This dissertation provides an analysis of the attempts by John Henry Newman to account for the historical reality of doctrinal change within Christianity in the light of his lasting conviction that the idea of Christianity is fixed by reference to the dogmatic content of the deposit of faith. The existing literature on Newman is enormous and wide-ranging but this present work fills a notable gap by treating Newman at any particular point in the account as a person with an open future, wher...
In the current fascination of younger evangelicals with the ethos of both Roman Catholicism and Eastern Orthodoxy, John Henry Newman (1801–1890) has become something of a 'poster child'. Here we recount and interpret the changing appraisals of John Henry Newman in the second century since the movement that he helped to launch came to public attention. Lash’s volume was Newman on Development: The Search for An Explanation in History. This valuable study, which deserved to circulate far more widely than it did, had as its especial strength an analysis of the reception (or resistance to reception) of Newman’s thought within Roman Catholic theology across the first half of the twentieth century. In 1839, Oriel College Fellow John Henry Newman was at the height of his career, both as a member of the Oxford Movement and Anglican priest at St. Mary’s. Within six years time, he had resigned both these posts and preparing to leave Oxford for good, not for retirement, or acceptance of a new job, but because he had converted from the Church of England into the Roman Catholic Church. This paper shall focus on what caused such a change in both the mind and soul of John Henry Newman from the years of 1839 to 1845, as outlined in his Apologia Pro Vita Sua.