Presently the University of Toronto Press is completing the twenty-five volumes of the *Collected Works of Bernard Lonergan* and there are numerous Lonergan centers throughout the world. Lonergan called Newman “my fundamental mentor and guide,” especially for his analysis of human knowing in the *Grammar of Assent*. Lonergan found in the *Grammar* the objective self-transcendence implicit in the act of judgment. And, Lonergan asserts, “he could give examples.” In other words, personal examples are the way to the heightened consciousness of one’s self at the root of a contemporary philosophy.

Richard Liddy is a priest professor at Seton Hall University and the Director of the Center for Catholic Studies there.

While Newman's poetic works are accused, by some, as being of diminished value because of their dogmatism, his artistic vision of faith, purgatory, and the union of a soul with God have created a category for experience of the lived reality of dogma that has, in fact, left an indelible influence on the canon of 20th century literature. This talk will consider Newman’s poems, especially The Dream of Gerontius, as in fact a primary source for the modern poetic focus on personalistic encounter with eternal truths, especially apparent in T.S. Eliot's major and minor poems.

Robert Kirkendall is a high school English & Religion teacher in California, and will graduate from the Augustine Institute with a Master's in Theology this summer.

Sr. Kathleen Dietz: It is the whole Man who Converts: Newman’s Love for the Church Especially in the Light of his Prayer and Spirituality
There are many Newman scholars who claim that John Henry Newman’s conversion to the Roman Catholic Church was an intellectual conversion. Newman, however, was a man, not only of great intellectual prowess, but also of deep spirituality and prayer. His conversion was a conversion of the whole man motivated by a deep love for Christ’s Church. I will explore the interplay between Newman’s love for the Church and his prayer and spirituality, which, with his studies, brought him to be able to profess and embrace the faith of the Roman Catholic Church.

Sr. Kathleen Dietz is a member of the Spiritual Family The Work living with her community in Erie, Pennsylvania.
Salvador Esposito: King vs. Newman: Origen or Athanasius in *The Arians of the Fourth Century*?
As part of the revisionist history of Newman’s work beginning in the late 20th century, Benjamin John King has argued that Origen figures as the central influence on Newman’s writing the *Arians of the Fourth Century*. He accuses Newman of trying on different Church Fathers to fit his particular situation. This paper will argue that St. Athanasius not only influenced Newman in writing the *Arians of the Fourth Century* but also was a major influence in his life. Furthermore, St. Athanasius played a key role in Newman’s conversion to the Catholic faith.

Sal is retired from a 30-year business career. He received his Master’s degree in Theology and is an adjunct instructor of theology at the University of Holy Cross. Sal serves as the treasurer of the Newman *Idea*.

Fr. Peter Damian Fehlner, OFMConv., a profoundly original thinker about Newman and my mentor, died May 8. I have prepared a tightly argued tribute to him using the term "prophet of suspicion" as Paul Ricoeur intended it.

Fr. Ed Ondrako, Franciscan Conventual, has been involved with the Newman Association of America for over forty years.

Mary Jo Dorsey: Newman’s Influence on the American Sisters of Mercy: Liberal Arts education on behalf of women.
In Catholic higher education, the Sisters of Mercy sponsor the largest number of institutions after the Jesuits: seventeen colleges and universities. Educating women was among the Sisters’ first missions in Ireland. When the Congregation arrived in America, educational ministry came to include colleges for women. The Liberal Arts aims desired by the Sisters of Mercy reflected very much Newman’s aims, such as an education that “manifest itself in a courtesy, propriety, and polish of word and action” and even more, to bring “the mind into form” (*Idea*, xvi, UE). The paper focuses on the Mercy mission to sponsor colleges and universities rooted on four core values inspired by Mercy Foundress, Catherine McAuley: spirituality, community, service, and social justice. This endeavor undertaken today in Mercy colleges reflects not only the charism Mother McAuley bequeathed to her sisters but also the enduring visions Newman has left in his writings, especially *Idea of a University*.

Mary Jo Dorsey, PhD, University of Pittsburgh, former NINS Knowledge Manager and archivist for the Newman Archive Digitization Project at the Birmingham Oratory.
Friday, July 27

8:30-9:20  Session 3A, B, and C [FAC] 3rd Floor

Fr. James B. Anderson: The Influence of John Henry Newman on the Theology of Erich Przywara, SJ

This presentation investigates the influence of John Henry Newman on the intellectual formation of Erich Przywara, S.J. (1889-1972). Przywara’s early work The Heart of Newman: A Synthesis arranged forms the basis of my study. The German Jesuit presents a systematic arrangement of striking texts from Newman with introductory preface. His book is not so much an anthology as a system. Przywara explains this compilation of Newman texts was, “the most recent example of my method of ‘an immanent synthesis’ (which I tested earlier with Augustine, the German mystics, the Romantics, Nietzsche, and Scheler).”

Rev. Msgr. James B. Anderson is a priest of the Archdiocese of Galveston-Houston in Texas and received his Doctorate in Theology from the Gregorian University.

Joseph Stuart: John Henry Newman versus Christopher Dawson?

Some American critics of Christopher Dawson used the ideas of John Henry Newman during the 1950s to dismiss Dawson’s views on education. Newman’s Idea of a University argued that the aim of education is cultivation of the intellect for its own sake. Since Dawson advocated the study of Christian culture in order to renew contact between the modern world and Christianity, this disqualified him. Critics claimed that Dawson failed to respect the nature of the university, according to Newman. This paper argues that these critics misunderstood Newman and that Dawson is better viewed as building on Newman’s great educational vision.

Joseph Stuart is Associate Professor of History and Fellow in Catholic Studies at the University of Mary.

9:30-10:20  Session 4A, B, and C [FAC] 3rd Floor

David P. Delio: From The Thicket of Unreality to Icons of the Church: Newman, Briel, and Ideas of the University as Real Presences

This presentation will touch on Newman’s Idea of a University in relation to crises in higher education in the contemporary U.S. This is a popular if not worn out theme, but I will not be content lamenting the status quo and offering palliative nostrums that will never come while marinating in journals and chapters no one will remember…. Well I might have to that…😊 However, I want to argue for actually putting Newman’s Idea into play! Together we will discuss the work of Don Briel, founder of Catholic Studies, the University of Mary, the Newman Institute in Pittsburgh and Lincoln, and the Newman Idea, as ways that allow University Ideas to become Icons of the Church.

David Delio serves as an Associate Professor and Chair of the Theology Department at the University of Holy Cross, is Executive Director of the Newman Idea, and is also on the boards of the Newman Association of America and Second Spring Atrium.
Christopher Cimorelli: *Newman, Frankl, and Conscience: Individual Fulfillment and Ecclesial Belonging*

This paper will analyze and assess the potential fruits for Christian self-understanding that are yielded when putting John Henry Newman’s thought into dialogue with one of the more prominent Holocaust survivors and renowned psychiatrists of the twentieth century, namely Viktor Frankl. Newman’s ideas regarding the manner in which individual conscience anticipates God’s economy of salvation can be profitably compared and contrasted with Frankl’s understanding of logotherapy, yielding new insights into conscience and the way that traditional, ecclesial communities uniquely support and fulfill the individual’s ‘will to meaning’ and ongoing development amid a world marred by sin and suffering.

Christopher Cimorelli is assistant professor of theology at Caldwell University in Caldwell, NJ, where he is faculty assistant to the Spirituality and Leadership Institute and part of the RCIA-ministry program.

10:30-11:40  **Panel Session 1A, B, and C [FAC] 3rd Floor**


On more than one occasion, Yves Congar acknowledged that John Henry Newman’s work had a profound influence on his own theological project, attributing much of his theological fecundity to the inspiration provided by Newman. While not denying that Newman was an important theological source for Congar, present day Newmanists should approach Congar’s appropriation of Newman’s work with a critical eye. Yes, Congar drew extensively upon Newman’s theology, but the renowned French theologian ultimately landed on theological conclusions that went beyond what Newman had argued in his writings. Newman’s criteria for discerning what constitutes an authentic doctrinal development can serve as a heuristic tool for judging the merits of Congar’s reception of Newman.

Bud Marr is the Director of the National Institute for Newman Studies and Associate Editor of the *Newman Studies Journal*.

**Fr. Juan Velez: Newman’s Influence on Vatican II’s Constitution Dei Verbum**

Throughout his life John Henry Newman considered the nature of biblical revelation and inspiration, and the role of tradition in the composition and interpretation of the Scriptures. Some of the authors who prepared the draft of Dei Verbum such as Y. Congar, K. Rahner, J. Ratzinger and E. Schillebeeck were influenced by Newman through their teachers who were Newman scholars and by their own reading of Newman. Here we will examine a few central ideas present in Dei Verbum that are also present in Newman’s writings, and one for which Congar credits Newman.

Fr. Juan R. Vélez, a priest of the Prelature of Opus Dei, resides in Miami. He did his doctoral work at the University of Navarre on Eschatology in Newman’s sermons and *Dream of Gerontius*. 

Edith Stein, philosopher and translator of John Henry Newman into German, shares much in common with him, as he is her intellectual kindred spirit and interlocutor in faith. Their unrelenting search for religious truth is characterized by a highly developed and mature relational awareness. Newman’s philosophy of the cross and Stein’s science of the cross embrace both critical thinking and mysticism. Their commitment to intellectual and spiritual formation includes the hermeneutical process whereby meaning is elicited and unfolded in the contemplative heart who ponders the word. A contemplative ethic undergirds their reverence for the life of the mind.

Michele Kueter Petersen, PhD, most recently taught as Visiting Assistant Professor in the Department of Religion at Cornell College.

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Rosario Althié: *The vision of the true university student in Edmund Campion, John Henry Newman and Edith Stein*

Newman welcomes in his notion of "gentleman" a university tradition very typical of the history of the University of Oxford. There are texts of the sixteenth century from Edmund Campion, who spoke pleased Queen Elizabeth I with his thoughts on what a university student should be. This tradition, which Newman collects and enriches, is in turn captured and reflected by Edith Stein in translating the work *Idea of a University* from English to German, before the Second World War. What they have in common is a high ideal of the development of people through the cultivation of intelligence. It is the educated man, cultivated from the intelligence towards his whole personality, the image that must prevail before the task that corresponds to carry out to the university.

Rosario Althié is a Professor at Universidad Panamericana, in Guadalajara, Mexico

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Donald Graham: *“The Commanding Presence of the Voice of Truth”: Newman, Ratzinger & Conscience*

This presentation probes the personal influence of John Henry Newman upon the thought of Josef Ratzinger/Papa Emeritus Benedict with special attention to their shared positions at the intersection of conscience, truth and Church. Initially, Newman’s contributions to Ratzinger’s thought on conscience is explored with special attention to his 1992 essay, “If You Want Peace . . . Conscience and Truth.” These findings are then leveraged by comparing aspects of two of their most influential speeches: i.e. Newman’s “Biglietto Speech” upon being raised to the purple and Cardinal Ratzinger’s so-called “Dictatorship of Relativism” homily prior to his election as Pope Benedict XVI. Finally, the relevance of these findings for our own times is briefly suggested.

Dr. Donald Graham, is Assistant Professor of Systematic and Pastoral Theology at St. Augustine’s Seminary in Toronto ON and has a License in Sacred Theology and a Doctorate in Catholic Studies.

The relationship between belief and reason consistently occupied both John Henry Newman and Joseph Ratzinger their entire lives. The significant influence of Newman on Ratzinger’s theology, the profound influence of the Fathers on both theologians especially in the area of epistemology, and a shared emphasis on the centrality of the Gospels in coming to know and to believe in Jesus Christ, suggests that, for Newman and Ratzinger both, the prayerful reading and realization (in Newman’s strong sense) of the Gospels leads to a knowledge of Jesus enabling the Christian to believe “as if [he or she] saw.”

Fr. Richard Smith is a Catholic priest of the Archdiocese of New York currently serving as pastor in a parish in Beacon, N.Y. He holds a doctorate from Fordham University in early Christian theology.

1:30-2:20  Session 5A, B, and C [FAC] 3rd Floor

Rev. Emeka Chikezie Ngwoke: Newman, Dupuis and the Challenge of Africanizing Christianity

The future of Christianity in Africa will largely depend on its capacity to overcome the limitations of its inauspicious origins in 19th century European expansion and colonization which imprisoned the faith in a Eurocentric cultural ghetto. Newman answered this daunting challenge through his doctrine of universal revelation, a theology which is further strengthened by the more recent and independent work of Belgian Jesuit theologian, Jacques Dupuis. Both theologies can be combined in their respective strengths to undo the colonial knots on the Gospel to unleash its transformative powers on the continent.

Robert McFadden: Realizing Christ: Newman in the Literary Imagination of Flannery O’Connor

In this paper, I consider how Flannery O’Connor appropriates Newman’s understanding of the imagination by analyzing “A Good Man Is Hard To Find,” and “A View of the Woods.” When O’Connor read the Grammar of Assent, she learned that the imagination produces images of experiences within the mind, which in turn engender a passion in the heart to realize Christ as a fully distinct person. As a result, I will show that O’Connor uses the depictions of her characters to stir th imaginations of her readers so that they encounter Christ, even in suffering and death.

Robert McFadden has recently earned his PhD in Literature, where he completed a dissertation on St. Augustine and friendship. In the fall, he will join the Congregation of the Holy Cross as a seminarian.
Elisabeth Farnsworth: *Musical Interpretations of Newman in the Works of Edward Elgar and Arvo Pärt*

This presentation, entitled “Two Musical Interpretations of Newman,” investigates Sr. Edward Elgar’s monumental Oratorio, *The Dream of Gerontius, Op. 38* and Arvo Pärt’s *Littlemore Tractus*. Overviews of the historical significance, the inspiration for the works, and a brief analysis of the music in light of Newman’s texts are provided. No musical background is necessary to participate in this presentation. We will listen to important sections of Elgar and Pärt’s works.

Elizabeth is a doctoral candidate in theology at the University of Dayton. She currently works at the National Institute for Newman Studies in Pittsburgh, where she serves as the Managing Editor of the *Newman Studies Journal*.

2:30-3:20  Session 6A, B, and C [FAC] 3rd Floor

**Fr. Edward Enright, O.S.A.: Historical Consciousness and the Understanding of Tradition: Newman, Loisey, and DeLubac.**

Having introduced the concept of historical consciousness in the introduction, the paper will explore selected writings by Newman, Loisey, and DeLubac with regard to their view of historical consciousness in their understanding of Tradition. The view of historical consciousness in their writings is not necessarily explicit, particularly in the case of Newman and DeLubac, so what they have to say will need to be drawn out. The writings to be focused on are Newman's *Essay on the Development of Christian Doctrine*, Loisey's response to Adolf von Harnack as found in Loisey's *The Gospel and the Church*, and DeLubac's essay, “*The Problem of the Development of Dogma,*” in *Theology in History, Part Two: Disputed Questions and Resistance to Nazism,*” and his writings on Origen and Scripture which critique historicism. The conclusion of the paper will offer one or more suggestions from these thinkers on how one might interpret Tradition in our own time.

Fr. Edward J. Enright, O.S.A. is Associate Professor of Historical Theology at Merrimack College in North Andover, MA.

**Michael Pahls: To Become (In Heart) a Rebel: Newman As a Herald of Liberation Theology**

While often invoked as an authority by critics of the movement, there yet remain unavoidable commonalities linking liberation theology and the thought of John Henry Newman. This paper will develop a firmer historical connection between the two, demonstrating how Newman’s novel ecclesiological approach to the laity—an approach born of his work to found the Catholic University in Ireland—was revived among the French in the 1950s to directly influence various lay Catholic movements in France, Belgium, and eventually in Liberation Theology’s “base communities” in South and Central America.

Michael J. G. Pahls is a board member of Newman Association of America and part of the theology faculty of Saint Agnes Academy in Memphis, Tennessee.
Newman and 20th Century Thinkers

Eric Mason: Newman's Intellectual and Moral Influence on Leaders of 20th Century Youth Movements
This paper considers the influence of Blessed John Henry Newman on the thought and methods of leaders of youth movements in the 20th century including Msgr Luigi Giussani of Communion and Liberation and the White Rose resistance movement. Specifically, this paper builds on previous research by examining what attracted these individuals to Newman, what resources they found in his thought and mode of moral reasoning respond to the intellectual, moral, and political questions they faced. Finally, this paper will importance of influence of Newman's talent as a leader on these movements.

Father Eric Mason completed a B. A. in Archaeology at Trent University and studied Philosophy at St Philip’s Seminary, Toronto and completed a Masters of Divinity and Bachelor of Sacred Theology at St Augustine’s Seminary, Toronto.

3:30-4:40 Panel Session 2A, B, and C [FAC] 3rd Floor

Duane Bruce: Through a Conservative Lens: John Henry Newman and Russell Kirk

Duane Bruce is retired from Saint Anselm College, where he served as Associate Dean of the College and director of the Institute for Saint Anselm Studies and has been a long time member of the Newman Association.

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Austin Walker: Life is Not Long Enough For A Religious Quest: On Robert George’s Ostensible Synthesis of Newman and Mill on Liberty and Right
The “rights of conscience” adumbrated in the Letter to the Duke of Norfolk are commonly understood as a contribution to the theorization of modern rights of religious liberty. Even Robert George, with some qualifications, takes them to be so in his “Liberty and Conscience.” Such interpretations, however, have a tendency to blur rather than clarify the most salient issues of Newman’s thought, transmuting arguments about obedience against self-will into those about reason against emotion. Despite appearances to the contrary, Newman’s rights of conscience are non-modern and non-liberal, and they bear little resemblance to what secures George’s “religious quest.”

Austin Walker is a Ph.D. candidate at the University of Chicago’s Committee on Social Thought, where he is writing a dissertation on the political philosophy of John Henry Newman.
Newman and 20th Century Thinkers

Robert Delaney: Newman and Maritain’s Liberal Arts Vision
John Henry Newman’s idea of education in his *Idea of a University* is well-known by both those who revere or revile it. Jacques Maritain, one of the most influential Thomists of the 20th century, also had a lesser known ideal of education espoused in his two books *Education at the Crossroads* and *The Education of Man*. The purpose of this paper will be to explore the way that these two thinkers complement and correct each other, but also how these two thinkers can revitalize the understanding of Catholic higher education. In doing so, it will be shown how a man of the 19th century and a man from the 20th century can provide answers to those who live in the 21st.

Robert Delaney is an MA Student in Theology from University of Holy Cross, New Orleans.

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Ben Jaros: On the Beauty of Education: Newman and Ex Corde Ecclesiae
The compartmentalization of disciplines at Universities can leave the impression of education as an isolating endeavor. But what unites the disciplines? Newman’s vision in his “The Idea of a University” unifies the disciplines through an “enlargement of mind” open to universal knowledge, including theology. His vision and its development in *Ex Corde Ecclesiae* promote a unified approach to the transformation of the human mind and human community. It is a vision of beauty.

Ben Jaros is an Economics and Philosophy double major at Seton Hall University.

Bernadette Waterman Ward: Against Irrationalism: Newman and C.S. Lewis
Both C. S. Lewis and Newman were prescient about the trend toward irrationalism in our intellectual culture. Our academic culture has largely abandoned metaphysics. Some scholars mistrust whatever cannot be quantified; increasingly, students distrust any authority, even if it claims scientific backing. Lewis took Newm as a comrade in arms to battle the narrow idea of knowledge that has undermined the ability to trust in tradition or to rationally test matters of faith. Both share a conviction that matters of experience and history must be judged by standards that are not numerical, and yet are, within their proper areas, and with regard to their proper sources of evidence, truly rational. Lewis’s famous trust in the “myth become fact” of Christianity is based on reasoning he shared in Newmanian thought and was supported in argument by his reading in Newman.

Bernadette Waterman Ward, PhD from the University of Dallas, has been a member of the board of the Newman Association of America since 1998.

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Zachary Meckley: The Substance of Newman’s Style in Joyce's *Ulysses*
Despite his lapse from Catholic faith, experimental style, and apparently blasphemous fiction, James Joyce called Newman “the greatest of English prose writers”. Though critics often assume this is merely a compliment to the Newman’s ability to express his thought, attention to Joyce’s serious use of style, particularly in *Ulysses*, reveals a deeper, more complex influence. This paper will explore how, through his remarkable style, Newman’s thought nourishes and preserves Joyce’s subtly Catholic imagination, particularly in the apparently anti-Catholic and blasphemous passages in *Ulysses*.

Zachary Meckley is a Ph.D student in Literature at the University of Dallas.
Newman and 20th Century Thinkers

7:30-8:30  **Keynote Address:** Bishop James Conley (FAC 4th Floor – McAllister Boardroom)


Since his priestly ordination in 1985, Bishop James D. Conley has served the Catholic Church in a wide variety of ways—as pastor, college campus chaplain, director of Respect Life ministries, theology instructor, Vatican official and bishop. In all of these tasks, he has seen his life as a priest as a call to service and complete surrender to “God’s providential hand.” For his episcopal motto, Bishop Conley, a convert to the Catholic faith, chose the same motto as the great 19th-century English convert, John Henry Cardinal Newman, "cor ad cor loquitur," which means "heart speaks to heart."

Saturday, July 28

9:30-10:20  **Session 8A, B, and C [FAC] 3rd Floor**

**Robert Lisowski:** *Birmingham Meets Paris: Newman and Marcel on the Constitution of Human Knowledge*

The twentieth century can be characterized as one of tremendous growth in human knowledge. While this expanse in human understanding created a culture which valued scientific and technological achievements, it also led to a narrowing of what constitutes true knowledge. Could matters such as faith and love be given the same epistemological weight as the empirical sciences? I believe the epistemologies of John Henry Newman (1801-1890) and Gabriel Marcel (1889-1973) shed light on this question. Specifically, my paper will highlight the similarity between Newman’s distinction of real and notional apprehension and Marcel’s distinction between primary and secondary reflection. By placing Newman and Marcel in dialogue with each other, I believe we will arrive at a richer understanding of human knowledge, which resists the reductive efforts of contemporary scientism.

Robert Lisowski is a graduate student in theology at the University of Notre Dame and a professed seminarian with the Congregation of Holy Cross.

**Jacob Phillips:** *Newman and the English Sensibility: Raymond William’s Reading of Newman’s The Idea of a University*

This paper explores the use Newman’s *The Idea of a University* in Raymond Williams’s *Culture and Society*, with a view to situating Newman’s relation to English culture in the context of 20th Century cultural theory. Williams begins his discussion by highlighting that Newman’s observation that the English language lacks an established term to describe a healthy intellect, to parallel the word ‘health’ for the body. Williams is clear that Newman could or perhaps even should have used the word ‘culture’ to describe a healthy mind. While this was to influence Newman’s place in cultural studies in the second-half of the 20th Century, this paper will move to showing how the precise meaning of ‘culture’ in the Idea is much broader. Doing so will unearth certain key lineaments of Newman’s complex relationship to English culture, so an alternative position to that of 20th Century cultural theory can be found.

Jacob Phillips did his PhD on Human Subjectivity in the Theology of Dietrich Bonhoeffer at King's College London.
Barbara H. Wyman: *Meter Matters: Newman's Poetry and the Metrics of Mystery*

Poetry allowed Newman to convey through the use of imagination religious truths, while giving insight into his own beliefs and rich inner life. Newman’s verses open the reader (or listener) to the unseen world. He was an accomplished poet able to employ and manipulate the regular meter and end rhyme common to period. This will be a didactic reading of several of Newman’s poems to illustrate his technical skill. Drawing from Paul Fussel's Poetic Meter and Poetic Form and Newman's "Poetry with reference to Aristotle's Poetics" prosody will show how Newman’s clever metrical substitutions helped him convey mystery.

Barbara H. Wyman, M.A.,M.F.A., is the Assistant Director of the McNeese State University's Honors College and Instructor of Classics.

10:30-11:20  Session 9A, B, and C [FAC] 3rd Floor

**Fr. Joseph Van House, O Cist.: Newman and Nancey Murphy: Two Prescriptions for a Theological Via Media**

Nancey Murphy is Professor of Christian Philosophy at Fuller Theological Seminary, and a leading American philosophical theologian. Her book *Beyond Liberalism and Fundamentalism: How Modern and Postmodern Philosophy Set the Theological Agenda* does not reflect Newman's direct influence, but nevertheless offers a critique of recent Protestant theology that is intriguingly consonant with approaches to epistemology and theological method that Newman was developing as early as the 1830’s. Dialogue with Murphey, considering Newman as an early postmodern thinker, can help us increase Newman’s availability as a resource especially for two contemporary groups: American Protestants, and analytic theologians.

Fr. Joseph Van House is a Cistercian monk of the Abbey of Our Lady of Dallas, in Irving, Texas.

**Brandon Schneeberger: “Every man was more himself”: John Henry Newman, G. K. Chesterton, and the Grammar of Conversation**

This study investigates the epistemological role of conversation in the works of John Henry Newman and G. K. Chesterton. In many of his writings, Newman stresses the social nature of knowledge and how conversation aids assent. The study traces these ideas in Newman’s major works and explores how they surface in the works of Chesterton, whether he compliments, differs from, or expands on Newman.

Brandon Schneeberger is a PhD candidate in English Literature at the University of Nevada, Las Vegas.

**Laura Eloe: From Newman Through Teilhard and Beyond**

Taught by Jesuits who revered the thought of John Henry Newman and educated in exile on Jersey and in Hastings following the Jesuits’ expulsion from France after 1901, Pierre Teilhard de Chardin, SJ was captivated by Newman even before he read Thureau-Dangin’s Newman Catholique and Newman’s Apologia in a foxhole on the front lines of World War I. This paper addresses the complex constellation of influences which nourished Teilhard’s thought and discusses the ways we should (and shouldn’t) look for
Newman to appear in the writings of this theologian whose work is receiving renewed attention in 2018.

Laura Eloe is a PhD Candidate in Theology at the University of Dayton in Dayton, OH.