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Association Honors Retiring Board Members and Major Donors
by John Groppe, National Board Member and Association Treasurer

At the recent Amherst conference the Association honored retiring members of the board of directors, Father James Bates and Frederick Beckman, and benefactors Joseph T. Curtin, Patricia and Richard Franks, and Father Marvin R. O'Connell. The honorees each received a plaque with an engraved portrait of Cardinal Newman and an inscription expressing the appreciation of the Association.

Father Bates and Fred Beckman had served on the Board of the original Friends of John Henry Newman and continued as board members when the organization was revived and renamed The Venerable John Henry Newman Association. Father Bates was Newman chaplain at Ball State University, Muncie, IN, for many years and has also recently retired from pastoral work in the Diocese of Lafayette in Indiana. Fred Beckman, an attorney from Fort Wayne, IN, advised both the original and the current Newman organizations on legal matters.

The Association is deeply appreciative of its many benefactors, and this year took time to thank personally Joseph T. Curtin, Ontario, Canada; Patricia and Richard Franks, Omaha, Nebraska; and Father Marvin R. O'Connell, The University of Notre Dame.

The citations on the plaques read as follows:

Father James R. Bates

You have been an outstanding and loyal friend to the Venerable John Henry Newman Association. We have been sustained by your generosity and your prayers, and greatly value your friendship. We know that your reward will be great in heaven, and we ask that God continue to bless you and your family.

Patricia and Richard Franks

You have been generous and joyful friends of The Venerable John Henry Newman Association and have encouraged us by your support and cheerful camaraderie. We thank you for your many gifts of friendship and service, confident that the Lord and John Henry Newman also rejoice in your devotion.

Joseph T. Curtin

The heart of John Henry Newman spoke to you and you shared your heart with students, scholars, and people of all walks of life as a campus minister, parish pastor, board member, and co-chair. We are honored to have shared your experience and friendship these many years and pray that God and John Henry Newman will continue to bless your life.

Frederick A. Beckman

Sharing our journey to bring others to a deeper understanding of the thought and spirituality of John Henry Newman, you have brightened our way with your good cheer and wit and legal advice. We pray that God and John Henry Newman will continue to sustain you in gladdening the lives of others all the days of your life.

Father Marvin R. O'Connell

With eloquence and eminence, you exemplified the vocation of the historian. Elucidating the unlikenesses and the kinship between the past and the present and thus acting as mediator between Newman's age and our own, you have enriched our conferences not only with your insightful and moving words, but also by your generous sponsorships. We humbly thank you and pray that The Lord and John Henry Newman will continue to bless your scholarship.

Among the Association members honored at this year's conference were (left to right) Richard Franks, Father James Bates, and Joseph Curtin.

"The best preparation for loving the world at large, and loving it duly and wisely, is to cultivate an intimate friendship and affection towards those who are immediately about us."

J.H. Newman

"Love of Relations and Friends," Parochial and Plain Sermons, vol. ii, no. 5
Reflections on Newman, the Church, and the Annual Conference at Amherst

by the local conference coordinator,
Deacon Richard Talbot of Newman House, Amherst

In celebration of its 40th anniversary, the Newman Center at the University of Massachusetts in Amherst was delighted to host the 2002 Newman Conference of the Venerable John Henry Newman Association.

The Center is especially devoted to the life and work of Cardinal Newman - not as an end in itself but because Newman's thought is especially applicable to the mission of the Center, which is to be a Catholic presence on this campus of 20,000 students. This year's conference theme, "John Henry Newman in a University Setting," was particularly appropriate for us.

In a Church roiled by scandal, Newman's essay "On Consulting the Faithful ..." resonates as never before. It is often said that Newman was one of the Fathers of Vatican II, one of the objectives of which was to further the role of the laity as the People of God. Had this promise of Vatican II been fulfilled, many of our present discontent would not have arisen. Newman's thought remains to challenge us and to urge us to return to this ideal of Vatican II.

But the fertility of Newman's thought is manifold. His explication of the development of doctrine and his grammar of assent are beacons in enabling us to formulate our own views, our own attachment to the Church in these times, marked as they are by intellectual uncertainty.

No longer can the Church - if it ever could - rely on solemn statements of the magisterium to direct the faithful. It needs a faithful who have formed their own consciences, albeit with the help of the grace which the Church offers, who are freely attached to the Church, committed to living out their role as members of the People of God both individually and collectively.

Paper after paper at the conference exposed these themes. Bryan Hehir in his keynote address emphasized the ministry of presence which is especially apt for Newman Centers but is really the ministry of any committed Catholic. Proselytization is ineffectual but Newman Centers can participate in the intellectual conversation in various ways, as many of the speakers put it. As Father Hehir noted, while academia is determinedly secular, there is a growing interest in religion, and this provides an opportunity for participation in the academic conversation.

The Our Lady Seat of Wisdom Chapel at the Newman Center has seven stained glass windows. Pride of place goes to St. Teresa of Avila, Doctor of the Church, and proponent of the higher wisdom of mysticism. Three of the other windows depict theologians: Augustine, Thomas, and John Henry Newman. Perhaps Newman is not of the status of the other two - only time will tell - but there is no better guide for our times.

The Conference proceedings will reinforce for the Center the experience of the conference and the Director, Sean McDonagh, and his staff hope to use them in the time ahead to carry out the Center's mission. We remain grateful for the conference's presence in our midst and we regard as a blessing the encounter with Newman through the presentations and the deliberations of the conference attendees. It was a pleasure to meet every one of them. May the Association grow and prosper for the benefit of us all.

Coming in November...

* Amherst Conference Paper Summaries
* Introducing New Members of the Board of Directors
* The Newman Program Group Summary from the June, 2002 Conference of the Catholic Theological Society of America
July 20, 2002

The Board of Directors held a meeting in Amherst, MA on Friday, June 21 during the Association’s annual conference at University of Massachusetts - Amherst.

1. **Newman Library Collection**

Two proposals were discussed regarding the housing of the Venerable John Henry Newman Association’s library collection, now residing in a reserved corner in the Saint Joseph’s College Library in Rensselaer, Indiana.

a. Mundelein, Illinois

Father James Lyons, former member of the VJHNA board of directors, reported that Cardinal George and Monsignor Canary of the St. Mary of the Lake Seminary continue to welcome the idea of moving the Newman Association library to a wing of the new seminary library, now under construction. An important component of such a move would be that VJHNA would be required to staff the Newman collection.

b. Pittsburgh, Pennsylvania

The Pittsburgh Oratory, represented by VJHNA Board member Fr. Drew Morgan, made a written proposal to move the Newman Association library to Pittsburgh, together with the national office of the VJHNA.

A subcommittee of the Board was established to travel to Pittsburgh and discuss the Pittsburgh Offer with Father Morgan and the members of the Pittsburgh Oratory.

2. **Election of New Members to the Board**

Dr. Duane Bruce, Assistant Dean of Saint Anselm College, Manchester, NH and Rev. Dr. Edward Enright, O.S.A., Professor of Theology, Villanova University, Villanova, Pennsylvania, were elected to the Board of Directors. A third member was also invited to become a member of the board, and we are awaiting word of acceptance.

3. **Newsletter**

The board complimented editor Bob Christie on the recent issues of the newsletter. Association members are advised that their contributions are welcome and should be sent to the editor. Father Bates asked that an attempt be made to list activities of any known U.S. Newman groups as a service for our members.

4. **2003 and Future Conferences**

The Board discussed the June versus the August timing of National Newman Conferences. Katherine Tillman suggested that it might be beneficial to members if we stick to one time slot so that members will know when the annual conference will be held. Traditionally that had been the month of August. For year 2003, we will investigate an August conference at either Mundelein or Rensselaer. Dick Shea will check on the availability of space at Mundelein for August 7,8,9, 2003, and July 31, August 1, 2003, and John Groppp will do likewise at Rensselaer.

5. **Election of Officers of Board of Directors**

The Board held an election of officers. Fr. John Ford, C.S.C., was elected Chairman for a 2-year term. John Groppp and Dick Shea were elected Vice Chairs for a 1-year term of duty. Newly elected Board Members Duane Bruce and Fr. Ed Enright will serve 2-year terms.

6. **Other Items**

The board briefly discussed the need to increase membership growth, to improve public relations, and to reestablish an affiliation with the Catholic Campus Ministry Association. Sub-committees of the board might be established for these important functions.

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**A message from the editor...**

**We'd like to hear from you!**

Association members comprise a richly diversified group, international in scope and from all walks of life: academics, business men and women, priests and religious, with two Cardinals numbered among our ranks!

The Association is in the midst of a major reorganization: new board members, a search for a new home for our administrative offices, and plans for membership expansion.

The Board of Directors welcomes your views on these and other issues. For example, what do you think about:

* Our national conferences?
* Other association activities?
* Issues in Church and society, or questions about how Newman’s thought might affect such things?

Do you have any:

* "news" that may be of interest to our membership? For example, a conference you attended or an article you read?
* suggestions for the Board or our newsletter?
* need to locate a Newman reading? (We're blessed with many Newman scholars who can be of assistance!)

Again, we'd like to hear from you! The only time we "come together" needn't be at the annual conference! We invite you to share your views and opinions right here - through our newsletter.

Our contact information is located on the masthead of the newsletter. Looking forward to hearing from you.

Bob Christie, editor
Theology, Liberal Knowledge, and Intellectual Purification: Newman On Educating Transcendence

by Brian W. Hughes

In the Idea of a University, theology aids and influences the intellect's trajectory toward a kind of transcendence. "Theology" for Newman does not denote "dogmatic," but "natural theology" which teaches the classical doctrine of God as its center and conscience as the privileged point of contact with and natural knowledge of God. The importance of theology to the type of transcendence Newman implies throughout the Idea must be seen within the meaning of liberal knowledge. The discourses treating of knowledge and its character represent the heart of Newman's argument for liberal education. When Newman claims utility in the matters of liberal knowledge, he does not mean "useless." He elevates the level of inquiry and its subject matter beyond the realm of reason as instrument to reason as intellect. Intellect's most proper term embraces utility but transcends it in the form of "enjoyment." Its activity and its possession of the known already imply a more profound relationship as a mental state and rational operation subsumed by the term "philosophical habit." Furthermore, liberal knowledge entails not simply an intellectual enjoyment of the particular but rather "a comprehensive view of truth in all its branches, of the relations of science to science, of their mutual bearings, and their respective values." This grasp of the whole comprises the rational activity of comparing, seeing meaningful connections and implications. Knowledge as an "end" thus helps direct human beings to a more profound understanding of their identity. Liberal knowledge also empowers mind beyond an understanding of content as quantitative to its form as something metaphysically and aesthetically rich when viewed against the broader canvass of divine activity.

When intellectual illumination truly occurs, philosophical habits of reason are not simply enlarged but the experience effects a transformation of the knower. Newman furnishes a modified argument about the nature and aims of liberal education as the contemplative life inspired by Aristotle. Terms that Aristotle associates with and describes contemplation include: philosophy, self-sufficient, pleasant, leisurely, enjoyable for its own sake, happiness, unpractical. These characteristics suffice Newman's understanding of "liberal knowledge" and satisfy conditions for an Aristotelian account of contemplation.

Contemplation is a kind of transcendence— an enlargement of mind proper to its ability and which elevates it above the particular to see the whole. "Transcendence" need not denote the super-rational, mystical or superhuman. Newman does not imply this meaning in the Idea. Liberal or philosophical contemplation mirrors what constitutes the essence of a university, namely, drawing things together into a unity contemplated by the intellect. This cultivation of intellect mirrors in a profound way the high view of the university as that which "draws many things into one." In so uniting diverse sciences, this educated intellect will "reach out towards truth, and to grasp it." Specifically, theology as a contemplation enters into the formation of a liberally educated mind by achieving two goals—explicit and implicit. First, it engages in a kind of intellectual purification of knowledge as science and expands the intellectual horizon of meaning. Secondly, it sensitizes individual minds to view the whole of knowledge with aesthetic enjoyment. Each aim serves the formation of philosophical and university culture. As a contemplation aligned in the circle of the knowable, the possibility exists for honing human reason to perceive an ontological depth to knowing and knowledge. This is crucial because precisely as they act and reason, students' philosophical habits can be brought before religious moment more tangibly.

Theology as contemplation helps purify philosophical habits. Purification means diminishing or eliminating that which weighs the intelligence down with false views and unreal perceptions of the true state of things. A necessary condition is the simple inclusion of theology as a valid subject matter. The harmony theology as contemplation brings to the student's philosophical reach, extends further into a certain appreciation of the metaphysical and the beautiful. The two aspects are not sequential stages but moments whose conscious realization remains particular to the apprehending intellect. "All that is good," Newman maintains, "all that is true, all that is beautiful, all that is beneficent, be it great or small, be it per-

ent or fragmentary, natural as well as supernatural, moral as well as material, comes from Him." As the liberally trained mind learns to see the form of knowledge philosophically, the mind can then perceive a matrix of relationships as good and beautiful in their formal integrity.

For Newman, theology assists the education of students' minds toward a type of contemplation. Minds so shaped by liberal learning overcome constraints of pragmatic and utilitarian views. The form of knowledge thus known in university education actually purifies the philosophical habits to discern and appreciate a richness and beauty unrestricted to specific subject-matters of science, but seeing in them a relation to the divine source to which they refer that effects an intellectual transformation. It is this 'simple knowledge,' both power and object, that relates and assists intellectual apprehension to deeper questions and issues of religious, spiritual meaning. The type of transcendence that Newman holds as constitutive of and ordered by university teaching concerns viewing liberal knowledge and theology together as assisting the human mind's contemplation of knowledge as metaphysical and aesthetic encounter.

― The type of transcendence that Newman holds as constitutive of and ordered by university teaching concerns viewing liberal knowledge and theology together as assisting the human mind's contemplation of knowledge as metaphysical and aesthetic encounter.‖

1 Idea., p. 96.
2 Idea., p. 97.
3 For a concrete example of this in terms of "worship," see Idea., pp. 423-425.
4 Idea., p. 114. The pliant language of The Idea of a University frustrates efforts to secure meaning and define terms consistently. Like Augustine, Newman frequently employs words without consistent definitions. Consequently, attributes assigned to intellectual illumination lack an exact parallel in the history of theology, philosophy, and spirituality. This explains his varied use of the term "contemplation."
5 Cf., Idea., p. 52f.
6 Idea., p. 68.

Brian Hughes, a first-time conference attendee, is completing his doctorate at Boston College this year.
Two intertwined learning vehicles cry out to "radiate Newman." Their events are hosted by public libraries, museums, conference centers and universities. I refer to elderhostels and elderhostel institutes. The first last five or six days, drawing people from long distances. The second meet once a week for four to eight weeks and are for local people.

"We weave in a spiritual ascent for Everyman which displays Newman as a trustworthy guide to souls of all cultures - Christian or not."

Elderhostelers (http://www.elderhostel.org) must be age 55 or older. They assemble on college campuses, at conference centers and retreat houses. One price (typically, $450 - $800 per person) covers all expenses including lodging, food and up to three courses. Directed from the same Boston world headquarters is the Elderhostel Institute Network (EIN) with http://eh.elderhostel.org/ein as its web site. There we read "EIN is a voluntary association of over 220 independent Institutes for Learning in Retirement (ILRs) across North America. ... EIN is the voice for the entire 'Learning in Retirement' Movement and provides a unique set of specific services to ILRs. EIN maintains a mailing list of over 750,000 older, active learners." Elderhostel Institute courses are for commuters who typically meet once a week for two hours with one or more instructors. Costs might include an annual membership of $25 plus $10 for each course. My wife, Dr. Mary Klein Killough, and I will soon teach an elderhostel institute course called JOHN HENRY NEWMAN: FROM CALVINIST TO CARDINAL. This will be at small, conservative Presbyterian Montreat College (http://www.montreat.edu) near Asheville, NC. The course is part of a campus adult education program whose acronym is MCCALL: (see http://www.montreat.edu/MCCALL.html).

Mary and I draw on Christopher Dawson's 1933 THE SPIRIT OF THE OXFORD MOVEMENT. Dawson said, "The language of poetry, even though it be minor poetry, is more universal than the language of theological controversy, and the Lyra expresses the spirit of the Oxford Movement even more clearly and directly than the Tracts for the Times themselves." Hence, we begin with easier, popular aspects of the Cardinal's verses, novels and hymns—including Elgar's rendering of THE DREAM OF GERONTIUS—and Newman's boyhood and school days. We weave in a spiritual ascent for Everyman which displays Newman as a trustworthy guide to souls of all cultures—Christian or not. Every person is initially blessed or weighted down with inherited physical and cultural limitations and potential. Every person has an emptiness which only God can fill. Through conscience God invites everyone to reach upward from and beyond individual situations using senses, intellect, inherited languages and religions. Contrast this Amherst conference's Newman-attentive experts and readers with our coming class of Newman-inattentive non-specialists in North Carolina. Here in Amherst half the students and faculty are Catholics. The Newman learners whom Mary and I will teach live, by contrast, in the insignificantly Catholic mountains of our historically least Catholic State. Our neighbor Reverend Billy Graham is the religious leader. Non-Catholic learning and training centers or "assemblies" abound.

We also highlight "conversion," a phenomenon much studied in our evangelical denominations. We describe Newman's eight years at Ealing School in London and his 1816 conversion to pro-active "dogmatic" Christianity. He remained largely evangelical for another eight years: sixteen continuous years of Calvinist influence or belief. Our course introduces the Oxford Movement and Newman's circle of female friends and relatives. We will teach two-hour sessions on six consecutive Wednesday mornings. In addition to elements just mentioned, the course is described as follows in a forthcoming "recruiting" handout to likely students.

TITLE: JOHN HENRY NEWMAN: FROM CALVINIST TO CARDINAL. INSTRUCTORS: Patrick and Mary Killough

SYNOPSIS: John Henry Newman (1801-1890) grew slowly into one of England's most creative yet orthodox Christian thinkers. He was teacher, hymnist, preacher, spiritual guide and friend, also poet, historian and philosopher. His was a large, happy family: low-church Anglican and London middle class. At age 15 he had a profound conversion under Calvinist influence. Newman became and remained for 74 years an ardent, searching Christian. He co-led the Oxford Movement which rejuvenated the Church of England. In mid-life he became a Roman Catholic and in old age a Cardinal. His works have inspired persons of many faiths and cultures to seek God in and through their consciences and within their inherited cultures and faiths.

We will begin with Newman's poetry, LEAD, KINDLY LIGHT and THE DREAM OF GERONTIUS (hearing parts of Edward Elgar's oratorio), then discuss Newman's two novels, LOSS AND GAIN and CALLISTA. We move from his sermons and letters into more difficult masterpieces, including APOLOGIA PRO VITA SUA, THE IDEA OF A UNIVERSITY and A GRAMMAR OF ASSENT.

NOTE: For Patrick Killough's complete remarks see: http://www.patiakkillough.com/courses/newman_amherst Remarks.html

Mr. and Mrs. Killough welcome readers' advice on course content.
BOOK REVIEW

Newman’s Challenge
(Grand Rapids, Michigan: Eerdmans, 2000)
by Stanley L. Jaki
Reviewed by: Bernadette Waterman Ward

I once heard Stanley Jaki speak. With astonishing agility he combined observations from widely varied fields of scholarship, and his brilliant connections flared into sudden lights on the grounds, and the groundlessness, of the assumptions underlying the arguments of both scientific defenders and scientific opponents of Christianity. The freshness of his understanding was exhilarating, but the intellectual fireworks also illuminated something about himself: an impatience with anyone that he considers a fool. The same astonishing intellect, the same foresight, and the same impatience are on display in Newman’s Challenge, a miscellany of talks and articles written over many years. A brief piece clarifying the difference between the spirituality of Newman and that of the great mystics is the only exception to the general theme of opposition to all who would deny the supernatural.

Uneven in length and varying widely in tone, Jaki’s essays establish Newman’s positions on various controverted topics. Intensely conscious of sin as a calamity that infected all areas of human life, Newman believed in Hell, and that one could get there by intellectual sin. The book highlights both Newman’s respect for history and his conviction that belief in miracles was both rational in itself and necessary for Christianity. Jaki reveals facets of Newman’s ecclesiology frequently passed over, especially his firm belief in the divine origin of Roman Catholic Hierarchy.

“For those willing to travel the rough road, the trip offers some striking intellectual vistas in Newman’s thought.”

Newman believed that one must honor ecclesiastical dicta humbly and exercise patience when they oppose one’s independent conclusions about theology or justice. Jaki’s discussion of the limits of the idea of conscience in Newman is authoritative and sobering; even conscientious dissent does not permit vociferous protest. Readers interested in current church issues may find an unnerving prescience in the book’s treatment of priestly celibacy, published well before the scandals of 2002.

Jaki offers a bracing corrective to views minimizing Newman’s deep commitment to dogma and ecclesiastical authority. However, he lacks Newman’s sympathy with opponents and engages in unseemly jeers at Anglican failures to withstand intellectual and moral fads. Zealous to show how deadly Newman considered separation from the Roman hierarchy, Jaki fails to acknowledge the real spiritual vigor in much of worldwide Anglicanism. Even at his most polemical, Newman was less scornful.

The best sections of the book, chapters nine through twelve, engage the Grammar of Assent and Newman’s very complex treatment of the tension between science and religion. Here the subtlety of Newman’s argumentation and the rapidity of Jaki’s mind are well matched. Jaki contrasts the concreteness of Newman’s reasoning in the Grammar to the impractical abstractions of Locke and Hobbes. The discussion well displays both the force of Newman’s mind and its humility.

That grand and magisterial humility also colors Newman’s determined reserve on the subject of evolution. Jaki shows how Newman, when he did not consider himself master of the subject matter, exercised restraint. Newman knew very well the limits within which he could speak. From that secure position he could fearlessly criticize the scientists who disregarded such limits.

Polemical scarcely mars these important contributions to an understanding of Newman’s intellectual integrity. However, their philosophical density comes as rather a shock beside the much more casual tone of most of the other pieces. Many of these seem to be scarily-revised talks. A speaker’s gesture and tone count for much, and an aside is easily overlooked as he presses toward the main point; but in print, each casual digression becomes an obstacle or frustrating detour. Newman printed his public speeches, but he smoothed the way for readers by his rhetorical restraint and elegance. Jaki is no Newman; none of these essays lacks some valuable, even brilliant insights, but all need a strong editorial hand. Jaki’s rich fund of information is devastating to the arguments of his opponents, but the combination of weighty scholarship and disputatious tone is wearing in large doses. Surgical removal of repetitive arguments and asides, such as his sudden outbreaks against “Aquaintians”, would leave the book leaner but more readable.

Yet the essays repay study; in each, breadth of references sends the reader to new areas of exploration. Newman’s letters, his philosophical notebooks, and his most obscure journalism appear beside his most famous and familiar writings. Jaki knows Newman’s work intimately and affectionately, and is familiar with his spirit. Polemicist that he is, Jaki never exploits Newman or plays him false; he has too much respect for Newman’s wisdom and holiness, both of which Jaki takes pains to present to his audience. The book requires more patience than it ought on the part of the reader, both for its uneven, sometimes harping rhetoric and its eruptions of harsh tone, but for those willing to travel the rough road, the trip offers some striking intellectual vistas in Newman’s thought.

“Newman’s chief challenge today, as in his own times, aims at the defense of the supernatural.”

Stanley L. Jaki,
Newman’s Challenge
In The Words of
JOHN HENRY NEWMAN

The Power of Prayer

There is not on the earth a soul so base
But may obtain a place in covenanted grace;
So that his feeble prayer of faith obtains
Some loosening of his chains,
And earnest of the great release, which rise
From gift to gift, and reach at length the eternal prize.

All may save self;—but minds that heavenward tower
Aim at a wider power,
Gifts on the world to shower.—
And this is not at once;—by fastings gain'd,
And trials well sustain'd,
By pureness, righteous deeds, and toils of love,
Abidance in the Truth, and zeal for God above.

At Sea
June 24, 1833

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