I consider then, that, as you would use in controversy with Protestants, and fairly, the traditional doctrine of the Church in early times, as an explanation of a particular passage of Scripture, or at least as a suggestion, or as a defence, of the sense which you may wish to put upon it, quite apart from the question whether your interpretation itself is directly traditional, so it is lawful for me, though I have not the positive words of the Fathers on my side, to shelter my own interpretation of the Apostle’s vision in the Apocalypse under the fact of the extant pictures of Mother and Child in the Roman Catacombs.<sup>9</sup>

But why called a house or palace? And whose palace? She is the house and the palace of the Great King, of God Himself. Our Lord, the Co-equal Son of God, once dwelt in her. He was her Guest; nay, more than a guest, for a guest comes into a house as well as leaves it. But Our Lord was actually born in this holy house. He took His flesh and His blood from this house, from the flesh, from the veins of Mary. Rightly then was she made to be of pure gold, because she was to give of that gold to form the Body of the Son of God. She was golden in her conception, golden in her birth. She went through the fire of her suffering like gold in the furnace, and when she ascended on high, she was, in the words of our hymn,

“Above all the Angels in glory untold,  
Standing next to the King in a vesture of gold.”<sup>10</sup>

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<sup>9</sup> *Diff. II*, pp. 55-56.

<sup>10</sup> “Domus Aurea” (May 6), *PVD*, p. 122.

## Marian Veneration

I begin by making a distinction which will go far to remove good part of the difficulty of my undertaking, as it presents itself to ordinary inquirers,—the distinction between faith and devotion. I fully grant that devotion towards the Blessed Virgin has increased among Catholics with the progress of centuries; I do not allow that the doctrine concerning her has undergone a growth, for I believe that it has been in substance one and the same from the beginning.<sup>11</sup>

Who can repeat her very name without finding in it a music which goes to the heart, and brings before him thoughts of God and Jesus Christ, and Heaven above, and fills him with the desire of those graces by which Heaven is gained?

Hail then, great Mother of God, Queen of Saints, Royal Lady clothed with the sun and crowned with the stars of Heaven, whom all generations have called and shall call blessed. We will take our part in praising thee in our own time and place with all the redeemed of Our Lord, and will exalt thee in the full assembly of the saints and glorify thee in the Heavenly Jerusalem.<sup>12</sup>

Mary is only our mother by divine appointment, given us from the Cross; her presence is above, not on earth; her office is external, not within us. Her name is not heard in the administration of the sacraments. Her work is not one of ministration towards us; her power is indirect. It is her prayers that avail, and her prayers are effectual by the *fiat* of Him who is our all in all. Nor need she hear us by any innate power, or any personal gift; but by His manifestation to her of the prayers which we make to her. When Moses was on the Mount, the Almighty told him of the idolatry of his people at the foot of it, in order that he might intercede for them; and thus it is the Divine Presence which is the intermediating Power by which we reach her and she reaches us.<sup>13</sup>

[St. Peter] Canisius..., while engaged in showing the carefulness with which the Church distinguishes the worship of God from the *cultus* of the Blessed Virgin, observes, "Lest the Church should depart from *Latria* (i.e., the worship of God) she has instituted the public supplications in the Liturgy in perpetuity in such wise as to address them directly to God the Father, and not to the saints, according to that common form of praying, 'Almighty, everlasting God,'

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<sup>11</sup> *Diff. II*, 26.

<sup>12</sup> "A Short Service for Rosary Sunday," *MD*, pp. 261-262.

<sup>13</sup> *Diff. II*, p. 84.

&c.; and the said prayers which they also call 'Collects,' she generally ends in this way, 'through Jesus Christ, Thy Son, our Lord.' He says more to the same purpose; but the two points here laid down are sufficient; viz., that as to the Latin Missal, Ritual, and Breviary, (1) Saints are not directly addressed in these authoritative books; and (2) in them prayers end with the name of Jesus...."<sup>14</sup>

I recollect one saying among others of my confessor, a Jesuit Father, one of the holiest, most prudent men I ever knew. He said that we could not love the Blessed Virgin too much, if we loved Our Lord a great deal more.<sup>15</sup>

### *Mary as the New Eve*

In her [Mary] the destinies of the world were to be reversed, and the serpent's head bruised. On her was bestowed the greatest honour ever put upon any individual of our fallen race.... in her the curse pronounced on Eve was changed to a blessing.<sup>16</sup>

In that awful transaction [the fall of man] there were three parties concerned, the serpent, the woman, and the man; and at the time of their sentence, an event was announced for a distant future, in which the three same parties were to meet again, the serpent, the woman, and the man; but it was to be a second Adam and a second Eve, and the new Eve was to be the mother of the new Adam. "I will put enmity between thee and the woman, and between thy seed and her seed." The Seed of the woman is the Word Incarnate, and the Woman, whose seed or Son He is, is His Mother Mary.<sup>17</sup>

### *The Sorrows of Mary*

And she especially can console us because she suffered more than mothers in general. Women, at least delicate women, are commonly shielded from rude experience of the highways of the world; but she, after Our Lord's Ascension, was sent out into foreign lands almost as the Apostles were, a sheep among wolves. In spite of all St. John's care of her, which was as great as was St. Joseph's in her younger days, she, more than all the saints of God, was a stranger and a pilgrim upon earth, in proportion to her greater love of Him Who had been on earth, and had gone away. As, when Our Lord was an Infant, she had to flee across the desert to the

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14 "On the Teaching of the Greek Church about the Blessed Virgin," *Diff. II*, pp. 153-164 *passim*.

15 *Diff. I*, 21.

16 "The Reverence Due to the Virgin Mary," *PPS*, Volume II, pp. 128-129.

17 *Diff. II*, 32.

heathen Egypt, so, when He had ascended on high, she had to go on shipboard to the heathen Ephesus, where she lived and died.

O ye who are in the midst of rude neighbours or scoffing companions, or of wicked acquaintance, or of spiteful enemies, and are helpless, invoke the aid of Mary by the memory of her own sufferings among the heathen Greeks and the heathen Egyptians.<sup>18</sup>

But great as was St. Paul's devotion to Our Lord, much greater was that of the Blessed Virgin; because she was His Mother, and because she had Him and all His sufferings actually before her eyes, and because she had the long intimacy of thirty years with Him, and because she was from her special sanctity so ineffably near to Him in spirit. When, then, He was mocked, bruised, scourged, and nailed to the Cross, she felt as keenly as if every indignity and torture inflicted on Him was struck at herself. She could have cried out in agony at every pang of His. This is called her compassion, or her suffering with her Son, and it arose from this that she was the "*Vas insigne devotionis*" [singular vessel of devotion].<sup>19</sup>

Jesus rises, though wounded by His fall, journeys on, with His Cross still on His shoulders. He is bent down; but at one place, looking up, He sees His Mother. For an instant they just see each other, and He goes forward.

Mary would rather have had all His sufferings herself, could that have been, than not have known what they were by ceasing to be near Him. He, too, gained a refreshment, as from some soothing and grateful breath of air, to see her sad smile amid the sights and the noises which were about Him. She had known Him beautiful and glorious, with the freshness of divine innocence and peace upon His countenance; now she saw Him so changed and deformed that she could scarce have recognised Him, save for the piercing, thrilling, peace-inspiring look He gave her. Still, He was now carrying the load of the world's sins, and, all-holy though He was, He carried the image of them on His very face. He looked like some outcast or outlaw who had frightful guilt upon Him. He had been made sin for us, Who knew no sin; not a feature, not a limb, but spoke of guilt, of a curse, of punishment, of agony.

Oh, what a meeting of Son and Mother! Yet there was a mutual comfort, for there was a mutual sympathy. Jesus and Mary—do they forget that Passion-tide through all eternity?<sup>20</sup>

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18 "Consolatrix Afflictorum" (May 21), *PVD*, pp. 158-159.

19 "Vas Insigne Devotionis" (May 18), *PVD*, pp. 152-153

20 "The Fourth Station," *PVD*, 223-224.

### *Marian Intercession*

It may be added, that, though, if sanctity was wanting, it availed nothing for influence with Our Lord, to be one of His company, still, as the Gospel shows, He on various occasions actually did allow those who were near Him, to be the channels of introducing supplicants to Him or of gaining miracles from Him, as in the instance of the miracle of the loaves; and if on one occasion, He seems to repel His Mother, when she told Him that wine was wanting for the guests at the marriage feast, it is obvious to remark on it, that, by saying that she was then separated from Him (“What have I to do with thee?”) because His hour was not yet come, He implied, that when that hour was come, such separation would be at an end. Moreover, in fact He did at her intercession work the miracle to which her words pointed.

I consider it impossible then, for those who believe the Church to be one vast body in Heaven and on earth, in which every holy creature of God has his place, and of which prayer is the life, when once they recognize the sanctity and dignity of the Blessed Virgin, not to perceive immediately, that her office above is one of perpetual intercession for the faithful militant, and that our very relation to her must be that of clients to a patron, and that, in the eternal enmity which exists between the woman and the serpent, while the serpent’s strength lies in being the Tempter, the weapon of the Second Eve and Mother of God is prayer.

As then these ideas of her sanctity and dignity gradually penetrated the mind of Christendom, so did that of her intercessory power follow close upon them and with them. From the earliest times that mediation is symbolized in those representations of her with up-lifted hands, which, whether in plaster or in glass, are still extant in Rome,—that Church, as St. Irenaeus says, with which “every Church, that is, the faithful from every side, must agree, because of its more powerful principality”; “into which,” as Tertullian adds, “the Apostles poured out, together with their blood, their whole doctrine.”<sup>21</sup>

This title of “Help of Christians” relates to those services of which the Divine Office, while recording and referring to the occasion on which it was given her, recounts five, connecting them more or less with the Rosary.

The first was on the first institution of the devotion of the Rosary by St. Dominic, when, with the aid of the Blessed Virgin,

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<sup>21</sup> *Diff. II*, pp. 72-73.

he succeeded in arresting and overthrowing the formidable heresy of the Albigenses in the South of France.

The second was the great victory gained by the Christian fleet over the powerful Turkish Sultan, in answer to the intercession of Pope St. Pius V, and the prayers of the associations of the Rosary all over the Christian world....

The third was, in the words of the Divine Office, “the glorious victory won at Vienna, under the guardianship of the Blessed Virgin, over the most savage Sultan of the Turks, who was trampling on the necks of the Christians; in perpetual memory of which benefit Pope Innocent XI.... dedicated the Sunday in the Octave of her Nativity as the feast of her august Name.”

The fourth instance of her aid was the victory over the innumerable force of the same Turks in Hungary on the Feast of St. Mary ad Nives, in answer to the solemn supplication of the confraternities of the Rosary....<sup>22</sup>

#### *Our Lady's Assumption*

As soon as we apprehend by faith the great fundamental truth that Mary is the Mother of God, other wonderful truths follow in its train; and one of these is that she was exempt from the ordinary lot of mortals, which is not only to die, but to become earth to earth, ashes to ashes, dust to dust. Die she must, and die she did, as her Divine Son died, for He was man; but various reasons have approved themselves to holy writers, why, although her body was for a while separated from her soul and consigned to the tomb, yet it did not remain there, but was speedily united to her soul again, and raised by Our Lord to a new and eternal life of heavenly glory.

We are told by St. Matthew, that after Our Lord's death upon the Cross, “many bodies of the saints”—that is, the holy prophets, priests, and kings of former times—rose again in anticipation of the last day.

Can we suppose that Abraham, or David, or Isaias, or Ezechias, should have been thus favoured, and not God's own Mother? Had she not a claim on the love of her Son to have what any others had? Was she not nearer to Him than the greatest of the saints before her? And is it conceivable that the law of the grave should admit of relaxation in their case, and not in hers? Therefore we confidently say that Our Lord, having preserved her from sin and the consequences of sin by His Passion, lost no

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<sup>22</sup> “Auxilium Christianorum” (May 29), *PVD*, pp. 174-175.

time in pouring out the full merits of that Passion upon her body as well as her soul.<sup>23</sup>

By her Assumption is meant that not only her soul, but her body also, was taken up to Heaven upon her death, so that there was no long period of her sleeping in the grave, as is the case with others, even great saints, who wait for the last day for the resurrection of their bodies.<sup>24</sup>

... if her body was not taken into Heaven, where is it? how comes it that it is hidden from us? why do we not hear of her tomb as being here or there? why are not pilgrimages made to it? why are not relics producible of her, as of the saints in general? Is it not even a natural instinct which makes us reverent towards the places where our dead are buried? We bury our great men honourably. St. Peter speaks of the sepulchre of David as known in his day, though he had died many hundred years before. When Our Lord's body was taken down from the Cross, He was placed in an honourable tomb. Such too had been the honour already paid to St. John Baptist, his tomb being spoken of by St. Mark as generally known. Christians from the earliest times went from other countries to Jerusalem to see the holy places. And, when the time of persecution was over, they paid still more attention to the bodies of the saints, as of St. Stephen, St. Mark, St. Barnabas, St. Peter, St. Paul, and other Apostles and martyrs. These were transported to great cities, and portions of them sent to this place or that. Thus, from the first to this day it has been a great feature and characteristic of the Church to be most tender and reverent towards the bodies of the saints. Now, if there was anyone who more than all would be preciously taken care of, it would be Our Lady. Why then do we hear nothing of the Blessed Virgin's body and its separate relics? Why is she thus the hidden Rose? Is it conceivable that they who had been so reverent and careful of the bodies of the saints and martyrs should neglect her—her who was the Queen of Martyrs and the Queen of Saints, who was the very Mother of Our Lord? It is impossible. Why then is she thus the hidden Rose? Plainly because that sacred body is in Heaven, not on earth.<sup>25</sup>

### *Mariology Protects Christology*

A tower in its simplest idea is a fabric for defence against enemies. David, King of Israel, built for this purpose a notable

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23 "Sancta Dei Genitrix" (May 24), *PVD*, pp. 164-165.

24 "Mater Intemerata" (May 25), *PVD*, pp. 166-167.

25 "Rosa Mystica" (May 26), *PVD*, pp. 168-169.



*Coronation of the Virgin* by Peter Paul Rubens, c. 1609 – 1611

tower; and as he is a figure or type of Our Lord, so is his tower a figure denoting Our Lord's Virgin Mother.

She is called the Tower of David because she had so signally fulfilled the office of defending her Divine Son from the assaults of His foes. It is customary with those who are not Catholics to fancy that the honours we pay to her interfere with the supreme worship which we pay to Him; that in Catholic teaching she eclipses Him. But this is the very reverse of the truth. For if Mary's glory is so very great, how cannot His be greater still Who is the Lord and God of Mary? He is infinitely above

His Mother; and all that grace which filled her is but the overflowings and superfluities of His incomprehensible sanctity. And history teaches us the same lesson. Look at the Protestant countries which threw off all devotion to her three centuries ago, under the notion that to put her from their thoughts would be exalting the praises of her Son. Has that consequence really followed from their profane conduct towards her? Just the reverse—the countries, Germany, Switzerland, England, which so acted, have in great measure ceased to worship Him, and have given up their belief in His Divinity while the Catholic Church, wherever she is to be found, adores Christ as true God and true Man, as firmly as ever she did; and strange indeed would it be, if it ever happened otherwise. Thus Mary is the "Tower of David."<sup>26</sup>

If you would bring out distinctly and beyond mistake and evasion, the simple idea of the Catholic Church that God is man, ... could you express this more emphatically and unequivocally than by declaring that He was born a man, or that He had a Mother? The world allows that God is man; the admission costs it little, for God is everywhere, and (as it may say) is everything; but it shrinks from confessing that God is the Son of Mary. It shrinks, for it is at once confronted with a severe fact, which violates and shatters its own

<sup>26</sup> "Turris Davidica" (May 27), *PVD*, pp. 170-171.

unbelieving view of things the revealed doctrine forthwith takes its true shape, and receives an historical reality; and the Almighty is introduced into His own world at a certain time and in a definite way. Dreams are broken and shadows depart; the divine truth is no longer a poetical expression, or a devotional exaggeration, or a mystical economy, or a mythical representation. “Sacrifice and offering,” the shadows of the Law, “Thou wouldest not, but a body hast Thou fitted to me.... the confession that Mary is Deipara, or the Mother of God, is that safeguard wherewith we seal up and secure the doctrine of the Apostle from all evasion, and that test whereby we detect all the pretences of those bad spirits of “Antichrist which have gone out into the world.” It declares that He is God; it implies that He is man; it suggests to us that He is God still, though He has become man, and that He is true man though He is God. If Mary is the Mother of God, Christ must be literally Emmanuel, God with us. And hence it was, that, when time went on, and the bad spirits and false prophets grew stronger and bolder, and found a way into the Catholic body itself, then the Church, guided by God, could find no more effectual and sure way of expelling them than that of using this word, Deipara, against them; and on the other hand, when they came up again from the realms of darkness and plotted the utter overthrow of Christian faith in the sixteenth century, then they could find no more certain expedient for their hateful purpose than that of reviling and blaspheming the prerogatives of Mary, for they knew full well that, if they could once get the world to dishonour the Mother, the dishonour of the Son would follow close. The Church and Satan agreed together in this, that Son and Mother went together; and the experience of three centuries has confirmed their testimony, for Catholics who have honoured the Mother, still worship the Son, while Protestants, who now have ceased to confess the Son, began then by scoffing at the Mother.<sup>27</sup>

This simply is the point which I shall insist on—disputable indeed by aliens from the Church but most clear to her children, that the glories of Mary are for the sake of Jesus; and that we praise and bless her as the first of creatures, that we may duly confess Him as our sole Creator.<sup>28</sup>

### *Mary as a Model for Theologians*

“But Mary kept all these things, and pondered them in her heart.” Luke ii.

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<sup>27</sup> “The Glories of Mary for the Sake of Her Son” (Discourse XVII), *Mix.*, 346-348.

<sup>28</sup> “On the Glories of Mary” (Discourse XVII), *Mix.*, 344.

Little is told us in Scripture concerning the Blessed Virgin, but there is one grace of which the Evangelists make her the pattern, in a few simple sentences—of faith. Zacharias questioned the Angel's message, but "Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." Accordingly Elisabeth, speaking with an apparent allusion to the contrast thus exhibited between her own highly-favoured husband, righteous Zacharias, and the still more highly-favoured Mary, said, on receiving her salutation, "Blessed art thou among women, and blessed is the fruit of thy womb; Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord."

But Mary's faith did not end in a mere acquiescence in divine providences and revelations: as the text informs us, she "pondered" them. When the shepherds came, and told of the vision of angels which they had seen at the time of the Nativity, and how one of them announced that the Infant in her arms was "the Saviour, which is Christ the Lord," while others did but wonder, "Mary kept all these things, and pondered them in her heart." Again, when her Son and Saviour had come to the age of twelve years, and had left her for awhile for His Father's service, and had been found, to her surprise, in the Temple, amid the doctors, both hearing them and asking them questions, and had, on her addressing Him, vouchsafed to justify His conduct, we are told, "His mother kept all these sayings in her heart." And accordingly, at the marriage-feast in Cana, her faith anticipated His first miracle, and she said to the servants, "Whatsoever he saith unto you, do it."

Thus St. Mary is our pattern of faith, both in the reception and in the study of Divine Truth. She does not think it enough to accept, she dwells upon it; not enough to possess, she uses it; not enough to assent, she develops it; not enough to submit the Reason, she reasons upon it; not indeed reasoning first, and believing afterwards, with Zacharias, yet first believing without reasoning, next from love and reverence, reasoning after believing. And thus she symbolizes to us, not only the faith of the unlearned, but of the doctors of the Church also, who have to investigate, and weigh, and define, as well as to profess the Gospel; to draw the line between truth and heresy; to anticipate or remedy the various aberrations of wrong reason; to combat pride and recklessness with their own arms; and thus to triumph over the sophist and the innovator.<sup>29</sup>

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29 "The Theory of Developments in Religious Doctrine" (Sermon XV), *Oxford University Sermons* (New York: Longmans, Green and Co., 1909), pp. 312-313.

## *Jesus the Hidden God*

*Noli incredulus esse, sed fidelis.*

*Be not faithless, but believing.*

I ADORE Thee, O my God, who art so awful, because Thou art hidden and unseen! I adore Thee, and I desire to live by faith in what I do not see; and considering what I am, a disinherited outcast, I think it has indeed gone well with me that I am allowed, O my unseen Lord and Saviour, to worship Thee anyhow. O my God, I know that it is sin that has separated between Thee and me. I know it is sin that has brought on me the penalty of ignorance. Adam, before he fell, was visited by Angels. Thy Saints, too, who keep close to Thee, see visions, and in many ways are brought into sensible perception of Thy presence. But to a sinner such as I am, what is left but to possess Thee without seeing Thee? Ah, should I not rejoice at having that most extreme mercy and favour of possessing Thee at all? It is sin that has reduced me to live by faith, as I must at best, and should I not rejoice in such a life, O Lord my God? I see and know, O my good Jesus, that the only way in which I can possibly approach Thee in this world is the way of faith, faith in what Thou hast told me, and I thankfully follow this only way which Thou hast given me.

O my God, Thou dost over-abound in mercy! To live by faith is my necessity, from my present state of being and from my sin; but Thou hast pronounced a blessing on it. Thou hast said that I am more blessed if I believe on Thee, than if I saw Thee. Give me to share that blessedness, give it to me in its fullness. Enable me to believe as if I saw; let me have Thee always before me as if Thou wert always bodily and sensibly present. Let me ever hold communion with Thee, my hidden, but my living God. Thou art in my innermost heart. Thou art the life of my life. Every breath I breathe, every thought of my mind, every good desire of my heart, is from the presence within me of the unseen God. By nature and by grace Thou art in me. I see Thee not in the material world except dimly, but I recognise Thy voice in my own intimate consciousness. I turn round and say Rabboni. O be ever thus with me; and if I am tempted to leave *Thee*, do not Thou, O my God, leave *me*!

O my dear Saviour, would that I had any right to ask to be allowed to make reparation to Thee for all the unbelief of the world, and all the insults offered to Thy Name, Thy Word, Thy Church, and the Sacrament of Thy Love! But, alas, I have a long score of unbelief and ingratitude of my own to atone for. Thou art in the

Sacrifice of the Mass, Thou art in the Tabernacle, verily and indeed, in flesh and blood; and the world not only disbelieves, but mocks at this gracious truth. Thou didst warn us long ago by Thyself and by Thy Apostles that Thou wouldest hide Thyself from the world. The prophecy is fulfilled more than ever now; but *I* know what the world knows not. O accept my homage, my praise, my adoration!—let me at least not be found wanting. I cannot help the sins of others—but one at least of those whom Thou hast redeemed shall turn round and with a loud voice glorify God. The more men scoff, the more will I believe in Thee, the good God, the good Jesus, the hidden Lord of life, who hast done me nothing else but good from the very first moment that I began to live.

### **Prayer to Know and Do God's Holy Will**

God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons. He has not created me for naught. I shall do good; I shall do His work. I shall be an angel of peace, a preacher of truth in my own place, while not intending it if I do but keep His commandments. Therefore, I will trust Him, whatever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him, in perplexity, my perplexity may serve Him. If I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me. Still, He knows what He is about.

Dear Lord, help me spread your fragrance wherever I go. Flood my soul with your spirit and life. Penetrate me, possess my whole being, so utterly that all of my life may only be a radiance of Yours. Shine through me and be so in me that every soul I come in contact with may feel Your presence in my soul. Let them look up and see no longer me, but only You, O Lord. Let me preach You without preaching, not by words, but, by my example, by the catching force, the sympathetic influence of what I do, the evident fullness of the love my heart bears to You.

O my Lord Jesus, low as I am in Your all-holy sight, I am strong in You, strong through Your Immaculate Mother, through Your saints and thus I can do much for the Church, for the world, for all I love.

### **Every Sin Has Its Punishment**

THOU art the all-seeing, all-knowing God. Thy eyes, O Lord, are in every place. Thou art a real spectator of everything which

takes place anywhere. Thou art ever with me. Thou art present and conscious of all I think, say, or do. *Tu Deus qui vidisti me*—"Thou, God, who hast seen me." Every deed or act, however slight; every word, however quick and casual; every thought of my heart, however secret, however momentary, however forgotten, Thou seest, O Lord, Thou seest and Thou notest down. Thou hast a book; Thou enterest in it every day of my life. I forget; Thou dost not forget. There is stored up the history of all my past years, and so it will be till I die—the leaves will be filled and turned over—and the book at length finished. *Quo ibo a Spiritu Tuo*—"whither shall I go from Thy Spirit?" I am in Thy hands, O Lord, absolutely.

My God, how often do I act wrongly, how seldom rightly! how dreary on the whole are the acts of any one day! All my sins, offences, and negligences, not of one day only, but of all days, are in Thy book. And every sin, offence, negligence, has a separate definite punishment. That list of penalties increases, silently but surely, every day. As the spendthrift is overwhelmed by a continually greater weight of debt, so am I exposed continually to a greater and greater score of punishments catalogued against me. I *forget* the sins of my childhood, my boyhood, my adolescence, my youth. They are all noted down in that book. *There* is a complete history of all my life; and it will one day be brought up against me. Nothing is lost, all is remembered. O my soul, what hast thou to go through! What an examination that will be, and what a result! I shall have put upon me the punishment of ten thousand sins—I shall for this purpose be sent to Purgatory—how long will it last? when shall I ever get out? Not till I have paid the last farthing. When will this possibly be?

O my dear Lord, have mercy upon me! I trust Thou hast forgiven me my sins—but the punishment remains. In the midst of Thy love for me, and recognising me as Thine own, Thou wilt consign me to Purgatory. There I shall go through my sins once more, in their punishment. There I shall suffer, but here is the time for a thorough repentance. Here is the time of good works, of obtaining indulgences, of wiping out the debt in every possible way. Thy saints, though to the eyes of man without sin, really had a vast account—and they settled it by continual trials here. I have neither their merit nor their sufferings. I cannot tell whether I can make such acts of love as will gain me an indulgence of my sins. The prospect before me is dark—I can only rely on Thy infinite compassion. O my dear Lord, who hast in so many ways shown Thy mercy towards me, pity me here! Be merciful in the midst of justice.

### **The Pillar of Cloud**

LEAD, Kindly Light, amid the encircling gloom

Lead Thou me on!

The night is dark, and I am far from home—

Lead Thou me on!

Keep Thou my feet; I do not ask to see

The distant scene—one step enough for me.

I was not ever thus, not pray'd that Thou

Shouldst lead me on.

I love to choose and see my path, but now

Lead Thou me on!

I love the garish day, and, spite of fears,

Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on,

O'er moor and fen, o'er crag and torrent, till

The night is gone;

And with the morn those angel faces smile

Which I have loved long since, and lost awhile.

### **“Praise to the Holiest in the Height,”**

**from** *The Dream of Gerontius*

Praise to the Holiest in the height

And in the depth be praise:

In all His words most wonderful;

Most sure in all His ways!

O loving wisdom of our God!

When all was sin and shame,

A second Adam to the fight

And to the rescue came.

O wisest love! That flesh and blood

Which did in Adam fail,

Should strive afresh against the foe,

Should strive and should prevail;

And that a higher gift than grace

Should flesh and blood refine,

God's Presence and His very Self,

And Essence all-divine.

O generous love! That He who smote

In man for man the foe,

The double agony in man

For man should undergo;

And in the garden secretly,  
And on the cross on high,  
Should teach His brethren and inspire  
To suffer and to die.

### **Ave Maris Stella** (*Hail, Star of the Sea*)

TRULY art thou a star, O Mary! Our Lord indeed Himself, Jesus Christ, He is the truest and chiefest Star, the bright and morning Star, as St. John calls Him; that Star which was foretold from the beginning as destined to rise out of Israel, and which was displayed in figure by the star which appeared to the wise men in the East. But if the wise and learned and they who teach men in justice shall shine as stars for ever and ever; if the angels of the Churches are called stars in the Hand of Christ; if He honoured the apostles even in the days of their flesh by a title, calling them lights of the world; if even those angels who fell from heaven are called by the beloved disciple stars; if lastly all the saints in bliss are called stars, in that they are like stars differing from stars in glory; therefore most assuredly, without any derogation from the honour of our Lord, is Mary His mother called the Star of the Sea, and the more so because even on her head she wears a crown of twelve stars. Jesus is the Light of the world, illuminating every man who cometh into it, opening our eyes with the gift of faith, making souls luminous by His Almighty grace; and Mary is the Star, shining with the light of Jesus, fair as the moon, and special as the sun, the star of the heavens, which it is good to look upon, the star of the sea, which is welcome to the tempest-tossed, at whose smile the evil spirit flies, the passions are hushed, and peace is poured upon the soul.

Hail then, Star of the Sea, we joy in the recollection of thee. Pray for us ever at the throne of Grace; plead our cause, pray with us, present our prayers to thy Son and Lord—now and in the hour of death, Mary, be thou our help.

### **Prayer for the Light of Truth**

*I should like an enquirer to say continually:*

O MY God, I confess that *Thou canst* enlighten my darkness. I confess that *Thou alone canst*. I *wish* my darkness to be enlightened. I do not know whether *Thou wilt*: but that *Thou canst* and that I *wish*, are sufficient reasons for me to *ask*, what *Thou* at least hast not forbidden my asking. I hereby promise that by Thy grace which I am asking, I will embrace whatever I at length feel certain is the truth, if ever I come to be certain. And by Thy grace I will guard against all self-deceit which may lead me to take what nature would have, rather than what reason approves.

## Biglietto Speech

*On Monday morning, May 12, Dr. Newman went to the Palazzo della Pigna, the residence of Cardinal Howard, who had lent him his apartments to receive there the messenger from the Vatican bearing the biglietto from the Cardinal-Secretary of State, informing him that in a secret Consistory held that morning his Holiness had deigned to raise him to the rank of Cardinal. By eleven o'clock the rooms were crowded with English and American Catholics, ecclesiastics and laymen, as well as many members of the Roman nobility and dignitaries of the Church, assembled to witness the ceremony. Soon after midday the consistorial messenger was announced. He handed the biglietto to Dr. Newman, who, having broken the seal, gave it to Dr. Clifford, Bishop of Clifton, who read the contents. The messenger having then informed the newly-created Cardinal that his Holiness would receive him at the Vatican the next morning at ten o'clock to confer the berretta upon him, and having paid the customary compliments, his Eminence replied in what has become known as his "Biglietto Speech" as follows:*

*Vi ringrazio, Monsignore, per la partecipazione che m'avete fatto dell'alto onore che il Santo Padre si è degnato conferire sulla mia umile persona—*

And, if I ask your permission to continue my address to you, not in your musical language, but in my own dear mother tongue, it is because in the latter I can better express my feelings on this most gracious announcement which you have brought to me than if I attempted what is above me.

First of all then, I am led to speak of the wonder and profound gratitude which came upon me, and which is upon me still, at the condescension and love towards me of the Holy Father in singling me out for so immense an honour. It was a great surprise. Such an elevation had never come into my thoughts, and seemed to be out of keeping with all my antecedents. I had passed through many trials, but they were over; and now the end of all things had almost come to me, and I was at peace. And was it possible that after all I had lived through so many years for this?

Nor is it easy to see how I could have borne so great a shock, had not the Holy Father resolved on a second act of condescension towards me, which tempered it, and was to all who heard of it a touching evidence of his kindly and generous nature. He felt for me, and he told me the reasons why he raised me to this high position. Besides other words of encouragement, he said his act

was a recognition of my zeal and good service for so many years in the Catholic cause; moreover, he judged it would give pleasure to English Catholics, and even to Protestant England, if I received some mark of his favour. After such gracious words from his Holiness, I should have been insensible and heartless if I had had scruples any longer.

This is what he had the kindness to say to me, and what could I want more? In a long course of years I have made many mistakes. I have nothing of that high perfection which belongs to the writings of Saints, viz., that error cannot be found in them; but what I trust that I may claim all through what I have written, is this, — an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. Never did Holy Church need champions against it more sorely than now, when, alas! it is an error overspreading, as a snare, the whole earth; and on this great occasion, when it is natural for one who is in my place to look out upon the world, and upon Holy Church as in it, and upon her future, it will not, I hope, be considered out of place, if I renew the protest against it which I have made so often.

Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another, and this is the teaching which is gaining substance and force daily. It is inconsistent with any recognition of any religion, as true. It teaches that all are to be tolerated, for all are matters of opinion. Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous; and it is the right of each individual to make it say just what strikes his fancy. Devotion is not necessarily founded on faith. Men may go to Protestant Churches and to Catholic, may get good from both and belong to neither. They may fraternise together in spiritual thoughts and feelings, without having any views at all of doctrine in common, or seeing the need of them. Since, then, religion is so personal a peculiarity and so private a possession, we must of necessity ignore it in the intercourse of man with man. If a man puts on a new religion every morning, what is that to you? It is as impertinent to think about a man's religion as about his sources of income or his management of his family. Religion is in no sense the bond of society.

Hitherto the civil Power has been Christian. Even in countries separated from the Church, as in my own, the dictum was in force,

when I was young, that: "Christianity was the law of the land". Now, everywhere that goodly framework of society, which is the creation of Christianity, is throwing off Christianity. The dictum to which I have referred, with a hundred others which followed upon it, is gone, or is going everywhere; and, by the end of the century, unless the Almighty interferes, it will be forgotten. Hitherto, it has been considered that religion alone, with its supernatural sanctions, was strong enough to secure submission of the masses of our population to law and order; now the Philosophers and Politicians are bent on satisfying this problem without the aid of Christianity. Instead of the Church's authority and teaching, they would substitute first of all a universal and a thoroughly secular education, calculated to bring home to every individual that to be orderly, industrious, and sober, is his personal interest. Then, for great working principles to take the place of religion, for the use of the masses thus carefully educated, it provides — the broad fundamental ethical truths, of justice, benevolence, veracity, and the like; proved experience; and those natural laws which exist and act spontaneously in society, and in social matters, whether physical or psychological; for instance, in government, trade, finance, sanitary experiments, and the intercourse of nations. As to Religion, it is a private luxury, which a man may have if he will; but which of course he must pay for, and which he must not obtrude upon others, or indulge in to their annoyance.

The general character of this great *apostasia* is one and the same everywhere; but in detail, and in character, it varies in different countries. For myself, I would rather speak of it in my own country, which I know. There, I think it threatens to have a formidable success; though it is not easy to see what will be its ultimate issue. At first sight it might be thought that Englishmen are too religious for a movement which, on the Continent, seems to be founded on infidelity; but the misfortune with us is, that, though it ends in infidelity as in other places, it does not necessarily arise out of infidelity. It must be recollected that the religious sects, which sprang up in England three centuries ago, and which are so powerful now, have ever been fiercely opposed to the Union of Church and State, and would advocate the un-Christianising of the monarchy and all that belongs to it, under the notion that such a catastrophe would make Christianity much more pure and much more powerful. Next the liberal principle is forced on us from the necessity of the case. Consider what follows from the very fact of these many sects. They constitute the religion, it is supposed, of half the population; and, recollect, our mode of government is

popular. Every dozen men taken at random whom you meet in the streets has a share in political power, — when you inquire into their forms of belief, perhaps they represent one or other of as many as seven religions; how can they possibly act together in municipal or in national matters, if each insists on the recognition of his own religious denomination? All action would be at a deadlock unless the subject of religion was ignored. We cannot help ourselves. And, thirdly, it must be borne in mind, that there is much in the liberalistic theory which is good and true; for example, not to say more, the precepts of justice, truthfulness, sobriety, self-command, benevolence, which, as I have already noted, are among its avowed principles, and the natural laws of society. It is not till we find that this array of principles is intended to supersede, to block out, religion, that we pronounce it to be evil. There never was a device of the Enemy so cleverly framed and with such promise of success. And already it has answered to the expectations which have been formed of it. It is sweeping into its own ranks great numbers of able, earnest, virtuous men, elderly men of approved antecedents, young men with a career before them.

Such is the state of things in England, and it is well that it should be realised by all of us; but it must not be supposed for a moment that I am afraid of it. I lament it deeply, because I foresee that it may be the ruin of many souls; but I have no fear at all that it really can do aught of serious harm to the Word of God, to Holy Church, to our Almighty King, the Lion of the tribe of Judah, Faithful and True, or to His Vicar on earth. Christianity has been too often in what seemed deadly peril, that we should fear for it any new trial now. So far is certain; on the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise, when it is witnessed, is the particular mode by which, in the event, Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial, and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties, in confidence and peace; to stand still and to see the salvation of God.

## Short Reviews by the Editor

*In keeping with the dedication of this issue to Cardinal Newman, we bring to your attention four books published by Newman House Press dealing with the saint's contributions.*



Giovanni Velocci, C.S.S.R., *Prayer in Newman*; \$9.00

Thanks to the skill of Father Nicholas Gregoris, the publication in English translation of Giovanni Velocci's important work will bring before a wider audience a significant study. In a few pages are drawn together from Newman's sermons and meditations, both Anglican and Catholic, his reflections on

the life of prayer. Moreover, this little work reveals Newman himself to be a masterful teacher of the art of prayer and—most important—to be essentially a man of prayer. In Father Velocci's memorable phrase, "prayer became the preferred occupation of Newman."



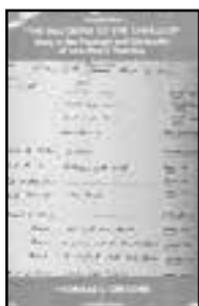
Jo Anne Cammarata Sylva, Ph.D., *How Italy and Her People Shaped Cardinal Newman*; \$10.00

Dr. Sylva explains how Newman allowed himself to be led into the fullness of Catholic truth by St. Alphonsus Liguori, Alessandro Manzoni, and St. Philip Neri, among others.



Edited by Rev. Peter M. J. Stravinskias and Patrick J. Reilly, *Newman's Idea of a University The American Response*, 107 pages; \$15.00

Papers presented at the November 2001 conference of the Cardinal Newman Society in Washington D.C. This small volume contains a variety of weighty topics concerning the Catholic university in America as treated by practitioners in the field of higher education, including the Revs. Ian Ker, Stephen M. Fields, S.J., C. John McCloskey, Peter Stravinskias, and Professors William Marshner, Alan Kors, John E. Murray, with a foreword and conclusion by two prelates committed to the advancement of Catholic academic excellence. Archbishop Elden Francis Curtiss of Omaha and Avery Cardinal Dulles, S.J. Those especially interested in the preservation/recapturing of Catholic identity at Catholic universities will gain a new appreciation for the university as a gift to the world, born from “the heart of the Church.”



Rev. Nicholas L. Gregoris, S.T.D., *The Daughter of Eve Unfallen: Mary in the Theology and Spirituality of John Henry Newman*; \$18.00

This book focuses on Mary's cooperation in the work of salvation, with particular attention to what Cardinal Newman has to say on her role of mediation in her Son's redemptive sacrifice, using his writing and theological principles to help see the best—and truly traditional way—of both understanding and using these titles. A reference point for all who will in the future write on the subject of Our Lady, especially on her cooperation in the work of redemption.

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