

out that the principle of *lex orandi lex credendi* was already utilized by Basil in his appeal to baptism in the name of the Father, Son, and Holy Spirit in the Trinitarian debates of the fourth century. This sparked further discussion about the meaning of the Latin phrase and the use of the liturgy and the bible in doctrinal discussions in general.

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THOUGHT OF JOHN HENRY NEWMAN

- Topic: Newman as Theologian
 Conveners: Edward Jeremy Miller, Gwynedd-Mercy College
 Kevin Godfrey, Alvernia College
 Presenters: John T. Ford, The Catholic University of America
 James Keating, Pontifical College Josephinum
 Edward Jeremy Miller, Gwynedd-Mercy College
 Robert C. Christie, DeVry Institute

John Ford opened the session with a summary of his paper, "Newman as a Contextual Theologian." Although Newman sometimes denied that he was a theologian—perhaps for strategic reasons—he often wrote about the pressing theological issues of his day. However, in contrast to most nineteenth-century deductive Catholic theologians, Newman generally approached theological questions inductively, starting from a concrete situation. As he later stated, he needed a "call" to write. Such an approach, given Newman's rhetorical skills, gained him an immediate audience; however, the appeal of such contextual writings ordinarily wanes with the passage of time once the original historical context fades from view. Yet, contrary to such expectations, Newman's theological writings tend to possess a "chronic vigor" for at least three reasons: (1) the historical situations that Newman originally addressed are still perceived as presently relevant; (2) his theological insights are still applicable to current theological issues; and (3) his religious viewpoints are still both personally persuasive and spiritually satisfying. By viewing Newman as a contextual theologian, one understands why some contemporaries objected to his theological positions and why others welcomed them enthusiastically. As a contextual theologian, Newman's theological contributions remain appreciated today.

James Keating's presentation, "Newman as a Theologian of Prayer," followed. One of the characteristic elements of the Cardinal's thought was his focus upon the interior life. As a thinker of profound faith, he seemed incapable of separating his prayer-filled belief in God from his intellectual labor. God

dwells within the person, from whence God guides a person to truth. It is through this same interiority that persons gain access to God. Within the human soul, one encounters in a free exchange the Creator communicating with the creature. Newman had no doubt about the reality of the indwelling divinity and longed to communicate with God regularly. Keating then reviewed themes of Newman's prayers in order to uncover his vision of God as well as his vision of the human person as one who seeks to know God. Indeed, Newman's theology is personal, reflecting what *he* came to discover *about* God, and it must be said, *from* God in prayer (as well as from the obvious doctrinal sources). Newman customarily claimed he was not a theologian, but his prayers reveal otherwise, as wonderfully reflecting the Eastern ecclesial tradition that the person who prays is a theologian.

Edward Jeremy Miller then presented "The Portrait of Newman as Theologian in the Canonization Process." Fr. Vincent Blehl composed the *Positio Super Virtutibus*, the lengthy document presented the Congregation for Saints making the case for Newman's heroic holiness of life. From the *Positio* the portrait of Newman as theologian was culled. Two major depictions emerge: [1] Newman's ability to balance freedom of theological inquiry with obedience to ecclesiastical authority and [2] Newman's heroic patience and trust in God's providence when his pastoral or publishing efforts were impugned or resisted. The first feature is well illustrated in the *Positio* by the Rambler magazine editorship. Newman wished "a manly investigation of subjects of public interest under a deep sense of the prerogatives of ecclesiastical authority." In Newman's lifelong work of "opening up questions" to set revealed religion on sound footing against the "infidelity of the day," the need to investigate freely was always balanced by his professed docility to the magisterium.

The second feature, Newman's patience in the face of Ultramontane opposition, is legendary. The *Positio* lists the major instances and underlines Newman's unwavering trust in God's providence to eventually set matters aright. Especially illustrative of his trust is this reflection on praying by Newman. "I can but repeat, that it is a thought I have made use of for more than 50 years, that, so great is the power of prayer and the promise made to it, that I believe it to be successful in a particular case, though there be nothing in the visible disposition of things to countenance that belief, or when rather, sight is in opposition to that belief."

A welcome feature of this year's seminar was Bob Christie's extended "notice" of Avery Cardinal Dulles's just-published book (*Newman*, New York: Continuum, 2002, 176 pp.). Dulles evaluates more than a dozen themes in a generally chronological fashion, resulting in a compact "encyclopedia" for Newman scholars. Granting Newman "a distinguished niche in the gallery of great theologians," Dulles perceives Newman as "the outstanding master of personalism in theological epistemology" and "one of the great apologists of all time."

Dulles balances his evaluation with criticisms that include the following: Newman's Alexandrian-influenced Christology exaggerated the prerogatives of Christ's humanity; the influence of British empiricism imposed "limitations" on

his epistemology; a Greco-Roman cultural focus dominated Newman's perspective, a viewpoint narrower than contemporary intercultural perspectives; and his "antidemocratic sentiments" contrast with those of Vatican II. Dulles also compares Newman's theology to that of John Paul II (generally consistent), and the book concludes with a sweeping comparison to Vatican II on no less than eleven major topics.

Because all presenters restricted their presentations to under fifteen minutes, there was ample time for lively seminar discussion between presenters and with the audience. Three areas in particular were explored: (1) The focus of Newman's composed prayers on the Incarnation as well as on the Holy Spirit or on God in a more general manner; (2) The reasons why it might be opportune or inopportune to have Newman canonized as a saint; (3) The curious phenomenon among people appealing to Newman for authoritative support that he tends to be quoted by both conservatives and progressives. The seminar, ably moderated by Kevin Godfrey, addressed various factors in these issues and others.

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YVES CONGAR ECUMENICAL COLLOQUIUM

Topic: Congar on the Vocation of the Theologian
 Convener: Mark E. Ginter, Saint Meinrad School of Theology
 Moderator: Richard K. Eckley, Houghton College
 Presenter: Elizabeth Groppe, Xavier University
 Respondents: Sarah Melcher, Xavier University
 Steven Kostoff, Xavier University

Following the custom of this Colloquium, the first paper, by Elizabeth Groppe, presented a Catholic perspective entitled, "*Unitas and Veritas: The Theological Vocation of Yves Congar, O.P.*" Then, two non-Catholics responded. The Rev. Dr. Sarah Melcher provided a Presbyterian response. Fr. Steven Kostoff provided an Eastern Orthodox response. After these responses, the floor was opened to a discussion among all of the participants.

According to Groppe, Congar's recently published journals testify to a theological vocation lived with a passion for unity and truth. Life experiences set Congar's course on a path towards Christian unity unusual for Catholics of his era. He realized that this ecumenical vocation would require reform of the Catholic Church itself, and over time his work for reform garnered more and more of his theological attention. He lived this theological vocation with a passion for truth. Theological scholarship, he believed, must be assiduous and