

additional issues were also treated. Are the stances of Rahner and Lonergan ultimately complementary rather than opposed? As sources of theology, what is the relative weight that should be accorded to Christian history, on the one hand, and personal experience, on the other? Given both the advent of postmodernism and the desire of many present-day theology students to make revelation rather than self-knowledge foundational, how if at all is the "transcendental" approach of Rahner and Lonergan still relevant?

RICHARD M. LIDDY
Seton Hall University
South Orange, New Jersey

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THOUGHT OF JOHN HENRY NEWMAN

Topic: Reconciliation in the Life and Work of Newman
 Convener: Kevin Godfrey, Alvernia College
 Moderator: Edward Jeremy Miller, Gwynedd-Mercy College
 Presenters: John Connolly, Loyola Marymount University
 Edward Enright, Villanova University
 Kevin Godfrey, Alvernia College

Professor Connolly presented "Newman and Reconciliation with/in the Church," being a portion of his forthcoming book from Sheed and Ward. During his life Roman authorities often questioned Newman's theological views. In spite of such challenges, Newman remained faithful to his Catholic faith and to his Church. Three struggles were instanced: his 1846-1847 encounters with Roman theology, the *Rambler* incident in 1859, and Propaganda's reaction to his 1875 *Letter to the Duke of Norfolk*. John Connolly analyzed how Newman's response can provide some direction for Catholics today, particularly theologians, when facing difficulties with church authorities, yet wanting to remain fully reconciled with the church. One of the elements enabling Newman to remain faithful to the Church in spite of all his struggles was the personalist nature of his understanding of faith vis-à-vis more intellectualist conceptions.

Ed Enright's presentation, "The Joint Declaration on the Doctrine of Justification: Perspectives from Augustine and Newman," followed. This recent Declaration between Lutherans and Roman Catholics stated "by grace alone, in faith in Christ's saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping and calling us to good works." Professor Enright then delineated Augustine's position on justification from a number of works, beginning with a response to Simplicianus ca. A.D. 397; Newman's position was explicated from his 1829 sermons on Paul's *Letter to the Romans* and his 1838 *Lectures on Justi-*

fication. Enright concluded that all three see justification as the work of God that we do not merit. All concur that faith is the disposition necessary for God's work to be effective and that at some point in the process regeneration or sanctification takes place by the power of the Holy Spirit present within us. Good works are at least an expression of what God has done for us. Augustine and Newman agree that grace-effected works play some collaborative role in both justification and regeneration. The Declaration would see works flowing from justification at the very least as a way of expressing gratitude for what God has done for humankind. While Augustine and Newman would lean toward the idea that even after justification and regeneration the human being is inclined toward sin, the Declaration would say that the human being is *simul justus et peccator*.

Kevin Godfrey's concluding reflections concerned Newman's teachings on the nature of prayer. Prayer is both *irreconciling* and *reconciling*. It is irreconciling in the sense that prayer can be upsetting, even divisive. It creates separation and division. It breaks bonds of familiarity, comfort, and complacency within human relationships and within human communities. On the other hand, Newman claims that prayer is reconciling. It generates communion between the one who prays and God dwelling in splendid mystery, which only the human imagination can penetrate. A threefold structure presented Newman's conclusions about prayer: The first outlined the principle elements of Newman's understanding of the action of the human imagination as a source of knowledge. The second identified a theory of prayer drawn from selected Newman reflections. A final section drew attention to Newman's understanding of the irreconciling and reconciling nature of imaginative prayer.

The three presentations were kept brief and allowed ample time for group discussion on all the topics.

EDWARD JEREMY MILLER
Gwynedd Mercy College
Gwynedd Valley, Pennsylvania