

## JOHN HENRY NEWMAN

- Topic: Newman's Pneumatology  
Moderator: Gerard Magill, Saint Louis University  
Presenters: Avery Dulles, Fordham University—Ecumenical Considerations  
Edward Jeremy Miller, Gwynedd-Mercy College—Ecclesiological Considerations

The session considered two themes in the pneumatology of John Henry Newman's writings: ecumenical considerations and ecclesiological considerations. Avery Dulles, S.J. discussed Newman's doctrine of the Holy Spirit against the background of various theological traditions from which he drew, or to which he reacted. Newman's views were shaped by four formative stages. First, his conversion in 1816 to evangelical Anglicanism led him to appreciate that holiness comes through the regenerative power of the Holy Spirit. Second, his acceptance of a more sacramental and ecclesial form of Anglicanism between 1824 and 1828 brought him to see the Church and the sacraments as channels through which the Holy Spirit is imparted. Third, during his Tractarian period 1833–1841 the influence of the Greek Fathers (confirmed by the seventeenth century Caroline divines) encouraged Newman to return to the idea that Christians are temples of the Holy Spirit whose indwelling puts us in communion with the Father and the Son. Finally, Newman's turn to Roman Catholicism in 1845 enabled him to argue from the *Quicumque* that the Holy Spirit is God, proceeding from the Father and Son, and that the three divine persons are coequal. In the course of Newman's development he gained from the Evangelicals a deeper sense of the regenerative power of the Spirit, from the Anglicans a realization of the sacramental and ecclesial dimensions of pneumatology, and from the Eastern Fathers and the Caroline divines an appreciation of the ontological transformation wrought by the inhabitation of the Holy Spirit. Notwithstanding, his relish for controversy, Newman may be called something of an ecumenist because of his readiness to appropriate insights from the heritage of many different Christian traditions.

Edward Jeremy Miller argued that Newman viewed the workings of the Holy Spirit as meant to be *in medio ecclesiae*. He explained that three contentions capture the ecclesiological footing of Newman's pneumatology. First, his understanding of the Spirit is Church-based because the Spirit is rooted in the risen Jesus, who is met now in the Church and its sacred actions. Second, the gift of the

Holy Spirit is best nurtured where it is understood most properly, that is, the Apostolic Church that Jesus' initial dispensing of the Spirit begot and which continues today. Third, the Church-experienced gifts of the Spirit are features of grace existing in complementarity; because of our sinfulness, they exist in tension. In conclusion, certain features of the Church are like spirit-gifts that enable the Church to engage the divine revelation. For example, magisterium is a gift of the Spirit, but it must exist in a kind of balance with all expressions of the Holy Spirit. In a higher world, Newman would say, all is perfect unity, without abuse, without uncertainty, without need for balancing the gifts, but it is otherwise here below.

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### HISTORICAL ROOTS OF FEMINIST THEOLOGY IN THE AMERICAS

- Topic: The Theology of Sor Juana Inés de la Cruz—Feminist and Mujerista  
Moderator: Lillian Bozak-DeLeo, Molloy College, Rockville Centre, New York  
Presenter: Pamela Kirk, St. John's University, New York  
Respondent: Jeanette Rodriguez, Seattle University

Pamela Kirk presented Sor Juana as "a woman who was not only able to create space for her intellectual, personal and religious development, but also gain recognition for her achievements in an atmosphere that was generally not welcoming to women's learning."

Sor Juana's first major publication, *Neptune Alegórico*, written in praise of a new viceroy, describes the ideal ruler in terms of wisdom, identified in feminine terms in the context of Isis and other goddesses. This work also includes a critique of the idolatry of wealth and power, reflecting a central concern of feminist theology. Feminist concerns are even more evident in Sor Juana's treatment of Mary where she constructs "a female centered symbolic system by using material which was part of traditional Mariology and popular devotion." Her focus is on Mary as mother, mother of God and our mother, rather than on qualities that feminists see as oppressing women such as virginity, obedience, humility or silence. Titles such as "queen of the world, lady of the sky" raise Mary nearly to a divine level. Although Sor Juana explicitly